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NEW
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THE NEW
AMERICAN CYCLOPÆDIA:

A

Popular Dictionary

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GENERAL KNOWLEDGE.

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THE NEW AMERICAN CYCLOPÆDIA.

JERUSALEM

JERUSALEM (Heb., habitation of peace; Sept. *Ἱερουσαλὴμ*; Vulg. *Hierosolyma*; Arab. *El Kuds*, the Holy), a city of Palestine, of which it was anciently the capital, and now the seat of a Turkish pasha. It is the holy city of the Hebrews and Christians, and one of the three holy cities of the Mohammedans, ranking next in sanctity to Mecca and Medina. It is in lat. 31° 46' N., long. 35° 13' E., 128 m. S. S. W. from Damascus, 27 m. E. from the Mediterranean, and 14 m. W. from the Dead sea. Its elevation above the Mediterranean is 2,200 feet, and above the Dead sea 3,708. Population probably about 18,000, of whom 7,000 are Mohammedans, 6,000 Jews, and 5,000 Christians, mostly of the Greek and Latin churches, with a few hundred Armenians, Syrians, Copts, and Protestants. The Mohammedans are mostly of Arab descent, with a few Turks in the employ of the government. The Jews are chiefly of Spanish origin, their ancestors having come from Spain about the beginning of the 16th century. They still speak a corrupt Spanish dialect. There are also some German and Polish Jews. The Jewish community inhabit a particular quarter of the city, and are governed to a great extent by their own rabbinical laws. Their chief rabbi is called in Hebrew "the head in Zion," and his chief interpreter has a seat in the municipal council. The Jews' quarter is badly built and filthy, and the people suffer much from crowded dwellings, scarcity of water, and general poverty. The Greek Christians are Arabs, and speak only the Arabic language, except the superior clergy and the monks, who are Greeks from the Greek islands. The patriarch of Jerusalem is their head. They have 8 convents and 5 nunneries in the city. The Latin Christians or Roman Catholics are principally natives of Syria, seceders from the Greek church, and speak only Arabic. They have a patriarch, who has spiritual oversight of all the Roman Catholic churches in Palestine. The convents, however, are not under his jurisdiction, but are under the superintendence of an abbot or "warder," who is styled "guardian of Mount Zion and keeper of the Holy Land." He is always an Italian, and is appointed by the pope every 8 years. There are

14 convents in Syria subject to him, of which the principal is the convent of St. Salvador at Jerusalem. The Protestant population of the city numbers about 100. An Anglican bishop resides there, with a diocese including Palestine, Syria, Mesopotamia, Chaldea, Egypt, and Abyssinia. This bishopric was established in 1841 by the joint action of the Prussian and British governments. Several Protestant missions are also maintained in the city by churches in Europe and America.—Jerusalem is almost on the summit of a broad, irregular mountain ridge, whose watershed is a little to the westward of the city, so that streams whose sources are but a few miles from its walls flow on the one hand to the Mediterranean, and on the other to the Dead sea. The summit of the mountain ridge is broken into many rugged limestone crowns divided by deep ravines. In the midst of these crowns are two valleys, which at first are only gentle depressions, having between them a stony swell $\frac{1}{2}$ m. wide, and both of them run E. for a short distance. That on the N. continues E. about $1\frac{1}{2}$ m., then sweeps to the S., and soon becomes deep and narrow with precipitous sides. This is the valley of Jehoshaphat, or of the brook Kedron. The other valley, the valley of Hinnom, runs at first about $\frac{1}{2}$ m. E. by S., turns suddenly S. for $\frac{2}{3}$ m. and then E., and descending unites with the valley of Jehoshaphat. On the broad high platform between these two valleys stands Jerusalem. The platform itself is divided by another valley, anciently called the Tyropæon, which runs with a slight curve from the N. W. to the S. E., having a high ridge on each side terminating on the S. in abrupt declivities. The city occupies the S. part of these ridges with a portion of the intervening valley; anciently it covered the whole of them. Irregular rounded hills encompass it, rising above the buildings about 200 feet where highest, with openings through which views of the distant country are obtained. On the E. is the Mount of Olives, rising steeply from the valley of Jehoshaphat. On the S. the Hill of Evil Counsel overhangs the valley of Hinnom. On the W. the ground rises gently to the great wady or valley of Beit Hanina, whose waters run to the Mediterranean.

On the N. a bend of the ridge, connected with the Mount of Olives, bounds the prospect at the distance of more than a mile. The breadth of the whole site of Jerusalem, from the brow of the valley of Hinnom, near the Jaffa gate, to the brink of the valley of Jehoshaphat, is about 1,020 yards, or $\frac{1}{2}$ of a mile, of which distance 818 yards are occupied by the area of the great mosque El-Harem esh-Sherif, commonly called the mosque of Omar. The country around Jerusalem is all of limestone formation, and not particularly fertile. The rocks everywhere come out above the surface, which in many parts is also thickly strewn with large stones; and the whole region has a barren and dreary aspect. Yet the olive thrives, and fields of grain are seen in the valleys and level places. Neither vineyards nor fig trees flourish near the city. Jerusalem is surrounded by high walls, built by the Turkish sultan Solymán the Magnificent in 1542. They are 15 feet thick, and vary in height with the inequalities of the ground from 25 to 70 feet. Their total circuit is 4,326 yards, or about $2\frac{1}{2}$ m. The city is irregular in its outline, but approaches a square whose 4 sides nearly face the cardinal points. It has 5 gates, two on the S. and one near the centre of each of the other sides. On the W. is the Hebron or Jaffa gate, the chief entrance to the city. On the N. is the Damascus gate, on the E. St. Stephen's, and on the S. the Zion gate and an obscure and little used portal called the Dung gate. The streets are narrow, winding, and dirty, and badly paved where paved at all. The houses are well built of limestone, cream-colored and streaked with blood-red, and are for the most part 2 or 3 stories high, with a plain front without windows in the lower stories, and with doors so low that a person must stoop to gain entrance. The roofs are terraced or rise in domes, and the apartments receive their light from interior courts, which in the larger houses form cool and agreeable promenades secluded from public view. The principal apartments are upon the second story, the lower story being occupied by lumber rooms, kitchens, stables, cisterns, and offices.—Ancient Jerusalem, as it existed in the time of Christ, or somewhat later at the time of its conquest by the Roman army under Titus, A. D. 70, is described by Josephus as built upon two hills, between which lay the valley Tyropæon or the valley of the Cheesemakers, to which the buildings on both hills came down. The upper hill was much higher than the other, and was called by King David the Fortress, but Josephus calls it the Upper Market. The other hill, on which was the lower town, was called Akra, and was in the shape of a crescent. Opposite Akra to the S. E. was Moriah, on which stood the temple. Moriah was naturally lower than Akra, from which it was separated by a broad valley; but in the time of Simon Maccabæus Akra was cut down so that the temple rose above it, and at the same time the valley between it and Moriah was filled up. Both the hills on which the upper and

lower towns stood were externally protected by precipices and deep valleys. The ancient city was defended at the time of the Roman siege by three walls, the most ancient of which appears to have enclosed Mt. Zion, part of which is outside of the modern city. The second wall enclosed the whole of Akra excepting that part of its E. side which fronted the temple area on Mt. Moriah, and the S. side toward the valley which separated the lower from the upper city. In the first century of the Christian era, the city having extended northward beyond the second wall, a third wall was built to protect this suburb, which was called Bezetha. The total circumference of the ancient city, according to Josephus, was about $3\frac{1}{2}$ m. With regard to the details of the ancient topography there is much uncertainty, and great controversy. One of the most recent investigators, the Rev. Dr. Thomson, after nearly 25 years' residence in Palestine, says: "It is my own decided impression that no ingenuity can reconstruct the city as our Saviour saw it, or as Josephus describes it. No man on earth knows the line of the E. and S. E. portions of the first wall, nor where the second began, nor how it ran after it began, nor where the third wall commenced, nor one foot of its circuit afterward; and of necessity the locations of castles, towers, corners, gates, pools, sepulchres, &c., depending upon supposed starting points and directions, are merely hypothetical. One hypothesis may have more probability than another, but all must share the uncertainty which hangs over the data assumed by the theorists." —The most striking view of Jerusalem is from the summit of the Mount of Olives, about half a mile E. from the city, which it completely overlooks, every considerable edifice and almost every house being distinctly visible. The city, seen from this point, appears to be a regular inclined plane, sloping gently and uniformly from W. to E. or toward the observer, and indented by a slight depression or shallow vale running nearly through the centre in the same direction. The S. E. corner, that which is nearest to the observer, is occupied by the great mosque and its extensive and beautiful grounds, covering Mt. Moriah, the site of the ancient temple, and comprising about one eighth of the whole of the modern city. It is covered with greenward, and planted sparingly with olive, cypress, and other trees, and is the most beautiful feature of the town. The S. W. quarter, embracing that part of Mt. Zion which is within the modern town, is to a great extent occupied by the Armenian convent, an enormous edifice, which is the only conspicuous object in this neighborhood. The N. W. is largely occupied by the Latin convent, another very extensive establishment. About midway between these two convents is the castle or citadel. The N. E. quarter of Jerusalem is but partially built up, and it has more the aspect of a rambling agricultural village than of a crowded city. The vacant spots here are green with

gardens and olive trees. There is another large vacant tract along the S. wall, and W. of the Harem es-Sherif, also covered with verdure. Near the centre of the city also appear two or three green spots which are small gardens. The church of the Holy Sepulchre is the only conspicuous edifice in this vicinity, and its domes are striking objects. There are no other buildings which either from their size or beauty are likely to engage the attention. Eight or ten minarets mark the position of as many mosques in different parts of the town, but they are only noticed because of their elevation above the surrounding edifices. For the same reason the eye rests for a moment upon a great number of low domes, which form the roofs of the principal dwellings, and relieve the heavy uniformity of the flat plastered roofs which cover the greater mass of more humble habitations. The Harem es-Sherif, the "Noble Sanctuary," forms the most conspicuous feature of the city, and is one of the most sacred temples of the Mohammedan world. It is a quadrangle 1,489 feet long by 954 broad. It contains two mosques, the oldest of which, El Aksa, was originally a Christian church built by the emperor Justinian about the middle of the 6th century, and is 272 feet long by 184 wide. The other mosque, Kubbet es-Sukhrab, or the "Dome of the Rock," stands on the very summit of Mt. Moriah, and is built over a singular projecting rock, which is supposed to be the "threshing floor of Araunah the Jebusite," where David sacrificed, and afterward the site of the great altar of burnt offering in Solomon's temple. By the Mohammedans it is regarded with the highest veneration, their traditions saying that Mohammed called it one of the rocks of paradise, and they believe that from it he made the ascent into heaven narrated in the Koran. The building is an octagon, each side of which measures 67 feet. It is surmounted by a peculiarly light and graceful dome terminated by a tall gilt crescent. The entire building forms one of the finest and most celebrated specimens of the Saracenic style of architecture. Its erection is commonly ascribed to the caliph Omar about 650, but some of the Arab historians state that it was built by the caliph Abd el Malek in 686. An eminent English writer on architecture, Mr. Fergusson, maintains that it was built by the Roman emperor Constantine in the earlier part of the 4th century over the sepulchre of Christ. This opinion, however, finds few supporters. The people of Jerusalem itself, and the majority of those who have written on the topography of Jerusalem, believe that the sepulchre is in the middle of the N. W. quarter of the city. The church of the Holy Sepulchre, built by Constantine or his mother Helena, is 300 feet long and nearly 200 feet broad, and is supposed to include within these limits the scene of the crucifixion, entombment, and resurrection of Christ. The general plan of the church is a rotunda divided and elongated; that is, the sides of the church are parallel, and the ends semi-circles; the

eastern semi-circle is smaller than the western. The main entrance is in the S. side of the church. On entering, the pilgrim finds immediately at his right hand a chamber, the roof of which is the floor of a chapel. This chamber has on the right and left the tombs of Godfrey and Baldwin, between which the pilgrim passes to the chapel of Adam, a small room ending against the native rock. In this rock is visible a huge fissure, said to have been made by the earthquake at the time of the crucifixion. This rock, ascending through the roof of the chamber, is the supposed site of Calvary. Outside the room, two staircases lead up to the floor of the chapel above it, which is the chapel of Calvary or of the Elevation of the Cross; within this the pilgrim is permitted to approach, on his knees, a hole in the rock usually covered with a silver plate, in which he is told the cross of Christ was set. In front of the great doorway, and within the church, is a large smooth slab of the native stone of the floor of the church, which is called the stone of unction, and is pointed out as the spot where the body of Christ was laid by Joseph to be anointed for burial. This lies between Calvary and the tomb; passing it, the pilgrim enters the great semi-rotunda in the W. end of the church, in the centre of which, under an open unglazed dome, is the holy sepulchre. This is enclosed in a beautiful chapel of various-colored marbles. The first room is the chapel of the Angel; from this the pilgrim enters, by a low passage, a sepulchral chamber 6 feet 2 inches long by 6 feet wide, having an arched roof about 7 feet high; one half of this is occupied by a stone couch, covered with a marble slab. This entire tomb is said to be carved in solid rock, and it is claimed for it that this is the identical tomb in which the body of Christ lay, on the couch now hidden from view by the slab; others deny that the tomb is solid rock, and affirm that it is all a constructed building. In the chapel of the Angel is shown a fragment of stone said to be part of the stone rolled away by the angels. Another and larger fragment is claimed and exhibited by the Armenians in a chapel on Mt. Zion. In galleries around the church, and in small buildings attached to it on the outside, are apartments occupied by a number of monks of various nations, who are devoted to the service of the sepulchre, and in Passion week perform there a variety of ceremonies which annually attract a large crowd of pilgrims. Concerning the authenticity of these sacred places a great deal of controversy has existed and is still kept up. Dr. Robinson, in his "Biblical Researches," arrives at the conclusion "that the genuineness of the present site of the holy sepulchre is supported neither by well authenticated historical facts, nor by prior tradition, nor by archaeological features." His main argument to this effect attempts to show by the topography of Jerusalem that the present locality of the sepulchre was within the walls of the city at the time of the crucifixion, and consequently could not be near

the place where Christ was crucified, which is stated in the Gospel to have been without the gates. Most Protestant and a few Catholic investigators agree substantially with Dr. Robinson; while on the other hand the great majority of Catholics and some Protestant travellers believe in the genuineness of these remains. Among others, Mr. William C. Prime, a recent American traveller, maintains the authenticity of the sepulchre on the following grounds: "It is not credible that this locality was forgotten by Christians within 800 years after the great events of the crucifixion, burial, and resurrection. Critical scholars and learned men, employed in investigating the topography of the Holy Land, had no doubt of its authenticity in the beginning of the 4th century; no one, so far as we know, thought in that age of disputing the fact, but all men acknowledged its truth; it is not doubted by any one that this is the locality in which those learned men placed their confidence, it having been well preserved from that time to this." Some of the convents of Jerusalem are large and well built edifices. The first in size is the Armenian convent, which is the residence of the patriarch of that sect, who lives in a considerable degree of state and luxury. The Latin convent, belonging to the Franciscans, is also very extensive, and resembles a fortress. It accommodates great numbers of pilgrims, and is supported by donations from the Catholic countries of Europe. The hills and valleys around Jerusalem are thickly studded with ancient tombs, among which may be mentioned the tomb of David, now covered by a Mohammedan mosque, the tomb of Absalom, and the tomb of Helena (commonly called the tombs of the kings), a queen of Adiabene, who became a proselyte to Judaism in the 1st century. Many of these tombs are excavated to a considerable depth in the rocky hill sides, and are curious and interesting monuments.—Jerusalem is the seat of little trade, though it is a central point for the caravans between Arabia, Egypt, and Syria. Its only manufactures are of soap, oil of sesame, and beads, crosses, shells, and models of the holy sepulchre, which, after receiving a sort of benediction, are exported in considerable quantities to Greek and Catholic countries. The bazaars are scantily supplied with provisions, tobacco, coarse cottons, and other articles of necessity.—Jerusalem is mentioned very early in Scripture, it being commonly supposed to be the Salem of which Melchisedek was king in the time of Abraham. The mountain of the land of Moriah, to which Abraham went to offer up Isaac as a sacrifice, is supposed to have been the Mt. Moriah afterward occupied by the temple and now by the great Mohammedan sanctuary. The name Jerusalem first occurs in Joshua x. 1, where Adoni-zedek, king of Jerusalem, is mentioned. It was at that time a strong city, inhabited by the Jebusites. The Israelites after the death of Joshua attacked it and took the lower city, but could not drive out the Jebusites from

the fortress on Mt. Zion, which they held for several generations, until it was at length captured by David, who made it his residence and the capital of the Hebrew kingdom. His successor Solomon built the famous temple, and otherwise embellished the city. After his death the importance and splendor of Jerusalem were considerably lessened by the revolt of the 10 tribes, which left it the capital of only the very small state of Judah. Under King Rehoboam, 971 B. C., it was taken by Shishak, king of Egypt, who plundered the temple of its treasures. It was subsequently conquered and pillaged by Jehoash, king of Israel, and was afterward enlarged and beautified by Uzziah, Jotham, Hezekiah, and Manasseh. In 598 B. C., and again in 588, the city was besieged and taken by the Babylonian conqueror Nebuchadnezzar. The second siege lasted 8 years, and on its termination the Babylonians burned the temple and the palaces, razed the walls, and carried away captive Zedekiah, the last king of the house of David, together with many of the people. In 536 Cyrus, king of Persia, having conquered Babylon, permitted the Jews to return to Jerusalem and rebuild the temple. The city, however, remained without walls until 444 B. C., when Nehemiah was appointed governor by the Persian monarch Artaxerxes, and began to restore the fortifications. From this time till the conquest of Syria by Alexander the Great (332) the history of Jerusalem is obscure, though the city seems to have been peaceful and prosperous under the dominion of its Persian masters. According to Josephus, it adhered to the Persians during the Macedonian invasion; and when Alexander advanced against it with hostile intent, his wrath was averted by the high priest Jaddua, whom he recognized as a personage he had seen in a dream. The Greek historians of Alexander, however, make no mention of this movement against Jerusalem. After Alexander's death, Ptolemy, king of Egypt, attacked Jerusalem on the Sabbath when the Jews would not fight, plundered the city, and transported many of its inhabitants to Egypt. It soon regained its prosperity, however, and flourished under the dominion of the Ptolemies as a province of Egypt till 198, when it submitted to Antiochus the Great, king of Syria, by whom it was treated with indulgence and favor. Under one of his successors, Antiochus Epiphanes, the Jews were persecuted and rebelled; and in 169 Antiochus massacred the people of Jerusalem, destroyed the walls, defiled the temple, and, placing a strong garrison in a citadel which he built, prohibited the Jewish worship altogether, and punished severely those who refused to sacrifice to Greek idols. This persecution caused the revolt of the Jews led by the Maccabees, who after a fierce struggle obtained possession of Jerusalem in 168 B. C., though the citadel remained in the hands of the Syrian garrison till 148. The next remarkable event in the history of Jerusalem was its capture by the Romans under Pompey in 68 B. C., when 12,000 of the citizens were slain and

the walls demolished. They were rebuilt in 48 by Antipater, under whose son Herod the Great the city was enlarged and adorned with magnificent structures, the temple being rebuilt on a much more splendid and extensive scale than that of Solomon. Jerusalem at this time seems to have reached the summit of its greatness, and, it is conjectured, may have contained 200,000 inhabitants in its lofty and closely compacted dwellings. This period is marked by the most memorable events in its history, the birth, ministry, and crucifixion of Christ. About 40 years after this latter event the tyranny of the Romans drove the Jews to revolt, and in A. D. 66 Jerusalem was taken by the insurgents, and a Roman army commanded by Cestius Gallus, governor of Syria, was routed in a battle before its walls. Titus, the son of the emperor Vespasian, regained it in 70, after one of the most terrible sieges recorded in history. The temple was burned and the city razed to the ground, the Romans leaving only 3 towers and a part of the wall to show how strong a place their arms had overthrown. In 131 the emperor Hadrian ordered the city to be rebuilt. The Jews, apprehending that pagan idols would be set up in their holy places, broke into rebellion and took Jerusalem, which the Romans regained only after a protracted and sanguinary contest. They then finished the rebuilding of the city, and, calling it *Ælia Capitolina*, made it a Roman colony, and forbade the Jews to approach it on pain of death. It continued to be known by its new name till the time of Constantine, whose mother Helena made a pilgrimage to it in 326. The emperor Julian repealed the edicts which forbade the Jews to enter Jerusalem, and permitted them in 362 to begin to rebuild the temple; but his death soon after put an end to the project, and the edicts against the Jews were renewed, except that once a year they were allowed to enter the city to wall over the desolation of their temple and their holy city. In 451 Jerusalem was made the seat of a patriarch. Justinian, who became emperor in 527, repaired and enriched its churches, founded many convents, and built a church dedicated to the Virgin on Mt. Moriah. The city had now become a place of great resort for pilgrims from all parts of Christendom. In 610 it was stormed and greatly damaged by the Persians, and in 637 it was taken by the Mohammedans under Caliph Omar. It remained in possession of the Arabs till 1073, when it was taken by the Seljookian Turks, whose cruel treatment of the Christian pilgrims created great excitement in Europe, and led to the first crusade for the recovery of the holy sepulchre from the infidels. Shortly before the crusaders under Godfrey reached the city, the Seljooks had been driven out by the Arab sultans of Egypt. The crusaders took the city by storm, July 15, 1099, and made it the seat of a Christian kingdom, which lasted till 1187, when it was conquered by the Egyptian sultan Saladin. In 1229 it was restored to the Christians by a treaty made between the

Mohammedans and the German emperor Frederick II. In 1239 it was again taken by the Mohammedans, who in 1243 again restored it to the Christians. In 1244, however, it was stormed by the Khorasmians, and has ever since been held by Mohammedan masters. For several centuries it declined in importance under the sway of the Mameluke sultans of Egypt, and in 1526 passed with Egypt and Syria into the hands of the Ottoman Turks. From that period till the present time it has remained a part of the Turkish empire, and has been subject to few vicissitudes. In 1832 it submitted to the army of Mehemet Ali, the pasha of Egypt, but was restored to the sultan in 1841. —Almost our only sources of knowledge of ancient Jerusalem are the Bible and the works of Josephus. The Greek and Latin writers scarcely do more than mention the city. Modern Jerusalem has been described by Maundrell, Clarke, Châteaubriand, Richardson, Niebuhr, Wilde, Lamartine, Buckingham, Poujoulat, Olin, Prime, &c. See also Bartlett's "Walks about the City and Environs of Jerusalem" (8vo., London, 1844), Williams's "Holy City" (8vo., London, 1845), and "Robinson's "Biblical Researches" (3 vols. 8vo., Boston, 1856).

JERUSALEM, JOHANN FRIEDRICH WILHELM, a German theologian, born in Osnabrück, Nov. 22, 1709, died Sept. 2, 1789. He was appointed in 1740 preacher to Duke Charles of Brunswick, and in 1742 became tutor of the hereditary prince. In 1752 he was placed in charge of a theological seminary established by the Protestants in the former convent of Ridagshausen. He declined the appointment of chancellor of the university of Göttingen, and became in 1771 vice-president of the consistory at Wolfenbüttel. He still bears the reputation of having been one of the best preachers of Germany. He was the father of the unfortunate Karl Wilhelm Jerusalem, whose suicide suggested to Goethe the catastrophe of the "Sorrows of Werther."

JERVIS, SIR JOHN, earl of St. Vincent, a British admiral, born in Meaford, Staffordshire, Jan. 9, 1734, died March 15, 1823. He entered the navy at the age of 10 years, and became post-captain of the *Gosport* of 40 guns in 1760, and in 1774 of the *Foudroyant*. He distinguished himself in several naval engagements, was made C. B. in 1782, and during the same year sailed with Lord Howe to the relief of Gibraltar. He was promoted to the rank of rear admiral in 1787, and was in parliament from 1782 until the beginning of the French revolution, when he sailed to the West Indies and captured Martinique and Gadeloupe. He was appointed admiral of the blue, June 1, 1795, and on Feb. 14, 1797, off Cape St. Vincent, defeated a Spanish fleet which was nearly twice as strong as his own. For this he was raised to the peerage by the title of earl of St. Vincent and Baron Jervis of Meaford, receiving a pension of £3,000. He became first lord of the admiralty in Feb. 1801, but was removed from office by Pitt in May, 1804. He took command of the channel fleet in 1806, holding it

however only for one year. In 1810 he appeared for the last time in parliament, when he spoke strongly in censure of the conduct of the war.

JESI, SAMUELE, an Italian engraver, born in Milan about 1789, died in Florence, Jan. 17, 1853. He was a pupil of Longhi, and first brought himself into notice by engravings of St. John and St. Stephen from Fra Bartolomeo's pictures in the cathedral at Lucca. Subsequently he devoted himself chiefly to the works of Raphael, of whom he is considered one of the most sympathetic copyists. His *chef d'œuvre* are the portraits of Leo X. and Cardinals Rossi and Giulio de' Medici, from the original in the Pitti palace, which is said to have occupied him 5 years. His engraving of Raphael's "Virgin with the Vine" is one of the choicest productions of the graver in modern times. During his later years he gave much attention to the process of engraving in chalk, for instruction in which he formed a school.

JESSAMINE, a central co. of Ky., bounded S. by Kentucky river; area, 160 sq. m.; pop. in 1850, 10,249, of whom 3,825 were slaves. It has a somewhat diversified surface, with a soil of more than ordinary richness. The productions in 1850 were 725,891 bushels of Indian corn, 134,750 of oats, 1,563 tons of hemp, 4,800 lbs. of tobacco, and 37,153 of wool. There were 11 grist mills, 17 saw mills, 16 churches, and 601 pupils attending public schools. The Lexington and Covington railroad passes through the county. Capital, Nicholasville.

JESTER. See FOOL.

JESUITS, or THE SOCIETY OF JESUS (*Societas Jesu*), the most celebrated and influential among the religious orders of the Roman Catholic church, founded by St. Ignatius Loyola. When studying at the university of Paris, Ignatius united himself (1534) with Le Fèvre (Faber), Francis Xavier, Laynez, and 6 other young men, to make a pilgrimage to Palestine, and to labor there for the conversion of the Saracens. Thwarted in this design by a war between the emperor Charles V. and the Turks, Ignatius, Laynez, and Faber went to Rome, threw themselves at the feet of the pope, and asked him to employ them for some other good work. In 1539 Ignatius convoked all his associates, who were scattered in various parts of Italy, and laid before them the plan of a new order, whose members, beside taking upon themselves the three usual vows of poverty, chastity, and obedience, also bound themselves by a fourth vow to go without hesitation wherever the pope might send them in order to labor for the salvation of souls. On Sept. 27, 1540, the order was confirmed by Pope Paul III. The membership was at first limited to 60, which provision was, however, repealed in 1543. Ignatius was elected the first general, and took up his abode in 1541 at Rome, where he died in 1556. In 1545 the order received great privileges, and in 1571 all the rights of the mendicant orders.—The constitution of the Jesuits differs in many points from that of the other re-

ligious orders. The principal share in framing it has been attributed by some to Laynez. It was originally written in Spanish, but soon translated into Latin, and published for the first time in 1558. A very strict examination precedes the reception of new members, and 5 points are designated as absolute impediments to admission, viz.: the commission of murder, apostasy, or other grievous offences, subjection to a degrading sentence, membership in a monastic order, marriage, and insanity or decided weakness of intellect. The novitiate lasts two years, during which the novices are not allowed to study, but devote their entire time to prayer and prolonged meditation. The "Spiritual Exercises," composed by Ignatius in 1522, are their principal guide. Their fitness is tried by many severe tests. After the expiration of the two years the novice may offer himself for reception into the society, takes the vows of poverty, chastity, and obedience, and is admitted among the scholastics. In this second stage of his religious life he generally devotes 15 or 17 years to study and teaching in the colleges of the order, first studying belles lettres, rhetoric, philosophy, the physical and mathematical sciences, then teaching in succession various branches, beginning with the lowest class, and at last pursuing for 4 or 6 years the study of theology and the oriental languages. The course of these studies was regulated by the *Ratio Studiorum*, first published in 1586, revised in 1599, and again in 1832 (*Ratio atque Institutio Studiorum Societatis Jesu*, Rome, 1832). After the completion of his studies, the candidate performs a second novitiate, lasting one year, during which he lives in retirement, in order to receive the last preparation in "the school of the heart" (*in schola affectus*). Only occasional light duties of the ministry interrupt his solitude. He has to make himself thoroughly acquainted with the constitution of his order, and a detailed report on his progress in virtue and science is made by his superior to the general of the order, who in accordance with this report admits him to the rank of either *coadjutor spiritalis* or *professus*. The coadjutors have, on the whole, the same rights as the *professi*, but cannot take part in the provincial and general congregations of the order, and cannot be elected to a higher office than the rectorate of a college. The professed members, in whose hands the supreme government of the order lies, take upon themselves the fourth vow, to go as missionaries wherever the pope may send them. Beside the above classes of members, there are also lay coadjutors, who are received for domestic employments. At the head of the order is a general, who has a more absolute power than the generals of other religious orders. He is elected for life, appoints nearly all the officers of the order, and receives monthly reports from the provincials, and quarterly reports from the superiors of the professed houses, the rectors of the colleges, and the masters of the novices. Every third year the catalogues of every province, with detailed reports on the capacity and

conduct of every member, must be sent to him. The order is divided into provinces. A province is governed by a provincial, a professed house by a *propositus*, a college by a rector, a residence by a superior. A provincial congregation consists of all the professed members and such coadjutors as are rectors of colleges. A general congregation meets only for the election of a new general or for deliberating on subjects of very great importance, such as the dissolution or transfer of houses or colleges. It consists of all the provincials and two delegates from every provincial congregation. The general congregation which elects a new general elects also a monitor, whose duty it is to observe the conduct and actions of the general, and, if necessary, to admonish him, and a certain number of assistants (originally 4 for Spain, Portugal, Italy, and Germany, afterward 5, one being added for France, and still the same, one being now appointed for Great Britain and her colonies and the United States, and none for Portugal), whose advice the general is bound to seek. The Jesuits wear no monastic habit, but dress in black, nearly like secular priests. Two popes (Paul IV. and Pius V.) and one general (Francis Borgia) wished to assimilate the Jesuits in some points more to the other religious orders, in particular by introducing the observance of the canonical hours; but this was soon given up, and the whole energy of the order directed to laboring in behalf of the church by means of education and missions.—The order spread with unparalleled rapidity, so that it was said to have had no period of youth. At the death of Ignatius there were 1,000 members in 12 provinces; soon after the death of Acquaviva, in 1618, 13,000 members in 32 provinces; in 1749, 24 professed houses, 669 colleges, 176 seminaries, 61 novitiates, 335 residences, 273 missions in Protestant and pagan countries, and about 22,600 members. In Portugal it was introduced as early as 1540 by St. Francis Xavier and Rodriguez, who found a zealous patron in King John III. Rodriguez established a college at Coimbra, which in 1544 counted 60 members. A considerable number of young noblemen prayed for admission, and thus the order soon became influential. In Spain the Jesuits had at first to overcome the opposition of several bishops, but the patronage of Francis Borgia, at that time governor of Barcelona, soon procured for them a favorable reception and a number of houses and colleges, and at the university of Salamanca they received some of the theological chairs. In France, where they likewise appeared as early as 1540, they met with a very decided resistance on the part of the parliament, the university of Paris, and many bishops. They could not secure a legal existence until 1563, when they were recognized as “fathers of the college of Clermont.” The parliament at first refused to register the royal patent, but had at length to yield to the order of the king. They were unable, however, to overcome the

opposition of the parliament and the Sorbonne. When Châtel, who had studied in one of their colleges, made an attempt against the life of Henry IV., they were expelled from France by a decree of the parliament in 1594, and Father Guignard, who was accused of having approved the attempt of assassination, was put to death. Henry IV. himself recalled them in 1603, and from that year they remained in the undisturbed possession of their property. They enjoyed the confidence of Louis XIII., Cardinal Richelieu, and Louis XIV., and were the principal combatants against the doctrines of the Jansenists. Their colleges were very numerous, and among their pupils were Descartes, Bossuet, Corneille, and Voltaire. Two Jesuits were sent to Ireland as papal nuncios under the reign of Henry VIII. Elizabeth expelled them from her dominions, and forbade them, upon penalty of death, to return. We find them, nevertheless, again as missionaries under the reign of James I., and after the discovery of the gunpowder plot (1605) Father Garnet, to whom the plot had been communicated in the confessional, was put to death. (See the proceedings of this trial in vol. ii. of “Criminal Trials,” published by the society for the diffusion of useful knowledge.) In 1678 Titus Oates charged them with having entered into a conspiracy against Charles II. and the state, in consequence of which 6 Jesuits were put to death. In spite of several decrees against the public exercise of the Roman Catholic religion in England in general and the residence of Jesuits in particular, the society maintained itself there, although it never became very numerous. The Jesuits first appeared in Germany in pursuance of a call of Ferdinand I. of Austria (1551). They received chairs at the Bavarian university of Ingolstadt and colleges at Cologne (1556), Munich (1559), Treves (1561), Augsburg (1563), and several other places. In Italy they spread more rapidly and more extensively than in any other country. They were banished from Venice, however, in 1604, and the popes did not succeed until 1656 in causing their restoration. A war between France and Charles V., during which all Spaniards were ordered to leave France, brought some Jesuits to the Netherlands, soon after the foundation of the order. They gained a firm footing under Philip II., although the bishops showed them less favor than in other countries. In Transylvania they were favored by Prince Christopher Báthori and his son and successor Sigismund, but the assembly of the states compelled the latter prince (Dec. 16, 1588) to sign a decree of banishment. They became very numerous in Poland, which they divided before the end of the 16th century into two provinces, and where they had houses and colleges in 20 towns. In Sweden they made great efforts, under John III. and Sigismund, to restore the sway of the Roman Catholic church, but the dethronement of Sigismund in 1602 destroyed their hopes. In Russia favorable prospects seemed to open for them with the

