

down only at his death. Young Italy was established beyond the chance of being destroyed by an abortive expedition; Young Poland, Young Hungary, Young Europe itself, sprang up after the Mazzinian pattern; the Liberals and revolutionists of the Continent felt that their cause was international, and in their affliction they fraternized. No one could draw so fair and reasonable a Utopia for them as Mazzini drew; no one could so fire them with a sense of duty, with hope, with energy. He became the mainspring of the whole machine—truly an infernal machine to the autocrats—of European conspiracy. The redemption of Italy was always his nearest aim, but his generous principle reached out over other nations, for in the world that he prophesied every people must be free. Proscribed in Piedmont, expelled from Switzerland, denied lodging in France, he took refuge in London, there to direct, amid poverty and heartache, the whole vast scheme of plots. His bread he earned by writing critical and literary essays for the English reviews,—he quickly mastered the English language so as to use it with remarkable vigor,—and all his leisure he devoted to the preparation of political tracts, and to correspondence with numberless confederates. . . . He was the consulting physician for all the revolutionary practitioners of Europe. Those who were not his partisans disparaged his influence, asserting that he was only a man of words; but the best proof of his power lies in the anxiety he caused monarchs and cabinets, and in the precautions they took to guard against him. . . . Mazzini and Metternich! For nearly twenty years they were the antipodes of European politics. One in his London garret, poor, despised, yet indomitable and sleepless, sending his influence like an electric current through all barriers to revivify the heart of Italy and of Liberal Europe; the other in his Vienna palace . . . shedding over Italy and over Europe his upas-doctrines of torpor and decay!"—W. R. Thayer, *The Dawn of Italian Independence*, bk. 3, ch. 1 (p. 1).

ALSO SEE: J. Mazzini, *Collected Works*, v. 1.

A. D. 1848.—A Constitution granted to Sardinia. See CONSTITUTION OF ITALY.

A. D. 1848.—Expulsion of Jesuits. See JESUITS: A. D. 1769-1871.

A. D. 1848-1849.—Insurrection and revolution throughout the peninsula.—French occupation of Rome.—Triumph of King "Bomba" in Naples and Sicily.—Disastrous war of Sardinia with Austria.—Lombardy and Venice enslaved anew.—"The revolution of 1831, which affected the States of the Church, Modena, and Parma, had been suppressed, like the still earlier rebellions in Naples and Piedmont, by Austrian intervention. . . . Hence, all the hatred of the Italians was directed against foreign rule, as the only obstacle to the freedom and unity of the peninsula. . . . The secret societies, and the exiles in communication with them—especially Joseph Mazzini, who issued his commands from London—took care that the national spirit should not be buried beneath material interests, but should remain ever wakeful. Singularly, the first encouragement came from" Rome. "Pope Gregory XVI. . . . had died June 1st, 1846, and been succeeded by the fifty-four-year-old Cardinal Count Mastai Ferretti, who took the name of Pius IX. If the pious world which visited him was charmed by the amiability and clemency

of its new head, the cardinals were dismayed at the reforms which this new head would fain introduce in the States of the Church and in all Italy. He published an amnesty for all political offences; permitted the exiles to return with impunity; allowed the Press freer scope; threw open the highest civil offices to laymen; summoned from the notables of the provinces a council of state, which was to propose reforms; bestowed a liberal municipal constitution on the city of Rome; and endeavored to bring about an Italian confederation. . . . After the French revolution of 1848 he granted a constitution. There was a first chamber, to be named by the Pope, and a second chamber, to be elected by the people, while the irresponsible college of cardinals formed a sort of privy council. A new era appeared to be dawning. The old-world capital, Rome, once the mistress of the nations, still the mistress of all Roman Catholic hearts, was to become the central point of Italy. . . . But when the flames of war broke out in the north [see below], and the fate of Italy was about to be decided between Sardinia and Austria on the old battle fields of Lombardy, the Romans demanded from the Pope a declaration of war against Austria, and the despatch of Roman troops to join Charles Albert's army. Pius rejected their demands as unsuited to his papal office, and so broke with the men of the extreme party. . . . In this time of agitation Pius thought that in Count Pellegrino Rossi, of Carrara, . . . he had found the right man to carry out a policy of moderate liberalism, and on the 17th of September, 1848, he set him at the head of a new ministry. The anarchists . . . could not forgive Rossi for grasping the reins with a firm hand." On the 15th of November, as he alighted from his carriage at the door of the Chambers, he was stabbed in the neck by an assassin, and died on the spot. He was about, when murdered, to open the Chambers with a speech, in which he intended "to promise abolition of the rule of the cardinals and introduction of a lay government, and to insist upon Italy's independence and unity. . . . The next day an armed crowd appeared before the Quirinal and attacked the guard, which consisted of Swiss mercenaries, some of the bullets flying into the Pope's antechamber. He had to accept a radical ministry and dismiss the Swiss troops. . . . Pius fled in disguise from Rome to Gaeta, November 24th, and sought shelter with the King of Naples. Mazzini and his party had free scope. A constitutional convention was summoned, which declared the temporal power of the Pope abolished (February 5th, 1849), and Rome a republic. To them attached itself Tuscany. Grand-duke Leopold II. had granted a constitution, February 17th, 1848, but nevertheless the republican-minded ministry of Guerrazzi compelled him to join the Pope at Gaeta, February 21st, 1849. The republic was then proclaimed in Tuscany and union with Rome resolved upon." But Louis Napoleon, President of the French republic, intervened. "Marshal Oudinot was despatched with 8,000 men. He landed in Civita Vecchia, April 26th, 1849, and appeared before the walls of Rome on the 30th, expecting to take the city without any trouble. But . . . after a fight of several hours, he had to retreat to Civita Vecchia with a loss of 700 men. A few days later the Neapolitan army, which was to attack the rebels from the south,

was defeated at Velletri; and the Spanish troops, the third in the league against the red republic, prudently avoided a battle. But Oudinot received considerable re-enforcements, and on June 3d he advanced against Rome for the second time, with 25,000 men, while the force in the city consisted of about 19,000, mostly volunteers and national guards. In spite of the bravery of Garibaldi and the volunteers, into whom he breathed his spirit, Rome had to capitulate, after a long and bloody struggle, owing to the superiority of the French artillery. On the 4th of July Oudinot entered the silent capital. Garibaldi, Mazzini, and their followers fled. . . . Pius, for whose nerves the Roman atmosphere was still too strong, did not return until the 4th of April, 1850. His ardor for reform was cooled. . . . In the Legations they had to protect themselves by Austrian bayonets, and in Rome and Civita Vecchia by French. This lasted in the Legations until 1859, and in Rome and Civita Vecchia until 1866 and 1870. Simultaneously with Rome the south of Italy had entered into the movement so characteristic of the year 1848. The scenes of 1820 and 1821 were repeated." The Sicilians again demanded independence; expelled the Neapolitan garrison from Palermo; refused to accept a constitution proffered by King Ferdinand II., which created a united parliament for Naples and Sicily; voted in a Sicilian parliament the perpetual exclusion of the Bourbon dynasty from the throne, and offered the crown of Sicily to a son of the king of Sardinia, who declined the gift. In Naples, Ferdinand yielded at first to the storm, and sent, under compulsion, a force of 18,000 Neapolitan troops, commanded by the old revolutionist, General Pepé, to join the Sardinians against Austria. This was in April, 1848. A month later he crushed the revolution with his Swiss mercenaries, recalled his army from northern Italy, and was master, again, in his capital and his peninsular kingdom. The following summer he landed 8,000 troops in Sicily; his army bombarded and stormed Messina in September; defeated the insurgents at the foot of Mount Etna; took Catania by storm in April, 1849, and entered Palermo, after a short bombardment, on the 17th of May, having gained for its master the nickname of "King Bomba." "He ordered a general disarmament, and established an oppressive military rule over the whole island; and there was no more talk of parliament and constitution. All these struggles in central and southern Italy stood in close connection with the events of 1848 and 1849 in upper Italy. . . . In the north the struggle was to shake off the Austrian yoke. . . . During the month of January, 1848, there was constant friction between the citizens and the military in Milan and the university cities of Pavia and Padua. . . . March 18th, Milan rose. All classes took part in the fight; and the eighty-two-year-old field-marshal Count Joseph Radetzky . . . was obliged, after a street fight of two days, to draw his troops out of the city, call up as quickly as possible the garrisons of the neighboring cities, and take up his position in the famous Quadrilateral, between Peschiera, Verona, Legnano, and Mantua. March 22d, Venice, where Count Zichy commanded, was lost for the Austrians," who yielded without resistance, releasing their political prisoners, one of whom, the celebrated Daniel Manin, a Venetian lawyer,

took his place at the head of a provisional government. "Other cities followed the lead of Venice. The little duchies of Modena and Parma could hold out no longer; Dukes Francis and Charles fled to Austria, and provisional governments sprung up behind them. Like Naples, the duchies and Tuscany also sent their troops across the Po to help the Sardinians in the decisive struggle. The hopes of all Italy were centred on Sardinia and its king. . . . Charles Albert, called to the aid of Lombardy, entered Milan to win for himself the Lombardo-Venetian kingdom and the hegemony of Italy. He presented himself as the liberator of the peninsula, but it was not a part for which he was qualified by his antecedents. . . . He was a brave soldier, but a poor captain. . . . His opponent, Radetzky, was old, but his spirit was still young and fresh. . . . Radetzky received re-enforcements from Austria, and on the 6th of May repelled the attack of the Sardinian king south-west of Verona [at Santa Lucia]. May 29th, he carried the intrenchments at Cartatone; but as the Sardinians were victorious at Goito and took Peschiera, while Garibaldi with his Alpine rangers threatened the Austrian rear, he had to desist from further advances, and limit his operations to the recapture of Vicenza and the other cities of the Venetian main-land. In the mean time the Austrian court, chiefly at the instigation of the British embassy, had opened negotiations with the Lombards, and offered them their independence on condition of their assuming a considerable share of the public debt, and concluding a favorable commercial treaty with Austria. But, as the Lombards felt sure of acquiring their freedom more cheaply, they did not accept the proposition. Radetzky was now in a position to assume an active offensive. He won a brilliant victory at Custozza, July 25th. The Sardinians attempted to make a stand at Goito and again at Volta, but were driven back, and Radetzky advanced on Milan. Charles Albert had to evacuate the city," and on the 9th of August he concluded an armistice, withdrawing his troops from Lombardy and the duchies. But in the following March (1849) he was persuaded to renew the war, and he placed his army under the command of the Polish general Chrzanowski. It was the intention of the Sardinians to advance again into Lombardy, but they had no opportunity. "Radetzky crossed the Ticino, and in a four days' campaign on Sardinian soil defeated the foe so completely—March 21st at Mortara, and March 23d at Novara—that there could be no more thought of a renewal of the struggle. . . . Charles Albert, who had vainly sought death upon the battle-field, was weary of his throne and his life. In the night of March 23d, at Novara, he laid down the crown and declared his eldest son king of Sardinia, under the title of Victor Emmanuel II. He hoped that the latter would obtain a more favorable peace from the Austrians. . . . Then, saying farewell to his wife by letter, attended by but two servants, he travelled through France and Spain to Portugal. He died at Oporto, July 26th, 1849, of repeated strokes of apoplexy." After long negotiations the new king concluded a treaty of peace with Austria on the 6th of August. "Sardinia retained its boundaries intact, and paid 75,000,000 lire as indemnity. The false report of a Sardinian victory at Novara had caused the popular

tion of Brescia to fall upon the Austrian garrison and drive them into the citadel. General Haynau hastened thither with 4,000 men well provided with artillery. The city was bombarded, and on the 1st of April it was reoccupied, after a fearful street fight, in which even women took part; but Haynau stained his name by inhuman cruelties, especially toward the gentler sex. Venice was not able to hold out much longer. It had at first attached itself to Sardinia, but after the defeat of the Sardinians the republic was proclaimed. Without the city, in Haynau's camp, swamp fever raged; within, hunger and cholera. On the news of the capitulation of Hungary, August 22d, it surrendered, and the heads of the revolution, Manin and Pepe, went into exile. All Italy was again brought under its old masters."—W. Müller, *Political Hist. of Recent Times*, sect. 16.—The siege of Venice, "reckoning from April 2, when the Assembly voted to resist at any cost, lasted 146 days; but the blockade by land began on June 18, 1848, when the Austrians first occupied Mestre. During the twenty-one weeks of actual siege, 900 Venetian troops were killed, and probably 7,000 or 8,000 were at different times on the sick-list. Of the Austrians, 1,200 were killed in engagements, 8,000 succumbed to fevers and cholera, and as many more were in the hospitals: 80,000 projectiles were fired from the Venetian batteries; from the Austrian, more than 120,000. During the seventeen months of her independence, Venice raised sixty million francs, exclusive of patriotic donations in plate and chattels. When Gorzowsky came to examine the accounts of the defunct government he exclaimed, 'I did not believe that such Republican dogs were such honest men.' With the fate of Venice was quenched the last of the fires of liberty which the Revolution had kindled throughout Europe in 1848. Her people, whom the world had come to look down upon as degenerate,—mere trinket-makers and gondoliers,—had proved themselves second to none in heroism, superior to all in stability. At Venice, from first to last, we have had to record no excesses, no fickle changes, no slipping down of power from level to level till it sank in the mire of anarchy. She had her demagogues and her passions, but she would be the slave of neither; and in nothing did she show her character more worthily than in recognizing Manin and making him her leader. He repaid her trust by absolute fidelity. I can discover no public act of his to which you can impute any other motive than solicitude for her welfare. The common people loved him as a father, revered him as a patron saint; the upper classes, the soldiers, the politicians, whatever may have been the preferences of individuals or the ambition of cliques, felt that he was indispensable, and gave him wider and wider authority as danger increased. . . . The little lawyer, with the large, careworn face and blue eyes, had redeemed Venice from her long shame of decadence and servitude. But Europe would not suffer his work to stand; Europe preferred that Austria rather than freedom should rule at Venice. At daybreak on August 28 a mournful throng of the common people collected before Manin's house in Piazza San Paterniano. 'Here is our good father, poor dear fellow,' they were heard to say. 'He has endured so much for us. May God bless him!' They escorted him and his family to the shore,

whence he embarked on the French ship *Pluton*, for he was among the forty prominent Venetians whom the Austrians condemned to banishment. At six o'clock the *Pluton* weighed anchor and passed through the winding channel of the lagune, out into the Adriatic. Long before the Austrian banners were hoisted that morning on the flagstaffs of St. Mark's, Venice, with her fair towers and glittering domes, had vanished forever from her Great Defender's sight. Outwardly, the Revolutionary Movement had failed; in France it had resulted in a spurious Republic, soon to become a tinsel Empire; elsewhere, there was not even a make-believe success to hide, if but for a while, the failure. In Italy, except in Piedmont, Reaction had full play. Bomba filled his Neapolitan and Sicilian prisons with political victims, and demonstrated again that the Bourbon government was a negation of God. Pius IX., having loitered at Naples with his Paragon of Virtue until April, 1850, returned to Rome, to be henceforth now the puppet and now the accomplice of Cardinal Antonelli in every scheme for oppressing his subjects, and for resisting Liberal tendencies. He held his temporal sovereignty through the kindness of the Bonapartist charlatan in France; it was fated that he should lose it forever when that charlatan lost his Empire. In Tuscany, Leopold thanked Austria for permitting him to rule over a people the intelligent part of which despised him. In Modena, the Duke was but an Austrian deputy sheriff. Lombardy and Venetia were again the prey of the double-beaked eagle of Hapsburg. Only in Piedmont did Constitutionalism and liberty survive to become, under an honest king and a wise minister, the ark of Italy's redemption."—W. R. Thayer, *The Dawn of Italian Independence*, bk. 5, ch. 6 (v. 2).

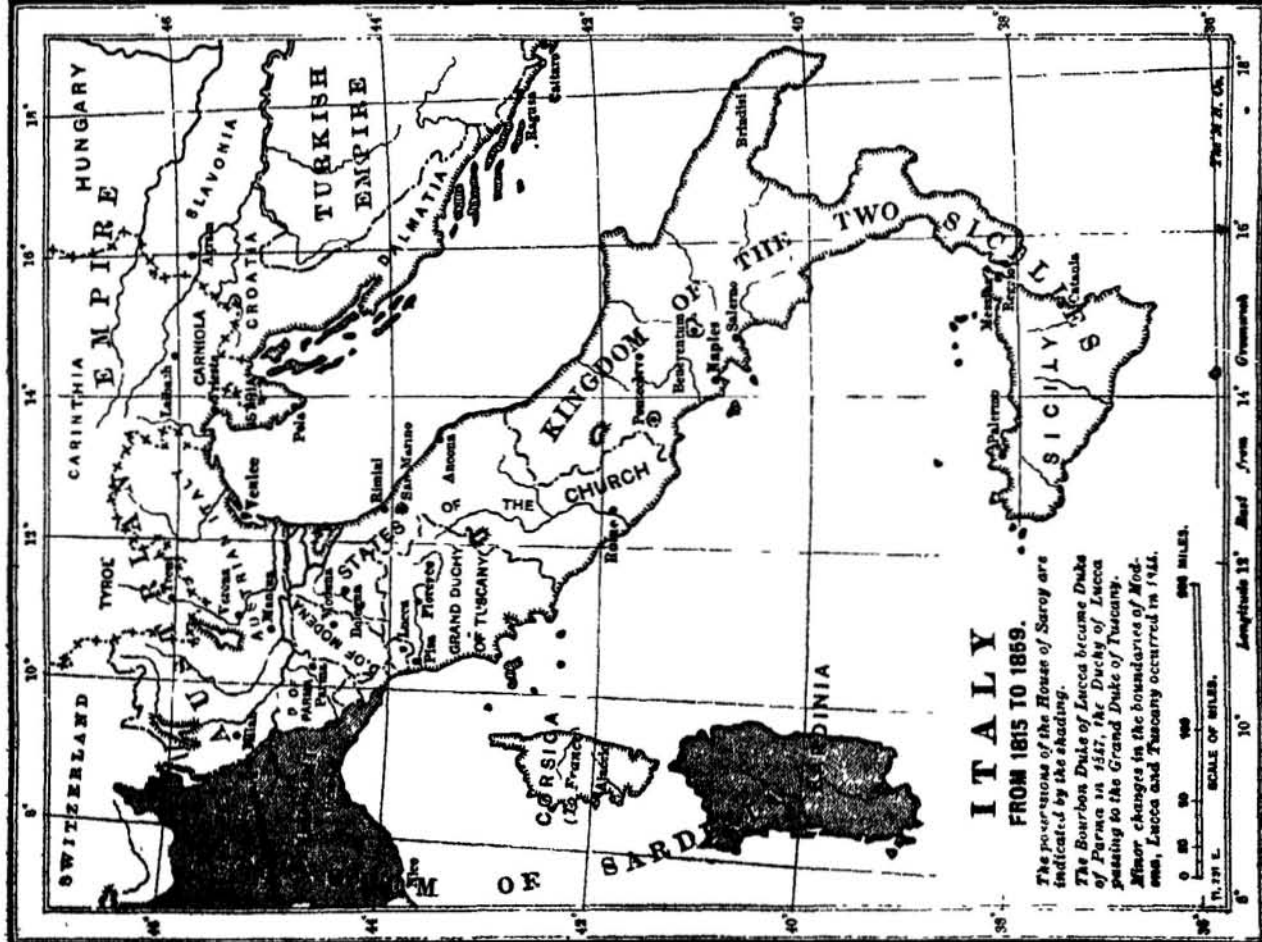
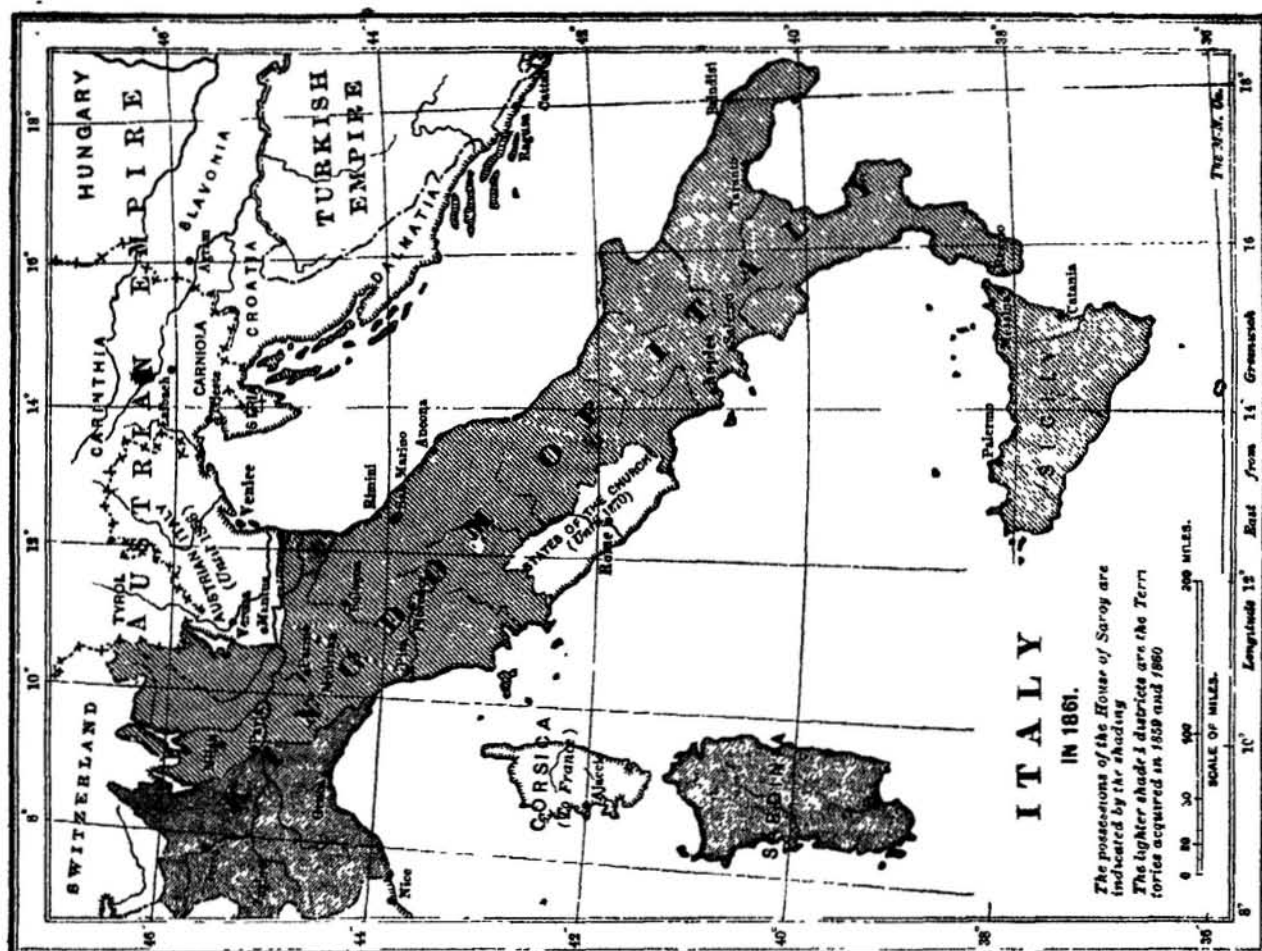
ALSO IN: W. E. Gladstone, *Gleanings of Past Years*, v. 4, ch. 1-4.—L. C. Farini, *The Roman State from 1815 to 1850*, bk. 2-7 (v. 1-4).—H. Martin, *Daniel Manin and Venice in 1848-49*.—G. Garibaldi, *Autobiog.*, period 2 (v. 1-2).—L. Mariotti, *Italy in 1848*.—E. A. V., *Joseph Mazzini*, ch. 4-5.—The Chevalier O'Clery, *Hist. of the Ital. Rev.*, ch. 6-7.

A. D. 1855.—Sardinia in the alliance of the Crimean War against Russia. See RUSSIA: A. D. 1854-1856.

A. D. 1856-1859.—Austro-Italy before Europe in the Congress of Paris.—Alliance of France with Sardinia.—War with Austria.—Emancipation of Lombardy.—Peace of Villafranca.—"The year 1856 brought an armistice between the contending powers [in the Crimea—see RUSSIA: A. D. 1853-1854 to 1854-1856], followed by the Congress of Paris, which settled the terms of peace. At that Congress Count Cavour and the Marquis Villamarina represented their country side by side with the envoys of the great European States. The Prime Minister of Piedmont, while taking his part in the re-establishment of the general peace with a skill and tact which won him the favour of his brother plenipotentiaries, never lost sight of the further object he had in view, namely, that of laying before the Congress the condition of Italy. . . . His efforts were rewarded with success. On the 30th March, 1856, the treaty of peace was signed, and on the 8th April Count Walewski called the attention of the members of the Congress to the state of Italy. . . . Count Buol, the Austrian

plenipotentiary, would not admit that the Congress had any right to deal with the Italian question at all; he declined courteously, but firmly, to discuss the matter. . . . But although Austria refused to entertain the question, the fact remained that the condition of Italy now stood condemned, not by revolutionary chiefs, nor by the rulers of Piedmont alone, but by the envoys of some of the leading powers of Europe speaking officially in the name of their respective sovereigns. It was in truth a great diplomatic victory for Italy. . . . No one in Europe was more thoroughly convinced than Napoleon III. that the discontent of Italy and the plots of a section of Italians had their origin in the despotism which annihilated all national life in the Peninsula with the single exception of Piedmont. He felt keenly, also, how false was his own position at Rome. . . . France upheld the Pope as a temporal sovereign, but, nevertheless, the latter ruled in a manner which pleased Austria and which displeased France. . . . Count Cavour went privately to meet the French Emperor at Plombières in July, 1858. During that interview it was arranged that France should ally herself actively with Piedmont against Austria. . . . The first public indication of the attitude taken up by France with regard to Austria and Italy was given on the 1st January, 1859, when Napoleon III. received the diplomatic corps at the Tuileries. Addressing Baron Hubner, the Austrian Ambassador, the French Emperor said: 'I regret that the relations between us are bad; tell your sovereign, however, that my sentiments towards him are not changed.' . . . The ties which united France to Piedmont were strengthened by the marriage, in the end of January, 1859, of the Princess Clotilde, the eldest daughter of Victor Emmanuel, with Prince Napoleon, the first cousin of the French Emperor. . . . An agreement was made by which the Emperor Napoleon promised to give armed assistance to Piedmont if she were attacked by Austria. The result, in case the allies were successful, was to be the formation of a northern kingdom of Italy. . . . Both Austria and Piedmont increased their armaments and raised loans in preparation for war. Men of all ranks and conditions of life flocked to Turin from the other States of Italy to join the Piedmontese army, or enrol themselves among the volunteers of Garibaldi, who had hastened to offer his services to the king against Austria. . . . Meanwhile, diplomacy made continual efforts to avert war. . . . The idea of a European Congress was started. . . . Then came the proposition of a general disarmament by way of staying the warlike preparations, which were taking ever enlarged proportions. On the 18th April, 1859, the Cabinet of Turin agreed to the principle of disarmament at the special request of England and France, on the condition that Piedmont took her seat at the Congress. The Cabinet of Vienna had made no reply to this proposition. Then suddenly it addressed, on the 23rd April, an ultimatum to the Cabinet of Turin demanding the instant disarmament of Piedmont, to which a categorical reply was asked for within three days. At the expiration of the three days Count Cavour, who was delighted at this hasty step of his opponent, remitted to Baron Kollerberg, the Austrian envoy, a refusal to comply with the request made. War was now inevitable. Victor Emmanuel addressed a stirring proclama-

tion to his army on the 27th April, and two days afterwards another to the people of his own kingdom and to the people of Italy. . . . On the 30th April some French troops arrived at Turin. On the 13th May Napoleon III. disembarked at Genoa. . . . Although the Austrian armies proceeded to cross the Ticino and invade the Piedmontese territory, they failed to make a decisive march on Turin. Had Count Glûlay, the Austrian commander, done so without hesitation, he might well have reached the capital of Piedmont before the French had arrived in sufficient force to enable the little Piedmontese army to arrest the invasion. As it was, the opportunity was lost never to occur again. In the first engagements at Montebello and Palestro [May 20, 30 and 31] the advantage rested decidedly with the allies. . . . On the 4th June the French fought the battle of Magenta, which ended, though not without a hard struggle, in the defeat of the Austrians. On the 8th the Emperor Napoleon and King Victor Emmanuel entered Milan, where they were received with a welcome as sincere as it was enthusiastic. The rich Lombard capital hastened to recognise the king as its sovereign. While there he met in person, Garibaldi, who was in command of the volunteer corps, whose members had flocked from all parts of Italy to carry on under his command the war in the mountainous districts of the north against Austria. . . . The allied troops pursued their march onwards towards the River Mincio, upon whose banks two of the fortresses of the famous Quadrilateral are situated. On the 24th June they encountered the Austrian army at Solferino and San Martino. French, Piedmontese, and Austrians, fought with courage and determination. Nor was it until after ten or eleven hours of hard fighting that the allies forced their enemy to retreat and took possession of the positions he had occupied in the morning. While victory thus crowned the efforts of France and Piedmont in battle, events of no little importance were taking place in Italy. Ferdinand II. of Naples died on the 22nd May, just after he had received the news of the successes of the allies at Montebello and Palestro. He was succeeded by his son, Francis II. . . . Count Salmour was at once despatched by the Piedmontese Government . . . with the offer of a full and fair alliance between Turin and Naples. The offer was rejected. Francis determined to follow his father's example of absolutism at home while giving all his influence to Austria. Thus it was that the young Neapolitan king sowed, and as he sowed so he reaped. Leopold, the Grand Duke of Tuscany, had in April refused the proffered alliance of Piedmont. . . . Finally he left Florence and took refuge in the Austrian camp. A provisional Government was formed, which placed the Tuscan forces at the disposal of Victor Emmanuel. This change was effected in a few hours without bloodshed or violence. The Duchess of Parma went away to Switzerland with her young son, Duke Robert. Francis Duke of Modena betook himself, with what treasures he had time to lay his hands on, to the more congenial atmosphere of the head-quarters of the Austrian army. . . . 'The deputations which hastened from Tuscany, Parma, and Modena, to offer their allegiance to Victor Emmanuel, were received without difficulty. It was agreed that their complete annexation should be deferred until after the conclusion of



peace. In the meanwhile the Piedmontese Government was to assume the responsibility of maintaining order and providing for military action. . . . The French and Piedmontese armies had won the battle of Solferino, and driven the enemy across the Mincio; their fleets were off the lagoons of Venice, and were even visible from the lofty Campanile of St. Mark. Italy was throbbing with a movement of national life daily gathering volume and force. Europe was impatiently expecting the next move. It took the unexpected form of an armistice, which the Emperor of the French proposed, on his sole responsibility, to the Emperor Francis Joseph on the 8th July. On the 12th the preliminaries of peace were signed at Villafranca. Victor Emmanuel was opposed to this act of his ally, but was unable to prevent it. The Italians were bitterly disappointed, and their anger was only too faithfully represented by Cavour himself. He hastened to the head-quarters of the king, denounced in vehement language the whole proceeding, advised his majesty not to sign the armistice, not to accept Lombardy [see below], and to withdraw his troops from the Mincio to the Ticino. But Victor Emmanuel, though sympathising with the feelings of Italy and of his Minister, took a wiser and more judicious course than the one thus recommended. He accepted Cavour's resignation and signed the armistice, appending to his signature these words:—'J'accepte pour ce qui me concerne.' He reserved his liberty of action for the future and refused to pledge himself to anything more than a cessation of hostilities."—J. W. Probyn, *Italy from 1815 to 1890*, ch. 9-10.

ALSO IN: C. Bossoli, *The War in Italy*.—C. de Mazade, *Life of Count Cavour*, ch. 2-5.—C. Arrivabene, *Italy under Victor Emmanuel*, ch. 1-13 (v. 1).—C. Adams, *Great Campaigns, 1796-1870*, pp. 271-340.—L. Kossuth, *Memories of My Exile*.—Countess E. M. Cesaresco, *Italian Characters in the Epoch of Unification*.

A. D. 1859-1861.—The Treaty of Zurich and its practical negation.—Annexation of Central Italy to Sardinia by Plebiscite.—Revolution in Sicily and Naples.—Garibaldi's great campaign of liberation.—The Sardinian army in the Papal States.—The new Kingdom of Italy proclaimed.—"The treaty concluded at Zurich in November [1859] between the ambassadors of France, Austria, and Sardinia substantially ratified the preliminaries arranged at Villafranca. Lombardy passed to the king of Sardinia; Venetia was retained by Austria. The rulers of Modena and Parma were to be restored, the papal power again established in the Legations, while the various states of the peninsula, excepting Sardinia and the Two Sicilies, were to form a confederation under the leadership of the Pope. According to the terms of the treaty Lombardy was the only state directly benefited by the war. . . . The people of central Italy showed no inclination to resume the old régime. They maintained their position firmly and consistently, despite the decisions of the Zurich Congress, the advice of the French emperor, and the threatening attitude of Naples and Rome. . . . The year closed without definite action, leaving the provisional governments in control. In fact, matters were simply drifting, and it seemed imperative to take some vigorous measures to terminate so abnormal a condition of affairs. Finally the project of a European

congress was suggested. There was but one opinion as to who should represent Italy in such an event. . . . Cavour . . . returned to the head of affairs in January. This event was simultaneous with the removal of M. Walewski at Paris and a change in the policy of the French government. The emperor no longer advised the central Italians to accept the return of their rulers. His influence at Rome was exercised to induce the Pope to allow his subjects in the Legations to have their will. . . . The scheme of a European congress was abandoned. With France at his back to neutralize Austria, Cavour had nothing to fear. . . . He suggested to the emperor that the central Italians be allowed to settle their fate by plebiscite. This method was to a certain extent a craze with the emperor, . . . and Cavour was not surprised at the affirmative reply he received to his proposal. The elections took place in March, and by an overwhelming majority the people of Parma, Modena, Tuscany, and the Legations declared for annexation to Sardinia. Austria protested, but could do no more in the face of England and France. Naples followed the Austrian example, while almost simultaneously with the news of the elections there arrived at Turin the papal excommunication for Victor Emmanuel and his subjects. On the 2d of April the king opened the new parliament and addressed himself to the representatives of 12,000,000 Italians. The natural enthusiasm attending the session was seriously dampened by the royal announcement that, subject to the approval of their citizens and the ratification of parliament, Nice and Savoy were to be returned to France. It was, in fact, the concluding installment of the price arranged at Plombières to be paid for the French troops in the campaign of the previous year. . . . General Garibaldi, who sat in the parliament for Nice, was especially prominent in the angry debates that followed. . . . When the transfer had been ratified he withdrew to a humble retreat in the island of Caprera. . . . But the excitement over the loss of Nice and Savoy was soon diminished by the startling intelligence which arrived of rebellion in the Neapolitan dominions. Naples was mutinous, while in Sicily, Palermo and Messina were in open revolt. Garibaldi's time had come. Leaving Caprera, he made for Piedmont, and hastily organized a band of volunteers to assist in the popular movement. On the night of May 6, with about a thousand enthusiastic spirits, he embarked from the coast near Genoa in two steamers and sailed for Sicily. Cavour in the mean time winked at this extraordinary performance. He dispatched Admiral Persano with a squadron ostensibly to intercept the expedition, but in reality 'to navigate between it and the hostile Neapolitan fleet.' On the 11th Garibaldi landed safely at Marsala under the sleepy guns of a Neapolitan man-of-war. On the 14th he was at Salemi, where he issued the following proclamation: 'Garibaldi, commander-in-chief of the national forces in Sicily, on the invitation of the principal citizens, and on the deliberation of the free communes of the island, considering that in times of war it is necessary that the civil and military powers should be united in one person, assumes in the name of Victor Emmanuel, King of Italy, the Dictatorship in Sicily.' On the 26th Garibaldi attacked Palermo, on the 6th of June he was in possession of the city and

citadel; on the 25th of July Messina was surrendered to him. "Perhaps the excitement at Turin during these days was second only to that which animated the great Sicilian cities. The guns of Bomba's fleet at Palermo were no more active than the diplomatic artillery which the courts of Central Europe trained upon the government at Turin. . . . Cavour's position at this time was a trying, delicate, and from some points of view a questionable one. He had publicly expressed regret for Garibaldi's expedition, while privately he encouraged it. . . . Cavour's desire to see Garibaldi in Calabria was changed, a little later. La Farina was at Palermo in behalf of the Sardinian government, to induce Garibaldi to consent to the immediate annexation of Sicily to the new Italian kingdom. This Garibaldi declined to do, preferring to wait until he could lay the entire Neapolitan realm and Rome as well at the feet of Victor Emmanuel. This altered the aspect of affairs. It was evident that Garibaldi was getting headstrong. It was Cavour's constant solicitude to keep the Italian question in such a shape as to allow no foreign power a pretext for interference. Garibaldi's design against Rome garrisoned by French troops would be almost certain to bring on foreign complications and ruin the cause of Italian unity." On the 19th of August, Garibaldi crossed his army from Sicily to the mainland and advanced on Naples. "On the evening of September 6 the king embarked on a Spanish ship, and leaving his mutinous navy at anchor in the bay, quit forever those beautiful shores which his race had too long defiled. On the morning of September 7 Garibaldi was at Salerno; before night he had reached Naples, and its teeming thousands had run mad. . . . The Neapolitan fleet went over en masse to Garibaldi, and by him was placed under the orders of the Sardinian admiral. The Garibaldian troops came swarming into the city, some by land and others by sea. . . . Francis II. had shut himself up in the fortress of Gaeta with the remnants of his army, holding the line of the Volturno. . . . At Turin the state of unrest continued. Garibaldi's presence at Naples was attended with grave perils. Of course his designs upon Rome formed the principal danger, but his conspicuous inability as an organizer was one of scarcely less gravity. . . . Sardinian troops had become a necessity of the situation. . . . There was no time to lose. There could be no difficulty in finding an excuse to enter papal territory. The inhabitants of Umbria and the Marches, who had never ceased to appeal for annexation to the new kingdom, were suppressed by an army of foreign mercenaries that the Pope had mustered beneath his banner. . . . Cavour had interceded in vain with the Vatican to alter its course toward its disaffected subjects. At last, on September 7, the day Garibaldi entered Naples, he sent the royal ultimatum to Cardinal Antonelli at Rome. . . . On the 11th the unfavorable reply of Antonelli was received, and the same day the Sardinian troops crossed the papal frontier. . . . Every European power except England, which expressed open satisfaction, protested against this action. There was an imposing flight of ambassadors from Turin, and an ominous commotion all along the diplomatic horizon. Cavour had not moved, however, without a secret understanding with Napoleon. . . . The Sardinian

army advanced rapidly in two columns. General Fanti seized Perugia and Spoleto, while Cialdini on the east of the Apennines utterly destroyed the main papal army under the French general Lamoricière at Castelfidardo [September 17]. Lamoricière with a few followers gained Ancona, but finding that town covered by the guns of the Sardinian fleet, he was compelled to surrender. 'The pontifical mercenary corps' became a thing of the past, Cavour could turn his whole attention to Naples. He had obtained from parliament an enthusiastic permission to receive, if tendered, the allegiance of the Two Sicilies. The army was ordered across the Neapolitan frontier, and the king left for Ancona to take command. In the mean time on October 1 Garibaldi had inflicted another severe defeat to the royal Neapolitan army on the Volturno. The Sardinian advance was wholly unimpeded. . . . On November 7 the king entered Naples, and on the following day was waited upon by a deputation to announce the result of the election that Garibaldi had previously decreed. 'Sire,' said their spokesman, 'The Neapolitan people, assembled in Comitia, by an immense majority have proclaimed you their king.' . . . Then followed an event so sublime as to be without parallel in these times of selfish ambition. Garibaldi bade farewell to his faithful followers, and, refusing all rewards, passed again to his quiet home in Caprera. . . . The people of Umbria and the Marches followed the lead of Naples in declaring themselves subjects of Victor Emmanuel. Except for the patrimony of St. Peter surrounding the city of Rome and the Austrian province of Venetia, Italy was united under the tricolor. While Garibaldi returned to his humble life, Cavour went to Turin to resume his labors. . . . On the 18th of February, 1861, the first national parliament representing the north and south met at Turin. Five days before, the last stronghold of Francis II. had capitulated, and the enthusiasm ran high. The kingdom of Italy was proclaimed, and the king confirmed as 'Victor Emmanuel II., by the grace of God, and the will of the nation King of Italy.' . . . The work was almost done. The scheme that a few years before would have provoked a smile in any diplomatic circle in Europe had been perfected almost to the capstone. But the man who had conceived the plan and carried it through its darkest days was not destined to witness its final consummation. Cavour was giving way. On May 29 he was stricken down with a violent illness." On June 6 he died. "To Mazzini belongs the credit of keeping alive the spirit of patriotism; Garibaldi is entitled to the admiration of the world as the pure patriot who fired men's souls; but Cavour was greater than either, and Mazzini and Garibaldi were but humble instruments in his magnificent plan of Italian regeneration."—H. Murdock, *The Reconstruction of Europe*, ch. 13. —See CONSTITUTION OF ITALY.

ALSO IN: C. de Mazade, *Life of Count Cavour*, ch. 5-7.—G. Garibaldi, *Autobiography*, 8d period (v. 2).—E. Dicey, *Victor Emmanuel*, ch. 27-34.—E. About, *The Roman Question*.

A. D. 1862-1866.—The Roman question and the Venetian question.—Impatience of the nation.—Collision of Garibaldi with the government.—Alliance with Prussia.—War with Austria.—Liberation and annexation of Venetia.—The new ministry was formed by Baron

Ricasoli. . . . In the month of July, Russia and Prussia followed the example of England and France, and acknowledged Italian unity. . . . Baron Ricasoli only held office about nine months; not feeling equal to the difficulties he had to encounter, he resigned in March, 1862, and Signor Ratazzi was empowered to form a new ministry. . . . The volunteer troops had become a source of serious embarrassment to the government. . . . It was found disagreeable and dangerous to have two standing armies under separate heads and a separate discipline, and it was proposed to amalgamate the Garibaldians with the royal troops. Endless disagreements arose out of this question. . . . As soon as this question was in a manner accommodated, a more serious one arose. The central provinces lost all patience in waiting so long for a peaceful solution of the Roman question. The leaders of the Young Italy party became more warlike in their language, and excited the peasantry to riotous proceedings, which the government had to put down forcibly, and this disagreeable fact helped to make the Ratazzi ministry unpopular. Garibaldi's name had been used as an incentive to those disturbances, and now the hot-headed general embarked for Sicily, to take the command of a troop who were bound for the Eternal City, resolved to cut with the sword the gordian knot of the Roman question. The government used energetic measures to maintain its dignity, and not allow an irregular warfare to be carried on without its sanction. The times were difficult, no doubt, and the ministry had a hard road to tread. . . . The Garibaldians were already in the field, and having crossed from Sicily, were marching through Calabria with ever-increasing forces and the cry of 'Rome or death' on their lips. Victor Emmanuel had now no choice left him but to put down rebellion by force of arms. General Cialdini's painful duty it was to lead the royal troops on this occasion. He encountered the Garibaldians at Aspromonte, in Calabria, and on their refusing to surrender to the king, a fight ensued in which the volunteers were of course defeated, and their officers arrested. Garibaldi, with a ball in his foot, from the effects of which he has never recovered, was carried a state prisoner to Piedmont. . . . This unhappy episode was a bitter grief to Victor Emmanuel. . . . Aspromonte gave a final blow to the Ratazzi ministry. Never very popular, it was utterly shaken by the reaction in favour of Garibaldi. . . . After a good deal of worry and consultation, the king decided to call Luigi Carlo Farini to office. . . . Unhappily his health obliged him to retire very soon from public life, and he was succeeded by Minghetti. On the whole this first year without Cavour had been a very trying one to Victor Emmanuel. . . . Meantime the Roman question remained in abeyance—to the great detriment of the nation, for it kept Central and Southern Italy in a state of fermentation which the government could not long hold in check. The Bourbon intrigues at Rome, encouraging brigandage in the Two Sicilies, destroyed all security of life and property, and impeded foreigners from visiting the country. The Emperor of the French, occupying the false position of champion of Italian independence and protector of the temporal power of the Pope, would not do anything, nor let the Italian Government do anything, towards settling the momentous question

. . . Victor Emmanuel, who had his eye on Venice all the time, having a fixed impression that if it could be recovered he would find less difficulty in getting rid of the foreign occupation in Rome, now adopted energetic measures to bring about a settlement of this Venetian question, urging the English Government to use its influence with Austria to induce her to accept some compromise and surrender the Italian province peaceably. . . . Meantime the Italian Government continued to invite the French to withdraw their forces from the Roman States, and leave the Pope face to face with his own subjects without the aid of foreign bayonets. This the emperor, fearing to offend the papal party, could not make up his mind to do. But to make the road to Rome easier for the Italians, he proposed a transfer of the capital from Turin to some more southern town, Florence or Naples—he did not care which. The French minister, M. Drouyn de Lhuys, said:—'Of course in the end you will go to Rome. But it is important that between our evacuation and your going there, such an interval of time and such a series of events should elapse as to prevent people establishing any connection between the two facts. France must not have any responsibility.' . . . The king accepted the conditions, which provided that the French were to evacuate Rome in two years, and fixed on Florence as the residence of the court. . . . On November 18, 1865, the first Parliament was opened in Florence. . . . The quarrel between Austria and Prussia [see GERMANY: A. D. 1861-1866] was growing all this time, and Italy proposed an alliance defensive and offensive with the latter power. . . . The treaty was concluded April 8, 1866. When this fact became known, Austria, on the brink of war with Prussia, began to think that she must rid herself in some way of the worry of the Italians on her southern frontier, in order to be free to combat her powerful northern enemy. The cabinet of Vienna did not apply directly to the cabinet of Florence, but to that arbiter of the destinies of nations, Napoleon III., proposing to cede Venetia on condition that the Italian government should detach itself from the Prussian alliance. . . . After an ineffectual attempt to accommodate matters by a congress, war was declared against Austria, on June 20, 1866, and La Marmora, having appointed Ricasoli as his deputy at the head of the council, led the army northwards. . . . Victor Emmanuel appointed his cousin regent, and carried his sons along with him to the seat of war. . . . The forces of Austria were led by the able and experienced commander, the Archduke Albert, who had distinguished himself at Novara. On the ill-omened field of Custoza, where the Italians had been defeated in 1849, the opposing armies met [June 24]; and both being in good condition, well disciplined and brave, there was fought a prolonged and bloody battle, in which the Italians were worsted, but not routed. . . . On July 20 the Italian navy suffered an overwhelming defeat at Lissa in the Adriatic, and these two great misfortunes plunged Victor Emmanuel into the deepest grief. He felt disabled from continuing the war: all the sacrifice of life had been in vain: national unity was as far off as ever. . . . Meantime the Prussian arms were everywhere victorious over Austria, and about ten days after the battle of Custoza it was announced in the

Moniteur that Austria had asked the Emperor Napoleon's mediation, offering to cede him Venice, and that he was making over that province to the King of Italy. Italy could not accept it without the consent of her ally Prussia; and while negotiations were going forward on the subject, the brief seven weeks' campaign was brought to a conclusion by the great victory of Sadowa, and on July 26 the preliminaries of peace were signed by the Austrian and Prussian plenipotentiaries. . . . Venice was restored to Italy by the Emperor of France, with the approval of Prussia. There was a sting in the thought that it was not wrung from the talons of the Austrian eagle by the valour of Italian arms, but by the force of diplomacy; still it was a delightful fact that Venice was free, with the tricolour waving from St. Mark's. The Italian soil was delivered from foreign occupation. . . . As soon as the treaty was signed at Vienna, October 2, the Venetian Assemblies unanimously elected Victor Emmanuel with acclamations, and begged for immediate annexation to the Kingdom of Italy. On November 4, in the city of Turin, Victor Emmanuel received the deputation which came to proffer him the homage of the inhabitants of Venetia. . . . On November 7 Victor Emmanuel made a solemn entry into the most beautiful, and, after Rome, the most interesting city of the Italian peninsula. . . . Hot upon the settlement of the Venetian question, came the discussion of that of Rome, which after the evacuation of the French troops [November, 1866] seemed more complicated than ever. The Catholic powers were now anxious to accommodate the quarrel between Italy and the Pope, and they offered to guarantee him his income and his independence if he would reconcile himself to the national will. But Pius IX. was immovable in his determination to oppose it to the last."—G. S. Godkin, *Life of Victor Emmanuel II.*, ch. 28-25 (v. 2).

ALSO IN: J. W. Probyn, *Italy from 1815 to 1890*, ch. 11.—G. Garibaldi, *Autobiography*, 4th period, ch. 1 (v. 2), and v. 3, ch. 8.

A. D. 1867-1870.—Settlement of the Roman question.—Defeat of Garibaldi at Mentana.—Rome in the possession of the king of Italy.—Progress made by diplomacy in the settlement of the Roman question "was too slow for Garibaldi. He had once more fallen under the influence of the extreme republicans, and in 1867 he declared that he would delay no longer in planting the republican banner on the Vatican. Between these hot-headed and fanatical republicans on the one side, the Italian ultramontanes on another, and the French Emperor on the third, the position of Victor Emmanuel was anything but enviable. In the autumn of 1867 Garibaldi was suddenly arrested by the Government, but released on condition that he would remain quietly at Caprera. But meanwhile the volunteers under Menotti Garibaldi (the great chief's son) had advanced into the Papal States. The old warrior was burning to be with them. On the 14th of October he effected his escape from Caprera, and managed eventually to join his son in the Romagna. Together they advanced on Rome, and won, after tremendous fighting, the great victory at Monte Rotondo. Meanwhile an army of occupation sent by the Government from Florence had crossed the Roman frontier, and a French force had landed on the coast. Garibaldi's posi-

tion was already critical, but his resolution was unbroken. 'The Government of Florence,' he said, in a proclamation to the volunteers, 'has invaded the Roman territory, already won by us with precious blood from the enemies of Italy; we ought to receive our brothers in arms with love, and aid them in driving out of Rome the mercenary sustainers of tyranny; but if base deeds, the continuation of the vile convention of September, in mean consort with Jesuitism, shall urge us to lay down our arms in obedience to the order of the 2d December, then will I let the world know that I alone, a Roman general, with full power, elected by the universal suffrage of the only legal Government in Rome, that of the republic, have the right to maintain myself in arms in this the territory subject to my jurisdiction; and then, if any of these my volunteers, champions of liberty and Italian unity, wish to have Rome as the capital of Italy, fulfilling the vote of parliament and the nation, they must not put down their arms until Italy shall have acquired liberty of conscience and worship, built upon the ruin of Jesuitism, and until the soldiers of tyrants shall be banished from our land.' The position taken up by Garibaldi is perfectly intelligible. Rome we must have, if possible, by legal process, in conjunction with the royal arms; but if they will stand aside, even if they will oppose, none the less Rome must be annexed to Italy. Unfortunately Garibaldi had left out of account the French force despatched by Napoleon III. to defend the Temporal dominions of the Pope, a force which even at this moment was advancing to the attack. The two armies met near the little village of Mentana, ill matched in every respect. The volunteers, numerous indeed but ill disciplined and badly armed, brought together, held together simply by the magic of a name, the French, admirably disciplined, armed with the fatal chassepots, fighting the battle of their ancient Church. The Garibaldians were terribly defeated. Victor Emmanuel grieved bitterly, like a true, warm-hearted father for the fate of his misguided but generous-hearted sons. . . . To the Emperor of the French he wrote an ardent appeal begging him to break with the Clericals and put himself at the head of the Liberal party in Europe, at the same time warning him that the old feeling of gratitude towards the French in Italy had quite disappeared. 'The late events have suffocated every remembrance of gratitude in the heart of Italy. It is no longer in the power of the Government to maintain the alliance with France. The chassepot gun at Mentana has given it a mortal blow.' At the same time the rebels were visited with condign punishment. Garibaldi himself was arrested, but after a brief imprisonment at Varignano was permitted to retire once more to Caprera. A prisoner so big as Garibaldi is always an embarrassment to gaolers. But the last act in the great drama . . . was near at hand. In 1870 the Franco-German War broke out. The contest, involving as it did the most momentous consequences, was as brief as it was decisive. The French, of course, could no longer maintain their position as champions of the Temporal power. Once more, therefore, the King of Italy attempted, with all the earnestness and with all the tenderness at his command, to induce the Pope to come to terms and accept the position, at once dignified and independent, which the Italian

Government was anxious to secure to him. . . . But the Pope still unflinchingly adhered to the position he had taken up. . . . A feint of resistance was made, but on the 20th of September [1870] the royal troops entered Rome, and the Tricolour was mounted on the palace of the Capitol. So soon as might be a plebiscite was taken. The numbers are significant—for the King, 40,788, for the Pope, 46. But though the work was thus accomplished in the autumn of 1870, it was not until 2d June 1871 that the King made his triumphal entry into the capital of Italy."—J. A. R. Marriott, *The Makers of Modern Italy*, pp. 72-76.

ALSO IN: G. Garibaldi, *Autobiography*, v. 3.

A. D. 1870.—Law of the Papal Guarantees. See PAPACY: A. D. 1870.

A. D. 1870-1894.—The tasks and burdens of the United Nation.—Military and colonial ambitions.—The Triple Alliance.—"Italy now [in 1870] stood before the world as a nation of twenty-five million inhabitants, her frontiers well defined, her needs very evident. Nevertheless, if her national existence was to be more than a name, she must have discipline in self-government, and she must as quickly as possible acquire the tools and methods of the civilization prevailing among those nations into whose company her victories had raised her. Two thirds of her people lagged behind the Western world not only in material inventions, but in education and civic training. Railroads and telegraphs, the wider application of steam to industries, schools, courts, the police, had all to be provided, and provided quickly. Improvements which England and France had added gradually and paid for gradually, Italy had to organize and pay for in a few years. Hence a levying of heavy taxes, and exorbitant borrowing from the future in the public debt. Not only this, but ancient traditions, the memories of feuds between town and town, had to be obliterated; the people had to be made truly one people, so that Venetians, or Neapolitans, or Sicilians should each feel that they were first of all Italians. National uniformity must supplant provincial peculiarity; there must be one language, one code of laws, one common interest; in a word, the new nation must be Italianized. The ease and rapidity with which the Italians have progressed in all these respects have no parallel in modern times. Though immense the undertaking, they have, in performing it, revealed an adaptability to new conditions, a power of transformation which are among the most remarkable characteristics of their race, and the strongest proofs that ruin will not now engulf them. Only a race incapable of readjusting itself need despair. Happy had Italy been if, undistracted by temptation, she had pursued the plain course before her; still happy, had she resisted such temptation. But nations, like individuals, are not made all of one piece: they, too, acknowledge the better reason, but follow the worse; they, too, through pride or vanity or passion, often forfeit the winnings from years of toil. . . . Italy was recognized as a great power by her neighbors, and she willingly persuaded herself that it was her duty to do what they did. In this civilized age, the first requisite of a great power is a large standing army. . . . A large standing army being the first condition of ranking among the great powers, Italy set about preparing one. . . . Perhaps more than

any other European nation she was excusable in desiring to show that her citizens could become soldiers, for she had been taunted time out of mind with her effeminacy, her cowardice. It might be argued, too, that she received a larger dividend in indirect compensation for her capital invested in the army than her neighbors received from theirs. Uniform military service helped to blot out provincial lines and to Italianize all sections; it also furnished rudimentary education to the vast body of illiterate conscripts. These ends might have been reached at far less cost by direct and natural means; but this fact should not lessen the credit due to the Italian military system for furthering them. Tradition, example, national sensitiveness, all conspired in this way to persuade Italy to saddle an immense army on her back. . . . One evidence of being a 'great power,' according to the political standard of the time, consists in ability to establish colonies, or at least a protectorate, in distant lands; therefore Italian Jingoism goaded their government on to plant the Italian flag in Africa. France was already mistress of Algiers; Spain held a liege on Morocco; Italy could accordingly do no less than spread her influence over Tunis. For a few years Italy complacently imagined that she was as good as her rivals in the possession of a foreign dependency. Then a sudden recrudescence of Jingoism in France caused the French to occupy Tunis. The Italians were very angry; but when they sounded the situation, they realized that it would be folly to go to war over it. . . . Not warned by this experience, Italy, a few years later, plunged yet more deeply into the uncertain policy of colonization. England and France having fallen out over the control of Egypt, then England, having virtually made the Khedive her vassal, suggested that it would be a very fine thing for Italy to establish a colony far down on the coast of the Red Sea, whence she could command the trade of Abyssinia. Italian Jingoism jumped at the suggestion, and for ten years the red-white-and-green flag has waved over Massaua. But the good that Italy has derived from this acquisition has yet to appear. . . . Equally slow have they been to learn that their partnership in the Triple Alliance [see TRIPLE ALLIANCE] has entailed upon them sacrifices out of all proportion to the benefits. To associate on apparently even terms with Germany and Austria was doubtless gratifying to national vanity, . . . but who can show that Italy has been more secure from attack since she entered that league than she was before? . . . For the sake . . . of a delusive honor,—the honor of posing as the partner of the arbiters of Europe,—Italy has, since 1882, seen her army and her debt increase, and her resources proportionately diminish. None of her ministers has had the courage to suggest quitting a ruinous policy; on the contrary, they have sought hither and thither to find means to perpetuate it without actually breaking the country's back. . . . Yet not on this account shall we despair of a country which, in spite of folly, has achieved much against great odds, and which has shown a wonderful capacity for sloughing off her past."—W. R. Thayer, *Some Causes of the Italian Crisis* (Atlantic, April, 1894).—See IRREDENTISTS.

A. D. 1882-1895.—Acquisitions in Africa. See AFRICA: A. D. 1882; 1885; 1889; 1889-90; 1890-91; 1894-95.

ITHACA.—One of the seven Ionian islands, small and unimportant, but interesting as being the Homeric island-kingdom of Ulysses—the principal scene of the story of the Odyssey. The island has been more or less explored, with a view to identifying the localities mentioned in the epic, by Sir William Gell, by Col. Leake, and by Dr. Schliemann. Some account of the latter's work and its results is given in the introduction to his "Ilios."—E. H. Bunbury, *Hist. of Ancient Geog.*, ch. 3, note I (v. 1).

ITHOME. See SPARTA: B. C. 743–510; also, MESSENIAN WAR, THE THIRD.

ITOCOS, The. See AMERICAN ABORIGINES: CHICHEAS.

ITONOMOS, The. See BOLIVIA: THE ABORIGINAL INHABITANTS; also, AMERICAN ABORIGINES: ANDESIANS.

ITURBIDE, Empire of. See MEXICO: A. D. 1820–1826.

ITUZAINGO, Battle of (1827). See ARGENTINE REPUBLIC: A. D. 1819–1874.

IUKA, Battle of. See UNITED STATES OF AM.: A. D. 1862 (SEPTEMBER—OCTOBER: MISSISSIPPI).

IVAN I., Grand Prince of Moscow, A. D. 1328–1340.... Ivan II., Grand Prince of Moscow, 1352–1359.... Ivan III. (called The Great), the first Czar of Muscovy, or Russia, 1462–1505. See RUSSIA: A. D. 1237–1480.... Ivan IV. (called The Terrible), Czar of Russia, 1533–1584. See RUSSIA: A. D. 1533–1682.... Ivan V., Czar of Russia, 1682–1689.... Ivan VI., Czar of Russia, 1740–1741.

IVERNI, The. See IRELAND, TRIBES OF EARLY CELTIC INHABITANTS.

IVRY, Battle of (1590). See FRANCE: A. D. 1589–1590.

IVY LANE CLUB, The. See CLUBS, DR. JOHNSON'S.

J.

JACK CADE'S REBELLION. See ENGLAND: A. D. 1450.

JACK'S LAND. See NO MAN'S LAND (ENGLAND).

JACKSON, Andrew.—Campaign against the Creek Indians. See UNITED STATES OF AM.: A. D. 1813–1814 (AUGUST—APRIL).... Victory at New Orleans. See UNITED STATES OF AM.: A. D. 1815 (JANUARY).... Campaign in Florida. See FLORIDA: A. D. 1816–1818.... Presidential election and administration. See UNITED STATES OF AM.: A. D. 1822, to 1827.

JACKSON, Stonewall (General Thomas J.) at the first Battle of Bull Run. See UNITED STATES OF AM.: A. D. 1861 (JULY: VIRGINIA).... First Campaign in the Shenandoah. See Same: A. D. 1861–1862 (DECEMBER—APRIL: VIRGINIA).... Second Campaign. See Same: A. D. 1862 (MAY—JUNE: VIRGINIA).... Peninsular Campaign. See Same: A. D. 1862 (JUNE—JULY: VIRGINIA).... Death. See Same: A. D. 1863 (APRIL—MAY: VIRGINIA).

JACKSON, FORTS (Ga. and La.).—Seizure of. See UNITED STATES OF AM.: A. D. 1860–1861 (DEC.—FEB.).

JACKSON, Miss.: A. D. 1863.—Capture and recapture by the Union forces.—Sack and ruin. See UNITED STATES OF AM.: A. D. 1863 (APRIL—JULY: ON THE MISSISSIPPI); and (JULY: MISSISSIPPI).

JACOBIN CLUBS.—JACOBINS, The. See FRANCE: A. D. 1790, to 1794–1795 (JULY—APRIL).

JACOBITE CHURCH, The.—The great religious dispute of the 5th century, concerning the single or the double nature of Christ, as God and as man, left, in the end, two extreme parties, the Monophysites and the Nestorians, exposed alike to the persecutions of the orthodox church, as established in its faith by the Council of Chalcedon, by the Roman Pope and by the emperors Justin and Justinian. The Monophysite party, strongest in Syria, was threatened with extinction; but a monk named James, or Jacobus, Baradaeus—"Al Baradai," "the man in rags,"—imparted new life to it by his zeal and activity, and its members acquired from him the name of Jacobites. Amida (now Diarbekir) on the Tigris became the seat of the

Jacobite patriarchs and remains so to this day. Abulpharagius, the oriental historian of the 18th century, was their most distinguished scholar, and held the office of Mafrian or vice-patriarch, so to speak, of the East. Their communities are mostly confined at present to the region of the Euphrates and the Tigris, and number less than 200,000 souls.—H. F. Tozer, *The Church and the Eastern Empire*, ch. 5.—See NESTORIAN AND MONOPHYSITE CONTROVERSY.

JACOBITES.—After the revolution of 1688 in England, which expelled James II. from the throne, his partisans, who wished to restore him, were called Jacobites, an appellation derived from the Latin form of his name—Jacobus. The name adhered after James' death to the party which maintained the rights of his son and grandson, James Stuart and Charles Edward, the "Old Pretender" and the "Young Pretender," as they were respectively called. See SCOTLAND: A. D. 1707–1708. The Jacobites rose twice in rebellion. See SCOTLAND: A. D. 1715; and 1745–1746.

JACQUERIE, The Insurrection of the. See FRANCE: A. D. 1358.

JAFFA (ancient Joppa): A. D. 1196–1197.—Taken and retaken by the German Crusaders. See CRUSADES: A. D. 1196–1197.

A. D. 1799.—Capture by Bonaparte.—Massacre of prisoners.—Reported poisoning of the sick. See FRANCE: A. D. 1798–1799 (AUGUST—AUGUST).

JAGELLONS, The dynasty of the. See POLAND: A. D. 1338–1572.

JAGIR.—"A jagir [in India] is, literally, land given by a government as a reward for services rendered."—G. B. Malleson, *Lord Olive*, p. 123, foot-note.

JAHAANGIR (Salim), Moghul Emperor or Padischah of India, A. D. 1605–1627.

JAINISM.—JAINS. See INDIA: B. C. 812—

JAITCHE, Defense of (1527). See BALKAN AND DANUBIAN STATES: 9TH–16TH CENTURIES (BOSNIA, ETC.).

JALALÆAN ERA. See TURKS (THE SELJUK): A. D. 1073–1092.

JALULA, Battle of.—One of the battles in which the Arabs, under the first successors of Mahomet, conquered the Persian empire. Fought A. D. 637.—G. Rawlinson, *Seventh Great Oriental Monarchy*, ch. 26.—See MAHOMETAN CONQUEST: A. D. 632–651.

JAMAICA: A. D. 1494.—Discovery by Columbus. See AMERICA: A. D. 1493–1496.

A. D. 1509.—Granted to Ojeda and Nicuesa. See AMERICA: A. D. 1509–1511.

A. D. 1655.—The English conquest and colonization.—In the spring of 1655, having determined upon an alliance with France and war with Spain, Cromwell fitted out an expedition under admirals Venables and Pen, secretly commissioned to attack Cuba and St. Domingo. Frustrated in an attempt against the latter island, the expedition made a descent on the island of Jamaica with better success. "This great gain was yet held insufficient to balance the little defeat; and on the return of Pen and Venables they were both committed to the Tower. I may pause for an instant here to notice a sound example of Cromwell's far-seeing sagacity. Though men scouted in that day the acquisition of Jamaica, he saw its value in itself, and its importance in relation to future attempts on the continent of America. Exerting the inhuman power of a despot—occasionally, as hurricanes and other horrors, necessary for the purification of the world—he ordered his son Henry to seize on 1,000 young girls in Ireland and send them over to Jamaica, for the purpose of increasing population there. A year later, and while the Italian Sagredo was in London, he issued an order that all females of disorderly lives should be arrested and shipped for Barbadoes for the like purpose. Twelve hundred were accordingly sent in three ships."—J. Forster, *Statesmen of the Commonwealth: Cromwell*.

ALSO IN: G. Penn, *Memorials of Sir Wm. Penn, Admiral*, v. 2, p. 124, and app. H—See, also, ENGLAND: A. D. 1655–1658

A. D. 1655–1796.—Development of the British colony.—The Buccaneers.—The Maroon wars.—"Cromwell set himself to maintain and develop his new conquest. He issued a proclamation encouraging trade and settlement in the island by exemption from taxes. In order to 'people and plant' it, he ordered an equal number of young men and women to be sent over from Ireland, he instructed the Scotch government to apprehend and transport the idle and vagrant, and he sent agents to the New England colonies and the other West Indian islands in order to attract settlers. After the first three or four years this policy of encouraging emigration, continued in spite of the Protector's death, bore due fruit, and Jamaica became to a singular extent a receptacle for the most varied types of settlers, for freemen as well as for political offenders or criminals from Newgate, and for immigrants from the colonies as well as from the mother country. . . . The death of Cromwell brought over adherents of the Parliamentary party, ill content with the restoration of the Stuarts; the evacuation of Surinam in favour of the Dutch brought in a contingent of planters in 1675; the survivors of the ill-fated Scotch colony at Darien came over in 1699; and the Rye House Plot, Sedgemoor, and the risings of 1715 and 1745 all contributed to the population of the island. Most of all,

however, the buccaneers made Jamaica great and prosperous. . . . Situated as the island was, well inside the ring of the Spanish possessions, the English occupation of Jamaica was a godsend to the buccaneers, while their privateering trade was exactly suited to the restless soldiers who formed the large bulk of the early colonists. So Port Royal became in a few years a great emporium of ill-gotten wealth, and the man who sacked Panama became Sir Henry Morgan, Lieutenant-Governor of Jamaica. . . . In 1661 Charles II. sanctioned the beginnings of civil government. . . . Municipal institutions were introduced, judges and magistrates were appointed, land grants were issued, and the island began to take the form and substance of an English colony. The constitution thenceforward consisted of a Governor, a nominated Council, and an elected Assembly; and the first Assembly, consisting of 30 persons, met in January, 1664. . . . It was not long before the representative body began to assert its independence by opposition to the Crown, and in 1678 the Home government invited conflict by trying to apply to Jamaica the system which had been introduced into Ireland by the notorious Poynings' law. Under this system no Assembly could be summoned for legislative purposes except under special directions from home, and its functions would have been limited to registering consent to laws which had already been put into approved shape in England." Conflict over this attempt to deal with Jamaica as "a conquered and tributary dependency" did not end until 1728, when the colonists bought relief from it by settling on the Crown an "irrevocable revenue" of £8,000 per annum. "About the time when the constitutional difficulty was settled, the Maroon question was pressing itself more and more upon the attention of the colonial government. The penalty which Jamaica paid for being a large and mountainous island was, that it harboured in its forests and ravines a body of men who, throughout its history down to the present century, were a source of anxiety and danger. The original Maroons, or mountaineers, for that is the real meaning of the term, were . . . the slaves of Spaniards who retreated into the interior when the English took the island, and sallied out from time to time to harass the invaders and cut off stragglers and detached parties. . . . Maroon or Maron is an abbreviation of Cimaron, and is derived from the Spanish or Portuguese 'Cima,' or mountain top. Skent points out that the word is probably of Portuguese origin, the 'C' having been pronounced as 'S.' Benzoni (edited by the Hakluyt Society), who wrote about 1565, speaks of 'Cimaroni' as being the Spanish name for outlawed slaves in Hispaniola. . . . It is probable that the danger would have been greater if the outlaws had been a united band, but there were divisions of race and origin among them. The Maroons proper, the slaves of the Spaniards and their descendants, were mainly in the east of the island among the Blue Mountains, while the mountains of the central district were the refuge of runaways from English masters, including Africans of different races, as well as Madagascars or Malays. Towards the end of the seventeenth century the newer fugitives had found in a negro named Cudjoe an able and determined leader, and thenceforward the resistance to the government became more organised and systematic. . . . Finally, in 1788, Governor Trelawny

made overtures of peace to the rebels, which were accepted. . . . By this treaty the freedom of the negroes was guaranteed, special reserves were assigned to them, they were left under the rule of their own captains assisted by white superintendents, but were bound over to help the government against foreign invasion from without and slave rebellions from within. A similar treaty was made with the eastern Maroons, and the whole of these blacks, some 600 in number, were established in five settlements. . . . Under these conditions the Maroons gave little trouble till the end of the 18th century. . . . The last Maroon war occurred in 1795." When the insurgent Maroons surrendered, the next year, they were, in violation of the terms made with them, transported to Nova Scotia, and afterwards to the warmer climate of Sierra Leone. "Thus ended the last Maroon rebellion; but . . . it affected only one section of these negro freemen, and even their descendants returned in many cases to Jamaica at a later date."—C. P. Lucas, *Hist. Geog. of the British Colonies*, v. 2, sect. 2, ch. 8, with foot-note.

ALSO IN: G. W. Bridges, *Annals of Jamaica*, v. 1, and v. 2, ch. 1-16.—R. C. Dallas, *Hist. of the Maroons*.

A. D. 1689-1762.—The English slave trade. See SLAVERY, NEGRO: A. D. 1698-1776.

A. D. 1692.—Destructive Earthquake.—"An earthquake of terrible violence laid waste in less than three minutes the flourishing colony of Jamaica. Whole plantations changed their place. Whole villages were swallowed up. Port Royal, the fairest and wealthiest city which the English had yet built in the New World, renowned for its quays, for its warehouses, and for its stately streets, which were said to rival Cheapside, was turned into a mass of ruins. Fifteen hundred of the inhabitants were buried under their own dwellings."—Lord Macaulay, *Hist. of Eng.*, ch. 19 (v. 4).

A. D. 1834-1838.—Emancipation of Slaves. See SLAVERY, NEGRO: A. D. 1834-1838.

A. D. 1865.—Governor Eyre's suppression of Insurrection.—In October, 1865, there occurred an insurrection among the colored people of one district of Jamaica, the suppression of which throws "a not altogether pleasant light upon English methods, when applied to the government of a subject race. . . . The disturbances were confined to the district and parish of St. Thomas in the East. There were local grievances arising from a dispute between Mr. Gordon, a native [colored] proprietor, and Baron Ketelholdt, the custos of the parish. Mr. Gordon, a dissenter, and apparently a reformer of abuses and unpopular among his fellows, had been deprived of his place among the magistrates, and prevented from filling the office of churchwarden to which he was elected. The expenses of the suits against him had been defrayed from the public purse. The native Baptists, the sect to which he belonged, were angry with what they regarded as at once an act of persecution and a misappropriation of the public money. Indignation meetings had been held. . . . Behind this quarrel, which would not of itself have produced much result, there lay more general grievances. . . . There was a real grievance in the difficulty of obtaining redress through law administered entirely by landlords; and as a natural consequence there had grown up a strong mistrust of

the law itself, and a complete alienation between the employer and the employed. To this was added a feeling on the part of the class above the ordinary labourer, known as the free settlers, that they were unduly rented, and obliged to pay rent for land which they should have held free; and there was a very general though vague expectation that in some way or other the occupiers would be freed from the payment of rent. The insurrection broke out in October; a small riot, at first, at Morant Bay, in which a policeman was beaten; then an attempt to arrest one of the alleged rioters, a colored preacher, Paul Bogle by name, and a formidable resistance to the attempt by 400 of his friends. "On the next day, when the Magistrates and Vestry were assembled in the Court-House at Morant Bay, a crowd of insurgents made their appearance, the volunteers were called out, and the Riot Act read; and after a skirmish the Court-House was taken and burnt, 18 of the defenders killed and 80 wounded. The jail was broken open and several stores sacked. There was some evidence that the rising was premeditated, and that a good deal of drilling had been going on among the blacks under the command of Bogle. From Morant Bay armed parties of the insurgents passed inland through the country attacking the plantations, driving the inhabitants to take refuge in the bush, and putting some of the whites to death. The Governor of the Island at the time was Mr. Eyre [former explorer of Australia]. He at once summoned his Privy Council, and with their advice declared martial law over the county of Surrey, with the exception of the town of Kingston. Bodies of troops were also at once despatched to surround the insurgent district. . . . 439 persons fell victims to summary punishment, and not less than 1,000 dwellings were burnt; besides which, it would appear that at least 600 men and women were subjected to flogging, in some instances with circumstances of unusual cruelty. But the event which chiefly fixed the attention of the public in England was the summary conviction and execution of Mr. Gordon. He was undoubtedly a troublesome person, and there were circumstances raising a suspicion that he possessed a guilty knowledge of the intended insurrection. They were however far too slight to have secured his conviction before a Court of Law. But Governor Eyre caused him to be arrested in Kingston, where martial law did not exist, hurried on board ship and carried to Morant Bay, within the proclaimed district. He was there tried by a court-martial, consisting of three young officers, was sentenced to death, and immediately hanged.—J. F. Bright, *Hist. of Eng.: period 4*, pp. 413-415.—"When the story reached England, in clear and trustworthy form, two antagonistic parties were instantly formed. The extreme on the one side glorified Governor Eyre, and held that by his prompt action he had saved the white population of Jamaica from all the horrors of triumphant negro insurrection. The extreme on the other side denounced him as a mere fiend. The majority on both sides were more reasonable; but the difference between them was only less wide. An association called the Jamaica Committee was formed for the avowed purpose of seeing that justice was done. It comprised some of the most illustrious Englishmen. . . . Another association was founded, on the opposite side,

for the purpose of sustaining Governor Eyre; and it must be owned that it too had great names. Mr. Mill may be said to have led the one side, and Mr. Carlyle the other. The natural bent of each man's genius and temper turned him to the side of the Jamaica negroes, or of the Jamaica Governor. Mr. Tennyson, Mr. Kingsley, Mr. Ruskin, followed Mr. Carlyle; we know now that Mr. Dickens was of the same way of thinking. Mr. Herbert Spencer, Professor Huxley, Mr. Goldwin Smith, were in agreement with Mr. Mill. . . . No one needs to be told that Mr. Bright took the side of the oppressed, and Mr. Disraeli that of authority." A Commission of Inquiry sent out to investigate the whole matter, reported in April, 1866, commending the vigorous promptitude with which Governor Eyre had dealt with the disturbances at the beginning, but condemning the brutalities which followed, under cover of martial law, and especially the infamous execution of Gordon. The Jamaica Committee made repeated efforts to bring Governor Eyre's conduct to judicial trial; but without success. "The bills of indictment never got beyond the grand jury stage. The grand jury always threw them out. On one memorable occasion the attempt gave the Lord Chief Justice [Cockburn] of England an opportunity of delivering . . . to the grand jury . . . a charge entitled to the rank of a historical declaration of the law of England, and the limits of the military power even in cases of insurrection."—J. McCarthy, *Hist. of Our Own Times*, ch. 49 (v. 4).

ALSO IN: G. B. Smith, *Life and Speeches of John Bright*, v. 2, ch. 5.—W. F. Finlason, *Hist. of the Jamaica Case*.

JAMES I., King of Aragon, A. D. 1213–1276. . . . James I., King of England, A. D. 1603–1625 (he being, also, James VI., King of Scotland, 1567–1625). . . . James I., King of Scotland, 1406–1437. . . . James II., King of Aragon, 1291–1327; King of Sicily, 1285–1295. . . . James II., King of England, 1685–1689. . . . James II., King of Scotland, 1437–1460. . . . James III., King of Scotland, 1460–1488. . . . James IV., King of Scotland, 1488–1513. . . . James V., King of Scotland, 1513–1542.

JAMES ISLAND, Battle on. See UNITED STATES OF AM.: A. D. 1863 (JULY: SOUTH CAROLINA).

JAMESTOWN, Virginia: A. D. 1607–1610. The founding of the colony. See VIRGINIA: A. D. 1606–1607; and 1607–1610.

JAMNIA, Battle of. — A defeat by Gorgias, the Syrian general, of part of the army of Judas Maccabæus which he left under his generals Joseph and Azarius, B. C. 164.—*Josephus, Antiq. of the Jews*, bk. 12, ch. 8.

JAMNIA, The School of.— A famous school of Jewish theology, established by Jochanan, who escaped from Jerusalem during the siege by Titus.—H. Graetz, *Hist. of the Jews*, v. 2, p. 327.

JANICULUM, The. See LATIUM, and VATICAN.

JANISSARIES, Creation and destruction of the. See TURKS: A. D. 1826–1859; and 1826.

JANKOWITZ, Battle of (1645). See GERMANY: A. D. 1640–1645.

JANSENISTS, The. See PORT ROYAL AND THE JANSENISTS.

JANUS, The Temple of. See TEMPLE OF JANUS.

JAPAN: Sketch of history to 1869.—"To the eye of the critical investigator, Japanese history, properly so-called, opens only in the latter part of the 5th or the beginning of the 6th century after Christ, when the gradual spread of Chinese culture, filtering in through Korea, had sufficiently dispelled the gloom of original barbarism to allow of the keeping of records. The whole question of the credibility of the early history of Japan has been carefully gone into during the last ten years by Aston and others, with the result that the first date pronounced trustworthy is A. D. 461, and it is discovered that even the annals of the 6th century are to be received with caution. We have ourselves no doubt of the justice of this negative criticism, and can only stand in amazement at the simplicity of most European writers, who have accepted without sifting them the uncritical statements of the Japanese annalists. . . . Japanese art and literature contain frequent allusions to the early history (so-called) of the country . . . as preserved in the works entitled *Kojiki* and *Nihongi*, both dating from the 8th century after Christ. . . . We include the mythology under the same heading, for the reason that it is absolutely impossible to separate the two. Why, indeed, attempt to do so, where both are equally fabulous? . . . Arrived at A. D. 600, we stand on terra firma. . . . About that time occurred the greatest event of Japanese history, the conversion of the nation to Buddhism (approximately A. D. 552–621). So far as can be gathered from the accounts of the early Chinese travellers, Chinese civilisation had slowly—very slowly—been gaining ground in the archipelago ever since the 3rd century after Christ. But when the Buddhist missionaries crossed the water, all Chinese institutions followed them and came in with a rush. Mathematical instruments and calendars were introduced; books began to be written (the earliest that has survived, and indeed nearly the earliest of all, is the already mentioned *Kojiki*, dating from A. D. 712); the custom of abdicating the throne in order to spend old age in prayer was adopted—a custom which, more than anything else, led to the effacement of the Mikado's authority during the Middle Ages. Sweeping changes in political arrangements began to be made in the year 645, and before the end of the 8th century, the government had been entirely remodelled on the Chinese centralised bureaucratic plan, with a regular system of ministers responsible to the sovereign, who, as 'Son of Heaven,' was theoretically absolute. In practice this absolutism lasted but a short time, because the entourage and mode of life of the Mikados were not such as to make of them able rulers. They passed their time surrounded only by women and priests, oscillating between indolence and debauchery, between poetastering and gorgeous temple services. This was the brilliant age of Japanese classical literature, which lived and moved and had its being in the atmosphere of an effeminate court. The Fujiwara family engrossed the power of the state during this early epoch (A. D. 670–1050). While their sons held all the great posts of government, the daughters were married to puppet emperors. The next change resulted from the impatience of the always manly and warlike Japanese gentry at the sight of this sort of petticoat government. The great clans

of Taira and Minamoto arose, and struggled for and alternately held the reins of power during the second half of the 11th and the whole of the 12th century. . . . By the final overthrow of the Taira family at the sea fight of Dan-no-Ura in A. D. 1185, Yoritomo, the chief of the Minamotos, rose to supreme power, and obtained from the Court at Kyoto the title of Shogun [converted by western tongues into Tycoon], literally 'Generalissimo,' which had till then been applied in its proper meaning to those generals who were sent from time to time to subdue the Ainos or rebellious provincials, but which thenceforth took to itself a special sense, somewhat as the word Emperor (also meaning originally 'general') did in Rome. The coincidence is striking. So is the contrast. For, as Imperial Rome never ceased to be theoretically a republic, Japan contrariwise, though practically and indeed avowedly ruled by the Shoguns from A. D. 1190 to 1867, always retained the Mikado as theoretical head of the state, descendant of the Sun-Goddess, fountain of all honour. There never were two emperors, acknowledged as such, one spiritual and one secular, as has been so often asserted by European writers. There never was but one emperor—an emperor powerless it is true, seen only by the women who attended him, often a mere infant in arms, who was discarded on reaching adolescence for another infant in arms. Still, he was the theoretical head of the state, whose authority was merely delegated to the Shogun as, so to say, Mayor of the Palace. By a curious parallelism of destiny, the Shogunate itself more than once showed signs of fading away from substance into shadow. Yoritomo's descendants did not prove worthy of him, and for more than a century (A. D. 1205-1333) the real authority was wielded by the so-called 'Regents' of the Hojo family. . . . Their rule was made memorable by the repulse of the Mongol fleet sent by Kublai Khan with the purpose of adding Japan to his gigantic dominions. This was at the end of the 13th century, since which time Japan has never been attacked from without. During the 14th century, even the dowager-like calm of the Court of Kyoto was broken by internecine strife. Two branches of the Imperial house, supported each by different feudal chiefs, disputed the crown. One was called the Hokucho, or 'Northern Court,' the other the Nancho, or 'Southern Court.' After lasting some sixty years, this contest terminated in A. D. 1392 by the triumph of the Northern dynasty, whose cause the powerful Ashikaga family had espoused. From 1388 to 1565, the Ashikagas ruled Japan as Shoguns. . . . Meanwhile Japan had been discovered by the Portuguese (A. D. 1542); and the imprudent conduct of the Portuguese and Spanish friars (bateren, as they were called—a corruption of the word padre) made of the Christian religion an additional source of discord. Japan fell into utter anarchy. Each baron in his fastness was a law unto himself. Then, in the latter half of the 16th century, there arose successively three great men—Ota Nobunaga, the Taiko Hideyoshi, and Tokugawa Ieyasu. The first of these conceived the idea of centralising all the authority of the state in a single person; the second, Hideyoshi, who has been called the Napoleon of Japan, actually put the idea into practice, and joined the conquest of Korea (A. D. 1592-1598)

to his domestic triumphs. Death overtook him in 1598, while he was revolving no less a scheme than the conquest of China. Ieyasu, setting Hideyoshi's youthful son aside, stepped into the vacant place. An able general, unsurpassed as a diplomat and administrator, he first quelled all the turbulent barons, then bestowed a considerable portion of their lands on his own kinsmen and dependents, and either broke or balanced, by a judicious distribution of other fiefs over different provinces of the Empire, the might of those greater feudal lords, such as Satsuma and Choshu, whom it was impossible to put altogether out of the way. The Court of Kyoto was treated by him respectfully, and investiture as Shogun for himself and his heirs duly obtained from the Mikado. In order further to break the might of the daimyos, Ieyasu compelled them to live at Yedo, which he had chosen for his capital in 1590, during six months of the year, and to leave their wives and families there as hostages during the other half. What Ieyasu sketched out, the third Shogun of his line, Iemitsu, perfected. From that time forward, 'Old Japan,' as we know it from the Dutch accounts, from art, from the stage, was crystallised for two hundred and fifty years. . . . Unchangeable to the outward eye of contemporaries, Japan had not passed a hundred years under the Tokugawa régime before the seeds of the disease which finally killed that régime were sown. Strangely enough, the instrument of destruction was historical research. Ieyasu himself had been a great patron of literature. His grandson, the second Prince of Mito, inherited his taste. Under the auspices of this Japanese Maecenas, a school of literati arose to whom the antiquities of their country were all in all—Japanese poetry and romance as against the Chinese Classics; the native religion, Shinto, as against the foreign religion, Buddhism; hence, by an inevitable extension, the ancient legitimate dynasty of the Mikados, as against the upstart Shoguns. . . . When Commodore Perry came with his big guns (A. D. 1853-4), he found a government already tottering to its fall, many who cared little for the Mikado's abstract rights, caring a great deal for the chance of aggrandising their own families at the Shogun's expense. The Shogun yielded to the demands of Perry and of the representatives of the other foreign powers—England, France, Russia—who followed in Perry's train, and consented to open Yokohama, Hakodate, and certain other ports to foreign trade and residence (1857-9). He even sent embassies to the United States and to Europe in 1860 and 1861. The knowledge of the outer world possessed by the Court of Yedo, though not extensive, was sufficient to assure the Shogun and his advisers that it was vain to refuse what the Western powers claimed. The Court of Kyoto had had no means of acquiring even this modicum of worldly wisdom. According to its view, Japan, 'the land of the gods,' should never be polluted by outsiders, the ports should be closed again, and the 'barbarians' expelled at any hazard. What specially tended to complicate matters at this crisis was the independent action of certain daimyos. One of them, the Prince of Choshu, acting, as is believed, under secret instructions from the Court of Kyoto, fired on ships belonging to Great Britain, France, Holland, and the United States—this, too, at the very moment (1868)

when the Shogun's government . . . was doing its utmost to effect by diplomacy the departure of the foreigners whom it had been driven to admit a few years before. The consequence of this act was what is called 'the Shimonoseki Affair,' namely, the bombardment of Shimonoseki, Choshu's chief sea-port, by the combined fleets of the powers that had been insulted, and the exaction of an indemnity of \$3,000,000. Though doubtless no feather, this broke the Shogunate's back. The Shogun Iemochi attempted to punish Choshu for the humiliation which he had brought on Japan, but failed, was himself defeated by the latter's troops, and died. Hitotsu-bashi, the last of his line, succeeded him. But the Court of Kyoto, prompted by the great daimyos of Choshu and Satsuma, suddenly decided on the abolition of the Shogunate. The Shogun submitted to the decree, and those of his followers who did not were routed — first at Fushimi near Kyoto (17th January, 1868), then at Ueno in Yedo (4th July, 1868), then in Aizu (6th November, 1868), and lastly at Hakodate (27th June, 1869), where some of them had endeavoured to set up an independent republic. The government of the country was reorganised during 1867-8, nominally on the basis of a pure absolutism, with the Mikado as sole wielder of all authority both legislative and executive. Thus the literary party had triumphed. All their dreams were realised. They were henceforth to have Japan for the Japanese. . . . From this dream they were soon roughly awakened. The shrewd clansmen of Satsuma and Choshu, who had humoured the ignorance of the Court and the fads of the scholars only as long as their common enemy, the Shogunate, remained in existence, now turned round, and declared in favour, not merely of foreign intercourse, but of the Europeanisation of their own country. History has never witnessed a more sudden 'volte-face.' History has never witnessed a wiser one." — B. H. Chamberlain, *Things Japanese*, pp. 143-160.

ALSO IN: F. O. Adams, *Hist. of Japan*. — Sir E. J. Reed, *Japan*, v. 1, ch. 2-16. — W. E. Griffis, *The Mikado's Empire*, bk. 1. — R. Hildreth, *Japan, as it was and is*.

A. D. 1549-1686. — Jesuit Missions. — The Century of Christianity. — Its introduction and extirpation. — Francis Xavier, "the Apostle of the Indies, was both the leader and director of a widely spread missionary movement, conducted by a rapidly increasing staff, not only of Jesuits, but also of priests and missionaries of other orders, as well as of native preachers and catechists. Xavier reserved for himself the arduous task of travelling to regions as yet unvisited by any preachers of Christianity; and his bold and impatient imagination was carried away by the idea of bearing the Cross to the countries of the farthest East. The islands of Japan, already known to Europe through the travels of Marco Polo, had been reached by the Portuguese only eight years before, namely, in 1541, and Xavier, while at Malacca, had conversed with navigators and traders who had visited that remote coast. A Japanese, named Angero (Hansiro), pursued for homicide, had fled to Malacca in a Portuguese ship. He professed a real or feigned desire to be baptized, and was presented to Xavier at Malacca, who sent him to Goa. There he learned Portuguese quickly, and was baptized under the name of Paul of the Holy Faith. . . . Having

carefully arranged the affairs of the Seminary of the Holy Faith at Goa and the entire machinery of the mission, Francis Xavier took ship for Malacca on the 14th April, 1549. On the 24th of June he sailed for Japan, along with Angero and his two companions, in a Chinese junk belonging to a famous pirate, an ally of the Portuguese, who left in their hands hostages for the safety of the apostle on the voyage. After a dangerous voyage they reached Kagosima, the native town of Angero, under whose auspices Xavier was well received by the governor, magistrates, and other distinguished people. The apostle was unable to commence his mission at once, though, according to his biographers, he possessed the gift of tongues. 'We are here,' he writes, 'like so many statues. They speak to us, and make signs to us, and we remain mute. We have again become children, and all our present occupation is to learn the elements of the Japanese grammar.' His first impressions of Japan were very favourable. . . . Xavier left Japan on the 20th November, 1551, after a stay of two years and four months. In his controversies with the Japanese, Xavier had been continually met with the objection — how could the Scripture history be true when it had escaped the notice of the learned men of China? It was Chinese sages who had taught philosophy and history to the Japanese, and Chinese missionaries who had converted them to Buddhism. To China, then, would he go to strike a blow at the root of that mighty superstition. Accordingly he sailed from Goa about the middle of April, 1552. . . . Being a prey to continual anxiety to reach the new scene of his labours, Xavier fell ill, apparently of remittent fever, and died on the 2nd of December, 1552. . . . The result of Xavier's labours was the formation of a mission which, from Goa as a centre, radiated over much of the coast of Asia from Ormuz to Japan. . . . The two missionaries, whom Xavier had left at Japan, were soon after joined by three others; and in 1556 they were visited by the Provincial of the Order in the Indies, Melchior Nunez, who paid much attention to the Japanese mission and selected for it the best missionaries, as Xavier had recommended. . . . The Jesuits attached themselves to the fortunes of the King of Bungo, a restless and ambitious prince, who in the end added four little kingdoms to his own, and thus became master of a large part of the island of Kiusiu. In his dominions Christianity made such progress that the number of converts began to be counted by thousands. . . . The missionaries perseveringly sought to spread their religion by preaching, public discussion, the circulation of controversial writings, the instruction of the youth, the casting out of devils, the performance of those mystery plays so common in that age, by the institution of 'confréries' like those of Avignon, and, above all, by the well-timed administration of alms. Nor need we be surprised to learn that their first converts were principally the blind, the infirm, and old men one foot in the grave. There are, however, many proofs in their letters that they were able both to attract proselytes of a better class and to inspire them with an enthusiasm which promised well for the growth of the mission. In those early days the example of Xavier was still fresh; and his immediate successors seem to have inherited his energetic and self-

denying disposition, though none of them could equal the great mental and moral qualities of the Apostle of the Indies. They kept at the same time a watchful eye upon the political events that were going on around them, and soon began to bear a part in them. The hostility between them and the Bonzes became more and more bitter."—*The Hundred Years of Christianity in Japan* (Quarterly Rev., April, 1871).—"In several of the provinces of Kyushu the princes had become converts and had freely used their influence, and sometimes their authority, to extend Christianity among their subjects. In Kyoto and Yamaguchi, in Osaka and Sakai, as well as in Kyushu, the Jesuit fathers had founded flourishing churches and exerted a wide influence. They had established colleges where the candidates for the church could be educated and trained. They had organized hospitals and asylums at Nagasaki and elsewhere, where those needing aid could be received and treated. It is true that the progress of the work had met with a severe setback in A. D. 1587, when Taiko Sama issued an edict expelling all foreign religious teachers from Japan. In pursuance of this edict nine foreigners who had evaded expulsion were burnt at Nagasaki. The reason for this decisive action on the part of Taiko Sama is usually attributed to the suspicion which had been awakened in him by the loose and unguarded talk of a Portuguese sea captain. But other causes undoubtedly contributed to produce in him this intolerant frame of mind. . . . In several of the provinces of Japan where the Jesuits had attained the ascendancy, the most forcible measures had been taken by the Christian princes to compel all their subjects to follow their own example and adopt the Christian faith. Takeyama, whom the Jesuit fathers designate as Justo Ucondono, carried out in his territory at Akashi a system of bitter persecution. He gave his subjects the option of becoming Christians or leaving his territory. Konishi Yukinaga, who received part of the province of Higo as his fief after the Korean war, enforced with great persistency the acceptance of the Christian faith, and robbed the Buddhist priests of their temples and their lands. The princes of Omura and Arima, and to a certain extent the princes of Bungo, followed the advice of the Jesuit fathers in using their authority to advance the cause of Christianity. The fathers could scarcely complain of having the system of intolerance practised upon them, which, when circumstances were favorable, they had advised to be applied to their opponents. . . . During the first years of Ieyasu's supremacy the Christians were not disturbed. . . . He issued in 1606 what may be called a warning proclamation, announcing that he had learned with pain that, contrary to Taiko Sama's edict, many had embraced the Christian religion. He warned all officers of his court to see that the edict was strictly enforced. He declared that it was for the good of the state that none should embrace the new doctrine; and that such as had already done so must change immediately. . . . In the meantime both the English and Dutch had appeared on the scene. . . . Their object was solely trade, and as the Portuguese monopoly hitherto had been mainly secured by the Jesuit fathers, it was natural for the new-comers to represent the motive of these fathers in an unfavorable and suspicious light.

'Indeed,' as Hildreth says, 'they had only to confirm the truth of what the Portuguese and Spanish said of each other to excite in the minds of the Japanese rulers the gravest distrust as to the designs of the priests of both nations.' Whether it is true as charged that the minds of the Japanese rulers had been poisoned against the Jesuit fathers by misrepresentation and falsehood, it may be impossible to determine definitely; but it is fair to infer that the cruel and intolerant policy of the Spanish and Portuguese would be fully set forth and the danger to the Japanese empire from the machinations of the foreign religious teachers held up in the worst light. . . . Ieyasu, evidently having made up his mind that for the safety of the empire Christianity must be extirpated, in 1614 issued an edict that the members of all religious orders, whether European or Japanese, should be sent out of the country; that the churches which had been erected in various localities should be pulled down, and that the native adherents of the faith should be compelled to renounce it. In part execution of this edict all the members of the Society of Jesus, native and foreign, were ordered to be sent to Nagasaki. Native Christians were sent to Tsugaru, the northern extremity of the Main Island. . . . In accordance with this edict, as many as 300 persons are said to have been shipped from Japan October 25, 1614. All the resident Jesuits were included in this number, excepting eighteen fathers and nine brothers, who concealed themselves and thus escaped the search. Following his deportation of converts the most persistent efforts continued to be made to force the native Christians to renounce their faith. The accounts given, both by the foreign and by the Japanese writers, of the persecutions which now broke upon the heads of the Christians are beyond description horrible. . . . Rewards were offered for information involving Christians of every position and rank, even of parents against their children and of children against their parents. . . . The persecution began in its worst form about 1616. This was the year in which Ieyasu died, but his son and successor carried out the terrible programme with heartless thoroughness. It has never been surpassed for cruelty and brutality on the part of the persecutors, or for courage and constancy on the part of those who suffered. . . . Mr. Gubbins . . . says: 'We read of Christians being executed in a barbarous manner in sight of each other, of their being hurled from the tops of precipices, of their being buried alive, of their being torn asunder by oxen, of their being tied up in rice-bags, which were heaped up together, and of the pile thus formed being set on fire. Others were tortured before death by the insertion of sharp spikes under the nails of their hands and feet, while some poor wretches by a refinement of horrid cruelty were shut up in cages and there left to starve with food before their eyes. Let it not be supposed that we have drawn on the Jesuit accounts solely for this information. An examination of the Japanese records will show that the case is not overstated.'"—D. Murray, *Story of Japan*, ch. 11.—"The persecutions went on, the discovery of Christians occasionally occurring for several years, but in 1686 'the few remaining had learnt how to conceal their belief and the practice of their religion so well, that the Council issued a circular to the chief Daimios of the

south and west, stating that none of the Kirishitan sect had been discovered of late years, owing perhaps to laziness on the part of those whose duty it was to search for them, and enjoining vigilance' (Satow). Traces of the Christian religion and people lingered in the country down to our own time."—Sir E. J. Reed, *Japan*, p. 301.

A. D. 1852-1853.—Opening the ports to foreigners.—The treaty with the United States and the other treaties which followed.—"It is estimated that about the middle of the present century, American capital to the amount of seventeen million dollars was invested in the whaling industry in the seas of Japan and China. We thus see that it was not a mere outburst of French enthusiasm when M. Michelet paid this high tribute to the service of the whale to civilization: 'Who opened to men the great distant navigation? Who revealed the ocean and marked out its zones and its liquid highways? Who discovered the secrets of the globe? The Whale and the Whaler.' . . . There were causes other than the mere safety of whalers which led to the inception of the American expedition to Japan. On the one hand, the rise of industrial and commercial commonwealths on the Pacific, the discovery of gold in California, the increasing trade with China, the development of steam navigation—necessitating coal depots and ports for shelter, the opening of highways across the Isthmus of Central America, the missionary enterprises on the Asiatic continent, the rise of the Hawaiian Islands,—on the other hand, the knowledge of foreign nations among the ruling class in Japan, the news of the British victory in China, the progress of European settlements in the Pacific, the dissemination of western science among a progressive class of scholars, the advice from the Dutch government to discontinue the antiquated policy of exclusion—all these testified that the fulness of time for Japan to turn a new page in her history was at hand. . . . About this time, a newspaper article concerning some Japanese waifs who had been picked up at sea by the barque *Auckland*—Captain Jennings—and brought to San Francisco, attracted the attention of Commodore Aulick. He submitted a proposal to the government that it should take advantage of this incident to open commercial relations with the Empire, or at least to manifest the friendly feelings of the country. This proposal was made on the 9th of May, 1851. Daniel Webster was then Secretary of State, and in him Aulick found a ready friend. . . . Clothed with full power to negotiate and sign treaties, and furnished with a letter from President Fillmore to the Emperor, Commodore Aulick was on the eve of departure when for some reason he was prevented. Thus the project which began at his suggestion was obstructed when it was about to be accomplished, and another man, perhaps better fitted for the undertaking, entered into his labors. . . . Commodore [Matthew Calbraith] Perry shared the belief in the expediency of sending a special mission for the purpose. When Commodore Aulick was recalled, Perry proposed to the U. S. Government an immediate expedition. The proposal was accepted, and an expedition on the most liberal scale was resolved upon. He was invested with extraordinary powers naval and diplomatic. The East India steamship *Despatch* and Japan were the official desig-

nation of the field of service, but the real object in view was the establishment of a coal depot in Japan. The public announcement of the resolution was followed by applications from all quarters of Christendom for permission to accompany the expedition; all these were, however, refused on prudential grounds. . . . Impatient of the delay caused by the tardy preparations of his vessels, Perry sailed from Norfolk on the 24th of November, 1852, with one ship, the *Mississippi*, leaving the rest to follow as soon as ready. . . . The *Mississippi* . . . touching at several ports on her way, reached Loo Choo in May, where the squadron united. . . . In the afternoon of the 8th of July, 1853, the squadron entered the Bay of Yedo in martial order, and about 5 o'clock in the evening was anchored off the town of Uraga. No sooner had 'the black ships of the evil mien' made their entry into the Bay, than the signal guns were fired, followed by the discharge of rockets; then were seen on the shore companies of soldiers moving from garrison to garrison. The popular commotion in Yedo at the news of 'a foreign invasion' was beyond description. The whole city was in an uproar. In all directions were seen mothers flying with children in their arms, and men with mothers on their backs. Rumors of an immediate action, exaggerated each time they were communicated from mouth to mouth, added horror to the horror-stricken. . . . As the squadron dropped anchor, it was surrounded by junks and boats of all sorts, but there was no hostile sign shown. A document in French was handed on board, which proved to be a warning to any foreign vessel not to come nearer. The next day was spent in informal conference between the local officials of Uraga and the subordinate officers of the squadron. It was Commodore Perry's policy to behave with as much reserve and exclusiveness as the Japanese diplomats had done and would do. He would neither see, nor talk with, any except the highest dignitary of the realm. Meanwhile, the governor of Uraga came on board and was received by captains and lieutenants. He declared that the laws forbade any foreign communication to be held elsewhere than Nagasaki; but to Nagasaki the squadron would never go. The vexed governor would send to Yedo for further instructions, and the 12th was fixed as a day for another conference. Any exchange of thought was either in the Dutch language, for which interpreters were provided on both sides, or in Chinese, through Dr. S. Wells Williams, and afterward in Japanese, through Manjiro Nakahama. . . . On the 12th, the Governor of Uraga again appeared on board and insisted on the squadron's leaving the Yedo Bay for Nagasaki, where the President's letter would be duly received through the Dutch or the Chinese. This the Commodore firmly refused to do. It was therefore decided at the court of Yedo that the letter be received at Kurihama, a few miles from the town of Uraga. This procedure was, in the language of the commissioners, 'in opposition to the Japanese law;' but, on the ground that 'the Admiral, in his quality as Ambassador of the President, would be insulted by any other course,' the original of Mr. Fillmore's letter to the Japanese Emperor, enclosed in a golden box of one thousand dollars in value, was delivered on the 14th of July to the commissioners appointed by the Shogun

... Fortunately for Japan, the disturbed state of affairs in China made it prudent for Perry to repair to the ports of that country, which he did as though he had consulted solely the diplomatic convenience of our country. He left word that he would come the ensuing spring for our answer. . . . It was the Taiping Rebellion which called for Perry's presence in China. The American merchants had large interests at stake there—their property in Shanghai alone amounting, it is said, to \$1,200,000. . . . While in China, Commodore Perry found that the Russian and French admirals, who were staying in Shanghai, contemplated a near visit to Japan. That he might not give any advantage to them, he left Macao earlier than he had intended, and, on the 18th of February, found himself again in the Bay of Yedo, with a stately fleet of eight ships. As the place where the conference had been held at the previous visit was out of the reach of gun-shot from the anchorage, Perry expressed a desire of holding negotiations in Yedo, a request impossible for the Japanese to comply with. After some hesitation, the suburb Kanagawa was mutually agreed upon as a suitable site, and there a temporary building was accordingly erected for the transaction of the business. On the 8th of May, Commodore Perry, arrayed in the paraphernalia befitting his rank, was ushered into the house. The reply of the Shogun to the President's letter was now given—the purport of which was, decidedly in word but reluctantly in spirit, in favor of friendly intercourse. Conferences were repeated in the middle and latter part of the month, and after many evasions and equivocations, deliberations and delays, invitations to banquets and exchanges of presents, at last, on Friday, the 31st of May, the formal treaty was signed; a synopsis of which is here presented. 1. Peace and friendship. 2. Ports of Shimoda and Hakodate open to American ships, and necessary provisions to be supplied them. 3. Relief to shipwrecked people; expenses thereof not to be refunded. 4. Americans to be free as in other countries, but amenable to just laws. 5. Americans at Shimoda and Hakodate not to be subject to restrictions; free to go about within defined limits. 6. Careful deliberation in transacting business which affects the welfare of either party. 7. Trade in open ports subject to local regulations. 8. Wood, water, provisions, coal, etc., to be procured through Japanese officers only. 9. Most-favored nation clause. 10. U. S. ships restricted to ports of Shimoda and Hakodate, except when forced by stress of weather. 11. U. S. Consuls or agents to reside at Shimoda. 12. Ratifications to be exchanged within eighteen months. . . . His labors at an end, Perry bade the last farewell to Japan and started on his home-bound voyage. This was in June 1854. . . . No sooner had Perry left, carrying off the trophy of peaceful victory—the treaty (though the Yedo government was in no enjoyment of peaceful rest), than the Russian Admiral Poutiatine appeared in Nagasaki. He urged that the same privileges be granted his country as were allowed the Americans. . . . Soon, the English Rear Admiral, Sir James Stirling, arrives at the same harbor, very kindly to notify the government that there may be some fighting in Japanese waters between Russians and his countrymen. . . . The British convention was signed

October 14, 1854, and followed, in 1858, by the Elgin treaty. The treaty with Russia was signed January 26, 1855; Netherlands, 9th of November the same year; France, October 9, 1858; Portugal, 3rd of August, 1860; German Customs Union, 25th of January, 1861. The other nations which followed the United States were Italy, Spain, Denmark, Belgium, Switzerland, Austria-Hungary, Sweden and Norway, Peru, Hawaii, China, Corea and Siam; lastly Mexico, with whom we concluded a treaty on terms of perfect equality (Nov. 30, 1888).—Inazo (Ota) Nitobe, *The Intercourse between the U. S. and Japan*, ch. 2.

ALSO IN: F. L. Hawks, *Narrative of the Expedition under Com. Perry*.—W. E. Griffis, *Matthew Calbraith Perry*, ch. 27-33.

A. D. 1869-1890.—Constitutional development.—“In 1869 was convened the Kogisho or ‘Parliament,’ as Sir Harry Parkes translates it in his despatch to the Earl of Clarendon. . . . The Kogisho was composed mostly of the retainers of the Daimios, for the latter, having no experience of the earnest business of life, ‘were not eager to devote themselves to the labors of an onerous and voluntary office.’ . . . The object of the Kogisho was to enable the government to sound public opinion on the various topics of the day, and to obtain the assistance of the country in the work of legislation by ascertaining whether the projects of the government were likely to be favorably received. The Kogisho, like the Councils of Kuges and Daimios, was nothing but an experiment, a mere germ of a deliberative assembly, which only time and experience could bring to maturity. . . . It was a quiet, peaceful, obedient debating society. It has left the record of its abortive undertakings in the ‘Kogisho Nishi’ or journal of ‘Parliament.’ The Kogisho was dissolved in the year of its birth. And the indifference of the public about its dissolution proves how small an influence it really had. But a greater event than the dissolution of the Kogisho was pending before the public gaze. This was the abolition of feudalism. . . . The measure to abolish feudalism was much discussed in the Kogisho before its dissolution. . . . In the following noted memorial, after reviewing the political history of Japan during the past few hundred years, these Daimios said: ‘Now the great Government has been newly restored and the Emperor himself undertakes the direction of affairs. This is, indeed, a rare and mighty event. We have the name (of an Imperial Government), we must also have the fact. Our first duty is to illustrate our faithfulness and to prove our loyalty. . . . The place where we live is the Emperor's land and the food which we eat is grown by the Emperor's men. How can we make it our own? We now reverently offer up the list of our possessions and men, with the prayer that the Emperor will take good measures for rewarding those to whom reward is due and for taking from those to whom punishment is due. Let the imperial orders be issued for altering and remodeling the territories of the various clans. Let the civil and penal codes, the military laws down to the rules for uniform and the construction of engines of war, all proceed from the Emperor; let all the affairs of the empire, great and small, be referred to him.’ This memorial was signed by the Daimios of Kago, Hizen, Satsuma, Choshu, Tosa, and some other Daimios of the west. But

the real author of the memorial is believed to have been Kido, the brain of the Restoration. Thus were the fiefs of the most powerful and most wealthy Daimios voluntarily offered to the Emperor. The other Daimios soon followed the example of their colleagues. And the feudalism which had existed in Japan for over eight centuries was abolished by the following laconic imperial decree of August, 1871: 'The clans are abolished, and prefectures are established in their places.' . . . While the government at home was thus tearing down the old framework of state, the Iwakura Embassy in foreign lands was gathering materials for the new. This was significant, inasmuch as five of the best statesmen of the time, with their staff of forty-four able men, came into association for over a year with western peoples, and beheld in operation their social, political and religious institutions. . . . In 1873, Count Itagaki with his friends had sent in a memorial to the government praying for the establishment of a representative assembly, but they had not been heeded by the government. In July, 1877, Count Itagaki with his Ri-shi-sha again addressed a memorial to the Emperor, 'praying for a change in the form of government, and setting forth the reasons which, in the opinion of the members of the society, rendered such a change necessary.' These reasons were nine in number and were developed at great length. . . . The civil war being ended, in 1878, the year which marks a decade from the establishment of the new régime, the government, persuaded that the time for popular institutions was fast approaching, not alone through representations of the Tosa memorialists, but through many other signs of the times, decided to take a step in the direction of establishing a national assembly. But the government acted cautiously. Thinking that to bring together hundreds of members unaccustomed to parliamentary debate and its excitement, and to allow them a hand in the administration of affairs of the state, might be attended with serious dangers, as a preparation for the national assembly the government established first local assemblies. Certainly this was a wise course. These local assemblies have not only been good training schools for popular government, but also proved reasonably successful. . . . The qualifications for electors (males only) are: an age of twenty years, registration, and payment of a land tax of \$5. Voting is by ballot, but the names of the voters are to be written by themselves on the voting papers. There are now 2,172 members who sit in these local assemblies. . . . The gulf between absolute government and popular government was thus widened more and more by the institution of local government. The popular tide raised by these local assemblies was swelling in volume year by year. New waves were set in motion by the younger generation of thinkers. Toward the close of the year 1881 the flood rose so high that the government thought it wise not to resist longer. His Imperial Majesty, hearing the petitions of the people, graciously confirmed and expanded his promise of 1868 by the famous proclamation of October 12, 1881: 'We have long had it in view to gradually establish a constitutional form of government. . . . It was with this object in view that in the eighth year of Meiji (1875) we established the Senate, and in the eleventh year of Meiji (1878) authorized the

formation of local assemblies. . . . We therefore hereby declare that we shall, in the twenty-third year of Meiji (1890) establish a parliament, in order to carry into full effect the determination we have announced."—T. Iyenaga, *The Constitutional Development of Japan, 1853-1881* (Johns Hopkins Univ. Studies).—See CONSTITUTION OF JAPAN.

A. D. 1871-1872.—Organization of National Education. See EDUCATION, MODERN: ASIA; and LIBRARIES, MODERN.

A. D. 1894-1895.—The Korean Question and War with China.—Japanese Victories. See KOREA.

JAQUELINE OF HOLLAND. See NETHERLANDS: A. D. 1417-1430.

JAQUES-GILMORE PEACE MISSION. See UNITED STATES OF AM.: A. D. 1864 (JULY).

JARL. See EARL; and ETHEL.

JARNAC, Battle of (1569). See FRANCE: A. D. 1563-1570.

JASPER, Sergeant, The exploit of. See UNITED STATES OF AM.: A. D. 1776 (JUNE).

JASSY, Treaty of (1792). See TURKS: A. D. 1776-1792.

JATTS OR JAUTS. See GYPSIES.