reign of Pseudo-Demetrius, but the fall of this prince involved that of the Jesuits.—The missionary activity of the Jesuits among the pagans commenced in 1541, the year after the foundation of the order. Francis Xavier sailed in that year to the East Indies, founded a college at Goa, preached in Travancore, Malacca, Macassar, the islands, and Japan, and baptized a vast number of pagans. Other members of the order preached in Madura, Ceylon, and many other places, and the Christian population of their missions in India rose to 100,000. Some members of the order, especially Robert de Nobilibus, appeared as Brahmins, and tried to excel the Hindoo Brahmins as sages and penitents, regarding this as the most efficient means of obtaining the confidence of the Hindoo population. The mission in Japan was commenced by Francis Xavier in 1549; several princes were converted, and some natives were received into the society. In 1613 the Portuguese Jesuits had in Japan 2 colleges, 8 residences, and 3 professed houses; but the persecution which soon after broke out against the Catholics put an end to their establishments. Their last member, a native of Japan, was put to death in 1636. Father Rogerius penetrated into China in 1584, disguised as a merchant. Ricci established a reputation as one of the best Chinese scholars. Others became the teachers and ministers of several emperors. In 1692 they obtained a decree by which Christianity was declared to be a sacred law and the missionaries virtuous men. The number of converts was very large, and amounted in the province of Nankin alone to 100,000. But a controversy with several other orders on the conformity of the Jesuits to the pagan customs in China and India was decided by the pope against the Jesuits, and proved a fatal blow to the prosperity of their missions in these countries. Cochín-China (1614) and Tonquin (1627) became likewise missionary fields for Jesuits; the congregations in Tonquin in 1640 numbered 100,000 members, but they were cruelly persecuted. The most celebrated of the Jesuit missions was that established in Paraguay, where they Christianized and civilized an Indian population of from 100,000 to 200,000 souls. With the consent of the Spanish authorities they retained the civil dominion over the Indians, and their principles of government have been highly extolled by many who in other respects were their opponents, as Montesquieu, Muratori, and Southey, while many of their admirers have represented Paraguay under the sway of the Jesuits as more free from vice and corruption than any other state of modern times. The prosperity of these missions was interrupted in 1750, when Spain ceded 7 parishes to Portugal, and the Indians, with an army of 14,000 men, resisted the execution of this project. After some time, however, the former state of things and the dominion of the Jesuits were restored, both of which continued until the suppression of the order in Spain. In 1566 they were sent to Florida, which in the

following year was formed into a vice-province of the order, and a school for the children of the Florida Indians was commenced in Havana (1568). On the invitation of a Virginian chief, called by the Spaniards Don Luis, Father Segura, the vice-provincial, with 7 members of the order and some Indian youths who had been educated at Havana, undertook to establish a new mission on the banks of the Chesapeake, or St. Mary's bay. But the Indian proved to be a traitor, and Father Segura with all his companions except one lost their lives (1570). This led the Jesuits to abandon Florida for Mexico. The first mission of the Jesuits in California was established by Father Eusebius Kuhn or Kino, in 1683; gradually they founded 16 missionary stations, each of which was generally directed by one missionary. They administered these missions until the suppression of the order in Spain and the Spanish possessions. In 1611 the Jesuits established their first mission in the French possessions in America. This mission was interrupted for a time by the English, who in 1629 took Quebec and carried off the missionaries; but their work was resumed in 1633, and for nearly half a century they wrestled with paganism in the northern wilds. Quebec remained their centre, whence Jesuit missionaries were sent far and wide. The most distant effort made by the Jesuits was a mission in Arkansas. When Louisiana was settled, Jesuits were sent from France to undertake missions on the lower Mississippi, but these missions were not subject to the superior at Quebec, but to another at New Orleans. After the restoration of the order, the Jesuits recommenced their missions among the Indians on the Missouri in 1824, which gradually extended over a number of tribes. In 1840 the mission in Oregon was commenced by Father de Smet, one of the most celebrated missionaries of the order in the present century. Other missions were established among the tribes near the Amazon river in Brazil (1549), Peru (1567), the Antilles (1700), Mexico (1572), Congo and Angola, on the W. coast of Africa (1560), and Turkey (1627), where they effected in particular the submission of many members of the eastern churches to the authority of the pope.—Toward the middle of the 18th century the prime ministers of Portugal (Pombal), Spain (Aranda), and France (Choiseul) resolved nearly at the same time upon the expulsion of the Jesuits from their countries. Pombal was incensed against them, ostensibly because he suspected them of having instigated the Indians in Paraguay to resist the execution of the treaty of cession above mentioned. Soon after an attempt was made to assassinate Joseph I., and several Jesuits, particularly Father Malagrida, were accused of having been privy to the plot. Pombal requested the pope to take measures against the Jesuits; but when Clement XIII. hesitated, a royal edict of Sept. 3, 1759, declared the Jesuits to be traitors, suppressed the order in Portugal, Brazil, and the other Portuguese

colonies, and confiscated its property. All the Jesuits living in Portugal were transported to the Papal States. In France they fell into disfavor at court, when the two fathers who were the confessors of Louis XV. and Mme. de Pompadour refused to admit them to the sacraments, unless the latter was dismissed from court. Mme. de Pompadour and Choiseul united their influence with that of the parliament to suppress the order. At the same time its reputation among the people suffered greatly in consequence of the unfortunate commercial operations of Lavalette, superior of an establishment of the order in Martinique. Lavalette speculated largely in colonial produce, and, when two of his ships were taken by the English, became a bankrupt. A firm in Marseilles brought a suit for indemnification against the whole order, and the inferior courts as well as the parliament of Paris, to which the Jesuits appealed, gave sentence against them, and made them pay 2,000,000 livres to the plaintiff and the costs. Louis XV., who wished to save the society, at first yielded to the urgent calls for its suppression only so far as to demand in Rome that the society be reformed, and that the French Jesuits be placed under a vicar of their own. To this demand the general, Ricci, is reported to have given the famous response: *Sint ut sunt, aut non sint*; whereupon the king expelled them from France in 1764. Their expulsion from Spain was effected in 1767 by Aranda, on the charge that treasonable writings had been discovered in one of the colleges, which declared the king a bastard and not entitled to the throne. On April 2 all the Jesuits of Spain and the Spanish colonies were arrested at the same hour, and shipped to the territory of the pope, who, at the request of the general of the order, refused to receive them. At the same time, and in a similar way, the order was suppressed in Naples, Parma, and Malta. On Dec. 10, 1768, all the Bourbon courts (France, Spain, Naples, and Parma) demanded from the pope its entire suppression for the whole church. Shortly after the pope died (1769), and the Bourbon courts succeeded in procuring the election of Clement XIV. (Ganganelli), who had given to the minister of Spain a written declaration that a pope, without acting against the canonical laws, was at liberty to suppress the order. For 4 years Clement XIV. endeavored to put off an event from which he feared the worst consequences for himself; but at length, when also the court of Vienna consented to the suppression of the Jesuits, he issued, July 21, 1773, the famous brief: *Dominus ac Redemptor noster*, by which the suppression of the society of Jesus in all the states of Christendom was declared. The brief was quickly complied with, yet the archives and treasures found in searching their houses did not equal in importance and amount the public anticipation. The ex-Jesuits had the choice either to enter other religious orders or to place themselves under the jurisdiction of the bishops. Everywhere, except in Portugal,

they received an annuity from the proceeds of their confiscated property. In Prussia, although they had to abandon the constitution of the order (1776), the favor of Frederic II., who esteemed them as teachers, permitted them to continue as an organized society, under the name of priests of the royal school institute. But this institute also was abolished by Frederic William II. In Russia, which, with the eastern part of Poland, had received in 1772 several houses of Jesuits, they enjoyed the patronage of the empress Catharine, who appointed an ex-Jesuit coadjutor of the archbishop of Mohilev, and sent him in 1783 as her minister to Rome. Pope Pius VI. in 1786, at his request, granted to the Jesuits of Russia the privilege of electing a vicar-general. The number of Jesuits in Russia amounted at that time to 178, and the total number of ex-Jesuits was estimated at about 9,000. Attempts to restore the order under other names were made in 1794, when the ex-Jesuits De Broglie and De Tournely founded the "Society of the Sacred Heart," and in 1798, when Paccanari founded the "Society of the Faith of Jesus." Neither met with much success. Better prospects for the ecclesiastical restoration of the order seemed to open with the beginning of the pontificate of Pius VII. (1801), who in 1804 confirmed its introduction into the kingdom of the Two Sicilies. On Aug. 7, 1814, Pius issued the bull *Sollicitudo omnium*, by which he restored the order with all the privileges it possessed at the time of its suppression. The vicar-general of Russia, Brzozowski, became thus the first general of the restored order; his successor, Fortis, elected in 1820, again took up his residence in Rome. They opened a novitiate at Rome on Nov. 11, 1814, and received in 1824 the direction of the *collegium Romanum*, and in 1836 that of the propaganda. In Modena, Sardinia, and Naples they were restored in 1815, and reinstated in the possession of a part or the whole of the former property of the order, and several new houses were established. They returned to Lombardy in 1837, to Parma and Venice in 1844, and to Tuscany (for a short time) in 1846. The revolution of 1848 endangered their existence in all Italy; mobs attacked their houses in Genoa and Naples, and they were expelled from nearly every state, even from the dominions of the pope. The general found for some time a refuge in England. They returned after the success of the counter revolution in 1849 to most states, except Sardinia and Tuscany, but were again expelled by the revolution of 1859 from Lombardy, Parma, Modena, and the legations. In Naples the principal organ of the Jesuits, the *Civiltà Cattolica* of Rome, was prohibited in 1855 for having censured the government, but in 1858 they received from the latter new marks of confidence. In Portugal, John VI. protested against their restoration; Dom Miguel admitted them by a decree of 1829, but Dom Pedro exiled them in 1834, since which time they have not returned to Portugal. In Spain, Ferdinand VII. in 1815

put them in possession of all their former rights and property. They were banished again during the revolution of 1820, but restored with Ferdinand in 1823. During the civil war, Queen Christina was compelled to suppress the order in Spain in 1835, and in 1840 its last house, at Loyola in Guipuzcoa, was dissolved by order of the provincial regency; but in 1844 they succeeded in establishing themselves again in the Spanish dominions. In France, during the reigns of Louis XVIII. and Charles X., they obtained only toleration, and 8 of their colleges, with about 3,500 pupils, were closed in 1828 by order of the government. The revolution of July, 1830, banished them again "for ever" from France, notwithstanding which they were able to maintain themselves, although in 1845 the chamber of deputies, with only a few dissenting votes, requested the government to have their houses closed. Since the accession of Napoleon III. the number of the members and establishments of the society has considerably increased. The Catholic almanac (*La France ecclésiastique*) for 1859 mentions 61 establishments in 88 dioceses. In the Netherlands, King William I. permitted them to form establishments, and after the separation of Belgium from Holland they increased largely in the former. The government of Austria admitted them into Galicia, which in 1820 was made a separate province of the order. The revolution of 1848 endangered their existence in Austria for a short time, but since 1849 their establishments have been more numerous and prosperous than before. The government transferred to them the direction of 7 of the state colleges, called a Jesuit from Rome to the university of Vienna, and in 1857 gave all the theological chairs of the university of Innsbruck to the order. The conversion of the duke of Anhalt-Köthen to the Roman Catholic church (1825) was followed by the establishment of a mission of the Jesuits at Köthen, which existed until 1848. In the kingdom of Saxony they were expressly excluded from the country by a provision in the constitution of 1831. The events of 1848, which expelled them from so many countries, opened to them a wide field of action in many of the German states, where they were permitted, for the first time since their restoration, to hold missions for 8 or more days. Many of the larger Protestant cities, as Berlin, heard on this occasion the preaching of the Jesuits for the first time. They were allowed to settle in Prussia, and in Westphalia and the provinces of the Rhine they founded within a short time a considerable number of establishments. In 1858 they had, according to the "Illustrated Catholic Almanac" for 1859, 14 establishments with about 700 members. They were recalled to Switzerland as early as 1814 by the government of Valais, which also put them in possession of the former property of the order. In 1818 they founded a college at Freyburg, which soon became one of the most famous institutions of the order, and had numerous pupils (676 in

1845) from nearly every country of Europe. The decision of the grand council of Lucerne, in 1844, to call Jesuits to the chairs of the theological school and to one of the parish churches of the capital, greatly increased the excitement already existing against them in most of the Protestant cantons. Several incursions were made from other cantons to overthrow the local government in order to expel the Jesuits. They were however unsuccessful, and strengthened the separate alliance (*Sonderbund*) which the government of Lucerne had formed with 6 other cantons for the protection of what they considered their sovereign cantonal rights. In 1847 the federal diet demanded the dissolution of the Sonderbund and the removal of the Jesuits; the 7 cantons refused submission to this decree, but the war of the Sonderbund ended in breaking up the alliance and in the expulsion of the Jesuits, who have ever since been forbidden by the federal constitution to return. In England, a rich Catholic, Thomas Weld of Lulworth castle, in 1799 gave to ex-members of the order Stonyhurst, which is still their largest establishment in that country. They conduct at present 8 of the 10 English Catholic colleges (Stonyhurst, near Whalley, Lancashire; Mount St. Mary's, near Chesterfield; and St. Benno's, at St. Asaph), and have several other houses. They have no establishment in Scotland, but in Ireland they have received since 1825 several houses and schools. In Russia, where their college of Polotzk received in 1812 the rank of a university, they lost the favor of the emperor when several young noblemen, who had been their pupils, were received by them into the Roman Catholic church. An imperial ukase of Jan. 1, 1816, closed their establishments at St. Petersburg and Moscow; and another of March 25, 1820, suppressed the order entirely in all Russia and Poland. The United States and the British possessions in America are among the countries where the order grows most rapidly. They are divided into the province of Maryland, having establishments in the dioceses of Baltimore, Philadelphia, Portland, and Boston; the vice-province of Missouri, having houses in the dioceses of St. Louis, Louisville, Cincinnati, Chicago, and Milwaukee; the mission of Canada and New York, having houses in the dioceses of New York, Albany, Buffalo, Quebec, Montreal, London, C. W., and Hamilton; the mission of Louisiana, with houses in the dioceses of New Orleans and Mobile; and the mission of California. Their colleges in the United States are as follows: college of the Holy Cross, Worcester, Mass.; of St. Francis Xavier, New York; St. John's, Fordham, N. Y.; St. Joseph's, Philadelphia; St. John's, Frederic, Md.; Loyola, Baltimore; Gonzaga, Washington, D. C.; Georgetown, D. C.; Spring Hill, near Mobile, Ala.; St. Louis university, St. Louis, Mo.; college of the Immaculate Conception, New Orleans; St. Charles's, Grand Coteau, La.; St. Joseph's, Bardstown, Ky.; St. Xavier's, Cincinnati; Santa Clara, Cal.; in Canada, St.

Mary's college, diocese of Montreal. The number of Jesuits in the United States at the present time (1860) is 650. In Mexico and the states of Central and South America they have sometimes been admitted, sometimes again expelled, their fate being often dependent on the success or defeat of the several political parties. Jesuits also now labor as missionaries in nearly all the non-Christian countries of the world, especially among the Indians of North America, in Turkey, in India, and China.—The order has had since the foundation the following 22 generals, many of whom belong also to its most celebrated names: 1, Loyola, a Spaniard, 1541-'56; 2, Laynez, a Spaniard, 1558-'65; 3, Borgia, a Spaniard, 1565-'72; 4, Mercurian, a Belgian, 1573-'80; 5, Acquaviva, a Neapolitan, 1581-1615; 6, Vitelleschi, a Roman, 1615-'45; 7, Caraffa, a Neapolitan, 1646-'9; 8, Piccolomini, a Florentine, 1649-'51; 9, Gottofredi, a Roman, Jan. 21 to March 12, 1652; 10, Nickel, a German, 1652-'64; 11, Oliva, a Genoese, 1664-'81; 12, De Noyelle, a Belgian, 1682-'6; 13, Gonzalez, a Spaniard, 1687-1705; 14, Tamburini, a Modenese, 1706-'30; 15, Retz, a Bohemian, 1730-'50; 16, Visconti, a Milanese, 1751-'5; 17, Centurioni, a Genoese, 1755-'7; 18, Ricci, a Florentine, 1758-'73, died in 1775; 19, Brzozowski, a Pole, 1814-'20; 20, Fortis, a Veronese, 1820-'29; 21, Roothaan, a Hollander, 1829-'53; 22, Beckx, a Belgian. Among the Jesuits who have been canonized or beatified, the most celebrated are Ignatius Loyola, Francis Xavier, Francis Borgia, Francis Regis, Aloysius Gonzaga, and Stanislas Kostka.—Before the suppression of the order, the Jesuits counted among their members some of the greatest scholars of Europe. The works of Petavius, Sirmond, Turcellini, and Viger in classical literature, and of Tiraboschi in literary history, are still valued and used. Among the theologians and pulpit orators, Bellarmin, Pallavicini, and Bourdaloue are especially distinguished. Since the restoration, Passaglia (who, however, left the order in 1858) and Perrone have gained the reputation of being among the principal theological writers of the Roman Catholic church, and Ravignan and Félix in France and Roh in Germany have been counted among the greatest Catholic pulpit orators. The most extensive literary work undertaken by the order is the *Acta Sanctorum* (Bollandist), commenced in the 17th century and still continued. The order publishes at present 3 periodicals: the *Civiltà Cattolica*, a semi-monthly magazine, at Rome (which has the largest circulation of any theological publication of Italy); the *Précis historiques et littéraires*, a semi-monthly, at Brussels; and the *Études théologiques*, a quarterly, at Paris. Several charges of complicity in the murder of princes have been brought against the Jesuits, some of which have been abandoned by all impartial historians, while none have been proved. These charges are closely connected with the doctrine of the rightfulness of tyrannicide, which has been defended by several writers of the order. It is gen-

erally admitted that 14 Jesuits, viz., Sa, Tolet, Valentia, Delrio, Salas, Mariana, Heissius, Suarez, Lessius, Becan, Gretser, Tanner, Castro-Paolo, and Escobar, have maintained it. But on the other hand, it is alleged that this doctrine was one very common among the Roman Catholic theologians, and that even Thomas Aquinas taught it; that more than 60 Jesuits have written against it; and that those Jesuits who admit it, confine it to a few exceptional cases, and allow it to be committed not by an individual, but only by a nation. Acquaviva, general of the society, by a decree dated July 6, 1610, forbade any member publicly or privately to uphold the doctrine that it is lawful for any one under any pretext of tyranny to attempt the life of any ruler. On other points of ethics members of the order have been accused even by certain Catholic writers of unsound principles, and some of the writings of Jesuits have been on this account censured by Rome. Concerning this point the defence presents the same arguments as on the preceding, viz., that none of the censured doctrines were peculiar to or shared by the whole order. A passage in the constitution of the order: *Vivum est nobis in Domino, excepto expresso voto quo societas summo pontifici pro tempore existenti tenetur, ac tribus aliis essentialibus paupertatis, castitatis, et obedientie, nullas constitutiones, declarationes, vel ordinem ulum vivendi posse obligationem ad peccatum mortale vel veniale inducere, nisi superior ea in nomine Domini nostri Jesu Christi, vel in virtute obedientie juberet*, has often been and is still construed by some writers as if it gave to the superiors of the order the right of obliging their inferiors to commit a sin. But the Jesuits have proved this to be a mistranslation of the Latin and in conflict with others of their rules; the true sense of the passage being, that none of the rules of the order so bind the members that the non-observance by itself involves a sin, but that a sin is committed only when a member violates a special order of the superior. Several Protestant historians of note, as Ranke ("History of the Popes") and Reuchlin ("History of Port Royal"), who in the first editions of their works had followed the former interpretation, have changed their view in subsequent editions, and pronounced the interpretation which the order itself gives of it the true one.—Among the most important works on the history of the Jesuits are: *Historia Societatis Jesu*, from 1540 to 1625, by Orlandini, Sacchini, Passinus, and other members of the society; Wolf (adverse to the Jesuits), *Allgemeine Geschichte der Jesuiten* (4 vols., Leipsic, 1803), valuable for its complete bibliography; Orélineau-Joli, *Histoire religieuse, politique et littéraire de la compagnie de Jésus* (6 vols., Paris, 1844-'6); Gioberti (a Catholic priest adverse to the Jesuits), *Il Gesuita moderno* (5 vols., Lausanne, 1847); A. Steinmetz, "History of the Jesuits" (3 vols., London, 1848); Abbé Guettée (Gallican, adverse to the order), *Histoire des Jésuites* (2 vols., Paris, 1858-'9). See also the "Institute of the Society of

Jesus, approved by the Holy See," "Decrees of the General Congregations," and "Ordinances of the Superiors General," all which have been published; "Life and Institute of St. Ignatius Loyola," by Bartoli; *Documents authentiques*, &c., by Carié de la Charie (Paris, 1827); and Ravignan's *L'existence et l'institut des Jésuites* (Paris, 1844), and *Clément XIII. et Clément XIV.* (2 vols. 8vo., 1854).

JESUITS' BARK. See CINCHONA.

JESUS CHRIST (*Ἰησοῦς*, the Greek form of the Hebrew *Jeshua* or *Joshua*, salvation; *Χριστός*, the Greek translation of the Hebrew *Messiah*, the anointed), the founder of the Christian religion, born in Bethlehem, a city of Judæa, in the 4th year, as is supposed, before the Christian era, crucified on Calvary, near Jerusalem, probably in the 84th year of his age. The 25th of December has been received and commemorated by the church in the festival of Christmas from the 4th century as the day of his birth, though this date was previously unsettled, and the opinions of the learned have always varied concerning it. His genealogy is traced through David from Abraham by St. Matthew, and from Adam by St. Luke; the two pedigrees are after David entirely different, and the discrepancies have been variously explained by commentators. His mother Mary was the betrothed of a carpenter named Joseph; an angel announced to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee;" she was found with child of the Holy Ghost, and her husband knew her not till she had brought forth her first-born son, who was named Jesus. Joseph and Mary resided in Nazareth, an obscure little town, whence they went up to Bethlehem to be taxed. It was there that the days were accomplished that she should be delivered, and the child was born in a manger, the inn being full. His birth and Messianic dignity were revealed by angels to shepherds tending their flocks by night in the field, and they went in haste to Bethlehem to greet the babe. After 8 days he was circumcised; after 83 days he was presented in the temple at Jerusalem, when the aged Simeon took him in his arms, and blessed God that he had lived to see the Saviour; and soon after his birth, while his parents yet remained in Bethlehem, three wise men (according to the ecclesiastical tradition, three kings) came from the East, guided by a star, and fell down before the young child, and worshipped him, and gave unto him gold, and frankincense, and myrrh. Their inquiries in Jerusalem had excited the suspicion of King Herod, who commanded them to bring him word if they found the child. But the parents of Jesus, warned in a dream, fled with him to Egypt (where, according to the legends, they dwelt in Hermopolis, and in the house of a priest named Aphrodisius). Meantime Herod, to whom the wise men had not returned, and who feared the loss of his throne if the Messiah were acknowledged, in order to make his destruction certain, gave

orders that all the male children in and near Bethlehem under two years of age should be put to death. After the death of Herod, Jesus returned with his parents to Nazareth. Of his early youth nothing more is known, except the summary statement of Luke that he waxed strong in spirit, filled with wisdom. When he was 12 years old his parents took him with them to Jerusalem to the feast of the passover. As they returned, he tarried behind without their knowledge; they retraced their steps in search of him, and after three days found him in the temple at Jerusalem, sitting in the midst of the doctors, hearing them and asking them questions, and astonishing them by his understanding and his answers. He returned to Nazareth with his parents, and was subject to them. Of the following 18 years, till the commencement of his public ministry, the canonical Gospels give no account. Various suppositions have been made to fill this gap in the narrative, as that he associated with learned Jews, and studied the Greek authors; that in his 14th year he went with John the Baptist to Egypt, and was instructed for 16 years by Egyptian philosophers; that he was educated in the school of the Essenes (which is the oldest opinion); that he was a Nazarite; and that he belonged to the sect of the Sadducees. None of these hypotheses, however, has been generally received. It is more probable that he followed the occupation of a carpenter, and, as the eldest son of the family, provided for its maintenance after Joseph's death. The apocryphal Gospels give full narratives of this period, concerning which the four evangelists are silent. His appearance as a public teacher was heralded by John the Baptist, who warned and admonished the people, exhorting them to repentance, baptizing them in the Jordan, and announcing the approach of one mightier than himself, who should baptize with the Holy Ghost and with fire. It was in his 81st year that Jesus came to the Jordan at Bethabara unto John, was recognized by him as the Messiah, and was baptized by him at his own command; and as he went up from the water a voice from heaven said: "This is my beloved Son, in whom I am well pleased." The events of his ministry, which is usually believed to have occupied about 3 years, are related by the evangelists, and have been arranged in chronological order (not in all cases with certainty) in harmonies of the Gospels. The public consecration by baptism was followed by the temptation and fast for 40 days in the wilderness. He then selected the first of his 12 disciples, afterward called apostles, and began to promulgate his doctrines, and to perform miracles. At a marriage in Cana of Galilee he changed water into wine to supply the guests. He attended a feast of the passover at Jerusalem, and by his mighty works made many believe in his name. Passing from Judæa to Galilee by way of Samaria, he revealed himself to a Samaritan woman at Jacob's well in Sychar. Again in Cana, he

cared by a word the son of a nobleman of Capernaum; in Nazareth, he healed a demoniac and other sick persons; on the sea of Galilee he lulled a tempest, and on the shores of the sea he performed many wonderful cures; and, as the number of those seeking help from him increased, he gave to his 12 disciples the power to heal diseases, and sent them forth to preach the gospel. It was probably on another journey through Galilee that he delivered before a numerous concourse the sermon on the mount, in which he set forth the spirit of his doctrine, the conditions of participation in the kingdom of God, and gave in the Lord's prayer an example opposed to the long prayers of the Pharisees. He afterward healed the palsied son of a centurion of Capernaum, and restored a widow's son at Nain to life. While performing such deeds as exemplifications and certificates of his doctrines, the second feast of the passover came. He attended it, and gave occasion for the hostility of the Pharisees by healing on the sabbath day at the pool of Bethesda a man who had suffered from an infirmity for 38 years. Leaving Jerusalem, a great crowd gathered about him on his way, and he miraculously fed 5,000 persons with five loaves and two small fishes. His numerous miraculous cures, and the increasing number of believers in him as the Messiah, deepened the enmity of the Pharisees, who sought to do violence to him. He therefore left Judaea, and passed along the coasts of Tyre and Sidon, repeating his miracles. The transfiguration, the foreshadowing of his own sufferings, and the choice of 70 disciples, whom he sent two by two into all the places which he intended to visit, preceded his journey to Jerusalem to the third passover. It was during this festival that he scourged the money changers from the temple. He departed thence to Perea; at Bethany he raised from the dead Lazarus, the brother of Martha and Mary; on his way toward the capital he cured at Jericho blind Bartimæus, and cursed the barren fig tree at Bethphage; made his entry into Jerusalem, riding on an ass, and was received in triumph by the people, whom he instructed concerning his passion, death, and resurrection. He returned to Bethany, declared the legitimacy of tribute to the Romans, foretold the fate of Jerusalem, and amid the hostile efforts of the Pharisees proclaimed his authority as the Messiah. Again entering Jerusalem, he celebrated the passover with his disciples, and at the feast he washed their feet, as a lesson of love and humility. He announced that on that night one of them should betray him, and designated Judas Iscariot as the traitor; instituted the Lord's supper; and with exceeding sorrow prayed in the garden of Gethsemane. Thither Judas came, at the head of an armed band, and betrayed to them the object of their search by saying: "Hail, master!" and kissing him. While his disciples fled, Jesus freely surrendered himself. He was brought before the court of the sanhedrim; and as he did not deny that he was the

Christ, the Son of God, he was adjudged guilty of blasphemy, and condemned to death. He was brought thence, on the charge of sedition, before the tribunal of Pontius Pilate, the Roman procurator of the province, who was induced by the clamor of the people to condemn him contrary to his own judgment. A scarlet robe and a crown of thorns were put on him in mockery, and he was led away to be crucified. At Golgotha or Calvary, vinegar mingled with gall was offered him to drink. He was crucified between two thieves, on a cross bearing the inscription in Hebrew, Greek, and Latin: "Jesus of Nazareth, the King of the Jews." He committed his mother to his beloved disciple John, according to which evangelist his last words were: "It is finished." At his death the sun was darkened, the earth did quake, and the veil of the temple was rent in twain from the top to the bottom. In the evening came Joseph of Arimathea, a disciple of Christ, and begged the body and buried it. After three days occurred the resurrection of Jesus; he appeared to his 11 remaining disciples, and to many others; remained with them 40 days, instructing and blessing them; and then visibly ascended to heaven. His last charge to his disciples was to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Beside the Gospels of Matthew, Mark, Luke, and John, and the commentaries on them, the following are among the more important works on the biography of Christ: Fleetwood, "Life of Christ" (London), and lives of Jesus by Neander (1817; 4th ed. 1845), Paulus (1828), Hase (1829; 8d ed. 1840), Ammon (1842-'5), Lange (1844), Hofmann (1852), and De Ligny. (See CHRISTIANITY.)

JET, a variety of lignite, resembling cannel coal, but harder, of deeper black, and of more brilliant lustre. It is found in detached pieces in tertiary clays along the coast of Yorkshire, England, and in various places on the continent of Europe. From its susceptibility of taking a fine polish and its intense blackness, it has been largely used for mourning articles of ornament, as buttons, crosses, ear rings, &c.

JETER, JEREMIAH B., D.D., an American Baptist clergyman, born in Bedford co., Va., July 18, 1802. He entered the ministry in his native county in 1822, and removed in 1827 to the "Northern Neck" of Virginia, where he was pastor of the Maratoco church in Lancaster co., and of the Nicomico church in Northumberland co. In 1836 he became pastor of the first Baptist church in Richmond, Va., and in 1849 accepted an invitation from the second church in St. Louis, Mo. In 1852 he returned to Richmond to fill the pulpit of the Grace st. Baptist church. He is an earnest, clear, and logical preacher, and exerts a wide influence in his native state. Beside various minor treatises, sermons, and contributions to periodical literature, he has published a "Memoir of the Rev. Abner W. Clopton," the "Life of Mrs. Henrietta Shuck," a "Memoir of the Rev. Andrew Broadus," the

"Christian Mirror," and a controversial volume, entitled "Campbellism Examined" (1855).

JETSAM. See FLOTSAM.

JEW, THE WANDERING, according to the popular legend, born of the tribe of Naphtali, 7 or 8 years before the birth of our Saviour. The son of a carpenter or shoemaker, he early manifested his perversity by running away from his father to accompany the three wise men or kings who were guided by a star to the manger at Bethlehem. Returning to Jerusalem, his stories of what he had seen, and of the rich presents which the eastern monarchs conferred on the child, saluting him as king of the Jews, were the cause of the massacre of the innocents. He was employed as a carpenter on the cross destined for the passion of Christ, who passed his workshop on the way to Calvary, himself bearing the cross. The soldiers begged him to allow the Saviour to enter for a few moments' rest, but he not only refused, but offered insult. According to another legend, he was a shoemaker, sitting at his bench as the Saviour passed, and refused to permit him to sit for rest. Then Christ bade him to traverse the earth, without possibility of stopping or resting, until the second coming. In his ceaseless wanderings from that time he has in vain sought death amid all the greatest dangers and calamities to which human life is subject. The legend first appears in the chronicle of Matthew Paris in the 13th century, where the wandering Jew is called Cartaphilus, and said to have been a servant of Pilate. His name in the later forms of the legend is Abasuerus. In the 16th and 17th centuries there were several impostors claiming to be the wandering Jew. The legend has furnished the subject of long poems by Schubart and Mosen; of a tragedy by Klingemann; of a mystico-philosophical drama by Edgard Quinet; of prose romances by the Rev. George Croly ("Salathiel"), Eugène Sue (who adds to it a wandering Jewess), Th. Oelckers, and David Hoffman of Baltimore ("Chronicles selected from the Originals of Cartaphilus the Wandering Jew," London, 1856); of the poem of the "Undying One," by Mrs. Norton; and of many short lyrical pieces.—See Doré, a volume of designs illustrating the legend, with a poem by Pierre Dupont (Paris, 1856), and Grässe, *Die Sage vom ewigen Juden* (Dresden, 1844).

JEWEL, or JEWELL, JOHN, an English bishop, born in Buden, Devonshire, May 24, 1522, died at Monkton Farleigh, Wiltshire, Sept. 22, 1571. He finished his education at Oxford, where for some years he acted as tutor. He early imbibed the principles of the reformation, and labored assiduously to disseminate them among his pupils; but he did not make a public profession of Protestantism till after the accession of Edward VI. His zeal in supporting the new faith led to his expulsion from Oxford in the reign of Mary. In 1554 he fled to the continent to escape imprisonment, and at the invitation of Peter Martyr went to Strasbourg, where he for some time assisted that learned man in conducting a

collegiate institution which he had established in his own house. On the death of Mary, Jewel returned to England, and was one of the 16 divines appointed by Elizabeth to hold a controversy at Westminster with a similar number of Catholics. In 1559 he was placed on the commission deputed by the government to extinguish Catholicism in the western dioceses of England, and on Jan. 21, 1560, was consecrated bishop of Salisbury. He was a voluminous controversial writer. The most famous of his works is his *Apologia Ecclesie Anglicana* (1562), which was so esteemed by Elizabeth that she ordered a copy of it to be chained in every parish church of England and Wales.