JAVA.—"In the tropical world of Insulinde [insular India], Java is the fourth of the islands in area, but contains more than two-thirds of the population; and the relative value of its productions is still more considerable. . . . Visited and colonized by the Hindus, it became the seat of their influence in Insulinde, attached thenceforth by culture to the Gangetic peninsula. A durable pre-eminence for the Javanese dates from that epoch. . . . The natives of Java do not all belong to one national group. The Malays, who give their name to the race as a whole, are represented in the island only by immigrants, and constitute the majority in only one-half of the province of Batavia. . . . The remainder of the island is occupied by the Soendanais, the Javanais—these latter much the more numerous—and the Madoerai. . . . The Javanais, properly called, who represent more than two-thirds of the population, occupy all the central part of the island, east of the gulf of Cheribon. . . . During the period of Hindu influence, almost the whole of Insulinde was brought twice—in the 13th and 15th centuries—under the sway of a single master. But already the Moslems disputed the domination of Java with the Hindu dynasties. In 1478 they destroyed the capital of the empire of Modjo-Pahit, situated not far from the existing town of Soerabaja, and, during the next two or three generations, they extinguished the smaller Hindu principalities. But these conquerors were soon overcome by others. If the Portuguese, not strong enough to subjugate the country, confined themselves to the founding of some factories on the coast, and to taking part as adventurers in the intestine wars of Java, the Dutch, who appeared in 1596, soon felt able to establish themselves as masters on the soil. In 1619 they founded the fort of Batavia, center of a domination which has since been extended from point to point over the whole island and over the Indonesian archipelago. Though local insurrections have occurred, and one war (1825-30) has even shaken the Dutch power, yet we may say that, on the whole, the Javanese are unequalled for obedience and resignation."—E. Re-

clua, *Nouvelle Géographie Universelle*, v. 14 (pp. 330-360, translated from the French).—"I believe that the Dutch system is the very best that can be adopted, when a European nation conquers or otherwise acquires possession of a country inhabited by an industrious but semi-barbarous people. . . . The mode of government now adopted in Java is to retain the whole series of native rulers, from the village chief up to princes, who, under the name of Regents, are the heads of districts about the size of a small English county. With each Regent is placed a Dutch Resident, or Assistant Resident, who is considered to be his 'elder brother' and whose 'orders' take the form of 'recommendations,' which are however implicitly obeyed. Along with each Assistant Resident is a Controller, a kind of inspector of all the lower native rulers, who periodically visits every village in the district, examines the proceedings of the native courts, hears complaints against the head-men or other native chiefs, and superintends the Government plantations. This brings us to the 'culture system,' which is the source of all the wealth the Dutch derive from Java, and is the subject of much abuse in this country, because it is the reverse of 'free trade.' To understand its uses and beneficial effects, it is necessary first to sketch the common results of free European trade with uncivilized peoples. Natives of tropical climates have few wants, and, when these are supplied, are disinclined to work for superfluities without some strong incitement. . . . The free competition of European traders . . . introduces two powerful inducements to exertion. Spirits or opium is a temptation too strong for most savages to resist, and to obtain these he will sell whatever he has, and will work to get more. Another temptation he cannot resist is goods on credit. . . . The consequence is that he accumulates debt upon debt, and often remains for years or for life a debtor, and almost a slave. This is a state of things which . . . extends trade no doubt for a time, but it demoralizes the native, checks true civilization, and does not lead to any permanent increase in the wealth of the country. . . . The system introduced by the Dutch was to induce the people, through their chiefs, to give a portion of their time to the cultivation of coffee, sugar, and other valuable products. A fixed rate of wages—low indeed, but about equal to that of all places where European competition has not artificially raised it—was paid to the laborers engaged in clearing the ground and forming the plantations under Government superintendence. The product is sold to the Government at a low fixed price. Out of the net profits a percentage goes to the chiefs, and the remainder is divided among the workmen. This surplus in good years is something considerable. On the whole, the people are well fed and decently clothed, and have acquired habits of steady industry and the art of scientific cultivation, which must be of service to them in the future. It must be remembered that the Government expended capital for years before any return was obtained; and if they now derive a large revenue, it is in a way which is far less burdensome, and far more beneficial to the people than any tax that could be levied. But although the system may be a good one, . . . it is not pretended that in practice it is perfectly carried out. The oppressive and ser-

vile relations between chiefs and people which have continued for perhaps a thousand years can not be at once abolished, and some evil must result from those relations till the spread of education and the gradual infusion of European blood causes it naturally and insensibly to disappear. It is said that the Residents, desirous of showing a large increase in the products of their districts, have sometimes pressed the people to such continued labor on the plantations that their rice crops have been materially diminished, and famine has been the result. If this has happened, it is certainly not a common thing. . . . It is universally admitted that when a country increases rapidly in population, the people can not be very greatly oppressed or very badly governed. The present system of raising a revenue by the cultivation of coffee and sugar, sold to Government at a fixed price, began in 1832. Just before this, in 1826, the population by census was 5,500,000." In 1850 it had risen to 9,500,000; in 1865 to 14,168,416; in 1892 (with that of the dependent island of Madura) to 24,284,969. "Taking it as a whole, and surveying it from every point of view, Java is probably the very finest and most interesting tropical island in the world. It is not first in size, but it is more than 600 miles long, and from 60 to 120 miles wide, and in area is nearly equal to England; and it is undoubtedly the most fertile, the most productive, and the most populous island within the tropics. . . . The Brahminical religion flourished in it . . . till about the year 1478, when that of Mohammed superseded it. The former religion was accompanied by a civilization which has not been equalled by the conquerors. . . . A modern civilization of another type is now spreading over the land; good roads run through the country from end to end; European and native rulers work harmoniously together; and life and property are as well secured as in the best-governed states of Europe."—A. R. Wallace, *The Malay Archipelago*, ch. 7.—See, also, MALAY ARCHIPELAGO.

JAVAN.—The Hebrew form of the Greek race-name Ionian.

JAXARTES, The.—The ancient name of the river now called the Sir, or Sihun, which flows into the Sea of Aral.

JAY, John, in the American Revolution. See UNITED STATES OF AM.: A. D. 1774 (SEPTEMBER); and NEW YORK: A. D. 1777. . . . In diplomatic service. See UNITED STATES OF AM.: 1782 (SEPTEMBER—NOVEMBER). . . . And the adoption of the Federal Constitution. See UNITED STATES OF AM.: A. D. 1787-1789. . . . Chief Justice of the Supreme Court. See UNITED STATES OF AM.: A. D. 1789-1792. . . . And the second Treaty with Great Britain. See UNITED STATES OF AM.: A. D. 1794-1795.

JAYHAWKERS AND RED LEGS.—During the conflict of 1854-1859 in Kansas, certain "Free-state men in the Southeast, comparatively isolated, having little communication with [the town of] Lawrence, and consequently almost wholly without check, developed a successful if not very praiseworthy system of retaliating. Confederated at first for defense against proslavery outrages, but ultimately falling more or less completely into the vocation of robbers and assassins, they have received the name—whatever its origin may be—of jayhawkers."—L. W. Spring, *Kansas*, p. 240.—"The complaints in

former years of Border Ruffian forays from Missouri into Kansas [see KANSAS: A. D. 1854-1859], were, as soon as the civil war began, paid with interest by a continual accusation of incursions of Kansas 'Jayhawkers' and 'Red Legs' into Missouri.—J. G. Nicolay and J. Hay, *Abraham Lincoln*, v. 6, p. 370.

JAYME. See JAMES.

JAZYGES, OR IAZYGES. See LIMIGANTES.

JEAN. See JOHN.

JEANNE I., Queen of Navarre, A. D. 1274-1305. . . . Jeanne II., Queen of Navarre, 1328-1349. . . . Jeanne D'Albret, Queen of Navarre. See PAPACY: A. D. 1521-1535. . . . Jeanne D'Arc. See FRANCE: A. D. 1429-1431.

JEBUSITES, The.—The Canaanite inhabitants of the city of Jebus, or ancient Jerusalem. See JERUSALEM: CONQUEST.

JECKER CLAIMS, The. See MEXICO: A. D. 1861-1867.

JEFFERSON, Thomas: Authorship of the Declaration of Independence. See UNITED STATES OF AM.: A. D. 1776 (JULY). . . . In the Cabinet of President Washington. See UNITED STATES OF AM.: A. D. 1789-1792; 1793. . . . Leadership of the Republican Party. See UNITED STATES OF AM.: A. D. 1789-1792; and 1798. . . . Presidential Administration. See UNITED STATES OF AM.: A. D. 1800, to 1806-1807. . . . Death. See same: A. D. 1826.

JEFFERSON, Provisional Territory of. See COLORADO: A. D. 1806-1876.

JEFFREYS, and the "Bloody Assizes." See ENGLAND: A. D. 1685.

JEHAD. See DAR-UL-ISLAM.

JELLALABAD, Defense of (1842). See AFGHANISTAN: A. D. 1838-1842.

JEM, OR DJEM, Prince, The story of. See TURKS: A. D. 1481-1520.

JEMAPPE, Battle of. See FRANCE: A. D. 1792 (SEPTEMBER-DECEMBER).

JEMMINGEN, Battle of (1568). See NETHERLANDS: A. D. 1568-1572.

JENA, Battle of. See GERMANY: A. D. 1806 (OCTOBER).

JENGIS KHAN, Conquests of. See MONGOLS: A. D. 1158-1227.

JENKINS' EAR, The War of. See ENGLAND: A. D. 1739-1741.

JENKINS' FERRY, Battle of. See UNITED STATES OF AM.: A. D. 1864 (MARCH-OCTOBER: ARKANSAS-MISSOURI).

JENNER, and the Discovery of Vaccination. See MEDICAL SCIENCE: 18TH CENTURY.

JENNY GEDDES' STOOL. See SCOTLAND: A. D. 1637.

JERBA, OR GELVES, The disaster at. See BARBARY STATES: A. D. 1543-1560.

JERSEY AND GUERNSEY, The Isles of.—"Jersey, Guernsey, and their fellows are simply that part of the Norman duchy which clung to its dukes when the rest fell away. Their people are those Normans who remained Normans while the rest stooped to become Frenchmen."—E. A. Freeman, *Practical Bearings of General European History (Lectures to American Audiences)*, lect. 4.

JERSEY PRISONSHIP, The. See UNITED STATES OF AM.: A. D. 1776-1777. PRISONERS AND EXCHANGES.

JERSEYS, The.—East and West New Jersey. See NEW JERSEY.

JERUSALEM: Early history.—"The first site of Jerusalem was the hill now erroneously called Sion, and which we shall designate . . . as Pseudo-Sion, the plateau of rock at the southwest, surrounded on all sides by ravines, viz., by the Valley of Hinnom on the west and south, and by the Tyropæon, or Cheesemakers' Valley, on the north and east. Parallel to this lay the real Sion, the less elevated eastern hill, shut in on the west by the Tyropæon Valley, which divided it from Pseudo-Sion, and on the east by the Valley of Jehoshaphat, and ending southward in a wedge-like point opposite to the south-east corner of Pseudo-Sion. The town on the westernmost of these two ridges was known first as Jebus, and afterwards as the High Town, or Upper Market; and the accretion to it on the eastern hill was anciently called Salem, and subsequently the Low Town and Acra. In the days of lawless violence, the first object was safety; and, as the eastern hill was by nature exposed on the north, it was there protected artificially by a citadel and fosse. The High Town and Low Town were originally two distinct cities, occupied by the Amorites and Hittites, whence the taunt of the prophet to Jerusalem: 'Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite.' Hence, also, the dualistic form of the name Jerusalem in Hebrew, signifying 'Twin-Jerusalem.' Indeed the opinion has been broached that Jerusalem is the compound of the two names, Jebus and Salem, softened 'euphonia gratia' into Jerusalem. It is remarkable that to the very last the quarter lying between the High Town and Low Town, though in the very heart of the city when the different parts were united into one compact body, was called the Suburb. The first notice of Jerusalem is in the time of Abraham. The king of Shinar and his confederates captured Sodom and Gomorrah, and carried away Lot, Abraham's brother's son; when Abraham, collecting his trainbands, followed after the enemy and rescued Lot; and on his return 'at the valley of Shaveh, which is the king's vale, Melchizedek, king of Salem—the priest of the Most High God—blessed Abram.' The king's vale was the Valley of Jehoshaphat; and Salem was identical with the eastern hill, the real Zion as we learn from the Psalms, 'In Salem is his tabernacle, and his dwelling-place in Zion;' where Salem and Zion are evidently used as synonymous. Whether Moriah, on which Abram offered his sacrifice, was the very mount on which the Temple was afterwards built, must be left to conjecture. But when the Second Book of Chronicles was written, the Jews had at least a tradition to that effect, for we read that 'Solomon began to build the house of the Lord at Jerusalem in Mount Moriah.' On the exodus of the Israelites from Egypt, we find distinct mention made of Jerusalem by that very name; for after Joshua's death, 'the children of Judah fought against Jerusalem, and took it . . . and set the city on fire.' But Josephus is probably right in understanding this to apply to the Low Town only, i. e., the eastern hill, or Sion, as opposed to the western hill, the High Town, or Pseudo-Sion. The men of Judah had only a temporary occupation even of the Low Town, for it was not until the time of David that Jerusalem was brought permanently under the dominion of the Israelites."—T. Lewin, *Jerusalem*, ch. 1.

Conquest and occupation by David.—"David had reigned seven years and a half in Hebron over the tribe of Judah alone [see JEWS: THE KINGDOMS OF ISRAEL AND JUDAH]. He was now solemnly installed as king by the elders of all Israel, and 'made a league with them before Jehovah in Hebron.' This was equivalent to what we now call a 'coronation oath,' and denoted that he was a constitutional, not an arbitrary monarch. The Israelites had no intention to resign their liberties, but in the sequel it will appear, that, with paid foreign troops at his side, even a most religious king could be nothing but a despot. Concerning David's military proceedings during his reign at Hebron, we know nothing in detail, though we read of Joab bringing in a large spoil, probably from his old enemies the Amalekites. David had an army to feed, to exercise, and to keep out of mischief; but it is probable that the war against Abner generally occupied it sufficiently. Now however he determined to signalize his new power by a great exploit. The strength of Jerusalem had been sufficiently proved by the long secure dwelling of Jebusites in it, surrounded by a Hebraized population. Hebron was no longer a suitable place for the centre of David's administration; but Jerusalem, on the frontier of Benjamin and Judah, without separating him from his own tribe, gave him a ready access to the plains of Jericho below, and thereby to the eastern districts; and although by no means a central position, it was less remote from Ephraim than Hebron. Of this Jebusite town he therefore determined to possess himself. . . . The Jebusites were so confident of their safety, as to send to David an enigmatical message of defiance; which may be explained,—that a lame and blind garrison was sufficient to defend the place. David saw in this an opportunity of displacing Joab from his office of chief captain,—if indeed Joab formally held that office as yet, and had not merely assumed authority as David's eldest nephew and old comrade in arms. The king however now declared, that whoever should first scale the wall and drive off its defenders, should be made chief captain; but his hopes were signally disappointed. His impetuous nephew resolved not to be outdone, and triumphantly mounting the wall, was the immediate means of the capture of the town. . . . Jerusalem is henceforth its name in . . . history; in poetry only, and not before the times of king Hezekiah, is it entitled Salem, or peace; identifying it with the city of the legendary Melchisedek. David's first care was to provide for the security of his intended capital, by suitable fortifications. Immediately to the north of Mount Zion, and separated from it by a slighter depression which we have named, was another hill, called Millo in the Hebrew. . . . In ancient times this seems to have been much loftier than now; for it has been artificially lowered. David made no attempt to include Millo (or Acra) in his city, but fortified Mount Zion separately; whence it was afterwards called, The city of David."—F. W. Newman, *A Hist. of the Hebrew Monarchy*, ch. 3.—"The Jebusite city was composed of the fortress of Sion, which must have been situated where the mosque of El Akasa now stands, and of a lower town (Ophel) which runs down from there to the well which they called Gihon. David took the fortress of Sion, and gave the

greater portion of the neighbouring lands to Joab, and probably left the lower town to the Jebusites. That population, reduced to an inferior situation, lost all energy, thanks to the new Israelitish influx, and played no important part in the history of Jerusalem. David rebuilt the upper town of Sion, the citadel or millo, and all the neighbouring quarters. This is what they called the city of David. . . . David in reality created Jerusalem."—E. Renan, *Hist. of the People of Israel*, bk. 2, ch. 18 (v. 1).

ALSO IN: H. Ewald, *Hist. of Israel*, bk. 8, sect. 1, B.

Early sieges.—Jerusalem, the ancient stronghold of the Jebusites, which remained in the hands of that Canaanite people until David reduced it and made it the capital of his kingdom, was the object of many sieges in its subsequent history and suffered at the hands of many ruthless conquerors. It was taken, with no apparent resistance, by Shishak, of Egypt, in the reign of Rehoboam, and Solomon's temple plundered. Again, in the reign of Amaziah, it was entered by the armies of the rival kingdom of Israel and a great part of its walls thrown down. It was besieged without success by the tartan or general of Sennacherib, and captured a little later by Pharaoh Necho. In B. C. 586 the great calamity of its conquest and destruction by Nebuchadnezzar befell, when the survivors of its chief inhabitants were taken captive to Babylon. Rebuilt at the return from captivity, it enjoyed peace under the Persians; but in the troubled times which followed the dissolution of Alexander's Empire, Jerusalem was repeatedly pillaged and abused by the Greeks of Egypt and the Greeks of Syria. Its walls were demolished by Ptolemy I. (B. C. 320) and again by Antiochus Epiphanes (B. C. 168), when a great part of the city was likewise burned. —Josephus, *Antiq. of the Jews*.

ALSO IN: H. H. Milman, *Hist. of the Jews*.—See, also, JEWS.

B. C. 171-169.—Sack and massacre by Antiochus Epiphanes. See JEWS: B. C. 382-167.

B. C. 63.—Siege and capture by Pompeius. See JEWS: B. C. 166-40.

B. C. 40.—Surrendered to the Parthians. See JEWS: B. C. 166-40.

B. C. 37.—Siege by Herod and the Romans. See JEWS: B. C. 40—A. D. 44.

A. D. 33-100.—Rise of the Christian Church. See CHRISTIANITY: A. D. 33-100.

A. D. 70.—Siege and destruction by Titus. See JEWS: A. D. 66-70. THE GREAT REVOLT.

A. D. 130-134.—Rebuilt by Hadrian.—Change of name.—The revolt of Bar-Kokheba. See JEWS: A. D. 130-134.

A. D. 615.—Siege, sack and massacre by the Persians.—In the last of the wars of the Persians with the Romans, while Heraclius occupied the throne of the Empire, at Constantinople, and Chosroes II. filled that of the Sassanides, the latter (A. D. 614) "sent his general, Shahr-Barz, into the region east of the Antilibanus and took the ancient and famous city of Damascus. From Damascus, in the ensuing year, Shahr-Barz advanced against Palestine, and, summoning the Jews to his aid, proclaimed a Holy War against the Christian misbelievers, whom he threatened to enslave or exterminate. Twenty-six thousand of these fanatics flocked to his standard; and having occupied the Jordan region and Galilee,

Shahr-Barz in A. D. 615 invested Jerusalem, and after a siege of eighteen days forced his way into the town and gave it over to plunder and rapine. The cruel hostility of the Jews had free vent. The churches of Helena, of Constantine, of the Holy Sepulchre, of the Resurrection, and many others, were burnt or ruined; the greater part of the city was destroyed; the sacred treasures were plundered; the relics scattered or carried off; and a massacre of the inhabitants, in which the Jews took the chief part, raged throughout the whole city for some days. As many as 17,000, or, according to another account, 90,000, were slain. Thirty-five thousand were made prisoners. Among them was the aged patriarch, Zacharias, who was carried captive into Persia, where he remained till his death. The Cross found by Helena, and believed to be 'the True Cross,' was at the same time transported to Ctesiphon, where it was preserved with care and duly venerated by the Christian wife of Chosroes."—G. Rawlinson, *The Seventh Great Oriental Monarchy*, ch. 24.—See, also, *ROME*: A. D. 565–628.

A. D. 637.—Surrender to the Moslems.—In the winter of 637, the Arabs, then masters of the greater part of Syria, laid siege to Jerusalem. After four months of vigorous attack and defense, the Christian Patriarch of Jerusalem held a parley from the walls with the Arab general, Abu Obeidah. "'Do you not know,' said he, 'that this city is holy, and that whoever offers violence to it draws upon his head the vengeance of heaven?' 'We know it,' replied Abu Obeidah, 'to be the house of the prophets, where their bodies lie interred; we know it to be the place whence our prophet Mahomet made his nocturnal ascent to heaven; and we know that we are more worthy of possessing it than you are, nor will we raise the siege until Allah has delivered it into our hands, as he has done many other places.' Seeing there was no further hope, the patriarch consented to give up the city, on condition that the Caliph would come in person to take possession and sign the articles of surrender." This proposal being communicated to Omar, the Caliph, he consented to make the long journey from Medina to Jerusalem, and, in due time, he entered the Holy City, not like a conqueror, but on foot, with his staff in his hand and wearing his simple, much-patched Arab garb. "The articles of surrender were drawn up in writing by Omar, and served afterwards as a model for the Moslem leaders in other conquests. The Christians were to build no new churches in the surrendered territory. The church doors were to be set open to travellers, and free ingress permitted to Mahometans by day and night. The bells should only toll, and not ring, and no crosses should be erected on the churches, nor shown publicly in the streets. The Christians should not teach the Koran to their children; nor speak openly of their religion; nor attempt to make proselytes; nor hinder their kinsfolk from embracing Islam. They should not assume the Moslem dress, either caps, slippers, or turbans, nor part their hair like Moslems, but should always be distinguished by girdles. They should not use the Arabian language in inscriptions on their signets, nor salute after the Moslem manner, nor be called by Moslem surnames. They should rise on the entrance of a Moslem, and remain standing until he should be seated. They

should entertain every Moslem traveller three days gratis. They should sell no wine, bear no arms, and use no saddle in riding; neither should they have any domestic who had been in Moslem service. . . . The Christians having agreed to surrender on these terms, the Caliph gave them, under his own hand, an assurance of protection in their lives and fortunes, the use of their churches, and the exercise of their religion."—W. Irving, *Mahomet and His Successors*, v. 2, ch. 18.—See, also, *MAHOMETAN CONQUEST*: A. D. 632–639.

A. D. 908–1171.—In the Moslem civil wars. See *MAHOMETAN CONQUEST AND EMPIRE*: A. D. 908–1171.

A. D. 1064–1076.—Great revival of pilgrimages from western Europe. See *CRUSADES*: CAUSES, &c.

A. D. 1076.—Taken by the Seljuk Turks. See *CRUSADES*: CAUSES, &c.

A. D. 1094.—Visit of Peter the Hermit. See *CRUSADES*: A. D. 1094–1095.

A. D. 1099.—The Bloody "Deliverance" of the Holy City by the Crusaders.—The armies of the First Crusade (see *CRUSADES*: A. D. 1096–1099)—the surviving remnant of them—reached Jerusalem in June, A. D. 1099. They numbered, it is believed, but 20,000 fighting men, and an equal number of camp followers,—women, children, non-militant priests, and the like. "Immediately before the arrival of the Crusaders, the Mohammedans deliberated whether they should slaughter all the Christians in cold blood, or only fine them and expel them from the city. It was decided to adopt the latter plan; and the Crusaders were greeted on their arrival not only by the flying squadrons of the enemy's cavalry, but also by exiled Christians telling their piteous tales. Their houses had been pillaged, their wives kept as hostages; immense sums were required for their ransom; the churches were desecrated; and, even worse still, the Infidels were contemplating the entire destruction of the Church of the Holy Sepulchre. This last charge, at least, was not true. But it added fuel to a fire which was already beyond any control, and the chiefs gave a ready permission to their men to carry the town, if they could, by assault." They were repulsed with heavy loss, and driven to the operations of a regular siege, for which their resources were limited in the extreme. But overcoming all difficulties, and enduring much suffering from lack of water, at the end of little more than a month they drove the Moslems from the walls and entered the city—on Friday, the 15th of July, A. D. 1099. "The city was taken, and the massacre of its defenders began. The Christians ran through the streets slaughtering as they went. At first they spared none, neither man, woman, nor child, putting all alike to the sword; but when resistance had ceased, and rage was partly appeased, they began to bethink them of pillage, and tortured those who remained alive to make them discover their gold. As for the Jews within the city, they had fled to their synagogue, which the Christians set on fire, and so burned them all. The chroniclers relate, with savage joy, how the streets were encumbered with heads and mangled bodies, and how in the Haram Area, the sacred enclosure of the Temple, the knights rode in blood up to the knees of their horses. Here upwards of ten thousand were slaughtered, while the whole number of killed amounted,

according to various estimates, to forty, seventy, and even a hundred thousand. . . . Evening fell, and the clamour ceased, for there were no more enemies to kill, save a few whose lives had been promised by Tancred. Then from their hiding-places in the city came out the Christians who still remained in it. They had but one thought, to seek out and welcome Peter the Hermit, whom they proclaimed as their liberator. At the sight of these Christians, a sudden revulsion of feeling seized the soldiers. They remembered that the city they had taken was the city of the Lord, and this impulsive soldiery, sheathing swords reeking with blood, followed Godfrey to the Church of the Holy Sepulchre, where they passed the night in tears and prayers and services. In the morning the carnage began again. Those who had escaped the first fury were the women and children. It was now resolved to spare none. Even the three hundred to whom Tancred had promised life were slaughtered in spite of him. Raymond alone managed to save the lives of those who capitulated to him from the tower of David. It took a week to kill the Saracens, and to take away their dead bodies. Every Crusader had a right to the first house he took possession of, and the city found itself absolutely cleared of its old inhabitants, and in the hands of a new population. The true Cross, which had been hidden by the Christians during the siege, was brought forth again, and carried in joyful procession round the city, and for ten days the soldiers gave themselves up to murder, plunder—and prayers! And the first Crusade was finished.”—W. Besant and E. H. Palmer, *Jerusalem*, ch. 6.

ALSO IN: C. Mills, *Hist. of the Crusades*, v. 1, ch. 6.—J. F. Michaud, *Hist. of the Crusades*, bk. 4.

A. D. 1099-1144.—The Founding of the Latin kingdom.—Eight days after their bloody conquest of the Holy City had been achieved, “the Latin chiefs proceeded to the election of a king, to guard and govern their conquests in Palestine. Hugh the Great [count of Vermandois] and Stephen of Chartres had retired with some loss of reputation, which they strove to regain by a second crusade and an honourable death. Baldwin was established at Edessa, and Bohemond at Antioch; and two Roberts—the Duke of Normandy and the Count of Flanders—preferred their fair inheritance in the West to a doubtful competition or a barren sceptre. The jealousy and ambition of Raymond [of Toulouse] were condemned by his own followers; and the free, the just, the unanimous voice of the army proclaimed Godfrey of Bouillon the first and most worthy of the champions of Christendom. His magnanimity accepted a trust as full of danger as of glory; but in the city where his Saviour had been crowned with thorns the devout pilgrim rejected the name and ensigns of royalty, and the founder of the kingdom of Jerusalem contented himself with the modest title of Defender and Baron of the Holy Sepulchre. His government of a single year, too short for the public happiness, was interrupted in the first fortnight by a summons to the field by the approach of the vizir or sultan of Egypt, who had been too slow to prevent, but who was impatient to avenge, the loss of Jerusalem. His total overthrow in the battle of Ascalon sealed the establishment of the Latins in Syria, and

signalized the valour of the French princes, who in this action bade a long farewell to the holy war. . . . After suspending before the holy sepulchre the sword and standard of the sultan, the new king (he deserves the title) embraced his departing companions, and could retain only, with the gallant Tancred, 300 knights and 2,000 foot soldiers, for the defence of Palestine.”—E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 58.—Godfrey lived not quite a year after his election, and was succeeded on the throne of Jerusalem by his brother Baldwin, the prince of Edessa, who resigned that Mesopotamian lordship to his cousin, Baldwin du Bourg, and made haste to secure the more tempting sovereignty. Godfrey, during his short reign, had permitted himself to be made almost a vassal and subordinate of the patriarch of Jerusalem—one Daimbert, a domineering prelate from Italy. But Baldwin matched the priest in his own grasping qualities and soon established the kingship on a more substantial footing. He reigned eighteen years, and when he died, in 1118, the fortunate cousin, Baldwin du Bourg, received his crown, surrendering the principality of Edessa to another. This Baldwin II. died in 1131, and was succeeded by Fulk or Foulque, count of Anjou, who had lately arrived in Palestine and married Baldwin's daughter. “The Latin dominions in the East attained their greatest extent in the reign of King Baldwin II. . . . The entire sea-coast from Tarsus in Cilicia to El-Arish on the confines of Egypt was, with the exception of Ascalon and Gaza, in the possession of the Franks. In the north their dominions extended inland to Edessa beyond the Euphrates; the mountains of Lebanon and their kindred ranges bounded them on the east as they ran southwards; and then the Jordan and the desert formed their eastern limits. They were divided into four states, namely, the kingdom of Jerusalem, the county of Tripolis, the principality of Antioch, and the county of Edessa; the rulers of the three last held as vassals under the king.” King Fulk died in 1143 or 1144, and was succeeded by his son, Baldwin III. Edessa was lost in the following year.—T. Keightley, *The Crusaders* [ch. 2].—See, also, CRUSADES: A. D. 1104-1111.

A. D. 1099-1291.—The constitution of the kingdom.—“Godfrey was an elected king; and we have seen that his two immediate successors owed their crowns rather to personal merit and intrigue than to principles of hereditary succession. But after the death of Baldwin du Bourg, the foundation of the constitution appears to have been settled; and the Latin state of Jerusalem may be regarded as a feudal hereditary monarchy. There were two chief lords of the kingdom, namely, the patriarch and the king, whose cognizance extended over spiritual and temporal affairs. . . . The great officers of the crown were the seneschal, the constable, the marshal, and the chamberlain. . . . There were four chief baronies of the kingdom, and many other lordships which had the privileges of administering justice, coining money, and, in short, most of those powers and prerogatives which the great and independent nobility of Europe possessed. The first great barony comprised the counties of Jaffa and Ascalon, and the lordships of Ramla, Mirabel, and Ibelin. The second was the principality of Galilee. The third included the lordships of Safetia, Cesarea, and Nazareth; and the

fourth was the county of Tripoli. . . . But the dignity of these four great barons is shewn by the number of knights which they were obliged to furnish, compared with the contributions of other nobles. Each of the three first barons was compelled to aid the king with five hundred knights. The service of Tripoli was performed by two hundred knights; that of the other barons by one hundred and eighty-three knights. Six hundred and sixty-six knights was the total number furnished by the cities of Jerusalem, Naplousa, Acre, and Tyre. The churches and the commercial communities of every part of the kingdom provided five thousand and seventy-five serjeants or serving men."—C. Mills, *Hist. of the Crusades*, v. 1, ch. 8.

ALSO IN: E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 58.—See, also, ASSIZE OF JERUSALEM.

A. D. 1147-1149.—The note of alarm and the Second Crusade. See CRUSADES: A. D. 1147-1149.

A. D. 1149-1187.—Decline and fall of the kingdom.—The Rise of Saladin and his conquest of the Holy City.—King Fulk was succeeded in 1144 by his son, a boy of thirteen, who took the title of Baldwin III. and with whom his mother associated herself on the throne. It was early in this reign of the boy-king that Edessa was taken by Zenghi, sultan of Aleppo, and an appeal made to Europe which called out the miserably abortive Second Crusade. The crusade "did nothing towards the maintenance of the waning ascendancy of the Latins. Even victories brought with them no solid result, and in not a few instances victory was misused with a folly closely allied to madness. . . . The interminable series of wars, or rather of forays and reprisals, went on; and amidst such contests the life of Baldwin closed [A. D. 1162] in early manhood. . . . He died childless, and although some opposition was made to his choice, his brother Almeric [or Amaury] was elected to fill his place. Almost at the beginning of his reign the affairs of the Latin kingdom became complicated with those of Egypt; and the Christians are seen fighting by the side of one Mahomedan race, tribe, or faction against another." The Fatimite caliphs of Egypt had become mere puppets in the hands of their viziers, and when one grand vizier, Shawer, deposed by a rival, Dargham, appealed to the sultan of Aleppo (Noureddin, son of Zenghi), the latter embraced eagerly the opportunity to stretch his strong hand towards the Fatimite throne. Among his generals was Shiracouh, a valiant Koord, and he sent Shiracouh to Egypt to restore Shawer to power. With Shiracouh went a young nephew of the Koordish soldier, named Salah-ud-dea—better known in history as Saladin. Shawer, restored to authority, quickly quarrelled with his protectors, and endeavored to get rid of them—which proved not easy. He sought and obtained help from the Latin king of Jerusalem, in whose mind, too, there was the ambition to pluck this rotten-ripe plum on the Nile. After a war of five years duration, in which king Almeric was encouraged and but slightly helped by the Byzantine emperor, while Noureddin was approved and supported by the caliph of Bagdad, Noureddin's Koord general, Shiracouh, secured the prize. Grand vizier Shawer was put to death, and the wretched Fatimite caliph made young Saladin

his vizier, fancying he had chosen a young man too fond of pleasure to be dangerously ambitious. He was speedily undeceived. Saladin needed only three years to make himself master of Egypt, and the caliph, then dying, was stripped of his title and his sovereignty. The bold Koord took the throne in the name of the Abbasside Caliph, at Bagdad, summarily ending the Fatimite schism. He was still nominally the servant of the sultan of Aleppo; but when Noureddin died, A. D. 1178, leaving his dominions to a young son, Saladin was able, with little resistance, to displace the latter and to become undisputed sovereign of Mahometan Syria, Egypt, and a large part of Mesopotamia. He now resolved to expel the Latins from Palestine and to restore the authority of the prophet once more in the holy places of Jerusalem. King Almeric had died in 1173, leaving his crown to a son, Baldwin IV., who was an unfortunate leper. The leper prince died in 1185, and the only makeshift for a king that Jerusalem found in this time of serious peril was one Guy of Lusignan, a vile and despised creature, who had married the last Baldwin's sister. The Holy Land, the Holy City and the Holy Sepulchre had this pitiful kinglet for their defender when the potent Saladin led his Moslems against them. The decisive battle was fought in July, A. D. 1187, near the city of Tiberias, and is known generally in Christian history as the Battle of Tiberias, but was called by Mahometan annalists the Battle of Hittin. The Christians were defeated with great slaughter; the miserable King Guy was taken prisoner—but soon released, to make trouble; the "true cross," most precious of all Christian relics, fell into Saladin's irreverent hands. Tiberias, Acre, Cæsarea, Jaffa, Berytos, Ascalon, submitted to the victor. Jerusalem was at his mercy; but he offered its defenders and inhabitants permission to depart peacefully from the place, having no wish, he said, to defile its hallowed soil with blood. When his offer was rejected, he made a vow to enter the city with his sword and to do as the Christians had done when they waded to their knees in blood through its streets. But when, after a short siege of fourteen days, Jerusalem was surrendered to him, he forgot his angry oath, and forgot the vengeance which might not have seemed strange in that age and that place. The sword of the victor was sheathed. The inhabitants were ransomed at a stipulated rate, and those for whom no ransom was paid were held as slaves. The sick and the helpless were permitted to remain in the city for a year, with the Knights of the Hospital—conspicuous among the enemies of Saladin and his faith—to attend upon them. The Crescent shone Christian-like as it rose over Jerusalem again. The Cross—the Crusaders' Cross—was shamed. The Latin kingdom of Jerusalem was now nearly extinct; Tyre alone held out against Saladin and constituted the most of the kingdom of King Guy of Lusignan.—G. W. Cox, *The Crusades*, ch. 6.

ALSO IN: W. Besant and E. H. Palmer, *Jerusalem*, ch. 12-16.—J. F. Michaud, *Hist. of the Crusades*, bk. 7.—Mrs. W. Busk, *Medieval Popes, Emperors, Kings and Crusaders*, bk. 2, ch. 10-11 (v. 2).—See, also, SALADIN, THE EMPIRE OF.

A. D. 1188-1192.—Attempted recovery.—The Third Crusade. See CRUSADES: A. D. 1188-1192.

A. D. 1192-1229.—The succession of nominal kings.—Guy de Lusignan, the poor creature whom Sybille, daughter of King Amaury, married and made king of Jerusalem, lost his kingdom fairly enough on the battle-field of Tiberias. To win his freedom from Saladin, moreover, he renounced his claims by a solemn oath and pledged himself to quit the soil of Palestine forever. But oaths were of small account with the Christian Crusaders, and with the priests who kept their consciences. Guy got easy absolution for the trifling perjury, and was a king once more,—waiting for the Crusaders to recover his kingdom. But when, in 1190, his queen Sybille and her two children died, King Guy's royal title wore a faded look to most people and was wholly denied by many. Presently, Conrad of Montferrat, who held possession of Tyre—the best part of what remained in the actual kingdom of Jerusalem—married Sybille's sister, Isabella, and claimed the kingship in her name. King Richard of England supported Guy, and King Philip Augustus of France, in sheer contrariness, took his side with Conrad. After long quarreling it was decided that Guy should wear the crown while he lived, and that it should pass when he died to Conrad and Conrad's children. It was Richard's wilfulness that forced this settlement; but, after all, on quitting Palestine, in 1192, the English king did not dare to leave affairs behind him in such worthless hands. He bought, therefore, the abdication of Guy de Lusignan, by making him king of Cyprus, and he gave the crown of Jerusalem to the strong and capable Conrad. But Conrad was murdered in a little time by emissaries of the Old Man of the Mountain (see ASSASSINS), who accused Richard of the instigation of the deed, and Count Henry of Champagne, Richard's nephew, accepted his widow and his crown. Henry enjoyed his titular royalty and his little hand-breadth of dominion on the Syrian coast for four years, only. Then he was killed, while defending Jaffa, and his oft-widowed widow, Isabella, brought the Lusignans back into Palestinian history again by marrying, for her fourth husband, Amaury de Lusignan, who had succeeded his brother Guy, now deceased, as king of Cyprus. Amaury possessed the two crowns, of Cyprus and Jerusalem, until his death, when the latter devolved on the daughter of Isabella, by her second husband, Conrad. The young queen accepted a husband recommended by the king of France, and approved by her barons, thus bringing a worthy king to the worthless throne. This was John de Brienne, a good French knight, who came to Palestine (A. D. 1210) with a little following of three hundred knights and strove valiantly to reconquer a kingdom for his royally entitled bride. But he strove in vain, and fragment after fragment of his crumbling remnant of dominion fell away until he held almost nothing except Acre. In 1217 the king of Hungary, the duke of Austria and a large army of crusaders came, professedly, to his help, but gave him none. The king of Hungary got possession of the head of St. Peter, the right hand of St. Thomas and one of the wine vessels of the marriage feast at Cana, and hastened home with his precious relics. The other crusaders went away to attack Egypt and brought their enterprise to a miserable end. Then King John de Brienne married his daughter Yolande, or Iolanta, to the

German emperor, or King of the Romans, Frederick II., and surrendered to that prince his rights and claims to the kingship of Jerusalem. Frederick, at war with the Pope, and under the ban of the Church, went to Palestine, with 600 knights, and contrived by clever diplomacy and skilful pressure to secure a treaty with the sultan of Egypt (A. D. 1229), which placed Jerusalem, under some conditions, in his hands, and added other territory to the kingdom which he claimed by right of his wife. He entered Jerusalem and there set the crown on his own head; for the patriarch, the priests, and the monk-knights, of the Hospital and the Temple, shunned him and refused recognition to his work. But Frederick was the only "King of Jerusalem" after Guy de Lusignan, who wore a crown in the Holy City, and exercised in reality the sovereignty to which he pretended. Frederick returned to Italy in 1229 and his kingdom in the East was soon as shadowy and unreal as that of his predecessors had been.—W. Besant and E. H. Palmer, *Jerusalem*, ch. 15 and 18.

ALSO IN: J. F. Michaud, *Hist. of the Crusades*, bks. 8-12.—See, also, CRUSADES: 1188-1192, and 1216-1229; and CYPRUS: A. D. 1192-1489.

A. D. 1242.—Sack and massacre by the Carismians.—After the overthrow of the Khwarezmian (Korasmian or Carismian) empire by the Mongols, its last prince, Gelaledin, or Jalalu-d-Din, implacably pursued by those savage conquerors, fought them valiantly until he perished, at last, in Kurdistan. His army, made up of many mercenary bands, Turkish and other, then scattered, and two, at least, among its wandering divisions played important parts in subsequent history. Out of one of those Khwarezmian squadrons rose the powerful nation of the Ottoman Turks. The other invaded Syria. "The Mussulman powers of Syria several times united in a league against the Carismians, and drove them back to the other side of the Euphrates. But the spirit of rivalry which at all times divided the princes of the family of Saladin, soon recalled an enemy always redoubtable notwithstanding defeats. At the period of which we are speaking, the princes of Damascus, Carac, and Emessa had just formed an alliance with the Christians of Palestine; they not only restored Jerusalem, Tiberias, and the principality of Galilee to them, but they promised to join them in the conquest of Egypt, a conquest for which the whole of Syria was making preparations. The sultan of Cairo, to avenge himself upon the Christians who had broken the treaties concluded with him, to punish their new allies, and protect himself from their invasion, determined to apply for succour to the hordes of Carismia; and sent deputies to the leaders of these barbarians, promising to abandon Palestine to them, if they subdued it. This proposition was accepted with joy, and 20,000 horsemen, animated by a thirst for booty and slaughter, hastened from the further parts of Mesopotamia, disposed to be subservient to the vengeance or anger of the Egyptian monarch. On their march they ravaged the territory of Tripoli and the principality of Galilee, and the flames which everywhere accompanied their steps announced their arrival to the inhabitants of Jerusalem. Fortifications scarcely commenced, and the small number of warriors in the holy city, left not the least hope of being able to repel the unexpected

attacks of such a formidable enemy. The whole population of Jerusalem resolved to fly, under the guidance of the knights of the Hospital and the Temple. There only remained in the city the sick and a few inhabitants who could not make their minds up to abandon their homes and their infirm kindred. The Carismians soon arrived, and having destroyed a few intrenchments that had been made in their route, they entered Jerusalem sword in hand, massacred all they met, and . . . had recourse to a most odious stratagem to lure back the inhabitants who had taken flight. They raised the standards of the cross upon every tower, and set all the bells ringing." The retreating Christians were deceived. They persuaded themselves that a miracle had been wrought; "that God had taken pity on his people, and would not permit the city of Christ to be defiled by the presence of a sacrilegious horde. Seven thousand fugitives, deceived by this hope, returned to Jerusalem and gave themselves up to the fury of the Carismians, who put them all to the sword. Torrents of blood flowed through the streets and along the roads. A troop of nuns, children, and aged people, who had sought refuge in the church of the Holy Sepulchre, were massacred at the foot of the altars. The Carismians finding nothing among the living to satisfy their fury, burst open the sepulchres, and gave the coffins and remains of the dead up to the flames; the tomb of Christ, that of Godfrey of Bouillon, the sacred relics of the martyrs and heroes of the faith,—nothing was respected, and Jerusalem then witnessed within its walls such cruelties and profanations as had never taken place in the most barbarous wars, or in days marked by the anger of God." Subsequently the Christians of Palestine rallied, united their forces with those of the Moslem princes of Damascus and Emessa, and gave battle to the Carismians on the plains of Gaza; but they suffered a terrible defeat, leaving 30,000 dead on the field. Nearly all Palestine was then at the mercy of the savages, and Damascus was speedily subjugated. But the sultan of Cairo, beginning to fear the allies he had employed, turned his arms sharply against them, defeated them in two successive battles, and history tells nothing more of the career of these last adventurers of the Carismian or Khwarezmian name.—J. F. Michaud, *Hist. of the Crusades*, bk. 13.

Also in: C. G. Addison, *The Knights Templars*, ch. 6.

A. D. 1291.—The end of the Christian kingdom.—The surviving title of "King of Jerusalem."—"Since the death of the Emperor Frederic II. [A. D. 1250], the baseless throne of Jerusalem had found a claimant in Hugh de Lusignan, King of Cyprus, who, as lineally descended from Alice, daughter of Queen Isabella, was, in fact, the next heir, after failure of issue by the marriage of Frederic and Yolanda de Brienne. His claims were opposed by the partisans of Charles of Anjou, King of the Sicilies,—that wholesale speculator in diadems. . . . He rested his claim upon the double pretensions of a papal title to all the forfeited dignities of the imperial house of Hohenstauffen, and of a bargain with Mary of Antioch; whose rights, although she was descended only from a younger sister of Alice, he had eagerly purchased. But the prior title of the house of Cyprus was more generally recognised

in Palestine; the coronation of Hugh had been celebrated at Tyre; and the last idle pageant of regal state in Palestine was exhibited by the race of Lusignan. At length the final storm of Musulman war broke upon the phantom king and his subjects. It was twice provoked by the aggressions of the Latins themselves, in plundering the peaceable Moslem traders, who resorted, on the faith of treaties, to the Christian marts on the Syrian coast. After a vain attempt to obtain redress for the first of these violations of international law, Keladun, the reigning sultan of Egypt and Syria, revenged the infraction of the existing ten years' truce by a renewal of hostilities with overwhelming force; yearly repeated his ravages of the Christian territory; and at length, tearing the city and county of Tripoli—the last surviving great fief of the Latin kingdom—from its dilapidated crown, dictated the terms of peace to its powerless sovereign (A. D. 1289)." Two years later, a repetition of lawless outrages on Moslem merchants at Acre provoked a last wrathful and implacable invasion. "At the head of an immense army of 200,000 men, the Mameluke prince entered Palestine, swept the weaker Christian garrisons before him, and encamped under the towers of Acre (A. D. 1291). That city, which, since the fall of Jerusalem, had been for a century the capital of the Latin kingdom, was now become the last refuge of the Christian population of Palestine. Its defences were strong, its inhabitants numerous; but any state of society more vicious, disorderly, and helpless than its condition, can scarcely be imagined. Within its walls were crowded a promiscuous multitude, of every European nation, all equally disclaiming obedience to a general government, and enjoying impunity for every crime under the nominal jurisdiction of independent tribunals. Of these there were no less than seventeen; in which the papal legate, the king of Jerusalem, the despoiled great feudatories of his realm, the three military orders, the colonies of the maritime Italian republics, and the representatives of the princes of the West, all arrogated sovereign rights, and all abused them by the venal protection of offenders. . . . All the wretched inhabitants who could find such opportunities of escape, thronged on board the numerous vessels in the harbour, which set sail for Europe; and the last defence of Acre was abandoned to about 12,000 men, for the most part the soldiery of the three military orders. From that gallant chivalry, the Moslems encountered a resistance worthy of its ancient renown and of the extremity of the cause for which its triple fraternity had sworn to die. But the whole force of the Mameluke empire, in its yet youthful vigour, had been collected for their destruction." After a fierce siege of thirty-three days, one of the principal defensive works, described in contemporary accounts as "the Cursed Tower," was shattered, and the besiegers entered the city. The cowardly Lusignan had escaped by a stolen flight the night before. The Teutonic Knights, the Templars and the Hospitallers stood their ground with hopeless valor. Of the latter only seven escaped. "Bursting through the city, the savage victors pursued to the strand the unarmed and fleeing population, who had wildly sought a means of escape, which was denied not less by the fury of the elements than by the want of sufficient shipping. By the relentless cruelty of

their pursuers, the sands and the waves were dyed with the blood of the fugitives; all who survived the first horrid massacre were doomed to a hopeless slavery; and the last catastrophe of the Crusades cost life or liberty to 60,000 Christians. . . . The Christian population of the few maritime towns which had yet been retained fled to Cyprus, or submitted their necks, without a struggle, to the Moslem yoke; and, after a bloody contest of two hundred years, the possession of the Holy Land was finally abandoned to the enemies of the Cross. The fall of Acre closes the annals of the Crusades."—Col. G. Procter, *Hist. of the Crusades*, ch. 5, sect. 5.—J. F. Michaud, *Hist. of the Crusades*, bk. 15 (v. 3).—Actual royalty in the legitimate line of the Lusignan family ends with a queen Charlotte, who was driven from Cyprus in 1464 by her bastard brother James. She made over to the house of Savoy (one of the members of which she had married) her rights and the three crowns she wore,—the crown of Armenia having been added to those of Jerusalem and Cyprus in the family. "The Dukes of Savoy called themselves Kings of Cyprus and Jerusalem from the date of Queen Charlotte's settlement; the Kings of Naples had called themselves Kings of Jerusalem since the transfer of the rights of Mary of Antioch [see above], in 1277, to Charles of Anjou; and the title has run on to the present day in the houses of Spain and Austria, the Dukes of Lorraine, and the successive dynasties of Naples. . . . The Kings of Sardinia continued to strike money as Kings of Cyprus and Jerusalem, until they became Kings of Italy. There is no recognized King of Cyprus now; but there are two or three Kings of Jerusalem; and the Cypriot title is claimed, I believe, by some obscure branch of the house of Lusignan, under the will of King James II."—W. Stubbs, *Seventeen Lectures on the Study of Medieval and Modern Hist.*, lect. 8.

ALSO IN: C. G. Addison, *The Knights Templars*, ch. 6.

A. D. 1299.—The Templars once more in the city. See CRUSADES: A. D. 1299.

A. D. 1516.—Embraced in the Ottoman conquests of Sultan Selim. See TURKS: A. D. 1481-1520.

A. D. 1831.—Taken by Mehemed Ali, Pasha of Egypt. See TURKS: A. D. 1831-1840.

JERUSALEM TALMUD, Thè. See TALMUD.

JESUATES, Thè.—"The Jesuates, so called from their custom of incessantly crying through the streets, 'Praised be Jesus Christ,' were founded by John Colombino, . . . a native of Siena. . . . The congregation was suppressed . . . by Clement IX., because some of the houses of the wealthy 'Padri dell' acqua vite,' as they were called, engaged in the business of distilling liquors and practising pharmacy (1668)."—J. Alzog, *Manual of Universal Church Hist.*, v. 3, p. 149.

JESUITS: A. D. 1540-1556.—Founding of the Society of Jesus.—System of its organization.—Its principles and aims.—"Experience had shown that the old monastic orders were no longer sufficient. . . . About 1540, therefore, an idea began to be entertained at Rome that a new order was needed; the plan was not to abolish the old ones, but to found new ones which should

better answer the required ends. The most important of them was the Society of Jesus. But in this case the moving cause did not proceed from Rome. Among the wars of Charles V. we must recur to the first contest at Navarra, in 1521. It was on this occasion, in defending Pamplona against the French, that Loyola received the wound which was to cause the monkish tendency to prevail over the chivalrous element in his nature. A kind of Catholicism still prevailed in Spain which no longer existed anywhere else. Its vigour may be traced to the fact that during the whole of the Middle Ages it was always in hostile contact with Islam, with the Mohammedan infidels. The crusades here had never come to an end. . . . As yet untainted by heresy, and suffering from no decline, in Spain, Catholicism was as eager for conquest as it had been in all the West in the eleventh and twelfth centuries. It was from the nation possessing this temperament that the founder of the order of the Jesuits sprang. Ignatius Loyola (born 1491) was a Spanish knight, possessing the twofold tendencies which distinguish the knighthood of the Middle Ages. He was a gallant swordsman, delighting in martial feats and romantic love adventures; but he was at the same time animated by a glowing enthusiasm for the Church and her supremacy, even during the early period of his life. These two tendencies were striving together in his character, until the event took place which threw him upon a bed of suffering. No sooner was he compelled to renounce his worldly knighthood, than he was sure that he was called upon to found a new order of spiritual knighthood, like that of which he had read in the chivalrous romance, 'Amadis.' Entirely unaffected by the Reformation, what he understood by this was a spiritual brotherhood in the true mediæval sense, which should convert the heathen in the newly-discovered countries of the world. With all the zeal of a Spaniard he decided to live to the Catholic Church alone; he chastised his body with penances and all kinds of privations, made a pilgrimage to Jerusalem, and, in order to complete his defective education, he visited the university of Paris; it was among his comrades there that he formed the first associations out of which the order was afterwards formed. Among these was Jacob Lainez; he was Loyola's fellow-countryman, the organizing head who was to stamp his impress upon the order. . . . Then came the spread of the new doctrines, the mighty progress of Protestantism. No one who was heartily attached to the old Church could doubt that there was work for such an association, for the object now in hand was not to make Christians of the aboriginal inhabitants of Central America, but to reconquer the apostate members of the Romish Church. About 1539 Loyola came with his fraternity to Rome. He did not find favour in all circles; the old orders regarded the new one with jealousy and mistrust; but Pope Paul III. (1534-49) did not allow himself to be misled, and in 1540 gave the fraternity his confirmation, thus constituting Loyola's followers an order, which, on its part, engaged 'to obey in all things the reigning Pope—to go into any country, to Turks, heathen, or heretics, or to whomsoever he might send them, at once, unconditionally, without question or reward.' It is from this time that the special history of the

order begins. During the next year Loyola was chosen the first general of the order, an office which he held until his death (1541-56). He was succeeded by Lainez. He was less enthusiastic than his predecessor, had a cooler head, and was more reasonable; he was the man for diplomatic projects and complete and systematic organization. The new order differed in several respects from any previously existing one, but it entirely corresponded to the new era which had begun for the Romish Church. . . . The construction of the new order was based and carried out on a monarchical-military system. The territories of the Church were divided into provinces; at the head of each of these was a provincial; over the provincials, and chosen by them, the general, who commanded the soldiers of Christ, and was entrusted with dictatorial power, limited only by the opinions of three judges, assistants or admonitors. The general has no superior but the Pope, with whom he communicates directly; he appoints and dismisses all officials, issues orders as to the administration of the order, and rules with undisputed sway. The absolute monarchy which was assigned to the Pope by the Council of Trent, was conferred by him on the general of the Jesuits. Among the four vows of poverty, chastity, obedience, and subjection to the Pope, obedience was the soul of all. To learn and practise this physically and mentally, up to the point where, according to the Jesuit expression, a man becomes 'tanquam lignum et cadaver,' was the ruling principle of the institution. . . . Entire renunciation of the will and judgment in relation to everything commanded by the superior, blind obedience, unconditional subjection, constitute their ideal. There was but one exception, but even in this there was a reservation. It was expressly stated that there can be no obligation 'ad peccatum mortale vel veniale,' to sinful acts of greater or less importance, 'except when enjoined by the superior, in the name of Jesus Christ,' 'vel in virtute obedientie,'—an elastic doctrine which may well be summed up in the dictum that 'the end justifies the means.' Of course, all the members of this order had to renounce all ties of family, home, and country, and it was expressly enjoined. . . . Of the vow of poverty it is said, in the 'Summary' of the constitution of the order, that it must be maintained as a 'murus religionis.' No one shall have any property; every one must be content with the meanest furniture and fare, and, if necessity or command require it, he must be ready to beg his bread from door to door ('ostiatim mendicare'). The external aspect of members of the order, their speech and silence, gestures, gait, garb, and bearing shall indicate the prescribed purity of soul. . . . On all these and many other points, the new order only laid greater stress on the precepts which were to be found among the rules of other orders, though in the universal demoralisation of the monastic life they had fallen into disuse. But it decidedly differed from all the others in the manner in which it aimed at obtaining sway in every sphere and every aspect of life. Himself without home or country, and not holding the doctrines of any political party, the disciple of Jesus renounced everything which might alienate him among varying nationalities, pursuing various political aims. Then he did not confine his labours to the pulpit and the confessional; he gained an in-

fluence over the rising generation by a systematic attention to education, which had been shamefully neglected by the other orders. He devoted himself to education from the national schools up to the academic chair, and by no means confined himself to the sphere of theology. This was a principle of immense importance. . . . It is a true saying, that 'he who gains the youth possesses the future'; and by devoting themselves to the education of youth, the Jesuits secured a future to the Church more surely than by any other scheme that could have been devised. What the schoolmasters were for the youth, the confessors were for those of riper years; what the clerical teachers were for the common people, the spiritual directors and confidants were for great lords and rulers—for the Jesuits aspired to a place at the side of the great, and at gaining the confidence of kings. It was not long before they could boast of astonishing success."—L. Häusser, *The Period of the Reformation*, ch. 20.—"The Society, in 1556, only 16 years after its commencement, counted as many as twelve provinces, 100 houses, and upwards of 1,000 members, dispersed over the whole known world. Their two most conspicuous and important establishments were the Collegio Romano and the German College. They already were in possession of many chairs, and soon monopolised the right of teaching, which gave them a most overwhelming influence."—G. B. Nicolini, *Hist. of the Jesuits*, p. 90.

ALSO IN: I. Taylor, *Loyola and Jesuitism in its Rudiments*.—S. Rose, *Ignatius Loyola and the Early Jesuits*.—T. Hughes, *Loyola and the Educational System of the Jesuits*.—See, also, EDUCATION, RENAISSANCE.