JEWS. See HEBREWS.

JEWS-HARP, a small musical instrument, consisting of an iron frame, somewhat in the form of a lute, to the wide or circular part of which is fastened an elastic steel tongue, bent at the outer or free extremity to a right angle. The frame is placed between the teeth, and the sound is produced by the vibrations of the metal tongue when set in motion by the fingers. The action of the breath upon this tongue in different degrees of force produces a modulated air. The jews-harp was considered scarcely more than a child's toy, until the performances of Karl Eulenstein in the early part of the present century developed its resources. The limited scale which is peculiar to the instrument was obviated by employing a series of harps of different sizes. The name has been supposed to be a corruption of the French *jeu trompe*, and, with more probability, to be identical with jaws' harp, because it is held between the jaws when played upon.

JHANSI, a British province in the territory of Bundelcund, Hindostan, between lat. 24° 55' and 25° 48' N., long. 77° 58' and 79° 31' E.; area, about 2,530 sq. m.; pop. 200,000. It was annexed to the British possessions in 1854, on the death without lineal heirs of the rajah Baba Gunghadar Row.—JHANSI, the principal town in the above province, is situated on the route between Agra and Saugor, 142 m. S. from Agra, 130 m. N. from Saugor, and 740 m. N. W. from Calcutta. It is a walled town, surrounded by fine groves, and overlooked by a castellated palace of the former rajahs, built on the summit of a high rock and surmounted by a large round tower. The streets are remarkably clean and orderly. A considerable trade is carried on with the cities of the Deccan and the Doab, and there are manufactories of native weapons. On June 4, 1857, a mutiny of native troops took place here, and 67 Europeans, about half of whom were women and children, were massacred at the instigation of the ranees or chieftainesses of Jhansi. The ranees put herself at the head of the rebels, clad in mail, and during the rest of her career led her forces with masculine valor and ferocity. During Sir Hugh Rose's campaign in Bundelcund in 1858 a body of mutineers under her command shut themselves up in Jhansi, where they were besieged by Rose, March

25. After a relieving force under Tantia Topee had been defeated, the city was stormed on April 2, 3,000 rebels being killed. The ranees escaped to Calpee, was pursued, and retired thence to Gwalior, in the storming of which place, June 17, she was killed by a bullet. The natives burned her body to prevent it from falling into the hands of the British.

JICARAL, a name applied throughout Spanish tropical America to tracts of ground covered with the *jicara* or calabash tree. This tree in size and shape resembles the apple tree of northern latitudes, and frequently covers large areas of ground to the exclusion of all other kinds of vegetation. Its fruit is covered with a woody rind, which, when cleared of its skin and pulp, is worked into shape for drinking vessels and similar purposes.

JIDDAH, DJIDDAH, or JEDDAH, a town of Hejaz in Arabia, on the Red sea, 65 m. W. from Mecca; pop. estimated at 20,000. It is well built on sloping ground and surrounded by a wall. The streets are clean for an eastern town, and the houses are generally constructed of stone or madrepora; but the suburbs which surround the walls are mere collections of wretched huts inhabited mostly by Bedouins. The principal buildings are the governor's residence, the custom house, a number of mosques of very little architectural pretension, some large and handsome khans, and a small castle mounting 9 or 10 guns. A rude stone structure beyond the walls is venerated by the Moslems as the tomb of Eve. Two parallel low walls over the exact place of sepulture are supposed to mark the outlines of the body of the *Sittna Hawwa*, the "mother of mankind," who by this rule must have measured 20 paces from head to waist and 80 from waist to heel. The surrounding country is arid and barren; water has to be collected in cisterns, and all necessities are brought from a distance. Jiddah, however, has a large trade, being the port of Mecca, and one of the principal commercial emporiums of Arabia. Corn, rice, butter, tobacco, oil, musk, civet, incense, spices, teak, cocoanuta, muslins, shawls, clothing, and slaves are the chief imports; and coral, dates, coffee, Mecca balm, Egyptian cottons, matchlocks, cutlery, hardware, leather, and mirrors are the most important exports. The trade is mainly with Egypt, Abyssinia, India, China, Mozambique, and the Malay archipelago. Many thousands of pilgrims arrive here annually on the way to Mecca, and during their stay the town presents a remarkable scene of bustle and confusion, as the crowd of visitors is swollen by the influx of great numbers of merchants from the surrounding country. Nearly all the inhabitants are foreigners; the families of a few officials connected with the law or religion are almost the only native residents. A number of British and French merchants have settled here, and each of those nations has a consul at the port. Jiddah was formerly governed by a pasha appointed directly by the grand seignior,

and afterward by the pasha of Egypt; since 1840 it has been under the protectorship of the grand seignior. On June 15, 1858, the Mohammedans committed an unprovoked massacre of 45 of the Christian inhabitants, among whom were the British consul and the French consul and his wife. The survivors, 23 in number, were saved by the governor of the place and by Capt. Pullen of her Majesty's ship *Cyclops*, which was then in port. The origin of the difficulty was a dispute with the British concerning the ownership of an Indian vessel. At the request of the outraged powers Namik Pasha with 800 men was sent from Mecca to preserve order; but no satisfactory reply having been given to a demand for the punishment of the murderers, the town was bombarded by the *Cyclops* for 8 days (July 25 and 26, and Aug. 5). On Aug. 6, 11 of the culprits were hanged, and others were sent to Constantinople. The Turkish government subsequently consented to grant pecuniary damages to the survivors of the massacre.

JIHON, GIHOON, AMOO, or AMOO DARIA, the Oxus of the ancients, a large river of Independent Tartary. Its principal source is a mountain lake in the range of the Bolor Tagh. It flows for some distance S. W., and then turning N. W. continues its course in this direction to the sea of Aral, into which it discharges, after having traversed the territories of Badakshan, Bokhara, and Khiva, thrown off various branches, and received numerous affluents. Its entire course is about 1,100 miles. Its mouths form a number of islands. One of its branches formerly flowed into the Caspian sea.

JIQUILISCO, BAY OF, sometimes called bay of Espiritu Santo, an arm of the Pacific, on the coast of San Salvador, Central America. Its entrance is in lat. 18° 8' N., long. 88° 36' W. It has a bar at its mouth carrying 10 feet of water at low, and 17 feet at high tide. Within this the water ranges from 4 to 8 fathoms. The bay is of irregular form, and sends out a number of *esteros* or creeks for long distances in the low grounds which surround it. This bay was made a port of entry in 1846, under the name of Puerto del Triunfo. It has every capacity for ordinary commercial purposes.

JIQUILITE, the aboriginal name of the native or indigenous indigo plant of Central America, the *indigofera disperma* of Linnæus. It differs widely in appearance from the exotic indigo plant of India, and produces indigo of a superior quality. It grows luxuriantly on all kinds of soil. The land is slightly broken up, and the seed is sown broadcast, in the months of February and April. By the 1st of August it attains the height of from 5 to 6 feet, and may then be cut. The product of the second year is however better than that of the first. The process of manufacture is simple and easy, and is carried on by the local proprietors individually. In Central America, the republic of San Salvador produces by far the largest quantity, averaging about 10,000 bales, valued at \$1,000,000, annually.

JO DAVIESS, a N. W. co. of Ill., bordering on Wis., and separated from Iowa by the Mississippi river; area, 650 sq. m.; pop. in 1855, 24,104. The surface is moderately uneven, and the soil is fertile and watered by numerous small streams. The county abounds in lead ore, and also contains copper. The agricultural productions in 1850 were 220,615 bushels of Indian corn, 207,288 of wheat, 250,386 of oats, 20,029 tons of hay, and 168,138 lbs. of butter. There were 15 grist mills, 7 saw mills, 2 newspaper offices, 14 churches, and 2,485 pupils attending public schools. The Mineral Point and Illinois central railroads pass through the county. Named in honor of Col. Joseph Hamilton Daviess, who fell at the battle of Tippecanoe. Capital, Galena.

JOAB, a Hebrew warrior, son of a sister of King David (1 Chron. ii. 16), and "captain of the host" (generalissimo of the army) during the greater part of David's reign, died in 1015 B. C. In the reign of Saul he accompanied David on his wanderings in the southern part of Palestine and its vicinity, and after the death of that king he defeated the troops of Abner, who opposed the succession of David, and whom he treacherously assassinated after he became reconciled to David. His valor in the assault on the fortress of Mt. Zion, held by the Jebusites, gained him the chief command of the army of all Israel, and he had the principal merit in the conquests of his master. He adhered faithfully to the king during the revolt of Absalom. When, in order to conciliate the powerful rebellious party, the command of the host was given to Amasa, who had been Absalom's general, Joab soon rid himself of this rival by murdering him. Shortly before the death of David he participated in the unsuccessful demonstration in favor of the natural heir Adonijah, and afterward fled for refuge to the altar, where he was put to death by command of the new king Solomon. His brothers Abishai and Asahel were also conspicuous as military leaders in the earlier part of the history of David.

JOAN, POPE, a fictitious personage of the female sex, who was for a long time supposed to have succeeded Leo IV. in the papal chair in 855, and to have occupied it over two years. The first who mentions her is Marianus Scotus, monk of the abbey of Fulda in the 11th century. According to Martinus Polonus, a Cistercian of the 13th century, Joan was a native of Mentz, who came with an English lover to Rome in the disguise of a man, and, having become proficient in sacred and profane learning, was chosen to the papacy, under the name of John VIII., no suspicion being had of her sex. She was seized with the pains of labor one day while passing in procession to the Lateran basilica, and died in the street. This story was interpolated into the work of Anastasius, who lived at the time of her supposed reign, and some critics contend that it is even wanting in the earlier copies of Martinus Polonus. It was completely disproved by Blondin in his *Fami-*

lier éclaircissement de la question si une femme a été assise au siège papal entre Léon IV. et Benoît III. (Amsterdam, 1649); and it is now generally admitted that no such person as Pope Joan ever existed, and that the immediate successor of Leo IV. was Benedict III.

JOAN OF ARC. See ARC, JOAN OF.

JOANNES, VICENTE. See JUANES.

JOANNES, or MARAJO, an island of Brazil, at the junction of the Amazon and Tocantins, forming part of the province of Para, about 120 m. long, and from 60 to 80 m. broad; pop. 20,000. The surface is almost on a level with the sea, and during the rainy season is nearly one vast marsh. Much of it is under forest, but the greater portion is *campo*, or open country, and is covered with coarse tall grass. Vast herds of cattle are reared upon this island, and myriads of wild ducks breed in the swamps.

JOB, Book of, so called from the name of the patriarch whose history it contains, one of the canonical books of the Old Testament. According to the narrative contained in the introductory chapter, Job dwelt in the land of Uz, probably in the northern part of Arabia Deserta, was a man of eminent probity and piety, blessed with great riches in camels, sheep, and cattle, and highly reputed among the people on both sides of the Euphrates. But God permitted Satan to put his virtue to the test. His oxen were stolen by the Sabeans, his sheep were consumed by fire from heaven, his camels were carried away by the Chaldeans, and his sons and daughters perished amid the ruins of a house overthrown by a whirlwind. He bore these calamities without repining, saying: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Then Satan was permitted to afflict his person. He was smitten with a terrible disease; his wife urged him to "curse God and die;" and 8 friends, Eliphaz, Bildad, and Zophar, informed of his misfortunes, came in to console him. The book consists chiefly of discussions, in sublime but often obscure poetical diction, between Job and his consolers on the question: Why do the righteous suffer? The burden of their argument, which is afterward taken up with some variation by another friend, Elihu, is that calamities are in proportion to sins, and that Job must have been guilty of great transgressions, or he would not be made to suffer so severely. They therefore admonish him to confess and repent of the guilt of which by his misfortunes he stands convicted. Job maintains in opposition that his afflictions are greater than his faults, that upright men are sometimes extremely unfortunate, that God's justice does not always appear in the government of the world, and that he sometimes seems to act from mere will and pleasure as absolute Lord. At the conclusion the Lord himself addresses Job out of a whirlwind, condemning both his presumption in daring to criticize the Omnipotent, of whose ways he knows so little, and the insincerity of his friends, who endeavored to vindicate Provi-

dence by accusing an innocent sufferer. Job acknowledges his nothingness, and is amply rewarded for his constancy. Of the author of this book nothing is known, and its age is variously estimated. Formerly it was generally believed to be one of the most ancient books of the canon, and to have been originally written in old Hebrew or perhaps in Arabic. Some more recent expositors, as Gesenius, Umbreit, and De Wette, place it in the time of the Chaldean exile. Schlottmann refers it to the age of Solomon. Among the latest German commentaries are those of Hirzel (1838), Stichel (1842), Magnus (1851), Schlottmann (1851), and Studer (1858). There are English translations and commentaries by J. M. Good (1812), Fry (1827), Prof. G. R. Noyes, (Boston, 1838), and Prof. Conant (New York, 1857). A French translation with a historical introduction has been published by Renan (Paris, 1859).

JOCHMUS, ALBRECHT, a German soldier, born in Hamburg in 1808, took part in the Greek war of independence, and held high military positions under Gen. Church and afterward under King Otho. At the recommendation of the English ambassador in Athens, Sir Edmund Lyons, he joined in 1835 the Anglo-Spanish legion under Gen. De Lacy Evans; and, distinguishing himself on various occasions, he was eventually promoted by Espartero in June, 1837, to the rank of chief of the general staff of the army of the Asturias. Under the auspices of Lord Palmerston he afterward took an active part in the Egyptian war, and especially in the capture of St. Jean d'Acre, and was at the head of the united Turko-Anglo-Austrian army from Dec. 1840, until the close of the campaign, Feb. 16, 1841. He was afterward employed in the ministry of war in Constantinople until 1848, when he returned to Germany. In 1849, after the withdrawal of Gagern, he was appointed by the archduke John, vicar of Germany, minister of foreign affairs and of the navy. After the dissolution of the Frankfort parliament he again visited Constantinople. In 1854 he made a journey around the world, in the course of which he spent some time in the United States. In May, 1859, he received the commission of lieutenant field-marshal in the Austrian army, and was attached to the staff of the emperor.

JOEL, the 2d of the 12 Hebrew minor prophets, son of Pethuel, supposed by some critics to have prophesied in the reign of Uzziah, between about 800 and 780 B. C. The book of Joel begins with announcing an extraordinary plague of locusts accompanied by drought. This is followed by promises of the divine forgiveness, of the restoration of the land to its former fertility, of spiritual blessings, and of the divine vengeance on the enemies of the chosen people. His descriptions rank, in sublimity, vividness, and purity of style, among the finest passages of Hebrew poetry. Among the best commentators are Credner (1831), Meier (1841), and Hitzig, *Die zwölf kleinen Propheten* (2d ed. 1852).

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JOGUES, ISAAC, a French missionary among the North American Indians, born in Orleans, Jan. 10, 1607, killed at Caughnawaga, N. Y., Oct. 18, 1646. He became a Jesuit at Rouen in 1624, and, after some years passed in teaching and study, was ordained in 1636. At his own request he was immediately sent to Canada. He remained a short time at Miscou, visited Quebec, preached to the Hurons, and in 1642, in company with Father Charles Raymbaut, crossed Lake Huron and founded a mission among the Chippewas in Michigan. In the summer of the same year he proceeded to Quebec to obtain supplies. On his return through New York he fell into the hands of a party of Mohawks, who cut off one of his thumbs, tore out his finger nails, and put him to other frightful tortures. He remained among them, partly as a slave, partly as a missionary, until the summer of 1648, when he made his escape to the Dutch settlement of Rensselaerswyck (Albany), and was conveyed thence to New Amsterdam. He was hospitably entertained here, and in November sailed for Europe, but was shipwrecked on the coast of England, and lost all he possessed. He finally reached France, where he was treated with great consideration, and invited to court. Returning to Canada, he travelled to the Mohawk country in May, 1646, in the capacity of an ambassador to conclude a treaty between that people and the French. Ascending the Sorel and passing through Lake Champlain, he reached Lake George, which he named Lake Saint Sacrement, and thence descended the Hudson to Fort Orange. Having ratified the peace at the Indian town of Onewyure, he returned to Quebec, and after a few days' rest set out for the Mohawks again, this time as a missionary. Immediately on his arrival he was seized as a sorcerer, the savages attributing to him a contagious fever which was then raging among them; and after slices of flesh had been cut from his arms and back, he was killed, and his body thrown into the river. His letters have been published in the collections of the New York historical society (II., iii.), and a description of the New Netherlands from his pen will be found in the "Documentary History of New York." He also left a memoir of René Goupil, one of his companions in the Huron mission, and a journal published by Alegambe in his *Mortes illustres* (Rome, 1667).

JOHANNA ISLAND. See ANZOAN.

JOHANNES SECUNDUS, a Dutch poet, whose true name was JOHANNES EVERARD, born at the Hague in 1511, died in Utrecht in 1536. He gained while young the degree of LL.D., and had also some celebrity as a sculptor and painter. After travelling in Spain and Italy he accompanied Charles V. on his expedition to Tunis. His poems are written in purely classical Latin, and the *Basia*, or "Kisses" (Utrecht, 1539), have been ranked by his admirers with the lyrics of Catullus. They have been repeatedly translated into the principal European languages; and an edition, with translations by different

English scholars and with notes, was published by Bohn (London, 1858). His *Opera Poetica*, consisting of elegies, odes, epigrams, and other poems, were published by his brothers, the poets Nicolaas Gaudius and Andreas Marius (Paris, 1541).

JOHANNISBERG, a small village of Germany, in the duchy of Nassau, on the E. bank of the Rhine, 12 m. W. from Mentz; pop. 884. The vineyards in its vicinity are celebrated for producing the finest of the Rhenish wines, which derives its name from this hamlet. Near it is the chateau of Johannisberg, which in 1816 was given by the emperor of Austria to Prince Metternich. In 1848 it was declared national property, but afterward restored to the Metternich family, who, however, since 1851, have been bound to pay taxes to the duke of Nassau. The wine raised on the domain which belongs to the chateau is superior to that of the village of Johannisberg.

JOHANNOT, CHARLES HENRI ALFRED, a French artist, born in Offenbach, Hesse-Darmstadt, March 21, 1800, died in Paris, Dec. 7, 1837. He was taken to Paris when a child, and, having shown considerable talent as an engraver, in 1831 he attempted painting, and achieved a flattering success by his "Shipwreck of Don Juan" and "Cinq Mara." He attracted the notice of Louis Philippe, who gave him several commissions, and was rising into eminence as a painter of history when his death occurred. As a designer of vignettes he is well known by his illustrations for the French editions of Byron, Scott, and Cooper.—TONY, brother of the preceding, and an artist, born in Offenbach, Nov. 9, 1803, died in Paris, Aug. 4, 1852. He was a less successful painter than his brother, but in making designs for vignettes he displayed much facility and liveliness of invention. Among his most familiar illustrations are those for "Werther," Molière's works, "Gil Blas," the "Vicar of Wakefield," Sterne's "Sentimental Journey," "Jerome Paturot," and George Sand's romances.

JOHN, king of England, 8d sovereign of the house of Plantagenet, and 4th son of Henry II. and Eleanor of Aquitaine, born in Oxford, Dec. 24, 1166, died Oct. 19, 1216. The surname of Lackland (*sans-terre*), by which he is often mentioned, was popularly given him because of the small possessions that devolved upon him, while the elder sons were all liberally provided for; and it was "the usual appellation of younger sons, whose fathers died during their minority, and who could not possess estates until they were of age to do the feudal services required for them." When he was 7 years old his father bestowed property upon him in England and Normandy. A marriage between him and Alice, eldest daughter of the count of Savoy, was negotiated, but the lady's early death prevented its completion. Henry II. made John lord of Ireland by authority from Urban III., and he went with a large army to that country in March, 1185, accompanied

by his lord deputy, De Lacy, and Gerald Barry (Giraldus Cambrensis), the historian. His behavior was so imprudent, that he became the object of almost universal abhorrence, and his father was compelled to recall him to England at the close of the year. John was Henry's favorite son, but he joined in the repeated rebellions of his other sons; and Henry's death was occasioned by his becoming informed that John's name stood at the head of the list of those barons who had joined Philip Augustus of France against him, though at that very time he was exerting himself to benefit the fortunes of the rebellious prince. Richard I., successor of Henry, bestowed large possessions upon John, then known as earl of Mortmain, but that did not prevent him from behaving as unfraternally as he had behaved unfilially. Richard departed on his famous crusade, intending that, in case he should die childless, his successor should be Arthur, duke of Brittany, son of his brother Geoffrey, John's senior. When Richard on his return became a prisoner in Germany, John sought to render his imprisonment perpetual, and to seize the crown, raising forces, and doing homage to Philip Augustus for such portions of Normandy as he had not surrendered to him. He besieged places in England that were held by Richard's friends, asserted that his brother was dead, and demanded his own recognition as king. He did not succeed, and Richard returned to England in 1194, seized John's castle of Nottingham, and summoned him to take his trial for treason, he being then in France, whither Richard led an army. At the intercession of their mother, the king pardoned his brother, who remained faithful during the rest of Richard's life. Richard bequeathed to John all his dominions, and most of his treasure, and required that homage should be done him. John experienced little difficulty in obtaining possession of England and Normandy, and was crowned at Rouen, April 25, 1199, and at Westminster, May 27. His accession dates from April 6, but he was not regarded as king of England until he had been crowned. According to the rule of descent, the crown belonged to Arthur, duke of Brittany, and the mother of that prince, Constance, persuaded Philip Augustus to espouse his quarrel. Philip seized Anjou, Touraine, and Maine for Arthur, and he was advancing into Normandy, when John arrived there. After some negotiation, war was renewed; but the general of Arthur's forces, finding that the French king was acting for himself alone, effected a reconciliation between John and Arthur, which was of brief duration. The uncle sought to make away with his nephew, who fled back to Philip, accompanied by his mother. In 1200 a peace was made between John and Philip, the latter acknowledging John as Richard's heir, and forcing Arthur to do him homage for Brittany. John paid a large sum of money to Philip, the collection of which caused much trouble in England. The first demand for the privileges

of Magna Charta was made by the barons in May, 1201, and refused, whereupon they declined accompanying him to Paris, which he visited in order to be present at the marriage of his niece with the dauphin, and the king seized their castles. John, who had been compelled to put away his first wife, Avisia, because they were related within the forbidden degrees, married Isabella, daughter of the count of Angoulême, Aug. 24, 1200. This lady had been betrothed to Hugh de Lusignan, son of the count of La Marche, who challenged John to combat. John offered to fight by his champion, an offer which Lusignan treated with contempt, declaring that the king's champions were braves. Arthur's claims having been renewed, and insurrections in his favor occurring in Anjou and Maine, Lusignan espoused his cause, and civil war broke out in Poitou and Normandy. Arthur and Lusignan besieged Eleanor of Aquitaine in the castle of Mirebeau, in Poitou, and John hastened to his mother's assistance. On Aug. 1, 1202, he defeated the besiegers in a pitched battle, killing or capturing them all. Arthur, who was but 16 years old, was among the captives. He was imprisoned, and is supposed to have been put to death by his uncle, a belief quite in keeping with John's actions, and in accordance with the spirit of the age. John was accused of the murder of Arthur by Philip Augustus, and was summoned to defend himself before the peers of France. Refusing to attend, the court pronounced judgment, that "whereas John, duke of Normandy, in violation of his oath to Philip his lord, had murdered the son of his elder brother, a homager of the crown of France, and had perpetrated the crime within the seignory of France, he was found guilty of felony and treason, and was therefore adjudged to forfeit all the lands which he held by homage." This decree of forfeiture was vigorously put in force by Philip, whose proceedings were aided by the discontent that prevailed in John's French possessions. In 1203 nearly all those possessions except Guienne were taken by Philip, and John fled to England. He had said, on hearing of Philip's captures of towns: "Let him take them, I will one day recover them; the English sterlings will restore all things." This would have been no idle boast had he been a popular monarch in England; but there he was even more detested than he was in France. The name of Lackland was now revived for him. He had received no aid from the English barons, whom he proceeded to fine frequently and heavily; and the archbishop of York cursed the collectors of the fines, and left England. Those quarrels now began which ended in the granting of the great charter. John became involved in a contest with the church concerning the election of Cardinal Langton to the see of Canterbury, and Pope Innocent III. laid England under an interdict. The king seized the possessions of the church, and banished those who had occupied them. A bull of excommunication was issued in 1209, and John

sought to prevent its promulgation in England, without which it could have no force. His fear was, that Philip of France would attempt the conquest of England, under papal authority, and he maintained relations with some of that prince's neighbors. According to Matthew Paris, he even sought an alliance with a Mohammedan ruler in Spain, who had been very successful in his wars with the Christians. John is reported to have offered the English crown to the Moor, and to turn Mussulman himself. Strange as this story may appear, it is by no means improbable. John was on his mother's side of a race which did not share in the common horror of Mohammedanism; and throughout his whole life his conduct was marked by actions so eccentric, that the plea of insanity has been put forward in his defence, as in the case of the Roman Cæsars. In the mean time, John compelled William, king of Scotland, to acknowledge his supremacy, and effected conquests in Wales, dictating terms of peace to Prince Llewellyn. He also led a great army to Ireland, where he curbed the Norman colonists, divided the English possessions into counties, and established there the laws of England. He was guilty of acts of cruelty that shocked the sentiment of even that ferocious age. Of the captives whom he took in 1202 most of the principal men were starved to death in prison. On an insurrection occurring in Wales, he caused 28 hostages, all young nobles, to be executed. The family of De Braiose having refused to obey some of those ordinances by which he sought to degrade the nobility, and the wife and mother having declared she would not surrender her children to a king who had murdered his own nephew, he caused the father and mother, and their 5 children, to be confined in a room in the old castle of Windsor, until they died of hunger. In 1213 the pope solemnly deposed John, and absolved his vassals from their allegiance. The French king prepared to enforce the sentence, and John assembled a numerous army to defend his kingdom; but as he could not rely upon its fidelity, he listened to the arguments of the nuncio, Pandulph, and resigned his kingdom to the pope, whose vassal he became. This act, so degrading to modern ideas, was not viewed so harshly then, and had many precedents; and the barons themselves acknowledged its validity. Pandulph proceeded to France, where he commanded Philip to put an end to his project of invasion, as England had become the patrimony of St. Peter. That monarch endeavored to turn his preparations to account by planning the conquest of Flanders, but he had ultimately to fight for his own dominions at Bovines. John invaded France, but accomplished nothing, though his fleet had previously defeated that of Philip. Continuing his course of misgovernment, a confederacy was formed against him by the nobility, at the head of which stood Archbishop Langton and the earl of Pembroke, and Robert Fitz-Walter commanded their forces. The king

was compelled to submit to the barons, who forced him to make the grant known as *Magna Charta* (see *MAGNA CHARTA*), June 15, 1215. His submission was but momentary; as soon as he could raise a foreign force, and aided by the pope, who regarded the barons as rebels against himself, he resumed the war with success. The barons applied to France for aid, offering to make the dauphin Louis king of England. Louis entered England at the head of an army. John was about to fight a battle for his crown, when he lost his baggage, treasure, &c., in "the Wash." This affected his mind, and as he was ill at the time of the loss, his sickness so increased that he soon after died. His death was attributed to poison, and also to dysentery, brought on by partaking freely of peaches and new cider. Modern England dates from the reign of John, whose cowardice and imbecility led to the loss of the greater part of the French possessions of his family, and so caused the Norman portion of the inhabitants of the island to regard the English as their countrymen. From the conquest to the beginning of the 18th century England had been ruled by French monarchs, men eminent in council and in the field, but the full success of whose plans would have reduced her to the condition of a province. From the moment she "fell under the dominion of a trifle and a coward," as Macaulay remarks, "her prospects brightened. John was driven from Normandy. The Norman nobles were compelled to make their election between the island and the continent. Shut up by the sea with the people whom they had hitherto oppressed and despised, they gradually came to regard England as their country, and the English as their countrymen. The two races, so long hostile, soon found that they had common interests and common enemies. Both were alike aggrieved by the tyranny of a bad king. Both were alike indignant at the favor shown by the court to the natives of Poitou and Aquitaine. The great-grandsons of those who had fought under William and the great-grandsons of those who had fought under Harold began to draw near to each other in friendship; and the first pledge of their reconciliation was the great charter, won by their united exertions, and framed for their common benefit."

JOHN II., surnamed *Le Bon* (the Good, or rather the Gallant), king of France, the 2d of the Valois family, born about 1319, died in London in 1364. Succeeding his father Philip VI. in 1350, he indulged in such extravagant expenditures to celebrate his accession to the throne that he soon found the royal treasury exhausted, and had to summon the states-general for a grant of money. His first measures were marked by despotism and cruelty. By his orders, the great constable Raoul, count of Eu and Guines, whom he suspected of treacherous dealings with the English, was arrested and beheaded without any form of trial, while his office and property were given to Charles of Lacerda, a Spanish prince. The latter having been mur-

dered at Laigle, Normandy, by Charles the Bad, king of Navarre, a friend of Raoul, King John came unexpectedly to Rouen, where Charles was entertained by the dauphin, made him a prisoner with his own hand, and caused 4 of his followers to be decapitated on the spot. Philip, brother of Charles of Navarre, and the count of Harcourt, uncle of one of the victims, appealed to Edward III. of England for vengeance. The English invaded France at once. King John met one of their armies, under the Black Prince, at Maupertuis, near Poitiers, and, elated by his superiority in numbers, attacked him imprudently, was defeated, Sept. 19, 1356, and carried prisoner first to Bordeaux, and then to London. During his captivity, violent dissensions broke out in France, and the dauphin, who had assumed the regency, was for a while unable to contend against the rising power of the third estate. At the end of 3 years, John tried to regain his freedom by a humiliating treaty with Edward III., which was rejected by the states-general of France. The disastrous peace of Bretigny (1360), however, provided for the liberation of the French king by the sacrifice to the English of some of the best French provinces and the payment of a ransom of 3,000,000 crowns. On his return home, John, coming by inheritance into possession of the duchy of Burgundy, bestowed it on his 4th son, Philip the Bold, as a reward for his gallantry at the battle of Poitiers. Another son, the duke of Anjou, whom he had given as a hostage for the fulfilment of the treaty of Bretigny, having forfeited his word by running away from England, John thought himself in honor bound to return to captivity, saying: "If good faith were banished from earth, it ought to be still found in the hearts of kings." He consequently returned to London, and there died.

JOHN II. CASIMIR, king of Poland, born March 21, 1609, died in Nevers, France, Dec. 16, 1672. He was a younger son of Sigismund III., of the house of Vasa, by an Austrian princess, who was baffled in her schemes to procure him the throne by his loyal adherence to his elder half brother Ladislas, who after the death of Sigismund was elected king (1632). John Casimir travelled through various countries of western Europe, entered the order of Jesuits in Rome, was made cardinal by Innocent X., but after his return to Poland again became a layman, and, having succeeded his brother in 1648, married his widow Maria Luisa Gonzaga. His reign commenced amid the confusion and disasters caused by the great revolt of the Cossacks under Chmielnicki, who had advanced into the very heart of Poland. The power of the king had been stripped of almost all its prerogatives by the growing influence of the nobles. Russia and Sweden, which had long been active enemies of Poland, availed themselves of its distracted condition, and renewed their attacks. George Rákóczy of Transylvania, too, invaded the Polish territory, while diet after diet was dissolved by abuses of the *liberum veto*. Charles

Gustavus of Sweden, triumphantly marched through the country, and occupied Cracow, John Casimir having fled to Silesia. Before Czenstochowa, however, the Swedes met with an unexpected check, and a confederation of the nobles against all enemies of the country having been formed, Czarniecki won a series of victories over the Swedes, Transylvanians, Cossacks, and Russians. The wars with the Swedes and Russians were terminated by treaties involving considerable cessions of provinces on the Baltic and the Dnieper on the part of Poland, which also lost its sway over the Cossacks, who put themselves under the protection of the czar. During these long disturbances John Casimir, though feeble and of a peaceful disposition, frequently proved his patriotism and bravery. The intrigues of his wife in favor of the prince of Condé as successor to the throne having brought about a rebellion under George Lubomirski and a bloody though short civil war, the king finally resolved upon abdication, and resigned his crown at the diet of Warsaw, Sept. 16, 1668. In the following year he retired to France, where he was hospitably treated by Louis XIV. His wife had died without issue before his abdication. His body was removed to the cathedral of Cracow in 1676, his heart only being interred in St. Germain des Prés, of which Louis XIV. had made him abbot. John Casimir's reign was one of the most disastrous in the history of Poland, whose dismemberment by the houses of Moscow, Brandenburg, and Hapsburg, which was executed 100 years after his death, he predicted in a memorable speech to the diet of 1661.

JOHN III. SOBIESKI, king of Poland, born in the circle of Zloczow, then belonging to the palatinate of Belz, in 1629, or according to some in 1624, died June 17, 1696. His father, Jacob Sobieski, castellan of Cracow, who had fought with distinction under Zolkiewski and Chodkiewicz in the "war of Chocim," on which he wrote a commentary in Latin, carefully attended to the education of his two sons, of whom Marcus was the elder, and to complete it sent them to Paris. Here John entered the ranks of the musketeers of the young Louis XIV. under Condé, but on receiving the news of the death of King Ladislas IV. and the disasters caused by the bloody rising of the Cossacks (1648), both brothers hastened to their country and offered their services to the brother and successor of Ladislas, John Casimir. Both fought bravely, John especially distinguishing himself in the battle of Beresteczko (1651), but Marcus fell soon after. The invasion of Charles Gustavus of Sweden and the simultaneous dangers which threatened Poland from every quarter gave Sobieski ample opportunity to display his heroic valor, and next to Czarniecki he was foremost in saving the country from ruin. His services were well rewarded, and shortly before the abdication of John Casimir he received the chief command of the army. The new king, Michael Korybut, having concluded an ignomin-

ious treaty with the sultan, Sobieski caused its rejection by the senate, hastened to Podolia, and routed the Turks at Chocim (1678). The news of the king's death arrived a few days later, and the commander and his followers hastened to Warsaw to attend to the election of a successor. This resulted, after stormy debates, in the choice of Sobieski, who immediately resumed the war, and rescued the fortress of Trembowla, which had been saved by the heroism of the wife of the commander. Another campaign was terminated less successfully by a treaty with the Turks at Zurawno, where Sobieski was nearly compelled to surrender with his comparatively small army. The rising of the Hungarians under Tököli, and the invasion of the Mussulmans under the grand vizier Kara Mustapha, having brought Austria to the brink of ruin, Sobieski was persuaded by his wife and the ambassadors of the emperor and pope to hasten to the rescue of Vienna, which was besieged by an army of 800,000 men (1683). The Poles, numbering about one tenth as many, were joined by a somewhat larger body of German troops. Scarcely had they arrived before Vienna when Sobieski gave the signal for attack. The Turks were driven within their intrenchments, and attacked there on the next day. The charge was terrible, and after a short struggle the Turks were completely routed. Sobieski made a triumphal entry into Vienna, and was hailed by all Europe as the saviour of Christendom. The emperor Leopold alone, who had fled from his capital, was too proud to receive cordially the hero who was "only an elected monarch." Sobieski pursued his success, following the enemy into Hungary, which was soon restored to the emperor. Returning to Poland, where the intrigues of his wife had created for him a large number of enemies, he made a disadvantageous peace with the czar, in order to be able to turn all his forces against the Turks. The conquest of Wallachia was the aim of this undertaking, in which he failed after various attempts. The last years of his life were embittered by civil as well as domestic troubles. Admired as a warrior and a man of rare accomplishments, he was little esteemed by the Polish nation as a monarch, and after his death his 3 sons, Jacob, Constantine, and Alexander, were passed over at the election, which gave the crown of Poland to Augustus of Saxony. The *Lettres du roi de Pologne, Jean Sobieski, à la reine Marie Casimire, pendant la campagne de Vienne*, were published in Paris in 1826.

JOHN (JOHANN NEPOMUCK MARIA JOSEPH), king of Saxony, son of the duke Maximilian and the princess of Parma, born Dec. 12, 1801. He distinguished himself at an early age by his knowledge of Italian literature, and prepared a metrical translation of the first 10 cantos of Dante's *Inferno*. Subsequently he published a version of the whole *Divina Commedia*, with critical and historical annotations (8 vols., Leipzig, 1839-'49). He presided for many years

over the financial affairs of Saxony, and took an active part in the preparation of the constitution of 1831. In the upper chamber, where as a prince of the blood royal he occupied the first place, he evinced much ability. He is particularly conspicuous for his devotion to the interests of the church of Rome. He succeeded his brother Frederic Augustus on the throne of Saxony, Aug. 9, 1854. His wife is a daughter of the late Maximilian of Bavaria. His eldest daughter was married to the duke of Genoa, a brother of the king of Sardinia, who died in 1855. His eldest son, Frederic Augustus Albert (born 1828), married in 1858 a daughter of Prince Gustavus Vasa.

JOHN, archduke of Austria and vicar of Germany, born in Florence, Jan. 20, 1782, died in Gratz, May 10, 1859. His father, Leopold II., grand duke of Tuscany, succeeded in 1790 his brother Joseph II. as emperor of Austria. His mother, a virtuous, pious princess, was a daughter of Charles III. of Spain; and his elder brother was Francis I., emperor of Austria. Without having had any opportunity of acquiring practical military knowledge, he was appointed in 1800 to take the command in chief of the Austrian army, and was defeated by the French under Moreau at Hohenlinden and near Saltzburg. After the peace of Luneville (Feb. 9, 1801) he became director-in-chief of the department of fortification and engineering, and of the chief military academies of the empire. He frequently visited the Tyrol, where he became very popular. He took the place of his brother, the archduke Charles, as president of the council of war and as minister of war, from 1808 to Sept. 1805, when he was invested with the command of the army in the Tyrol, but was not able to preserve that country for Austria. In 1809 he planned through Hormayr the rising of the Tyrolese, and commanded the army which was to operate in the Tyrol and Italy. While Chasteler, acting under his orders, succeeded in conquering the former country, the archduke achieved several victories in Italy, especially on April 16, near Sacile, over the viceroy Eugene. On hearing of the critical condition of Vienna, he effected his retreat; but while on his way to rescue the capital he was defeated on the Piave (May 8), and, having retreated as far as Hungary, met with a still more disastrous defeat at Raab (June 14, 1809). On July 5 he was summoned to the assistance of the archduke Charles at Wagram, but was not able to effect a junction with his army. He relinquished his command after the peace of Vienna, Oct. 14, 1809, and with the exception of the siege of Hünningen took no part in the campaigns of 1813-'15. He was not permitted to go to the Tyrol, his popularity there rendering him an object of suspicion to the court. He resided many years chiefly in Gratz, which city he had already benefited in 1811 by the foundation of the Johanneum gymnasium, and which is indebted to him for many other public institutions. In 1827, while travelling in Styria, he became acquainted with

Anna Plochel, whose father was postmaster at Ansee. He contracted a morganatic marriage with her, after which she was raised to the rank of baroness of Brandhof and countess of Meran. He lived for many years in retirement, devoted to scientific and industrial pursuits, but his popular personal qualities created for him a reputation beyond the mountains of the Tyrol and Styria; and in 1848, on the adoption of a provisional government by the Frankfort parliament, he was chosen vicar of the empire (*Reichsverweser*). Shortly before, after the downfall of Metternich and the subsequent flight of his nephew, the emperor Ferdinand, to Innsbruck, he had been appointed by the latter to take the reins of government at Vienna. The archduke preferred, however, to devote himself to the management of affairs at Frankfort, but although showing much disposition to accept the responsibilities of a constitutional ruler, he was chiefly engaged in preventing a preponderance of Prussia at the expense of Austria. After the adoption of the resolution of March 28, 1849, which nominated the king of Prussia emperor of Germany, he was with difficulty prevented from abdicating; after the withdrawal of the Gagern administration (May 10, 1849), he appointed Grävell, Jochmus, Detmold, and Merck as his ministers, who were all, with the exception of Grävell, who soon retired, Austrian partisans, while the archduke himself virtually ceased to occupy any other position but that of a guardian of the interests of the Austrian dynasty. His term of office expired Dec. 20, 1849, after which he returned to Styria, leaving the reputation of a prince whose attachment to the house of Hapsburg was stronger than his sympathies with the welfare of the German people. He had one son, Francis, count of Meran.

JOHN, KNIGHTS OF SAINT. See SAINT JOHN, KNIGHTS OF.

JOHN OF GAUNT (or GHENT), duke of Lancaster, 4th son of Edward III., born in Ghent in 1340, died in 1399. He married Constance, one of the daughters of Pedro the Cruel of Castile, and immediately assumed the arms and title of king of Castile. He distinguished himself for valor in the wars of the Black Prince in France, and succeeded to the management of his affairs. In England he defended Wycliffe, and was often suspected of aiming at the crown. He resigned his pretensions to the throne of Castile, when in 1386 his daughter Catharine married the heir apparent of that kingdom. His eldest son in 1399 became the first English king of the house of Lancaster, as Henry IV. John of Gaunt's third wife was Catharine Swynford, governess of his children, by whom he had 8 sons and one daughter before their marriage. These were legitimated, and one of them, John de Beaufort, earl of Somerset, was an ancestor of the Tudors.

JOHN OF LEYDEN. See ANABAPTIST.

JOHN OF SALISBURY, called also JOHANNES PARVUS (John the Little), an English scholastic philosopher, born in the old town of Salisbury (Old Sarum) about 1120, died in Chartres,

France, Oct. 25, 1180. He studied at Oxford, and in 1186 passed over to France, where he attended with enthusiastic admiration the lectures of Abelard, whom he esteemed the most profound and brilliant of the doctors, and afterward of Alberic of Rheims, Robert of Melun, William of Soissons, Richard the Bishop, and Pierre Hélie. He opened a school at Paris about 1140, but with little success, and on account of his poverty retired to the abbey of Montier la Celle. About 1151 he returned to England with recommendations from Pierre de Celle and St. Bernard, and was appointed secretary to Theobald, archbishop of Canterbury, who introduced him to his future successor Thomas à Becket. He was sent on important diplomatic missions to Popes Eugenius III., Anastasius IV., and Adrian IV., with the last of whom he was an especial favorite. He was the secretary of Becket when he became archbishop of Canterbury, was called his eye and his arm, supported him in his contest with Henry II., shared his exile and disgrace, and returned with him to England. In 1176 he was elected to the bishopric of Chartres, and passed the rest of his life in his diocese. He was highly reputed not only as a scholar, but as a poet and orator. His most important works are: *Polyeraticus*, *sive de Curialium Nugis et Vestigiis Philosophorum*, an erudite and caustic satire on the follies of courtiers and philosophers, and *Metalogicus*, in which he vindicates the studies of the schools against the sneers and outcries of the ignorant. His complete works were first collected by J. A. Giles (5 vols., Oxford, 1848).

JOHN THE BAPTIST, the forerunner and relative of Christ, son of the priest Zacharias and Elizabeth, and cousin of the Virgin Mary, born at Jutta or at Hebron in 5 B. C., beheaded about the end of A. D. 28. His birth and office were foretold by the angel Gabriel to his father as he was burning incense in the temple of Jerusalem. When Zacharias asked for some sign of the truth of the prophecy, his tongue was sealed, and he did not recover his speech till after the birth of the child. Six months after Elizabeth had conceived, she was visited by Mary, and at her salutation she felt the babe leap in her womb. John abode in the desert until, a short time before the ministry of Jesus, he appeared clothed with camels' hair and with a leathern girdle about his loins as a prophet in the country about the Dead sea, exhorting the people to repentance, and proclaiming the approach of the Messiah. Those who believed he baptized in the Jordan, announcing at the same time the coming of a mightier one, who should baptize them with the Holy Ghost and with fire. He recognized the Messiah in Jesus, who presented himself for baptism, and publicly declared him "the Lamb of God, that taketh away the sins of the world." It is not certain what were the relations between John and Jesus, but the disciples of the former were a separate sect after his death, and still exist in the East under the name of Sabians or Christians of St. John. On ac-

count of his censure of the marriage of Herod Antipas with his sister-in-law Herodias, John was imprisoned in the castle of Macharus, where he was beheaded at the instance of Herodias. His birth and death are commemorated by the Roman Catholic church respectively on June 24 and Aug. 29. In England he was formerly esteemed the patron of architects, and was held in special honor by the free masons.—See Rohden, *Johannes der Täufer* (Lübeck, 1888).

JOHN THE EVANGELIST, one of the apostles, son of the fisherman Zebedee and Salome, born in Bethsaida, on the lake of Galilee, died about A. D. 100. He followed the occupation of his parents, was probably a disciple of John the Baptist, and became when about 25 years old, with his brother James, a disciple of Jesus, whom he was one of the first constantly to accompany. It is believed that he was the youngest of the apostles, and the special attachment of the Saviour to him is expressed in his description of himself as "that disciple whom Jesus loved." He was present at the transfiguration, prepared the last supper, at which he reclined on the bosom of his master, and was the only disciple who accompanied Jesus to the cross. While hanging on the cross the Saviour confided his mother to the care of St. John. After the ascension John remained for a while at Jerusalem, but from this time history is silent concerning him. The traditions, however, agree that he afterward abode in Ephesus and Asia Minor. According to Jerome, he was arrested by command of the proconsul, and taken to Rome, where he was plunged into a vessel of boiling oil, but, as this did not harm him, was banished (A. D. 95) to the island of Patmos; he was released after the death of Domitian, and died in the reign of Trajan, at a very advanced age. According to the same authority, he became at last so weak that he was obliged to be carried to the Christian assemblies, and when there could only say: "Love one another, my children." His festival is celebrated by the Roman Catholic church on Dec. 27. He is usually painted with a cup from which a serpent is issuing, in allusion to poison which was believed to have been offered him in a glass, from which he expelled the venom in the form of a serpent by making the sign of the cross.—The New Testament contains a Gospel, three Epistles, and the Apocalypse, or book of Revelations, bearing his name. His Gospel gives the speeches of Christ more fully than the synoptic Gospels, but historical facts appear less prominently in it than the doctrines which are implied and established by the facts. According to the fathers, it was written at Ephesus or at Patmos in the latter part of the 1st century, but the certain external proofs of its authenticity begin with the year 170; from that time it was received without question by the church. Bretschneider (1820) supposed it to have been written in the first half of the 2d century to develop a metaphysical doctrine of the divinity of Christ. Schweigger (1841), Baur (1847), and others, have viewed

it as skilfully composed in the 2d century for the purpose of reconciling the Jewish and gentile Christians. Its genuineness has been maintained among others by Calmborg, Hauff, Schleiermacher, Baumgarten-Crusius, Luthardt, Niermayr, and Schneider.—The 1st Epistle was probably addressed to Christian congregations in Asia Minor, which had been under the charge of the apostle, and urges love, devotion, and moral strictness. It consists of separate thoughts and precepts, with little logical connection. The 2d Epistle is addressed to a lady of rank, called "the elect lady," supposed by some to refer to a Christian church. The 3d Epistle is addressed to Gaius, who is commended for his hospitality to the faithful, and contains, like the 1st, allusions to Gnostic errors.—The Apocalypse has been treated in this work under its special head.—The most comprehensive commentary on the writings of John is that of Lücke (3d ed., under the care of Bertheau, 1856). Other important commentators on them, beside those on the New Testament collectively, are: on the Gospel only, Tholuck (1827) and Lange (1860); on the Epistles, Dusterdieck (1852); on the 1st Epistle, Steinhof (1848), Neander (1851), and Erdmann (1854).

JOHN SCOTUS. See ERIGENA.

JOHNSON, the name of 8 counties in the United States. I. A N. co. of Texas, intersected by Brazos river; area, 998 sq. m.; pop. in 1858, 2,804, of whom 257 were slaves. The surface on the E. of the Brazos is undulating, and on the W. hilly. The soil is well adapted to wheat, and is generally fertile. Prairie and timber lands are distributed in nearly equal quantities. The county was organized in 1854. Value of land in 1858, \$190,980. Capital, Buchanan. II. A N. W. co. of Ark., traversed by Arkansas river, which is here navigable by steamboats; area, 840 sq. m.; pop. in 1854, 5,021, of whom 920 were slaves. The surface is moderately uneven, and the soil is fertile, but not uniformly so. The productions in 1854 were 246,505 bushels of Indian corn, 8,484 of wheat, 58,876 of oats, and 1,362 bales of cotton. Capital, Clarksville. III. A N. E. co. of Tenn., bordering on Va. and N. C., and having the Alleghany mountains on its S. E. boundary; area, 800 sq. m.; pop. in 1850, 3,705, of whom 206 were slaves. It is watered by Watauga river and its branches. The surface is mountainous and thickly wooded, and the county is rich in iron. The agricultural productions in 1850 were 87,801 bushels of Indian corn, 57,037 of oats, 43,214 lbs. of butter, 9,675 of wool, and 1,801 of tobacco. There were 21 grist mills, 9 saw mills, 7 churches, and 600 pupils attending public schools. Capital, Taylorsville. IV. An E. co. of Ky., traversed by the W. fork of Big Sandy river; area, 140 sq. m.; pop. in 1850, 8,873, of whom 80 were slaves. It abounds in sandstone and coal, and has a hilly surface with a sandy but fertile soil. The productions in 1850 were 185,120 bushels of Indian corn, 1,736 of wheat, 21,786 of oats, 9,250 lbs. of tobacco, 11,173 of

wool, and 6,320 of flax. There were 2 saw mills, 4 churches, and 805 pupils attending public schools. Capital, Paintville. V. A central co. of Ind., watered by the W. fork of White river and several smaller streams; area, 320 sq. m.; pop. in 1850, 12,101. The surface is moderately uneven, and the soil is chiefly a rich loam. The productions in 1850 were 993,875 bushels of Indian corn, 99,088 of wheat, 84,262 of oats, 41,602 lbs. of wool, and 3,082 tons of hay. There were 18 grist mills, 11 saw mills, 1 newspaper office, 85 churches, and 4,708 pupils attending public schools. The Martinsville and Jeffersonville railroads meet at Franklin, the capital. VI. A S. co. of Ill., drained by Cash river; area, 486 sq. m.; pop. in 1855, 6,946. It has a level surface and a good soil. The productions in 1850 were 133,295 bushels of Indian corn, 6,887 of wheat, 10,689 of oats, and 19,036 lbs. of butter. There were 11 grist mills, 2 saw mills, 9 churches, and 524 pupils attending public schools. Capital, Vienna. VII. A W. co. of Mo., drained by branches of Blackwater river; area, 785 sq. m.; pop. in 1856, 10,880, of whom 1,513 were slaves. The surface is mostly prairie, diversified with large tracts of timber. The soil is generally good and suitable for pasturage, and the county contains rich beds of coal. The productions of agriculture in 1850 were 445,895 bushels of Indian corn, 22,980 of wheat, 89,245 of oats, and 1,247 tons of hay. There were 18 grist mills, 11 saw mills, 12 churches, and 1,151 pupils attending public schools. The so called Pacific railroad, now in progress, will pass through Warrensburg, the capital. VIII. An E. co. of Iowa, drained by Iowa river, which is navigable by small steamboats in the S. part of the county; area, 824 sq. m.; pop. in 1859, 16,900. The surface is moderately uneven and the soil remarkably fertile. The productions in 1859 were 683,743 bushels of Indian corn, 19,513 of wheat, 28,202 of oats, 48,857 of potatoes, 198,016 lbs. of butter, 6,870 galls. of molasses, and 11,197 tons of hay. Capital, Iowa City.

JOHNSON, ALEXANDER BRYAN, an American author and banker, born in Gosport, England, May 29, 1786. He removed to the United States in 1801, and has since resided in Utica, N. Y., where he has been engaged for more than 40 years in the business of banking. He was admitted to the bar, but never practised. Early in youth he began the special studies to which he has devoted nearly all his leisure, and which may be defined as an attempt to ascertain the nature of human knowledge as it exists apart from the words in which it is expressed. Previous speculation on this problem, he affirms, had always resulted in the formation of some verbal system, while he sought a solution that should be un verbal and absolute, and applicable alike to every department of knowledge, to all subjects on which words can be employed. He has therefore not attempted to enforce any tenets, or to combat any, but simply to show the ultimate meaning of words—not their meaning as

related to each other by definition, but the ideas, irrespective of words, for which words stand. His first publication on this subject was the "Philosophy of Human Knowledge, or a Treatise on Language" (New York, 1828). It was followed by his "Treatise on Language, or the Relation which Words bear to Things" (8vo., 1836), and by his most mature work, entitled "The Meaning of Words Analyzed into Words and Unverbal Things, and Unverbal Things Classified into Intellections, Sensations, and Emotions" (12mo., 1854). In the last publication, a singularly profound and analytic production, he confessed that he had before but dimly seen the object of his search, which he had approached by slow approximations during reflections for more than 50 years. His "Physiology of the Senses, or How and What we See, Hear, Taste, Feel, and Smell" (12mo., 1856) was the earliest of his writings in the order of conception. Beside the above works, which embody his main studies, he has written frequently on miscellaneous topics; on the nature of value, capital, &c. (1813); on "Religion in its Relation to the Present Life" (1840), an argument in favor of Christianity from the congruity of its precepts with man's physical, intellectual, and emotional organization; an "Encyclopædia of Instruction, or Apologues and Breviates on Men and Manners" (12mo., 1857); and a "Guide to the Right Understanding of our American Union, or Political, Economical, and Literary Miscellanies" (12mo., 1857).

JOHNSON, ANDREW, a U. S. senator from Tennessee, born in Raleigh, N. C., Dec. 29, 1808. When he was 4 years of age he lost his father, who died from the effects of exertions to save a friend from drowning. At the age of 10 he was apprenticed to a tailor in his native city, with whom he served 7 years. His mother was unable to afford him any educational advantages, and he never attended school a day in his life. While learning his trade, however, he resolved to make an effort to educate himself. His anxiety to be able to read was particularly excited by an incident which is worthy of mention. A gentleman of Raleigh was in the habit of going into the tailor's shop and reading while the apprentice and journeymen were at work. He was an excellent reader, and his favorite book was a volume of speeches, principally of British statesmen. Johnson became interested, and his first ambition was to equal him as a reader and become familiar with those speeches. He took up the alphabet without an instructor; but by applying to the journeymen with whom he worked, he obtained a little assistance. Having acquired a knowledge of the letters, he applied for the loan of the book which he had so often heard read. The owner made him a present of it, and gave him some instruction on the use of letters in the formation of words. Thus his first exercises in spelling were in that book. By perseverance he soon learned to read, and the hours which he devoted to his education were at night after he was through his daily labor upon the

shop board. He now applied himself to books from 2 to 8 hours every night, after working from 10 to 12 hours at his trade. Having completed his apprenticeship in the autumn of 1824, he went to Laurens Court House, S. C., where he worked as a journeyman for nearly 2 years. While there he became engaged to be married, but the match was broken off by the violent opposition of the girl's mother and friends, the ground of objection being Mr. Johnson's youth and want of pecuniary means. In May, 1826, he returned to Raleigh, where he procured journey work, and remained until September. He then set out to seek his fortune in the West, carrying with him his mother, who was dependent upon him for support. He stopped at Greenville, Tenn., and commenced work as a journeyman. He remained there about 12 months, married, and soon afterward went still further westward; but failing to find a suitable place to settle, he returned to Greenville and commenced business. Up to this time his education was limited to reading, as he had never had an opportunity of learning to write or cipher; but under the instructions of his wife he learned these and other branches. The only time, however, he could devote to them was in the dead of night. The first office which he ever held was that of alderman of the village, to which he was elected in 1828. He was reelected to the same position in 1829, and again in 1830. In that year he was chosen mayor, which position he held for 8 years. In 1835 he was elected to the legislature. In the session of that year he took decided ground against a scheme of internal improvements, which he contended would not only prove a failure, but entail upon the state a burdensome debt. The measure was popular, however, and at the next election (1837) he was defeated. He became a candidate again in 1839. By this time many of the evils he had predicted from the internal improvement policy which he had opposed 4 years previous were fully demonstrated, and he was elected by a large majority. In 1840 he served as presidential elector for the state at large on the democratic ticket. He canvassed a large portion of the state, meeting upon the stump several of the leading whig orators. In 1841 he was elected to the state senate. In 1843 he was elected to congress, where, by successive elections, he served until 1853. During this period of service he was conspicuous and active in advocating, respectively, the bill for refunding the fine imposed upon Gen. Jackson at New Orleans in 1815, the annexation of Texas, the tariff of 1846, the war measures of Mr. Polk's administration, and a homestead bill. In 1853 he was elected governor of Tennessee, after an exciting canvass, in which he was opposed by Gustavus A. Henry. He was reelected in 1855, after another active contest, his competitor being Meredith P. Gentry. At the expiration of his 2d period as governor, in 1857, he was elected U. S. senator for a full term, ending March 8, 1863.

JOHNSON, CHAPMAN, an American lawyer, born in Louisa co., Va., in March, 1779, died in

Richmond in July, 1849. He completed his education at William and Mary college, studied law under Judge St. George Tucker, and commenced the practice at Staunton in 1802. Although he met with little success at first, his talents, industry, and profound legal learning soon placed him in the front rank of the profession. In 1816 he was elected from the Staunton district to the state senate, which office he held by successive elections for 16 years. He removed from Staunton to Richmond in 1824 with a view of concentrating his extensive practice, which had spread over many of the counties of the Valley and Piedmont country. During the war of 1812 he was elected captain of a volunteer company, and was afterward appointed aid to Gen. James Breckinridge, under whom he was engaged in active service. He was a member of the convention of 1829-'30 assembled in Richmond to amend the state constitution, and was here the champion of the "white basis party." A few years before his death he retired from practice on account of ill health.

JOHNSON, EDWARD, a historian of New England, born in Kent, England, about 1600, died April 23, 1672. He emigrated to America probably with Gov. Winthrop in 1630. In 1632 he was engaged in trade at Merrimack, but appears to have resided usually at Charlestown. He was on the committee appointed to superintend the foundation of a new town and church at the place now called Woburn. In 1648 he went to Providence with Capt. Cook's party to seize Gorton, and in the same year was elected by the townsmen of Woburn a member of the legislature of Massachusetts, in which he continued to sit till 1671, with the exception of 1648. In 1655 he was chosen speaker of the house. He was recorder of Woburn from the time of its incorporation till his death. In 1665 he was one of the members deputed to hold conference with the commissioners sent from England by Charles II. He wrote a "History of New England from the English Planting in 1628 till 1652, or Wonder-Working Providence of Zion's Saviour" (London, 1654), which, notwithstanding its defective and desultory style, is interesting and valuable. It has been reprinted in the 2d series of the Massachusetts historical collections, scattered through vols. ii., iii., iv., vii., viii.

JOHNSON, ISAAC, one of the original colonizers of Massachusetts, born in Olipsham, Rutlandshire, England, died in Boston, Sept. 30, 1630. He arrived at Salem with his wife, June 12, 1630, and was one of the 4 persons who founded the first church at Charlestown in the following month. The water there however being bad, Mr. Johnson and some others removed to Shawmut, now Boston, where was "an excellent spring." He superintended the first settlement of Boston, was a good, wise, and wealthy man, and bequeathed, at his death, considerable property to the colony.—ARBELLA, or ARABELLA, wife of the preceding, and daughter of Thomas, 14th earl of Lincoln, accompanied her husband to New England, and died in

Salem in the August subsequent to her arrival. She was usually styled the "lady Arbella," and was highly esteemed by Winthrop, who changed the name of his ship, and called it after her.

JOHNSON, MANUEL JOHN, an English astronomer, born in 1805, died in Oxford, Feb. 28, 1859. He was educated at Addiscombe, and in 1821 entered the army. During the leisure of a 10 years' military residence in St. Helena he devoted himself to astronomical observations, and mainly by his exertions an observatory was erected on the island. Working in this with great assiduity he produced in 1835 a "Catalogue of 606 principal Fixed Stars of the Southern Hemisphere." Upon the disbanding of the artillery corps he returned to England, entered at Magdalen college, Oxford, and was graduated in due course. Scarcely had he taken his degree when he was appointed astronomer at the Radcliffe observatory. He immediately commenced the re-observation of all the stars, more than 4,000 in number, included in the Groombridge catalogue, to which he added 1,500 other stars not found in it, recording his observations in vols. xl. to liii. of the Radcliffe observatory. These were designed for ultimate collection in one large catalogue of circumpolar stars, a work which Mr. Johnson did not live to complete. Subsequent to 1849 he devoted much time to observations with the great heliometer of the Radcliffe observatory, with a view of determining the parallaxes of the fixed stars. Two series of these have been published.

JOHNSON, REVERDY, an American lawyer and statesman, born in Annapolis, Md., May 21, 1796. He was educated at St. John's college in that city, and at the age of 17 began to study law in Prince George's co. in the office of his father, who was chief justice of the judicial district of which that county was a part. In 1815 he was admitted to the bar, and in 1817 removed to Baltimore, where he has ever since resided. He has devoted much of his time to the arguing of cases before the U. S. supreme court. In conjunction with Mr. Thomas Harris he reported 7 vols. of the decisions of the Maryland court of appeals, known as "Harris's and Johnson's Reports," the 1st vol. of which appeared in 1820 and the 7th in 1827. In 1821 he was elected a state senator, and at the expiration of his term in 1825 he was reelected for a second term. In 1845 he was chosen a U. S. senator, which office he resigned in 1849 on being appointed by President Taylor attorney-general of the United States. On the succession of Mr. Fillmore after the death of President Taylor, Mr. Johnson resigned that office, and resumed in Baltimore the practice of the law, which he has since constantly pursued.

JOHNSON, RICHARD MENTOR, an American statesman and soldier, born at Floyd's station, near Louisville, Ky., Oct. 17, 1780, died in Frankfort, Nov. 19, 1850. He was educated at Transylvania university, and subsequently studied law and practised with success. He commenced his public career as a member of the

Kentucky legislature, to which he was elected at the age of 23, and in 1807 was returned to congress, and remained a member of the house until 1819. He was a firm supporter of the administration of President Madison, and upon the commencement of the war of 1812 raised a body of Kentucky mounted riflemen, whom he commanded, with the rank of colonel, on the Canadian frontier. He resumed his legislative duties in the autumn of that year, but upon the adjournment of congress in the spring of 1813 he immediately raised another mounted regiment, with which he was employed for several months on the Indian frontier. In September he joined Gen. Harrison, then in pursuit of Proctor, and by the decisive charge of his mounted volunteers mainly contributed to the brilliant victory gained over the British and Indians at the battle of the Thames, Oct. 5. Col. Johnson fought with distinguished valor in this engagement, and it was by his hand that the Indian leader Tecumseh is commonly supposed to have fallen. He was carried from the field desperately wounded, his person, clothing, and horse having been pierced by upward of 25 bullets; but in the following February he resumed his seat in congress. In 1819 he was elected to fill a vacancy in the U. S. senate, of which he continued a member until 1829, when he was again returned to the house of representatives. He remained a member until his election by the senate in March, 1837, as vice-president of the United States, no one of the candidates for that office having had a majority of votes in the electoral college, although Col. Johnson's plurality was very large. He discharged the duties of presiding officer of the senate for 4 years, and in the presidential election of 1840 was an unsuccessful candidate of the democratic party for vice-president. He returned to his farm in Scott co., Ky., after upward of 34 years' continuous public service, and thenceforth lived chiefly in retirement. He was, however, serving a term in the state legislature at the time of his death. In congress his chief efforts were against the discontinuance of the Sunday mails, and in behalf of soldiers of the revolution or of the war of 1812, who applied for pensions. He was the author of the law abolishing imprisonment for debt in Kentucky. He was buried in the state cemetery at Frankfort, at the base of the public military monument.

JOHNSON, SAMUEL, D.D., first president of King's (now Columbia) college, New York, born in Guilford, Conn., Oct. 14, 1696, died in Stratford, Conn., June 6, 1772. He was graduated at Yale college in 1714, and two years later was appointed tutor there. In 1720 he resigned his tutorship to receive ordination as a Congregational minister, and settled at West Haven in order to enjoy the advantages of the college library. He relinquished his pastoral charge in 1722, and soon after, in company with Mr. Cutler, rector of the college, and another gentleman, sailed for England, where they received Episcopal ordination in 1723, and in May Mr.

Johnson received the degree of A.M. from the university of Oxford. Shortly after he returned to America, bearing a commission as missionary of the society for the propagation of the gospel in foreign parts, and settled in Stratford, Conn., as rector of an Episcopal church there. In 1743 he received the degree of D.D. from the university of Oxford. In 1746 he published a work on ethics entitled "A System of Morality," and in 1752 a compend of logic and metaphysics, and another of ethics, originally prepared for the use of his sons; the two latter were printed in Philadelphia by Dr. Franklin as text books for the university of Pennsylvania. In 1755 he was offered the presidency of that university, but declined it. In 1758 he was invited to accept the presidency of the newly founded college in New York, in all the plans for which he had been consulted. He did so with reluctance, but entered upon his duties with great zeal, and, in addition to teaching the classes, assisted in planning the college edifices, and made earnest appeals to his friends in England for assistance in its endowment. During the 9 years of his presidency he lost his wife, younger son, and stepson, and he became so much depressed as to be unwilling to remain longer in charge of the college. He accordingly wrote to England for a successor, and in 1768 resigned and returned to Stratford. During his presidency he published one or two small works, and after his return to Stratford, where he resumed his parochial duties, revised his previous works, and published an English and a Hebrew grammar.