A. D. 1542-1649.—The early Jesuit Missionaries and their labors.—"In 1542, Xavier landed at Goa, the capital of the Portuguese colony, on the western coast of Hindostan. He took lodgings at the hospital, and mingled with the poor. He associated also with the rich, and even played with them at cards, acting piously upon the motto of the order, 'Ad maiorem Dei gloriam.' Having thus won good-will to himself, he went into the streets, with his hand-bell and crucifix, and, having rung the one, he held up the other, exhorting the multitudes to accept that religion of which it was the emblem. His great facility in acquiring foreign languages helped him much. He visited several times the pearl-fisheries on the Malabar coast, remaining at one time thirteen months, and planting forty-five churches. Cape Comorin, Travancore, Meliapore, the Moluccas, Malacca, and other parts of India, and finally the distant island of Japan—where Christianity was [accepted—see JAPAN: A. D. 1549-1686] . . . —received his successive visits. Leaving two Jesuits on the island, he returned to settle some matters at Goa, which done, he sailed for China, but died at the island of Sancian, a few leagues from the city of Canton, in 1552—ten years only after his arrival in India. He had in this time established an inquisition and a college at Goa. Numbers of the society, whom he had wisely distributed, had been sent to his aid; and the Christians in India were numbered by hundreds of thousands before the death of this 'Apostle of the Indies.' It has even been said, that he was the means of converting more persons in Asia than the church had lost by the Reformation in Europe. The empire of China, which

Xavier was not allowed to enter, was visited, half a century later, by the Jesuit Matthew Ricci, who introduced his religion by means of his great skill in science and art, especially mathematics and drawing [see CHINA: A. D. 1294-1882]. He assumed the garb of a mandarin—associated with the higher classes—dined with the Emperor—allowed those who received Christianity to retain any rites of their own religion to which they were attached—and died in 1610, bequeathing and recommending his policy to others. This plan of accommodation was far more elaborately carried out by Robert Nobili, who went to Madura, in southern Hindostan, as a missionary of the order in 1606. He had observed the obstacle which caste threw in the way of missionary labor, and resolved to remove it. He presented himself as a foreign Brahmin, and attached himself to that class. They had a tradition, that there once had been four roads to truth in India, one of which they had lost. This he professed to restore. He did no violence to their existing ideas or institutions, but simply gave them other interpretations, and in three years he had seventy converted Brahmins about him. From this time he went on gathering crowds of converts, soon numbering 150,000. This facile policy, however, attracted the notice of the other religious orders, was loudly complained of at Rome, and, after almost an entire century of agitation, was condemned in 1704 by a special legation, appointed by Clement XI. to inquire into the matter of complaint. . . . The attention of the society was early directed to our own continent, and its missions everywhere anticipated the settlements. The most remarkable missions were in South America. Missionaries had been scattered over the whole continent, everywhere making converts, but doing nothing for the progress of the order. Aquaviva was general. This shrewd man saw the disadvantage of the policy, and at once applied the remedy. He directed, that, leaving only so many missionaries scattered over the continent as should be absolutely necessary, the main force should be concentrated upon a point. Paraguay was chosen. The missionaries formed what were called reductions—that is, villages into which the Indians were collected from their roving life, taught the rudiments of civilization, and some of the rites and duties of the Christian religion. These villages were regularly laid out with streets, running each way from a public square, having a Church, work-shops and dwellings. Each family had a small piece of land assigned for cultivation, and all were reduced to the most systematic habits of industry and good order. . . . The men were trained to arms, and all the elements of an independent empire were fast coming into being. In 1632, thirty years after the starting of this system, Paraguay had twenty reductions, averaging 1,000 families each, which at a moderate estimate, would give a population of 100,000, and they still went on prospering until three times this number are, by some, said to have been reached. The Jesuits started, in California, in 1642, the same system, which they fully entered upon in 1679. This, next to Paraguay, became their most successful mission.”—*A Historical Sketch of the Jesuits (Putnam's Mag., September, 1856).*—In 1632 the Jesuits entered on their mission work in Canada, or New France, where they supplanted the Récollet friars. “In

1640 Montreal, the site of which had been already indicated by Champlain in 1611, was founded, that there might be a nearer rendezvous than Quebec for the converted Indians. At its occupation a solemn mass was celebrated under a tent, and in France itself the following February a general supplication was offered up that the Queen of Angels would take the Island of Montreal under her protection. In the August of this year a general meeting of French settlers and Indians took place at Montreal, and the festival of the Assumption was solemnised at the island. The new crusading spirit took full possession of the enthusiastic French people, and the niece of Cardinal Richelieu founded a hospital for the natives between the Kennebec and Lake Superior, to which young and nobly-born hospital nuns from Dieppe offered their services. Plans were made for establishing mission posts, not only on the north amongst the Algonquins, but to the south of Lake Huron, in Michigan and at Green Bay, and so on as far as the regions to the west. The maps of the Jesuits prove that before 1660 they had traced the waters of Lake Erie and Lake Superior and had seen Lake Michigan. The Huron mission embraced principally the country lying between Lake Simcoe and Georgian Bay, building its stations on the rivers and shores. But the French missionaries, however much they might desire it, could not keep outside the intertribal strifes of the natives around them. Succeeding to Champlain's policy, they continued to aid the Algonquins and Hurons against their inveterate enemies the Iroquois. The Iroquois retaliated by the most horrible cruelty and revenge. There was no peace along the borders of this wild country, and missionaries and colonists carried their lives in their hands. In 1648 St. Joseph, a Huron mission town on the shores of Lake Simcoe, was burned down and destroyed by the Iroquois, and Père Daniel, the Jesuit leader, killed under circumstances of great atrocity. In 1649 St. Ignace, a station at the corner of Georgian Bay, was sacked, and there the pious Brebeuf met his end, after having suffered the most horrible tortures the Indians could invent. Brebeuf, after being hacked in the face and burnt all over the body with torches and red-hot iron, was scalped alive, and died after three hours' suffering. His companion, the gentle Gabriel Lallemand, endured terrible tortures for seventeen hours.”—W. P. Gresswell, *Hist. of the Dominion of Canada, ch. 6.*—The Hurons were dispersed and their nation destroyed by these attacks of the Iroquois. “With the fall of the Hurons fell the best hope of the Canadian mission. They, and the stable and populous communities around them, had been the rude material from which the Jesuit would have formed his Christian empire in the wilderness; but, one by one, these kindred peoples were uprooted and swept away, while the neighboring Algonquins, to whom they had been a bulwark, were involved with them in a common ruin. The land of promise was turned to a solitude and a desolation. There was still work in hand, it is true,—vast regions to explore, and countless heathens to snatch from perdition; but these, for the most part, were remote and scattered hordes, from whose conversion it was vain to look for the same solid and decisive results. In a measure, the occupation of the Jesuits was gone. Some of them went home, ‘well resolved,’

writes the Father Superior, 'to return to the combat at the first sound of the trumpet'; while of those who remained, about twenty in number, several soon fell victims to famine, hardship, and the Iroquois. A few years more, and Canada ceased to be a mission; political and commercial interests gradually became ascendant, and the story of Jesuit propagandism was interwoven with her civil and military annals."—F. Parkman, *The Jesuits in North America*, ch. 34.—See, also, CANADA: A. D. 1634-1652.

A. D. 1558.—Mission founded in Abyssinia. See ABYSSINIA: A. D. 15TH-19TH CENTURIES.

A. D. 1572-1603.—Persecution in England under Elizabeth. See ENGLAND: A. D. 1572-1603.

A. D. 1573-1592.—Change in the statutes of the Order on demands from Spain.—"At the first establishment of the Order, the elder and already educated men, who had just entered it, were for the most part Spaniards; the members joining it from other nations were chiefly young men, whose characters had yet to be formed. It followed naturally that the government of the society was, for the first ten years, almost entirely in Spanish hands. The first general congregation was composed of twenty-five members, eighteen of whom were Spaniards. The first three generals belonged to the same nation. After the death of the third, Borgia, in the year 1578, it was once more a Spaniard, Polanco, who had the best prospect of election. It was however manifest that his elevation would not have been regarded favourably, even in Spain itself. There were many new converts in the society who were Christianized Jews. Polanco also belonged to this class, and it was not thought desirable that the supreme authority in a body so powerful, and so monarchically constituted, should be confided to such hands. Pope Gregory XIV., who had received certain intimations on this subject, considered a change to be expedient on other grounds also. When a deputation presented itself before him from the congregation assembled to elect their general, Gregory inquired how many votes were possessed by each nation; the reply showed that Spain held more than all the others put together. He then asked from which nation the generals of the order had hitherto been taken. He was told that there had been three, all Spaniards. 'It will be just, then,' replied Gregory, 'that for once you should choose one from among the other nations.' He even proposed a candidate for their election. The Jesuits opposed themselves for a moment to this suggestion, as a violation of their privileges, but concluded by electing the very man proposed by the pontiff. This was Eberhard Mercurianus. A material change was at once perceived, as the consequence of this choice. Mercurianus, a weak and irresolute man, resigned the government of affairs, first indeed to a Spaniard again, but afterwards to a Frenchman, his official admonitor; factions were formed, one expelling the other from the offices of importance, and the ruling powers of the Order now began to meet occasional resistance from its subordinate members. But a circumstance of much higher moment was, that on the next vacancy—in the year 1581—this office was conferred on Claudius Acquaviva, a Neapolitan, belonging to a house previously attached to the French party, a man of great energy, and only thirty-eight years old.

The Spaniards then thought they perceived that their nation, by which the society had been founded and guided on its early path, was now to be forever excluded from the generalship. Thereupon they became discontented and refractory, and conceived the design of making themselves less dependent on Rome. . . . They first had recourse to the national spiritual authority of their own country—the Inquisition. . . . One of the discontented Jesuits, impelled, as he affirmed, by a scruple of conscience, accused his order of concealing, and even remitting, transgressions of the kind so reserved, when the criminal was one of their society. The Inquisition immediately caused the Provincial implicated, together with his most active associates, to be arrested. Other accusations being made in consequence of these arrests, the Inquisition commanded that the statutes of the order should be placed before it, and proceeded to make further seizures of parties accused. . . . The Inquisition was, however, competent to inflict a punishment on the criminal only; it could not prescribe changes in the regulations of the society. When the affair, therefore, had proceeded thus far, the discontented members applied to the king also, assailing him with long memorials, wherein they complained of the defects in their constitution. The character of this constitution had never been agreeable to Philip II.; he used to say that he could see through all the other orders, but that the order of Jesuits he could not understand. . . . He at once commanded Manrique, bishop of Cartagena, to subject the Order to a visitation, with particular reference to these points. . . . The character of Sixtus V. made it particularly easy for Acquaviva to excite the antipathies of that pontiff against the proceedings of the Spaniards. Pope Sixtus had formed the hope, as we know, of rendering Rome, more decidedly than it ever yet was, the metropolis of Christendom. Acquaviva assured him, that the object really laboured for in Spain was no other than increased independence of Rome. Pope Sixtus hated nothing so much as illegitimate birth; and Acquaviva caused him to be informed that Manrique, the bishop selected as 'Visitor' of the Jesuits, was illegitimate. These were reasons sufficient to make Sixtus recall the assent he had already given to the visitation. He even summoned the case of the provincial before the tribunals of Rome. From his successor, Gregory XIV., the general succeeded in obtaining a formal confirmation of the rule of the order. But his antagonists also were unyielding and crafty. They perceived that the general must be attacked in the court of Rome itself. They availed themselves of his momentary absence. . . . In the summer of 1592, at the request of the Spanish Jesuits and Philip II., but without the knowledge of Acquaviva, the pontiff commanded that a general congregation should be held. Astonished and alarmed, Acquaviva hastened back. To the generals of the Jesuits these 'Congregations' were no less inconvenient than were the Convocations of the Church to the popes; and if his predecessors were anxious to avoid them, how much more cause had Acquaviva, against whom there prevailed so active an enmity! But he was soon convinced that the arrangement was irrevocable; he therefore resumed his composure and said, 'We are obedient sons; let the will of the holy father be done.'

Philip of Spain had demanded some changes, and had recommended others for consideration. On two things he insisted: the resignation of certain papal privileges; those of reading forbidden books, for example, and of granting absolution for the crime of heresy; and a law, by virtue of which every novice who entered the order should surrender whatever patrimonial rights he might possess, and should even resign all his benefices. These were matters in regard to which the order came into collision with the Inquisition and the civil government. After some hesitation, the demands of the king were complied with, and principally through the influence of Acquaviva himself. But the points recommended by Philip for consideration were of much higher moment. First of all came the questions, whether the authority of the superiors should not be limited to a certain period; and whether a general congregation should not be held at certain fixed intervals? The very essence and being of the institute, the rights of absolute sovereignty, were here brought into question. Acquaviva was not on this occasion disposed to comply. After an animated discussion, the congregation rejected these propositions of Philip; but the pope, also, was convinced of their necessity. What had been refused to the king was now commanded by the pope. By the plenitude of his apostolic power, he determined and ordained that the superiors and rectors should be changed every third year; and that, at the expiration of every sixth year, a general congregation should be assembled. It is, indeed, true that the execution of these ordinances did not effect so much as had been hoped from them. . . . It was, nevertheless, a very serious blow to the society, that it had been compelled, by internal revolt and interference from without, to a change in its statutes."—L. Ranke, *Hist. of the Popes*, bk. 6, sect. 9 (v. 2).

A. D. 1581-1641.—Hostility of the Paulistas of Brazil.—Opposition to enslavement of the Indians. See BRAZIL: A. D. 1531-1641.

A. D. 1595.—Expulsion from Paris. See FRANCE: A. D. 1593-1598.

A. D. 1606.—Exclusion from Venice for half a century. See PAPACY: A. D. 1605-1700.

A. D. 1653-1660.—First controversy and conflict with the Jansenists. See PORT ROYAL AND THE JANSENISTS: A. D. 1602-1660.

A. D. 1702-1715.—The renewed conflict with Jansenism in France.—The Bull Unigenitus. See PORT ROYAL AND THE JANSENISTS: A. D. 1702-1715.

A. D. 1757-1773.—Suppression of the Society in Portugal and the Portuguese dominions.—In 1757, a series of measures intended to break the power, if not to end the existence, of the Society of Jesus, in Portugal and the Portuguese dominions, was undertaken by the great Portuguese minister, Carvalho, better known by his later title as the Marquis of Pombal. "It is not necessary to speculate on the various motives which induced Carvalho to attack the Jesuits, but the principal cause lay in the fact that they were wealthy and powerful, and therefore a dangerous force in an absolutist monarchy. It must be remembered that the Jesuits of the 18th century formed a very different class of men to their predecessors. They were no longer intrepid missionary pioneers, but a corporation of wealthy traders, who made use of their spiritual

position to further the cause of their commerce. They had done a great work in America by opening up the interior of Brazil and converting the natives, and their administration of Paraguay, one of the most interesting achievements in the whole history of Christianity, was without doubt a blessing to the people. But by the middle of the 18th century they had gone too far. It was one thing to convert the natives of Brazil, and another to absorb much of the wealth of that country, in doing which they prejudiced not only the Crown but the Portuguese people, whom they kept from settling in the territory under their rule. Whether it was a sufficient reason for Carvalho to attack the order, because it was wealthy and powerful, and had departed from its primitive simplicity, is a question for every one to decide for themselves, but that this was the reason, and that the various excuses alleged by the admirers of the great minister are without foundation, is an undoubted fact. On September 19, 1757, the first important blow was struck, when the king's Jesuit confessor was dismissed, and all Jesuits were forbidden to come to Court. Carvalho, in the name of the King of Portugal, also formally denounced the order at Rome, and Benedict XIV., the then Pope, appointed the Cardinal de Saldanha, a friend of the minister, Visitor and Reformer of the Society of Jesus. The cardinal did not take long in making up his mind, and May 15, 1758, he forbade the Jesuits to engage in trade. An attempt upon the king's life, which shortly followed this measure, gave the minister the opportunity he wanted for urging the suppression of the famous society. The history of the Tavora plot, which culminated in this attempt, is one of the most mysterious affairs in the whole history of Portugal. . . . The three leaders of the plot were the Duke of Aveiro, a descendant of John II., and one of the greatest noblemen in Portugal, the Marquis of Tavora, who had filled with credit the post of Governor-general of India, and the Count of Atouguia, a descendant of the gallant Dom Luis de Athaide, the defender of Goa; but the heart and soul of the conspiracy was the Marchioness of Tavora, a beautiful and ambitious woman, who was bitterly offended because her husband had not been made a duke. The confessor of this lady was a Jesuit named Gabriel Malagrida. . . . The evidence on all sides is most contradictory, and all that is certain is that the king was fired at and wounded on the night of September 3, 1758; and that in the following January, the three noblemen who have been mentioned, the Marchioness of Tavora, Malagrida with seven other Jesuits, and many other individuals of all ranks of life, were arrested as implicated in the attempt to murder. The laymen had but a short trial and, together with the marchioness, were publicly executed ten days after their arrest. King Joseph certainly believed that the real culprits had been seized, and in his gratitude he created Carvalho Count of Oeyras, and encouraged him to pursue his campaign against the Jesuits. On January 19, 1759, the estates belonging to the society were sequestered; and on September 3rd, all its members were expelled from Portugal, and directions were sent to the viceroys of India and Brazil to expel them likewise. The news of this bold stroke was received with admiration everywhere, except at Rome, and it became noised

abroad that a great minister was ruling in Portugal. . . . In 1764 the Jesuit priest Malagrida was burnt alive, not as a traitor but as a heretic and imposter, on account of some crazy tractates he had written. The man was regarded as a martyr, and all communication between Portugal and the Holy See was broken off for two years, while the Portuguese minister exerted all his influence with the Courts of France and Spain to procure the entire suppression of the society which he hated. The king supported him consistently, and after another attempt upon his life in 1769, which the minister as usual attributed to the Jesuits, King Joseph created his faithful servant Marquis of Pombal, by which title he is best known to fame. The prime ministers of France and Spain cordially acquiesced in the hatred of the Jesuits, for both the Duc de Choiseul and the Count d'Aranda had something of Pombal's spirit in them, and imitated his policy; in both countries the society, which on its foundation had done so much for Catholicism and Christianity, was proscribed, and the worthy members treated with as much rigour as the unworthy; and finally in 1773 Pope Clement XIV. solemnly abolished the Society of Jesus. King Joseph did not long survive this triumph of his minister, for he died on February 24, 1777, and the Marquis of Pombal, then an old man of 77, was at once dismissed from office."—H. M. Stephens, *The Story of Portugal*, ch. 16.

ALSO IN: G. B. Nicolini, *Hist. of the Jesuits*, ch. 15.—T. Griesinger, *The Jesuits*, bk. 6, ch. 4 (p. 2).

A. D. 1761-1769.—Proceedings against the Order in the Parliament of Paris.—Suppression in France, Spain, Bavaria, Parma, Modena, Venice.—Demands on the Pope for the abolition of the Society.—“Father Antoine Lavalette, ‘procureur’ of the Jesuit Missions in the Antilles, resided in that capacity at St. Pierre in the island of Martinique. He was a man of talent, energy, and enterprise; and, following an example by no means uncommon in the Society, he had been for many years engaged in mercantile transactions on an extensive scale, and with eminent success. It was an occupation expressly prohibited to missionaries; but the Jesuits were in the habit of evading the difficulty by means of an ingenious fiction. Lavalette was in correspondence with the principal commercial firms in France, and particularly with that of Lioncy Brothers and Gouffre, of Marseilles. He made frequent consignments of merchandise to their house, which were covered by bills of exchange, drawn in Martinique and accepted by them. For a time the traffic proceeded prosperously; but it so happened that upon the breaking out of the Seven Years’ War, several ships belonging to Lavalette, richly freighted with West Indian produce, were captured by the English cruisers, and their cargoes confiscated. The immediate loss fell upon Lioncy and Gouffre, to whom these vessels were consigned,” and they were driven to bankruptcy, the General of the Society of Jesus refusing to be responsible for the obligations of his subordinate, Father Lavalette. “Under these circumstances the creditors determined to attack the Jesuit community as a corporate body,” and the latter were so singularly unwary, for once, as not only to contest the claim before the Parliament of Paris, but to appeal to the constitutions of their Society in support of their contention, that each college was

independent in the matter of temporal property; and that no corporate responsibility could exist. “The Parliament at once demanded that the constitutions thus referred to should be examined. The Jesuits were ordered to furnish a copy of them; they obeyed. . . . The compulsory production of these mysterious records, which had never before been inspected by any but Jesuit eyes, was an event of crucial significance. It was the turning-point of the whole affair; and its consequences were disastrous.” As a first consequence, “the court condemned the General of the Jesuits, and in his person the whole Society which he governed, to acquit the bills of exchange still outstanding, together with interest and damages, within the space of a year from the date of the ‘arrêt.’ In default of payment the debt was made recoverable upon the common property of the Order, excepting only the endowments specially restricted to particular colleges. The delight of the public, who were present on the occasion in great numbers, ‘was excessive,’ says Barbier, ‘and even indecent.’” As a second consequence, the Parliament, on the 6th of August, 1761, “condemned a quantity of publications by the Jesuits, dating from the year 1590 downwards, to be torn and burnt by the executioner; and the next day this was duly carried out in the court of the Palais de Justice. Further, the ‘arrêt’ prohibited the king’s subjects from entering the said Society; forbade the fathers to give instruction, private or public, in theology, philosophy, or humanity; and ordered their schools and colleges to be closed. The accusation brought against their books was . . . that of teaching ‘abominable and murderous doctrine,’ of justifying sedition, rebellion, and regicide. . . . The Government replied to these bold measures by ordering the Parliament to suspend the execution of its ‘arrêts’ for the space of a year. The Parliament affected to obey, but stipulated, in registering the letters-patent, that the delay should not extend beyond the 1st of April, 1762, and made other provisions which left them virtually at liberty to proceed as they might think proper. The Jesuits . . . relied too confidently on the protection of the Crown. . . . But the prestige of the monarchy was now seriously impaired, and it was no longer wise or safe for a King of France to undertake openly the defence of any institution which had incurred a deliberate sentence of condemnation from the mass of his people.” In November, 1761, a meeting of French prelates was summoned by the Royal Council to consider and report upon several questions relative to the utility of the Society of Jesus, the character of its teaching and conduct, and the modifications, if any, which should be proposed as to the extent of authority exercised by the General of the Society. The bishops, by a large majority, made a report favorable to the Jesuits, but recommended, “as reasonable concessions to public opinion, certain alterations in its statutes and practical administration. . . . This project of compromise was forwarded to Rome for the consideration of the Pope and the General; and Louis gave them to understand, through his ambassador, that upon no other conditions would it be possible to stem the tide of opposition, and to maintain the Jesuits as a body corporate in France. It was now that the memorable reply was made, either by the General Ricci, or, according to other accounts,

by Pope Clement XIII. himself—'Sint ut sunt, aut non sint'; 'Let them remain as they are, or let them exist no longer.' Even had the proposed reform been accepted, 'its success was problematical; but its rejection sealed the fate of the Order. Louis, notwithstanding the ungracious response from Rome, proposed his scheme of conciliation to the Parliament in March, 1762, and annulled at the same time all measures adverse to the Jesuits taken since the 1st of August preceding. The Parliament, secretly encouraged by the Duc de Choiseul, refused to register this edict; the king, after some hesitation, withdrew it; and no available resource remained to shield the Order against its impending destiny. The Parliaments, both of Paris and the Provinces, laid the axe to the root without further delay. By an 'arrêt' of the 1st of April, 1762, the Jesuits were expelled from their 84 colleges in the ressort of the Parliament of Paris, and the example was followed by the provincial tribunals of Rouen, Rennes, Metz, Bordeaux, and Aix. The Society was now assailed by a general chorus of invective and execration. . . . The final blow was struck by the Parliament of Paris on the 6th of August, 1762. . . . The sentence then passed condemned the Society as 'inadmissible, by its nature, in any civilized State, inasmuch as it was contrary to the law of nature, subversive of authority spiritual and temporal, and introduced, under the veil of religion, not an Order sincerely aspiring to evangelical perfection, but rather a political body, of which the essence consists in perpetual attempts to attain, first, absolute independence, and in the end, supreme authority.' . . . The decree concludes by declaring the vows of the Jesuits illegal and void, forbidding them to observe the rules of the Order, to wear its dress, or to correspond with its members. They were to quit their houses within one week, and were to renounce, upon oath, all connection with the Society, upon pain of being disqualified for any ecclesiastical charge or public employment. The provincial Parliaments followed the lead of the capital, though in some few instances the decree of suppression was opposed, and carried only by a small majority; while at Besançon and Douai the decision was in favour of the Society. In Lorraine, too, under the peaceful government of Stanislas Leczinski, and in Alsace, where they were powerfully protected by Cardinal de Rohan, Bishop of Strasburg, the Jesuits were left unmolested. . . . The suppression of the Jesuits—the most important act of the administration of the Duc de Choiseul—was consummated by a royal ordinance of November, 1764, to which Louis did not give his consent without mistrust and regret. It decreed that the Society should cease to exist throughout his Majesty's dominions; but it permitted the ex-Jesuits to reside in France as private citizens, and to exercise their ecclesiastical functions under the jurisdiction of the dioceses. . . . Almost immediately afterwards, on the 7th of January, 1765, appeared the bull 'Apostolicum,' by which Clement XIII. condemned, with all the weight of supreme and infallible authority, the measure which had deprived the Holy See of its most valiant defenders. . . . The only effect of the intervention of the Roman Curia was to excite further ebullitions of hostility against the prostrate Order. Charles III. of Spain, yielding, as it is alleged, to the

exhortations of the Duc de Choiseul, abolished it throughout his dominions by a sudden mandate of April 2, 1767. . . . The Pope precipitated the final catastrophe by a further act of imprudence. The young Duke of Parma, a prince of the house of Bourbon, had excluded the Jesuits from his duchy, and had published certain ecclesiastical regulations detrimental to the ancient pretensions of the Roman See. Clement XIII., reviving an antiquated title in virtue of which Parma was claimed as a dependent fief of the Papacy, was rash enough to launch a bull of excommunication against the Duke, and deprived him of his dominions as a rebellious vassal. All the Bourbon sovereigns promptly combined to resent this insult to their family. The Papal Bull was suppressed at Paris, at Madrid, at Lisbon, at Parma, at Naples. The Jesuits were expelled from Venice, from Modena, from Bavaria. The Pontiff was summoned to revoke his 'monitorium'; and on his refusal French troops took possession of Avignon and the Comtat Venaissin, while the King of Naples seized Benevento and Pontecorvo. On the 16th of January, 1769, the ambassadors of Spain, France, and Naples presented a joint note to the Holy Father, demanding that the Order of Jesus should be secularised and abolished for ever. Clement, who had suffered severely from the manifold humiliations and reverses of his Pontificate, was overwhelmed by this last blow, from the effects of which he never rallied. He expired almost suddenly on the 2nd of February, 1769."—W. H. Jervis, *Hist. of the Church of France*, v. 2 ch. 10.

ALSO IN: T. Griesinger, *The Jesuits*, bk. 6, ch. 6, and bk. 7, ch. 1.

A. D. 1769-1871.—Papal suppression and restoration of the Order.—"The attitude of the Roman Catholic Courts was so threatening, and their influence with the Conclave so powerful, that Lorenzo Ganganelli was selected [1769] for the triple crown, as the man best suited for their purposes. Belonging to the Franciscans, who had ever been antagonistic to the Jesuits, he had been a follower of the Augustinian theology, and was not altogether free from Jansenism. The Jesuits even went so far as to pray publicly in their churches for the conversion of the Pope. The pontificate of Clement XIV. has been rendered memorable in history by the Papal decree of July 21, 1773, which in its policy adopted the maxim of Lorenzo Ricci, the inflexible General of the Jesuits, 'Sint ut sunt, aut non sunt'—Let us be as we are, or let us not be! That decree declared that, from the very origin of the Order, sorrow, jealousies, and dissensions arose, not only among its own members but between them and the other religious orders and their colleges. After further declaring that, urged as its head by a sense of duty to restore the harmony of the Church, and feeling convinced that the Society could no longer subserve the uses for which it was created, and on other grounds of prudence and governmental wisdom, he by his decree abolished the Order of Jesuits, its offices, houses, and institutes. . . . The other religious orders at Rome were jealous that Jesuits should have been the confessors of Sovereigns at Westminster, Madrid, Vienna, Versailles, Lisbon, and Naples. The influences of the Dominicans, the Benedictines, and the Oratorians were accordingly exercised for their suppression. . . . The Papal Bull 'Dominus Redemptor noster' was at first resisted

by the Jesuits, and their General, Lorenzo Ricci, was sent to the Castle of St. Angelo. Bernardine Renzi, a female Pythoness, having predicted the death of the Pope, two Jesuits, Coltrano and Venissa, who were suspected of having instigated her prophecies, were consigned to the same prison. All that follows relating to the fate of Ganganelli is of mere historic interest; his end is shrouded in mystery, which has been as yet, and is likely to continue, impenetrable. According to the revelations of Cardinal de Bernis, Ganganelli was himself apprehensive of dying by poison, and a sinister rumour respecting a cup of chocolate with an infusion of 'Aqua de Tofana,' administered by a pious attendant, was generally prevalent throughout Europe; but the time has long since passed for an inquest over the deathbed of Clement XIV."—*The Jesuits and their Expulsion from Germany (Fraser's Mag., May, 1878)*.—"All that follows the publication of the brief—the death of Ganganelli, the fierce and yet unexhausted disputes about the last year of his life, and the manner of his death—are to us indescribably melancholy and repulsive. . . . We have conflicting statements, both of which cannot be true—churchman against churchman—cardinal against cardinal—even, it should seem, pope against pope. On the one side there is a triumph, hardly disguised, in the terrors, in the sufferings, in the madness, which afflicted the later days of Clement; on the other, the profoundest honour, the deepest commiseration, for a wise and holy Pontiff, who, but for the crime of his enemies, might have enjoyed a long reign of peace and respect and inward satisfaction. There a protracted agony of remorse in life and anticipated damnation—that damnation, if not distinctly declared, made dubious or averted only by a special miracle:—here an apotheosis—a claim, at least, to canonization. There the judgment of God pronounced in language which hardly affects regret; here more than insinuations, dark charges of poison against persons not named, but therefore involving in the ignominy of possible guilt a large and powerful party. Throughout the history of the Jesuits it is this which strikes, perplexes, and appals the dispassionate student. The intensity with which they were hated surpasses even the intensity with which they hated. Nor is this depth of mutual animosity among those or towards those to whom the Jesuits were most widely opposed, the Protestants, and the adversaries of all religion; but among Roman Catholics—and those not always Jansenists or even Gallicans—among the most ardent assertors of the papal supremacy, monastics of other orders, parliaments, statesmen, kings, bishops, cardinals. Admiration and detestation of the Jesuits divide, as far as feeling is concerned, the Roman Catholic world, with a schism deeper and more implacable than any which arrays Protestant against Protestant, Episcopacy and Independency, Calvinism and Arminianism, Puseyism and Evangelicism. The two parties counterwork each other, write against each other in terms of equal acrimony, misunderstand each other, misrepresent each other, accuse and recriminate upon each other, with the same reckless zeal, in the same unmeasured language—each inflexibly, exclusively identifying his own cause with that of true religion, and involving its adversaries in one sweeping and remorseless condemnation. To us the question

of the death of Clement XIV. is purely of historical interest. It is singular enough that Protestant writers are cited as alone doing impartial justice to the Jesuits and their enemies: the Compurgators of the 'Company of Jesus' are Frederick II. and the Encyclopedists. Outcast from Roman Catholic Europe, they found refuge in Prussia, and in the domains of Catherine II., from whence they disputed the validity and disobeyed the decrees of the Pope."—*Clement XIV. and the Jesuits (Quarterly Rev., Sept., 1848)*.—"The Jesuit Order remained in abeyance for a period of forty-two years, until Pius VII. on his return to Rome, after his liberation from the captivity he endured under Napoleon I. at Fontainebleau, issued his brief of August 7, 1814, 'solicitudo omnium,' by which he authorised the surviving members of the Order again to live according to the rules of their founder, to admit novices, and to found colleges. With singular fatuity the Papal Edict for the restoration of the Jesuits, contradicting its own title, assigns on the face of the document as the principal reason for its being issued the recommendation contained in the gracious despatch of August 11, 1800, received from Paul, the then reigning Emperor of the Russians. We have the histories of all nations concurring that Paul was notoriously mad, and within six months from the date of that gracious despatch he was strangled in his palace by the members of his own Court, as the only possible means, as they conceived, of rescuing the Empire from his insane and vicious despotism. In return probably for the successful intercession of Paul, Thadeus Brzozowski, a Pole by birth but a Russian subject, was elected the first General of the restored order. We find a striking comment on his recommendation in the Imperial Ukase of his successor, the Emperor Alexander, by which, in June 1817, he banished the Jesuits from all his dominions. Spain, the scene of their former ignominious treatment, was, under the degraded rule of the Ferdinandian dynasty, the first country to which they were recalled; but they were soon again expelled by the National Cortes. Our limits here confine us to a simple category of their subsequent expulsions from Roman Catholic States. from France in 1831, from Saxony in the same year, from Portugal again in 1834, from Spain again in 1835, from France again in 1845, from the whole of Switzerland, including the Roman Catholic Cantons, in 1847, and in 1848 from Bavaria and other German States. In the Revolution of 1848, they were expelled from every Italian State, even from the territories of the Pope; but on the counter Revolution they returned, to be again expelled in 1859 from Lombardy, Parma, Modena and the Legations. They have had to endure even a more recent vicissitude, for, in December 1871, a measure relating to the vexed question, the Union of Church and State, received the sanction of the National Council (Bundesrath) of Switzerland, by which the Jesuits were prohibited from settling in the country, from interfering even in education, or from founding or re-establishing colleges throughout the Federal territories. They have thus within a recent period received sentence of banishment from almost every Roman Catholic Government, but they still remain in Rome."—*The Jesuits and their Expulsion from Germany (Fraser's Mag., May, 1878)*.

A. D. 1847.—Question of Expulsion in Switzerland. See SWITZERLAND: A. D. 1803-1848.

A. D. 1871.—Expulsion from Guatemala. See CENTRAL AMERICA: A. D. 1871-1885.

A. D. 1880.—The law against Jesuit schools in the French Republic. See FRANCE: A. D. 1875-1880.

JESUS, Uncertainty of the date of the birth of. See JEWS: B. C. 8—A. D. 1.

JEU-DE-PAUME, The Oath at the. See FRANCE: A. D. 1789 (JUNE).

JEUNESSE DOREE, of the Anti-Jacobin reaction in France. See FRANCE: A. D. 1794-1795 (JULY—APRIL)

JEWS.

The National Names.—There have been two principal conjectures as to the origin of the name Hebrews, by which the descendants of Abraham were originally known. One derives the name from a progenitor, Eber; the other finds its origin in a Semitic word signifying "over," or "crossed over." In the latter view, the name was applied by the Canaanites to people who came into their country from beyond the Euphrates. Ewald, who rejects this latter hypothesis, says: "While there is nothing to show that the name emanated from strangers, nothing is more manifest than that the nation called themselves by it and had done so as long as memory could reach; indeed this is the only one of their names that appears to have been current in the earliest times. The history of this name shows that it must have been most frequently used in the ancient times, before that branch of the Hebrews which took the name of Israel became dominant, but that after the time of the Kings it entirely disappeared from ordinary speech, and was only revived in the period immediately before Christ, like many other names of the primeval times, through the prevalence of a learned mode of regarding antiquity, when it came afresh into esteem through the reverence then felt for Abraham."—H. Ewald, *Hist. of Israel*, v. 1, p. 284.—After the return of the Israelites from the Babylonian captivity—the returned exiles being mostly of the tribes of Judah and Benjamin—"the name of Judah took the predominant place in the national titles. As the primitive name of 'Hebrew' had given way to the historical name of Israel, so that of Israel now gave way to the name of 'Judæan' or 'Jew,' so full of praise and pride, of reproach and scorn. 'It was born,' as their later historian [Josephus] truly observes, 'on the day when they came out from Babylon.'"—A. P. Stanley, *Lects. on the Hist. of the Jewish Church*, v. 3, p. 101.

The early Hebrew history.—"Of course, in the abstract, it is possible that such persons as Abraham, Isaac, and Jacob should have existed. One can imagine that such and such incidents in the accounts regarding them really took place, and were handed down by tradition. . . . But our present investigation does not concern the question whether there existed men of those names, but whether the progenitors of Israel and of the neighbouring nations who are represented in Genesis are historical personages. It is this question which we answer in the negative. Must we then deny all historical value to the narratives of the patriarchs? By no means. What we have to do is to make proper use of them. They teach us what the Israelites thought as to their affinities with the tribes around them, and as to the manner of their own settlement in the land of their abode. If we strip them of their genealogical form, and at the same time

take into consideration the influence which Israel's self-love must have exercised over the representation of relationships and facts, we have an historical kernel left. . . . The narratives in Genesis, viewed and used in this way, lead us to the following conception of Israel's early history. Canaan was originally inhabited by a number of tribes—of Semitic origin, as we shall perceive presently—who applied themselves to the rearing of cattle, to agriculture, or to commerce, according to the nature of the districts in which they were established. The countries which were subsequently named after Edom, Ammon, and Moab, also had their aboriginal inhabitants, the Horites, the Zamzummites, and the Emites. Whilst all these tribes retained possession of their dwelling-places, and the inhabitants of Canaan especially had reached a tolerably high stage of civilization and development, there occurred a Semitic migration, which issued from Arrapachitis (Arphacsad, Ur Casdim), and moved on in a south-westerly direction. The countries to the east and the south of Canaan were gradually occupied by these intruders, the former inhabitants being either expelled or subjugated; Ammon, Moab, Ishmael, and Edom became the ruling nations in those districts. In Canaan the situation was different. The tribes which—at first closely connected with the Edomites, but afterwards separated from them—had turned their steps towards Canaan, did not find themselves strong enough either to drive out, or to exact tribute from, the original inhabitants; they continued their wandering life among them, and lived upon the whole at peace with them. But a real settlement was still their aim. When, therefore, they had become more numerous and powerful, through the arrival of a number of kindred settlers from Mesopotamia—represented in tradition by the army with which Jacob returns to Canaan—they resumed their march in the same south-westerly direction, until at length they took possession of fixed habitations in the land of Goshen, on the borders of Egypt"—A. Kuenen, *The Religion of Israel*, ch. 2 (v. 1).—"In the oldest extant record respecting Abraham, Gen. xiv., . . . we see him acting as a powerful domestic prince, among many similar princes, who like him held Canaan in possession; not calling himself King, like Melchizedek, the priest-king of Salem, because he was the father and protector of his house, living with his family and bondmen in the open country, yet equal in power to the petty Canaanite kings. . . . Detached as this account may be, it is at least evident from it that the Canaanites were at that time highly civilised, since they had a priest-king like Melchizedek, whom Abraham held in honour, but that they were even then so weakened by endless divisions and by the emasculating influence of that culture itself, as either to

pay tribute to the warlike nations of the north-east (as the five kings of the cities of the Dead Sea had done for twelve years before they rebelled, ver. 4), or to seek for some valiant descendants of the northern lands living in their midst, who in return for certain concessions and services promised them protection and defence. . . . This idea furnishes the only tenable historical view of the migration of Abraham and his kindred. They did not conquer the land, nor at first hold it by mere force of arms, like the four north-eastern kings from whose hand Abraham delivered Lot, Gen. xiv. They advanced as leaders of small bands, with their fencible servants and the herds at first rather sought or even invited by the old inhabitants of the land, as good warriors and serviceable allies, than forcing themselves upon them. Thus they took up their abode and obtained possessions among them, but were always wishing to migrate farther, even into Egypt. . . . Little as we are able to prove all the details of that migration from the north towards Egypt, which probably continued for centuries, it may with great certainty be conceived as on the whole similar to the gradual advance of many other northern nations; as of the Germans towards Rome, and of the Turks in these same regions in the Middle Ages. . . . We now understand that Abraham's name can designate only one of the most important and oldest of the Hebrew immigrations. But since Abraham had so early attained a name glorious among the Hebrews advancing towards the south, and since he was everything especially to the nation of Israel which arose out of this immigration, and to their nearest kindred, his name came to be the grand centre and rallying-point of all the memory of those times"—H. Ewald, *Hist. of Israel*, bk. 1, sect. 1, C, pt. 3.

The Children of Israel in Egypt.—"It has been very generally supposed that Abraham's visit to Egypt took place under the reign of one of the kings of the twelfth dynasty [placed by Brugsch B. C. 2466-2266], but which king has not yet been satisfactorily made out. . . . Some Biblical critics have considered that Amenemha III. was king of Egypt when Abraham came there, and others that Usertsen I. was king, and that Amenemha was the Pharaoh of the time of Joseph. . . . It is generally accepted now that Joseph was sold into Egypt at the time when the Hyksos were in power [and about 1750 B. C.]; and it is also generally accepted that the Exodus took place after the death of Rameses II. and under the reign of Merneptah, or Meneptah. Now the children of Israel were in captivity in Egypt for 400 or 430 years; and as they went out of Egypt after the death of Rameses II., it was probably some time about the year 1350 B. C. There is little doubt that the Pharaoh who persecuted the Israelites so shamefully was Rameses II."—E. A. W. Budge, *The Pharaohs and the Nile*, ch. 4.—"It is stated by George the Syncellus, a writer whose extensive learning and entire honesty are unquestionable, that the synchronism of Joseph with Apepi, the last king of the only known Hyksos dynasty, was 'acknowledged by all.' The best modern authorities accept this view, if not as clearly established, at any rate as in the highest degree probable, and believe that it was Apepi who made the gifted Hebrew his prime minister, who invited his father and his brethren to settle in Egypt with

their households, and assigned to them the land of Goshen for their residence."—G. Rawlinson, *Hist. of Ancient Egypt*, ch. 19 (n. 2).—"The new Pharaoh, 'who knew not Joseph,' who adorned the city of Ramses, the capital of the Tanitic nome, and the city of Pithom, the capital of what was afterwards the Sethroitic nome, with temple-cities, is no other, can be no other, than Ramesse II. or Rameses—the Sesostris of the Greeks, B. C. 1350, of whose buildings at Zoan the monuments and the papyrus-rolls speak in complete agreement. . . . Ramesse is the Pharaoh of the oppression, and the father of that unnamed princess, who found the child Moses exposed in the bulrushes on the bank of the river. . . . If Ramesse-Sesostris . . . must be regarded beyond all doubt as the Pharaoh under whom the Jewish legislator Moses first saw the light, so the chronological relations—having regard to the great age of the two contemporaries, Ramesse II. and Moses—demand that Mineptah [his son] should in all probability be acknowledged as the Pharaoh of the Exodus."—H. Brugsch-Bey, *Hist. of Egypt under the Pharaohs*, ch. 14.—The quotations given above represent the orthodox view of early Jewish history, in the light of modern monumental studies,—the view, that is, which accepts the Biblical account of Abraham and his seed as a literal family record, authentically widening into the annals of a nation. The more rationalizing views are indicated by the following: "There can be no doubt . . . as to the Semitic character of these Hyksos, or 'Pastors,' who, more than 2,000 years B. C., interrupted in a measure the current of Egyptian civilisation, and founded at Zoan (Tanis), near the Isthmus, the centre of a powerful Semitic state. These Hyksos were to all appearances Canaanites, near relations of the Hittites of Hebron. Hebron was in close community with Zoan, and there is a tradition, probably based upon historical data, that the two cities were built nearly at the same time. As invariably happens when barbarians enter into an ancient and powerful civilisation, the Hyksos soon became Egyptianised. . . . The Hyksos of Zoan could not fail to exercise a great influence upon the Hebrews who were encamped around Hebron, the Dead Sea, and in the southern districts of Palestine. The antipathy which afterwards existed between the Hebrews and the Canaanites was not as yet very perceptible. . . . There are the best of reasons for believing that the immigration of the Beni-Israel took place at two separate times. A first batch of Israelites seems to have been attracted by the Hittites of Egypt, while the bulk of the tribe was living upon the best of terms with the Hittites of Hebron. These first immigrants found favour with the Egyptianised Hittites of Memphis and Zoan; they secured very good positions, had children, and constituted a distinct family in Israel. This was what was afterwards called the 'clan of the Josephs,' or the Beni-Joseph. Finding themselves well off in Lower Egypt, they sent for their brethren, who, impelled perhaps by famine, joined them there, and were received also favourably by the Hittite dynasties. These new-comers never went to Memphis. They remained in the vicinity of Zoan, where there is a land of Goshen, which was allotted to them. . . . The whole of these ancient days, concerning which Israel possesses only legends and contradictory traditions, is enveloped in doubt; one

thing, however, is certain, viz., that Israel entered Egypt under a dynasty favourable to the Semites, and left it under one which was hostile. The presence of a nomad tribe upon the extreme confines of Egypt must have been a matter of very small importance for this latter country. There is no certain trace of it in the Egyptian texts. The kingdom of Zoan, upon the contrary, left a deep impression upon the Israelites. Zoan became for them synonymous with Egypt. The relations between Zoan and Hebron were kept up, and . . . Hebron was proud of the synchronism, which made it out seven years older than Zoan. The first-comers, the Josephites, always assumed an air of superiority over their brethren, whose position they had been instrumental in establishing. . . . Their children, born in Egypt, possibly of Egyptian mothers, were scarcely Israelites. An agreement was come to, however; it was agreed that the Josephites should rank as Israelites with the rest. They formed two distinct tribes, those of Ephraim and Manasseh. . . . It is not impossible that the origin of the name of Joseph (addition, adjunction, annexation) may have arisen from the circumstance that the first emigrants and their families, having become strangers to their brethren, needed some sort of adjunction to become again part and parcel of the family of Israel."—E. Renan, *Hist. of the People of Israel*, bk. 1, ch. 10 (n. 1).—See, also, EGYPT: THE HYKSOS, and ABOUT B. C. 1400-1200.

The Route of the Exodus.—It is said of the oppressed Israelites in Egypt that "they built for Pharaoh treasure cities, Pithom and Raamses." (Exodus i. 11.) One of those "treasure cities," or "store-cities," has been discovered, in a heap of ruins, at a place which the Arabs call "Tell el Maskhutah," and it was supposed at first to be the Raamses of the Biblical record. But explorations made in 1883 by M. Naville seem to have proved that it is the store city of Pithom which lies buried in the mounds at Tell el Maskhutah and that Raamses is still to be found. As Raamses or Ramses was the starting point of the Exodus, something of a controversy concerning the route of the latter turns upon the question. It is the opinion of M. Naville that Succoth, where the Children of Israel made their first halt, was the district in which Pithom is situated, and that the Land of Goshen, their dwelling-place in Egypt, was a region embracing that district. The site of Pithom, as identified by Naville, is "on the south side of the sweet water canal which runs from Cairo to Suez through the Wadi Tumilat, about 12 miles from Ismailiah." The excavations made have brought to light a great number of chambers, with massive walls of brick, which are conjectured to have been granaries and storehouses, for the provisioning of caravans and armies to cross the desert to Syria, as well as for the collecting of tribute and for the warehousing of trade. Hence the name of store-city, or treasure-city. Under the Greeks Pithom changed its name to Heropolis, and a new city called Arsinoë was built near it.—E. Naville, *The Store-City of Pithom*.—"I submit that Goshen, properly speaking, was the land which afterwards became the Arabian nome, viz., the country round Saft el Henneh east of the canal Abu-l-Munagge, a district comprising Belbeis and Abbaseh, and probably extending further north than the Wadi Tumilat.

The capital of the nome was Pa Sôpt, called by the Greeks Phacusa, now Saft el Henneh. At the time when the Israelites occupied the land, the term 'Goshen' belonged to a region which as yet had no definite boundaries, and which extended with the increase of the people over the territory they inhabited. The term 'land of Ramses' applies to a larger area, and covers that part of the Delta which lies to the eastward of the Tanitic branch. . . . As for the city of Ramses, it was situate in the Arabian nome. Probably it was Phacusa."—The same, *Shrine of Saft el Henneh and the Land of Goshen*.—The Israelites leaving Succoth, a region which we now know well, the neighbourhood of Tell-el-Maskhutah, push forward towards the desert, skirting the northern shore of the gulf, and thus reach the wilderness of Etham; but there, because of the pursuit of Pharaoh, they have to change their course, they are told to retrace their steps, so as to put the sea between them and the desert. . . . 'And the Lord spake unto Moses, saying: Speak unto the children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baulzephon; before it shall ye encamp by the sea.' . . . The question is now, Where are we to look for Migdol and Pi-Hahiroth? As for Migdol, the ancient authors, and particularly the Itinerary, mention a Migdol, or Magdolon, which was twelve Roman miles distant from Pelusium. It is not possible to admit that this is the same Migdol which is spoken of in Exodus, for then it would not be the Red Sea, but the Mediterranean, which the Israelites would have before them, and we should thus have to fall in with MM. Schleiden and Brugsch's theory, that they followed the narrow track which lies between the Mediterranean and the Serbonian Bog. However ingenious are the arguments on which this system is based, I believe it must now be dismissed altogether, because we know the site of the station of Succoth. Is it possible to admit that, from the shore of the Arabian Gulf, the Israelites turned to the north, and marched forty miles through the desert in order to reach the Mediterranean? The journey would have lasted several days; they would have been obliged to pass in front of the fortresses of the north; they would have fallen into the way of the land of the Philistines, which they were told not to take; and, lastly, the Egyptians, issuing from Tanis and the northern cities, would have easily intercepted them. . . . All these reasons induce me to give up definitively the idea of the passage by the north, and to return to the old theory of a passage of the Red Sea, but of the Red Sea as it was at that time, extending a great deal farther northward, and not the Red Sea of to-day, which occupies a very different position. The word Migdol, in Egyptian, . . . is a common name. It means a fort, a tower. It is very likely that in a fortified region there have been several places so called, distinguished from each other, either by the name of the king who built them, or by some local circumstance; just as there are in Italy a considerable number of Torre. I should therefore, with M. Ebers, place Migdol at the present station of the Serapeum. There the sea was not wide, and the water probably very shallow; there also the phenomenon which took place on such a large scale when the Israelites went through must have been well known, as it is often seen

new in other parts of Egypt. As at this point the sea was liable to be driven back under the influence of the east wind, and to leave a dry way, the Pharaohs were obliged to have there a fort, a Migdol, so as to guard that part of the sea, and to prevent the Asiatics of the desert from using this temporary gate to enter Egypt, to steal cattle, and to plunder the fertile land which was round Pithom."—The same, *The Store-City of Pithom and the Route of the Exodus* (Egypt Expl. Fund, 1885).—"Modern critics prefer an intelligent interpretation, according to known natural laws, of the words of Exod. xiv. 21, 22, which lay stress upon the 'east wind' as the direct natural agent by which the sea bottom was for the time made dry land . . . The theory, which dates from an early period, that the passage was in some sense tidal, miraculously aided by the agency of wind, has thus come to be very generally adopted."—H. S. Palmer, *Sinai* (Ancient Hist. from the Monuments), ch. 6.

The conquest of Canaan.—"The first essay [west of Jordan] was made by Judah in conjunction with Simeon and Levi, but was far from prosperous. Simeon and Levi were annihilated; Judah also, though successful in mastering the mountain land to the west of the Dead Sea, was so only at the cost of severe losses which were not again made up until the accession of the Kenite families of the south (Caleb). As a consequence of the secession of these tribes, a new division of the nation into Israel and Judah took the place of that which had previously subsisted between the families of Leah and Rachel; under Israel were included all the tribes except Simeon, Levi, and Judah, which three are no longer mentioned in Judg. v., where all the others are carefully and exhaustively enumerated. This half-abortive first invasion of the west was followed by a second, which was stronger and attended with much better results. It was led by the tribe of Joseph, to which the others attached themselves, Reuben and Gad only remaining behind in the old settlements. The district to the north of Judah, inhabited afterwards by Benjamin, was the first to be attacked. It was not until after several towns of this district had one by one fallen into the hands of the conquerors that the Canaanites set about a united resistance. They were, however, decisively repulsed by Joshua in the neighbourhood of Gibeon [or Beth-horon]; and by this victory the Israelites became masters of the whole central plateau of Palestine. The first camp, at Gilgal, near the ford of Jordan, which had been maintained until then, was now removed, and the ark of Jehovah brought further inland (perhaps by way of Bethel) to Shiloh, where henceforward the headquarters were fixed, in a position which seemed as if it had been expressly made to favour attacks upon the fertile tract lying beneath it on the north. The line Rachel now occupied the new territory which up to that time had been acquired—Benjamin, in immediate contiguity with the frontier of Judah, then Ephraim, stretching to beyond Shiloh, and lastly Manasseh, furthest to the north, as far as to the plain of Jezreel. The centre of gravity, so to speak, already lay in Ephraim, to which belonged Joshua and the ark. It is mentioned as the last achievement of Joshua that at the waters of Merom he defeated Jabin, king of Hazor, and the allied princes of Galilee, thereby opening up the north for Israelitish set-

tlers. . . . Even after the united resistance of the Canaanites had been broken, each individual community had still enough to do before it could take firm hold of the spot which it had searched out for itself or to which it had been assigned. The business of effecting permanent settlement was just a continuation of the former struggle, only on a diminished scale; every tribe and every family now fought for its own hand after the preliminary work had been accomplished by a united effort. Naturally, therefore, the conquest was at first but an incomplete one. The plain which fringed the coast was hardly touched; so also the valley of Jezreel with its girdle of fortified cities stretching from Acco to Bethshean. All that was subdued in the strict sense of that word was the mountainous land, particularly the southern hill-country of 'Mount Ephraim'; yet even here the Canaanites retained possession of not a few cities, such as Jebus, Shechem, Thebez. It was only after the lapse of centuries that all the lacunæ were filled up, and the Canaanite enclaves made tributary. The Israelites had the extraordinarily disintegrated state of the enemy to thank for the ease with which they had achieved success."—J. Wellhausen, *Sketch of the Hist. of Israel and Judah*, ch. 2.—"Remnants of the Canaanites remained everywhere among and between the Israelites. Beside the Benjamites the Jebusites (a tribe of the Amorites) maintained themselves, and at Gibeon, Kirjath-jearim, Chephirah, and Beeroth were the Hivites, who had made peace with the Israelites. In the land of Ephraim, the Canaanites held their ground at Geser and Bethel, until the latter—it was an important city—was stormed by the Ephraimites. Among the tribe of Manasseh the Canaanites were settled at Beth Shean, Dan, Taanach, Jibleam, Megiddo and their districts, and in the northern tribes the Canaanites were still more numerous. It was not till long after the immigration of the Hebrews that they were made in part tributary. The land of the Israelites beyond the Jordan, where the tribe of Manasseh possessed the north, Gad the centre, and Reuben the south as far as the Arnon, was exposed to the attacks of the Ammonites and Moabites, and the migratory tribes of the Syrian desert, and must have had the greater attraction for them, as better pastures were to be found in the heights of Gilead, and the valleys there were more fruitful. To the west only the tribe of Ephraim reached the sea, and became master of a harbourless strip of coast. The remaining part of the coast and all the harbours remained in the hands of the powerful cities of the Philistines and the Phenicians. No attempt was made to conquer these, although border-conflicts took place between the tribes of Judah, Dan, and Asher, and Philistines and Sidonians. Such an attempt could only have been made if the Israelites had remained united, and even then the powers of the Israelites would hardly have sufficed to overthrow the walls of Gaza, Ascalon, and Ashdod, of Tyre, Sidon, and Byblus. Yet the invasion of the Israelites was not without results for the cities of the coast: it forced a large part of the population to assemble in them, and we shall see . . . how rapid and powerful is the growth of the strength and importance of Tyre in the time immediately following the incursion of the Israelites, i. e., immediately after the middle of the thirteenth century. As the population and in

consequence the power of the cities on the coast increased, owing to the collection of the ancient population on the shore of the sea, those cities became all the more dangerous neighbours for the Israelites. It was a misfortune for the new territory which the Israelites had won by the sword that it was without the protection of natural boundaries on the north and east, that the cities of the Philistines and Phenicians barred it towards the sea, and in the interior remnants of the Canaanites still maintained their place. Yet it was a far more serious danger for the immigrants that they were without unity, connection, or guidance, for they had already given up these before the conflict was ended. Undoubtedly a vigorous leadership in the war of conquest against the Canaanites might have established a military monarchy which would have provided better for the maintenance of the borders and the security of the land than was done in its absence. But the isolated defence made by the Canaanites permitted the attacking party also to isolate themselves. The new masters of the land lived, like the Canaanites before and among them, in separate cantons; the mountain land which they possessed was much broken up, and without any natural centre, and though there were dangerous neighbours, there was no single concentrated aggressive power in the neighbourhood, now that Egypt remained in her borders. The cities of the Philistines formed a federation merely, though a federation far more strongly organised than the tribes of the Israelites. Under these circumstances political unity was not an immediately pressing question among the Israelites."—M. Duncker, *Hist. of Antiquity*, bk. 2, ch. 11 (p. 1).