JOHNSON, SAMUEL, LL.D., an English essayist, poet, and lexicographer, born in Lichfield, Sept. 18, 1709, died in London, Dec. 18, 1784. His father, Michael Johnson, was a bookseller and stationer, and for some time was a magistrate of Lichfield; but his fortune was limited, and dying in middle age, he left his family in poverty. From his birth the younger Johnson was afflicted with a malignant scrofula which permanently disfigured his face, and injured both his sight and hearing. At 10 years of age he commenced the study of Latin at the Lichfield free school, and by the united agencies of great natural aptitude and severe discipline he made a fair proficiency. He remained there about 5 years, and another year at a private academy in Stourbridge. On account of his father's poverty his entrance at Oxford was delayed for two years, during which time he amused himself chiefly in reading the books in his father's shop. At length a schoolmate, the son of a neighboring gentleman, was about to go up to Oxford, and it was arranged that young Johnson should accompany him as assistant and fellow student. He was accordingly admitted to Pembroke college as a commoner in 1728. His college life was disorderly, but not vicious. He especially distinguished himself in a Latin translation of Pope's "Messiah," for which he received the applause of his college, while Pope himself declared that it would be a question for posterity which was the original and which the transla-

tion. While at Oxford he showed signs of the morbid state of his brain and nervous system which affected him in all his after life; but by skilful treatment, and the strong will of the patient, the disease was held in check, and the threatened wreck of intellect averted. He remained at the university about 8 years, and left on account of poverty without a degree. Only a few weeks later his father died, leaving but little property, and Johnson procured employment as an usher in a school at Market Bosworth, Leicestershire. He next spent some time at Birmingham, which was then an inconsiderable country town, with a bookseller, who also published a small newspaper, to which Johnson contributed. Here he became acquainted with the family of Mr. Porter, a linen draper, whose widow he afterward married. About this time he executed his first literary work, a translation of Father Lobo's "Voyage to Abyssinia." He soon after issued proposals to publish by subscription the Latin poems of Politian, with a history of Latin poetry from the age of Petrarch to the time of Politian; but the work was never completed. He spent his time alternately at Birmingham and Lichfield, till after two years he was married to Mrs. Porter, a lady of nearly twice his age, and then he opened a private academy at Edial Hall, near Lichfield. But he obtained only three pupils, two of whom were David Garrick and his younger brother; and after trial of a year and a half the enterprise was abandoned.—In the spring of 1737 he set out for London accompanied by Garrick, determined to force his fortune in the world of letters. How he disposed of himself on his arrival in London is only partially known. He sought employment among the booksellers, and lived at the most economical rates, bearing all his privations and discouragement with a sullen fortitude. With Cave, the publisher of the "Gentleman's Magazine," he had a slight second-hand acquaintance before he left Lichfield, which was now turned to account, and Johnson became a steady contributor and at length assistant editor to that publication. It was while thus occupied that he first became known to the London public by the publication of "London," a poem (1738), in imitation of the third satire of Juvenal, which was received with decided favor. His experience of life in London, however, made him quite willing to accept the mastership of a school at Appleby, to which he was recommended; but on application it was found that his want of a degree disqualified him, by the statutes of the corporation. A like difficulty stood in the way of his entering the legal profession, to which he next turned, and so he continued his labors in the service of the publishers. He now wrote still more extensively for the "Gentleman's Magazine," contributing a class of papers in biography and general literature which gave a new and higher character to that work. He also wrote two or three political pamphlets against Walpole and the whig administration. At the beginning of

the session of parliament in Nov. 1740, Johnson took charge of the debates, as published in the magazine. As the session advanced, his reports attracted no little attention. The eloquence, force of argument, and splendor of diction displayed in the speeches excited universal admiration. It was his method to ascertain the order in which the several speakers rose, and the general drift of their arguments, and, guided by this information and his knowledge of the style and manner of each speaker, he would write out the debates as they appeared in the successive issues of the magazine. The secret of their authorship was not revealed till some years later. The sale of the magazine was greatly increased during their publication; but after a little more than two years Johnson relinquished the position, because he doubted the morality of the deception he was practising upon the world, though he still retained his connection with the magazine. Early in 1744 was published the "Life of Richard Savage," which Johnson had promised to the public immediately upon the death of its subject, a few months before. The book contributed very considerably to fix the reputation of its author. The next year, among other literary labors, he wrote the preface and index to the Harleian miscellany. That famous collection of old and valuable pamphlets from the library of the earl of Oxford, which had been purchased by the bookseller Osborne, required also a great amount of physical labor in its preparation. In that painful drudgery Johnson toiled as a day laborer, and was treated by Osborne accordingly. The insolence of this "most rapacious and brutal of booksellers" once provoked Johnson to knock him down. Of this affair many stories were told. Johnson, when asked by Boswell what the truth was, replied: "Sir, he was impertinent to me and I beat him; but it was not in his shop, it was in my own chamber." The same year he issued a pamphlet entitled "Miscellaneous Observations on the Tragedy of Macbeth," to which he affixed proposals for a new edition of Shakespeare. This plan was laid aside for some years, but the pamphlet fell into the hands of Warburton, who was then engaged in a similar work, and was commended by him, as evidently the work of "a man of parts." In 1747 Garrick became joint manager of Drury Lane theatre, and Johnson was requested to prepare a prologue to be spoken at its opening under the new management. Though a piece of only about 60 lines, it added greatly to its author's reputation. In this year he issued proposals for his "Dictionary of the English Language." How he was first led to that great undertaking is not very clearly determined, though he had evidently contemplated it a long time. The plan of the work, as then published, indicates a thorough acquaintance with the subject, and a comprehensive knowledge of the method to be pursued in its prosecution. The "Plan" was addressed to the earl of Chesterfield, then one of the secretaries of state, who

was known to be ambitious of the reputation of a patron of learning, and had expressed a warm interest in the enterprise. The language used was at once dignified and complimentary, and the impression made upon the noble lord was decidedly favorable; but the association of two characters so unlike and yet so unyielding could be neither cordial nor lasting. Five publishing houses, among them Dodsley and the Longmans, were concerned in the contract. Johnson was to receive £1,575, which amount however was to cover all the incidental expenses of preparing the work for the press. To facilitate his work he removed to Gough square in Fleet street, where he had rooms properly arranged for its prosecution, being assisted by 6 copyists. He availed himself of whatever helps were offered in the extant works on English philology and lexicography, but relied chiefly on his own original labors, gathering his materials from the unharvested fields of English literature. This great work occupied its author, though not exclusively, during the next 7 years. A trip to Tunbridge Wells, in the summer of 1748, brought him into contact with some of the celebrities of the metropolis, among them William Pitt, Lord Lyttelton, Speaker Onslow, and Garrick. The marked attention paid to him by these distinguished personages was the more acceptable to him, since, though it was new, he felt that it was not undeserved. To facilitate his intercourse with his literary associates, he also this year originated a club, called from its place of meeting the "Ivy Lane Club." At its organization it consisted of 10 members, of whom Johnson, Hawkins, and Dyer afterward belonged to the celebrated "Literary Club." Meanwhile he continued his contributions to the periodical press. In 1748 Dodsley brought out his "Preceptor," a compilation of choice pieces for young persons, in which first appeared the "Vision of Theodore, the Hermit of Teneriffe." To this year also belongs his second and best poetical production, "The Vanity of Human Wishes," an imitation of the 10th satire of Juvenal. It was printed by Dodsley, and brought its author 15 guineas. While yet residing at Lichfield Johnson had commenced a tragedy, in 5 acts, called "Irene," which he finished during his first two or three years in London. It had since then been an unsuccessful suitor for a place on the metropolitan stage, until Garrick, soon after his accession to the management of Drury Lane theatre, undertook to bring it out. The play, however, was ill adapted to the stage, and despite the remonstrances of the author, it was necessary to make very considerable changes, and to lop off some of its most elaborate portions. Its success was but partial. It was acted for 9 successive nights, before tolerably large and highly respectable audiences, and was received with a good share of favor. The author's profits amounted to £200, and the copyright brought him another £100, making together a larger amount than he had hitherto received on any one occasion. The merits of "Irene" have been

very differently estimated. It confessedly lacks the vivacity, the keenness, and especially the dramatic illusions required in writings for the stage; but simply as a poem to be read in private it has many excellences.—On March 20, 1750, Johnson issued, unheralded, the first number of the "Rambler," being chiefly an elaborate preliminary essay, introducing a series of miscellaneous papers, which were promised for each succeeding Saturday and Tuesday. The new periodical made little stir at first, but by degrees the public became sensible of its excellence. Its authorship was not publicly confessed, but it was readily identified by all who knew any thing of Johnson's style, nor did he affect any great secrecy in the matter. For two years the semi-weekly issues were continued without omission; the character of the essays was sustained to the end, and the last number admirably concluded the whole with a dignified valedictory. In projecting and carrying forward this work, Johnson had neither counsellors nor assistants. Of its 208 numbers he was the sole author of all but 8, and of these 4 were partly written by him. It is pretty well ascertained that when the first number was printed none of its successors were written; and of the 200 pieces by the author's own hand, not more than 30 were from materials previously arranged. Such a work would have seemed a great one had it been the sole occupation of the writer during the period of its progress, but at the same time he was chiefly occupied with his dictionary, which was then rapidly approaching its completion. During this portion of his life his mind was remarkably vigorous and fruitful, and its vast accumulations were thrown off in profusion and with great facility. The "Rambler," though greatly admired by the most competent judges, was coldly received by the public as a periodical; but when collected into volumes it became immediately popular. Its last issue was a noble effort of self-possessed greatness, calmly reviewing its own accomplished work and justly estimating its value. About this period Johnson was concerned in an affair that for a time exposed him to the suspicion of even some of his best friends—an attempt to prove Milton guilty of a wholesale plagiarism in his "Paradise Lost." One Lauder, a Scotch schoolmaster, pretended to have found a large share of the best portions of Milton's great poem among the works of the modern Latin poets; his proofs of this grave charge were embodied in a pamphlet, to which Johnson was induced to write a preface and postscript, thus by implication approving the whole production. That he was the dupe of the impudent Scotchman is very evident, though it is scarcely less certain that his own political prejudices had a determining influence upon his mind. But the whole affair was presently brought to the light, and the intended disgrace of the great poet made to recoil upon the libellous critic and his abettors. Lauder's pretended quotations from the modern Latin poets were found to be either

taken from Hogg's Latin version of "Paradise Lost," or pure forgeries. Johnson was deeply chagrined, and at once acknowledged his own error, and compelled Lauder to publicly confess his falsehood. Though Johnson had a strong dislike of Milton's politics, he still highly appreciated his genius, and of this he about this time gave a practical demonstration. There was then residing in London a granddaughter of the great poet, in deep poverty, for whose benefit it was arranged that the "Comus" of Milton should be produced in Drury Lane theatre. Johnson entered into the arrangement with characteristic zeal, and wrote the prologue for the occasion, which was spoken by Garrick. Early in the spring of 1752 a dark shadow was thrown over Johnson's otherwise brightening affairs by the death of his wife. Notwithstanding the disparity of their ages, it was evident that the passionate affection in which their union began had only on his part changed into a settled esteem, of which he gave sufficient proofs while she lived, but still more on the occasion of her decease. At her bedside he was so convulsed with grief that he seemed to lose all self-control till soothed by the exercises of religion; and yet while she lay a corpse awaiting burial he composed a funeral sermon to be spoken over her remains. His published "Prayers and Meditations" indicate the depth and permanence of his sorrow at that event. He contemplated his departed wife as only removed from his sensible observation, though probably not from his presence. He therefore prayed that, if agreeable to the will of God, he might be favored with her guardianship, and with intimations of her presence, "by appearances, impulses, dreams, or in any other manner agreeable to the divine government." In 1752 Johnson engaged with Dr. Hawkesworth in the publication of the "Adventurer," a series of periodical essays on the plan of the "Rambler." Of these 140 numbers appeared, 29 of which were written by Dr. Johnson. In 1755 the dictionary was completed. Lord Chesterfield, sensible of the value of a dedication from a man who was now acknowledged as one of the first living writers, tried to soothe Johnson's wounded pride and obliterate the remembrance of the coolness with which he had received the "Plan" by two laudatory letters in "The World," shortly before the work was printed. But Johnson's manly spirit rejected these tardy advances, and he addressed to his noble patron such a letter as only insulted dignity in distress could indite to supercilious meanness inflated with vanity. The dictionary was accordingly issued without a dedication. The original preface was at once a characteristic and a highly valuable essay. It enumerated some of the difficulties attending such a work, and the methods the author had used to overcome them, and also dwelt at some length upon his desolations, but only in the spirit of indomitable independence. The merits of Johnson's dictionary are too well known to require any statement in this place. It first brought order

out of the chaos of the language; and though it has been generally superseded by later compilations, yet the fundamental excellences of all modern dictionaries of the English language have their elements in that work, and its author must always stand the confessed founder of English lexicography.—The publication of the dictionary greatly enhanced its author's reputation, but it brought no relief to his finances. His poverty pressed upon him as painfully as at any former time. He was still compelled to labor unremittingly for the means of daily subsistence, and in one case was actually arrested for a debt of £5, and escaped imprisonment only through the solicited aid of a friend. Among other writings, he published at this time a large number of reviews in Newbery's "Literary Magazine." The proposal for an edition of Shakespeare made some years before, but not prosecuted, was renewed and a subscription opened, but the work still lingered on his hands through 9 years. He next engaged with the publishers of the "Universal Chronicle," a weekly newspaper, to furnish a series of miscellaneous essays, and the numbers of the "Idler," written by Johnson, appeared in regular order for two successive years, beginning in April, 1758. As compared with the "Rambler," the "Idler" is more sprightly and varied, but less profound and serious; its style is more natural and simple, but its matter is less valuable intrinsically. Of its 108 numbers Johnson wrote all but 12; but it was quite evident that they cost him but little more labor than the manual exercise of writing. In the spring of 1759 he issued "Rasselas, Prince of Abyssinia" probably the most celebrated of all his productions. Like many other of his works, this was the creature of an immediately pressing occasion. His mother, whom he had left in her widowhood at Lichfield more than 20 years before, and had never since visited, though he had shared with her his scanty income, died early in this year. Her death made a new demand on his purse, to meet which, in the evenings of one week, he wrote the whole of "Rasselas," and sent it to the printer as it was first written, receiving for it £100, out of which he paid the expenses of his mother's funeral. In its scene and imagery the story has an oriental character, but its style and matter are purely Johnsonian. The vanity of life, as in most of his moral writings, is the lesson it teaches, and over against this is placed the divine providence and the intrinsic excellence and practical worth of virtue. But if Johnson's literary labors had failed to provide him a competence, they had procured for him a greatly advanced social position, and secured him a large circle of admirers. His constitutional indolence had however become positively morbid, and he indulged in idleness just as far as his immediate necessities would allow. He seldom went abroad, lay in bed till past noon, and spent the rest of the day in promiscuous conversations with whomsoever called upon him; or moped in morbid melancholy if left

to himself, which, however, was not often the case. To his guests he devoted a large share of each afternoon, meanwhile regaling himself with his favorite tea, with which he solaced both his earlier and his later hours. Among his personal associates, and those who sought him at this period of his history, were several persons of distinction, and some whose names have come down to the present time, as Richardson the novelist, Garrick, Joshua Reynolds, Warton of Oxford (through whose good offices he had just before received the degree of M.A., which was first publicly recognized in the title page of the first edition of the dictionary), Baretti, Arthur Murphy, Dr. Charles Burney, Dr. (afterward Bishop) Percy, Bennet Langton, and Topham Beauclerk. He was all this time domiciled at Gough square, where he had passed the greater portion of the years of his residence in London. Here, some time before the decease of his wife, he had begun to gather about him a family group, which was afterward much enlarged, made up of a strangely assorted set of dependants and pensioners upon his charity. Mrs. Anna Williams, a blind lady, the daughter of a Welsh physician; "Doctor" Robert Levett, an odd little man who practised medicine among the poorest of the poor, and often received his fees in liquor; Mrs. Desmoulins and her daughter, who had no other claim upon his benevolence than the service which that lady's father, Dr. Swinfen, had rendered to Johnson in a professional capacity in his youth; and Francis Barber, his negro servant, were among the inmates of his house.—Johnson had an implicit belief in the supernatural and invisible world. He held the Christian faith with simplicity, and accepted the Bible as divine truth. The best balanced minds often find it difficult to define the precise line of demarcation between rational belief and superstition, and Johnson made no attempts at it. He practically adopted the maxim of certain church fathers, that it is safer to believe too much than too little. He believed in the existence of disembodied spirits, and that they might be manifested to our cognizance, and so he was ready to listen to evidence going to confirm such apparitions. A case of this kind occurred in 1763, which exposed Johnson to the ridicule of his enemies. Certain strange phenomena in the form of "rappings" about the bed of a young girl, in a house in Cock lane, Clerkenwell, caused a considerable excitement, and the rector of the parish, with "a number of gentlemen eminent for rank and character," of whom Johnson was one, attempted to solve the mystery. Their examinations satisfied them that the whole was a cheat and imposture, and Johnson afterward wrote out a statement of it for the "Gentleman's Magazine." But the affair was seized upon by Johnson's enemies, as exposing a vulnerable point for their attacks. Churchill, in his poem, "The Ghost," depicted Johnson in such broad caricature that it was at once recognized; and Foote the comedian proposed to

present him on the stage for the amusement of the town, but abandoned his purpose upon being assured that Johnson was preparing to chastise him if he undertook it.—In 1762 Johnson received from the king a pension of £300. He had so often in his own strong language stigmatized the whole business of giving and receiving pensions as the basest kind of bribery and espionage, that it seemed impossible that he should accept the royal bounty. But it being urged by his friends that the whole nation was his debtor for what he had written, and especially for the dictionary, and the premier assuring him that no service to the ministry would ever be expected from his pen in return for the favor, he allowed his scruples to be overcome. Early in 1765 the long promised and long delayed edition of Shakespeare made its appearance, enriched with an elaborate preface, discussing the genius and writings of the dramatist, and with a concise account of each play, and notes and commentaries, both original and selected, on various passages. But the work had been performed wholly as a task, and it was not such as the reputation of the editor had promised. He no doubt possessed many valuable qualifications for such a work, yet he was better adapted for original compositions, and in this case his powers were but moderately called into requisition. His own estimate of the work did not differ greatly from that of others. He had now fully attained the height of his ambition as a scholar and man of letters. His claim to the first place among his peers was cheerfully conceded to him with almost absolute unanimity. The university of Oxford, from which he sought in vain for the degree of M.A. when it would have been valuable to him, but which gave it unasked when he was able to do without it, now accorded a tardy recognition of his greatness by granting to him by diploma the degree of LL.D. He had received the same honor 10 years earlier from Dublin university; but after returning thanks for the honor, he declined to wear it, and would not consent to be called doctor till his own Oxford had given him the title.—About this time Johnson was introduced by Arthur Murphy to Mr. Thrale, a wealthy brewer of Southwark. Mr. Thrale was a man of a well cultivated mind, of sound judgment, and great force of character, and his wife, whose name has become intimately connected with Johnson's history, was also a person of some learning and of almost unbounded vivacity, flippant, versatile, and addicted to hero worship. The parties were mutually pleased with each other, and the acquaintance thus begun soon grew into friendship. Johnson dined with his new friends weekly during several succeeding months, when, having suffered somewhat by an attack of sickness, he was removed in 1766 to their residence, and had apartments assigned him in their house at Southwark, and also in their villa at Streatham. Mr. Thrale was a member of parliament for Southwark, and as his political creed was nearly

allied to that of his guest, Johnson became interested in the politics of the times, and there was at one time a purpose to bring him into parliament; the measure had his hearty concurrence, but the government, fearing that he would not prove sufficiently facile, did not encourage it, and so the design was abandoned. He accompanied his friends on their annual excursions, visiting various parts of the kingdom with them, and also making a visit of several weeks at Paris. His connection with this family not only brought him innumerable comforts and rational pleasures of which he must otherwise have been deprived, but it also afforded him a retreat from his own strangely assorted household, where strifes and complaints were loud and frequent. It continued till it was virtually broken up by the death of Mr. Thrale, who left no son, and the subsequent marriage of his widow to Signor Piozzi, greatly to the chagrin of her numerous friends.—A few years previous to his connection with the Thrales, Johnson had formed another association, by which his future renown was to be very largely affected. In 1768 James Boswell, then a young man of 22 or 23, the son of a Scotch judge in the court of session, visited London, inflamed with a romantic passion to make the acquaintance of its great men; and by diligent efforts he at length obtained an introduction to Johnson. Boswell had but little that adapted him to command even ordinary respect. He was loose in his manner of living, and still more so in his conversation; conceited, meddling, and inquisitive; a sycophantic worshipper of greatness, real or imaginary, yet strongly endowed with an insight into character, and a reverential appreciation of qualities the furthest possible removed from his own. Johnson, absurdly enough, fancied this madcap lion-hunting young Scot on first acquaintance, and of course Boswell at once fastened himself upon his venerable friend. They were together almost daily from the time of their first meeting till Boswell was compelled to leave the city, rambling in the parks, supping together at the Mitre tavern, Johnson's principal resort, or wandering the streets till after midnight. Johnson was glad to have somebody as idle as himself to listen to him, and to submit to his exactions; and Boswell was quite ready to purchase the favor of the company of a great man at almost any price. From that time to the death of his great friend, Boswell lived in Johnson's shadow. Whenever it was possible he was with him, following him wherever he went, noting his words, describing his manners, and detailing the most trivial occurrences; all of which were afterward embodied in his "Life of Johnson," at once the best and the worst of biographies. It is by Boswell's biography much more than by the dictionary or the "Rambler," or even by "Rasselas" and the "Vanity of Human Wishes," that Johnson is known to the present generation; and while the biographer has immortalized his own name as a proverb of con-

tempt, he has doubtless permanently damaged the reputation of his subject by presenting his foibles in caricature.—The founding of the "Literary Club," an institution intimately associated with the name of Johnson, belonged to this period. Reynolds took the lead in the movement, and so was called their Romulus; but Johnson was the Nestor, the Ajax, and perhaps in some sense the Thersites of the host. Among the original 9 members were Sir John Hawkins, Langton, Beauchamp, Goldsmith, and Burke. Goldsmith had a few years before become somewhat intimate with Johnson, by whom he was greatly esteemed as a writer, and cherished as an associate. Burke, too, had not long before made Johnson's acquaintance, while living as a literary adventurer among the booksellers; and though the two were widely removed from each other by diversity of age, and still more by their opinions, yet Johnson highly appreciated his young friend's genius, and from scarcely any other was he so tolerant of opposition. During its earlier years the club held weekly meetings for conversation, which contributed not a little to maintain the balance of Johnson's strangely affected mind. New members were admitted with great caution, and for several years the whole number did not exceed 12. In 1778 it had grown to 26, and two years later to 35, when 40 was fixed as its complement. The club is still in existence, but it has become rather a learned than a convivial society. Johnson's indolent and purposeless mode of life proved highly unfavorable to his spirits. His "Prayers and Meditations," published since his decease, indicate the unhappy state of his mind. He was accustomed to write bitter things against himself in his penitential moments, and especially during Lent, which he observed somewhat exactly, as a preparation for the sacrament, which he usually received on Easter Sunday. Sometimes his melancholy assumed the form of a diseased condition, and verged almost on insanity; and again he would pass suddenly to the opposite extreme, and give way to the most extravagant bursts of hilarity. His ordinary manners, especially in his later years, were strangely eccentric. He talked much to himself, muttering in a vocal but generally inaudible undertone. He was never still, but sat with head inclined over the right shoulder, his vast trunk swaying backward and forward, and his hand keeping up a corresponding motion upon his knee. At times he would make a kind of clucking sound, and again a suppressed whistle, and still more frequently a humming noise, accompanied with a vacant smile. His conversation was often violent and discourteous in manner, and he delighted in contradictions. These were the troublesome remains of his early mental disorders, and among his more intimate friends they were understood and reckoned harmless. During the years from 1770 to 1775 he produced several rather important political pamphlets, all in the interest of the government, and designed to meet some immediate necessity. In

1770, at the time of the excitement caused by the affair of John Wilkes, Johnson wrote the "False Alarm," defending the action of the house of commons in vacating Mr. Wilkes's seat; but he failed to satisfy the nation, or permanently to sustain the position assumed by the dominant party. In 1771 he published "Thoughts on the Falkland Islands," to dissuade the nation from going to war with Spain for that remote and valueless possession. Just before the general election of 1774 he published the "Patriot," to persuade the electors that those who opposed the ruling administration were not true to their country, and therefore should not be intrusted with power. Last of all, in 1776, he published "Taxation no Tyranny," in opposition to the remonstrance of the American congress against the action of the government in taxing the colonies without their consent. He fully sustained the ministry in all their measures against the colonies, and predicted the speedy subjection of America to the power of the mother country. In these several tracts Johnson uttered the same political sentiments that he had uniformly professed through his whole life; for from the first he was a high tory, and as he wrote only his own opinions, so he did it without solicitation or reward from the government. In 1778 he made a tour to the highlands of Scotland and the Hebrides, which was undertaken by the persuasion of Boswell, who became his fellow traveller, and afterward the chronicler of the journey, of which an account was also written by Johnson. He had always entertained an unreasoning prejudice against everything Scotch, and seemed now to go out to explore what he had already condemned. The next year he made a tour in Wales with Mr. and Mrs. Thrale. While in Scotland Johnson made inquiries respecting the original manuscripts from which Mr. Macpherson pretended to have translated the poems of Ossian, and came away confirmed in the conviction that a large share of that work was a forgery, and the rest of comparatively modern origin. His avowal of this conviction after his return raised a great noise among the admirers of that production, and led to a violent controversy between himself and the professed translator, which scarcely stopped short of a physical encounter. His last considerable literary work, the "Lives of the English Poets," in 4 volumes, appeared from 1779 to 1781, when their author was over 70 years old—a series undertaken at the request of the booksellers, and performed dilatorily and by irregular impulses. In some respects this was one of the best written of all his works, simple in its style, genial and appreciative in its spirit, and full of interesting statements and valuable criticisms.—About the date of the close of that work the hand of death began to be busy with those about him. Mr. Thrale died in 1781, of which event he wrote: "I looked for the last time upon the face, that for 15 years had never been turned upon me but with respect and benignity. Farewell! May God,

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that delighteth in mercy, have had mercy upon thee." A few months later he removed to his own house. In 1782 Levett died, and a year later Mrs. Williams followed him. Some time before the last event he had suffered from a partial paralysis of the vocal organs, from which however he soon recovered. In the latter part of the same summer he once more visited his native town; but as winter drew on he was again brought down, and his whole system became swollen with dropsy. By the assiduity of his friends, and skilful medical treatment, he so far recovered that during the next summer he visited Derbyshire and was again at Lichfield. Late in the following autumn he grew worse. To physical suffering he was comparatively indifferent, and when near his end he earnestly entreated his attendants to spare no efforts, however painful, to prolong his life. He anticipated death with an awful horror, and with most piteous moanings and tears he prayed for mercy; but as his last hour approached his forebodings at length gave place to humble confidence in the divine clemency.—Few names are more conspicuous in the annals of English literature than that of Dr. Johnson, of which he adorned almost every department. Though scarcely reckoned among English poets, his productions in that department sufficiently vindicate his claim to a recognition, and not a few judicious critics have believed that with equal devotion to that kind of writing he would have rivalled Pope or Dryden. As an essayist he is ranked with Addison and Steele, whom he imitated only as to the form of his pieces, impressing whatever he thus wrote with his own individuality. He lacked their vivacity and variety, and especially their genial good humor, but surpassed them in depth of reflection and nervous energy of style. He especially excelled in biographical writing, and among his numerous sketches of personal histories and mental portraits are some that may be studied as models of their kind. As a critic, his judgment was clear and discriminating, and such was his independence that he often condemned the popular favorites of the day, and in most cases posterity has confirmed his decisions. His fictions are chiefly moral allegories; for so fully was he intent on inculcating the practical lesson of life, that it was constantly before him, and gave form and coloring to his purely imaginative productions.—The only complete edition of Johnson's works is in 11 vols. 8vo. (Oxford, 1825). There is an edition by Sir John Hawkins with a life (15 vols. 8vo., London, 1787-'9), and a good collection, comprising nearly all his writings except the parliamentary debates, with a life by Arthur Murphy, in 2 vols. 8vo. (London and New York).

JOHNSON, WALTER ROGERS, an American physicist, born in Leominster, Mass., in 1794, died in Washington, D. C., April 26, 1852. He acquired means to fit himself for college by teaching in the public schools, and was graduated at Harvard in 1819. He was principal of the Framingham academy for a year, devoting his leisure

to the study of law and belles-lettres, and then took charge of a small classical school at Salem, Mass., intended to prepare gentlemen's sons for business. In 1821 he became principal of the academy at Germantown, Penn. For 5 years, during which the academy constantly increased in reputation and prosperity, his vacations and most of his leisure hours were devoted to travelling through the state, gathering facts and statistics bearing upon the subject of popular education, securing the coöperation of the most prominent men in the state in the common school cause, and publishing several essays on the subject. In 1826 the Franklin institute determined to establish a high school in Philadelphia, with the special purpose of affording the industrial classes cheap instruction in sciences and arts, and requested Mr. Johnson to draw up a system of instruction for them, and take the chair of mechanics and natural philosophy in the school. He accepted the invitation, and removed to Philadelphia. He added to his instructions in the school a public course of lectures on mechanics and philosophy, under the direction of the institute, which were largely attended by both sexes. His efforts in behalf of common schools were also continued, and in 1834 he saw them crowned with success. About 1836 the high school was superseded by a general school system, but Mr. Johnson's course of lectures was continued. In the mean time he had been engaged in scientific researches on the strength of materials and the best construction of steam boilers, on steam, heat, electricity, magnetism, &c. His investigation on the greater strength of iron after powerful tension at an increased temperature, was begun at the order of the U. S. government, but never completed. In 1836 he commenced a series of geological investigations, with special reference to the coal formations and iron ores of Pennsylvania. In 1837 he was appointed to take charge of the department of magnetism, electricity, and astronomy in the U. S. exploring expedition, and resigned his professorship to prepare for these duties; but the subsequent changes and reduction of the original plan led to the dissolution of his connection with it. He pursued his investigations meantime in geology, and in 1839 was appointed to the chair of chemistry and physics in the medical department of the university of Pennsylvania. He retained this professorship 4 years, when he resigned it to enter upon a course of investigations, under the authority of congress, into the character of the different varieties of coal, and their absolute and relative values for generating steam and heat, and producing illuminating gas. His report on this subject was published in 1844. He subsequently made scientific researches on other subjects connected with the navy department, such as floating docks, steamboat explosions, the corrosion of sheathing copper, &c.; and in 1845, under appointment of the city authorities of Boston, he examined the sources from which a supply of pure water might be

brought to that city. For the next 8 years he was engaged in preparing and adapting to American wants several of the works of the German physicists Knapp, Müller, and Wiesbach. He participated in the organization of the American association of geologists, and, at its subsequent reorganization as the American association for the advancement of science, was its first secretary. In 1848 he removed to Washington, and in 1851 visited Europe, where he was connected with the London world's fair.

JOHNSON, SIR WILLIAM, baronet, superintendent-general of Indian affairs in North America before the American revolution, colonel of the Six Nations, and a major-general in the British service, born in Smithtown, co. of Meath, Ireland, in 1716, died at his residence near Johnstown, Tryon (now Fulton) co., N. Y., July 11, 1774. He was a younger son of Christopher Johnson, an Irish gentleman of good family. Educated with a view to a mercantile life, his career was entirely changed by the refusal of his parents to permit him to marry a lady with whom he had fallen in love. His uncle, Admiral Sir Peter Warren, had married a daughter of Étienne De Lancey of New York, and received with her a large landed estate in that colony, which he increased by purchase, chiefly in the valley of the Mohawk, then a perfect wilderness. Sir Peter offered his nephew the management of his entire property in New York, if he would undertake its improvement and settlement. Johnson accepted the offer, and in 1738 established himself upon a tract of land on the south side of the Mohawk, about 24 miles from Schenectady, which Sir Peter had called Warrensburgh. In addition to the settling and improving of the country, he embarked in trade with the Indians, whom he always treated with perfect honesty and justice. He would never deal with them when they were under the influence of liquor, nor yield to them any thing when he had once refused. This course, added to his easy but dignified and affable manner, and the intimacy which he cultivated with them, by accommodating himself to their manners, and sometimes even to their dress, soon won for him their entire confidence, so that he acquired an influence over them greater than was ever possessed by any other white man. He became a master of their language, speaking many of their dialects as perfectly as they did themselves, and was thoroughly acquainted with their peculiar habits, beliefs, and customs. He was adopted by the Mohawks as one of their own tribe, chosen a sachem, and named Wariaghejaghe, or War-raghiaghy, "he who has charge of affairs." The mismanagement of the commissioners to whom the Indian affairs of the province had been committed, and who were always citizens and traders of Albany, led to the suppression of the commission at the outbreak of the French war in 1743, and the appointment of Johnson as sole superintendent of the Indians; and though he narrowly escaped assassination by the French on more than one occasion, he preserved the

entire western frontier of the colony from injury until the conclusion of the peace of Aix la Chapelle in 1748. In 1750 he was appointed a member of the provincial council. The revival of the Albany board of commissioners in 1753, after his resignation of his office at the conclusion of the war, led to a quarrel between the colonists and the Indians, and the council and assembly urged Col. Johnson to effect a reconciliation. The governor having granted him a new commission, July 5, 1753, he proceeded to Onondaga, held a council, and succeeded in settling the difficulty, but declined having any thing further to do with Indian affairs. He lived at this period at Fort Johnson, a large stone dwelling which he had erected upon the north side of the Mohawk river, directly opposite to Warrensburgh, and which he had fortified in 1743 at the commencement of the old French war. It is now (1860) standing in good preservation, about three miles west of the present village of Amsterdam. In 1754 he attended as one of the delegates from New York the celebrated congress of Albany, and also the great council held with the Indians on that occasion, at which they strongly urged his reappointment as their superintendent. At the council of Alexandria, April 14, 1755, he was sent for by Braddock and commissioned by him "sole superintendent of the affairs of the Six United Nations, their allies and dependants." He was also, pursuant to the determination of that council, created a major-general, and commander-in-chief of the provincial forces destined for the expedition against Crown Point. At the head of these forces, in Sept. 1755, he defeated Baron Dieskau at Lake George, and destroyed his army. Johnson was wounded in the hip, but remained on the field of battle. This victory not only saved the colony from the ravages of the French, but prevented their making any attack upon Oswego, and went far to counteract Braddock's disastrous defeat on the Monongahela in the preceding July. Gen. Johnson received the thanks of parliament for his victory, was voted £5,000, and on Nov. 27, 1755, was created a baronet of Great Britain. It was on his arrival at Lake St. Sacrement a few days before this battle, that he gave to it the name of Lake George, "not only in honor of his majesty, but to assert his undoubted dominion here." In March, 1756, he received from George II. a commission as "colonel, agent, and sole superintendent of the affairs of the Six Nations, and other northern Indians," with a salary of £600, paid by the mother country. He held this office for the rest of his life. In 1756 and 1757 he was engaged with his Indians in the abortive attempts of the British commanders to relieve Oswego and Fort William Henry; and in 1758 was present with Abercrombie at the repulse of Ticonderoga. Gen. Prideaux led the expedition against Fort Niagara in 1759. Sir William Johnson was second in command, and upon the death of Prideaux, before that fort, succeeded to the com-

mand in chief. With upward of 1,000 Indian allies he continued the siege with great vigor, cut to pieces the French army sent to its relief after a sanguinary combat, and then summoned the garrison, which surrendered at discretion. He led the same Indian allies the following year in the Canadian expedition of Amherst, and was present at the capitulation of Montreal and the surrender of Canada to the British arms in 1760. The war was now at an end, and the king granted to Sir William for his services a tract of 100,000 acres of land, north of the Mohawk, long known as "King's land," or the "Royal Grant." In 1764, the country being at peace, and the Indians perfectly contented, Sir William erected Johnson hall, the large wooden edifice still standing near the village of Johnstown, a few miles north of Fort Johnson. The laying out of the village of Johnstown, and the building of stores, an inn, a court house, and an Episcopal church, soon followed. Numerous settlers were brought in, the surrounding country was improved, and in three years Johnstown became a thriving village, and in 1772 the shire town of Tryon co. He bestowed great attention upon agriculture, and was the first who introduced sheep and blood horses into the valley of the Mohawk. He lived in the style of an old English baron of former days, and exercised the most unbounded hospitality. He married Catharine Wisenburgh, a German girl, about 1740, who died young, leaving him a widower with three children, a son, John, knighted in 1765, and two daughters, who married respectively Col. Claus and Col. Guy Johnson. Sir William never married again. He had for some years many mistresses, both Indian and white; and one of his earlier ones, also a German, has been the probable cause, from having been confounded with his wife, of the erroneous statement that none of his children were legitimate. He finally selected from among the Mohawks Mary, or as she is generally called "Molly" Brant, the sister of Thayendanegea or Joseph Brant, the great Mohawk sachem, whom he took to his house and with whom he lived happily till his death. They were never legally married, though such a statement has been made. He had 8 children by her, whom he provided for by his will, in which he calls them his natural children, and he also provided for their mother by the same instrument. He died suddenly after making a long speech at an Indian council at Johnson hall. His death has been ascribed to poison, administered by his own hand, to avoid being compelled to take part either against the colonies or against the king. But his health had been failing for several years, and the testimony of eye-witnesses, and the official documents connected with the event, recently given to the world in the "Colonial History of New York," leave no doubt that it was owing to natural causes entirely.—SIR JOHN, son of the preceding, born in 1742, died in Montreal, Canada, Jan. 4, 1830. He succeeded to his father's title in 1774, and was at

the same time appointed a major-general in the British service. In the revolutionary war he remained loyal to the crown, and used his influence with the Indians to inflict frequent injuries upon the frontier settlements of New York, in retaliation for the sequestration of his large estates in the Mohawk valley. He was governor of Upper Canada for several years subsequent to 1796.