ALSO IN: H. Ewald, *Hist. of Israel*, bk. 2, sect 2, C.

Israel under the Judges.—The wars of the Period.—Conquest of Gilead and Bashan.—Founding of the kingdom.—"The office which gives its name to the period [between the death of Joshua and the rise of Samuel] well describes it. It was occasional, irregular, uncertain, yet gradually tending to fixedness and perpetuity. Its title is itself expressive. The Ruler was not regal, but he was more than the mere head of a tribe, or the mere judge of special cases. We have to seek for the origin of the name, not amongst the Sheykhs of the Arabian desert, but amongst the civilised settlements of Phœnicia. 'Shophet,' 'Shophetim,' the Hebrew word which we translate 'Judge,' is the same as we find in the 'Suffes,' 'Suffetes,' of the Carthaginian rulers at the time of the Punic wars. As afterwards the office of 'king' was taken from the nations round about, so now, if not the office, at least the name of 'judge' or 'shophet' seems to have been drawn from the Canaanitish cities, with which for the first time Israel came into contact. . . . Finally the two offices which, in the earlier years of this period, had remained distinct—the High Priest and the Judge—were united in the person of Eli."—Dean Stanley, *Lect's on the Hist. of the Jewish Church*, lect. 13.—"The first war mentioned in the days of the Judges is with the Syrians, at a time when the Israelites, or a northern portion of them, were held in servitude for eight years by a king whose name, Cushan-rishathaim, which may be translated the 'Most Wicked Negress,' seems to place him in the region of imaginary tradition rather than of his-

tory. . . . The next war mentioned was an invasion by the Moabites, who, being joined with a body of Ammonites and Amalakites, harassed the Israelites of the neighbourhood of Gilgal and Jericho. . . . After a servitude of 18 years under the Moabites, Ehud, a Benjamite, found an opportunity of stabbing Eglon, the king of Moab; and shortly afterwards the Benjamites were relieved by a body of their neighbours from the hill country of Ephraim. The Israelites then defeated the Moabites, and seized the fords of the Jordan to stop their retreat, and slew them all to a man. While this war was going on on one side of the land, the Philistines from the south were harassing those of the Israelites who were nearest to their country. . . . The history then carries us back to the northern Israelites, and we hear of their struggle with the Canaanites of that part of the country which was afterwards called Galilee. These people were under a king named Jabin, who had 900 chariots of iron, and they cruelly oppressed the men of Naphtali and Zebulun, who were at that time the most northerly of the Israelites. After a suffering of 20 years, the two tribes of Zebulun and Naphtali, under the leadership of Barak, rallied against their oppressors, and called to their help their stronger neighbours, the men of Ephraim. The tribe of Ephraim was the most settled portion of the Israelites, and they had adopted some form of government, while the other tribes were stragglers scattered over the land, every man doing what was right in his own eyes. The Ephraimites were at that time governed, or, in their own language, judged, by a brave woman of the name of Deborah, who led her followers, together with some of the Benjamites, to the assistance of Barak, the leader of Zebulun and Naphtali; and, at the foot of Mount Tabor, near the brook Kishon, their united forces defeated Sisera, the general of the Canaanites. Sisera fled, and was murdered by Jael, a woman in whose tent he had sought for refuge. . . . The next war that we are told of is an invasion by the Midianites and Amalakites and Children of the East. They crossed the Jordan to attack the men of Manasseh, who were at the same time struggling with the Amorites, the natives who dwelt amongst them. Gideon, the leader of Manasseh, called together the fighting men of his own tribe, together with those of Asher, Zebulun, and Naphtali. The men of Gilead, who had come over to help him, seem to have deserted him. Gideon, however, routed his enemies, and then he summoned the Ephraimites to guard the fords of the Jordan, and to cut off the fugitives. . . . This victory of Gideon, or Jerubbaal, as he was also named, marked him out as a man fit to be the ruler of Israel, and to save them from the troubles that arose from the want of a single head to lead them against the enemies that surrounded them and dwelt among them. Accordingly, he obtained the rank of chief of all the northern Israelites. Gideon had dwelt at Ophrah, in the land of Manasseh; but his son Abimelech, who succeeded him in his high post, was born in Shechem, in the land of Ephraim, and had thus gained the friendship of some of that tribe. Abimelech put to death all but one of his brethren, the other sons of Gideon, and got himself made king at Shechem; and he was the first who bore that title among the Israelites.

But his thus violently seizing upon the power was the cause of a long civil war between Ephraim and Manasseh, which ended in the death of the usurper Abimelech, and the transfer of the chieftainship to another tribe. Tola, a man of Issachar, was then made Judge, or ruler of the northern tribes. . . . After Tola, says the historian, Jair of Gilead judged Israel. . . . Jair and his successors may have ruled in the east at the same time that Deborah and Gideon and their successors were ruling or struggling against their oppressors in the west. Jephthah of Gilead is the next great captain mentioned. . . . The Ammonites, who dwelt in the more desert country to the east of Gilead, had made a serious incursion on the Israelites on both sides of the Jordan; and the men of Gilead, in their distress, sent for Jephthah, who was then living at Tob, in Syria, whither he had fled from a quarrel with his brethren. . . . It seems that the Ammonites invaded Gilead on the plea that they had possessed that land before the Israelites arrived there, to which Jephthah answered that the Israelites had dispossessed the Amorites under Sihon, king of Heshbon, and that the Ammonites had not dwelt in that part of the country. In stating the argument, the historian gives a history of their arrival on the banks of the Jordan. On coming out of Lower Egypt, they crossed the desert to the Red Sea, and then came to Kadesh. From thence they asked leave of the Edomites and Moabites to pass through their territory; but, being refused, they went round Moab till they came to the northern bank of the river Arnon, an eastern tributary of the Jordan. There they were attacked by Sihon, king of the Amorites; and on defeating him they seized his territory, which lay between the Arnon and the Jabbok. There the Israelites had dwelt quietly for 300 years, without fighting against either the Moabites or the Ammonites, who were both too strong to be attacked. This is a most interesting narrative, both for what it tells and for what it omits, as compared with the longer narrative in the Pentateuch. . . . It omits all mention of the delivery of the Law, or of the Ark, or of any supernatural events as having happened on the march, and of the fighting with Og, king of Bashan. Og, or Gog, as it is spelled by other writers, was the name of the monarch whose imaginary castles, seen upon the mountains in the distance, the traveller thought it not wise to approach. They were at the limits of all geographical knowledge. At this early time this fabulous king held Mount Bashan; in Ezekiel's time he had retreated to the shores of the Caspian Sea; and ten centuries later the Arabic travellers were stopped by him at the foot of the Altai Mountains, in Central Asia. His withdrawing before the advance of geographical explorers proves his unreal character. He is not mentioned in this earlier account of the Israelites settling in the land of the Amorites; it is only in the more modern narrative in the Book of Numbers that he is attacked and defeated in battle, and only in the yet more modern Book of Deuteronomy that we learn about his iron bedstead of nine cubits in length."—S. Sharpe, *Hist. of the Hebrew Nation*, pp. 4-9. — "At the close of the period of the Judges the greater part of the Israelites had quite lost their pastoral habits. They were an agricultural people living in cities and villages, and their oldest civil laws

are framed for this kind of life. All the new arts which this complete change of habit implies they must have derived from the Canaanites, and as they learned the ways of agricultural life they could hardly fail to acquire many of the characteristics of their teachers. To make the transformation complete only one thing was lacking—that Israel should also accept the religion of the aborigines. The history and the prophets alike testify that to a great extent they actually did this. Canaanite sanctuaries became Hebrew holy places, and the vileness of Canaanite nature-worship polluted the Hebrew festivals. For a time it seemed that Jehovah, the ancestral God of Israel, who brought their fathers up out of the house of bondage and gave them their goodly land, would be forgotten or transformed into a Canaanite Baal. If this change had been completed Israel would have left no name in the world's history; but Providence had other things in store for the people of Jehovah. Henceforth the real significance of Israel's fortunes lies in the preservation and development of the national faith, and the history of the tribes of Jacob is rightly set forth in the Bible as the history of that divine discipline by which Jehovah maintained a people for Himself amidst the seductions of Canaanite worship and the ever new backslidings of Israel. . . . In the end Jehovah was still the God of Israel, and had become the God of Israel's land. Canaan was His heritage, not the heritage of the Baalim, and the Canaanite worship appears henceforth, not as a direct rival to the worship of Jehovah, but as a disturbing element corrupting the national faith, while unable to supplant it altogether. This, of course, in virtue of the close connection between religion and national feeling, means that Israel had now risen above the danger of absorption in the Canaanites, and felt itself to be a nation in the true sense of the word. We learn from the books of Samuel how this great advance was ultimately and permanently secured. The earlier wars recorded in the book of Judges had brought about no complete or lasting unity among the Hebrew tribes. But at length a new enemy arose, more formidable than any whom they had previously encountered. The Philistines from Caphtor, who, like the Israelites, had entered Canaan as emigrants, but coming most probably by sea had displaced the aboriginal Avvim in the rich coastlands beneath the mountains of Judah (Deut. ii. 23; Amos ix. 7), pressed into the heart of the country, and broke the old strength of Ephraim in the battle of Ebenezer. This victory cut the Hebrew settlements in two, and threatened the independence of all the tribes. The common danger drew Israel together."—W. Robertson Smith, *The Prophets of Israel*, lect. 1.

The Kingdoms of Israel and Judah.—"No one appeared again in the character at once of judge and warrior, to protect the people by force of arms. It was the Levite Samuel, a prophet dedicated to God even before his birth, who recalled them to the consciousness of religious feeling. He succeeded in removing the emblems of Baal and Astarte from the heights, and in paving the way for renewed faith in Jehovah. . . . It was the feeling of the people that they could only carry on the war upon the system employed by all their neighbors. They demanded a king—a request very intelligible under existing circum-

stances, but one which nevertheless involved a wide and significant departure from the impulses which had hitherto moved the Jewish community and the forms in which it had shaped itself. . . . The Israelites demanded a king, not only to go before them and fight their battles, but also to judge them. They no longer looked for their preservation to the occasional efforts of the prophetic order and the ephemeral existence of heroic leaders. . . . The argument by which Samuel, as the narrative records, seeks to deter the people from their purpose, is that the king will encroach upon the freedom of private life which they have hitherto enjoyed, employing their sons and daughters in his service, whether in the palace or in war, exacting tithes, taking the best part of the land for himself, and regarding all as his bondsmen. In this freedom of tribal and family life lay the essence of the Mosaic constitution. But the danger that all may be lost is so pressing that the people insist upon their own will in opposition to the prophet. Nevertheless, without the prophet nothing can be done, and it is he who selects from the youth of the country the man who is to enjoy the new dignity in Israel. . . . At first the proceeding had but a doubtful result. Many despised a young man sprung from the smallest family of the smallest tribe of Israel, as one who could give them no real assistance. In order to make effective the conception of the kingly office thus assigned to him, it was necessary in the first place that he should gain for himself a personal reputation. A king of the Ammonites, a tribe in affinity to Israel, laid siege to Jabesh in Gilead, and burdened the proffered surrender of the place with the condition that he should put out the right eyes of the inhabitants. . . . Saul, the son of Kish, a Benjamite, designated by the prophet as king, but not as yet recognized as such, was engaged, as Gideon before him, in his rustic labors, when he learned the situation through the lamentations of the people. . . . Seized with the idea of his mission, Saul cuts in pieces a yoke of oxen, and sends the portions to the twelve tribes with the threat, 'Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.' . . . Thus urged, . . . Israel combines like one man; Jabesh is rescued and Saul acknowledged as king. . . . With the recognition of the king, however, and the progress of his good-fortune, a new and disturbing element appears. A contest breaks out between him and the prophet, in which we recognize not so much opposition as jealousy between the two powers. . . . On the one side was the independent power of monarchy, which looks to the requirements of the moment, on the other the prophet's tenacious and unreserved adherence to tradition. . . . The relations between the tribes have also some bearing on the question. Hitherto Ephraim had led the van, and jealously insisted on its prerogative. Saul was of Benjamin, a tribe nearly related to Ephraim by descent. He had made the men of his own tribe captains, and had given them vineyards. On the other hand, the prophet chose Saul's successor from the tribe of Judah. This successor was David, the son of Jesse. . . . In the opposition which now begins we have on the one side the prophet and his anointed, who aim at maintaining the religious authority in all its aspects, on the other the champion and deliverer of the nation, who, aban-

doned by the faithful, turns for aid to the powers of darkness and seeks knowledge of the future through witchcraft. Saul is the first tragic personage in the history of the world. David took refuge with the Philistines. Among them he lived as an independent military chieftain, and was joined not only by opponents of the king, but by others, ready for any service, or, in the language of the original, 'men armed with bows, who could use both the right hand and the left in hurling stones and shooting arrows out of a bow.' . . . In any serious war against the Israelites, such as actually broke out, the Sarim of the Philistines would not have tolerated him amongst them. David preferred to engage in a second attack upon the Amalekites, the common enemy of Philistines and Jews. At this juncture Israel was defeated by the Philistines. The king's sons were slain; Saul, in danger of falling into the enemy's hands, slew himself. Meanwhile David with his freebooters had defeated the Amalekites, and torn from their grasp the spoil they had accumulated, which was now distributed in Judah. Soon after, the death of Saul is announced. . . . David, conscious of being the rightful successor of Saul, — for on him too, long ere this, the unction had been bestowed — betook himself to Hebron, the seat of the ancient Canaanitish kings, which had subsequently been given up to the priests and made one of the cities of refuge. It was in the province of Judah; and there, the tribe of Judah assisting at the ceremony, David was once more anointed. This tribe alone, however, acknowledged him; the others, especially Ephraim and Benjamin, attached themselves to Ishbosheth, the surviving son of Saul. . . . The first passage of arms between the two hosts took place between twelve of the tribe of Benjamin and twelve of David's men at-arms. It led, however, to no result; it was a mutual slaughter, so complete as to leave no survivor. But in the more serious struggle which succeeded this the troops of David, trained as they were in warlike undertakings of great daring as well as variety, won the victory over Ishbosheth; and as the unanointed king could not rely upon the complete obedience of his commander-in-chief, who considered himself as important as his master, David, step by step, won the upper hand. . . . The Benjamites had been the heart and soul of the opposition which David experienced. Nevertheless, the first action which he undertook as acknowledged king of all the tribes redounded specially to their advantage, whilst it was at the same time a task of the utmost importance for the whole Israelitish commonwealth. Although Joshua had conquered the Amorites, one of their strongholds, Jebus, still remained unsubdued, and the Benjamites had exerted all their strength against it in vain. It was to this point that David next directed his victorious arms. Having conquered the place, he transferred the seat of his kingdom thither without delay [see JERUSALEM]. This seat is Jerusalem; the word Zion has the same meaning as Jebus."—L. von Ranke, *Universal History: The Oldest Historical Groups of Nations*, ch. 2.— "After Saul's death it was at first only in Judah, where David maintained his government, that a new Kingdom of Israel could be established at all, so disastrous were the consequences of the great Philistine victory. The Philistines, who must have already conquered the central part

tory, now occupied that to the north, also, while the inhabitants of the cities of the great plain of Jezreel and of the western bank of the Jordan, fled, we are very distinctly informed, across the river."—H. Ewald, *Hist. of Israel*, bk. 3.—But Abner, the strong warrior and the faithful kinsman of Saul's family, took Ishbosheth, the oldest surviving son of his dead king, and throned him in the city of Mahanaim, beyond the Jordan, proceeding gradually to gather a kingdom for him by reconquest from the Philistines. Thus the Israelite nation was first divided into the two kingdoms of Israel and Judah, and there was bitter war between them. But that first division was not to endure long. Abner and Ishbosheth fell victims to treachery, and the tribes which had held by them offered allegiance to David, who then became king over "all Israel and Judah." By the conquest of the city of Jebus from its Canaanite founders and possessors, he acquired a new, impregnable capital, which, under the name of Jerusalem, grew to be the most reverently looked upon of all the cities of the world. "History has been completely distorted in representing David as the head of a powerful kingdom, which embraced nearly the whole of Syria. David was king of Judah and of Israel, and that was all; the neighboring peoples, Hebrews, Canaanites, Arameans and Philistines, as far as Mahul Hermon and the desert, were sternly subjected, and were more or less its tributaries. In reality, with the exception, perhaps, of the small town of Ziklag, David did not annex any non-Israelite country to the domain of Israel. The Philistines, the Edomites, the Moabites, the Ammonites, and the Arameans of Zobah, of Damascus, of Rehob and of Maacah were, after his day, very much what they were before, only a little weaker. Conquest was not a characteristic of Israel; the taking possession of the Canaanite lands was an act of a different order, and it came to be more and more regarded as the execution of a decree of Jahveh. As this decree did not extend to the lands of Edom of Moab, of Ammon and of Aram, the Israelites deemed themselves justified in treating the Edomites, the Moabites, the Ammonites and the Arameans with the utmost severity, in carrying off their precious stones and objects of price, but not in taking their land, or in changing their dynasty. None of the methods employed by great empires such as Assyria was known to these small peoples, which had scarcely got beyond the status of tribes. They were as cruel as Assur, but much less politic and less capable of a general plan. The impression produced by the appearance of this new royalty was none the less extraordinary. The halo of glory which enveloped David remained like a star upon the forehead of Israel."—E. Renan, *Hist. of the People of Israel*, bk. 3, ch. 4 (v. 2).—David died about 1000 B. C. and was succeeded by his son Solomon, whose mother, Bathsheba, secured the throne for him by intrigue. "Solomon was a younger son, to whom the throne had been allotted contrary to ordinary laws of succession, whilst Adonijah, whom a portion of the people had recognised as king, was considered the rightful heir. So long as the latter lived, Solomon's government could not be on a firm basis, and he could never feel himself secure. Adonijah had therefore to be removed; the leader of the body guard, Benajah, forcibly entered his house and

killed him. As an excuse for this act of violence, it was asserted that Adonijah had attempted to win the hand of Abishag, the young widow of David, and thus had revealed his traitorous intention of contesting the throne with his brother. No sooner had he fallen than Joab, the former adherent of Adonijah, feared that a similar fate would overtake him. This exemplary general, who had contributed so considerably to the aggrandisement of the people of Israel and to the power of the house of David, fled to the altar on Mount Zion, and clung to it, hoping to escape death. Benajah, however, refused to respect his place of refuge, and shed his blood at the altar. In order to excuse this crime, it was circulated that David himself, on his death-bed, had impressed on his successor the duty of preventing Joab's grey head from sinking in peace to its last rest. . . . Adonijah's priestly partisan, Abiathar, whom Solomon did not dare to touch, was deprived of his office as high priest, and Zadok was made the sole head of the priesthood. His descendants were invested with the dignity of high priest for over a thousand years, whilst the offspring of Abiathar were neglected. The Benjamite Shimci, who had attacked David with execrations on his flight from Jerusalem, was also executed, and it was only through this threefold deed of blood that Solomon's throne appeared to gain stability. Solomon then directed his attention to the formation of a court of the greatest magnificence."—H. Graetz, *Hist. of the Jews*, v. 1, ch. 9.—"The main characteristic of Solomon's reign was peace. The Philistines, allies of the new dynasty, and given profitable employment by it as mercenaries, were no longer tempted to cross the frontier. . . . The decay of military strength was only felt in the zone of countries which were tributary to the kingdom. Hadad, or Hadar, the Edomite, who had been defeated by Joab and had taken refuge in Egypt, having heard of David's death, and that of Joab as well, left Pharaoh, whose sister-in-law he had married. We have no details of this war. . . . We only know that Hadad braved Israel throughout the whole of Solomon's reign, that he did it all the injury he could, and that he was an independent ruler over a great part at all events of Edom. A still more formidable adversary was Rezon, son of Eliadai, an Aramean warrior who, after the defeat of his lord, Hadadezer, king of Zobah, had assembled about him those who had fled before the sword of David. . . . A lucky 'coup-de-main' placed the city of Damascus at their mercy, and they succeeded in maintaining themselves there. During the whole of Solomon's reign Rezon continued to make war against Israel. The kingdom of Zobah does not appear, however, to have been re-established. Damascus became henceforth the centre and capital of that part of Aramea which adjoined Mount Hermon. David's horizon never extended beyond Syria. With Solomon, fresh perspectives opened up for the Israelites, especially for Jerusalem. Israel is no longer a group of tribes, continuing to lead in its mountains the patriarchal life of the past. It is a well-organised kingdom, small according to our ideas, but rather large judged by the standard of the day. The worldly life of the people of Jahveh is about to begin. If Israel had no other life but that it would not have found a place in history. . . . An alliance with Egypt was the first step in that career of

profane politics which the prophets afterwards interlarded with so much that was impossible. . . . The king of Egypt gave Gezer as a dowry to his daughter, and married her to Solomon. . . . It is not too much to suppose that the tastes of this princess for refined luxury had a great influence upon the mind of her husband. . . . The relations of Solomon with Tyre exercised a still more civilising influence. Tyre, recently separated from Sidon, was then at the zenith of its activity, and, so to speak, in the full fire of its first foundation. A dynasty of kings named Hiram, or rather Ahiram, was at the head of this movement. The island was covered with constructions imitated from Egypt. . . . Hiram is the close ally of the king of Israel; it is he who provides Solomon with the artists who were lacking at Jerusalem; the precious materials for the buildings in Zion; seamen for the fleet of Ezion-geber. The region of the upper Jordan, conquered by David, appears to have remained tributary to Solomon. What has been related as to a much larger extension of the kingdom of Solomon is greatly exaggerated. . . . The fables as to the pretended foundation of Palmyra by Solomon come from a letter intentionally added to the text of the ancient historiographer by the compiler of the Chronicles. The construction of Baalbec by Solomon rests upon a still more inadmissible piece of identification. . . . In reality, the dominion of Solomon was confined to Palestine. . . . What was better than peoples kept under by force, the Arab brigands were held in check from pillage. The Amalekites, the Midianites, the Beni-Queidem and other nomads were confronted with an impassable barrier all around Israel. The Philistines preserved their independence. . . . When it is surmised that Solomon reigned over all Syria, the size of his kingdom is exaggerated at least fourfold. Solomon's kingdom was barely a fourth of what is now called Syria. . . . Solomon . . . built 'cities of store,' or warehouses, the commercial or military object of which cannot well be defined. There was, more especially, a place named Tamar, in the direction of Petra, of which Solomon made a city, and which became a calling-place for the caravans. . . . With very good reason, too, Solomon had his attention constantly fixed upon the Red Sea, a broad canal which placed the dawning civilisation of the Mediterranean in communication with India, and thus opened up a new world, that of Ophir. The Bay of Suez belonged to Egypt, but the Gulf of Akaba was, one may say, at the mercy of any one who cared to take it. Iliath and Asiongaber, according to all appearances, had been of very little importance in earlier times. Without regularly occupying the country, Solomon secured the route by the Valley of Araba. He built a fleet at Asiongaber, though the Israelites had never much liking for the sea. Hiram provided Solomon with sailors, or, what is more probable, the two fleets acted together. On leaving the Straits of Aden, they went to Ophir, that is to say, to Western India, to Guzarate." See TRADE, ANCIENT. — E. Renan, *Hist. of the People of Israel*, bk. 3, ch. 10 (v. 2). — The government of Solomon was extravagant and despotic; it imposed burdens upon the people which were borne impatiently until his death; and when his son Rehoboam refused to lessen them, the nation was instantly broken again on the lines of the earlier

rupture. The two tribes of Judah and Benjamin, only, remained faithful to the house of David and constituted the kingdom of Judah. The other ten tribes made Jeroboam their king and retained the name of Israel for their kingdom. The period of this division is fixed at 978 B. C. Jerusalem continued to be the capital of the kingdom of Judah. In the kingdom of Israel several changes of royal residence occurred during the first half century, until Samaria was founded by King Omri and thenceforth became the capital city. "Six miles from Shechem, in the same well-watered valley, here opening into a wide basin, rises an oblong hill, with steep yet accessible sides, and a long level top. This was the mountain of Samaria, or, as it is called in the original, Shōmeron, so named after its owner Shemer, who there lived in state, and who sold it to the King for the great sum of two talents of silver." — Dean Stanley, *Lectures on the Hist. of the Jewish Church*, lect. 29-30 (v. 2). — For two centuries, until the overthrow of the kingdom, Samaria continued to be the queen of the land, and the seat of government, often giving its name to the whole state, so that the kings were called "Kings of Samaria." "Under the dynasties of Omri and Jehu [10th-8th centuries, B. C.] the Northern Kingdom took the leading part in Israel; even to the Judæan Amos it was Israel 'par excellence.' Judah was not only inferior in political power, but in the share it took in the active movements of national life and thought. In tracing the history of religion and the work of the prophets, we have been almost exclusively occupied with the North; Amos himself, when charged with a message to the whole family that Jehovah brought up out of Egypt, leaves his home to preach in a Northern sanctuary. During this whole period we have a much fuller knowledge of the life of Ephraim than of Judah; the Judæan history consists of meagre extracts from official records, except where it comes into contact with the North, through the alliance of Jehoshaphat with Ahab; through the reaction of Jehu's revolution in the fall of Athaliah, the last scion of the house of Ahab, and the accompanying abolition of Baal worship at Jerusalem, or, finally, through the presumptuous attempt of Amaziah to measure his strength with the powerful monarch of Samaria. While the house of Ephraim was engaged in the great war with Syria, Judah had seldom to deal with enemies more formidable than the Philistines or the Edomites; and the contest with these foes, renewed with varying success generation after generation, resolved itself into a succession of forays and blood-feuds such as have always been common in the lands of the Semites (Amos i.), and never assumed the character of a struggle for national existence. It was the Northern Kingdom that had the task of upholding the standard of Israel: its whole history presents greater interest and more heroic elements; its struggles, its calamities, and its glories were cast in a larger mould. It is a trite proverb that the nation which has no history is happy, and perhaps the course of Judah's existence ran more smoothly than that of its greater neighbor, in spite of the raids of the slave-dealers of the coast, and the lawless hordes of the desert. But no side of national existence is likely to find full development where there is little political activity; if the life of the North was

more troubled, it was also larger and more intense. Ephraim took the lead in literature and religion as well as in politics; it was in Ephraim far more than in Judah that the traditions of past history were cherished, and new problems of religion became practical and called for solution by the word of the prophets. So long as the Northern Kingdom endured Judah was content to learn from it for evil or for good. It would be easy to show in detail that every wave of life and thought in Ephraim was transmitted with diminished intensity to the Southern Kingdom. In many respects the influence of Ephraim upon Judah was similar to that of England upon Scotland before the union of the crowns, but with the important difference that after the accession of Omri the two Hebrew kingdoms were seldom involved in hostilities. . . . The internal condition of the [Judæan] state was stable, though little progressive; the kings were fairly successful in war, though not sufficiently strong to maintain unbroken authority over Edom, the only vassal state of the old Davidic realm over which they still claimed suzerainty, and their civil administration must have been generally satisfactory according to the not very high standard of the East; for they retained the affections of their people, the justice and mercy of the throne of David are favourably spoken of in the old prophecy against Moab quoted in Isaiah xv., xvi., and Isaiah contrasts the disorders of his own time with the ancient reputation of Jerusalem for fidelity and justice (i. 21). . . . The religious conduct of the house of David followed the same general lines. Old abuses remained untouched, but the cultus remained much as David and Solomon had left it. Local high places were numerous, and no attempt was made to interfere with them; but the great temple on Mount Zion, which formed part of the complex of royal buildings erected by Solomon, maintained its prestige, and appears to have been a special object of solicitude to the kings, who treated its service as part of their royal state. It is common to imagine that the religious condition of Judah was very much superior to that of the North, but there is absolutely no evidence to support this opinion."—W. Robertson Smith, *The Prophets of Israel*, lect. 5.—In the year B. C. 745 the throne of Assyria was seized by a soldier of great ability, called Pul, or Pulu, who took the name of Tiglath-pileser III. and who promptly entered on an ambitious career of conquest, with imperial aims and plans. "In B. C. 738 we find him receiving tribute from Menahem of Samaria, Rezon of Damascus, and Hiram of Tyre. . . . The throne of Israel was occupied at the time by Pekah, a successful general who had murdered his predecessor, but who was evidently a man of vigour and ability. He and Rezon endeavoured to form a confederacy of the Syrian and Palestinian states against their common Assyrian foe. In order to effect their object they considered it necessary to displace the reigning king of Judah, Ahaz, and substitute for him a creature of their own. . . . They were aided by a party of malcontents in Judah itself (Is. viii. 6), and the position of Ahaz seemed desperate. . . . In this moment of peril Isaiah was instructed to meet and comfort Ahaz. He bade him 'fear not, neither be fainthearted,' for the confederacy against the dynasty of David should be broken and overthrown. . . . But Ahaz . . . had no

faith either in the prophet or in the message he was commissioned to deliver. He saw safety in one course only—that of invoking the assistance of the Assyrian king, and bribing him by the offer of homage and tribute to march against his enemies. In vain Isaiah denounced so suicidal and unpatriotic a policy. In vain he foretold that when Damascus and Samaria had been crushed, the next victim of the Assyrian king would be Judah itself. The infatuated Ahaz would not listen. He sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." The king of Assyria responded to the call (B. C. 734). He defeated Rezon in battle, laid siege to Damascus, swept the tribes east of the Jordan into captivity, overran the territory of Israel, captured Samaria and put to death Pekah the king. In place of Pekah he set up a vassal-king Hoshea. Six years later, Tiglath pileser having died, and the Assyrian throne having been seized by another strong soldier, Shalmaneser IV., Hoshea attempted a revolt, looking to Egypt for help. But before Sabako king of Egypt could move to his assistance, "Hoshea was defeated by the Assyrian king or his satraps, and thrown into chains. The ruling classes of Samaria, however, still held out. An Assyrian army, accordingly, once more devastated the land of Israel, and laid siege to the capital. For three years Samaria remained untaken. Another revolution had meanwhile broken out in Assyria; Shalmaneser had died or been put to death, and a fresh military adventurer had seized the crown, taking the name of Sargon, after a famous monarch of ancient Babylonia. Sargon had hardly established himself upon the throne when Samaria fell (B. C. 722). . . . He contented himself with transporting only 27,280 of its inhabitants into captivity, only the upper classes, in fact, who were implicated in the revolt of Hoshea. An Assyrian satrap, or governor, was appointed over Samaria, while the bulk of the population was allowed to remain peaceably in their old homes."—A. H. Sayce, *Life and Times of Isaiah*, ch. 3—"Much light is thrown upon the conditions of the national religion then and upon its subsequent development by the single fact that the exiled Israelites were absorbed by the surrounding heathenism without leaving a trace behind them, while the population of Judah, who had the benefit of a hundred years of respite, held their faith fast throughout the period of the Babylonian exile, and by means of it were able to maintain their own individuality afterwards in all the circumstances that arose. The fact that the fall of Samaria did not hinder but helped the religion of Jehovah is entirely due to the prophets."—J. Wellhausen, *Sketch of the Hist. of Israel and Judah*, ch. 6.—"The first generation of the exiles lived to see the fall of their conquerors. . . . After this it is difficult to discover any distinct trace of the northern tribes. Some returned with their countrymen of the southern kingdom. . . . The immense Jewish population which made Babylonia a second Palestine was in part derived from them; and the Jewish customs that have been discovered in the Nestorian Christians, with the traditions of the sect itself, may indicate at any rate a mixture of Jewish descent. That they [the 'lost Ten

Tribes'] are concealed in some unknown region of the earth, is a fable with no foundation either in history or prophecy."—Dean Stanley, *Lectures on the Hist. of the Jewish Church*, lect. 34 (v. 2).—See, also, JERUSALEM.

B. C. 724-604.—The kingdom of Judah to the end of the Egyptian domination.—Three years before Sargon's destruction of Samaria, "Hezekiah had succeeded his father Ahaz upon the throne of Jerusalem. . . . Judah was tributary to Assyria, and owed to Assyria its deliverance from a great danger. But the deliverer and his designs were extremely dangerous, and made Judah apprehensive of being swallowed up presently, when its turn came. The neighbouring countries,—Phœnicia on the north, Moab, Ammon, and the Arabian nations on the east, Philistia on the west, Egypt and Ethiopia on the south,—shared Judah's apprehensions. There were risings, and they were sternly quelled; Judah, however, remained tranquil. But the scheme of an anti-Assyrian alliance was gradually becoming popular. Egypt was the great pillar of hope. By its size, wealth, resources, pretensions, and fame, Egypt seemed a possible rival to Assyria. Time went on. Sargon was murdered in 705; Sennacherib succeeded him. Then on all sides there was an explosion of revolts against the Assyrian rule. The first years of Sennacherib's reign were spent by him in quelling a formidable rising of Merodach Baladan, king of Babylon. The court and ministers of Hezekiah seized this opportunity for detaching their master from Assyria, for joining in the movement of the insurgent states of Palestine and its borders, and for allying themselves with Egypt. . . . In the year 701, Sennacherib, victorious in Babylonia, marched upon Palestine."—M. Arnold, *Isaiah of Jerusalem*, introd.—Sennacherib advanced along the Phœnician coast. "Having captured Ascalon, he next laid siege to Ekron, which, after the Egyptian army sent to its relief had been defeated at Eltekeh, fell into the enemy's hand, and was severely dealt with. Simultaneously various fortresses of Judah were occupied, and the level country was devastated (Isa. i.). The consequence was that Hezekiah, in a state of panic, offered to the Assyrians his submission, which was accepted on payment of a heavy penalty, he being permitted, however, to retain possession of Jerusalem. He seemed to have got cheaply off from the unequal contest. The way being thus cleared, Sennacherib pressed on southwards, for the Egyptians were collecting their forces against him. The nearer he came to the enemy the more undesirable did he find it that he should leave in his rear so important a fortress as Jerusalem in the hands of a doubtful vassal. Notwithstanding the recently ratified treaty, therefore, he demanded the surrender of the city, believing that a policy of intimidation would be enough to secure it from Hezekiah. But there was another personality in Jerusalem of whom his plans had taken no account. Isaiah had indeed regarded the revolt from Assyria as a rebellion against Jehovah Himself, and therefore as a perfectly hopeless undertaking, which could only result in the utmost humiliation and sternest chastisement for Judah. But much more distinctly than Amos and Hosea before him did he hold firm as an article of faith the conviction that the kingdom would not be utterly annihilated; all his speeches of solemn

warning closed with the announcement that a remnant should return and form the kernel of a new commonwealth to be fashioned after Jehovah's own heart. . . . Over against the vain confidence of the multitude Isaiah had hitherto brought into prominence the darker obverse of his religious belief, but now he confronted their present depression with its bright reverse; faint-heartedness was still more alien to his nature than temerity. In the name of Jehovah he bade King Hezekiah be of good courage, and urged that he should by no means surrender. The Assyrians would not be able to take the city, not even to shoot an arrow into it, nor to bring up their siege train against it. 'I know thy sitting, thy going, and thy standing,' is Jehovah's language to the Assyrian, 'and also thy rage against Me. And I will put my ring in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.' And thus it proved in the issue. By a still unexplained catastrophe, the main army of Sennacherib was annihilated on the frontier between Egypt and Palestine, and Jerusalem thereby freed from all danger. The Assyrian king had to save himself by a hurried retreat to Nineveh; Isaiah was triumphant. A more magnificent close of a period of influential public life can hardly be imagined."—J. Wellhausen, *Sketch of the History of Israel and Judah*, ch. 7.—"We possess in duplicate, on the Taylor Cylinder, found at Nineveh in 1830, and now in the British Museum, and on the Bull-inscription of Kouyunjik, Sennacherib's own account of the stages of his campaign. Sidon and the cities of Phœnicia were the first to be attacked; and, after reducing these, and receiving homage from several of the kings of the countries bordering on Palestine, who apparently were not this time implicated in the plan of revolt, Sennacherib started southwards, aiming to recover similarly Ashkelon, Ekron, and Jerusalem. In Ashkelon he deprived Zedek of his crown, which he bestowed upon Sarludari, the son of a former king, doubtless on the ground that he was friendly to Assyrian interests: at the same time four subject-cities belonging to Zedek, Beth-dagon, Joppa, Bene-Barak, and Azuru were captured and plundered. Sennacherib next proceeds to deal with Ekron. The people of Ekron, in order to carry through their plan for the recovery of independence without hindrance, had deposed their king Padi, who remained loyal to Assyria, and sent him bound in chains to Hezekiah. Upon news of the approach of the Assyrians, they had summoned the Egyptians to their aid; they arrive now 'with forces innumerable;' the encounter takes place at Altaku (probably not far from Ekron); victory declares for the Assyrian, and the Egyptians retire without effecting the desired relief. After this Sennacherib soon reduces Ekron; he obtains, moreover, the surrender of Padi from Jerusalem, and restores him to his throne. Now follows the account of the aggressive measures adopted by him against Judah and Jerusalem. 'And Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, fortresses and smaller towns round about their border without number, with laying low of the walls, and with open (?) attack, with battle . . . of feet, . . . hewing about and trampling down (?), I besieged, I took 200,150 people, small and great, male and female, horses, mules,

asses, camels, oxen, and sheep without number, from the midst of them I brought out, and I counted them as spoil. Himself, as a bird in a cage, in the midst of Jerusalem, his royal city, I shut up. Siege-works against him I erected, and the exit of the great gate of his city I blocked up. His cities which I had plundered, from his domain I cut off; and to Mitinti, king of Ashdod, to Padi, king of Ekron, and to Zilbel, king of Gaza, I gave them; I diminished his territory. To the former payment of their yearly tribute, the tribute of subjection to my sovereignty I added; I laid it upon them. Himself, Hezekiah, the terror of the splendour of my sovereignty overwhelmed: the Arabians and his dependents, whom he had introduced, for the defence of Jerusalem, his royal city, and to whom he had granted pay, together with 30 talents of gold, 800 talents of silver, bullion (?) . . . precious (?) stones of large size, couches of ivory, lofty thrones of ivory, elephant-skins, ivory, . . . wood, . . . woods of every kind, an abundant treasure, and in addition, his daughters, the women of his palace, his male and female harem(?) attendants unto Nineveh, my royal city, he caused to be brought after me. For the payment of tribute, and the rendering of homage, he sent his envoy.' Here the account on the Inscription closes, the lines which follow relating to the campaign of the subsequent year."—S. R. Driver, *Isaiah: His Life and Times*, ch. 7.—"Between the retreat of Sennacherib's army and the capture of the capital by Nebuchadnezzar there was an interval of little more than a century, yet, meanwhile, upon the basis of the prophetic teaching, the foundations of Judaism were laid. . . . But though Sennacherib had retreated from Palestine, Judah still remained the vassal of Assyria. The empire of Assyria was scarcely affected by the event which was to change the face of the world, and for more than half-a-century its power was undiminished and supreme. Yet, as regards the internal condition of Judah, the great deliverance was the occasion of a reform which at first may well have made Isaiah's heart beat high. . . . Influential as he was at the court and with the king, and with reputation enormously enhanced by the fulfilment of his promise of deliverance, he probably urged and prompted Hezekiah to the execution of a religious reform. The meagre verse in the Book of Kings which describes this reform is both inaccurate and misplaced. There is no hint in the authentic writings of Isaiah or Micah that any religious innovations had been attempted before the Assyrian war. It was the startling issue of Sennacherib's invasion which afforded the opportunity and suggested the idea. Moreover, wider changes are attributed to Hezekiah than he can actually have effected. . . . The residuum of fact contained in the 18th chapter of the Second Book of Kings must be probably limited to the destruction of the Nehushtan, or brazen serpent, that mysterious image in which the contemporaries of Hezekiah, whatever may have been its original signification, doubtless recognized a symbol of Yahveh. Yet indirect evidence would incline us to believe that Hezekiah's reform involved more than the annihilation of a single idol; it is more probably to be regarded as an attempt at a general abolition of images, as well as a suppression of the new Assyrian star-worship and

of the 'Moloch' sacrifices which had been introduced into Judah in the reign of Ahaz. Whether this material iconoclasm betokened or generated any wide moral reformation is more than doubtful. . . . Hezekiah's reign extended for about fourteen years after the deliverance of Jerusalem in 701. To the early part of this, its second division, the religious reformation must be assigned. A successful campaign against the Philistines, alluded to in the Book of Kings, probably fell within the same period. Beyond this, we know nothing, though we would gladly know much, of these fourteen concluding years of an eventful reign. In 686 Hezekiah died, and was succeeded by his son Manasseh, who occupied the throne for forty-five years (686-641). The Book of Kings does not record a single external incident throughout his long reign. It must have been a time of profound peace and of comparative prosperity. Manasseh remained the vassal of Assyria, and the Assyrian inscriptions speak of him as paying tribute to the two kings, Esarhaddon (681-669), Sennacherib's successor, and Assurbanipal (669-626), till whose death the supremacy of Assyria in Palestine was wholly undisputed. Uneventful as Manasseh's reign was in foreign politics, it was all the more important in its internal and religious history. In it, and in the short reign of Amon, who maintained the policy of his father, there set in a period of strong religious reaction, extending over nearly half-a-century (686-638). Manasseh is singled out by the historian for special and repeated reprobation. In the eyes of the exilic redactor, his iniquities were the immediate cause of the destruction of the national life. Not even Josiah's reformation could turn Yahveh 'from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.' Jeremiah had said the same. Exile and dispersion are to come 'because of Manasseh, the son of Hezekiah, king of Judah, for that which he did in Jerusalem. . . . What were the sins of Manasseh? It has already been indicated that the Assyrians made their influence felt, not only in politics, but also in religion. It was the old Babylonian worship of the luminaries of heaven which was introduced into Judah in the eighth century, and which, after receiving a short check during the reign of Hezekiah, became very widely prevalent under his son. . . . There are many tokens in the literature of the seventh century that the idolatrous reaction of Manasseh penetrated deep, making many converts. . . . Manasseh would apparently brook no opposition to the idolatrous proclivities of his court; he met the indignation of Isaiah's disciples and of the prophetic party by open and relentless persecution. . . . The older historian of the Book of Kings speaks of 'Manasseh shedding innocent blood very much, till he had filled Jerusalem from one end to another.' This innocent blood must have mainly flowed from those who opposed his idolatrous tendencies. . . . From the accession of Manasseh to the death of Amon (686-638), a period of forty-eight years, this internal conflict continued; and in it, as always, the blood of martyrs was the seed of the Church. In 638, Amon was succeeded by his son Josiah, then only eight years old. It is possible that his accession brought about some amelioration in the condition of the prophetic

party, and that active persecution ceased. But the syncretistic and idolatrous worship was still maintained for another eighteen years, though those years are passed over without any notice in the Book of Kings. They were, however, years of great importance in the history of Asia, for they witnessed the break-up of the Assyrian empire, and the inroads of the Scythians. The collapse of Assyria followed hard upon the death of Asurbanipal in 626: Babylon revolted, the northern and north-western provinces of the empire fell into the hands of the Medes, and the authority of Assyria over the vassal kingdoms of the west was gradually weakened."—C. G. Montefiore, *Lects. on the Origin and Growth of Religion, as illustrated by the Religion of the ancient Hebrews* (Hibbert Lects., 1892), lect. 4.—"The Assyrian empire was much weakened and the king could not think of maintaining his power in the more distant provinces. . . . In the year 610 B. C., Nineveh was again besieged, this time by the Medes and Babylonians in league together. In the same year Psammetichus, king of Egypt, died and was succeeded by his son Necho. If Psammetichus had already tried to enlarge his kingdom at the expense of Assyria, Necho was not the man to miss the golden opportunity that now presented itself: he proposed to seize Syria and Palestine, the Assyrian provinces that bordered on his own kingdom, and thus to obtain his share of the spoil, even if he did not help to bring down the giant. By the second year after his accession to the throne he was on the march to Syria with a large army. Probably it was transported by sea and landed at Acco, on the Mediterranean, whence it was to proceed overland. But in carrying out this plan he encountered an unexpected obstacle: Josiah went to meet him with an army and attempted to prevent his march to Syria. . . . Josiah must have firmly believed that Jahveh would fight for his people and defeat the Egyptian ruler. From what Jeremiah tells us of the attitude of the prophets in the reigns of Jehoiakim and Zedekiah, we must infer that many of them strengthened the king in his intention not to endure an encroachment such as that of the Pharaoh. The Chronicler relates that Necho himself endeavored to dissuade Josiah from the unequal contest. But [uselessly]. . . . The decisive battle was fought in the valley of Megiddo: Judah was defeated; Josiah perished. . . . After the victory in the valley of Megiddo and the death of Josiah, Necho was master of the kingdom of Judah. Before he arrived there, 'the people of the land' made Jehoahaz, a younger son of Josiah, king, presumably because he was more attached than his elder brother to his father's policy. At all events, Necho hastened to depose him and send him to Egypt. He was superseded by Eliakim, henceforward called Jehoiakim. At first Jehoiakim was a vassal of Egypt, and it does not appear that he made any attempt to escape from this servitude. But it was not long before events occurred elsewhere in Asia that entirely changed his position. Nineveh had fallen; the Medes and the Chaldeans or Babylonians now ruled over the former territory of the Assyrians; Syria and Palestine fell to the share of the Babylonians. Of course, the Egyptians were not inclined to let them have undisputed possession. A battle was fought at Carchemish (Circesium), on the Euphrates, between the armies of Necho and

Nebuchadnezzar, who then commanded in the name of his father, Nabopolassar, but very shortly afterwards succeeded him. The Egyptians sustained a crushing defeat (604 B. C.). This decided the fate of Western Asia, including Judah."—A. Kuenen, *The Religion of Israel*, ch. 6 (v. 2).

B. C. 604-536.—Fall of the kingdom of Judah.—The Babylonian captivity.—"In the fourth year of Jehoiakim (B. C. 604) the mightiest monarch who had wielded the Assyrian power, Nebuchadnezzar, was associated in the empire with his father, and assumed the command of the armies of Assyria. Babylon now takes the place of Nineveh as the capital of the Assyrian empire. . . . Vassalage to the dominion of Egypt or of Babylon is now the ignominious doom of the king of Judah. . . . Nebuchadnezzar, having retaken Carchemish (B. C. 601), passed the Euphrates, and rapidly overran the whole of Syria and Palestine. Jerusalem made little resistance. The king was put in chains to be carried as a prisoner to Babylon. On his submission, he was reinstated on the throne; but the Temple was plundered of many of its treasures, and a number of well-born youths, among whom were Daniel, and three others, best known by their Persian names, Shadrach, Meshech, and Abednego. From this date commence the seventy years of the Captivity. Jehoiakim had learned neither wisdom nor moderation from his misfortunes. Three years after, he attempted to throw off the yoke of Chaldaea. . . . At length this weak and cruel king was slain (B. C. 598). . . . Jehoiachin (Jeconias or Coniah), his son, had scarcely mounted the throne, when Nebuchadnezzar himself appeared at the gates of Jerusalem. The city surrendered at discretion. The king and all the royal family, the remaining treasures of the Temple, the strength of the army and the nobility, and all the more useful artisans, were carried away to Babylon. Over this wreck of a kingdom, Zedekiah (Mattaniah), the younger son of Josiah, was permitted to enjoy an inglorious and precarious sovereignty of eleven years, during which he abused his powers, even worse than his imbecile predecessors. In his ninth year, notwithstanding the remonstrances of the wise Jeremiah, he endeavored to assert his independence; and Jerusalem, though besieged by Nebuchadnezzar in person, now made some resistance. . . . At length, in the city, famine reduced the fatal obstinacy of despair. Jerusalem opened its gates to the irresistible conqueror. The king, in an attempt to break through the besieging forces, or meditating flight towards his ally, the king of Ammon, was seized on the plain of Jericho. His children were slain before his face, his eyes put out, and thus the last king of the royal house of David, blind and childless, was led away into a foreign prison. The capture of Jerusalem took place on the ninth day of the fourth month: on the seventh day of the fifth month (two days on which Hebrew devotion still commemorates the desolation of the city by solemn fast and humiliation) the relentless Nebuzaradan executed the orders of his master by levelling the city, the palaces, and the Temple, in one common ruin. The few remaining treasures, particularly the two brazen pillars which stood before the Temple, were sent to Babylon; the chief priests were put to death, the rest carried into captivity:

The miserable remnant of the people were placed under the command of Gedaliah, as a pasha of the great Assyrian monarch; the seat of government was fixed at Mizpeh. . . . Nebuzaradan (the general of Nebuchadnezzar) only left, according to the strong language of the Second Book of Kings, xxv. 12, 'of the poor of the land, to be vine-dressers and husbandmen.' . . . In general it seems that the Jewish exiles [in Babylonia] were allowed to dwell together in considerable bodies, not sold as household or personal or praedial slaves, at least not those of the better order of whom the Captivity chiefly consisted. They were colonists rather than captives, and became by degrees possessed of considerable property. . . . They had free enjoyment of their religion, such at least as adhered faithfully to their belief in Jehovah. We hear of no special and general religious persecution. The first deportation of chosen beautiful youths, after the earlier defeat of Jehoiakim, for hostages, or as a kind of court-pages, was not numerous. The second transportation swept away the king, his wife, all the officers and attendants of his court, 7,000 of the best of the army, 1,000 picked artisans, armourers, and others, amounting to 10,023 men. The last was more general, it comprehended the mass of the people, according to some calculations towards 300,000 or 400,000 souls."—H. H. Milman, *Hist. of the Jews*, bk. 8-9, with foot-note (v. 1).—The inhabitants left behind in Judah "formed but a pitiful remnant of the former kingdom of Judah. Part of them had grown wild and led the lives of freebooters. Others busied themselves with agriculture, but they had much to suffer from the bands of Chaldean soldiers that roved about the land, and from the neighbouring tribes, who took advantage of Israel's abasement to extend their territories. . . . We do not know with certainty the number of the exiles carried off by Nebuchadnezzar, the returns given in the Old Testament are evidently incomplete. But that their number was very considerable, can be gathered from the number of those who afterwards went back. For their intrinsic worth, even more than for their numerical strength, these exiles had a right to be regarded as the real representatives of the kingdom of Judah and thus of all Israel. . . . It was . . . the kernel of the nation that was brought to Babylonia. Our information as to the social condition of the exiles is very defective. Even to the question, where they had to settle, we can only return an imperfect answer. We meet with a colony of exiles, companions of Jeconiah, at Tel-abib, in the neighbourhood of the river Chebar, usually supposed to be the Chaboras, which runs into the Euphrates not far from Circesium, but considered by others to be a smaller river, nearer to Babylon. It lay in the nature of the case, that the second and third company of captives received another destination. Even had it been possible, prudence would have opposed their settling in the immediate vicinity of their predecessors. We are not surprised therefore that Ezekiel, who lived at Tel-abib, does not mention their arrival there. Where they did go we are not told. The historian says 'to Babylon,' to which place, according to him, the first exiles (597 B. C.) were also brought; probably he does not, in either passage, mean only the capital of the Chaldean kingdom, but rather the province of that name to which the city of course be-

longed. . . . Nebuchadnezzar's purpose, the prevention of fresh disturbances, having been attained by their removal from Judaea, he could now leave them to develop their resources. It was even for the interest of the districts in which they settled, that their development should not be obstructed. Many unnecessary and troublesome conflicts were avoided and the best provision was made for the maintenance of order, by leaving them free, within certain limits, to regulate their own affairs. So the elders of the families and tribes remained in possession of the authority which they had formerly exercised."—A. Kuenen, *The Religion of Israel*, ch. 7 (p. 2) — "About the middle of the sixth century before Christ, Cyrus, King of Elam, began the career of conquest, which left him master of Western Asia. Greek writers of history have done full justice to the character of this extraordinary man, but what they tell of his origin, his early adventures and rise to power, is for the most part mere fable. . . . Within recent years a new light has been thrown on one of the dimmest figures of the old world by the discovery of contemporary documents, in which the Conqueror of Babylon himself records his victories and the policy of his reign. . . . It appears from the Inscriptions that the founder of the Persian Empire was by no means the parvenu prince described by Herodotus. Cyrus was a king's son, and in early youth, by legitimate succession, himself became a king. From Susa (Shushan) on the Chokspes, his capital city, he ruled over the fertile and populous region lying eastward of the Lower Tigris which bore the name of Elam or Susiana. This realm was one of the most ancient in Western Asia. . . . Nabonidus became king of Babylon in the year 555 B. C. He had raised himself to the throne by conspiracy and murder, and his position at first was insecure. The eastern provinces, Syria and Phoenicia, rose in revolt against the usurper, while the Medes on the north began a harassing warfare and threatened an invasion of Babylonia. This latter danger was averted for the time by an unlooked for deliverance. In the sixth year of Nabonidus (550 B. C.) Cyrus led his army against Astyages, the Median king. The discontented soldiery of Astyages mutinied on the eve of battle, seized the person of their sovereign, and delivered him up to the enemy. . . . This bloodless victory added Media to the dominions of Cyrus, gave him Ecbatana as a second capital and place of arms, and more than doubled his military strength. . . . The real aim of Cyrus was the overthrow of Babylon, and the construction of a new and still wider empire on the ruins of the old. . . . Within the two years following his conquest of the Medes he had extended his sway over the kindred race of the Persians, from which he himself had sprung. The wild tribes of Iran had long looked greedily on the rich Chaldean plains and cities, and only waited a leader before swooping down like ravenous birds on their prey. This leader appeared in Cyrus. . . . Forty years had passed since the destruction of Jerusalem and the deportation of the great mass of the Jewish people to Babylonia (588 B. C.). During this period, under Nebuchadnezzar and his immediate successors on the throne, the exiles had lived in peace, following without interference their own customs, religious and social. . . . Nothing hindered them from leading a quiet and comfortable

life among the Chaldeans, if only they were content to break with their past and give up hope for the future. But this was impossible for all true Israelites. They could not forget what they had been, or reconcile themselves to be what they now were. They had the means of livelihood in abundance, but to them their drink was as vinegar, their meat as gall. . . . The home-sickness of the people finds manifold expression in the literature of the Exile. . . . Now, as at every crisis in the national history, the Prophets stood forth, the true leaders of Israel. They kept the people constantly in mind of their high destinies, and comforted and encouraged them in their darkest hours. . . . Among the Jewish exiles, enlightened by the prophetic word, the name Koresh passed from lip to lip, and the movements of this new Conqueror were followed with straining eyes. . . . In the month Nisan (March) of the year 547 B. C., the ninth year of Nabonidus, Cyrus crossed the Tigris at the fords of Arbela, eastward of the modern Mosul, and began his first invasion of Babylonia. . . . Meanwhile the fainting king Nabonidus lingered in his palace near Babylon, leaving the defence of the empire to his eldest son, the Prince Royal Belshazzar. Whether worsted in battle or, as is more likely, baffled by the difficulties in the way of an invader—the country seamed with water-courses, the numerous fortified towns, the Median Wall—Cyrus was forced to retreat. . . . In the seventeenth year of Nabonidus (539 B. C.) the King of Elam once more took the field against Babylon. This time the attack was made from the south-east. An opportune revolt of the southern provinces, probably fomented by Cyrus himself, opened the way for him into the heart of the land. . . . On all sides the disaffected subjects of Nabonidus went over to the invader, who passed on at the head of his 'vast army, innumerable, like the waters of a river,' without meeting any serious resistance. The last hope of Nabonidus rested on his Army of the North. In the month Tammuz (June) a pitched battle was fought near Routou, a town in Accad, and ended in the defeat of the Babylonians. A revolution followed at once. . . . Some days later the victorious army, under a lieutenant of the King, appeared before the walls of Babylon. The collapse of all authority made useless defences which were the wonder of the world; friendly hands threw open the brazen gates, and without a struggle the great city fell. . . . Four months later Cyrus entered Babylon in triumph. . . . The hitherto accepted opinion that Cyrus was an Aryan monotheist, a worshipper of Ormazd, and therefore so far in religious sympathy with the Jews, is seriously shaken if not overthrown by the Inscriptions which record his Babylonian conquest. Even if allowance be made for the fact that these are state documents, and reveal only what the monarch professed, not necessarily what he believed, there still remains the strong probability that Cyrus was not Zoroastrian in creed, but polytheist like his people of Elam. The Cyrus of the Inscriptions is either a fanatical idolater or simply an opportunist in matters of religion. The latter alternative is the more probable."—P. H. Hunter, *After the Exile*, pt. 1, ch. 1-2.

B. C. 537.—The return from Babylon.—"The fall of the metropolis had decided the fortune of the Babylonian kingdom, and the

provinces. The most important of these was Syria, with the great trading places of the Phenicians on the Mediterranean. . . . The hopes of the Jews were at last fulfilled. The fall of Babylon had avenged the fall of Jerusalem, and the subjugation of Syria to the armies of Babylon opened the way for their return. Cyrus did not belie the confidence which the Jews had so eagerly offered him; without hesitation he gave the exiles permission to return and erect again their shrine at Jerusalem. The return of the captives and the foundation of a new state of the Jews was very much to his interest; it might contribute to support his empire in Syria. He did not merely count on the gratitude of the returning exiles, but as any revival of the Babylonian kingdom, or rebellion of the Syrians against the Persian empire, imperilled the existence of this community, which had not only to be established anew, but would never be very strong, it must necessarily oppose any such attempts. Forty-nine years—seven Sabbatical years, instead of the ten announced by Jeremiah—had passed since the destruction of Jerusalem, and more than sixty since Jeremiah had first announced the seventy years of servitude to Babylon. Cyrus commissioned Zerubbabel, the son of Salathiel, a grandson of Jechoniah, the king who had been carried away captive, and therefore a scion of the ancient royal race, and a descendant of David, to be the leader of the returning exiles, to establish them in their abode, and be the head of the community; he bade his treasurer Mithridates give out to him the sacred vessels, which Nebuchadnezzar had carried away as trophies to Babylon, and placed in the temple of Bel; there are said to have been more than 5,000 utensils of gold and silver, baskets, goblets, cups, knives, etc. But all the Jews in Babylon did not avail themselves of the permission. Like the Israelites deported by Sargon into Media and Assyria some 180 years previously, many of the Jews brought to Mesopotamia and Babylonia at the time of Jechoniah and Zedekiah, had found there a new home, which they preferred to the land of their fathers. But the priests (to the number of more than 3,000), many of the families of the heads of the tribes, all who cared for the sanctuary and the old country, all in whom Jehovah 'awoke the spirit,' as the Book of Ezra says, began the march over the Euphrates. With Zerubbabel was Joshua, the high priest, the most distinguished among all the Jews, a grandson of the high priest, Zeraiah, whom Nebuchadnezzar had executed after the capture of Jerusalem. . . . It was a considerable multitude which left the land 'beyond the stream,' the waters of Babylon, to sit once more under the fig-tree in their ancient home, and build up the city of David and the temple of Jehovah from their ruins; 42,360 freemen, with 7,337 Hebrew men-servants and maid-servants; their goods were carried by 435 camels, 736 horses, 250 mules, and 6,720 asses (537 B. C.). The exodus of the Jews from Babylon is accompanied by a prophet with cries of joy, and announcements filled with the wildest hopes. . . . 'Go forth from Babylon,' he cries; 'fly from the land of the Chaldeans! Proclaim it with shouts of joy, tell it to the end of the earth and say: "Jehovah hath redeemed his servant Jacob."' 'How beautiful upon the mountains are the feet of him that bringeth glad tidings,

that publisheth peace, that saith unto Zion, Thy God reigneth. Up, up, go forth, touch no unclean person; go forth from among them. Cleanse yourselves, ye that bear Jehovah's vessels. Ye shall go forth in joy, and be led in peace; the mountains and the hills shall break forth before you into singing, and all the trees shall clap their hands. Jehovah goes before you, and the God of Israel brings up the rear. . . . Jehovah calls thee as an outcast sorrowful woman, and thy God speaks to thee as to a bride who has been put away; thy ruins, and deserts, and wasted land, which was destroyed from generation to generation—thy people build up the ruins, and renew the ancient cities. Behold, I will make thy desert like Eden, and thy wilderness like the garden of the Lord; I will lay thy stones with bright lead, and thy foundations with sapphires, and make thy towers of rubies and thy gates of carbuncles. Joy and delight is in them, thanksgiving and the sound of strings. The wealth of the sea shall come to thee, and the treasures of the nations shall be thine; like a stream will I bring salvation upon Israel, and the treasures of the nations like an overflowing river. Thy sons hasten onward; those that laid thee waste go forth from thee. Lift up thine eyes and see; thy sons come from far, and I will gather them to those that are gathered together. The islands and the ships of Tarshish wait to bring thy children from afar, their gold and their silver with them. The land will be too narrow for the inhabitants; widen the place for thy tent, let the carpets of thy habitation be spread—delay not. Draw out the rope; to the right and to the left must thou be widened. I will set up my banner for the nations, that they bring thy sons in their arm, and thy daughters shall be carried on the shoulders. Kings shall be thy guardians, and queens thy nursing-mothers; I will bow them to the earth before thee, and they shall lick the dust of thy feet, and thou shalt know that I am Jehovah, and they who wait patiently for me shall not be put to shame.' Such expectations and hopes were far from being realised. The Edomites had, in the mean-time, extended their borders and obtained possession of the South of Judah, but the land immediately round Jerusalem was free and no doubt almost depopulated. As the returning exiles contented themselves with the settlement at Jerusalem, the towns to the North, Anathoth, Gebah, Michmash, Kirjath-Jearim, and some others—only Bethlehem is mentioned to the South—they found nothing to impede them. Their first care was the restoration of the worship, according to the law and the custom of their fathers. . . . Then voluntary gifts were collected from all for the rebuilding of the temple; contributions even came in from those who had remained in Babylonia, so that 70,000 pieces of gold and 5,000 minæ of silver are said to have been amassed. Tyrian masons were hired, and agreements made with Tyrian carpenters, to fell cedars in Lebanon, and bring them to Joppa, for which Cyrus had given his permission. The foundation of the temple was laid in the second year of the return (536 B. C.). . . . The fortunate beginning of the restoration of the city and temple soon met with difficulties. The people of Samaria, who were a mixture of the remnant of the Israelites and the strangers whom Sargon had brought there after the capture of Samaria, . . . and Esarhaddon at a later

date, . . . came to meet the exiles in a friendly spirit, and offered them assistance, from which we must conclude that in spite of the foreign admixture the Israelitish blood and the worship of Jehovah were preponderant in Samaria. The new temple would thus have been the common sanctuary of the united people of Israel. But the 'sons of captivity' were too proud of the sorrows which they had undergone, and the fidelity which they had preserved to Jehovah, and their pure descent, to accept this offer. Hence the old quarrel between Israel and Judah broke out anew, and the exiles soon felt the result. After their repulse the Samaritans set themselves to hinder the building by force; 'they terrified the exiles that they built no more, and hired counsellors to make the attempt vain during the whole of the remainder of the reign of Cyrus.'" — M. Duncker, *Hist. of Antiquity*, bk. 8, ch. 8 (v. 6). — The duration of the Captivity, strictly speaking, "was only forty-seven years, if we reckon by the Canon of Ptolemy, from the 19th year of Nabuchodrozzor to the first of Cyrus; or, better, forty-nine years, if we add on, as we probably ought to do, the two years' reign of the Median king whom Cyrus set on the throne of Babylon." — H. Ewald, *Hist. of Israel*, bk. 5, introd. — "The decree of Cyrus, at the close of the captivity, extended only to the rebuilding of the Temple. 'Thus saith Cyrus, king of Persia; The Lord God of heaven . . . hath charged me to build him an house at Jerusalem.' And under this decree Jeshua and Zerubbabel 'build the altar of the God of Israel. . . . But the foundation of the Temple of the Lord was not yet laid.' Afterwards they 'laid the foundation of the Temple of the Lord,' including, apparently, the outer wall, for their enemies made a representation to the king of Persia that the Jews were rebuilding the walls of their city: 'The Jews which came up from thee to us are . . . building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.' And as the wall of the Temple, which was about twelve feet thick, gave a colour to the charge, a decree was issued by Artaxerxes to prohibit the further prosecution of the work. 'Then ceased the work of the house of God, which is at Jerusalem.' On the accession of Darius to the throne of Persia, Jeshua and Zerubbabel recommenced the restoration of the Temple, including the wall of the Outer Temple, for they 'began to build the house of God,' when their enemies again stepped forward, saying, 'Who hath commanded you to build this house, and to make up this wall?' And on a renewed complaint to the king of Persia, search was made for the decree of Cyrus, and when it was found, Darius permitted the Jews to proceed with the Temple; 'Let the governor of the Jews and the elders of the Jews build this house of God in his place;' and thereupon the structure and the outer walls thereof (the square of 600 feet) were completed: 'They builded and finished it . . . on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.' Thus far the rebuilding extended to the Temple only, and not to the walls of the city. Ezra afterwards obtained a decree to restore the nationality of the Jews, viz., to 'set magistrates and judges, which might judge all the people;' and afterwards Nehemiah, the cupbearer to the king, was enabled in a favourable moment to

win from him express permission to rebuild the Baris, or Vestry, afterwards Antonia, and also the city: 'Send me unto Judah, unto the city of my fathers' sepulchres, that I may build it;' and a direction was given to the governors beyond the Euphrates to forward Nehemiah and his company to Jerusalem; and the king's forester was required to supply the necessary timber."—T. Lewin, *Jerusalem*, ch. 2.—"The Jews returned home sobered and improved by their sufferings in exile, and entirely cured of their early hankering after idolatry. Having no political independence, and living under a governor, they devoted themselves all the more to religion, the only source and support of their nationality, and became zealots for the law, and for a devout carrying out of all its precepts, as far as practicable. All, indeed, could not be again restored. The most holy of the new temple was empty, for it was without the lost and irreplaceable ark of the covenant; the oracular ornaments of the high-priest had disappeared. As Jerusalem was now, far more than formerly, the head and heart of the nation, the high-priesthood . . . was the authority to which the nation willingly submitted; it served as the representative and pillar of unity, and the sons of David were forgotten. Another of the abiding consequences of their exile was, the altered mode of life which the nation led. At first they had been exclusively devoted to agriculture; but after mixing with strangers they learnt to engage in trade, and this inclination went on always increasing; it contributed essentially to their being spread far beyond the borders of Palestine, and to their multiplying their settlements in foreign lands."—J. J. I. Dollinger, *The Gentile and the Jew in the Courts of the Temple of Christ*, bk. 10, sect. 1 (v. 2).

ALSO IN: H. H. Milman, *Hist. of the Jews*, bk. 9.

B. C. 536-A. D. 50.—The Babylonian Jews.—"There is something very remarkable in the history of this race, for the most part descendants of those families which had refused to listen to the summons of Zorobabel, Ezra, and Nehemiah, and to return to the possession of their native country. . . . The singular part of their history is this, that, though willing aliens from their native Palestine, they remained Jews in character and religion; they continued to be a separate people, and refused to mingle themselves with the population of the country in which they were domiciliated. While those who returned to the Holy Land were in danger of forming a mixed race, by intermarriages with the neighbouring tribes, which it required all the sternest exercise of authority in their rulers to prevent, the Babylonian Jews were still as distinct a people as the whole race of Israel has been since the final dispersion. . . . Nor did they, like the Jews of Alexandria, become in any degree independent of the great place of national worship; they were as rigid Jews as if they had grown up within sight of the Temple. . . . The Temple became what the Caaba of Mecca is to the Mohammedans, the object of the profoundest reverence, and sometimes of a pious pilgrimage; but the land of their fathers had lost its hold on their affections; they had no desire to exchange the level plains of Babylonia for the rich pastures, the golden cornfields, or the rocky vineyards of Galilee and Judæa. This Babylonian settlement was so numerous and flourishing, that Philo more than once intimates the possibility of their

marching in such force to the assistance of their brethren in Palestine, in case the Roman oppression was carried to excess, as to make the fate of the war very doubtful. Their chief city, Nearda, was strongly situated in a bend of the river Euphrates, which almost surrounded the town." About the middle of the first century (of the Christian era) a band of freebooters, formed by two brothers of this Jewish community, gave great provocation to the Babylonians, and to the Parthian king whose subjects they then were. They were finally, but with much difficulty, destroyed, and the Babylonians then "began to commit dreadful reprisals on the whole Jewish population. The Jews, unable to resist, fled in great numbers to Seleucia; six years after many more took refuge from a pestilence in the same city. Seleucia happened to be divided into two factions: one of the Greeks, the other of the Syrians. The Jews threw themselves into the scale of the Syrians, who thus obtained a superiority, till the Greeks came to terms with the Syrians; and both parties agreed to fall upon the unhappy Jews. As many as 50,000 men were slain. The few who escaped fled to Ctesiphon. Even there the enmity of the Seleucians pursued them; and at length the survivors took refuge in their old quarters, Nearda and Nisibis."—H. H. Milman, *Hist. of the Jews*, bk. 12 (v. 2).

B. C. 433-332.—The century of Silence.—"The interval between the Testaments has been called 'The Centuries of Silence.' The phrase is most untrue; for, as a whole, this time was vocal with the cry of a battle in which empire contended with empire, and philosophy with philosophy: it was an age of earnest and angry contention. But the hundred years succeeding the death of Nehemiah are for us, so far as any record remains of that Judean history, a century of silence. For some reason which does not appear, the period from the death of this sturdy old captain at Jerusalem to the time of the Greek conquest of Persia has no Jewish history. That it was a period of growth and development with the Judeans—especially in their theological and ecclesiastical life—is evident from the changes which the close of the century shows. The stress of external events made it a time of heavy taxation and distress,—a time of struggle with Samaria, and of internal conflict for the control of the high priest's office."—T. R. Slicer, *Between the Testaments* (*The New World*, March, 1892).

B. C. 413-332.—The rule of the High Priests.—"After the death of Nehemiah and the high priest, Eliashib (413 B. C.), the Persian Court did not appoint governors of Judea. Samaria was the seat of the Persian Satrap for Syria, Phœnicia and Palestine. The sons of David had lost prestige under Nehemiah (Psalm lxxxix.). The ruler acknowledged by the Law, the prophet (Deuter. xviii. 15), was no more; the last prophets under Nehemiah, with the exception of Malachi, had proved unworthy of their illustrious predecessors. Therefore, the high priest was now the first man in the theocracy, and, contrary to the Laws of Moses (Leviticus x. 8), he was acknowledged the chief ruler of the nation, although he was no longer the bearer of the Urim and Thumim (Ezra ii. 63). He presided over the Great Synod, was the representative of the people before the king and his

satrap, and gradually he established himself in the highest dignity of the nation."—I. M. Wise, *Hist. of the Hebrews' Second Commonwealth*, 1st period, ch. 4.

B. C. 332-167.—The Greek domination.—Jewish dispersion.—Hellenism.—On the fall of the Persian monarchy, Judea, with all the rest of western Asia, was gathered into the empire of Alexander the Great (see MACEDONIA: B. C. 334-330, and after), Jerusalem submitting to him without a siege, and so avoiding the fate of Tyre. In the wars between Alexander's generals and successors, which followed his death, Palestine changed masters several times, but does not seem to have been much disturbed. The High Priests continued to be the chiefs of the nation, and neither the religion nor the internal government of the Hebrew state suffered much interference. The final partition made among the new Macedonian kings (B. C. 302), gave Palestine to Ptolemy of Egypt, and it remained subject to Egypt for a century. This period was a happy one, on the whole, for the Jews. The Ptolemies were friendly to them, with one exception, respecting their religion and laws. Large numbers of them settled in Egypt, and especially in the rising new capital and emporium of trade—Alexandria. But in 201 B. C. Antiochus the Great, king of the Syrian or Seleucid monarchy, wrested Coelosyria and Palestine from the Ptolemies and added it to his own dominions (see SELEUCIDÆ: B. C. 224-187). Antiochus dealt favorably with the Jews, but his successors proved harder masters than the Egyptian Greeks.—H. Ewald, *Hist. of Israel*, bk. 5, sect. 2 (v. 5)—"These kings promoted the settlement of Greeks and Syrians in Palestine, so that it was by degrees all covered with cities and towns of Grecian nomenclature. The narrow territory of Judea alone kept free of them, but was surrounded with settlers whose speech, customs, and creed were Greek. On the other hand, the Jews went on spreading in lands where Greek was spoken. A good many of these were planted in Egypt, in the newly founded capital Antioch, in Lydia and Phrygia. Led on by their love of trade, they soon became numerous in the commercial cities of western Asia, Ephesus, Pergamus, Miletus, Sardis, &c. From Egypt and Alexandria, in which city, at a later period, they formed two-fifths of the inhabitants, they drew along the coast of Africa to Cyrene and the towns of the Pentapolis, and from Asia Anterior to the Macedonian and Greek marts; for the national love of commerce became more and more developed, till it absorbed all other occupations, and to this certainly the general inclination for commercial intercourse, prevalent at that period, greatly contributed. Thus it happened that two movements, identical in their operation, crossed each other, viz., an influx of Greek, or of Asiatic but hellenised, settlers into Palestine, and an outpouring of Jews and Samaritans into the cities speaking the Greek tongue. In olden times, while the Israelites still possessed a national kingdom, they felt their isolation from other people as a burden. It was as an oppressive yoke to them, which they bore impatiently, and were always trying to shake off. They wanted to live like other nations, to eat, drink, and intermarry with them, and, together with their own God, to honour the gods of the stranger also; for many raw and carnally-minded Jews

only looked upon the one special God and protector of their nation as one god amongst many. But now there was a complete change in this respect. The Jews everywhere lived and acted upon the fundamental principle, that between them and all other nations there was an insurmountable barrier; they shut themselves off, and formed in every town separate corporations, with officers of their own; while at the same time they kept up a constant connexion with the sanctuary at Jerusalem. They paid a tribute to the temple there, which was carefully collected everywhere, and from time to time conveyed in solemn procession to Jerusalem. There alone, too, could the sacrifices and gifts which were demanded by the law be offered. In this wise they preserved a centre and a metropolis. And yet there followed from all this an event, which in its consequences was one of the most important in history, namely, the hellenising of the Jews who were living out of Judea, and even, in a degree, of those who remained in their own land. They were a people too gifted intellectually to resist the magnetic power by which the Hellenistic tongue and modes of thought and action worked even upon such as were disposed to resist them on principle. The Jews in the commercial towns readily acquired the Greek, and soon forgot their mother tongue; and as the younger generation already in their domestic circle were not taught Greek by natives, as might be supposed, this Jewish Greek grew into a peculiar idiom, the Hellenistic. During the reign of the second Ptolemy, 284-247 B. C., the law of Moses was translated at Alexandria into Greek, probably more to meet the religious wants of the Jews of the dispersion than to gratify the desire of the king. The necessity of a knowledge of Hebrew for the use of the holy Scriptures was thereby done away with, and Greek language and customs became more and more prevalent. Individuals began to join this or that school of philosophy, according to predilection and intellectual bias. The Platonic philosophy had necessarily most attractions for the disciples of Moses. The intrusion of Hellenism into Judea itself met with a much more considerable resistance from the old believing and conservative Jews. Those of the heathen dispersion were obliged to be satisfied with mere prayer, Bible readings and expositions, in their proscenæ and synagogues, and to do without the solemn worship and sacrifices of the temple; but in Jerusalem the temple-worship was carried out with all its ancient usages and symbols. There presided the Sopherim, the Scribes or skilled expounders of the law, a title first appropriated to Esdras (about 450 B. C.). He was one of the founders of the new arrangements in the restored state, and was a priest, and at the same time a judge appointed by the king of Persia. . . . From that time forth dependence on the law, pride in its possession as the pledge of divine election, and the careful custody of this wall of partition, sank deep into the character of the nation, and became the source of many advantages as well as of serious faults. . . . The later Jewish tradition makes much mention of the great synagogue believed to have existed already in the time of Esdras, or to have been founded by him. It is supposed to have mustered 120 members, and, under the presidency of the high-priest, was to be the guardian of the

law and doctrine. One of its last rulers was Simon the Just, who was high-priest, and the most distinguished doctor of his time (that of the first Ptolemys). Afterwards this threefold dignity or function of high-priest, scribe or rabbi, and of Nasi or prince of the synagogue, were never united in one person. . . . The high-priesthood fell into contempt, the more it served foreign rulers as the venal instrument of their caprice; but the Scribes flourished as being the preservers of all theological and juridical knowledge, and were supported by the respect and confidence of the people. . . . By the year 170 B. C., Hellenism had undoubtedly made such progress among the Jews, in Palestine even, that the Assyrian king, Antiochus Epiphanes, was able to plan the extirpation of the Jewish religion, and the conversion of the temple at Jerusalem into a temple of Jupiter Olympius."

—J. J. I. Dollinger, *The Gentile and the Jew in the Courts of the Temple of Christ*, bk. 10, sect. 1 (v. 2).—Twice, Antiochus Epiphanes crushed rebellion in Jerusalem with awful ferocity. On the last occasion, the slain were believed to number 80,000, while 10,000 captives were led away and sold as slaves. The city was sacked and partly burned; the Temple was plundered and polluted. "Not content with these enormities, Antiochus determined to abolish altogether the Jewish religion, and, if possible, entirely to exterminate the race. With this intention, he issued an edict throughout his dominions, calling upon all the nations who were subject to his authority to renounce their religion and worship his gods, and this order he enforced with the most severe pains and penalties. The Jews were the only people who ventured to disobey the edict, whereupon, Antiochus ordered them to be treated with the utmost rigour, and sent to Jerusalem an old man named Atheneus, who was well versed in the rites of the Greek worship, as commissioner, to enforce obedience to his commands. This old pagan dedicated the Temple to Jupiter Olympius, and placed a statue of that false deity upon the altar of burnt offering. This desecration was not confined to Jerusalem, for everywhere throughout the Syrian empire groves and temples were dedicated, and statues and altars erected, to the heathen deities, and the worship of the true God was everywhere prohibited, and punished as the worst of crimes. That the chief fury of Antiochus's impious rage was directed against the Jews is evident from the fact that, whilst a general edict was published, condemning to death or torture all those who refused to worship the idols, a special decree was promulgated, by which it was made death to offer sacrifices to the God of Israel, observe the Sabbath, practise circumcision, or indeed to conform in the smallest degree to the precepts of the Mosaic law. Every effort was also made to destroy the copies of the Holy Scriptures; and persons refusing to deliver them up were punished by death. In this terrible distress, many of the Jews abandoned their homes and took shelter in the wilderness, where 'they lived in the mountains after the manner of beasts, and fed on herbs continuously lest they should be partakers of the pollution' (Macc. v.). Of those who remained behind, some few yielded to the temptation, and saved themselves by apostacy, but the majority remained faithful to the God of their forefathers, Who, in His own good time,

hearkened to the prayers of His people, and sent them a deliverer."—E. H. Palmer, *Hist. of the Jewish Nation*, ch. 7.

B. C. 166-40.—Revolt of the Maccabees.—Reign of the Asmoneans.—Rise of Herod.—The heroic family called The Maccabees, which began and led the revolt of the Jewish people against the oppression and persecution of the Seleucidæan kings, bore, also, the name of the Asmonean or Hasmonean family, derived from the name of "its chief of four generations back, Chasmon, or Asmon, 'the magnate.'" The head of the family at the time of the outbreak of the revolt, and who precipitated it, was Mattathias. He had five sons, the third of whom, Judas, became the military leader and great hero of the nation in its struggle. To Judas was given the surname or appellation of Makkabi, from whence came his historical name of Judas Maccabæus, and the general name of The Maccabees by which his family at large is commonly designated. The surname "Makkabi" is conjectured to have had the same meaning as that of Charles the "Martel"—viz, the "Hammerer"; but this is questioned. "Under Judas the revolt assumed larger proportions, and in a short time he was able to meet and defeat the Syrians in the open field. The situation which the Romans had created in Syria was favourable to the Jewish cause. In order to find money to pay the tribute imposed by Rome upon his house, Antiochus had to undertake an expedition into the Far East, which depleted Syria of a large number of troops. During the king's absence the government of the country was entrusted to a high functionary named Lysias. Lysias took a serious view of the rebellion in Judæa, and despatched a force under the command of three generals to suppress it. But this army met with alarming reverses at the hands of Judas, and Lysias was obliged to go to Palestine in person to conduct the campaign. Meanwhile Antiochus had been apprised of the disasters which had befallen his captains, and was hastening homewards to assume the supreme direction of affairs, when death put a termination to his career (B. C. 164). The pressure of Roman policy upon Antiochus was the indirect cause of the Jewish revolt, and the immediate cause of the king's inability to suppress it. After the death of Antiochus, the distracted state of Syria and the struggles of rival pretenders for the crown strengthened the position of the Jewish patriots. Antiochus V., son of the late king, was only nine years old when he began to reign (B. C. 164). His father had appointed a courtier named Philip regent during his son's minority. But this arrangement did not satisfy Lysias, who had the young king in his custody, and who was carrying on the campaign in Palestine when the news of his supersession by Philip arrived. Lysias immediately left off the contest with Judas, and devoted his energies to the task of resisting Philip's claims. At this juncture, if any historic value can be attached to a statement in the Second Book of the Maccabees, two Roman envoys, Quintus Memmius and Titus Manlius, who were probably on their way from Alexandria to Antioch, offered to take charge of Jewish interests at the Syrian capital. Peace is said to have been the outcome of their efforts (B. C. 162). But it was a peace which did not endure. In the following year the Syrian king once more invaded Palestine at the head of a

great army, and, in spite of the strenuous opposition of Judas, laid siege to the Holy City. Famine soon reduced the garrison to the last extremities, and their fate would have been a hard one had not the disordered condition of Syria compelled the besiegers to accept honourable terms. Whilst the siege was in progress news came to the Syrian camp that Philip had put himself at the head of a large army, with the intention of enforcing his claims to the regency. No time was to be lost, and the king, acting on the advice of Lysias, accorded the Jews religious liberty. Jerusalem capitulated; and the same order of things was established as had existed previous to the insurrection. Soon after these events Antiochus V. was dethroned and executed by his relative, Demetrius I. In Judæa the new monarch allowed the people to retain the religious liberties granted them by his predecessor, and had he exercised more judgment in the selection of a High Priest it would have been impossible for Judas to renew the struggle against Syria with any prospect of success. The Assidæans, or Pious Ones, who afterwards developed into the party known as the Pharisees, and who, while their religion was at stake, were devoted followers of Judas, were satisfied with the attainment of religious freedom. But Judas and his friends, who formed the party which afterwards became the Sadducees, . . . were unwilling to relax their efforts till the country was completely independent. The Assidæans, consisting of the scribes and the bulk of the population, accepted Alcimus, the High Priest whom Demetrius had appointed, and were disposed for peace. But the senseless barbarities of Alcimus threw the Assidæans once more into the arms of the war party, and the struggle began afresh. The High Priest was obliged to flee from Jerusalem; Demetrius sent an army to reinstate him, but Judas defeated the Syrian forces, and the Jews enjoyed a short period of repose. . . . Two Jewish delegates, Eupolemos and Jason, were sent to Italy to form an alliance with Rome. The Senate, which never neglected an opportunity of crippling the Syrian monarchy, accorded a favourable reception to the Jewish envoys, and acknowledged the independence of their country. . . . While these negotiations were taking place the Syrian army again invaded Palestine. Judas went forth to meet them, and, after a desperate conflict, was defeated and slain [at Beer-Zath] (B. C. 161). The death of their leader shattered the party of freedom, and the Romans, probably because they saw no distinct centre of authority left standing in the country, ignored the treaty they had just made with the Jewish envoys, and left Judæa to its fate. It was not by direct intervention that the Romans helped the Jews forward on the path of independence; it was by the disintegrating action of Roman policy on the kingdom of Syria. The Jewish leaders did not fail to take advantage of the opportunities which were thus afforded them. About nine years after the death of Judas Maccabæus, the Romans started a new pretender to the Syrian crown in the person of Alexander Balas, a young man of unknown origin (B. C. 152). Supported by the allies of Rome, Balas was able to take the field against Demetrius, who became alarmed at the threatening aspect of affairs. Jonathan, a brother of Judas, was then at the head of the Jewish

patriots (B. C. 161-142), and Demetrius attempted by concessions to win him over to his side. When the pretender Balas heard of this, he immediately outbade Demetrius, and offered Jonathan the High Priesthood as the price of his support. Jonathan sold himself to the highest bidder, and, notwithstanding further profuse promises from Demetrius, the Jewish leader remained true to his allegiance. The war between the two rivals did not last long; Demetrius was overthrown and slain (B. C. 151), and at the marriage of the new king, Jonathan was appointed civil and military governor of Judæa. The spiritual and the temporal government of the Jews was now united in the office of High Priest. Jonathan, captured and murdered by one of the Syrian pretenders, was succeeded in the office (B. C. 142), by another brother, Simon, who was assassinated, B. C. 135, by an ambitious son-in-law. Simon's son, John Hyrcanus, took his place.—W. D. Morrison, *The Jews under Roman Rule*, ch. 1.—The Asmonean family had now become so established in its princely character that the next of the line, Judas (who took the Greek name Aristobulus), assumed the crown and title of King (B. C. 105). Aristobulus reigned less than two years, and was succeeded by his brother Jonathan (Jannæus) Alexander. "These Jewish princes were as wide apart in character as in name from the house whose honours they inherited. Aristobulus, the bloody, . . . starved in prison his mother, whom John had left as regent. . . . Alexander, named Jannæus, in a reign of five and twenty years, was mostly occupied in petty wars,—generally unsuccessful, but indefatigable to begin afresh. He signalized himself in successive revolts of his people, first by the barbarous slaughter of 6,000, then by a civil war of some six years, which cost 10,000 lives, and finally by crucifying 800. . . . A restless, dissolute, ambitious man, called 'the Thracian' for his barbarities, his rule abhorred except for the comparative mercy he showed in the cities he had conquered, he died [B. C. 79] before the age of fifty, having done the one service of confirming the Jewish power upon the soil of Palestine."—J. H. Allen, *Hebrew Men and Times*, ch. 10—"When . . . Jannæus Alexander died, the Jewish kingdom stretched towards the south over the whole Philistian territory as far as the Egyptian frontier; towards the south-east as far as the Nabatean kingdom of Petra, from which Jannæus had wrested considerable tracts on the right bank of the Jordan and the Dead Sea; towards the north over Samaria and the Decapolis up to the lake of Gennesareth, here he was already making arrangements to occupy Ptolemais (Acco) and victoriously to repel the aggressions of the Ityræans. The coast obeyed the Jews from Mount Carmel as far as Rhinocorura, including the important Gaza—Ascalon alone was still free; so that the territory of the Jews, once almost cut off from the sea, could now be enumerated among the asylums of piracy. Now that the Armenian invasion, just as it approached the borders of Judæa, was averted by the intervention of Lucullus, . . . the gifted rulers of the Hasmonæan house would probably have carried their arms still further, had not the development of the power of that remarkable conquering sacerdotal state been arrested by internal divisions. The spirit of religious independence and

the national patriotism—the energetic union of which had called the Maccabee state into life—very soon became dissociated and even antagonistic. The Jewish orthodoxy [or Pharisaism] gaining fresh strength in the times of the Maccabees, . . . proposed as its practical aim a community of Jews composed of the orthodox in all lands essentially irrespective of the secular government—a community which found its visible points of union in the tribute to the temple at Jerusalem obligatory on every conscientious Jew and in the schools of religion and spiritual courts, and its canonical superintendence in the great temple consistory at Jerusalem, which was reconstituted in the first period of the Maccabees and may be compared as respects its sphere of jurisdiction to the Roman pontifical college. Against this orthodoxy, which was becoming more and more ossified into theological formalism and a painful ceremonial service, was arrayed the opposition of the so-called Sadducees—partly dogmatic, in so far as these innovators acknowledged only the sacred books themselves and conceded authority merely, not canonicity, to the 'bequests of the scribes,' that is canonical tradition; partly political, in so far as instead of a fatalistic waiting for the strong arm of the Lord of Zebaoth they taught that the salvation of the nation was to be expected from the weapons of this world, and above all from the internal and external strengthening of the kingdom of David as re-established in the glorious times of the Maccabees. The partisans of orthodoxy found their support in the priesthood and the multitude. . . . Jannæus had kept down the priesthood with a strong hand; under his two sons there arose . . . a civil and fraternal war, since the Pharisees opposed the vigorous Aristobulus and attempted to obtain their objects under the nominal rule of his brother, the good-natured and indolent Hyrcanus. This dissension not merely put a stop to the Jewish conquests, but gave also foreign nations opportunity to interfere and to obtain a commanding position in southern Syria. This was the case first of all with the Nabateans. This remarkable nation has often been confounded with its eastern neighbours, the wandering Arabs, but it is more closely related to the Aramæan branch than to the proper children of Ishmael. This Aramæan, or, according to the designation of the Occidentals, Syrian, stock must have in very early times sent forth from its most ancient settlements about Babylon a colony, probably for the sake of trade, to the northern end of the Arabian gulf; these were the Nabateans on the Sinaitic peninsula, between the gulf of Suez and Aila, and in the region of Petra (Wadi Mousa). In their ports the wares of the Mediterranean were exchanged for those of India; the great southern caravan-route, which ran from Gaza to the mouth of the Euphrates and the Persian gulf, passed through the capital of the Nabateans—Petra—whose still magnificent rock-palaces and rock-tombs furnish clearer evidence of the Nabatean civilization than does an almost extinct tradition. The party of the Pharisees, to whom after the manner of priests the victory of their faction seemed not too dearly bought at the price of the independence and integrity of their country, solicited Aretas the king of the Nabateans for aid against Aristobulus, in return for which they promised to give back to him all the conquests

wrested from him by Jannæus. Thereupon Aretas had advanced with, it was said, 50,000 men into Judæa and, reinforced by the adherents of the Pharisees, he kept king Aristobulus besieged in his capital."—T. Mommsen, *History of Rome*, bk. 5, ch. 4 (v. 4).—"While this was going on, Pompey had meanwhile begun his victorious campaign in Asia [see *Rome*: B. C. 69-63]. He had conquered Mithridates in B. C. 66, and had in the same year received the voluntary submission of Tigranes. While he himself now pressed on farther into Asia, he sent Scæurus to Syria in B. C. 65. When that general arrived at Damascus he heard of the war between the brothers in Judæa, and pushed forward without delay to see how he might turn to account this strife between the rival princes. He had scarcely reached Judæa when ambassadors presented themselves before him, both from Aristobulus and from Hyrcanus. They both sought his favour and support. Aristobulus offered him in return four hundred talents; and Hyrcanus could not be behind, and so promised the same sum. But Scæurus trusted Aristobulus rather because he was in a better position to fulfil his engagement, and so decided to take his side. He ordered Aretas to withdraw if he did not wish to be declared an enemy of the Romans. Aretas did not venture to show opposition. He therefore raised the siege, and thereupon Scæurus returned to Damascus. But Aristobulus pursued Aretas on his way homeward, and inflicted upon him a crushing defeat. But the Roman favour which Aristobulus had so exerted himself to secure, under the protection of which he believed himself to be safe, soon proved fatal to his well-being and that of his country. He himself left no stone unturned in order to win the goodwill of Pompey as well as of Scæurus. He sent Pompey a costly present, a skilfully wrought golden vine worth five hundred talents, which Strabo found still on view at Rome in the temple of Jupiter Capitolinus. But all this could not save Aristobulus, whenever Pompey found it to be for his advantage to withdraw his favour and take the side of Hyrcanus. In the spring of B. C. 63, Pompey proceeded from his winter quarters into Syria, subdued the greater and smaller princes in the Lebanon, and advanced by way of Heliopolis and Chalcis upon Damascus. There he was met at one and the same time by representatives of three Jewish parties. Not only did Aristobulus and Hyrcanus appear, but the Jewish people also sent an embassy. Hyrcanus complained that Aristobulus, in defiance of all law, had violently assumed the government; Aristobulus justified his conduct by pointing out the incapacity of Hyrcanus. But the people wished to have nothing to do with either, asked for the abolition of the monarchy and the restoration of the old theocratic constitution of the priests. Pompey heard them, but cautiously deferred any decision, and declared that he would put all things in order when he had accomplished his contemplated expedition against the Nabateans. Till then all parties were to maintain the peace. Aristobulus, however, was by no means satisfied with this arrangement, and betrayed his discontent by suddenly quitting Dium, whither he had accompanied Pompey on his expedition against the Nabateans. Pompey grew suspicious, postponed his campaign against the Nabateans, and marched immediately against Aristobulus. He

... pursued him through Jericho, and soon appeared in the neighbourhood of Jerusalem. But now Aristobulus lost heart. He betook himself to the camp of Pompey, gave him further presents, and promised to surrender to him the city if Pompey would suspend hostilities. Pompey was satisfied with this, and sent his general Gabinius to take possession of the city, while he retained Aristobulus in the camp. But Gabinius returned without having obtained his object, for the people in the city had shut the gates against him. Pompey was so enraged at this that he put Aristobulus in prison, and immediately advanced against the city. . . . The city was surrendered to Pompey, who sent in his legate Piso, and without drawing sword took possession of it. But the war faction gathered together on the temple mount and there prepared themselves for resistance. The temple mount was then, as afterwards, the strongest point in Jerusalem. It presented to the east and the south a sheer precipice. Also on the west it was separated from the city by a deep ravine. Only on the north was there a gradual slope; but even there approach was made almost impossible by the construction of strong fortifications. In this fortress, well nigh impregnable, the adherents of Aristobulus had now taken refuge, and Pompey, whether he would or not, had to engage upon a regular siege. . . . After a three months' siege, a breach was made in the wall. A son of the dictator Sulla was the first to make way through it with his troops. Others quickly followed. Then began a frightful massacre. The priests, who were then engaged offering sacrifice, would not desist from the execution of their office, and were hewn down at the altar. No less than 12,000 Jews are said to have lost their lives in this general butchery. It was towards the close of autumn of the year B. C. 63, under Cicero's consulship, according to Josephus on the very day of atonement, according to Dio Cassius on a Sabbath, that this holy city bowed its head before the Roman commander. Pompey himself forced his way into the Most Holy Place, into which only the feet of the high priest had ever before entered. But he left the treasures and precious things of the temple untouched, and also took care that the service of God should be continued without interruption. On the besieged he passed a severe sentence. Those who had promoted the war were beheaded; the city and the country were made tributary. . . . The boundaries of the Jewish territories were greatly curtailed. All the coast towns from Raphia to Dora were taken from the Jews; and also all non-Jewish towns on the east of the Jordan, such as Hippos, Gadara, Pella, D'um, and others; also Scythopolis and Samaria, with the regions around them. All these towns were immediately put under the rule of the governor of the newly-formed Roman province of Syria. The contracted Jewish territory was given over to Hyrcanus II., who was recognised as high priest, without the title of king. . . . With the institutions of Pompey the freedom of the Jewish people, after having existed for scarcely eighty years, if we reckon it as beginning in B. C. 142, was completely overthrown. Pompey, indeed, was acute enough to insist upon no essential change in the internal government of the country. He suffered the hierarchical constitution to remain intact, and gave the people as their high

priest Hyrcanus II., who was favoured by the Pharisees. But the independence of the nation was at an end, and the Jewish high priest was a vassal of the Romans."—E. Schürer, *Hist. of the Jewish People in the Time of Jesus Christ*, div. 1, v. 1, pp. 317-324.—Hyrcanus II was not merely the vassal of the Romans; he was the puppet of one of his own partisans—the able Idumean, Antipater, who gathered the reins of government into his own hands. "Antipater ruled without interfering with Hyrcanus; he rebuilt the walls of Jerusalem, and appointed Phasaël, the eldest of his four heroic sons (whose mother was Kypros, an Arabian), to be ruler of the district of the holy city, and Herod the younger to be ruler of Galilee. This young man, who was at that time scarcely twenty-five years old, was soon able to surpass even his father. . . . He purified Galilee from the robber-bands, of which Hezekiah was the most dreaded leader, and by so doing, although he was already a mark for the hatred borne by the national and priestly party against the Edomites, as friends of their new tyrants the Romans, he distinguished himself by dealing summarily with the robbers, without appealing to the legal authorities. He therefore appeared before the Sanhedrim of Jerusalem, to which he was summoned by Hyrcanus, with a military escort, wearing purple, with his head anointed, and bearing a letter of safe-conduct from his patron Sextus Cæsar, the ruler of Syria. . . . Hyrcanus allowed him to withdraw in defiance: he hastened to Syria, bought the governments of Coele-Syria and Samaria (B. C. 46), marched thence with an army towards Jerusalem, and when he had with difficulty been persuaded by his father and brother to return, he rejoiced that he had at least menaced the country. Neither the death of Julius Cæsar (B. C. March 44), the civil war at Rome, nor the poisoning of his father Antipater at the table of Hyrcanus in the year 43, interfered with Herod's success. He bought the favour of Cæsar's murderers by the unexampled haste with which he brought in large contributions, amounting to a hundred talents (more than £20,000) from Galilee alone, so that Cassius appointed him Procurator of Syria, and promised him the dignity of king, in the event of a victory over Anthony and Octavianus, a prospect which indeed cost him his life. Nor was Herod's power destroyed by the unfortunate battle of Philippi in the autumn of B. C. 42. He succeeded in gaining Anthony by the influence of his person and of his wealth; and in spite of all the embassies of the Jews, Phasaël and Herod were appointed tetrarchs of the whole of Judea in the year B. C. 41. His betrothal to Mariamne, grand-child of Hyrcanus, which took place at the same time, added the illusion of national and hereditary right to Herod's previous good fortune. But there was first an interval of hardship. Immediately afterwards, the Parthian armies overran Upper Asia, while Anthony remained in Egypt, ensnared by Cleopatra: they took Jerusalem [B. C. 40], and to please that place as well as the Jews of Babylon, they installed Antigonus, the son of Aristobulus, as king, taking Phasaël and Hyrcanus prisoners, while Herod escaped with difficulty. All was ended with a blow, Herod was put to flight, Phasaël killed himself, and Antigonus cut off the ears of Hyrcanus the high priest. Herod landed in Italy as an adventurer.

He met Anthony, and by his means also gained over Octavianus. Fear and hatred of the Parthians effected even more than old acquaintance and new engagements: and beyond his most daring hopes a decree of the senate [B. C. 40] bestowed the kingdom of Judea upon him."

—T. Keim, *Hist. of Jesus of Nazara*, v. 1, p. 231.

B. C. 40—A. D. 44.—Herod and the Herodians.—Roman rule.—Returning to Judæa with his new rank and the confirmed support of Rome, "Herod slowly obtained possession of the country, not without the help of Roman legions, and in a third campaign, in June (Sivan), B. C. 37, occupied Jerusalem [after a siege of half a year] and the Temple, in the halls of which fire raged, contrary to his wish, and blood streamed through its courts. This was the second Roman occupation of Jerusalem, after an interval of twenty-six years, even to a day. Antigonus fell, by the king's wish, beneath the axe of Anthony, and the Maccabean house had ceased to reign. The new kingdom underwent its final crisis in the war between Octavianus and Anthony, in which Herod was constrained to take part with Anthony. . . . The frankness with which, after the battle of Actium (Sept., B. C. 31), he proclaimed his friendship for Anthony to Octavianus at the island of Rhodes, in order to set before him the prospect of a like faithfulness, procured the crown for him afresh, which Octavianus set upon his head." Octavianus "restored to him all the possessions which his intriguing enemy Cleopatra had obtained at his expense in the south of the country and on its western coast, giving to him Gadra, Hippo, Samaria, and on the coast Gaza, Anthedon, Joppa, the tower of Strato, and in short the whole country, and even more than he had lost by Pompey's conquests. A few years later the same benefactor enlarged the kingdom on the north-east, by making over to Herod, between the years B. C. 24-21, the wide extent of territory reaching to Anti-Lebanon, and Damascus, in order to protect that city from attacks on the side of the desert. He was appointed Procurator-General of Syria, and afterwards nearly obtained the government of Arabia. It was in fact almost the kingdom of David which was again united under Herod. Herod enjoyed the favour of Octavianus, with few intervals, to the last. . . . Herod did not merely owe his success to that officious attention which displayed the greatness of Rome in costly hospitalities, gifts, and edifices of every kind, but to his genuine fidelity and manly heroism, his pre-eminent wisdom and readiness to accept the culture of the West, qualities which were recognized as adapting him to be a most useful ally in the territory which bounded the eastern empire of Rome, where the inhabitants were so ready to take offence. Herod, in a certain sense, emulated his friend in Rome, in introducing an Augustan era into his land. He, as well as Octavianus, put an end to war, and the dominion which had been cemented together by the blood of its citizens enjoyed a long peace, lasting for almost forty years. . . . The prosperity of the country increased so much in these quiet times that Herod, when he began to build the Temple, boasted of the wealth and income which had accumulated in an unprecedented manner, so as to confirm the most fabulous accounts of the luxurious expenditure of his reign. . . . Herod was not devoid of nobler qualities, even although they have

been forgotten by the Jews and Christians. He was not merely a brave leader in war, a bold hunter and rider, and a sagacious ruler; there was in him a large-heartedness and an innate nobility of mind which enabled him to be a benefactor of his people. This fundamental characteristic of his nature, inherited from his father, is admitted by the Jewish historian, times out of number, and has been shown by his affection for his father, mother, and brothers, and also for his friends, by his beneficence in good fortune, and even in adversity. . . . When in the thirteenth year of his reign (B. C. 25), some years before the building of the Temple, famine and sickness devastated the land, he sold the gold and silver treasures in his house, and himself became poor, while he bespoke great quantities of grain from Egypt, which he dispensed, and caused to be made into bread: he clothed the poor, and fed 50,000 men at his own expense: he himself sent help to the towns of Syria, and obtained the immediate, and indeed the enduring gratitude of the people as a second Joseph. Yet it was only the large heartedness of a barbarian, without true culture, or deeper morality. Hence came the unscrupulousness, the want of consideration for the national peculiarities which he opposed, the base cunning and vanity which coloured all his actions, and hence again, especially in later life, he became subject to caprices, to anger and repentance, to mistrust and cruelty, to the wiles of women and of eunuchs. He was, in short, only the petty tyrant, the successful upstart who was self-seeking, and at once rash and timid; a beggar before Augustus; a foolish time-server before the Greek and Roman world; a tyrant in his own house, and incapable either of resisting influence or of enduring contradiction. . . . The dangerous position of the upstart, with respect to the earlier royal family and to the national aversion, the divisions of his numerous family, the intrigues of a court of women, eunuchs, barbers, and frivolous flatterers of every description, drew him on, as if with demoniacal power, from one stage of cruelty to another. . . . Daily executions began on his entry into Jerusalem in the year B. C. 37 with the execution of Antigonus, of the nephew of Hyrcanus, and of his own dependants. . . . He pardoned no one whom he suspected: he enforced obedience by an oath, and whoever would not swear forfeited his life. Innumerable people disappeared mysteriously in the fortress of Hyrcania. Life was forfeited even for the offence of meeting or standing together, when it was noticed by the countless spies in the city and on the highways, and indeed by himself in his rounds by night. The bloody decimation of his own family was most revolting. About the year B. C. 35 he caused his wife's brother Aristobulus, who had been high priest for eighteen years, to be stifled by his Gallic guards in a pond at Jericho, because he was popular, and belonged to the old family: in the year B. C. 31, after the battle of Actium, he murdered his grandfather-in-law Hyrcanus, aged eighty years, and in the year B. C. 30 or 29 his wife Mariamne, and a little later her intriguing mother Alexandra, since they had become objects of suspicion to him: in the year B. C. 25 his brother-in-law, Kostobar, and a long line of friends were slain: about the year B. C. 6, the sons of Mariamne, Alexander and Aristobulus, were judicially condemned and strangled in

Samaria: and finally the diabolical Antipater, the son of the first marriage, who, together with Salome, Herod's sister, and with Alexandra, his mother-in-law, had taken the greatest part in the crimes of the family."—T. Keim, *Hist. of Jesus of Nazara*, v. 1, pp. 233-246.—Herod died within the year (B. C. 4) which has been most generally agreed upon as that of the birth of Jesus. By ten wives he had had many children, and had slain not a few; but a large family survived, to quarrel over the heritage, disputing a will which Herod left. There was a hearing of the disputants at Rome, and also a hearing given to deputies of the Jewish people, who prayed to be delivered from the Herodian family, all and singly. The latter prayer, however, received small consideration. The imperial judgment established Archelaus, eldest son of Herod's sixth wife, Malthace, in the sovereignty of Judæa, Idumæa, and Samaria, with the title of Ethnarch. To Herod Antipas, second son of the same mother, it gave Galilee and Peræa. Philip, another son, by a seventh wife, was made tetrarch of a small principality. Archelaus governed so oppressively that, after some years (A. D. 6), he was deposed by the Romans and banished to Gaul. Judæa was then joined to the prefecture of Syria, under a succession of Roman governors, the fifth of whom was Pontius Pilate. "Judæa thus became in the year 6 A. D. a Roman province of the second rank, and, apart from the ephemeral restoration of the kingdom of Jerusalem under Claudius in the years 41-44, thenceforth remained a Roman province. Instead of the previous native princes holding office for life and, under reservation of their being confirmed by the Roman government, hereditary, came an official of the equestrian order, nominated and liable to recall by the emperor. The port of Caesarea rebuilt by Herod after a Hellenic model became, probably at once, the seat of Roman administration. The exemption of the land from Roman garrison, as a matter of course, ceased, but, as throughout in provinces of second rank, the Roman military force consisted only of a moderate number of cavalry and infantry divisions of the inferior class; subsequently one ala and five cohorts—about 3,000 men—were stationed there. These troops were perhaps taken over from the earlier government, at least in great part formed in the country itself, mostly, however, from Samaritans and Syrian Greeks. The province did not obtain a legionary garrison, and even in the territories adjoining Judæa there was stationed at the most one of the four Syrian legions. To Jerusalem there came a standing Roman commandant, who took up his abode in the royal castle, with a weak standing garrison; only during the time of the Passover, when the whole land and countless strangers flocked to the temple, a stronger division of Roman soldiers was stationed in a colonnade belonging to the temple. . . . For the native authorities in Judæa as everywhere the urban communities were, as far as possible, taken as a basis. Samaria, or as the town was now called, Sebaste, the newly laid out Caesarea, and the other urban communities contained in the former kingdom of Archelaus, were self-administering, under superintendence of the Roman authority. The government also of the capital with the large territory belonging to it was organised in a similar way. Already in the pre-

Roman period under the Seleucids there was formed . . . in Jerusalem a council of the elders, the Synhedrion, or as Judaized, the Sanhedrin. The presidency in it was held by the high priest, whom each ruler of the land, if he was not possibly himself high priest, appointed for the time. To the college belonged the former high priests and esteemed experts in the law. This assembly, in which the aristocratic element preponderated, acted as the supreme spiritual representative of the whole body of Jews, and, so far as this was not to be separated from it, also as the secular representative in particular of the community of Jerusalem. It is only the later Rabbinism that has by a pious fiction transformed the Sanhedrion of Jerusalem into a spiritual institute of Mosaic appointment. It corresponded essentially to the council of the Greek urban constitution, but certainly bore, as respected its composition as well as its sphere of working, a more spiritual character than belonged to the Greek representations of the community. To this Synhedrion and its high priest, who was now nominated by the procurator as representative of the imperial suzerain, the Roman government left or committed that jurisdiction which in the Hellenic subject communities belonged to the urban authorities and the common councils. With indifferent short-sightedness it allowed to the transcendental Messianism of the Pharisees free course, and to the by no means transcendental land-consistory—acting until the Messiah should arrive—tolerably free sway in affairs of faith, of manners, and of law, where Roman interests were not directly affected thereby. This applied in particular to the administration of justice. It is true that, as far as Roman burgesses were concerned in the matter, justice in civil as in criminal affairs must have been reserved for the Roman tribunals even already before the annexation of the land. But civil justice over the Jews remained even after that annexation chiefly with the local authority. Criminal justice over them was exercised by the latter probably in general concurrently with the Roman procurator; only sentences of death could not be executed by it otherwise than after confirmation by the imperial magistrate. In the main those arrangements were the inevitable consequences of the abolition of the principality, and when the Jews had obtained this request of theirs, they in fact obtained those arrangements along with it. . . . The local coining of petty moneys, as formerly practised by the kings, now took place in the name of the Roman ruler; but on account of the Jewish abhorrence of images the head of the emperor was not even placed on the coins. Setting foot within the interior of the temple continued to be forbidden in the case of every non-Jew under penalty of death. . . . In the very beginning of the reign of Tiberius the Jews, like the Syrians, complained of the pressure of the taxes; especially the prolonged administration of Pontius Pilatus is charged with all the usual official crimes by a not unfair observer. But Tiberius, as the same Jew says, had during the twenty-three years of his reign maintained the time-hallowed holy customs, and in no part set them aside or violated them. This is the more to be recognised, seeing that the same emperor in the West interfered against the Jews more emphatically than any other, and thus the long-suffering and caution shown by him in Judæa cannot be

traced back to personal favour for Judaism. In spite of all this both the opposition on principle to the Roman government and the violent efforts at self-help on the part of the faithful developed themselves even in this time of peace."—T. Mommsen, *Hist. of Rome: The Provinces, from Caesar to Diocletian*, bk. 8, ch. 11.—In the year 41 A. D. the house of Herod rose to power again, in the person of his grandson, Herod Agrippa, descendant of the unfortunate Mariamne. Agrippa had lived long at Rome and won the favor of two successive emperors, Caligula and Claudius. Caligula deposed Herod Antipas from the tetrarchy of Galilee and conferred it on Agrippa. Claudius, in 41, added Judæa and Samaria to his dominions, establishing him in a kingdom even greater than that of his grandfather. He died suddenly in 44 A. D. and Judæa again relapsed to the state of a Roman province. His young son, also named Herod Agrippa, was provided, after a few years, with a small kingdom, that of Chalcis, exchanged later for one made up of other districts in Palestine. After the destruction of Jerusalem he retired to Rome, and the line of Herod ended with him.—H. H. Milman, *Hist. of the Jews*, bk. 12.

ALSO IN: Josephus, *Antiq. of the Jews*, bks. 15-20.—H. Ewald, *Hist. of Israel*, bk. 5, sect. 2.