JOHNSON, WILLIAM, an associate judge of the supreme court of the United States, born in Charleston, S. C., Dec. 27, 1771, died in New York, Aug. 4, 1834. His father was a merchant, and prominent in the movements of the revolution in his native state. The family, of English descent, had adopted the name of Jansen instead of Johnson in Holland, and continued to bear it for a time in the new world. He was educated at Princeton college, under the presidency of Dr. Witherspoon, and was graduated in 1790 with the highest honor. Returning to Charleston, he began the study of law under the guidance of C. O. Pinckney, was admitted to the bar in 1792, and soon became distinguished in his profession. In 1794 he was elected to the state legislature, and was twice reelected, being during his last term speaker of the house. It was chiefly by his efforts that the office of comptroller-general was instituted. He investigated the irregular and arbitrary proceedings of the county courts, and when they were superseded by the present circuit courts he was elected one of the judges of the new establishment. When Jefferson was elevated to the presidency, Johnson was made one of the judges of the federal court, with the local jurisdiction of South Carolina and Georgia. Coming into possession of the papers of the revolutionary general Nathanael Greene, he prepared at the request of the family an elaborate work entitled "Sketches of the Life and Correspondence," &c. (2 vols. 4to., Charleston, 1822). The work included a preliminary survey of the causes of the revolution and the state of parties, and especially a comprehensive and authoritative review of the proprietary and colonial history of South Carolina, displaying not only thorough historical research, but a keen and sagacious critical judgment. His numerous episodic disquisitions, however, render the task of following the events of the biography tedious and laborious. A certain national or federal bias also, a proclivity toward a decided centralism, was thought to lead him occasionally to ignore the rights of the states; yet he was always a consistent member of what was called the republican party. His position as a judicial officer of the United States operated to prevent his participation in the controversy between South Carolina and the federal government (1830-'32), but he was keenly alive to its issues and greatly excited in its progress, and forbore only with great effort from engaging in the discussion. He submitted to a surgical operation in New York, under which he died. He was married early in life to Sarah, eldest daughter of Thom-

as Bennett, at one time governor of South Carolina.—JOSEPH, brother of the preceding, an American physician, politician, and man of letters, born in Charleston, S. C., June 15, 1776. After the surrender of Charleston to the British in 1780, he shared the exile of his mother, who with many other non-combatant Carolinians took refuge in Pennsylvania. His father was one of the prisoners of war on parole, who in violation of the terms of capitulation were consigned to a prison ship and finally transferred to St. Augustine. Joseph returned with his family after the close of the war to Charleston, where he received his education. In 1793 he began the study of medicine under Dr. Elisha Poinsett, and subsequently attended the lectures in the university of Pennsylvania, applying himself especially to chemistry and botany. He was graduated there in 1797, defending an experimental thesis on carbonic acid gas. He immediately began the practice of medicine in Charleston in connection with Dr. Poinsett. In 1818 he retired from his profession in order to take charge of the branch bank of the United States at Charleston, of which he was made president, and retained that office till the discontinuance of the bank in 1835. During this period he was prominent also as a citizen and man of letters, eagerly devoting himself to public services in the cause of literature and education, and taking an active part in the exciting political struggles. For many years he was commissioner of the public schools; has been president of the apprentices' library association from its establishment in 1836; and has been for more than 60 years a member of the South Carolinian society, and for 20 years its presiding officer. He was elected a member of the medical society of South Carolina in 1797, and its president in 1807; and he was one of the most efficient collaborators of the literary and philosophical society. In these several causes he has published numerous essays, treatises, and orations. For a long period he was mayor of Charleston, serving without fee or salary. He was one of the active leaders of the union party in the nullification controversy. His most important and best known publication is entitled "Traditions and Reminiscences of the Revolution" (Charleston, 1851), in which he gives, in an easy, unpretending style, his own recollections and accumulations concerning the revolutionary actors, chiefly in the South.

JOHNSON, WILLIAM BULLIEN, D.D., an American clergyman, born on John's island, near Charleston, S. C., June 18, 1782. On leaving school he studied law. In 1804 he joined the Beaufort Baptist church, was ordained in Jan. 1806, and became pastor of the Eutaw Baptist church, one of the oldest in the state. In 1809 he settled in Columbia, where he built a house of worship and organized a church. He held for a few years a pastoral charge in Savannah, Ga.; but a change of health induced his return to Columbia in 1816. In 1822 he took charge of the female academy at Green-

ville, S. C., and, after remaining there 8 or 9 years, resided about 20 years at Edgefield, S. C., in ministerial labor, and a large part of the time teaching a female high school. He subsequently spent a few years in Anderson, S. C., where a flourishing female university is named in honor of him. He has again fixed his abode at Greenville, preaching occasionally, and still cherishing an active interest in educational and religious enterprises. His industrious and systematic habits and a good constitution have preserved the brightness of his faculties at the age of 78. The degree of D.D. was conferred on him by Brown university in 1833. His publications consist of a few sermons, circulars, addresses of the Baptist state convention of South Carolina, a series of articles on justification, a small work on the "Development of the Gospel of Jesus Christ through the Government and Order of the Churches," and a series of articles in the "Southern Baptist," in which the same subject is more fully treated. He wrote in 1836 in favor of revising the English Bible, and is now a life member of the Bible revision society. He was one of the presidents of the general Baptist convention of the United States formed in 1814, and amicably divided into northern and southern organizations in 1845. He was the first president of the latter. For 27 years he presided over the Baptist convention of South Carolina.

JOHNSTON, a central co. of N. C., drained by Neuse and Little rivers; area, 660 sq. m.; pop. in 1850, 13,726, of whom 4,668 were slaves. It has a diversified surface, and contains iron ore and granite. The productions in 1850 were 451,528 bushels of Indian corn, 5,354 of wheat, 197,298 of potatoes, and 753 bales of cotton. There were 5 grist mills, 6 saw mills, 6 newspaper offices, 19 churches, and 1,086 pupils attending public schools. Capital, Smithfield. The N. Carolina railroad traverses the county.

JOHNSTON, ALBERT SIDNEY, an American soldier, born in Mason co., Ky., in 1808. He was graduated at the West Point academy in 1826 as lieutenant in the 6th infantry, and after serving in the Black Hawk war left the army, and in 1836 emigrated to Texas, arriving there shortly after the battle of San Jacinto. He entered the Texan army as a private soldier, and was soon promoted to succeed Gen. Felix Houston in the chief command—an event which led to a duel between them, in which Johnston was wounded. Having held the office of senior brigadier-general until 1838, he was appointed secretary of war, and in 1839 organized an expedition against the Cherokees, who were totally routed in an engagement on the river Neches. In 1840 he retired from office and settled upon a plantation in Brazoria co. He was an ardent advocate for the annexation of Texas to the United States. In 1846, at the request of Gen. Taylor, he took the field against Mexico as commander of a volunteer Texan rifle regiment, in which capacity he served 6 months. Subsequently he was acting inspector-general to Gen. Butler, and for his services at the siege

of Monterey received the thanks of his commander. In Oct. 1849, he was appointed paymaster by President Taylor, with the rank of major; and upon the passage of the act of congress authorizing the raising of additional regiments in the army, he was appointed colonel of the 2d cavalry. In the latter part of 1857 he received the command of the U. S. forces sent to coerce the Mormons into obedience to the federal authority, and conducted the expedition in safety to Great Salt Lake City in the spring of the succeeding year. He has since then commanded the military district of Utah, and has received the brevet rank of brigadier-general.

JOHNSTON, ALEXANDER KEITH, a Scottish geographer, born in Kirkhill, Mid-Lothian, Dec. 28, 1804. He was educated in Edinburgh, and then apprenticed to an engraver, but soon manifested a decided taste for the study of geography. That he might be able to consult the highest geographical authorities in the original, he made himself master of the French, Italian, Spanish, and German languages. His first important work was the "National Atlas" (1848), which procured his election to the royal geographical society, and his appointment to the office of geographer to the queen for Scotland. In 1848 his "Physical Atlas" was published, and immediately after its appearance Mr. Johnston was chosen member of the *Gesellschaft für Erd-Kunde* of Berlin, of the geographical society of Paris, and of the geological society of London. His other principal works are: a "Dictionary of Geography" (2d ed. 1855); a "Geological Map of Europe," in the preparation of which he was aided by Sir R. I. Murchison and Prof. Nichol; "Atlas of North America" (1858); and "Military Atlas of Alison's Europe," and he is now bringing out (1860) the "Royal Atlas of Modern Geography," in 10 parts.

JOHNSTON, ARTHUR, a Scottish physician and Latin poet, born at Caskieben, near Aberdeen, in 1587, died in Oxford in 1641. After studying at the university of Aberdeen, he went to Padua, where he completed his education in 1610. He then travelled for some time in southern and central Europe, and resided for 20 years in France. About 1635 he returned to Scotland, and was appointed physician to Charles I. In 1637 he became principal of the university of Aberdeen, but his duties as royal physician requiring his residence at court, the greater part of his subsequent life was passed in England. His principal productions are his *Parerga et Epigrammata* (Aberdeen, 1632); *Cantici Solomonis Paraphrasis Poetica* (London, 1633); and *Paraphrasis Poetica Psalmorum Davidis* (Aberdeen, 1637).

JOHNSTON, GABRIEL, a colonial governor of South Carolina, born in Scotland about the end of the 17th century, died in 1752. Very little is known of his personal history. He was educated at the university of St. Andrew's, with a view to the medical profession, which he seems not to have practised. He was for a while professor of oriental languages at St. An-

drew's, and then removed to London, where he was engaged with Pulteney and Bolingbroke in writing for the "Craftsman." By the influence of the earl of Wilmington he was appointed governor of North Carolina, and took the oaths of office at Brunswick, Nov. 2, 1734. He was the ablest and most successful of all the colonial governors, holding the reins of power up to the time of his death.—SAMUEL, an American lawyer and statesman, nephew of the preceding, born in Dundee, Scotland, Dec. 15, 1733, died near Edenton, N. C., in 1816. His father, John, came to North Carolina in 1736, became surveyor-general, and acquired large landed estates. The son chose the profession of the law, and was clerk of the superior court in Chowan co. for 5 years from 1767, and served there also as naval officer under the crown. He soon became prominent both as a lawyer and as a politician. He was elected to the assembly in 1769, when the province was much disturbed by matters connected with the war of the regulation. From the first he espoused the popular side, and was especially conspicuous in the opposition to Gov. Martin. In 1773 the assembly placed him on its standing committee of inquiry and correspondence, the organ by which it sought to coöperate with the other provinces. This was the first decisive step toward revolution taken by the legislature of North Carolina. He was an active member of the first two provincial congresses in this province. The 3d and 4th met at his summons, and he presided over the deliberations of both. In the 3d, Aug. 1775, the political organization of the province was decided on, and the supreme executive authority was intrusted to a provincial council, of which he was made the chairman, and so virtually the governor of the province. In Sept. 1775, he was chosen treasurer for the N. district of North Carolina. The 4th provincial congress made him chairman of the committee to prepare a permanent constitution for the future state. As the committee could not agree, another congress was called at Halifax, Nov. 12, 1776, for this special purpose, and to organize the government thereupon. To this congress Mr. Johnston was not elected. Parties were now definitely formed, and he was charged with leanings toward aristocracy; and it is said that the whole force of the radical party was directed to the single object of defeating him. In 1781-'2 he was a member of the continental congress. In 1787 he was elected governor of the state, and in 1788 presided over the convention which rejected the federal constitution, which, however, he supported with all his influence. In 1789 he presided over the convention which adopted the federal constitution. He was the 1st U. S. senator from North Carolina, and held that office from 1789 to 1793. In Feb. 1800, he was appointed judge of the superior court, which post he resigned in 1803.

JOHNSTON, GEORGE, a Scottish naturalist, born in 1798, died at Berwick-on-Tweed, July 3, 1855. After serving a medical apprentice-

ship with Dr. Abercrombie of Edinburgh, he entered the university of that city, where he was graduated in 1819. Subsequently he settled as a medical practitioner at Berwick-on-Tweed. Amid many arduous professional duties, he cultivated natural history with an enthusiasm and a success which rendered the place of his residence "one of the most classic localities in Great Britain." Apart from numerous papers contributed to the "Edinburgh Philosophical Journal" and other scientific periodicals, he published two works of first-rate importance: "History of British Zoophytes" (2d ed., 2 vols. 8vo., London, 1847), and "History of British Sponges and Lithophytes" (8vo., 1842). In 1850 appeared his "Introduction to Conchology," with an abundance of illustrations. His latest work was "The Natural History of the Eastern Borders" (vol. i., "Botany," 8vo., 1854), and he was engaged at the time of his death upon a complete work on British annelids. He is considered one of the most accomplished contributors to the literature of natural history, and was one of the founders of the Ray society.

JOHNSTON, JAMES F. W., a Scottish chemist and agricultural writer, born in Paisley about 1790, died in Durham, England, Sept. 18, 1855. When a young man he supported himself by preparing students for the Glasgow university, and in 1825 he established a school at Durham. In 1830 he married, gave up his seminary, and, repairing to Sweden, became a pupil of Berzelius. On his return he settled in Edinburgh, and was appointed chemist to the agricultural society of Scotland, filling at the same time the office of lecturer on chemistry and mineralogy in the university of Durham. After the dissolution of the society he removed to Durham, and devoted himself chiefly to the composition of works on agricultural chemistry. He subsequently visited the United States and France. His works are: "Elements of Agricultural Chemistry and Geology" (8vo., Edinburgh, 1842); "Suggestions for Experiments in Agriculture" (8vo., 1843); "Catechism of Agricultural Chemistry and Geology" (16mo., 1844; translated and used as a school text book in most countries of Europe and America); "Lectures on Agricultural Chemistry and Geology" (8vo., 1844); "Contributions to Scientific Agriculture" (8vo., 1849); "Treatise on Experimental Agriculture" (8vo., 1849); "Use of Lime in Agriculture" (8vo., 1849); "Notes on North America, Agricultural, Economical, and Social" (2 vols. 8vo., 1851); "Instructions for Analysis of Soils, Limestone, &c." (12mo., 3d ed. 1855); "Chemistry of Common Life" (2 vols. 8vo., 1854-'5). Of several of these many editions have been printed both in Great Britain and America.

JOINT STOCK COMPANY. This name usually designates a partnership in which the capital is distributed by shares among a large number of partners. They assume in certain respects a corporate form, but possess legally none of the peculiar attributes or powers of corporations.

Like these, however, they adopt a corporate name; divide a fixed capital into shares, which they make transferable by assignment and delivery; and commit the conduct of their business to a board of directors. It is also sometimes stipulated in the fundamental articles of the association, that no member shall be liable for the company's debts beyond the amount of his shares. So far as the partners alone are concerned, they may adopt what rules they will for the internal administration of the partnership. But their imitation or assumption of corporate powers or responsibilities cannot avail them in law, except so far as recent legislation favors them, or prejudices the rights of third parties. They remain partnerships, and are generally subject to the rules of law which govern partnerships. Thus, such a company cannot sue its shareholders at law for breach of their engagements to it; for as copartners of the plaintiffs, they cannot be made liable, according to the rules of pleading, in such a suit; they must therefore resort to the intervention of trustees in order to avail themselves of contracts made or to be made with their members. They cannot proceed in law or in equity by their corporate name. And they are bound by that familiar rule of partnership law, which no mere mutual agreement can evade, that each member of the association is liable as a partner *in solido*, or to answer, with his whole private property, for all the debts of the partnership. It is doubtful whether this rule would be changed even though the creditor dealing with the company have notice of a stipulation in the articles of association limiting the responsibility of the members to the mere joint funds, or to a qualified extent. In recognition of the advantages secured to the community by the combination of capital in the prosecution of important enterprises, and in view of the embarrassments to which they are subjected by the operation of the rules of law, joint stock companies have received both in England and in the United States some assistance from legislation. In England, the statute 7 and 8 Victoria, c. 110, conferred upon them a qualified corporate character. They thus acquired a separate legal assistance apart from that of their individual members, and became bodies corporate for the purposes of carrying on their business, of taking and holding a common property, and of suing and being sued. The statute of New York which controls these associations is of a somewhat similar character. Neither of these acts, however, exempts the members from their ordinary partnership liability for the whole debts of the company; though the English act provides that the common property shall be first applied to the satisfaction of such debts. In Massachusetts and some other states, joint stock companies, in common with other trading associations, which possess the required capital and embrace a prescribed number of members, and in other respects conform to the conditions of the statute, may become corporations, with all their characteristic pow-

ers, privileges, and incidents. Thus, in fact, they cease to be partnerships or joint stock companies, and are brought under the general statute which governs corporations of this kind.

JOINT TENANTS, persons to whom a single estate is granted jointly by the same deed or will, and without any exclusive restrictions or explanatory words. The grant can take effect in such a case only by considering that all the grantees have equal interests, and that each has the entire possession of the whole estate. For between the grantees there is a unity: 1, of title, the estate being derived from one and the same conveyance; 2, of time, for it was created and vested in them at the same period; 3, in respect to interest, for it is a single estate which was conveyed; 4, in respect to possession, for the estate is to be enjoyed in common during the same time. It was the distinguishing incident of joint tenancies that, upon the death of his co-grantees, the estate passed undiminished to the last survivor. This is the so called *jus accrescendi*, or right of survivorship. It originated in the feudal law, the policy of which was averse to the division of tenures, and to the distribution of the feudal services among tenants who might be strangers to the lord. The rules of law in relation to joint tenancies were strictly upheld for a long time by the courts of common law, but were regarded with less favor in proportion as the law of tenancies was modified. Joint tenancies, with all their incidents, have been but little recognized in the United States; and the incident of survivorship is very generally abolished. It is the rule in most states, that all estates conveyed to two or more persons are to be deemed tenancies in common, unless a different tenure is clearly expressed or implied in the instrument creating the estate. And even a joint tenant may usually transfer his share, and the transferee will hold it as a tenant in common. A proper exception is made in the cases of estates vested in trustees or executors, as such, who are still joint tenants, because the proper execution of the trust requires the right of survivorship. By the law of joint tenancy, the possession and control of the property remain with the survivors, instead of passing to the representatives of a deceased trustee. Nor can a trustee, by his mere assignment, put another person in his place, and confer upon him his powers. (See TRUSTS.)

JOINVILLE, JEAN, sire de, a French chronicler, born at the chateau of Joinville in Champagne in 1224, died in 1319. Belonging to a noble family, he early entered the service of Thibaut IV., king of Navarre, the most renowned trouvère of his time, and in a few years he assumed the hereditary office of seneschal. In 1248 he obeyed the summons of Louis IX. of France, took the cross, and enlisted 8 bannerets, 6 knights bachelor, and 700 men-at-arms, with whom he sailed from Marseilles and joined the king in Cyprus. During the winter of 1249-'50, which the crusaders spent there, the seneschal had frequent intercourse with the king,

from which sprang a deep and mutual affection. Joinville was in the first rank when the French army effected its landing at Damietta, in Egypt, on Easter Monday, 1250; and at the head of his men he kept at bay a body of 6,000 Saracens. He fought at the disastrous battle of Mansoorah, was taken prisoner with the king in his retreat toward the sea, barely escaped death, and was finally liberated with his master. He accompanied Louis to Palestina, where they sojourned nearly 4 years. He returned home in 1254, and still maintained his personal intimacy with the king; but when, in 1270, Louis IX. summoned his barons to another crusade, Joinville declined to go. However, he bore witness to the king's virtues during the inquest preparatory to canonization, and he gladly assented when Queen Jeanne of Navarre requested him to write the deeds and good sayings of her husband's grandfather. To this request we owe his *Mémoires*, which are invaluable as a chronicle, and unrivalled in point of simplicity and grace. They were completed about 1309, and first printed by Marnef brothers (4to., Poitiers, 1546). The best editions are those of Du Cange (1668), Capperonnier (1761), and F. Michel (Didot, Paris, 1858). Capperonnier's was reprinted in 1840, with annotations, in the *Recueil des historiens de France*, vol. xx.

JOINVILLE, FRANÇOIS FERDINAND PHILIPPE LOUIS MARIE D'ORLÉANS, prince de, the 3d son of Louis Philippe, king of the French, born at the palace of Neuilly, near Paris, Oct. 14, 1818. Like his elder brothers, he completed his classical studies in the college of Henry IV., and then prepared himself for the naval school at Brest, into which he was admitted after passing the usual examination. He submitted to the regular training of the naval profession, went through all the routine of the service, and rapidly acquired considerable proficiency. His birth secured him of course rapid promotion, but there were few if any more meritorious officers in the French navy. He managed to be constantly in active service, evincing in all circumstances the utmost desire to distinguish himself. An opportunity was offered him in 1838, when Admiral Baudin was sent against Mexico. The prince, who had reached the rank of post-captain, was in command of the frigate *Oréole*, and was remarkable for the boldness and precision of his manœuvres during the bombardment of the castle of San Juan d'Ulloa. A few days later, at the head of a detachment of sailors, he landed near Vera Cruz, broke in the gate of the city, passed through the streets amid brisk discharges of musketry, and with his own hand took Gen. Arista prisoner. His brilliant conduct was rewarded by the cross of the legion of honor, and his promotion to the rank of full captain. In 1840 he was sent to St. Helena, with two frigates, the *Belle Poule* and *Favorite*, to receive the remains of Napoleon I., which were transported to France. After a visit to the United States, and a cruise along the coast of Africa, he repaired to Rio Janeiro, which he had al-

ready visited, and there, May 1, 1843, married the princess Francesca of Braganza, the sister of Don Pedro II. In the same year he was appointed rear admiral, and became a member of the admiralty board; he participated in the deliberations of the committee for the organization of a steam navy, insisted upon the necessity of taking active measures toward this end, published in the *Revue des deux mondes* an able paper, *Note sur les forces navales de la France*, which attracted public attention to the subject, and saw his exertions crowned with partial success. In 1844 he was placed in command of the French fleet cruising along the coast of Morocco, and while Marshal Bugeaud was invading that empire by land, he bombarded Tangier, Aug. 6, and Mogadore, Aug. 15, taking possession of the island and harbor, and obliged the Moors to come to terms. The prince, who entertained liberal opinions, had more than once warned his father of the dangers attending his retrograde policy; but his voice had been powerless. On the breaking out of the revolution of 1848, he was in Algeria; he resigned his command to republican officers, sailed for England, and joined his exiled family at Claremont. When the constituent assembly discussed the decree of banishment against the Orleans family, he sent in a protest couched in most dignified terms. Since that time he has lived in retirement, keeping carefully aloof from all political intrigues, devoting his leisure hours to the education of his children and the colonization of his vast possessions in Brazil. The domain in France which he inherited from his aunt Adelaide was confiscated by Louis Napoleon in 1852. He has published in pamphlet form an *Étude sur l'escadre de la Méditerranée* (1852), and *La guerre de Chine en 1857*, in the *Revue des deux mondes*.

JOKJOKARTA, DJOCJOCARTA, OJOJJOOKARTA, or YUGYAKARTA, a maritime province or residency in the S. part of Java, formerly one of the most important native states on the island, but now subject to the Dutch; pop. 330,000. It contains the volcano of Nerapi, 8,150 feet high, abounds in teak, is very fertile, and produces rice, coffee, and tobacco, but has no good harbors.—JOKJOKARTA, the capital of the above residency and seat of a native sultan and a Dutch resident; pop. 90,000. The most interesting features of the town are said to be the native monarch's water palace, with its walls, towers, and subterraneous approaches, and the fort occupied by Europeans. The sultan is attended by a body guard of young females, armed with lance, sword, and pistol, and serving both as infantry and cavalry. From them are often chosen inmates for the royal harem.

JOLIBA. See NIGER.

JOLIET, a city of Illinois, capital of Will co., situated on both sides of the Des Plaines river, 40 m. S. W. from Chicago; pop. in 1850, 2,659; in 1855, 6,000; in 1858, about 8,000. The Illinois and Michigan canal passes through the city, and it is the point of junction of the Chicago and Rock Island with the Chicago, Alton,

and St. Louis, the northern Indiana and Joliet, and the Joliet and Mendota railroads. It is surrounded by a rich agricultural country, and is the principal shipping point for the produce of this region which is exported by canal. In 1858 it contained 6 churches, 2 handsome school houses, a bank, 8 hotels, 2 flour mills, a saw mill, and several large timber yards. It is well built and lighted with gas. The city hall is a large and imposing edifice. The new state prison near Joliet is a massive stone structure, occupying an area of 15 acres. It was expected to be completed in the spring of 1860, and was already so far finished in May, 1858, that a number of prisoners were removed to it from the old penitentiary at Alton. There are inexhaustible quarries of fine blue and white building stone near the city.

JOLLIET, or JOLIET, LOUIS, one of the discoverers of the Mississippi river, born in Quebec, probably in the first half of the 17th century, died about 1780. He was educated at the Jesuit college of Quebec, and subsequently engaged in the fur trade on the western frontier, thereby becoming familiar with the missionaries, and with the habits and languages of various Indian tribes. Such was his reputation for prudence and experience that he was selected by the governor Frontenac and the intendant Talon to ascertain the direction and mouth of the Mississippi, a few of whose affluents had already been visited by missionaries and traders. Starting with his companion, the illustrious Father Marquette, and 5 other Frenchmen, from Green Bay in June, 1673, he ascended the Fox river, and descended the Wisconsin to its confluence with the Mississippi, down which the party sailed as far as the country of the Chickasaws, below the entrance of the Arkansas. Having ascertained with tolerable accuracy the general course of the stream, they returned to Green Bay, by the way of the Illinois river, Chicago, and Lake Michigan, whence Joliet started alone for Quebec. The whole route travelled by them is estimated at 2,500 miles. He lost his journal and other papers in the rapids above Montreal, but wrote out from recollection a few pages of manuscript, which agree with the narrative of Marquette. In the same manner he prepared a map of the region explored. The French government inadequately rewarded him for his services with the island of Anticosti at the mouth of the St. Lawrence, where he built a house and fort for his family, intending to embark in trade. He appears, however, to have been subsequently employed in the west. In 1691 his island was captured by a British fleet and his property destroyed. Of his subsequent history very little is known. Joliet, the capital of Will co., Ill., is named after him.

JOMARD, EDMÉ FRANÇOIS, a French geographer and archaeologist, born in Versailles, Nov. 20, 1777. After completing his studies at the polytechnic school, he was appointed a member of the scientific commission which accompanied Bonaparte to Egypt in 1798, and

distinguished himself there by his zeal and successful researches. On his return to France, he was sent on a topographical mission to the Upper Palatinate, but was soon recalled to Paris in order to take part in the preparation of the *Description de l'Égypte*. Appointed secretary of the commission, and especially charged in 1807 to superintend the engraving and printing of that publication, he devoted 18 years to its completion. In order to procure some additional materials for it, he repaired to England in 1814, where, with the aid of Sir Joseph Banks, he was enabled to execute his design. During this journey he was impressed with the excellence of the Lancasterian schools, and on his return introduced the system into France. Meanwhile he was a zealous promoter of the cause of geographical science, inducing the government to send travellers to various parts of the world, giving accounts of their discoveries in his interesting papers, and participating in 1821 in the establishment of the geographical society. In 1828, on the organization of the new department of geography and travels in the royal (now imperial) library, he received the appointment of *conservateur administrateur*. He was made an officer of the legion of honor in 1833. Being held in great esteem by Mehemet Ali, he persuaded the pasha to send a number of young Egyptians to study in Paris. These young men formed what was called the *institut des Égyptiens*, placed under the direction of Jomard. As a reward for his services, the successor of Mehemet Ali appointed him his scientific correspondent, and granted him the honorary title of bey. His numerous publications are all devoted to geography, archaeology, or public education. Beside his contributions to the great work of the Egyptian commission, which he has printed separately, under the title of *Recueil d'observations et de mémoires sur l'Égypte ancienne et moderne* (4 vols. 8vo., Paris, 1880), his most important publications are: *Voyage à l'oasis de Syouah* (1819), from the notes of the travellers Caillaud and Drovetti; *Remarques sur les rapports de l'Éthiopie et de l'Égypte*, &c. (1822-'8); and *Aperçus et coups d'œil sur les nouvelles découvertes dans l'Afrique centrale* (1824-'7). Nearly all of these are accompanied with valuable maps and diagrams.

JOMELLI, NICOLÒ, an Italian composer, born in Aversa, near Naples, in 1714, died in Naples, Aug. 28, 1774. He was a pupil of Leonardo Leo. His *Errori amoroso* and *Odoardo*, produced in Naples before he was 24 years of age, established his reputation, and he was invited to Rome, where he composed two new operas. Thence he went to Bologna, where he studied under Padre Martini. After a successful career in the chief cities of Italy, he returned in 1749 to Rome, where his *Artaserse* was coldly received, it being supposed that he was aspiring to the situation of chapelmaster of St. Peter's, for which neither his years nor his education qualified him. He was induced by this discomfiture to apply himself assiduously to the study

of the more profound branches of his art, especially ecclesiastical composition. At Vienna the next year, he produced his *Achille in Sciro* with complete success. Here too he made a congenial friend in the poet Metastasio, whose *Didone* he set to music, and on whose works he thenceforth almost exclusively employed himself. Returning to Rome in 1751, he received the coveted appointment of chapelmaster, which however he resigned in 1753 to accept an invitation from the duke of Württemberg to settle as musical director in Stuttgart. After many years' absence he returned to Naples in 1768; but his style no longer pleased the Neapolitans, and upon the failure of his *Demofonte* and *Iphigenia in Aulide* he sickened and died, having first composed his *Miserere*, the last and greatest of his works.

JOMINI, HENRI, baron, a French military historian, born in Payerne, canton of Vaud, Switzerland, March 6, 1779. He served first in the troops of his native country, and in 1804 was admitted to the French army with the rank of major, and was soon promoted to a colonelcy. Being attached to Marshal Ney in the capacity first of aide-de-camp, then of chief staff officer, he accompanied him to Germany in 1805-'7, and to Spain in 1808. Meanwhile he employed his pen in several political and military essays; as early as 1805 he had presented to Napoleon the first edition of one of his chief works, *Traité des grandes opérations militaires, ou histoire critique et militaire des guerres de Frédéric II. comparées à celles de la révolution* (5 vols. 8vo., with an atlas, Paris, 1805). Some misunderstanding between him and his commander caused him to be dismissed from his post, and he then offered his services to Alexander of Russia; but Napoleon would not allow him to throw off his allegiance. Clarke, the minister of war, offered him the alternatives of imprisonment or the rank of brigadier-general, and he reluctantly accepted the latter. In 1812 he was appointed governor of Wilna and then of Smolensk, and was of great service to the French army during the latter part of the disastrous retreat from Moscow. He subsequently resumed his duties as chief staff officer of Marshal Ney, and participated in the victory of Bautzen. Ney asked for him the rank of general of division; but not only was this recommendation overlooked by Berthier, who was unfriendly to him, but his name was erased from the promotion list and he was put under arrest on account of some trifling irregularities in his routine duties. This treatment he deeply resented; and after the armistice of Pläswitz, he left the French army and repaired to the head-quarters of Alexander, who appointed him his aide-de-camp. Sentence of death was passed against him as a deserter by a French court martial, and it was rumored that he had betrayed the military plans of the French to their enemies; but such an accusation was wholly unfounded, as was afterward ascertained by Napoleon's own declaration. Jomini even declined taking an active part in

the operations of the allied armies against France. In 1815 he accompanied the czar to Paris, and received the cross of the order of St. Louis from Louis XVIII. He tried, but in vain, to save the life of Marshal Ney. After sojourning in France to superintend the publication of his great work, *Histoire critique et militaire des campagnes de la révolution de 1792 à 1801*, written in conjunction with Col. Koch (15 vols. 8vo., Paris, 1819-'24), he returned to Russia in 1822, and was intrusted with the completion of the military education of the grand duke Nicholas, who, on his accession to the throne, retained him as his aide-de-camp. He served in 1828 during the Russian war against Turkey, and organized in 1830 the Russian military academy. He then retired to Brussels, but hastened to St. Petersburg on the breaking out of the Crimean war. Since 1855 he has again resided in Brussels. Beside the above mentioned works, which are the basis of his reputation as a military writer, his chief publications are: *Principes de la stratégie* (3 vols. 8vo., Paris, 1818); *Vie politique et militaire de Napoléon, racontée par lui-même au tribunal de César, d'Alexandre et de Frédéric* (4 vols. 8vo., Paris, 1827); *Tableau analytique des principales combinaisons de la guerre et de leurs rapports avec la politique des états* (4th ed., St. Petersburg, 1836); *Précis de l'art de la guerre, ou nouveau tableau analytique des principales combinaisons de la stratégie, de la grande tactique et de la politique militaire* (5th ed., Paris, 1838); *Précis politique et militaire de la campagne de 1815* (Paris, 1839); *Appendice au précis de l'histoire de la guerre* (Paris, 1849).

JOMSBORG, a piratical city, once existing on the S. coast of the Baltic, but of which no traces now remain. Its exact situation is not known. It became probably identical with Julin, a seaport founded by the Wends, and situated in that part of the delta of the Oder which is now the island of Wollin, described by Adam of Bremen as the largest and most flourishing commercial city in Europe in the 11th century. M. Mallet calls this city both Julin and Jomsborg. The Scandinavian pirate Palnatoki, about the middle of the 10th century, erected a stronghold near Julin, and ultimately obtained possession of the whole island, thus giving the name Jomsborg to what had been Julin. Contempt of death, and fearlessness in general, were the requirements for admission into the community of Jomsborg; and every aspirant underwent some trials in this respect. Jomsborg was destroyed about 1175, by Waldemar the Great of Denmark, in alliance with the princes of Germany and the emperor Barbarossa. The remnant of the pirates escaped to Pomerania, and established themselves upon the Elbe, until they received their final blow from the Danes during the reign of Canute VI. a few years after the destruction of their great depot.

JONAH, the 5th of the minor Hebrew prophets, son of Amittai, born in Gath-hepher, in the tribe of Zebulun, prophesied in the kingdom of

Israel under Jeroboam II. In the book of Jonah it is related that he received the divine command to go to Nineveh and denounce the wickedness of that city. Refusing to undertake the mission, he embarked at Joppa for Tarshish that he might flee from the presence of the Lord. Overtaken by a tempest, the mariners threw him overboard as the cause of their disaster. He was miraculously preserved, being swallowed by a great fish, within which he lived 3 days and 3 nights, when the monster threw him forth upon dry land. Again sent to Nineveh, he prophesied the destruction of that city within 40 days. The Ninevites repented, and God forbore to execute the sentence which he had pronounced. Jonah complained of this result, retired from the city, and while dwelling in a booth was symbolically reproved by God. The literal interpretation of the book of Jonah was maintained by the early ecclesiastical authors. Various allegorical and mythical interpretations have been advanced by some modern critics, as Semler, Michaelis, Herder, Eichhorn, Meyer, and De Wette.—See Jäger, *Ueber den Zweck des Buches Jonas* (1840), and Krahmer, *Das Buch Jonas historisch-kritisch untersucht* (1846).

JONAS, JUSTUS, a German theologian, born in Nordhausen in 1493, died in Eisleben in 1555. He studied law and afterward theology at Erfurt, and was appointed in 1521 professor at Wittenberg, where he embraced with zeal the doctrines of the reformation, becoming intimate with Luther and accompanying him to the diet at Worms. He was present at the conference in Marburg and at the famous imperial diet of Augsburg. In 1541 he was appointed preacher at Halle, from which place when banished he accompanied Luther on his last journey to Eisleben. At the time of his death he was pastor and superintendent at Eisleben. He assisted Luther in translating the Bible. The work by which he is best known is the *Discussio pro Conjugio Sacerdotali* (1523).

JONES, the name of 4 counties in the United States. I. A S. E. co. of N. C., drained by Trent river; area, 380 sq. m.; pop. in 1850, 5,038, of whom 2,757 were slaves. It has a level and marshy surface, with pine and cypress forests, and a sandy soil. The productions in 1850 were 235,362 bushels of Indian corn, 10,385 of oats, and 98 bales of cotton. There were 15 grist mills, 1 saw mill, 12 tar and turpentine manufactories, 13 churches, and 240 pupils attending public schools. Capital, Trenton. II. A central co. of Ga., bounded W. by Ocmulgee river; area, 326 sq. m.; pop. in 1852, 10,056, of whom 6,126 were slaves. The surface is hilly, and the soil generally good, though much worn. Iron, granite, and quartz are found. The productions in 1850 were 402,360 bushels of Indian corn, 54,208 of oats, 84,677 of sweet potatoes, and 9,006 bales of cotton. There were 6 grist mills, 2 saw mills, 16 churches, and 350 pupils attending public schools. Value of land in 1856, \$1,515,306. The central Georgia railroad passes along the S. boundary of the

county. Capital, Clinton. III. A S. E. co. of Miss., drained by Leaf and Tallahoma rivers; area, 672 sq. m.; pop. in 1850, 2,164, of whom 274 were slaves. It has a rolling or slightly hilly surface, with a sandy soil of various qualities. The productions in 1850 were 60,988 bushels of Indian corn, 82,615 of sweet potatoes, 250 bales of cotton, and 74,555 lbs. of rice. There were 2 grist mills, 4 saw mills, 12 churches, and 76 pupils attending public schools. Capital, Ellisville. IV. An E. co. of Iowa, drained by Wapsipinicon and Makoqueta rivers; area, 576 sq. m.; pop. in 1859, 18,475. It has a diversified surface, with alternations of prairie and forest, and a fertile soil resting chiefly on a bed of limestone. The productions in 1859 were 124,405 bushels of wheat, 527,885 of Indian corn, 58,445 of oats, 37,411 of potatoes, 10,673 tons of hay, and 275,600 lbs. of butter. The Dubuque and Pacific railroad passes through the county. Capital, Anamosa.

JONES, ANSON, the last president of the republic of Texas, born in the part of Great Barrington called Seekonk, Berkshire co., Mass., Jan. 20, 1798, died by his own hand in Houston, Texas, Jan. 7, 1858. At the request of his father, a farmer, who had afforded him a fair education, he commenced the study of medicine in Litchfield, Conn., in 1817, and in 1820 was licensed to practise. After a residence in South America, Philadelphia, and New Orleans, without having obtained much success in his profession, he established himself in 1833 in Brazoria, Texas, and immediately entered upon a lucrative practice. Upon the outbreak of the troubles between Texas and Mexico, he became one of the earliest advocates of the severance of the two countries; and in Dec. 1835, as chairman of a large meeting held in Brazoria, drew up resolutions in favor of a "declaration of independence from Mexico," and of a convention of the people of Texas to form a constitution. In the succeeding war of independence he served as a private soldier and as surgeon in the Texan army. In 1837-'8 he was a representative in the Texan congress from Brazoria co., in which capacity he aided in destroying the celebrated monopoly, the "Texan Railroad, Navigation, and Banking Company." In 1838 he was sent as minister to Washington, where he remained about a year, and where he endeavored, though unsuccessfully, to secure the annexation of Texas to the United States. On his return to Texas he took his seat in congress as senator from Brazoria, and in 1841 he was appointed by President Houston his secretary of state, which office he filled 8 years. During this period, and subsequently also, he had the entire direction of the diplomacy of the country, and to his efforts perhaps more than to those of any other individual is due the high position which Texas acquired in her relations with foreign powers. In Sept. 1844, he was elected president of Texas for 3 years from the ensuing December, and held that office until the annexation of Texas to the United States. His ad-

ministration covered a very busy and critical period in the history of Texas, and his labors and responsibilities were greater than had fallen to the lot of any of his predecessors in the same space of time. He succeeded in maintaining a footing of equality in negotiations with England, France, and the United States; and by the intervention of the two former powers the government of Mexico was induced to acknowledge the independence of Texas. Commercial activity was incited, emigration from Europe, and particularly from Germany, was setting in, and terms of great advantage could undoubtedly have been secured to the country by treaties with foreign powers, under a stipulation that annexation to the United States should not be encouraged. Under these circumstances it is believed that President Jones preferred independence to annexation. But when it became evident that the popular will was in favor of the latter measure, he spared no efforts to accomplish it, at the same time that he avoided giving umbrage to the European powers. His popularity, however, was affected by the course he pursued, and he was never afterward elected to any public office of importance, a circumstance which preyed deeply upon him, and probably led to the mental alienation under the influence of which he put an end to his life. He possessed great abilities for public business, especially as a diplomatist, and in private life was remarkable for suavity of manner and strong common sense. The latter years of his life were passed in agricultural pursuits. In 1859 his journal, preceded by a brief autobiography, was printed for private circulation.

JONES, INIGO, an English architect, born in London in 1572, died July 21, 1652. He was of humble origin, and in early life is said to have been apprenticed to a joiner. But manifesting a strong inclination for drawing, he attracted the notice of the earl of Pembroke, who afforded him the means of procuring an art education abroad. During several years he made careful studies of the chief architectural monuments of France, Germany, and Italy; and in the latter country he first obtained a correct idea of the various ancient classic, and of the modern Italian styles, the first of which were altogether unknown in England, while the latter had never been introduced save in fragmentary details. In Venice he became acquainted with the masterpieces of Palladio, whose style he subsequently transplanted into England. At the invitation of Christian IV. of Denmark, he visited Copenhagen in 1604, and during a residence there of about a year furnished, it is said, the designs for the royal residences of Rosenborg and Frederiksborg, which are little creditable to his architectural skill or taste. In 1605 he returned to England, and at the recommendation of Christian, whose sister James I. had married, was kindly received by the latter monarch, who employed him to prepare the scenery, decorations, and machinery for the masques written by Ben Jonson, which were among the

chief amusements of the court. So wholly was his time devoted to this occupation, that for several years he was unable to accomplish any important architectural work. He became a person of considerable consequence, however, at court, and by his overbearing manners incurred the enmity of his dramatic associate, Jonson, who satirized him under the name of Lantern Leather-head in his "Bartholomew Fair." In 1612, upon the death of Prince Henry, to whom he had been appointed architect, he revisited Italy, and succeeded in materially improving his style. Upon his return to England he was made surveyor-general of the royal buildings, and during the next 25 years was occupied with many important public works, holding all the time the position of the first architect of England, if not of his age. His designs for the palace at Whitehall, of which only the banqueting house was built, are considered his *chef d'œuvre*; beside which he designed the river front of Somerset house, a splendid Corinthian portico rather incongruously added to old St. Paul's, the arcade and church of St. Paul, Covent Garden, York stairs, surgeons' hall, Shaftesbury house, Ashburnham house, and many private residences in various parts of England, all of which were much admired in their day, although modern taste finds in such of them as remain little to admire or praise. Jones also aspired to the character of an antiquary, and at the request of James I. made a careful examination of the druidical remains at Stonehenge, which he undertook to show belonged to a temple of the Roman or Tuscan order dedicated to Cælus. The errors of his restoration, as disclosed in his "Essay on Stonehenge," published after his death by his son-in-law John Webb (fol., 1655), are sufficiently apparent, to say nothing of the absurdity of his general conclusions. During the civil wars he adhered to the royal cause, and suffered so much from fines and other persecutions that he died broken-hearted and in poverty. A good idea of his merits as an architect may be derived from the volumes of his designs published by William Kent in 1727 and 1770, and by Isaac Ware in 1743. His reputation is hardly sustained by these, but must be accounted for in a great measure by the novelty of the new classic style he introduced into England, and by the fact that he occupied the field during his whole life with scarcely a rival. He in no respect merits the title of the "English Palladio" or the "English Vitruvius," frequently bestowed upon him. He was an accomplished classical scholar and mathematician, and occasionally wrote verses. His publications consist of a masque and several miscellaneous essays, and he also left some notes on Palladio's architecture, which were inserted by Leoni in an edition of Palladio in 1714.—See "Life of Inigo Jones," by Peter Cunningham (London, 1848).

JONES, JACOB, a commodore in the U. S. navy, born near Smyrna, Kent co., Del., in 1770, died in Philadelphia in Aug. 1850. He was educated for the medical profession, and

commenced practice in his native county, but soon relinquished it for the clerkship of the supreme court of Delaware. In April, 1799, he received a midshipman's warrant in the navy, and served for some time in the frigate *United States* under Commodore John Barry. He was promoted to the rank of lieutenant in Feb. 1801, and at the opening of the war with Tripoli was attached to the frigate *Philadelphia*, in which he was captured off Tripoli in 1803 (see BAINBRIDGE, WILLIAM), and remained a prisoner 20 months. He was afterward employed for some years on the S. coast of the United States, a part of the time in command of the brig *Argus*. In April, 1810, he was commissioned as master commandant, and in 1811 was appointed to the command of the *Wasp*, a sloop of war of 18 guns. He was on his passage home from France in 1812 when war was declared by the United States against England. On his arrival the *Wasp* was ordered to sea again immediately, and sailed from the Delaware on Oct. 13 upon a cruise. On the night of the 17th, in lat. 37° N., long. 60° W., she fell in with a number of vessels, which on the morning of the 18th were discovered to be a convoy of English merchantmen protected by a sloop of war, which the *Wasp* engaged at 11h. 30m. A. M. The action commenced at a distance of 50 or 60 yards, which was gradually lessened for a space of 43 minutes, when the *Wasp* boarded, and carried her antagonist. The fire on both sides was extremely well maintained, but, as the result proved, that of the *Wasp* was the most rapid and accurate. The captured vessel proved to be H. B. M. sloop *Frolic*, Capt. Whinyates, mounting 16 32 lb. carronades, 4 long guns, and 2 12 lb. carronades upon her topgallant forecastle. The armament of the *Wasp* was 16 32 lb. carronades and 2 long 12 lb. guns. The *Wasp* had 138 men upon her muster roll; the *Frolic* probably a few less, though this is not certainly known. The two vessels were very nearly equal, and no action of the war of 1812 was more creditable to the American navy than this. The *Wasp* suffered considerably in her rigging and spars, though but little in her hull; but the *Frolic* was a mere wreck when she surrendered. Her loss was never accurately known, but was probably not less than 80 killed and wounded. Among the wounded were her captain, 1st lieutenant, and master, the two last mortally. Capt. Whinyates stated in his official report, that not 20 of his crew escaped unhurt. Possession was immediately taken of the *Frolic*, and a prize crew placed on board her under the command of Lieut. James Biddle, 1st lieutenant of the *Wasp*, who had hardly commenced clearing the wreck when a large sail was seen standing toward the two vessels. It proved to be H. B. M. ship *Poictiers* of 74 guns, which captured both vessels and carried them to Bermuda. The Americans were soon put on parole, and returned to the United States, Capt. Jones being everywhere received with distinguished honors. Congress voted a gold medal to him, and silver ones to

each commissioned officer of the *Wasp*. In March, 1818, he was promoted to the rank of post-captain, and appointed to the command of the frigate *Macedonian* in the squadron of Commodore Stephen Decatur. After the peace with England, Commodore Jones commanded squadrons in the Mediterranean and Pacific, and served for some years as a commissioner of the navy board, and governor of the naval asylum at Philadelphia.

JONES, JAMES CHAMBERLAIN, an American statesman, born in Davidson co., Tenn., April 20, 1809, died in Memphis, Oct. 29, 1859. During his infancy his father died, and Col. Ward, a prominent politician, became his guardian, and brought him up in his own family. Mr. Jones's advantages of early education were limited; he attended a country school at intervals for 8 years. Being fond of books, and having access to his guardian's library, he acquired the elements of a good English education, and a knowledge of history. A large portion of his time before attaining his majority was devoted to labor on Col. Ward's plantation. At the age of 21, having married and received his small patrimony, he settled on a farm in Wilson co. In 1837 and 1839 he represented that county in the legislature. In 1840 he was a candidate for presidential elector on the Harrison and Tyler ticket. In 1841 he was nominated as the whig candidate for governor of Tennessee against the late James K. Polk. After an animated contest, in which the entire state was canvassed by the two candidates, Mr. Jones was elected by a small majority. He was reelected in 1843, Mr. Polk being again his competitor. These two canvasses attracted much attention throughout the country, because of the powers of oratory displayed by the opposing candidates. In 1845 Gov. Jones declined a reelection, and at the expiration of his term in November of that year he retired to private life. In 1847 he became a candidate for congress in the Murfreesborough district, but withdrew from the canvass before the election. In 1848 he was a member of the national whig convention, where he zealously advocated the nomination of Henry Clay; but Gen. Taylor having received the nomination, Mr. Jones supported him cordially, and delivered several popular speeches in his behalf in different states. In 1850 he removed to Memphis, and in 1851 was elected to the U. S. senate. In 1854 he was a conspicuous supporter of the Kansas-Nebraska bill, and thenceforward became identified with the democratic party. At the expiration of his senatorial term, March 4, 1857, he again retired to private life.

JONES, JOHN, a Welsh clergyman, born in Caermarthenshire, died in London, Jan. 10, 1827. He completed his education at the Unitarian college of Hackney, and in 1792 was appointed classical and mathematical tutor in the Welsh academy at Swansea. He continued in this situation for 8 years, and then removed to Plymouth Dock, where he became minister of a Unitarian church. This charge he exchanged

in 1797 for that of the Unitarian congregation at Halifax, in Yorkshire. About 1800 he removed to London, and resided there during the remainder of his life, occupied chiefly as a classical teacher. A short time before his death the degree of LL.D. was conferred on him by the university of Aberdeen. He was the author of several works, the most important of which are: "Illustrations of the Four Gospels" (London, 1808); a "Greek and English Lexicon" (1823); and *Etymologia Græca* (1826), a new and enlarged edition of a Greek grammar published by him in 1804. Dr. Jones was among the first who introduced into England the practice of teaching Greek through the medium of English rather than of Latin. His "Greek and English Lexicon" was long in use.

JONES, JOHN PAUL, a commodore in the American navy during the war of the revolution, born of humble parentage at Arbigland, Scotland, near the mouth of the river Nith, July 6, 1747, died in Paris, July 18, 1792. His name was John Paul, that of Jones having been assumed in after life for some unknown reason. At the age of 12 he was apprenticed to a merchant of Whitehaven, who was engaged in the American trade. His first voyage was to Virginia, where his elder brother was established as a planter. He was afterward engaged for a short time in the slave trade, which he left in disgust, and made a number of voyages to the West Indies, realizing, it was said, a fortune by commercial speculations. At the commencement of the American revolutionary struggle he was in Virginia, having assumed the name of Jones. An offer of his services, which he made to the colonies, was accepted, and he was commissioned as a lieutenant in the navy, Dec. 22, 1775. His first service was in the *Alfred*, Capt. Dudley Saltonstall, a ship of 80 guns and 800 men, purchased from the merchant service. This was the flag ship of a squadron of 8 vessels, fitted out on the Delaware, and commanded by Commodore Ezekiel Hopkins. Jones was 1st lieutenant of her, and, it is said, hoisted on this occasion the first American flag ever displayed. The device it bore is not positively known, though it is believed to have been a pine tree with a rattlesnake coiled at its root. From the *Alfred* he was soon transferred to the command of the sloop *Providence*, of 12 guns and 70 men, in which vessel he made 16 prizes during a cruise of 6 weeks between the Bermudas and the gut of Canso. On Aug. 8, 1776, Jones received a captain's commission, and on Nov. 2 he sailed from Newport, R. I., in command of the *Alfred* and *Providence*, upon an expedition which he had suggested, the object of which was the capture of the coal fleet and the breaking up of the fishery at Cape Breton. This expedition was entirely successful. On June 14, 1777, Jones was appointed to the command of the *Ranger*, a new ship of 18 guns built for the navy at Portsmouth, N. H. On Nov. 1 he sailed for France, and arrived at Nantes, Dec. 2, expecting to be appointed by the American commissioners,

Messrs. Franklin, Deane, and Lee, to the command of the *Indien*, a large frigate then building at Amsterdam for the Americans. Being disappointed in this expectation, owing to the opposition made by the British minister at the Hague to the equipment of the frigate, and her subsequent sale to France, Jones made a cruise in the *Ranger* upon the coast of Scotland, where he harassed the coasting trade very much, and made a most daring and successful descent upon Whitehaven. He also attempted to capture the earl of Selkirk, who resided upon his estate near Kirkcudbright, on the river Dee. Jones thought that the possession of the person of this nobleman might bring about a system of exchanges of prisoners, to which England had hitherto shown a reluctance. This design failed, owing to the absence of the earl from home, but the party which landed to capture him took from his house a quantity of silver plate. When this plate was afterward sold, Jones became the purchaser, and restored it to Lady Selkirk. During this cruise the *Ranger* captured the *Drake*, a sloop of war superior to her in force. On May 8, 1778, the *Ranger* arrived at Brest, with the *Drake*, her prize, and 200 prisoners, being nearly double the number of her own crew. Jones was warmly greeted by the American commissioners, and received distinguished attentions from the French court, which was on the point of joining the American cause. From this time until Feb. 1779, Jones used every effort to obtain another and better command. The *Ranger* was despatched by the commissioners to America, Jones being retained by them in France. After many months of disappointment, and much fruitless correspondence, he, according to his own account, was struck with the saying of Poor Richard in an old number of Dr. Franklin's "Pennsylvania Almanac": "If you would have your business done, go; if not, send." He immediately set out for Paris, and made such strong personal appeals to the minister, M. de Sartine, that on Feb. 4 he was appointed to the command of the ship *Duras*, an old Indian daman converted into a ship of war, and then lying at L'Orient. In compliment to Dr. Franklin, Jones upon application to the minister was permitted to change the name of this ship to that of the "Bon Homme Richard." After many vexatious delays, she was equipped for service, though in a very inefficient manner. On her main or gun deck she mounted 28 12-pounders, and on her quarter deck and fore-castle 14 9-pounders, making an armament of 42 guns in all. But Jones, determined to make the most of her, caused 12 ports to be cut in her gun room below, where 6 old 18-pounders were mounted. This expedient did not add to the efficiency of the ship, but, on the contrary, as will be seen, produced disastrous consequences. On Aug. 14, 1779, Jones sailed from L'Orient, having under his command a squadron of 5 vessels, one of which was the *Alliance*, Capt. Pierre Landais, a new and fast-sailing frigate, which had arrived some months before from America.

He had hardly put to sea before a mutinous temper was but too manifest among many of his officers and men, and in this respect the conduct of Capt. Landais was very conspicuous. This officer had served in the French navy, from which he had been dismissed on account of infirmity of temper. By the middle of September 26 vessels had been captured or destroyed by this squadron, and very great alarm created upon the E. coast of England. On Sept. 23 the *Bon Homme Richard* was off Flamborough Head, having in company the *Alliance*, Capt. Landais, and the *Pallas*, a ship mounting 32 light guns, commanded by Capt. Cottineau, a brave and good officer. Soon after noon the headmost ships of a fleet, known to be from the Baltic, were seen standing out from under Flamborough Head, and beating down toward the straits of Dover. This fleet was under convoy of the *Serapis*, 44, and *Countess of Scarborough*, 20. Signal for general chase was made by Jones, and the *Alliance*, being the fastest of the squadron, took the lead; but no sooner had she discovered the force of the English vessels of war than she stood off from them. At about 7½ o'clock the *Richard* came up with the *Serapis*, and closed with her, upon her weather quarter, to about half pistol shot. The weather was serene and beautiful, the water perfectly smooth, and the wind light at S. W., the ships heading to the northward. It was full moon, and Flamborough Head, less than a league distant, and the piers of Scarborough were covered with spectators to witness the combat. The *Serapis* now hailed the *Richard*, and was answered. A few unimportant questions passed, when broadsides were exchanged, and two of the old 18-pounders mounted in the *Richard*'s gun room burst, blowing up the deck above and killing or wounding a large portion of the men stationed at them. This part of the battery was then abandoned, and the ports were closed. A close and heavy cannonade was now maintained by both ships for about an hour, when they fouled each other, and there was for a few moments a cessation of the firing. Capt. Pearson of the *Serapis* again hailed the *Richard*, asking if she had struck her colors. "I have not yet begun to fight," was the reply of Jones, and the action was immediately renewed. After considerable manœuvring the ships again came foul, when Jones with his own hands assisted in lashing the jib stay of the *Serapis* to the mizzen mast of the *Richard*. As soon as Capt. Pearson perceived this, he let go an anchor in the hope that his antagonist would drift clear of him, but the ships were now well secured together head and stern. During this time the combat was raging furiously. The ships being in actual contact, fore and aft, the guns of either were discharged into the side or through the ports of her antagonist. The effect of such a fire was terrible to both. Occasionally fighting with pikes and pistols took place through ports, and the American seamen, laying out upon the yards of their ship, dropped hand grenades on the decks of the *Serapis*. At

this juncture a most unexpected event took place. The *Countess of Scarborough* had surrendered to the *Pallas*, after a well contested action of an hour and a half, and Captain Cottineau entreated Capt. Landais, who had kept aloof with the *Alliance*, to take possession of his prize, and allow him to go to the assistance of Jones, which he declined; and the *Alliance* after making two long stretches to windward kept away, and coming upon the larboard quarter of the *Richard* opened a fire upon her. The evidence of this seems ample. At 9¼ an explosion took place on board the *Serapis*, caused by a hand grenade from the *Richard*, which killed and wounded 20 men. About 10 o'clock, owing to a cry which had been raised that the ship was sinking, the carpenter of the *Richard* released over 100 prisoners, a part of whom succeeded in getting on board the *Serapis*; and the gunner, alarmed at the quantity of water in the ship (for she had received many shots between wind and water) ran aft on the poop, crying for quarter, but was sternly silenced by Jones. The situation of the *Richard* now seemed hopeless. She was almost in a sinking condition, many of her guns were disabled, a large number of her prisoners were at large, the *Alliance* was deliberately firing into her, and some of the petty officers had set up the cry of fire. But it does not seem that the thought of surrendering had even entered the mind of Jones. The prisoners were compelled to work the pumps, and the action was continued with 8 light quarter deck guns, under his personal superintendence. Soon after 10 o'clock the *Serapis* struck, and the 1st lieutenant of the *Richard*, Mr. Dale, afterward Commodore Richard Dale, was ordered on board to take possession of her. The lashings were now cut, and as the ships separated, the main mast of the *Serapis* fell, carrying with it the mizzen topmast. Her cable was then cut, and Lieut. Dale made such sail as he could after the *Richard*. In the morning the spectacle presented by the *Richard* was singular and dreadful. She was on fire in two places, and had 7 feet water in her hold. Her counters and quarters on the lower deck were driven in, the whole of her main battery was dismounted, and she was cut to pieces in a most extraordinary manner. The after part of the ship, in line with the guns of the *Serapis*, was so completely beaten in, that the upper deck was only sustained by a few frames, which had been missed by shot. It being deemed impossible to carry her into port, the wounded were removed, and she soon after sank. The *Serapis* suffered much less. She was a new ship, in excellent condition, and much superior in force to the *Richard*, mounting 50 guns, though rated at 44. On her lower deck were 20 18-pounders, on her upper deck 20 9-pounders, and on her quarter deck and forecastle 10 6-pounders. Her crew consisted of 820 souls. The *Richard*, on the other hand, as has been stated, was an old ship, much decayed, her effective armament consisting of but 42 guns of light caliber. A por-

tion of her crew was absent in prizes, leaving the number actually engaged but 227 souls, and these were Irish, Scotch, Portuguese, Norwegians, &c., with but very few Americans. No authentic report of the loss on either side has ever been given, but the engagement was, beyond all doubt, the most obstinate and sanguinary one which ever occurred between single ships. Jones carried his prizes into the Texel. On his arrival in France he was received with the most distinguished honors. A sword was presented to him by the king, who also requested permission of congress to decorate him with the military order of merit. In 1781 he sailed for the United States, arriving in Philadelphia in February, where he was exceedingly well received. Congress voted him a gold medal, and Gen. Washington addressed him a highly complimentary letter. He was afterward employed to superintend the construction of a line of battle ship, the *America*, at Portsmouth, N. H., which he was to have commanded; but the ship was presented by congress to France. He then went to Paris, as an agent for prize money, and while there was invited into the Russian service with the rank of rear admiral, but was disappointed at not receiving command of the fleet in the Black sea. He quarrelled with the admiral, the prince of Nassau, and owing to the intrigues of enemies fell into disfavor at court, and was finally permitted by the empress Catharine to retire from the service, with a pension which was never paid. He took up his residence in Paris, where he died in poverty and neglect.

JONES, NOBLE WIMBERLY, an American physician and revolutionary patriot, born in Georgia in 1725, died in Savannah, Ga., Jan. 9, 1805. He was the son of one of the first settlers in the state, held a military commission at an early age, and was a member of the assembly in 1761. He was one of the leading revolutionists in Georgia in 1774, was a delegate to congress in 1775, lost one of his sons at the capture of Savannah by the British in 1778, was himself made prisoner at the fall of Charleston in 1780, was exchanged in 1781, and was immediately chosen again a delegate to congress, and began to practise his profession in Philadelphia. He had an extensive medical practice in Charleston from 1782 to 1788, after which he lived in Savannah. He was president of the convention by which the constitution of the state was amended in 1795.

JONES, OWEN, an English architect and decorator, born in Wales about 1809. After serving an apprenticeship to Mr. Lewis Valliamy, he spent several years in travelling through southern Europe, Turkey, and Egypt. During a visit to Granada in 1834, in conjunction with M. Jules Goury, he made careful drawings of the palace of the Alhambra and of other Moorish remains, with a view of preparing an illustrated work on the subject. Goury died at the outset of the undertaking, which Mr. Jones thenceforth prosecuted alone, visiting the Al-

hambra again in 1837 to complete his drawings, and superintending with great care the printing of the illustrative designs in colors. In 1842 the work was published in an unusually costly style, under the title of "Plans, Elevations, Sections, and Details of the Alhambra," &c. (fol., London), accompanied by a translation of the Arabic inscriptions and a historical notice of the Moorish kings of Granada by Señor Pascual de Gayangos. In the same year appeared his "Designs for Mosaic and Tessellated Pavements" (4to., London). The Mohammedan, and more particularly the Moorish style of ornamentation, has been strongly advocated by him, and his labors have greatly developed the science of chromatics as applied to the internal and external decoration of buildings. In 1851 he was appointed a superintendent of the works in connection with the crystal palace exhibition in Hyde park, London, and his plans for decorating the structure were carried out in a modified form. In 1852 he became director of decorations to the crystal palace company, and, upon the erection of their building at Sydenham, superintended the construction and adornment of the Egyptian, Greek, Roman, and Alhambra courts, and the decorative painting of the general fabric. His polychromatic decoration of the Greek court having excited comment, he published "An Apology for the Coloring of the Greek Court," in which he took the ground that ancient sculpture was usually painted, and that the exterior of marble buildings was frequently so embellished. In illustration of his views he painted a portion of the casts of the Elgin marbles at Sydenham in parti-colors, the hair being gilt. His Alhambra court is the finest specimen of colored decoration yet produced in England. He has written a "Handbook to the Alhambra Court," explaining the principles of its ornamentation. His remaining publications are: "Views on the Nile from Cairo to the Second Cataract" (fol., 1843); "An Attempt to define the Principles which should regulate the Employment of Color in the Decorative Arts, a Lecture" (1852); and "The Grammar of Ornament" (fol., 1856), one of the most elegant works of the age, containing 100 plates illustrating various styles of ornament, printed in colors. He has also lectured frequently on his favorite subject, and has translated Seroux d'Agincourt's "History of Art by its Monuments," &c. (fol., 1847). He has frequently been employed in ornamental chromatic designs for the title pages of illustrated books.