B. C. 8—A. D. 1.—Uncertainty of the date of the birth of Jesus.—"The reigning Christian computation of time, that sovereign authority in accordance with which we reckon our life, and which is surely above the assault of any critical doubts, goes, be it remembered, but a very little way towards the settlement of this question [as to the year of the birth of Jesus] in as much as its inventor, a Scythian by birth, Dionysius the Less, Abbot of a Roman monastery (died 556 A. D.) [see ERA, CHRISTIAN], . . . had certainly no entire immunity from human frailty. . . . The comparatively best assured and best supported account places the birth of Jesus in the reign of King Herod the Great. Matthew knows no other chronology: Luke gives the same, along with another, or, if we will, along with two others. Matthew more particularly, in his own account, puts the birth in the last years of that king. Jesus is a little child at the time of the coming of the Magi, and he is still a child at the return of Joseph from the flight into Egypt, after the death of Herod has taken place. We shall hit the sense of the writer most exactly if we assume that Jesus, at the time of the coming of the Magi, who gave King Herod ground for conjecturing a Messiah of about the age of two, — was about two years old; at the time of Herod's death, about four. . . . Now since Herod died . . . shortly before Easter of the year 750 A. U. C., i. e., 4 years before the Christian era, Jesus must have been born four years before, 746 A. U. C., or 8 years before the reputed Christian era, a view which is expressly espoused in the fifth Christian century; according to Apocrypha, 3 years before Herod's death, 747 A. U. C., 7 years B. C. If we are able in addition to build upon Kepler's Conjunction of Planets, which Bishop Mûnter, in his book, 'The Star of the Wise Men,' 1827, called to remembrance, we get with complete certainty 747 or 748, the latter, that is, if we attach any value to the fact that in that year Mars was added to Jupiter and Saturn. Desirable however as such certainty might be, it is nevertheless hard to

abandon oneself to it with enthusiastic joy. . . . An actual reminiscence on the part of the Christian community of the approximate point of time at which the Lord was born, would be hard to call in question, even though it might have overlooked or forgotten every detail of the youth of Jesus besides. Finally, there is after all a trace of such reminiscence independent of all legendary formation. The introductory history of Luke without any appreciable historical connexion, rather in conflict with the world of legend represented in his Gospel, places the birth of John the Baptist and of Jesus in Herod's time. At the same time there is just as little, or even less, sign than elsewhere in Luke's preliminary story, of any dependence on the account in Matthew, or any world of legend like his. We should thus still be inclined to infer that Jesus, according to ancient Christian tradition, was born under King Herod, and more particularly, according to the legend of Matthew, which after all is the better guaranteed of the two, towards the close of his reign. . . . Luke appears . . . so far to give the most precise boundary line to the birth of Jesus, inasmuch as he brings it into immediate connexion with the first taxing of Judæa by the Romans, which admits of exact historical computation. The Roman taxing was indeed the occasion of Joseph and Mary's journey to Bethlehem, and of the birth of Jesus in the inn there. This taxing took place, as Luke quite rightly observes, for the first time in Judæa, under the Emperor Augustus, and more precisely, under Quirinius' Governorship of Syria, and moreover, . . . not only after the death of Herod, but also after his son Archelaos had been reigning about ten years, in consequence of the dethronement of Archelaos and the annexation of Judæa and Samaria by the Romans in the year 760 A. U. C. 7 A. D. But here too at once begins the difficulty. According to this statement Jesus would have been born from ten to fourteen years later than the Gospels otherwise assert, Luke himself included. This late birth would not only clash with the first statement of the Gospels themselves, but equally with all probability, inasmuch as Jesus would then not have been as much as thirty years old at his death, which in any case took place before the recall of the Procurator Pilate (781 A. U. C. 35 A. D.). We are here therefore compelled to acknowledge a simple error of the writer. . . . Once more . . . does Luke incidentally compute the time of the birth of Jesus. By describing the time of John the Baptist's appearance and speaking of Jesus at that period as about thirty years old, he favours the assumption, that Jesus was born about thirty years before the fifteenth year of the reign of the Emperor Tiberius. . . . We shall . . . see grounds for considering the commencement of the Baptist's ministry, as fixed far too early anywhere near the date 28 A. D. But if after all we assume the figure, as it stands, the fifteenth year of Tiberius, reckoning his reign from the 19th of August, 767, or 14 A. D., was the year 781-782, or 28-29 A. D. In that case Jesus must have been born, reckoning about 80 years backwards, towards the year 751-752, i. e., 2-3 years before our reputed era. . . . Of the later attempts to restore the year of Jesus' birth, those of antiquity and of modern times claim our attention in different ways. . . . Irenæus, followed by Tertullian, Hippolytus, Jerome, gives

the forty-first year of the Emperor Augustus, Clement of Alexandria the twenty-eighth year of the same, as the year of birth: much the same in both cases, viz. (751-752), inasmuch as the former reckons from the first consulate of Augustus after the death of Cæsar (731 A. U. C.); Clement from his conquest of Egypt (724). Later authorities since Eusebius, the first Church historian, marked the forty-second year of Augustus, following a notice of their predecessors, that is 752-753, which date however Eusebius would make out to agree with the year of Clement, with the twenty-eighth year from the occupation of Egypt. But how many other years besides were possible! Here Sulpicius Severus (400 A. D.) pushed back beyond the limit set by Irenæus, naming at one time 746-747 as the time of Jesus' birth, at another the consuls of 750, and the later date has also been found . . . by the Arabic Gospel of the Infancy. Here again the date was shifted lower down than the figure of Eusebius to the forty-third year of Augustus, i. e., 753-754. This date is found already in Tertullian in one reading, though in conflict with the year 41; the Chronograph of the year 354 puts it down with the express mention of the Consuls Cæsar and Paulus at 754 A. U. C., the Egyptian monk Panodorus (400 A. D.) has so reckoned it; and the founder of the Christian reckoning, the Abbot Dionysius (Easter Table 525 A. D.) introduced it for all time. . . . What is certain is that this year 754 A. U. C. 1 A. D., this official Christian calendar, does not hit the tradition of the Gospels. In modern times, thanks to the efforts of great astronomers and chronologists, Kepler, Ideler, and Münter, the year 747 or 748 has found the greatest favour as the year of the Wise Men's star. But since people have come back from their enthusiasm for the discovery of this conjunction to a more faithful regard for the Gospels, it has always commended itself afresh, to place the birth of Jesus at latest in the first beginning of the year 750 (4 B. C.), i. e., before the death of King Herod, but if possible from two to four years earlier still 746-748, or 8-6 B. C. Thus Ewald inclines half to the year 748, and half to 749; Petavius, Usher, Lichtenstein to 749, Bengel, Anger, Winer, Wieseler to 750, Wurm indeed following Scaliger to 751, finally in latest times Röscher, attaching great weight to the statements of the Fathers, as well as to the Chinese star, actually gets by a multifariously laborious method, at 751-752, in which year, as he decides, even Herod must have been alive in spite of Josephus, and on the strength of an innocuous observation by a Jewish Rabbi. If it was hard enough to arrive at any certainty, or, at all events, probability with respect to the year of Jesus' birth, we must entirely waive all pretensions to tell the month or the day, however justifiable may be our curiosity on this head. Our traditional observance of the Day of Jesus on the 25th of December is not prescribed in any ancient calendar."—Dr. T. Keim, *Hist. of Jesus of Nazara*, v. 2, pp. 109-126.

ALSO IN: W. H. Anderdon, *Flusti Apostolici*, introd.

A. D. 26.—Political situation of Judæa at the time of the appearance of Jesus.—"Let us recall, in a few outlines, the political situation of Judæa at the exact moment when Jesus appeared before His countrymen. The shadow of independence, which had been left to it under

the vassal kingdom of Herod the Great, had long vanished. Augustus had annexed Judæa to the Roman empire, not by making it one of those senatorial provinces governed by proconsuls, but as a direct dependant on his authority. He associated it with the government of Syria, the capital of which was Antioch, the residence of the imperial legate. In consequence, however, of its importance, and the difficulties presented by the complete subjection of such a people, the procurator of Judæa enjoyed a certain latitude in his administration; he at the same time managed the affairs of Samaria, but as a second department, distinct from the first. Faithful to the wise policy which it had pursued with so much success for centuries, Rome interfered as little as possible with the usages and institutions of the conquered province. The Sanhedrim was, therefore, allowed to continue side by side with the procurator, but its power was necessarily very limited. Its jurisdiction was confined to matters of religion and small civil causes: the procurator alone had the right of decreeing capital punishment. The high-priestly office had lost much of its importance. The Asmoneans and Herods had reduced it to a subordinate magistracy, of which they made a tool for their own purposes. Herod the Great had constituted himself guardian of the sacerdotal vestments, under pretext that he had had them restored to their first magnificence, on the Levitical model; he bestowed them only on the men of his choice. The Romans hastened to follow his example, and thus to keep in their hands an office which might become perilous to them. The procurator of Judæa resided at Cæsarea. He only came to Jerusalem for the solemn feasts, or in exceptional cases, to administer justice. His prætorium stood near the citadel of Antonia. The Roman garrison in the whole of Palestine did not exceed one legion. The levying of imposts on movable property, and on individuals, led to perpetual difficulties; no such objection was raised to the tribute of two drachms for the temple, which was levied by the Sanhedrim. The tax-gatherers in the service of the Romans were regarded as the representatives of a detested rule; thus the publicans—for the most part Jews by birth—were the objects of universal contempt. The first rebellion of any importance took place on the occasion of the census under Cyrenius. At the period at which we have arrived, Judæa was governed by Pilate, the third procurator since the annexation to the empire; he had found in the high-priestly office John, surnamed Caiaphas, son-in-law of Annas, the son of Seth, who had for a long time filled the same office under Valerius Gratus. Pilate had an ally rather than a rival in the Sadducee Caiaphas, who acted on no higher principle than the interest of his order, and the maintenance of his power. Pontius Pilate was wanting in the political tact which knows how to soften in form the severities of a foreign rule; he was a man of vulgar ambition, or rather, one of those men without patriotism, who think only of using their authority for their own advantage. He took no heed of the peculiar dispositions and aversions of the people whom he was to govern. Thus he sent to Jerusalem a Roman garrison with standards; the Jews regarded this as a horrible profanation, for the eagles were worshipped as gods. Assailed in his prætorium at Cæsarea by a suppliant

crowd, which no violence could disperse, the procurator was compelled to yield to prayers, which might soon be changed into desperate resistance. From that moment his influence was gone in Judæa; he compromised it still further when he caused shields of gold, bearing his name engraved beside that of the emperor Tiberias, to be suspended from the outer walls of the citadel of Antonia. This flattery to the sovereign, which might have been unaccompanied with peril elsewhere, was received at Jerusalem as a gratuitous provocation, and he was obliged to recall a measure, persistence in which would have led to a terrible tumult. Having thus made himself an object of general aversion, he could not even do good without danger: his plan to build an aqueduct, a thing peculiarly needed on the burning soil of Judæa, created opposition so violent, that it could only be put down by force. Under such a governor, the national passions were in a perpetual state of agitation. This increase of patriotic fanaticism created great obstacles to a purely spiritual work like that of Jesus. Gaulonitis, Peræa, and Galilee still belonged, at this time, to the family of Herod. The tetrarch Philip governed the north-west of the country for thirty-seven years, and was distinguished for his moderation. . . . Galilee and Peræa were the portion of Herod Antipas, the murderer of John the Baptist. His divorce from the daughter of Aretas, after his marriage with Herodias, his brother's wife, had brought war upon the wide provinces which he governed. He was about soon to undergo a humiliating defeat. Like his brother, he was childless. Under the influence of such a prince, surrounded by a licentious court, evil propensities had free play, and the corruption of manners was a bad preparation for a religion of purity and self-denial. In the lowness of the times, the Herods, though of the family of the vile despots who had sold the independence of the Jews, were regarded as in some measure a national dynasty. They had a party which bore their name, and which, in religious matters, combined, after the example of Herod the Great, Pharisaism and Sadduceeism. Such were the political circumstances in the midst of which Jesus was placed."—E. de Pressensé, *Jesus Christ: His Times, Life, and Work*, bk. 3, ch. 1.

A. D. 33-100.—The rise and diffusion of Christianity. See CHRISTIANITY.

A. D. 66-70.—The Great Revolt.—The oppression of the Jewish nation under the Roman governors who ruled Judæa directly, after the death of the first Herod Agrippa (A. D. 44), may not have been heavier in reality than it had been while the dependent and Romanized tyranny of the Herodian kings prevailed, but it proved to be more irritating and exasperating. "The burden, harshly shifted, was felt to be more galling. The priests and nobles murmured, intrigued, conspired; the rabble, bolder or more impatient, broke out into sedition, and followed every chief who offered to lead them to victory and independence. . . . It was only indeed under extraordinary provocation that the populace of the Jewish capital, who were generally controlled by the superior prudence of their chiefs, broke into violence in the streets. . . . But the ruler independence of the Galileans was not so easily kept in check. Their tract of heath and mountain was always then, as it has since always been,

in a state of partial insurrection. . . . For their coercion [at Jerusalem] the Romans had invented a peculiar machinery. To Agrippa, the tetrarch [the second Herod Agrippa], . . . they had given the title of King of the Sacrifices, in virtue of which he was suffered to reside in the palace at Jerusalem, and retain certain functions, fitted to impose on the imagination of the more ardent votaries of Jewish nationality. The palace of the Herods overlooked the Temple, and from its upper rooms the king could observe all that passed in that mart of business and intrigue. Placed, however, as a spy in this watch tower, he was regarded by the Zealots, the faction of independence, as a foe to be baffled rather than a chief to be respected and honoured. They raised the walls of their sanctuary to shut out his view, and this, among other causes of discontent between the factions in the city, ripened to an enmity. . . . And now was introduced into the divisions of this unhappy people a new feature of atrocity. The Zealots sought to terrify the more prudent or time-serving by an organized system of private assassination. Their 'Sicarii,' or men of the dagger, are recognised in the records of the times as a secret agency, by which the most impatient of the patriots calculated on exterminating the chief supporters of the foreign government. . . . Hitherto the Romans, from policy rather than respect had omitted to occupy Jerusalem with a military force. They were now invited and implored by the chiefs of the priesthood and nobility, and Florus [the Roman governor] sent a detachment to seize the city and protect the lives of his adherents. This was the point to which the Zealots themselves had wished to lead him."—C. Merivale, *Hist. of the Romans*, ch. 59.—A furious battle in the streets of Jerusalem occurred on the entrance of the Roman troops. The latter gained possession of the citadel, with the upper city, but, after seven days of fighting, were forced to capitulate, and were ruthlessly put to the sword, in violation of sworn pledges. "On that very day and hour, while the Jews were plunging their daggers in the hearts of the Romans, a great and terrible slaughter of their own people was going on in Cæsarea, where the Syrians and Greeks had risen upon the Jews, and massacred 20,000 of them in a single day. And in every Syrian city the same madness and hatred seized the people, and the Jews were ruthlessly slaughtered in all. No more provocation was needed; no more was possible. . . . The heads of the people began the war with gloomy forebodings; the common masses with the wildest enthusiasm, which became the mere intoxication of success when they drove back Cestius from the walls of the city, on the very eve of his anticipated victory—for Cestius [præfect of Syria] hastened southwards with an army of 20,000 men, and besieged the city. The people, divided amongst themselves, were on the point of opening the gates to the Romans, when, to the surprise of everybody, Cestius suddenly broke up his camp and began to retreat. Why he did so, no one ever knew. . . . The retreat became a flight, and Cestius brought back his army with a quarter of its numbers killed. . . . Vespasian was sent hastily with a force of three legions, besides the cohorts of auxiliaries. . . . Of the first campaign, that in Galilee, our limits will not allow us to write. . . . The months passed on, and yet the Romans did not appear

before the walls of the city. This meantime was a prey to internal evils, which when read appear almost incredible. . . . The events at Rome which elevated Vespasian to the throne were the principal reasons that the siege of Jerusalem was not actually commenced till the early summer of the year 70, when, in April, Titus began his march from Cæsarea. . . . The city, meanwhile, had been continuing those civil dissensions which hastened its ruin. John [of Gischala], Simon Bar Gioras, and Eleazar, each at the head of his own faction, made the streets run with blood. John, whose followers numbered 6,000, held the Lower, New, and Middle City; Simon, at the head of 10,000 Jews and 5,000 Idumeans, had the strong post of the Upper City, with a portion of the third wall; Eleazar, with 2,000 zealots, more fanatic than the rest, had barricaded himself within the Temple itself. . . . In the sallies which John and Simon made upon each other all the buildings in this part of the town were destroyed or set on fire, and all their corn burned; so that famine had actually begun before the commencement of the siege."—W. Besant and E. H. Palmer, *Jerusalem, the City of Herod and Saladin*, ch. 1-2.—The awful but fascinating story of the siege, as told by Josephus and repeated by many writers since, is familiar to most readers and will not be given here. It was prolonged from April until the 7th of September, A. D. 70, when the Romans forced their way into the upper city. "They spread through the streets, slaying and burning as they went. In many houses where they expected rich plunder, they found nothing but heaps of putrid bodies, whole families who had died of hunger; they retreated from the loathsome sight and insufferable stench. But they were not moved to mercy towards the living; in some places the flames were actually retarded or quenched with streams of blood; night alone put an end to the carnage. . . . The city was ordered to be razed, excepting the three towers, which were left as standing monuments of the victory. . . . During the whole siege the number killed [according to Josephus] was 1,100,000, that of prisoners 97,000. In fact, the population not of Jerusalem alone, but that of the adjacent districts—many who had taken refuge in the city, more who had assembled for the feast of unleavened bread—had been shut up by the sudden formation of the siege." Of those who survived to the end and were spared, when the Roman soldiers had tired of slaughter, "all above seventeen years old were sent to Egypt to work in the mines, or distributed among the provinces to be exhibited as gladiators in the public theatres, and in combats against wild beasts. Twelve thousand died of hunger. . . . Thus fell, and forever, the metropolis of the Jewish state. . . . Of all the stately city—the populous streets, the palaces of the Jewish kings, the fortresses of her warriors, the Temple of her God—not a ruin remained, except the tall towers of Phasaelis, Mariamne, and Hippicus, and part of the western wall, which was left as a defence for the Roman camp."—H. H. Milman, *Hist. of the Jews*, bk. 16.

ALSO IN: H. Ewald, *Hist. of Israel*, bk. 7.—Josephus, *The Jewish War*.—A. J. Church, *Story of the Last Days of Jerusalem*.—I. M. Wise, *Hist. of the Hebrews' Second Commonwealth*, 7th period.

A. D. 70-133.—After the war with Rome.—The state of the surviving people.—"It might

have been expected that, from the character of the great war with Rome, the people, as well as the state of the Jews, would have fallen into utter dissolution, or, at least, verged rapidly towards total extermination. Besides the loss of nearly a million and a half of lives during the war, the markets of the Roman empire were glutted with Jewish slaves. . . . Yet still this inexhaustible race revived before long to offer new candidates for its inalienable inheritance of detestation and misery. Of the state of Palestine, indeed, immediately after the war, we have little accurate information. It is uncertain how far the enormous loss of life, and the numbers carried into captivity drained the country of the Jewish population; or how far the rescript of Vespasian, which offered the whole landed property of the province for sale, introduced a foreign race into the possession of the soil. The immense numbers engaged in the rebellion during the reign of Hadrian imply, either that the country was not nearly exhausted, or that the reproduction in this still fertile region was extremely rapid. In fact, it must be remembered that . . . the ravage of war was, after all, by no means universal in the province. Galilee, Judæa, and great part of Idumæa were wasted, and probably much depopulated; but, excepting a few towns which made resistance, the populous regions and wealthy cities beyond the Jordan escaped the devastation. The dominions of King Agrippa were, for the most part, respected. Samaria submitted without resistance, as did most of the cities on the sea-coast. . . . The Jews, though looked upon with contempt as well as detestation, were yet regarded, during the reign of Vespasian and his immediate successors, with jealous watchfulness. A garrison of 800 men occupied the ruins of Jerusalem, to prevent the reconstruction of the city by the fond and religious zeal of its former inhabitants. . . . Still, . . . it is impossible, unless communities were suffered to be formed, and the whole race enjoyed comparative security, that the nation could have appeared in the formidable attitude of resistance which it assumed in the time of Hadrian."—H. H. Milman, *Hist. of the Jews*, bk. 18 (v. 2).

A. D. 116.—The rising in Trajan's reign.—"Not quite fifty years after the destruction of Jerusalem, in the year 116, the Jews of the eastern Mediterranean rose against the imperial government. The rising, although undertaken by the Diaspora, was of a purely national character in its chief seats, Cyrene, Cyprus, Egypt, directed to the expulsion of the Romans as of the Hellenes, and, apparently, to the establishment of a separate Jewish state. It ramified even into Asiatic territory, and seized Mesopotamia and Palestine itself. When the insurgents were victorious they conducted the war with the same exasperation as the Sicarii in Jerusalem; they killed those whom they seized. . . . In Cyrene 220,000, in Cyprus even 240,000 men are said to have been thus put to death by them. On the other hand, in Alexandria, which does not appear itself to have fallen into the hands of the Jews, the besieged Hellenes slew whatever Jews were then in the city. The immediate cause of the rising is not clear. . . . To all appearance it was an outbreak of religious exasperation of the Jews, which had been growing in secret like a volcano since the destruction of the temple. . . .

The insurgents were nowhere able to offer resistance to the compact troops, . . . and similar punishments were inflicted on this Diaspora as previously on the Jews of Palestine. That Trajan annihilated the Jews in Alexandria, as Appian says, is hardly an incorrect, although perhaps a too blunt expression for what took place."—T. Mommsen, *Hist. of Rome*, bk. 8, ch. 11 (*The Provinces*, v. 2).—See, also, CYPRUS, A. D. 117.

A. D. 130-134—The rising in Hadrian's reign—The Emperor Hadrian, when his tour through the Empire brought him to Palestine, A. D. 130, resolved to erect the destroyed holy city of the Jews as a Roman colony with a Roman name, and to divest it altogether of the character which made it sacred in the eyes of the Jews. He forbade their sojourn in the new city, and exasperated them still more by showing favor, it is said, to the Christian sect. By this and by other measures a fresh revolt was provoked, A. D. 132, incited by the priest Eleazar and led by the bandit-chief Barcochebas, or Bar-Kokheba ('Son of the Star'). The cruel struggle, redeemed by no humanity on either side, continued for three years, and was ended only when hundreds of thousands of Jews had been slain. "The dispersion of the unhappy race, particularly in the West, was now complete and final. The sacred soil of Jerusalem was occupied by a Roman colony, which received the name of *Ælia Capitolina*, with reference to the emperor who founded it [Publius Ælius Hadrianus] and to the supreme God of the pagan mythology, installed on the desecrated summits of Zion and Moriah."—C. Merivale, *Hist. of the Romans*, ch. 65.—"The whole body of the Jews at home and abroad was agitated by the movement and supported more or less openly the insurgents on the Jordan; even Jerusalem fell into their hands, and the governor of Syria and indeed the emperor Hadrian appeared on the scene of conflict . . . As in the war under Vespasian no pitched battle took place, but one place after another cost time and blood, till at length after a three years' warfare the last castle of the insurgents, the strong Bethar, not far from Jerusalem, was stormed by the Romans. The numbers banded down to us in good accounts of 50 fortresses taken, 985 villages occupied, 580,000 that fell, are not incredible, since the war was waged with inexorable cruelty, and the male population was probably everywhere put to death. In consequence of this rising the very name of the vanquished people was set aside; the province was thenceforth termed, not as formerly Judaea, but by the old name of Herodotus, Syria of the Philistines, or Syria Palaestina. The land remained desolate; the new city of Hadrian continued to exist, but did not prosper. The Jews were prohibited under penalty of death from ever setting foot in Jerusalem."—T. Mommsen, *Hist. of Rome*, bk. 8, ch. 11 (*The Provinces*, v. 2).

A. D. 200-400.—The Nation without a country.—Its two governments.—"In less than sixty years after the war under Hadrian, before the close of the second century after Christ, the Jews present the extraordinary spectacle of two regular and organized communities: one under a sort of spiritual head, the Patriarch of Tiberias, comprehending all of Israelitish descent who inhabited the Roman empire; the other under the Prince of the Cap-

tivity, to whom all the eastern [Babylonian] Jews paid their allegiance. . . . Unfortunately it is among the most difficult parts of Jewish history to trace the growth of the patriarchal authority established in Tiberias, and its recognition by the whole scattered body of the nation, who, with disinterested zeal, and I do not scruple to add, a noble attachment to the race of Israel, became voluntary subjects and tributaries to their spiritual sovereign, and united with one mind and one heart to establish their community on a settled basis. It is a singular spectacle to behold a nation dispersed in every region of the world, without a murmur or repugnance, submitting to the regulations, and taxing themselves to support the greatness, of a supremacy which rested solely on public opinion, and had no temporal power whatever to enforce its decrees. It was not long before the Rabbins, who had been hunted down with unrelenting cruelty, began to creep forth from their places of concealment. The death of Hadrian, in a few years after the termination of the war, and the accession of the mild Antoninus, gave them courage, not merely to make their public appearance, but openly to reestablish their schools and synagogues. . . . The Rabbinical dominion gradually rose to greater power; the schools flourished; perhaps in this interval the great Synagogue or Sanhedrin had its other migrations, . . . and finally to Tiberias, where it fixed its pontifical throne and maintained its supremacy for several centuries. Tiberias, it may be remembered, was a town built by Herod Antipas, over an ancient cemetery, and therefore abominated by the more scrupulous Jews, as a dwelling of uncleanness. But the Rabbins soon obviated this objection. Simon Ben Jochai, by his cabalistic art, discovered the exact spot where the burial-place had been; this was marked off, and the rest of the city declared, on the same unerring authority, to be clean. Here, then, in this noble city, on the shore of the sea of Galilee, the Jewish pontiff fixed his throne; the Sanhedrin, if it had not, as the Jews pretend, existed during all the reverses of the nation, was formally reestablished. Simon, the son and heir of Gamaliel, was acknowledged as the Patriarch of the Jews, and Nasi or President of the Sanhedrin. . . . In every region of the West, in every province of the Roman empire, the Jews of all ranks and classes submitted, with the utmost readiness, to the sway of their Spiritual Potentate. His mandates were obeyed, his legates received with honour, his supplies levied without difficulty, in Rome, in Spain, in Africa. . . . In the mean time the rival throne in Babylonia, that of the Prince of the Captivity, was rapidly rising to the state and dignity which perhaps did not attain its perfect height till under the Persian monarchs. There seems to have been some acknowledged hereditary claim in R. Hona, who now appears as the Prince of the Captivity, as if his descent from the House of David had been recognized by the willing credulity of his brethren. . . . The Court of the Resch-Glutha [Prince of the Captivity] is described as . . . splendid; in imitation of his Persian master, he had his officers, counsellors, and cupbearers. Rabbins were appointed as satraps over the different communities. This state, it is probable, was maintained by a tribute raised from the body of the people, and substituted for that which, in ancient times, was paid

for the Temple in Jerusalem. . . . Whether the authority of the Prince of the Captivity extended beyond Babylonia and the adjacent districts is uncertain."—H. H. Milman, *Hist. of the Jews*, bk. 19 (v. 2).

A. D. 415.—Driven from Alexandria by Cyril. See ALEXANDRIA: A. D. 413-415.

5-6th Centuries.—Early Jewish settlements in Europe.—Arian toleration and Catholic persecution.—"The survey of the settlement of the Jews in Europe begins, as we leave Asia, with the Byzantine Empire. They already lived in its cities before Christianity acquired the empire of the world. In Constantinople the Jewish community inhabited a separate quarter, called the brass-market, where there was also a large synagogue. They were, however, expelled thence by an emperor, either Theodosius II., or Justinus II., and the synagogue was converted into the 'Church of the Mother of God.' . . . In Greece, Macedonia, and Illyria the Jews had already been settled a long time. . . . In Italy the Jews are known to have been domiciled as early as the time of the Republic, and to have been in enjoyment of full political rights until these were curtailed by the Christian emperors. They probably looked with excusable pleasure on the fall of Rome. . . . When Italy became Ostrogothic under Theodoric, the position of the Jews in that country was peculiar. Outbreaks of a spirit of hostility to them were not infrequent during this reign, but at the bottom they were not directed against the Jews, but were meant to be a demonstration against this hated Arian monarch. . . . Those nations . . . which were baptised in the Arian creed betrayed less intolerance of the Jews. Thus the more Arianism was driven out of Europe and gave way before the Catholic religion, the more were the Jews harassed by proselytising zeal. . . . In spite of the antipathy entertained against them by the leaders of opinion, the Jews of Italy were happy in comparison with their brethren of the Byzantine empire. . . . Even when the Lombards embraced the Catholic faith the position of the Jews in Italy remained supportable. The heads of the Catholic Church, the Popes, were free from savage intolerance. Gregory I. (590-604), surnamed the great and holy, who laid the foundation of the power of Catholicism, gave utterance to the principle, that the Jews should only be converted by means of persuasion and gentleness, not by violence. . . . In the territory which was subject to the Papal sway, in Rome, Lower Italy, Sicily, and Sardinia, he steadfastly persisted in this course in the face of the fanatical bishops, who regarded the oppression of the Jews as a pious work. . . . In the west of Europe, in France and Spain, where the Church was first obliged to make its way laboriously, the situation of the Jews assumed a different and much more favourable aspect. . . . It was a long while before Catholicism gained a firm footing in the west of Europe, and the Jews who had settled there enjoyed undisturbed peace until the victorious Church gained the upper hand. The immigration of the Jews into these important and wealthy provinces took place most probably as early as the time of the Republic or of Cæsar. . . . The presence of the Jews in the west of Europe is, however, not certain until the 2d century. The Gaulish Jews, whose first settlement was in the district of Arles, enjoyed the full

rights of Roman citizenship, whether they arrived in Gaul as merchants or fugitives, with the pedlar's pack or in the garb of slaves; they were likewise treated as Romans by the Frankish and Burgundian conquerors." The Burgundian King Sigismund, who embraced the Catholic faith in 516, "first raised the barrier between Jews and Christians. . . . A spirit of hostility to the Jews gradually spread from Burgundy over the Frankish countries. . . . The later of the Merovingian kings became more and more bigoted, and their hatred of the Jews consequently increased. . . . The Jews of Germany are certainly only to be regarded as colonies of the Frankish Jews, and such of them as lived in Austrasia, a province subject to the Merovingian kings, shared the same fate as their brethren in France. . . . While the history of the Jews in Byzance, Italy, and France, possesses but special interest, that of their brethren in the Pyrenean peninsula rises to the height of universal importance. . . . Jewish Spain contributed almost as greatly to the development of Judaism as Judæa and Babylonia. . . . Cordova, Grenada, and Toledo, are as familiar to the Jews as Jerusalem and Tiberias, and almost more so than Nahardea and Sora. When Judaism had come to a standstill in the East, and had grown weak with age, it acquired new vigour in Spain. . . . The first settlement of the Jews in beautiful Hesperia is buried in dim obscurity. It is certain that they came there as free men as early as the time of the Roman Republic, in order to take advantage of the productive resources of this country. The tortured victims of the unhappy insurrections under Vespasian, Titus, and Hadrian were also dispersed to the extreme west, and an exaggerated account relates that 80,000 of them were dragged off to Spain as prisoners. . . . The Jews . . . were unmolested under the Arian kings; . . . but as soon as the Catholic Church obtained the supremacy in Spain, and Arianism began to be persecuted, an unfavourable crisis set in."—H. Graetz, *Hist. of the Jews*, v. 3, ch. 2.

A. D. 615.—Siege and capture of Jerusalem by the Persians.—Sack and massacre. See JERUSALEM: A. D. 615.

A. D. 637.—Surrender of Jerusalem to the Moslems. See JERUSALEM: A. D. 637.

7th Century.—General persecution.—First expulsion from Spain.—In the seventh century, during the reign of the Eastern Roman Emperor Heraclius (A. D. 610-641) the Jews were subjected to a more general and bitter persecution than they had experienced before at the hands of the Christians. "It is said that about this time a prophecy was current, which declared that the Roman empire would be overthrown by a circumcised people. This report may have been spread by the Jews, in order to excite their own ardour, and assist their projects of rebellion, but the prophecy was saved from oblivion by the subsequent conquests of the Saracens. . . . The conduct of the Jews excited the bigotry, as it may have awakened the fears, of the imperial government, and both Phocas and Heraclius attempted to exterminate the Jewish religion, and if possible to put an end to the national existence. Heraclius not only practised every species of cruelty himself to effect this object within the bounds of his own dominions, but he even made the forced conversion or banishment of the Jews a prominent feature in his diplomacy."

Thus Heraclius induced Sisebut, the Gothic king in Spain, and Dagobert, the Frank king, to join him in forcing baptism on the Jews, with the alternative of flight.—G. Finlay, *Greece under the Romans*, ch. 4, sect. 5—"Urged by the request and incited by the example of Heraclius, Sisebut [or Sisebut] issued an edict in the year 616, that, within a year, the Jews in Spain should either embrace Christianity, or should be shorn, scourged, and expelled from the kingdom, and their property confiscated. . . . It was a premium on hypocrisy; for hypocrisy was an instrument of self-preservation. Ninety thousand Jews made a nominal submission."—H. Coppée, *Conquest of Spain by the Arab-Moors*, bk. 2, ch. 3 (v. 1).—See, also, *Goths (Visigoths)*: A. D. 507-711.

7th Century.—The Epoch of the Geonim.—The Exilarchate and the Gaonate.—After the death of the Caliph Othman (A. D. 655), when the followers of Mohammed were divided into two camps—the partisans of Ali and the partisans of Mouwiyah, "the Babylonian Jews and Nestorian Christians sided with Ali, and rendered him their assistance." Prominent among the Jewish supporters of Ali was Mar-Isaac, the head of a school. "The unhappy Ali valued this homage, and, doubtless, accorded privileges to the Jewish head of the school. It is quite probable that from this time the head of the school of Sora occupied a certain dignity, and took the title of Gaon. There were certain privileges connected with the Gaonate, upon which even the Exilarch—also politically appointed—did not venture to encroach. Through this there arose a peculiar relationship between the two entirely opposing offices—the Exilarchate and the Gaonate. This led to subsequent quarrels. With Bostanaï [then Exilarch] and Mar-Isaac, the Jewish officials recognised by the Caliph, there begins a new period in Jewish history—the Epoch of the Geonim. . . . For the space of 40 years (680 to 720), only the names of the Geonim and Exilarchs are known to us, historical details, however, are entirely wanting. During this time, through quarrels and concessions, there arose peculiar relations between the officials of the Jewish-Persian kingdom, which developed into a kind of constitution. The Jewish community in Babylonia (Persia), which had the appearance of a state, had a peculiar constitution. The Exilarch was at their head, and next to him stood the Gaon. Both together they formed the unity of the community. The Exilarch filled political functions. He represented the Babylonian-Persian Judaism under the Caliphs. He collected the taxes from the various communities, and paid them into the treasury. The Exilarchs, both in their outer appearance and mode of life, were like princes. They drove about in a state carriage; they had outriders and a kind of body guard, and received princely homage. The religious unity of Judaism, on the other hand, was represented in the two chief schools of Sora and Pumbeditha. They expounded the Talmud, giving it a practical application; they made new laws and institutions, and saw that they were carried out, by allotting punishments for those who transgressed them. The Exilarch shared the judicial power in common with the Gaon of Sora and the head of the school of Pumbeditha. . . . The head of the school of Sora, however, was alone privileged to be styled

'Gaon'; the head of the school of Pumbeditha did not bear the title officially. The Gaon of Sora enjoyed general preference over his colleague of Pumbeditha."—II. Grætz, *Hist. of the Jews*, v. 3, ch. 4.

8th Century.—Conversion of the Khazars to Judaism. See KHAZARS.

8th Century.—Origin of the Karaites. See KARAITISM.

8-15th Centuries.—Toleration by Moors and Christians in Spain, followed by merciless persecution and expulsion.—Treatment in Portugal.—"Under the Moorish government in Spain the lot of this persecuted, tormented people was more tolerable than in any Christian country. . . . Under the Christian kings of the 12th and 13th centuries, they rose to still greater influence as financial advisers and treasurers, astronomers and physicians; in Toledo alone they numbered 12,000. . . . Their condition in Spain from the time of the Moorish supremacy to the end of the 13th century was upon the whole more favourable than in any other country of Europe. . . . The 14th century brought disaster to the Jews of the Peninsula and elsewhere. . . . They were detested by the people, first in one town and then in another they were attacked and murdered, and their synagogues were burned down; and at length, in 1391, the storm broke upon them in all its fury, and raged through the length and breadth of Spain. . . . Many thousands were slain; whilst 200,000 saved themselves by receiving baptism, but it was discovered in a few years that 17,000 had lapsed into Judaism. A century later, in 1492, a royal edict commanded all Jews to quit the country, leaving their goods behind them. As the Inquisition at the same time forbade the sale of victuals to the Jews, the majority . . . were compelled to submit to baptism. Of those who withdrew into exile—the numbers are variously reckoned from 170,000 to 400,000—the greater part perished from pestilence, starvation, or shipwreck. The descendants of those who survived, the Sephardim, found refuge in Italy, and under Turkish rule in the East, and, for a short space, even in Portugal. . . . In Portugal the Jews fared even worse than their brethren in Spain. . . . The Inquisition was . . . introduced as the approved means for handing over to the exchequer the wealth of the new Christians."—J. I. von Döllinger, *The Jews in Europe (Studies in European Hist., ch. 9)*.

ALSO IN: H. C. Lea, *Chapters from the Religious Hist. of Spain*, pp. 437-468.—W. H. Prescott, *Hist. of the Reign of Ferdinand and Isabella*, pt. 1, ch. 17 (v. 2).—See, also, INQUISITION: A. D. 1203-1525.

11th Century.—First appearance of Jews in England.—Their treatment as usurers.—"Their first appearance in England is said to have been due to the Conqueror, who brought over a Jewish colony from Rouen to London. They were special favourites of William Rufus; under Henry they play a less conspicuous part; but in the next reign we find them at Lincoln, Oxford, and elsewhere, and there can be no doubt that they were already established in most of the chief English towns. They formed, however, no part of the townsfolk. The Jew was not a member of the state; he was the king's chattel, not to be meddled with, for good or for evil, save at the king's own bidding. Exempt

from toll and tax and from the fines of justice, he had the means of accumulating a hoard of wealth which might indeed be seized at any moment by an arbitrary act of the king, but which the king's protection guarded with jealous care against all other interference. The capacity in which the Jew usually appears is that of a money lender—an occupation in which the scruples of the Church forbade Christians to engage, lest they should be contaminated with the sin of usury. Fettered by no such scruples, the Hebrew money-lenders drove a thriving trade."—K. Norgate, *England under the Angevin Kings*, v. 1, ch. 1.—"The Church declared against capitalism of any kind, branding it as usury. It became impossible in Angevin England to obtain the capital for any large scheme of building or organisation unless the projectors had the capital themselves. Here was the function which the Jew could perform in England of the twelfth century, which was just passing economically out of the stage of barter. Capital was wanted in particular for the change of architecture from wood to stone with the better classes, and especially for the erection of castles and monasteries. The Jews were, indeed, the first in England to possess dwelling-houses built with stone, probably for purposes of protection as well as of comfort. And as a specimen of their influence on monastic architecture, we have it on record that no less than nine Cistercian monasteries of the North Country were built by moneys lent by the great Aaron of Lincoln, who also boasted that he had built the shrine of St. Alban. . . . The result of the Church's attitude towards Jews and towards usury was to put the king into a peculiar relation towards his Jewish subjects. The Church kept them out of all other pursuits but that of usury, which it branded as infamous; the State followed suit, and confiscated the estates of all usurers dying as such. Hence, as a Jew could only be a usurer, his estate was always potentially the king's, and could be dealt with by the king as if it were his own. Yet strange to say, it was not to the king's interest to keep the Jews' wealth in his own hands, for he, the king, as a good Christian, could not get usury for it, while the Jew could very soon double and treble it, since the absence of competition enabled him to fix the rate of interest very high, rarely less than forty per cent., often as much as eighty. . . . The only useful function the Jew could perform towards both king and people was to be as rich as possible, just as the larger the capital of a bank, the more valuable the part it plays in the world of commerce. . . . The king reaped the benefit of these riches in several ways. One of his main functions and main source of income was selling justice, and Jews were among his best customers. Then he claimed from them, as from his other subjects, fines and amercements for all the events of life. The Pipe Rolls contain entries of fines paid by Jews to marry, not to marry, to become divorced, to go a journey across the sea, to become partners with another Jew, in short, for all the decisive events of life. And above all, the king got frequent windfalls from the heirs of deceased Jews who paid heavy reliefs to have their fathers' charters and debts, of which, as we have seen, they could make more profitable use than the king, to whom the Jew's property escheated not *qua Jew*, but *qua usurer*. In the case of Aaron

of Lincoln the king did not disgorge at all at his death, but kept in his own hands the large treasures, lands, houses and debts of the great financier. He appears to have first organised the Jewry, and made the whole of the English Jews his agents throughout the country. . . . In addition to these quasi-regular and normal sources of income from his Jews, the king claimed from them—again as from his other subjects—various contributions from time to time under the names of gifts and tallages. And here he certainly seems, on occasion at least, to have exercised an unfavourable discrimination in his demands from the Jews. In 1187, the year of Aaron of Lincoln's death, he took a tenth from the rest of England, which yielded £70,000, and a quarter from the Jews, which gave as much as £60,000. In other words, the Jews were reckoned to have, at that date, one quarter of the movable wealth of the kingdom (£240,000 against £700,000 held by the rest). . . . They acted the part of a sponge for the Royal Treasury, they gathered up all the floating money of the country, to be squeezed from time to time into the king's treasure-chest. . . . The king was thus . . . the sleeping-partner in all the Jewish usury, and may be regarded as the Arch-usurer of the kingdom. By this means he was enabled to bring pressure on any of his barons who were indebted to the Jews. He could offer to release them of their debt of the usury accruing to it, and in the case of debts falling into his hand by the death of a Jew, he could commute the debt for a much smaller sum. Thus the Cistercian abbey referred to above paid Richard I 1,000 marks instead of the 6,400 which they had owed to Aaron of Lincoln."—Jos Jacobs, *The Jews of Angevin England*, introd.

A. D. 1076.—Capture of Jerusalem by the Seljuk Turks. See CRUSADES: CAUSES, &c.

A. D. 1096-1146.—Massacre of Jews in Europe by Crusaders.—The lawless and savage mobs of Crusaders which followed in the wake of the disorderly hosts of Peter the Hermit and Walter the Penniless, A. D. 1096, expended their zeal, at the outset of their march, in hunting and killing Jews. "Acting on the notion that the infidels dwelling in Europe should be exterminated before those in Asia should be attacked, [they] murdered 12,000 Jews. In Treves, many of these unfortunate men, driven to despair, laid violent hands on their children and on themselves, and multitudes embraced Christianity, from which they lapsed the moment the peril had passed. Two hundred Jews fled from Cologne and took refuge in boats; they were overtaken and slain. In Mayence, the archbishop, Rudhart, took them under his protection, and gave them the great hall of his castle for an asylum; the pilgrims, nevertheless, forced their way in, and murdered 700 of them in the archbishop's presence. At Spire the Jews valiantly defended themselves. At Worms they all committed suicide. At Magdeburg the archbishop, Ruprecht, amused himself by attacking them during the celebration of the feast of tabernacles, and by seizing their property."—W. Menzel, *Hist. of Germany*, ch. 145 (v. 1).—The fervors of the Second Crusade [A. D. 1146] inclined, in Germany, to the same direction, of Jew-hunting; but St. Bernard, the apostle of the Crusade, was enlightened and humane enough to suppress the outrage by his great influence. A monk

named Radulf, self-appointed preacher of the Crusade in Germany, stirred up the people of the cities of the Rhine against the Jews, and numbers were massacred, notwithstanding attempts of the emperor, Conrad, to protect them. But Bernard went in person to the scene, and, by his personal authority, drove the brutal monk into his convent.—T. Keightley, *The Crusaders* [ch. 3].

ALSO IN: H. Graetz, *Hist. of the Jews*, v. 3, ch. 9 and 11.—H. C. Adams, *Hist. of the Jews*, ch. 15.

A. D. 1099.—Conquest of Jerusalem by the Crusaders. See JERUSALEM. A. D. 1099.

11-17th Centuries.—Alternating toleration and oppression in Poland.—“It cannot be denied that this frugal, careful race formed the only class of traders in the land [16th-17th centuries]. That branch of industry which the nobleman despised, owing to pride or carelessness, and from which the peasant was excluded by stupidity and ignorance, fell to the share of the Jews. Though their presence may have been a misfortune for the nation in after years, they were certainly at the same time a national necessity. . . . Perpetually oppressed by capricious laws, the race raised itself by perseverance and cunning. Ill-treated, persecuted by fire and sword, still they returned, or others took their place; robbed and plundered repeatedly, the wealth of the land was yet theirs. . . . The first Jewish immigrants were exiles from Germany and Bohemia. In 1096 they fled to Poland, where at that time there was more religious tolerance than in the rest of Europe. The cruelty and greed of the first crusaders caused this exodus of the Jews. . . . Casimir the Great [1333-1370], instigated by his love for Esther, the beautiful Jewess of Opocno, gave the Jews such civil rights and privileges as a Polish king could grant, which conduced to the advantage of the land; but already in the time of Lewis of Hungary, 1371, they were sentenced to exile. Notwithstanding this, we find them scattered over the whole of Poland in 1386. Christians were forbidden on pain of excommunication to have any intercourse with Jews or to purchase from them. When they settled in towns they were forced to live in particular suburbs. . . . The incredible increase of the Jewish population, supposed to be three times as rapid as that of the Polish inhabitants, was very alarming, as the Jews managed to avoid all public burdens and taxes. Sigismund Augustus [1548-1572] resolved, in spite of their objections, to impose a poll tax of one florin per head, and at the same time to discover by this means their actual number. It was estimated at 200,000, but only 16,000 florins were paid as tax. Their power was increased by John Sobiesky, to whom they had prophesied that he would ascend the throne. He favoured the Jews so much, that the senate in 1682 implored him to regard the welfare of the state, and not let the favours of the crown pass through their hands. The laws forbidding the Jews on pain of death to trade with the peasants, to keep inns, to sell brandy—laws which were passed anew in every reign—show that they never ceased to carry on these trades, so profitable for them, so ruinous for the peasant.”—Count Von Moltke, *Poland*: ch. 6.

ALSO IN: H. Graetz, *Hist. of the Jews*, v. 4, ch. 18.

A. D. 1189.—Massacres in England.—At the time of the accession of Richard Cœur de

Lion, king of England, the crusading spirit had inflamed a specially bitter hatred of the Jews. Some of the obnoxious people were imprudent enough to press in among the spectators of King Richard's coronation. They were driven back with blows; “a riot ensued, and the Jews' quarter was plundered. A day elapsed before the king's troops could restore order, and then only three rioters were punished, for damage done to Christians. Thus encouraged, or allowed, the frenzy of persecution spread over the land. Generally it was the country people who were setting out as pilgrims for Palestine, who began the crusade at home, while the cities interposed to preserve the king's peace. But the rumour that the unbelievers were accustomed to crucify a Christian boy at Easter had hardened men's hearts against them. The cause of murder and rapine prevailed in Dunstable, Stamford, and Lincoln. At York, the viscount allowed 500 Jews to take refuge in the castle. Fearing, in spite of this, to be given up, they closed the gates against the king's officers. They were now besieged by the townsmen, under orders of the viscount, and the defence of men untrained to arms and without artillery lay only in the strength of the walls. They offered to ransom their lives, but the crowd thirsted for blood. Then a rabbi rose up and addressed his countrymen. ‘Men of Israel, hear my words: it is better for us to die for our law than to fall into the hands of those who hate it; and our law prescribes this.’ Then every man slew his wife and children, and hurled the corpses over the battlements. The survivors shut themselves up with their treasures in the royal chamber, and set fire to it. The crowd indemnified themselves by sacking the Jews' quarter, and burning the schedules of their debts, which were kept for safety in the cathedral.”—C. H. Pearson, *Hist. of Eng. during the Early and Middle Ages*, v. 1, ch. 32.

ALSO IN: H. C. Adams, *Hist. of the Jews*, ch. 16.

12-15th Centuries.—Treatment in France.—In France, during the Middle Ages, the extorting of money from the Jews was one of the devices depended upon for replenishing the royal treasury. “It is almost incredible to what a length this was carried. Usury, forbidden by law and superstition to Christians, was confined to this industrious and covetous people. . . . The children of Israel grew rich in despite of insult and oppression, and retaliated upon their Christian debtors. If an historian of Philip Augustus may be believed, they possessed almost one-half of Paris. Unquestionably they must have had support both at court and in the halls of justice. The policy of the kings of France was to employ them as a sponge to suck their subjects' money, which they might afterwards express with less odium than direct taxation would incur. Philip Augustus released all Christians in his dominions from their debts to the Jews, reserving a fifth part to himself. He afterwards expelled the whole nation from France. But they appear to have returned again—whether by stealth, or, as is more probable, by purchasing permission. St. Louis twice banished and twice recalled the Jews. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent of accumulating riches which kept pace

with their plunderers; till new schemes of finance supplying the turn, they were finally expelled under Charles VI. and never afterwards obtained any legal establishment in France."—II. Hallam, *The Middle Ages*, ch. 2, pt. 2 (v. 1).

ALSO IN: J. I. von Döllinger, *The Jews in Europe* (*Studies in European Hist.*, ch. 9).

13-14th Centuries.—Hostility of the Papacy and the Church.—Doctrine of the Divine condemnation of the Jews to Slavery.—Claim of the Emperors to ownership of them.—"The declaration by Innocent III. [Pope, 1198-1216] that the entire nation was destined by God on account of its sins to perpetual slavery, was the Magna Charta continually appealed to by those who coveted the possessions of the Jews and the earnings of their industry; both princes and people acted upon it. . . . The succeeding popes took their stand upon the maxims and behests of Innocent III. If the Jews built themselves a synagogue, it was to be pulled down; they might only repair the old ones. No Jew might appear as a witness against a Christian. The bishops were charged to enforce the wearing of the distinctive badge, the hat or the yellow garment, by all the means in their power. The wearing of the badge was particularly cruel and oppressive, for in the frequent tumults and risings in the towns the Jews, being thus recognisable at a glance, fell all the more easily into the hands of the excited mob; and if a Jew undertook a journey he inevitably became a prey to the numerous bandits and adventurers, who naturally considered him as an outlaw. . . . Where popes failed to interfere, the councils of the various countries made amends for the omission, they forbade, for instance, a Christian letting or selling a house to a Jew, or buying wine from him. Besides all this, the order was often renewed that all copies of the Talmud and commentaries upon it—consequently the greater part of the Jewish literature—should be burnt. . . . The new theory as to the Jews being in a state of slavery was now adopted and enlarged upon by theologians and canonists. Thomas Aquinas, whose teaching was received by the whole Roman Church as unassailable, pronounced that since the race was condemned to perpetual bondage princes could dispose of the possessions of the Jews just as they would of their own. A long list of canonical writers maintained, upon the same ground, the right of princes and governors to seize upon the sons and daughters of Jews and have them baptized by force. It was commonly taught, and the ecclesiastical claim still exists, that a Jewish child once baptized was not to be left to the father. Meanwhile princes had eagerly seized upon the papal doctrine that the perpetual slavery of the Jews was ordained by God, and on it the Emperor Frederick II. founded the claim that all Jews belonged to him as Emperor, following the contention prevalent at the time that the right of lordship over them devolved upon him as the successor of the old Roman Emperors. . . . King Albert went so far as to claim from King Philip of France that the French Jews should be handed over to him. . . . From the 14th century this 'servitude to the state' was understood to mean complete slavery. 'You yourselves, your bodies and your possessions, belong,' says the Emperor Charles IV. in a document addressed to the Jews, 'to us and to the empire; we may act, make and do with you

what we will and please.' The Jews were, in fact, constantly handed about like merchandise from one to another; the emperor, now in this place, now in that, declared their claims for debts to be cancelled; and for this a heavy sum was paid into his treasury, usually 30 per cent."—J. I. Von Döllinger, *The Jews in Europe* (*Studies in European Hist.*, ch. 9).

A. D. 1290.—Banished from England.—"At the same time [A. D. 1290], the King [Edward I.] banished all the Jews from the kingdom. Upward of 16,000 are said to have left England, nor did they reappear till Cromwell connived at their return in 1654. It is not quite clear why the King determined on this act of severity, especially as the Jews were royal property and a very convenient source of income. It is probable, however, that their way of doing business was very repugnant to his ideas of justice, while they were certainly great falsifiers of the coinage, which he was very anxious to keep pure and true. Earlier in the reign he had hanged between 200 and 300 of them for that crime, and they are said to have demanded 60 per cent. for their loans, taking advantage of the monopoly as money-lenders which the ecclesiastical prohibition of usury had given them."—J. F. Bright, *Hist. of Eng.*, period 1, p. 179.—The expulsion was in compliance with a demand made by Parliament. "We have no record of any special action or crime on the part of the Jews which suggested the particular parliamentary demand in 1290." It had been made four years before, when, "in one night, all the Jews in England were flung into prison, and would most likely have been expelled there and then, had they not outbribed the King with £12,000."—G. H. Leonard, *Expulsion of the Jews by Edward I.* (*Royal Hist. Soc. Trans.*, new series, v. 5, 1891).

A. D. 1321.—Persecution of Lepers and Jews.—"In the year 1321, a general rumour prevailed through Europe that the unhappy beings afflicted with leprosy (a disease with which the Crusaders had become infected in the East . . .) had conspired to inoculate all their healthy fellow-creatures with their own loathsome malady. . . . The King of Grenada and the Jews were denounced as the prime movers of this nefarious plot directed to the extermination of Christianity; and it was said that the latter, unable to overcome the many impediments which opposed their own agency, had bribed the lepers to become their instruments. This 'enormous Creed,' in spite of its manifold absurdities, found easy admission; and, if other evidence were wanting for its support, torture was always at hand to provide confessions. Philip V. [of France] was among the firmest believers, and therefore among the most active avengers of the imaginary crime; and he encouraged persecution by numerous penal edicts. At Toulouse, 160 Jews were burned alive at once on a single pile, without distinction of sex, and, as it seems, without any forms of previous examination. In Paris, greater gentleness was manifested; those only were led to the stake from whom an avowal of guilt could be extorted."—E. Smedley, *Hist. of France*, pt. 1, ch. 8.—"The lord of Parthenay writes word to the king that 'a great leper,' arrested on his territory, has confessed that a rich Jew had given him money, and supplied him with drugs. These drugs were compounded of human blood, of urine, and of the blood of

Christ (the consecrated wafer), and the whole, after having been dried and pounded, was put into a bag with a weight and thrown into the springs or wells. Several lepers had already been provisionally burnt in Gascony, and the king, alarmed at the new movement which was originating, hastily returned from Poitou to France, and issued an ordinance for the general arrest of the lepers. Not a doubt was entertained by any one of this horrible compact between the lepers and the Jews. 'We ourselves,' says a chronicler of the day, 'have seen with our own eyes one of these bags, in Poitou, in a burgh of our own vassalage.' . . . The king ordered all found guilty to be burnt, with the exception of those female lepers who happened to be pregnant. The other lepers were to be confined to their lazarettos. As to the Jews, they were burnt indiscriminately, especially in the South." —J. Michelet, *Hist. of France*, bk. 5, ch. 5 (v. 1).

A. D. 1348-1349. — Accused of causing the Black Plague.—On the appearance in Europe, A. D. 1348, of the pestilence known as the Black Death, "there was a suspicion that the disease was due to human agencies, and, as usual, the Jews were asserted to have contrived the machinations by which the calamity was created. They were charged with poisoning the wells, and through France, Switzerland, and Germany, thousands of these unhappy people were destroyed on evidence derived from confessions obtained under torture. As far as he could, the Emperor Charles IV. protected them. They escaped persecution too in the dominions of Albrecht of Austria. It is said that the great number of the Jewish population in Poland is due to the fact that Casimir the Great was induced by the entreaties of one Esther, a favourite Jewish mistress of that monarch, to harbour and shelter them in his kingdom. It should be mentioned that Clement VI. forbade the persecution of the Jews at Avignon." —J. E. T. Rogers, *Hist. of Agriculture and Prices*, v. 1, ch. 15.

ALSO IN: H. Graetz, *Hist. of the Jews*, n. 4, ch. 4.

A. D. 1391. — Massacre and expulsion from Spain. See above: 8TH-15TH CENTURIES; also, INQUISITION: A. D. 1203-1525.

A. D. 1492. — Expulsion of Jews from Spain. See INQUISITION: A. D. 1203-1525.

17th Century. — Toleration in Holland. — Attractiveness of that country to wealthy Israel. See NETHERLANDS: A. D. 1621-1633.

D. 1655. — Toleration in England by well.—"Wednesday, Dec. 12, 1655. This day a withdrawing room at Whitehall, pre-ferred by his Highness [the Lord Protector, Cromwell], who is much interested in the Jews, was held 'a Conference concerning the Jews';—of which the modern reader too may have heard something. Conference, one of Four Conferences, publicly held, which filled all England with rumour in those old December days; but must now contract themselves into a point for us. Highest official Persons, with Lord Chief Barons, Lord Chief Justices, and chosen Clergy have met here to advise, by reason, Law-learning, Scripture-prophecy, and every source of light for the human mind, concerning the proposal of admitting Jews, with certain privileges as of alien-citizens, to reside in England. They were banished near Four-hundred years ago: shall they now be allowed to reside and trade again? The

Proposer is 'Manasseh Ben Israel,' a learned Portuguese Jew of Amsterdam; who, being stirred-up of late years by the great things doing in England, has petitioned one and the other, Long Parliament and Little Parliament, for this object; but could never, till his Highness came into power, get the matter brought to a hearing. And so they debate and solemnly consider; and his Highness spake;—and says one witness, 'I never heard a man speak so well.' His Highness was eager for the scheme, if so might be. But the Scripture-prophecies, Law-learnings and lights of the human mind seemed to point another way: zealous Manasseh went home again; the Jews could not settle here except by private sufferance of his Highness."—T. Carlyle, *Oliver Cromwell's Letters and Speeches*, pt. 9, letter 237.—"Cromwell . . . was able to overcome neither the arguments of the theologians, nor the jealousies of the merchants, nor the prejudices of the indifferent; and seeing that the conference was not likely to end as he desired, he put an end to its deliberations. Then, without granting the Jews the public establishment which they had solicited, he authorized a certain number of them to take up their residence in London, where they built a synagogue, purchased the land for a burial-ground, and quietly commenced the formation of a sort of corporation, devoted to the Protector, on whose tolerance their safety entirely depended"—F. P. Guizot, *Hist. of Oliver Cromwell*, bk. 6 (v. 2).

A. D. 1662-1753. — Condition in England. — Defeated attempt to legalize their naturalization.—"The Jews . . . were not formally authorised to establish themselves in England till after the Restoration. The first synagogue in London was erected in 1662. . . . There does not appear . . . to have been any legal obstacle to the sovereign and Parliament naturalising a Jew till a law, enacted under James I., and directed against the Catholics, made the sacramental test an essential preliminary to naturalisation. Two subsequent enactments exempted from this necessity all foreigners who were engaged in the hemp and flax manufacture, and all Jews and Protestant foreigners who had lived for seven continuous years in the American plantations. In the reign of James II. the Jews were relieved from the payment of the alien duty, but it is a significant fact that it was reimposed after the Revolution at the petition of the London merchants. In the reign of Anne some of them are said to have privately negotiated with Godolphin for permission to purchase the town of Brentford, and to settle there with full privileges of trade; but the minister, fearing to arouse the spirit of religious intolerance and of commercial jealousy, refused the application. The great development of industrial enterprise which followed the long and prosperous administration of Walpole naturally attracted Jews, who were then as now pre-eminent in commercial matters, and many of them appear at this time to have settled in England,"—among others, the family of Disraeli. In 1753, the Pelhams attempted to legalise the naturalisation of Jews; "not to naturalise all resident Jews, but simply to enable Parliament to pass special Bills to naturalise those who applied to it, although they had not lived in the colonies or been engaged in the hemp or flax manufacture. . . . The opponents of the ministry raised the cry that the Bill was an unchristian

tian one, and England was thrown into paroxysms of excitement scarcely less intense than those which followed the impeachment of Sacheverell. There is no page in the history of the 18th century that shows more decisively how low was the intellectual and political condition of English public opinion. According to its opponents, the Jewish Naturalisation Bill sold the birthright of Englishmen for nothing, it was a distinct abandonment of Christianity, it would draw upon England all the curses which Providence had attached to the Jews. The commercial classes complained that it would fill England with usurers. . . . The clergy all over England denounced it." After fierce opposition, the bill was finally passed; "but as the tide of popular indignation rose higher and higher, the ministers in the next year brought forward and carried its repeal."—W. E. H. Lecky, *Hist. of Eng.*, 18th Cent., ch. 2 (p. 1).

A. D. 1727-1880.—Persecutions and restrictions in Russia.—The Pale.—"The refugees from the Ukraine who had settled in Little Russia were expelled in 1727. No Jews from without were allowed to enter Russia upon any pretext. The few physicians and other professional men of the excluded race who did manage to remain in Russia were in continual jeopardy of insult and expulsion. Over and over again Russian statesmen who were anxious to develop the resources and trade possibilities of their backward and barbarous land, hinted at the advisability of bringing in some Jews. The Imperial will was resolutely opposed. . . . When the broad-minded Catherine II ascended the throne these efforts were renewed, but she too resisted them, and says in her Memoirs, 'their admission into Russia might have occasioned much injury to our small tradesmen.' She was too deeply bitten with the Voltairean philosophy of her time to have, or even assume, any religious fervour in the matter, but though in 1786 she issued a high-sounding edict 'respecting the protection of the rights of Jews of Russia,' the persecution on economic and social grounds continued unabated. By this time it will be seen the laws did, however, recognise the existence of Jews in Russia. The explanation is that the first partition of Poland and the annexation of the great Turkish territory lying between the Dnieper and the Dniester had brought into the empire such a vast Hebraic population that any thought of expulsion was hopeless. . . . The rape of Poland and the looting of Turkey had brought two millions of Jews under the sceptre of the Czar. The fact could not be blinked. They were there—inside the Holy Empire, whose boast for centuries had been that no circumcised dog could find rest for his foot on its sanctified territory. To an autocracy based so wholly on an orthodox religion as is that of the Czars, this seemed a most trying and perplexing problem. The solution they hit upon was to set aside one part of the empire as a sort of lazaret house, which should serve to keep the rest of it from pollution. Hence we get the Pale. Almost every decade since 1786, the date of Catherine's ukase, has witnessed some alteration made in the dimensions and boundaries of this Pale. Now it has been expanded, now sharply contracted. . . . To trace these changes would be to unnecessarily burden ourselves with details. It is enough to keep in mind that the creation of the Pale was Russia's

solution of the Jewish problem in 1786, and is still the only one it can think of. Side by side with this naïve notion that Holy Russia could be kept an inviolate Christian land in the eyes of Heaven by juggling the map, there grew up the more worldly conception of turning the Jew to account as a kind of milch cow. . . . In 1819 Jewish brandy distillers were allowed to go into the interior and settle 'until,' as the ukase said, 'Russian master distillers shall have perfected themselves in the art of distilling.' They availed themselves of this permission in great numbers, and at the end of seven years were all summarily driven out again, a new ukase explaining that 'the number of Christian distillers was now sufficient.' . . . The past century's history of the Jews in Russia is made up of conflicts between these two impulses in the childlike Slavonic brain—the one to drive the heretic Jew into the Pale as into a kennel with kicks and stripes, the other guardedly to entice him out and manage to extract some service or profit from him. . . . In 1825 Nicholas ascended the throne. Within a year he had earned from the Jews that sinister title of 'The Second Haman,' by which Israel still recalls him. . . . With the death of Nicholas [1855] and the advent of Alexander II a new era dawned. Dr. Mackenzie Wallace has drawn a spirited and comprehensive picture of the literal stampede all Russia made to reform everything. . . . Almost the first thing the young Czar did was to revive a commission to inquire into the condition of the Jews, which Nicholas had decreed in 1840 and then allowed to lapse. This commission sent out a list of inquiries to all the Provincial Governors. These gentlemen returned voluminous reports, all, without exception, favourable to the Jews. . . . Upon the strength of these reports were issued the ukases of 1859, 1861, and 1865, . . . by which Jews of the first mercantile guild and Jewish artisans were allowed to reside all over the Empire. It is just as well to remember that even these beneficent concessions, which seem by contrast with what had gone before to mark such a vast forward step in Russo-Jewish history, were confessedly dictated by utilitarian considerations. The shackles were stricken only from the two categories of Jews whose freedom would bring profit to Russia. . . . Still, the quarter century following Alexander II's accession in 1855 fairly deserves its appellation of the 'golden age' when what preceded it is recalled"—H. Frederic, *The New Exodus*, ch. 4-5—See, also, below: 19th CENTURY.

A. D. 1740.—Rise of the modern Chasidim.
See CHASIDIM.

A. D. 1791.—The French Revolutionary emancipation.—"It is to the French Revolution that the Jews owe their improved position in the modern world. That prolific parent of good and evil has at least deserved well of them. It was the first to do justice, full and un-quivocal, to those whom every other great political movement passed over as too insignificant or too contemptible to be taken into account. Mirabeau and the Abbé Grégoire, the one in his desire to secularise the State, the other in his policy of Christianising the Revolution, as our historian Graetz puts it, both urged on a movement which, in an incredibly short space of time, succeeded in effecting the complete emancipation of all the Jews under the rule of the Republic. On the

17th September, 1791, the National Assembly decreed the abolition of every exceptional enactment previously in force against them, and thus made them by law what they had previously been in heart, citizens of their country. He who started as the child, afterwards to become the master, of the Revolution, proclaimed the same great principles of religious equality wherever his victorious eagles penetrated. Since that dawn of a better time, the light has spread more and more, though even now [1890] it is only here and there that it has shone forth unto the perfect day."—S. Singer, *Jews in their Relation to Other Races* (*National Life and Thought*, ch. 20).

A. D. 1846-1858.—Removal of disabilities in England.—"In 1846 the Act of Parliament was formally repealed which compelled Jews living in England to wear a distinctive dress. The law had, however, been in abeyance for nearly two centuries. About this time also the Jews were admitted to the privileges of the naturalization laws; and in 1858 the House of Commons by resolution altered the form of oath tendered to all its members. As it had stood up to this time, Jews were prevented from voting in the divisions, although a Jew could take his seat in the House when sent there by a constituency."—E. Porritt, *The Englishman at Home*, ch. 9.

19th Century.—The Anti-Semite movement.—Later persecution of the Jews in Russia.—

"Among the strange and unforeseen developments that have characterized the fourth quarter of the nineteenth century, few are likely to be regarded by the future historian with a deeper or more melancholy interest than the anti-Semite movement, which has swept with such a portentous rapidity over a great part of Europe. It has produced in Russia by far the most serious religious persecution of the century. It has raged fiercely in Roumania, the other great centre of the Oriental Jews. In enlightened Germany it has become a considerable parliamentary force. In Austria it counts among its adherents men of the highest social station. Even France, which from the days of the Revolution has been specially distinguished for its liberality to the Jews, has not escaped the contagion. . . . It is this movement which has been the occasion of the very valuable work of M. Anatole Leroy-Beaulieu on 'Israel among the Nations.' The author, who is universally recognized as one of the greatest of living political writers, has special qualifications for his task. With an exceedingly wide knowledge of the literature relating to his subject he combines much personal knowledge of the Jews in Palestine and in many other countries, and especially in those countries where the persecution has most furiously raged. That persecution, he justly says, unites in different degrees three of the most powerful elements that can move mankind—the spirit of religious intolerance; the spirit of exclusive nationality; and the jealousy which springs from trade or mercantile competition. Of these elements M. Leroy-Beaulieu considers the first to be on the whole the weakest. In that hideous Russian persecution which 'the New Exodus' of Frederic has made familiar to the English reader, the religious element certainly occupies a very leading place. Pobedonosteff, who shares with his master the chief guilt and infamy of this atrocious crime, belongs to the same type as the Torquemadas of the past, and the spirit that animates him has entered largely

into the anti-Semite movement in other lands. . . . Another element to which M. Leroy-Beaulieu attaches considerable importance is the Kultur Kampf in Germany. When the German Government was engaged in its fierce struggle with the Catholics, these endeavored to effect a diversion and to avenge themselves on papers, which were largely in the hands of Jews, by raising a new cry. They declared that a Kultur Kampf was indeed needed, but that it should be directed against the alien people who were undermining the moral foundations of Christian societies; who were the implacable enemies of the Christian creed and of Christian ideals. The cry was soon taken up by a large body of Evangelical Protestants. . . . Still more powerful, in the opinion of our author, has been the spirit of intense and exclusive nationality which has in the present generation arisen in so many countries and which seeks to expel all alien or heterogeneous elements, and to mould the whole national being into a single definite type. The movement has been still further strengthened by the greater keenness of trade competition. In the midst of many idle, drunken and ignorant populations the shrewd, thrifty and sober Jew stands conspicuous as the most successful trader. His rare power of judging, influencing and managing men, his fertility of resource, his indomitable perseverance and industry continually force him into the foremost rank and he is prominent in occupations which excite much animosity. The tax-gatherer, the agent, the middleman, and the money-lender are very commonly of Jewish race and great Jewish capitalists largely control the money markets of Europe at a time when capital is the special object of socialistic attacks."—W. E. H. Lecky, *Israel among the Nations* (*The Forum*, Dec., 1893).—"Until 1881 the lives and property of Jews had been respected. Their liberties were restricted, not obsolete. In that year all was changed. The Pale of Settlement, especially in the South, became a centre of riot. Crimes were charged against, and violence was offered to, those who had no means of retaliation; and whose only defence was passive endurance. The restlessness of the country, the low moral tone of the most ignorant and unreasonable peasantry in the world, commercial jealousy, and official intrigues were responsible for the outbreak. The Jews had thriven; that was a crime. As the Government had refused them the privileges of citizenship, they had no right to rise above their neighbours. A rescript, for which General Ignatieff was responsible, took cognisance, not of the sufferings of the Jews, but of the condition of the Christians. Commissioners . . . were appointed, in all towns inhabited by Jews, to inquire (1) into the manner of mal-practices by which the presence of Jews became injurious to the Christian population; (2) into the best methods of preventing Jews from evading old restrictions; (3) what new laws were required to stop the pernicious conduct of Jews in business. The inquiry resulted in the May Laws of 1882. These laws, which were so severe that hesitation was felt in applying them throughout the Pale, were supposed to be of only temporary application. They were known as laws for the time, and only came into full operation in 1890. . . . The May Laws define the Jews' duties to the State. These consist of military service, and pecuniary contributions. In common

with all Russians, Jews are subject to the Law of Conscription. Unlike Christians, they may not provide a substitute. They may not follow any trade, or profession, until they have produced evidence of registration in the recruiting district. While subject to military service, Jews cannot rise higher than the rank of non-commissioned officer. . . . The journal of statistics gives the proportion of Jews to the population as 3.95 per cent., whereas the percentage on the conscription rolls is 5.80. Thus the Hebrew is ground between the upper and nether millstone. . . . In December 1890 Russians were forbidden to sell, lease, or mortgage real estate to Jews throughout the Empire, a measure hitherto applied only to Poland. Where Jews have acquired such property they will be compelled to dispose thereof. The Jewish artisans, apothecaries' assistants, dentists, and midwives, with all apprentices, are to be expelled from all places outside the Pale. Exceptions to this are obtainable only by special permission from the Minister of the Interior. Even then the children of such must be removed to the Pale as soon as they come of age, or marry an unprivileged Jew. This Pale of Settlement, which stretches along the frontier, from the Baltic to the Black Sea, is a hell of seething wretchedness. Here five millions of Jews are compelled to live, and die, in a Ghetto of filth and misery, mocked with a feast of Tantalus. Beyond are lands where corn rots for lack of ingatherers; yet they are caged and confined. Inability to bribe a corrupt mass of administrators has led to the expulsion of poor Jews from villages within the Pale, into crowded towns, such as Tchernizo, where the population

has consequently risen from 5,000 to 20,000. . . . In September [1890] the Jews were expelled from Trans-caspian territory; in October, Jews, not having the right to live in St. Petersburg, were ordered to be transferred, with their families, to their proper places of abode, in January the Jews were ordered to be expelled from the Terke region of the Caucasus; in February the Jews in Novgorod were expelled. It has been declared expedient to expel them from the Cossack Stanitzas of the Caucasus. Three years ago the Jews were forbidden to live on Crown lands. Eighty-seven families were recently ordered to leave Saraka districts, because they had settled there after the passing of the Ignatieff laws. Artisans are henceforth to be confined to limits of residence within the Pale. It is the same with millers; therefore mills are idle, and the price of corn has declined. In Courland and Livonia, descendants of Jewish families, which were established when those provinces were incorporated into Russia, may remain; but no others may settle. . . . Jews who have lived eight years in a village may be interned therein, and may not move, even walking distance, without leave. Jews leaving one village for another lose their rights, and must go to the Ghetto of the nearest town. This is practically a sentence of death. Executions are going on, not upon scaffolds, but in dusky Ghettos, where the victims of oppression pine without hope in the world"—C. N. Barham, *Persecution of the Jews in Russia* (*Westminster Rev.*, v. 136, 1891), pp. 139-144.

ALSO IN: *Persecution of the Jews in Russia*; issued by the Russo-Jewish Committee.—D. F. Schloss, *Persecution of the Jews in Roumania*.

JEYPORE, OR JEYPOOR. See RAJPOOTS.
JEZIREH, AL. See MESOPOTAMIA.
JEZREEL, Battle of. See MEGIDDO.
JINGIZ-KHAN, The conquests of. See MONGOLS: A. D. 1153-1227; and INDIA: A. D. 977-1290.

JINGOES. See TURKS: A. D. 1878.—EXCITEMENT IN ENGLAND.

JIVARA, OR JIVARO, The. See AMERICAN ABORIGINES: ANDESANS.

JOACHIM I., Elector of Brandenburg, A. D. 1499-1535 . . . Joachim II., Elector of Brandenburg, 1535-1571. . . . Joachim Frederick, Elector of Brandenburg, 1598-1608.

JOAN OF ARC, The mission of. See FRANCE: A. D. 1429-1431.

JOANNA, Queen of Castile, A. D. 1504-1555. . . . Joanna I., Queen of Naples, 1348-1381. . . . Joanna II., Queen of Naples, 1414-1435.

JOGLARS. See TROUBADOURS.

JOHN (of Brienne), Latin Emperor at Constantinople (Romania), A. D. 1228-1237. . . . John (of Luxemburg), King of Bohemia, A. D. 1310-1346. . . . John, King of Denmark, Norway and Sweden, 1481-1513. . . . John, King of England, 1199-1216. . . . John (Don) of Austria: His victories over the Turks. See TURKS: A. D. 1566-1571, and 1572-1573.—In the Netherlands. See NETHERLANDS: A. D. 1575-1577, and 1577-1581. . . . John, Elector of Brandenburg, 1486-1499. . . . John (called The Fearless), Duke of Burgundy, 1404-1418. . . . John I., King of Aragon, 1387-1395. . . . John I., King of Castile and Leon, 1379-1390. . . . John I., nominal King of France (an infant who lived seven days), 1816. . . . John I., King of Navarre, 1441-

1479; II., of Aragon, 1458-1479; I., of Sicily, 1458-1479. . . . John I., King of Portugal, 1383-1433 . . . John I., King of Sicily, 1458-1479. . . . John II. (Comnenus), Emperor in the East (Byzantine or Greek), 1118-1143. . . . John II., King of Castile and Leon, 1407-1454. . . . John II. (called The Good), King of France, 1350-1364. . . . John II., King of Portugal, 1481-1495. . . . John III. (Vataces), Greek Emperor of Nicæa, 1222-1255. . . . John III., King of Portugal, 1521-1557. . . . John III., King of Sweden, 1568-1592. . . . John IV., Pope, 610-642. . . . John IV. (Lascaris), Greek Emperor of Nicæa, 1259-1260. . . . John IV., King of Portugal, 1640-1656. . . . John V., Pope, 685-686. . . . John V. (Cantacuzene), Greek Emperor of Constantinople, 1342-1355. . . . John V., King of Portugal, 1706-1750. . . . John VI., Pope, 701-705. . . . John VI. (Palæologus), Greek Emperor of Constantinople, 1355-1391. . . . John VI., King of Portugal, 1816-1826. . . . John VII., Pope, 705-707. . . . John VII. (Palæologus), Greek Emperor of Constantinople, 1425-1448. . . . John VIII., Pope, 872-882. . . . John IX., Pope, 898-900. . . . John X., Pope, 914-928. . . . John XI., Pope, 931-936. . . . John XII., Pope, 956-964. . . . John XIII., Pope, 965-972. . . . John XIV., Pope, 983-984. . . . John XV., Pope, 985-996. . . . John XVI., Antipope, 997-998. . . . John XVII., Pope, 1003, June to December. . . . John XVIII., Pope, 1003-1009. . . . John XIX., Pope, 1024-1033. . . . John XXI. (so styled, though 20th of the name), Pope, 1276-1277. . . . John XXII., Pope, 1316-1334. . . . John XXIII., Pope, 1410-1415. . . . John Albert, King of Poland, 1493-1501. . . . John d'Albret

and Catherine, King and Queen of Navarre, 1503-1512. . . . } John Balliol, King of Scotland, 1292-1296. . . . }
 1648-1668. . . . } John Casimir, King of Poland,
 John Chrysostom and the Em-
 press Eudoxia. See *ROME*. A. D. 400-518. . . .
 John George, Elector of Brandenburg, 1571-1598. . . . }
 John Sigismund, Elector of Branden-
 burg, 1608-1619. . . . } John Sobieski, King of
 Poland, 1674-1697. . . . } John Swerkerson, King
 of Sweden, 1216-1222. . . . } John Zimisce, Em-
 peror in the East (Byzantine, or Greek), 969-976.

JOHN COMPANY, The.—A name applied to the English East India Company. See *INDIA*: A. D. 1858.

JOHNNIES. See *BOYS IN BLUE*.

JOHNS HOPKINS UNIVERSITY. See *EDUCATION, MODERN: AMERICA*: A. D. 1867.

JOHNSON, Andrew: Military Governor of Tennessee. See *UNITED STATES OF AM.*: A. D. 1862 (MARCH—JUNE). . . . Election to the Vice Presidency. See *UNITED STATES OF AM.*: A. D. 1864 (MAY—NOVEMBER). . . . Succession to the Presidency. See *UNITED STATES OF AM.*: A. D. 1865 (APRIL 15TH). . . . Reconstruction Policy. See *UNITED STATES OF AM.*: A. D. 1865 (MAY—JULY), to 1866-1867 (OCTOBER—MARCH). . . . Impeachment of. See *UNITED STATES OF AM.*: A. D. 1868 (MARCH—MAY).

JOHNSON, Sir William, and the Six Nations. See *UNITED STATES OF AM.*: A. D. 1765-1768.

JOHNSON-CLARENDON CONVENTION. See *ALABAMA CLAIMS*: A. D. 1862-1869.

JOHNSTON, General Albert Sidney. Command of Confederate forces in the west.—Battle of Shiloh.—Death. See *UNITED STATES OF AM.*: A. D. 1862 (JANUARY—FEBRUARY: KENTUCKY—TENNESSEE), and (FEBRUARY—APRIL: TENNESSEE).

JOHNSTON, General Joseph E. At the first Battle of Bull Run. See *UNITED STATES OF AM.*: A. D. 1861 (JULY: VIRGINIA). . . . Command in northern Virginia. See *UNITED STATES OF AM.*: A. D. 1861-1862 (DECEMBER—APRIL: VIRGINIA). . . . Command on the Peninsula. See *UNITED STATES OF AM.*: A. D. 1862 (MARCH—MAY: VIRGINIA), to (MAY: VIRGINIA). . . . Command in the west. See *UNITED STATES OF AM.*: A. D. 1863 (APRIL—JULY: ON THE MISSISSIPPI). . . . Command in Georgia. See *UNITED STATES OF AM.*: A. D. 1863-1864 (DECEMBER—APRIL: TENNESSEE—MISSISSIPPI). . . . The Atlanta campaign.—Relieved of command. See *UNITED STATES OF AM.*: A. D. 1864 (MAY: GEORGIA), and (MAY—SEPTEMBER: GEORGIA). . . . Command in the Carolinas. See *UNITED STATES OF AM.*: A. D. 1865 (FEBRUARY—MARCH. THE CAROLINAS). . . . Surrender. See *UNITED STATES OF AM.*: A. D. 1865 (APRIL 26TH).

JOHNSTOWN FLOOD, The. See *UNITED STATES OF AM.*: A. D. 1889-1890.

JOINT HIGH COMMISSION. See *ALABAMA CLAIMS*: A. D. 1869-1871.

JOLIET'S EXPLORATIONS. See *CANADA*: A. D. 1634-1673.

JOMSBORG.—Jomsborg, a stronghold at the mouth of the Oder, became, in the later part of the 10th and early part of the 11th centuries, a noted fastness of the piratical heathen Danes, who found there "a secure refuge from the new

religion and the civilization it brought with it," which their country was then submitting to. They founded at Jomsborg "a state to which no man might belong save on proof of courage, where no woman might enter within the walls, and where all booty was in common."—J. R. Green, *The Conquest of Eng.*, pp. 366-367.—"The impregnable castle of a certain body corporate, or 'Sea-Robbery Association (limited),' which, for some generations, held the Baltic in terror, and plundered far beyond the Belt,—in the ocean itself, in Flanders and the opulent trading havens there,—above all, in opulent anarchic England, which, for forty years from about this time, was the pirates' Goshen; and yielded, regularly every summer, slaves, danegelt, and miscellaneous plunder, like no other country Jomsborg or the viking-world had ever known."—T. Carlyle, *Early Kings of Norway*, ch. 5.—The pirate-nest at Jomsborg was broken up, about the middle of the tenth century, by Magnus the Good, of Norway.

JONES, John Paul, Naval exploits of. See *UNITED STATES OF AM.*: A. D. 1775-1776; and 1779 (SEPTEMBER).

JONESBORO', Battle of. See *UNITED STATES OF AM.*: A. D. 1864 (MAY—SEPTEMBER: GEORGIA).

JONGLEURS. See *TROUBADOURS*.

JOPPA. See *JAFFA*.

JOSEPH, King of Portugal, A. D. 1750-1777. . . . Joseph I., King of Hungary, 1687-1711; King of Bohemia and Germanic Emperor, 1705-1711. . . . Joseph II., Emperor, 1765-1790. See *AUSTRIA*: A. D. 1765-1790. . . . Joseph Bonaparte, King of Naples, 1806-1808; King of Spain, 1808-1812. See *FRANCE*: A. D. 1805-1806 (DECEMBER—SEPTEMBER); and *SPAIN*: A. D. 1808 (MAY—SEPTEMBER), to A. D. 1812-1814.

JOSEPHINE, Empress, Napoleon's divorce from. See *FRANCE*: A. D. 1810-1812.

JOTAPATA, Siege of.—The Jewish city of Jotapata, defended by the historian Josephus, was besieged by Vespasian for forty-seven days, A. D. 67, and taken.—Josephus, *Jewish War*, bk. 3, ch. 7-8.

JOUBERT, Campaigns of. See *FRANCE*: A. D. 1796-1797 (OCTOBER—APRIL); 1798-1799; 1799 (APRIL—SEPTEMBER).

JOURDAN, Campaigns of. See *FRANCE*: A. D. 1793 (JULY—DECEMBER); 1794 (MARCH—JULY); 1795 (JUNE—DECEMBER); 1796 (APRIL—OCTOBER); 1798-1799 (AUGUST—APRIL).

JOUST. See *TOURNEY*.

JOVIAN, Roman Emperor, A. D. 363-364.

JOVIANS AND HERCULIANS. See *PRÆTORIAN GUARDS*: A. D. 312.

JOYOUS ENTRY OF BRABANT, The. See *NETHERLANDS*: A. D. 1559-1562.

JUAN. See *JOHN*.

JUAREZ, The Mexican government of. See *MEXICO*: A. D. 1848-1861, to 1867-1888.

JUBILEE, Papal institution of the. See *PAPACY*: A. D. 1294-1348.

JUDAH, Kingdom of. See *JEWS: THE KINGDOMS OF ISRAEL AND JUDAH*, and after.

JUDAS MACCABÆUS. See *JEWS*: B. C. 166-40.

JUDGES OF ISRAEL. See *JEWS: ISRAEL UNDER THE JUDGES*.

JUDGMENT OF GOD. See *ORDEAL*; also, *WAGER OF BATTLE*.

JUDICIAL COMBAT. See WAGER OF BATTLE.

JUGANTES, The. See BRITAIN: CELTIC TRIBES.

JUGERUM.—"A Roman jugerum [of land] was somewhat less than two-thirds of a statute acre."—W. Ihne, *Hist. of Rome*, bk. 2, ch. 7, footnote (n. 1).

JUGURTHINE WAR, The. See NUMIDIA. B. C. 118-104.

JULIAN (called The Apostate), Roman Emperor, A. D. 361-363.—Restorer of Paganism. See ROME. A. D. 361-363.

JULIAN CALENDAR.—JULIAN ERA. See CALENDAR, JULIAN.

JULIAN FAMILY, The.—"The Julian Family is that of the dictator Cæsar; his name was transmitted, by adoption, out of the direct line, but always within the circle of his kindred, to the five first heads of the Roman empire; Augustus reigned from the year 30 B. C. to the year 14 of our era; Tiberius, from 14 to 37 A. D.; Caligula, from 37 to 41; Claudius, from 41 to 54; Nero, from 54 to 68."—J. C. L. Sismondi, *Fall of the Roman Empire*, ch. 2.

JULIAN LAW, The. See ROME. B. C. 90-88.

JULIAN LAWS, The.—"Cæsar [during his year of consulship, B. C. 59, before he went to Gaul] carried, with the help of the people, the body of admirable laws which are known to jurists as the 'Leges Julæ,' and mark an epoch in Roman history. . . . There was a law declaring the inviolability of the persons of magistrates during their term of authority, reflecting back on the murder of Saturninus, and touching by implication the killing of Lentulus and his companions. There was a law for the punishment of adultery, most disinterestedly singular if the popular accounts of Cæsar's habits had any grain of truth in them. There were laws for the protection of the subject from violence, public or private; and laws disabling persons who had laid hands illegally on Roman citizens from holding office in the Commonwealth. There was a law, intended at last to be effective, to deal with judges who allowed themselves to be bribed. There were laws against defrauders of the revenue; laws against debasing the coin; laws against sacrilege; laws against corrupt State contracts; laws against bribery at elections. Finally, there was a law, carefully framed, 'De repetundis,' to exact retribution from pro-consuls or pro-pætors of the type of Verres, who had plundered the provinces."—J. A. Froude, *Cæsar*, ch. 13.

JULIAN LINE, The. See ROME. A. D. 68-96.

JULIANUS. See JULIAN. . . . Julianus, Didius, Roman Emperor, A. D. 193.

JULICH-CLEVE CONTEST, The. See GERMANY: A. D. 1608-1618; and FRANCE: A. D. 1659-1661.

JULIOMAGUS.—Modern Angers. See VENETI OF WESTERN GAUL.

JULIUS II., Pope, A. D. 1503-1513. . . . Julius III., Pope, 1550-1555. . . . Julius Nepos, Roman Emperor (Western), 474-475.

JULY FIRST.—Dominion Day. See CANADA: A. D. 1867.

JULY FOURTH, Independence Day. See UNITED STATES OF AM.: A. D. 1776 (JULY).

JULY MONARCHY, The.—The reign of Louis Philippe, which was brought about by the

revolution of July, 1830 (see FRANCE. A. D. 1815-1830, and 1830-1840), is commonly known in France as the July Monarchy.

JUNIN, Battle of (1824). See PERU. A. D. 1820-1826.

JUNIUS LETTERS, The. See ENGLAND: A. D. 1769-1772.

JUNONIA. See CARTHAGE. B. C. 44.

JUNTA.—A Spanish word signifying council, assembly, association.

JUNTA, The Apostolic. See SPAIN. A. D. 1814-1827.

JURISFIRMA, The process of. See CORTES, THE EARLY SPANISH.

JUROIPACH, Fortress of.—A fortress in the pass of Derbend, between the last spurs of the Caucasus and the Caspian, which the Persians and the Romans undertook at one time to maintain jointly. "This fortress, known as Juroipach or Biraparach, commanded the usual passage by which the hordes of the north were accustomed to issue from their vast arid steppes upon the rich and populous regions of the south for the purpose of plundering raids, if not of actual conquests. Their incursions threatened almost equally Roman and Persian territory, and it was felt that the two nations were alike interested in preventing them."—G. Rawlinson, *Seventh Great Oriental Monarchy*, ch. 19.

JURY, Trial by.—Trial by jury grew out of something very different from the jury as we know it at the present day. So much is clear; but what the early procedure was from which it rose has been a subject of much study and dispute. In the opinion that now prevails, the origin of trial by jury "was rather French than English, rather royal than popular;" but the English made it what it is, "and what it is, is very different from what it was." It is supposed to have come from a proceeding begun by the Frankish kings, who, when their rights were in dispute, caused an "inquest" to be held, assembling the best and oldest men of the neighborhood and questioning them under oath. "It is here," says Professor Maitland, "that we see the germ of the jury." The Normans brought the procedure of "inquest" to England, and their first important use of it was in the preparation of the Domesday Book, "compiled out of the verdicts rendered by the men of the various hundreds and townships of England in answer to a string of questions." "Then Henry II., bent upon making his justice supreme throughout his realm, put this royal remedy at the disposal of all his subjects. This he did not do by one general law, but piecemeal, by a series of ordinances known as 'assizes,' some of which [the Assize of Clarendon, the Assize of Northampton, etc.] may yet be read, while others have perished."—F. Pollock and F. W. Maitland, *Hist. of English Law*, bk. 1, ch. 5.—F. W. Maitland, in *Social England*, ch. 3.—See, also, LAW, COMMON.

JUSTICES OF THE PEACE. See LAW, CRIMINAL: A. D. 1344.

JUSTICIAR. See LAW, COMMON: A. D. 1285.

JUSTIN I., Roman Emperor (Eastern), A. D. 518-527. . . . Justin II., A. D. 565-578.

JUSTINIAN I., Roman Emperor (Eastern), A. D. 527-565. . . . Justinian II., Roman Emperor (Eastern), A. D. 685-695, and 704-711.

JUSTINIAN, The Institutes, Pandects and Novels of. See CORPUS JURIS CIVILIS.

JUSTIZA.

JUSTIZA, OR JUSTICIARY, of Aragon. See CORTES, THE EARLY SPANISH.

JÜTERBOGK, OR DENNEWITZ, Battle of. See GERMANY: A. D. 1813 (SEPTEMBER—OCTOBER).

JUTES, The. See ANGLES AND JUTES; also, ENGLAND: A. D. 449-473.

JUTHUNGI, The. See ALEMANNI, FIRST APPEARANCE OF THE.

JUVAVIUM. See SALZBURG.

RALEVALA.

JUVENALIA, The.—This was a festival instituted by Nero, to commemorate his attainment of the age of manhood. "His beard was clipped, and the first tender down of his cheek and chin enclosed in a golden casket and dedicated to Jupiter in the Capitol. This ceremony was followed by music and acting," in which the emperor, himself, performed.—C. Merivale, *Hist. of the Romans*, ch. 53.

JUVERNA. See IRELAND: THE NAME.

K.

KAABA, OR CAABA, at Mecca, The. See CAABA.

KABALA, OR CABALA, The. See CABALA.

KABALA, Battle of. See SICILY: B. C. 383.

KABELJAUWS. See NETHERLANDS (HOLLAND): A. D. 1345-1354; also, 1482-1493.

KABYLES, The. See LIBYANS; also, AMORITES.

KADESH.—A strong fortress of the ancient Hittites on the Orontes. The name signifies "the holy city."

KADESH-BARNEA.—An important locality in Biblical history. "It looms up as the objective point of the Israelites in their movement from Sinai to the Promised Land. It is the place of their testing, of their failure, of their judging, and of their dispersion. It is their rallying centre for the forty years of their wandering, and the place of their re-assembling for their final move into the land of their longings."—H. C. Trumbull, *Kadesh-Barnea*, pt. I. —Mr. Trumbull identifies the site with the oasis of 'Ayn Qadees, in the Wilderness of Zin.

KADIASKERS. See SUBLIME PORTE.

KADISIYEH, Battle of. See CADESIA.

KADMEIA, The. See GRECE: B. C. 383.

KADMEIANS, OR CADMEIANS. See BEOTIA.

KADMONITES, The. See SARACENS.

KAFIRS.—KAFIR WARS. See SOUTH AFRICA: ABORIGINAL INHABITANTS, and A. D. 1811-1868; also, AFRICA: THE INHABITING RACES.

KAGHUL, Battle of (1770). See TURKS: A. D. 1768-1774.

KAH-KWAS, The. See AMERICAN ABORIGINES: IURONS, &c.

KAINARDJI, OR KUTSCHUK KAINARDJI, Treaty of (1774). See TURKS. A. D. 1768-1774.

KAIRWAN, The founding of.—Achah, the first of the Moslem conquerors of Northern Africa who penetrated as far westward as the domain of ancient Carthage, but who did not take that city, secured his footing in the region [A. D. 670-675] by founding a new city, thirty-three leagues southeast of Carthage and twelve leagues from the sea. The site chosen was a wild, thickly wooded valley, in the midst of which the Arab leader is said to have cleared a space, erected walls around it, and then, planting his lance in the center, cried to his followers: "This is your Caravan." Hence the name, Kairwan or Caerwan, or Cairoan. Fixing his seat of government at Kairwan, building mosques and opening markets, Achah and his successors soon made the new city a populous and important capital.—W. Irving, *Mahomet and his Successors*, v. 2, ch. 44.

ALSO IN: E. Gibbon, *Decline and Fall of the Roman Empire*, ch. 51.—A. A. Boddy, *Kairwan the Holy*.

KAISAR-I-HIND. See INDIA: A. D. 1877.

KAISER, Origin of the title. See CÆSAR, THE TITLE.

KAISERSLAUTERN, Battle of. See FRANCE: A. D. 1794 (MARCH—JULY).

KALAMANTIN. See BORNEO.

KALAPOOIAN FAMILY, The. See AMERICAN ABORIGINES: KALAPOOIAN FAMILY.

KALB, Baron De. See UNITED STATES OF AM.: A. D. 1780 (FEBRUARY—AUGUST).

KALEVALA, OR KALEWALA, The.—"To a certain class of modern philologists, no poem in the world is more familiar than the Kalewala, the long epic, which is to the mythology and traditional lore of the Finns what the Iliad and Odyssey of Homer are to the heroic story of ancient Greece. It is the source from which nearly all the information connected with the religious creed, the moral notions, the customs, and the domestic details of a most remarkable race is to be obtained. If we would know how the Greeks of the heroic age prayed, fought, eat, drank, sported, and clothed themselves, we turn to the pages of Homer. If we would obtain similar knowledge on the subject of the Finns, we consult the Kalewala. Though the traditions of the Finnish heroes are possibly as old as those of Achilles and Ajax, the arrangement of them into a continuous poem is a work of very recent date. No Wolfian controversy will arise respecting the construction of the Kalewala, for it is not more than twenty-five years since the Peisis-tratid who first put together the isolated songs, or Runes, published the result of his labours. Fragments of Finnish poetry, collected from the oral traditions of the people, had already made their appearance, though even the first important collection of these, which was made by Dr. Zacharias Topelius, dates no further back than 1822. . . . But it is with Dr. Lönnrot that the existence of the epic as an epic, with the title 'Kalewala,' begins. He published it in thirty-two Runes,—that is to say, books or cantos, for the word, which previously denoted an independent poem, now sinks into little more than a sign of division, though here and there, it must be confessed, an abrupt transition occurs, to which a parallel would not be found in the Iliad or the Odyssey. In 1849 a second edition of the Kalewala was published, likewise under the superintendence of Dr. Lönnrot, containing fifty cantos and nearly 23,000 lines."—J. Oxenford, *Kalewala (Temple Bar, December, 1860)*.—"Besides its fresh and simple beauty of style, its worth as a storehouse of every kind of primitive folk-lore, being as it is the production of an Urvolk, a nation

that has undergone no violent revolution in language or institutions—the Kalevala has the peculiar interest of occupying a position between the two kinds of primitive poetry, the ballad and the epic. . . . Sixty years ago, it may be said, no one was aware that Finland possessed a national poem at all. Her people—who claim affinity with the Magyars of Hungary, but are possibly a back-wave of an earlier tide of population—had remained untouched by foreign influences since their conquest by Sweden, and their somewhat lax and wholesale conversion to Christianity: events which took place gradually between the middle of the twelfth and the end of the thirteenth centuries. . . . The annexation of Finland by Russia, in 1809, awakened national feeling, and stimulated research into the songs and customs which were the heirlooms of the people. . . . From the north of Norway to the slopes of the Altai, ardent explorers sought out the fragments of unwritten early poetry. These runes, or runots, were sung chiefly by old men called Runoias, to beguile the weariness of the long dark winters. The custom was for two champions to engage in a contest of memory, clasping each other's hands, and reciting in turn till he whose memory first gave in slackened his hold. The Kalevala contains an instance of this practice, where it is said that no one was so hardy as to clasp hands with Wäinämöinen, who is at once the Orpheus and the Prometheus of Finnish mythology. These Runoias, or rhapsodists, complain, of course, of the degeneracy of human memory; they notice how any foreign influence, in religion or politics, is destructive to the native songs of a race. 'As for the lays of old time, a thousand have been scattered to the wind, a thousand buried in the snow. . . . As for those which the Munks (the Teutonic knights) swept away, and the prayer of the priest over-whelmed, a thousand tongues were not able to recount them.' In spite of the losses thus caused, and in spite of the suspicious character of the Finns, which often made the task of collection a dangerous one, enough materials remained to furnish Dr. Lönnrot, the most noted explorer, with thirty-five Runots, or cantos. These were published in 1835, but later research produced the fifteen cantos which make up the symmetrical fifty of the Kalevala. In the task of arranging and uniting these, Dr. Lönnrot played the part generally ascribed to Pisisstratus in relation to the Iliad and Odyssey. He is said to have handled with singular fidelity the materials which now come before us as one poem, not without a certain unity and continuous thread of narrative. It is this unity which gives the Kalevala a claim to the title of epic, although the element of permanence which is most obvious in the Greek epics, and in the earliest Hebrew records, is here conspicuously absent. . . . Among the Finns we find no trace of an aristocracy; there is scarcely a mention of kirgs, or priests; the heroes of the poem are really popular heroes, fishers, smiths, husbandmen, 'medicine-men' or wizards; exaggerated shadows of the people, pursuing on a heroic scale, not war, but the common daily business of primitive and peaceful men. In recording their adventures, the Kalevala, like the shield of Achilles, reflects all the life of a race, the feasts, the funerals, the rites of seed-time and harvest, of marriage and death, the hymn,

and the magical incantation. Were this all, the epic would only have the value of an exhaustive collection of the popular ballads which, as we have seen, are a poetical record of all the intenser moments in the existence of unsophisticated tribes. But it is distinguished from such a collection, by presenting the ballads as they are produced by the events of a continuous narrative, and thus it takes a distinct place between the aristocratic epics of Greece, or of the Franks, and the scattered songs which have been collected in Scotland, Sweden, Denmark, Greece, and Italy. Besides the interest of its unique position as a popular epic, the Kalevala is very precious, both for its literary beauties and for the confused mass of folk-lore which it contains. . . . What is to be understood by the word 'Kalevala'? The affix 'la' signifies 'abode.' Thus, 'Tuonela' is 'the abode of Tuoni,' the god of the lower world; and as 'kaleva' means 'heroic,' 'magnificent,' 'Kalevala' is 'The Home of Heroes,' like the Indian 'Beerbhoom,' or 'Virbhūmi.' The poem is the record of the adventures of the people of Kalevala—of their strife with the men of Pohjola, the place of the world's end.—A. Lang, *Kalevala* (*Fraser's Mag.*, June, 1872).—A complete translation of the Kalevala into English verse, by John Martin Crawford, was published in New York, in 1888.

KALISCH, Battle of (1706). See SCANDINAVIAN STATES (SWEDEN): A. D. 1701-1707.

KALISCH, OR CALISCH, Treaty of. See GERMANY: A. D. 1812-1813.

KALMUKS, The. See TARTARS.

KAMBALU, OR CAMBALU. See CHINA: A. D. 1259-1294.

KAMBULA, Battle of (1879). See SOUTH AFRICA: A. D. 1877-1879.

KAMI, OR KHEMI, OR KEM. See EGYPT: ITS NAMES.

KANAKAS. See HAWAIIAN ISLANDS.

KANAWHA, Battle of the Great. See OHIO (VALLEY): A. D. 1774.

KANAWHA, The proposed State of. See WEST VIRGINIA: A. D. 1862 (APRIL-DECEMBER).

KANAWHAS, The. See AMERICAN ABORIGINES: ALGONQUIAN FAMILY.

KANDHS, The. See INDIA: THE ABORIGINAL INHABITANTS.

KANE, Dr., Expeditions of. See POLAR EXPLORATION: A. D. 1850-1851; 1853-1855.

KANSAS: The aboriginal inhabitants. See AMERICAN ABORIGINES. SIOUAN FAMILY, and PAWNEE (CADDOAN) FAMILY.

A. D. 1803.—Mostly in the Louisiana Purchase. See LOUISIANA: A. D. 1798-1803.

A. D. 1854.—The Kansas-Nebraska Bill.—Repeal of the Missouri Compromise. See UNITED STATES OF AM. A. D. 1854.

A. D. 1854-1859.—The battle-ground of the struggle against Slavery-extension.—Border-ruffians and Free State settlers.—"The attention of the whole country had now been turned to the struggle provoked by the Kansas-Nebraska Bill, and the repeal of the Missouri Compromise. The fertile soil of Kansas had been offered as a prize to be contended for by Free and Slave States, and both had accepted the contest. The Slave State settlers were first in the field. The slave-holders of Western Missouri, which shut off Kansas from the Free States, had

crossed the border, pre-empted lands, and warned Free State immigrants not to pass through Missouri. The first election of a delegate to Congress took place November 29th, 1854, and was carried by organized bands of Missourians, who moved over the border on election day, voted, and returned at once to Missouri. The spring election of 1855, for a Territorial Legislature, was carried in the same fashion. In July, 1855, the Legislature, all Pro-Slavery, met at Pawnee, and adopted a State Constitution. To save trouble it adopted the laws of the State of Missouri entire, with a series of original statutes denouncing the penalty of death for nearly fifty offenses against Slavery. All through the spring and summer of 1855 Kansas was the scene of almost continuous conflict, the Border Ruffians of Missouri endeavoring to drive out the Free State settlers by murder and arson, and the Free State settlers retaliating. The cry of 'bleeding Kansas' went through the North. Emigration societies were formed in the Free States to aid, arm, equip, and protect intending settlers. These, prevented from passing through Missouri, took a more Northern route through Iowa and Nebraska, and moved into Kansas like an invading army. The Southern States also sent parties of intending settlers. But these were not generally slave-holders, but young men anxious for excitement. They did not go to Kansas, as their opponents did, to plow, sow, gather crops, and build up homes. Therefore, though their first rapid and violent movements were successful, their subsequent increase of resources and numbers was not equal to that of the Free State settlers. The Territory soon became practically divided into a Pro-Slavery district, and a Free State district. Leavenworth in the former, and Topeka and Lawrence in the latter, were the chief towns. September 5th, 1855, a Free State Convention at Topeka repudiated the Territorial Legislature and all its works, as the acts and deeds of Missourians alone. It also resolved to order a separate election for delegate to Congress, so as to force that body to decide the question, and to form a State government. January 15th, 1856, the Free State settlers [having applied to Congress for admission as a State] elected State officers under the Topeka Free State Constitution. The Federal Executive now entered the field. January 24th, 1856, the President, in a Special Message to Congress, endorsed the Pro-Slavery Legislature, and pronounced the attempt to form a Free State government, without the approval of the Federal authorities in the Territory, to be an act of rebellion. He then issued a proclamation, warning all persons engaged in disturbing the peace of Kansas to retire to their homes, and placed United States troops at the orders of Governor Shannon to enforce the (Pro-Slavery) laws of the Territory. The population of Kansas was now so large that very considerable armies were mustered on both sides, and a desultory civil war was kept up until nearly the end of the year. During its progress two Free State towns, Lawrence and Ossawatimie, were sacked. July 4th, 1856, the Free State Legislature attempted to assemble at Topeka, but was at once dispersed by a body of United States troops, under orders from Washington. September 9th, a new Governor, Geary, of Pennsylvania, arrived and succeeded in keeping the peace to some extent by a mixture of temporizing and

decided measures. By the end of the year he even claimed to have established order in the Territory. . . . January 6th, 1857, the Free State Legislature again attempted to meet at Topeka, and was again dispersed by Federal interference. Its presiding officer and many of its members were arrested by a United States deputy marshal. The Territorial, or Pro-Slavery, Legislature quarreled with Gov. Geary, who resigned, and Robert J. Walker, of Mississippi, was appointed in his stead. A resolution was passed by the House [in Congress] declaring the Acts of the Territorial Legislature cruel, oppressive, illegal, and void. It was tabled by the Senate." A new Congress met December 7th, 1857, "with a Democratic majority in both branches. In the House, James L. Orr, of South Carolina, a Democrat, was chosen Speaker. The debates of this Session were mainly upon the last scene in the Kansas struggle. Governor Walker had succeeded in persuading the Free State settlers to recognize the Territorial Legislature so far as to take part in the election which it had ordered. The result gave them control of the Legislature. But a previously elected Pro-Slavery Convention, sitting at Lecompton, went on to form a State Constitution. This was to be submitted to the people, but only votes 'For the Constitution with Slavery,' or 'For the Constitution without Slavery,' were to be received. Not being allowed in either event to vote against the Constitution, the Free State settlers refused to vote at all, and the Lecompton Constitution with Slavery received 6,000 majority. The new Territorial Legislature, however, ordered an election at which the people could vote for or against the Lecompton Constitution, and a majority of 10,000 was cast against it. The President's Message argued in favor of receiving Kansas as a State under the Lecompton Constitution with Slavery, on the ground that the delegates had been chosen to form a State Constitution, and were not obligated to submit it to the people at all. This view was supported by the Southern members of Congress, and opposed by the Republicans and by a part of the Democrats, headed by Senator Douglas, of Illinois. The Senate passed a bill admitting Kansas as a State, under the Lecompton Constitution. The House passed the bill, with the proviso that the Constitution should again be submitted to a popular vote. The Senate rejected the proviso. A conference committee recommended that the bill of the House should be adopted, with an additional proviso making large grants of public lands to the new State, if the people of Kansas should vote to adopt the Lecompton Constitution. In this form the bill was passed by both Houses, and became a law. . . . The proffered inducement of public lands was a failure, and in August the Lecompton Constitution was rejected by 10,000 majority. Kansas, therefore, still remained a Territory. In 1859, at an election called by the Territorial Legislature, the people decided in favor of another Convention to form a State Constitution. This body met at Wyandot, in July, 1859, and adopted a State Constitution prohibiting Slavery. The Wyandot Constitution was submitted to the people and received a majority of 4,000 in its favor;" but Congress refused the admission to Kansas under this Constitution, the Senate rejecting, though the House approved.—A. Johnston, *Hist. of Am. Politics*, ch. 18-19.

Also in: D. W. Wilder, *Annals of Kansas* (containing the text of the several Constitutions, etc.).—E. E. Hale, *Kansas and Nebraska*, ch. 8-9.—S. T. L. Robinson, *Kansas*.—F. B. Sanborn, *Life and Letters of John Brown*, ch. 7-11.—*Repts. of Select Com.* (34th Cong., 1st Sess., H. R. Rept. 200).—J. F. Rhodes, *Hist. of the U. S. from 1850*, ch. 7-9 (r. 2).—See, also, JAYHAWKERS.

A. D. 1860.—The Covode Investigation.—A Congressional Committee, John Covode chairman, appointed in the previous year, by order of the House, to investigate alleged charges against the national administration, submitted a report which made a deep impression on the public mind. The object of the committee "was not unpartisan, and they listened readily to whatever scandals, real or imaginary, disappointed applicants or decapitated officials might bring forward who chose to make a clean breast; and yet, amid a crude mass of malicious matter, unassorted for want of time, there were facts disclosed which might well make an administration tremble. . . . Abuses were shown in Kansas: the letter from Buchanan's own pen, whose existence had been denied, which made to Robert J. Walker the treacherous promise that the Lecompton constitution would be submitted to the people; the subsidizing of public presses to support that bogus instrument; the tampering with doubtful men, and the crushing of honest men who could not be seduced. By the admission of the late public printer, over \$30,000 had been spent by him to help carry the Lecompton and English bills through the preceding Congress. . . . Executive favoritism, in various instances; the suckling of party prodigates, the award of public contracts and patronage as a reward for campaign activity; and the bleeding of clerks and petty subordinates everywhere, by assessments upon their salaries to help carry the elections,—these were among the unfragrant exposures of the Covode committee, which adduced its evidence without formally proposing the impeachment or censure of any one."—J. Schouler, *Hist. of the U. S. of America*, ch. 22, sect. 2.

A. D. 1861.—Admission to the Union under the Wyandot Constitution.—"As soon as a sufficient number of Southern members of Congress [from the seceding States] had withdrawn to give the Republicans a majority in both Houses, Kansas was admitted as a State [January 29, 1861] under the Wyandot Free State Constitution."—A. Johnston, *Hist. of Am. Politics*, 2d ed., p. 185.

A. D. 1863.—Quantrell's guerilla raid.—The sacking of Lawrence. See UNITED STATES OF AM.: A. D. 1863 (AUGUST—MISSOURI—KANSAS).

KANSAS, The. See AMERICAN ABORIGINES: SIOUAN FAMILY.

KAPOHN, The. See AMERICAN ABORIGINES: CARIBS AND THEIR KINDRED.

KAPOLNA, Battle of (1849). See AUSTRIA: A. D. 1848-1849.

KAPPEL, Battle of (1531).—The Kappeler Milchsuppe. See SWITZERLAND: A. D. 1528-1531.

KARA GEORG, The Career of. See BALKAN AND DANUBIAN STATES: 14-19TH CENTURIES (SERVIA).

KARAISM.—KARAITES.—The Jewish sect of the Karaites originated in the teaching of one Anan ben David, in the 8th century, whose

radical doctrine was the rejection of the Talmud and a return to the Bible, "for the ordering of religious life." Hence "the system of religion which Anan founded received the name of the Religion of the Text, or Karaism."—H. Graetz, *Hist. of the Jews*, v. 3, ch. 5.

Also in: H. H. Milman, *Hist. of the Jews*, bk. 23.

KARAKORUM.—The early capital of the Mongol empire of Jungis Khan and his successors.—See MONGOLS: A. D. 1153-1227.

KARANKAWAN FAMILY, The. See AMERICAN ABORIGINES: KARANKAWAN FAMILY.

KARIGAUM, Defense of (1817). See INDIA: A. D. 1816-1819.

KARKAR, Battle of. Fought B. C. 851 by Shalmaneser of Assyria, with the kings of Damascus, Israel, and their Syrian neighbors.

KARL. See ETHEL.—ETHELING.

KARLINGS, OR CARLINGS. See FRANKS: A. D. 768-814.

KARLOWITZ, OR CARLOWITZ, Peace of. See HUNGARY: A. D. 1683-1699.

KARLSBAD, OR CARLSBAD, Congress of. See GERMANY: A. D. 1814-1820.

KARMATHIANS, The. See CARMATHIANS.

KARNATIC, The. "Bishop Caldwell says: 'When the Muhammadans arrived in Southern India, they found that part of it with which they first became acquainted—the country above the Ghâts, including Mysore and part of Telingána—called the Karnataka country. In course of time, by a misapplication of terms, they applied the same name Karnatak, or Carnatic, to designate the country below the Ghâts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghâts, which never had any right to it whatever. Hence the Mysore country, which is properly the true Karnatic, is no longer called by that name; and what is now geographically termed "the Karnatic" is exclusively the country below the Ghâts, on the Coromandel coast.'"—W. W. Hunter, *Imperial Gazetteer of India*.

KARNATAH.—The Moorish name of Granada, signifying "the cream of the West." See SPAIN: A. D. 1238-1243.

KAROKS, OR CAHROCS, The. See AMERICAN ABORIGINES: MODOCS, &c.

KAROLINGIA AND KAROLINGIANS. See CAROLINGIA; and FRANKS: A. D. 768-814.

KARS: A. D. 1854-1856.—Siege and capture by the Russians.—Restoration to Turkey. See RUSSIA: A. D. 1854-1855 and 1854-1856.

A. D. 1877.—Siege and capture by the Russians. See TURKS: A. D. 1877-1878.

A. D. 1878.—Cession to Russia. See TURKS: A. D. 1878, THE TREATIES.

KASDIM, OR CASDIM. See BABYLONIA, PRIMITIVE.

KASHGARIA. See TURKESTAN.

KASHMIR.—The native State of Kashmir and Jamu, in political connection with the Punjab Government of British India, constituting the territories of the Maharaja of Kashmir, comprises, "in addition to the districts of Kashmir Proper, Jamu, and Punch, the governorships of Ladakh and Gilgit, including the districts of Dardistan, Baltistan, Leh, Tilail, Suru, Zauskar, Rupshu, and others." "The State is bounded