JONES, THOMAS RYMER, an English writer on comparative anatomy and physiology, born about 1810. He became a member of the college of surgeons of England in 1838, but on account of an impediment in his hearing has never practised his profession. Devoting himself to the study of comparative anatomy, he published several contributions to that branch of science in the "Proceedings of the Zoological Society," and was soon after appointed professor of comparative anatomy in King's col-

lege, London. His first work, "A General Outline of the Animal Kingdom" (8vo., 1841), written to supply a want in English scientific literature, established his reputation as a comparative anatomist and physiologist, and is still regarded as one of the best works of its kind in any language. About this time he was appointed Fullerian professor of physiology in the royal institution, and subsequently he became examiner in comparative anatomy and physiology in the London university. In 1844 and 1852 were published the first two volumes of his Fullerian lectures, under the title of "Lectures on the Natural History of Animals," the work being still incomplete. His latest publication is "The Aquarian Naturalist" (London, 1858). He has also been a contributor to the "Cyclopædia of Anatomy and Physiology," and has an extended reputation in England as a lecturer on natural history.

JONES, WILLIAM, an English divine, born in Lowick, Northamptonshire, in 1726, died in Nayland in 1800. He was educated at the Charterhouse, and at University college, Oxford, and became successively vicar of Bethersden (1764), rector of Pluckley, perpetual curate of Nayland (1776), and rector of Paston and of Hollingbourn, the last 3 of which appointments he held at his death. He was eminent as a scholar and theologian, and proficient in music. He was an intimate friend of Bishop Horne, and associated with him in maintaining the theological and philosophical opinions of John Hutchinson. His principal works are: "The Catholic Doctrine of the Trinity Proved" (1756), by which and by several other treatises on the same subject he is best known; "Lectures on the Figurative Language of the Holy Scriptures" (1786; 6th ed., 1821; new ed., 1849), which have been highly esteemed, though distinguished for imaginative and allegorical interpretations; "The Scholar Armed against the Errors of the Time," a compilation (2 vols., 1792); and a "Life of Bishop Horne" (1795). He wrote many other religious works, and several treatises on music, composed anthems and other musical pieces which were much admired, and was the originator of the "British Critic." A collected edition of his works, with a biography by William Stevens, was published in 1801 (12 vols.; new ed., 6 vols., 1810). Two posthumous volumes of his sermons, edited by Henry Walker, appeared in 1830.

JONES, SIR WILLIAM, an English orientalist, born in London, Sept. 28, 1746, died in Calcutta, April 27, 1794. His father, an eminent mathematician, died when he was but 8 years old, and the care of his education devolved on his mother, who was noted for her erudition and virtues. She withdrew herself much from society, that she might live only for her son, and her constant aim was to excite his curiosity, to interest him in books, and to produce habits of study. When 7 years old he was sent to the grammar school at Harrow, where he remained 10 years, not only surpassing his associates in

classical studies, but making some progress in Hebrew and Arabic, and applying himself to French and Italian during his vacations. The head master affirmed that he was "a boy of so active a mind, that, if he were left naked and friendless on Salisbury plain, he would nevertheless find the road to fame and riches." In 1764 he was entered at University college, Oxford, his mother accompanying him thither, and prosecuted with the greatest diligence his studies in the oriental and modern European languages, preserving his health by athletic exercises, in which also he excelled. In 1765 he was invited to reside in the family of Earl Spencer, as tutor to Lord Althorp, then 7 years of age, which office he held for 5 years, during which he twice visited the continent, always prosecuting his studies. He was elected during this period to a fellowship at Oxford. Meantime his fame for oriental scholarship had begun to extend, and in 1768 Christian VII. of Denmark requested him to translate into French a Persian life of Nadir Shah. This was published (London, 1770) in connection with a dissertation, also in French, on oriental poetry, containing translations of several of the odes of Hafiz. In the following year appeared his Persian grammar (7th ed. 1809; last ed. 1828), which, as enlarged by subsequent editors, long remained the standard text book on the subject. In 1770 he became a student at the Temple, and began to contemplate "the stately edifice of the laws of England," but was immediately called upon to defend his university against the aspersions of the French orientalist Anquetil du Perron. His pamphlet (1771) was anonymous, in idiomatic and effective French, and was universally admitted to surpass the attack both in wit and learning. In the following year he published a small volume of poems, chiefly translations from the Asiatic languages, which was followed by the more important *Poeseos Asiaticæ Commentariorum Libri Sex* (1774; republished by Eichhorn, Leipsic, 1776), in which with equal skill and erudition he aimed to familiarize the European mind with oriental modes of thought and expression. Called to the bar in 1774, he left at Oxford all his oriental books and manuscripts, and applied himself exclusively and with a patriotic enthusiasm to legal studies. "Had I lived at Rome or Athens," he wrote, "I should have preferred the labors, studies, and dangers of their orators and illustrious citizens, connected as they were with banishment and even death, to the groves of the poets, or the gardens of the philosophers. Here I adopt the same resolution. The constitution of England is in no respect inferior to that of Rome or Athens." With such views, he was ambitious of a seat in parliament, and in 1780 stood for the university of Oxford; but his liberal politics, and his condemnation of the American war and of the slave trade, deprived him of all chance of success, and he withdrew from the contest. His political opinions were declared in several essays, as his "Inquiry into the Legal Mode of Suppressing Riots,"

"Plan of a National Defence," and "Principles of Government;" and he produced in 1781 a more elaborate work on the "Law of Bailments," which alone, according to Judge Story, would have given him "a name unrivalled in the common law for philosophical accuracy, elegant learning, and finished analysis." He resumed his oriental studies to produce a translation of the "Moallakat, or Seven Arabian Poems which were suspended in the Temple at Mecca" (1783). In 1783 he was married, knighted, and, through the influence of Lord Ashburton, appointed a judge of the supreme court of judicature at Fort William, in Bengal. In his new home he devoted the leisure of the 11 remaining years of his life to researches in oriental literature. One of his first acts was to collect several persons of similar scholarship and tastes, and to form them into a society "for inquiring into the history and antiquities, the arts, sciences, and literature of Asia." Of this body he was the first president; its first volume of memoirs appeared in 1788; and to its "Asiatic Researches" European scholars have been largely indebted. He contributed to the first 4 volumes numerous treatises of great importance. His next object was to acquire a thorough knowledge of Sanscrit, in order to make a digest of Hindoo and Mohammedan laws similar to the codification of Greek and Roman law effected by Justinian. This task he did not live to complete, and it was afterward finished under the superintendence of Mr. Colebrooke; but the ordinances of Manu, the foundation of Hindoo jurisprudence, were translated by him and published in 1794. He also translated *Sakontala*, or "The Fatal Ring," an Indian drama by Kalidasa; the *Hitopadesa*, the original of the famous fables of Bidpay; the tales and fables of Nizami; and portions of the Ramayana and the Vedas. These were but his minor labors, performed in the intervals of official duties, which he discharged with an exactitude and conscientious integrity long remembered at Calcutta both by Europeans and natives. He had decided to return to England, when he was surprised by death. During the latter part of his life he enjoyed a reputation for scholarship unsurpassed by that of any living man. As a linguist he had no superior but Mezzofanti; he was familiar with 27 languages, many of which he had critically mastered, and also the literature which they contained. No predecessor had equalled his attainments in Sanscrit, Arabic, and Persian. "He seems to have acted," says Lord Teignmouth, "on this maxim, that whatever had been attained was attainable by him; and he was never observed to overlook or to neglect any opportunity of adding to his accomplishments or his knowledge. When in India his studies began with the dawn, and, in seasons of intermission from professional duties, continued throughout the day; meditation retraced and confirmed what reading had collected or meditation discovered." His motto, altered from that of Sir Edward Coke, was:

Seven hours to law, to soothing slumber seven,
Ten to the world allot, and all to heaven.

His translations, especially that of *Sakontala*, are as remarkable for elegance as precision; all his writings demonstrate purity of moral feeling, and he was personally esteemed a model of amiability and integrity. The pundits of Bengal wept for his loss, and marvelled at the progress he had made in the sciences which they professed. A collected edition of his works was published in 6 vols. in 1799; a life by Lord Teignmouth was added in 1804; and the whole was reprinted in 1807, in 13 vols.

JONES, WILLIAM ALFRED, an American essayist, born in New York, June 26, 1817. He was graduated at Columbia college in 1836, and has for several years been librarian of that institution. He has been a frequent contributor of literary criticisms to periodicals, chiefly to the "Church Record," "Arcturus," the "Whig Review," and the "Democratic Review." Several revised collections of his essays have been made: the "Analyst, a Collection of Miscellaneous papers" (New York, 1840); "Literary Studies" (2 vols., 1847); "Essays upon Authors and Books" (1849); and "Characters and Criticisms" (2 vols., 1857). He published in 1849 a memorial of his father, David S. Jones, with notices of the Jones family of Queens co.

JONSON, BENJAMIN, commonly called BEN, an English dramatist, born in Westminster in 1573 or 1574, died Aug. 6, 1637. He was the posthumous son of a clergyman, and during his childhood his mother was married a 2d time, according to tradition, to a master bricklayer named Fowler. Ben was educated at Westminster school under the tuition of Camden, and subsequently followed the calling of his stepfather, whom he assisted in building part of Lincoln's Inn. Finding this occupation not altogether to his taste, he enlisted in the army, and served a campaign in the Low Countries. Returning to England, he is said to have entered himself at St. John's college, Cambridge; but this statement, as well as others respecting his early career, is of doubtful authenticity. At about the age of 20 he went upon the stage, meeting, however, with but indifferent success as an actor, and at the same time began either by himself or conjointly with brother dramatists to write plays, beside being employed to alter, adapt, or retouch the works of others. His additions to Kyd's "Spanish Tragedy," made in 1601-'2, are called by Lamb "the very salt of the old play." In 1596 appeared his "Comedy of Humors," which was recast and brought out in the Globe theatre in 1598 under the title of "Every Man in his Humor," Shakespeare, who is said to have aided in the composition of the play, being one of the performers. This work, the first English comedy, deserving the name, in which the story was taken from the domestic life of the people, and their prevailing manners were delineated, is called by Hallam "an extraordinary monument of early genius." About the same time he was imprisoned for killing

Gabriel Spenser, an actor, in a duel, and during his confinement was converted to the Roman Catholic faith, although he subsequently became again a Protestant. "Every Man in his Humor" was succeeded in 1599 by "Every Man out of his Humor," a less able performance, in which the "euphuism" so fashionable at that time is ridiculed; "Cynthia's Revels" (1600); the "Poetaster" (1602), which involved the author in a quarrel with Decker, who retaliated upon him in "Satyromastix;" and "Sejanus," a tragedy (1603), in which Shakespeare is said to have taken his farewell of the stage as an actor. Shortly after the accession of James I., Jonson, in conjunction with Chapman and Marston, wrote the comedy of "Eastward Hoe," containing some reflections on the Scottish nation, in consequence of which the 3 dramatists were imprisoned and threatened with the loss of their ears and noses. After a short confinement they were pardoned, and Jonson commemorated his release by an entertainment at which his mother was present, and declared her intention to have poisoned herself and her son if the threatened indignity had been inflicted upon him. He made his peace with James, and until the death of the latter was employed by him in writing masques and other court entertainments, furnishing at least one annually on Twelfth night. Between 1605 and 1611 appeared his comedies of "Volpone," "Epicæne, or the Silent Woman," and the "Alchemist," and the tragedy of "Catiline." In 1613 he visited the continent as travelling tutor to a son of Sir Walter Raleigh, a position for which he was little fitted and to which he did no credit. He was now at the height of his popularity, a favorite at court and a man of great authority among his contemporaries and associates, as well from his reputation for learning as for his native humor and wit. Among his favorite haunts at this time was the Mermaid club at the Mermaid tavern in Bread street, Cheapside, founded by Sir Walter Raleigh in the beginning of the century, and where he was thrown into the society of Shakespeare and the great Elizabethan dramatists, and of Raleigh, Camden, Selden, Donne, and others. The "wit combats" at the Mermaid between Jonson and Shakespeare have been alluded to by Fuller, in the well known passage in which he compares the former to a Spanish galleon and the latter to an English man-of-war. Unfortunately for literary history, no Boswell has chronicled these meetings. The Apollo club, which met at the Devil tavern in Fleet street, was founded by Ben Jonson himself at a later date. The laws of the club, written by the founder in Latin, were inscribed in letters of gold over the fireplace; and here he presided over a knot of young admirers, who were said to be "sealed of the tribe of Ben," with a literary ascendancy equaling that of Dryden in later times at Wills's coffee house, or of Dr. Johnson at the literary club. In 1619 he received the appointment of poet

laureate with a pension of 100 marks, and about the same time made a pedestrian excursion to Scotland, in the course of which he visited Drummond of Hawthornden, who has preserved some curious notes of his conversation. The character which the Scottish poet has drawn of his guest is that of a man arrogant and conceited, priding himself upon his acquirements and studiously depreciating those of others. These qualities brought him frequently into collision with his contemporaries, and on the title pages and in the prefaces of his unsuccessful dramas he was in the habit of abusing in no measured terms authors, actors, and the public, whom he not unfrequently likened to beasts or fools. His fortunes had been for some time on the wane, when in 1628 he was attacked by palsy, and compelled also by poverty to write for the stage. His "New Inn" was unsuccessful, but Charles I., hearing of his necessities, sent him a present of £100, and raised his salary to that sum, adding a tierce of canary annually, a perquisite which has pertained to the office of the poet laureate to the present time. Notwithstanding this assistance, his improvident habits kept him always in difficulties, and in the latter part of his life he suffered from poverty, or rather from an inability to indulge in the pleasures of his earlier years, which was with him equivalent to it. He wrote 2 or 8 more dramas, which Dryden calls his "dotages," and left the "Sad Shepherd," a fragment of great beauty, though rather poetical than dramatic. It was his last song, and "his laurel remained verdant amid the snow of his honored head." Jonson's pride of learning, which obtrudes itself into some of his best works, has interfered not a little with their popularity as literary performances. His "learned sock," however, was not always palatable in his own time, and his plays were seldom successful until the pedantic passages had been omitted. Whenever he forgets his learning, as in the smaller lyrics scattered through his masques and in some of his dramatic pieces, he displays a true and elegant taste, and a delicacy of fancy unsurpassed by any of his contemporaries, unless by Shakespeare. In the opinion of some of his critics his genius was more poetic than dramatic. His delineations of character are striking, original, and artistic, rather than natural. Fuller has summed up his points as follows: "His parts were not so ready to run of themselves as able to answer the spur; so that it may be truly said of him, that he had an elaborate wit, wrought out by his own industry. He would sit silent in learned company and suck in (beside wine) their several humors into his observation. What was ore in others he was able to refine to himself." His comedies are esteemed his best performances, although only "Every Man in his Humor" and the "Alchemist" in a very abridged form are now performed. His tragedies, founded on classic history, and burdened with long extracts from Sallust, Tacitus, and other Latin authors, are

correct in form, but lack vivacity. He published in 1616 a folio edition of most of his works produced previous to that date, carefully revised and corrected. Various collective editions subsequently appeared, the first good one being that of Gifford (9 vols. 8vo., 1816), accompanied with notes critical and explanatory, and a biographical memoir, written with ability, but in too partisan a spirit. Moxon's reprint, the latest, prefaced by Gifford's memoir, (royal 8vo., 1853), contains 17 plays, 15 of which were performed on the stage; over 30 masques and interludes; epigrams, translations from Horace, an English grammar, and a variety of miscellanies in prose and verse. He was buried in Westminster abbey, and the pithy inscription upon his tomb: "O rare Ben Jonson," was added at the expense of an eccentric Oxfordshire squire, called Jack Young, who, observing the tomb to be destitute of an epitaph, gave a mason 18 pence to carve the words upon it. Recent researches in the state paper office are said to have developed facts in the life of Jonson, presenting his character in a less favorable light than it has usually been regarded, and rendering it probable that a new biography of him will have to be written.

JONSSON, FINNUR, an Icelandic historian, born in Hitardal, Jan. 16, 1704, died July 23, 1789. In 1725 he entered the university of Copenhagen, and in 1728 was present at the fire which destroyed the great collection of Icelandic MSS. formed by his patron Arni Magnússon. In his endeavors to save these MSS. he neglected his own effects and library, which were burned. On returning to Iceland he obtained a benefice, and in 1754 was appointed to the bishopric of Skalholt. His inclinations were opposed to an ecclesiastical career; his motive for embracing it was that he might have the means of educating a large family of children left by his uncle. He wrote many works in Latin and Icelandic, the principal of which is the *Historia Ecclesiastica Islandiæ*, published under the care of his son Hannes Finnson at Copenhagen (4 vols. 4to., 1772-'9). The latter, who succeeded his father in the bishopric, made important additions to this work, edited several sagas, and was the founder of the Icelandic agricultural society.

JOPPA. See JAFFA.

JORDAENS, JACOB, a Flemish painter, born in Antwerp in 1594, died there in 1678. He studied in the school of Adam Van Oort, whose daughter he married. Rubens, whom he imitated, intrusted him with the execution on a large scale of many of his small sketches. He excelled in the representation of Bacchanalian subjects and scenes of festive riot. Of these, the pictures of the "Satyr and the Man blowing hot and cold," and "Pan and Syrinx," are well known specimens. He was an industrious painter, designing and executing with great facility, and in the course of his long life finished an immense number of works.

JORDAN (Hebrew *Hayyarden*, now called

by the Arabian population of Palestine *Esh-Sheria* or *Sheriat-el-Kebir*), the only large river in Palestine, and with one or two exceptions the only stream in that country which is perennial. Its sources are on the southern declivity of Mt. Libanus and on Mt. Hermon. Josephus names two, the one at Paneion (now Banyas), and the other at Dan or Daphne (Tell-el-Kadi), and forming together the "Little Jordan." The union of the two streams takes place about 4 miles from Tell-el-Kadi. A third source of the Jordan, larger and longer than the two others, which under the name of Nahr Has bani comes from Hasbeiah, and, after having received several small streams, flows with the two other sources into Lake Merom (now Huleh), is not mentioned by Josephus. On quitting the lake, the river is sluggish and turbid, but is soon purified by passing over a rocky bed where its mud is deposited. About 2 m. below the lake is a bridge called Jacob's bridge, where Jacob on his return from Mesopotamia is said to have crossed. It was built after the crusades, probably in connection with the caravan route from Egypt to Damascus. The breadth of the river at this place has been variously estimated from 64 to 80 feet. About 13 m. below it enters the lake of Tiberias or Gennesareth, which according to Lynch's survey is 652 feet above the sea. Issuing from the S. extremity of this lake, the river enters a broad valley, or *ghor*, by which name the natives designate a depressed tract or plain between the mountains. The Bible calls it "the plain." Its width varies from 5 to 10 m. The river at first winds very much, and flows first near the W. hills, then turns to the E., and continues to the district called Kurn-el-Hemar, then again returning toward the W. side. Lower down it rather follows the middle of the great valley. Its course is so tortuous that within a space of only 60 m. long and 4 or 5 m. broad it traverses at least 200 m. and plunges over 27 formidable rapids. It enters the Dead sea at its N. extremity, after a total direct course of 120 m. Its mouth is 180 yards wide and 3 feet deep. Its principal affluents are the Zurka and Sheriat-el-Mandhur, or Jarmuk. Its breadth and depth greatly vary, which circumstance explains the great discrepancies in the reports of travellers. The sources and the course of the Jordan were explored in 1847 by the English Lieut. Molyneux, and in 1848 by an American expedition under Lieut. Lynch (see "Narrative of the U. S. Expedition to the River Jordan," New York, 1849). As Christ was baptized by John in the Jordan, Christians have often regarded it as a special privilege to receive baptism in its waters, and water is even now occasionally procured from the Jordan for the baptism of princes.

JORDAN, CAMILLE, a French political orator, born in Lyons, Jan. 11, 1771, died in Paris, May 19, 1821. He was a pupil of the Oratorians in his native city, and his liberal opinions were tempered by strong religious sentiment. When scarcely 20 years old he wrote a pam-

phlet against the civil constitution which the national assembly wished to impose upon the French clergy. A decided opponent of the revolutionary government, he distinguished himself in the insurrection at Lyons, and left France on the fall of that city, Oct. 9, 1793. Returning to his native country after the 9th Thermidor, he was elected in 1796 to the council of 500, advocated the principles of religious liberty in a report, and, having opposed the directorial government, was again compelled to seek a refuge abroad after the 18th Fructidor. Recalled in 1800, he energetically opposed the designs of Bonaparte, and denounced the frauds in the election of 1802 in a pamphlet entitled *Vrais sens du vote national pour le consulat à vie*. From that period till the return of the Bourbons he devoted himself exclusively to literature. In 1816 he was elected to the chamber of deputies. A strong adherent of monarchy, he nevertheless supported the most liberal measures, and signalized himself as a member of the opposition after the death of the duke de Berry. He was one of the fathers of the *doctrinaire* school of politics.

JORDAN, DOROTHY, or DORA, an Irish actress, born near Waterford, Ireland, in 1762, died at St. Cloud, July 3, 1816. She was the daughter of a Capt. Bland, an Irish gentleman, who, having married her mother under age, procured the invalidation of the union. At 16 she made her debut in Dublin, under the name of Miss Francis, as Phebe in "As You Like It." She soon, under the name of Mrs. Jordan, by which she was afterward known, was engaged at the York theatre, where she remained for 3 years. She then went to London, and made her first appearance there, Oct. 18, 1785, soon becoming immensely popular in comedy and musical farce. By her talents and remarkable beauty she attracted the attention of the duke of Clarence, afterward William IV. She was at that time under the protection of Mr. Richard Ford, and had several children, but yielded to the admiration of the royal duke. Her children by him were 10 in number, and are known under the name of Fitz-Clarence. At the termination of this connection she went to France, and died there in obscurity and poverty. A monument by Chantrey was erected to her memory at St. Cloud by William IV. after his accession to the throne. Her professional career was brilliant. She was of an amiable character and a kind heart, and her domestic duties were performed with devotion to the interests of her family. Her "Memoirs," written by J. Boaden, were published in 1831. There is some mystery as to her retirement, which is not cleared up by her biographer, and it was generally supposed that she did not actually die at the time and place stated, but that she lived in England for 7 years after under a different name.

JORGENSEN, JORGEN, a Danish adventurer, born in Copenhagen in 1779, died in New South Wales about 1830. He was a member of the well known Danish family of watch and clock

makers named Jürgensen, but Anglicized the name by writing it Jorgenson. Showing no disposition to engage in the family occupation, he was apprenticed at 14 years of age to the master of an English collier, and subsequently, it is said, served in the British navy as a midshipman. Having returned to Copenhagen, in 1807 he sailed thence in command of a privateer, and was captured and taken to England, where he was put upon his parole. The unprotected condition of the remote Danish colonies at that time suggested to him the idea of an expedition against Iceland, and he succeeded in inducing a London merchant named Phelps to freight a vessel for the purpose of opening a trade with the inhabitants. Jorgenson arrived at Reikiavik in Jan. 1809; but finding that obstacles to commerce were raised by the governor, Count Trampe, he returned to England, and in company with Mr. Phelps made his reappearance in Reikiavik in the succeeding June. A convention had meanwhile been concluded between Trampe and the commander of a British vessel of war, providing for trade between the Icelanders and British subjects; but notwithstanding the solicitations of Phelps and Jorgenson, the governor refused to promulgate it. Under these circumstances the former landed, June 25, with a party of 12 sailors, arrested Count Trampe and took him on board their vessel, and on the succeeding day Jorgenson issued a proclamation that Iceland was free and independent of Denmark. Another proclamation, dated July 11, announced that Jorgenson had assumed the position of protector of the country, with supreme power, until the formation of a regular constitution. No opposition was offered to these proceedings, although the inhabitants of the island numbered upward of 50,000, and the army of Jorgensen did not exceed 8 men, the Icelanders evidently feeling no dissatisfaction at the change of masters. The protector succeeded at the outset by the repeal of various restrictions in conciliating all classes; but his wholesale confiscations of Danish property began presently to excite suspicions as to his character and intentions. In August the British sloop of war Talbot suddenly made her appearance at the island, and her captain, having, upon the application of some of the inhabitants, examined into the transactions of the previous two months, sent both Jorgensen and Trampe to England. The former opened a correspondence with the admiralty, but it having transpired that he was a prisoner of war who had broken his parole, he was confined for a time in Tothill Fields prison. In 1811 he published a work entitled "State of Christianity in Otaheite, and a Defence of the Gospel against Modern Antichrists." Upon the conclusion of the war he travelled on the continent, and in 1817 published "Travels in France and Germany in 1815-'17." He subsequently fell into bad habits, and in May, 1820, was tried at the Old Bailey for theft, and sentenced to 7 years' transportation. After several months' confine-

ment he was released on condition of leaving the country; but having failed to do so, he was rearrested and received sentence of death. This was changed to transportation for life, and in 1825 he was sent to New South Wales. Previous to his departure from England he published "The Religion of Christ is the Religion of Nature, written in the condemned cells of Newgate, by Jorgen Jorgenson, late Governor of Iceland" (8vo., London, 1827).

JORNANDES, or according to the oldest MSS. JORDANES, a Gothic historian, who lived about the middle of the 6th century. He was at first one of the notaries or rather secretaries of the king of the Alani, who inhabited Mæsia, and afterward, becoming a convert to Christianity, he embraced the monastic state. It has been said, but without proof, that he was bishop of some city of Italy. He wrote *De Getarum sive Gothorum Origine et Rebus Gestis*, which is chiefly an extract from Cassiodorus's lost "History of the Goths." Notwithstanding its many shortcomings and incorrect style, it is an important work. He left also, under the title *De Regnorum ac Temporum Successione*, a dry synopsis of universal history, which has been generally printed at the end of his Gothic history. The 1st edition of the latter is that published by Peutingger with Warnefrid's "History of the Lombards" (Augsburg, 1515). It has been frequently reprinted in various historical collections; the last and most correct edition is to be found in Muratori's *Scriptores Rerum Italicarum*.

JORTIN, JOHN, an English divine and author, born in London in 1698, died in Kensington, Sept. 5, 1770. He was graduated at Cambridge in 1719, and after holding various livings he became archdeacon of London in 1764. He was a voluminous and elegant writer. His most important works are: "Observations upon Authors, Ancient and Modern;" "Remarks on Ecclesiastical History;" "Life of Erasmus;" and *Lusus Poeticus*, a small volume of Latin poetry. He also wrote criticisms on Spenser, Milton, Tillotson, and Seneca, and published several volumes of sermons.

JORULLO, a volcano of Mexico, in the department of Valladolid, lat. 19° 9' N., long. 103° 51' W., about 120 m. E. from the Pacific. It is one of the 5 volcanoes which are ranged upon an E. and W. line extending across Mexico. These are Tuxtla, Orizaba, Popocatepetl, Jorullo, and Colima. Jorullo stands upon the plain of Malpais, a portion of the great platform the elevation of which is 2,000 to 3,000 feet above the level of the sea. Around this plain are hills of basalt and ancient volcanic rocks; but up to the middle of the last century the region was not known to be subject to volcanic action. It was under cultivation, and watered by two streams, the Cuitimba and San Pedro. In June, 1759, earthquakes began to be frequent, and so continued to the end of September, when flames burst forth from the ground, and rocks were hurled upward to great heights. A chasm

opened on a line extending N.N.E., S.S.W., and on this 6 volcanic cones were formed; the least rising 300 feet above the plain, and Jorullo 1,700 feet. Streams of lava flowed forth from it, and the eruptions continued till February of the next year. In 1803 the locality was visited by Humboldt. He found around the central group an area of about 4 square miles which appeared to have been raised up in convex form, the portion near to the cones being about 550 feet higher than the margin of this area, and the slope at an angle with the horizon of about 6°. Scattered over this surface were thousands of small mounds called *hornitos* or little ovens, 6 to 9 feet high, from which issued steam and sulphurous vapors. The plain was traversed by large fissures, which sent forth similar exhalations. The two little rivers were lost beneath the surface on the E. side, and appeared again on the W. as hot springs. The ground was still hot, but had been gradually cooling since the time of the great eruption. Humboldt was of the opinion that the whole raised surface had been puffed up from its former level by a force applied beneath. Mr. Scrope, however, suggests that the elevation was more probably caused by the accumulation of lava flowing from the several outlets near the centre; and he states in support of this view that lava currents elsewhere cool at angles with the horizon about the same as those of the slopes around Jorullo. In 1827 it was observed that the vapors had ceased to appear from the *hornitos* or *fumaroles*, and at the bottom of the crater there were but faint exhibitions of them. The ground had then become cool, the natives were again cultivating the more fertile tracts upon the plain, and the new hills were covered with a thick growth of wood.

JOSEPH, son of Jacob and Rachel, having a younger brother Benjamin and 10 elder half brothers. He was envied by his brethren on account of his father's partiality toward him; and their aversion was increased by two dreams that he told, in which was foreshadowed his pre-eminence in the family. Conspiring against him, they sold him for a slave to a caravan of Arabian merchants, and he was taken to Egypt. There he rose to the highest power in the house of Potiphar, an officer of Pharaoh. The wife of Potiphar, stung by his rejection of her licentious advances, caused his imprisonment on a false charge; but his successful interpretation of the king's dreams soon raised him to supreme authority at the court. One of the dreams foretold a famine, against which he made ample provision, and such was his distinction that he married the daughter of the high priest of On or Heliopolis. While the famine prevailed, his brethren came from Canaan to Egypt to purchase corn. He at once recognized them, and after a period of delay in which he became convinced that they had lamented and repented of their former cruelty to him, he made himself known to them, and appropriated to Jacob and his family the land of Goshen. The Egyptian

people were at length obliged to pay with their land for food from the public granaries, so that "Joseph bought all the land of Egypt for Pharaoh," and the whole territory of the country, excepting that of the priests, was let to the population as tenants. The story of Joseph is one of the most interesting portions of the Mosaic writings. He died at the age of 110 years, and left two sons, Manasseh and Ephraim, who, being adopted by Jacob, took their place among the heads of the tribes of Israel.

JOSEPH, the spouse of Mary the mother of Jesus Christ. He was of the tribe of Judah, and a descendant of David. St. Matthew and St. Luke give his genealogy, the former making him the son of Jacob and descended from David through Solomon, and the latter calling his father Eli and tracing his lineage through Nathan. This discrepancy is explained in various ways. Julius Africanus supposes that Jacob and Eli were brothers, and that, Eli dying without children, Jacob married his widow, who bore him Joseph. The child was thus the son of Eli according to the Mosaic law, but of Jacob according to nature. Other commentators assume that the genealogy given by St. Luke is that of Mary. It is not known where Joseph was born. He lived at Nazareth, where, according to the received tradition, he followed the trade of a carpenter, when he was betrothed to Mary. Finding her pregnant, he was minded to put her away; but being warned by an angel in a dream that she was with child of the Holy Ghost, he took her to himself, but knew her not till she had brought forth her first born son, who was called Jesus. Joseph is supposed to have died before the crucifixion of the Saviour, but there is little mention of him in the Scriptures. He is held in high honor in the Roman Catholic church, and March 19 is assigned as his festival. In painting he is represented with a lily or flowering branch.

JOSEPH I., emperor of Germany, of the house of Hapsburg, eldest son of Leopold I. by his 3d wife, born July 26, 1678, died in 1711. He was elected titular king of Hungary and Rome at an early age, and after the death of his father succeeded to his hereditary possessions, as well as to the imperial throne of Germany in 1705, inheriting at the same time a double war, against Louis XIV. for the succession of his brother Charles to the throne of Spain, and in Hungary against the revolted patriots under Francis Rákóczy. He was willing to make concessions to the Protestants of Hungary and other provinces, frequently attempted to negotiate with the insurgents, and readily yielded to the demands of Charles XII. of Sweden in behalf of the Protestants of Silesia, which country the young conqueror crossed on his march from Poland to Saxony without even asking the permission of the distracted emperor. The victories of Marlborough and Eugene in the war of the Spanish succession allowed Joseph, who had personally taken part in the siege of Landau, to send considerable forces against the

Hungarians, and dissensions which broke out in the camp of the latter slowly prepared a final triumph of the imperial arms. Shortly before the death of Joseph, Count Pálffy succeeded in concluding a treaty with the insurgents at Szatmár, in the absence of Rákóczy. Joseph was of a mild disposition, and exceedingly fond of ceremony and of the chase. He founded an academy of sciences and arts at Vienna, and a national bank. He was succeeded by Charles VI.

JOSEPH II., emperor of Germany, elder son of Francis I. and Maria Theresa, born March 18, 1741, died Feb. 20, 1790. His mother, the last offspring of the original Austrian line of Hapsburg princes, had acquired her right of succession to the various hereditary thrones of her father by the pragmatic sanction of the latter, and the supreme power in Germany by the election of her husband Francis of Lorraine (subsequently of Tuscany) to the imperial dignity; but she had scarcely ascended the throne when all her claims were disputed by a number of enemies, among whom Frederic the Great of Prussia was the ablest and most dangerous. When Joseph was born, his mother placed him and her rights under the protection of the Hungarian nation, which gallantly responded to her confidence, and Prince Batthyányi afterward took the principal charge of his education. Ambitious, but obstinate, Joseph gave proofs of considerable capacity. Languages, mathematics, war, and music were the studies to which he devoted most of his zeal. He participated in none of the campaigns of the 7 years' war, though this was waged in the years of his advanced youth, and though he admired no less the military glory of its hero, Frederic, than he did after its close his peaceful career. He successively married and lost without issue a princess of Parma and a princess of Bavaria. Made titular king of Rome in 1764, he became emperor of Germany on the death of his father in the following year; but this was then little more than an empty title, and in the hereditary possessions of his mother he received only the dignity of assistant without any real influence, though placed at the head of military affairs. Impatient of the inactivity to which he was doomed while wearing the crown of the Cæsars, Joseph at various periods undertook extensive travels incognito, traversing not only the countries which were to be ruled by his sceptre, Hungary, Bohemia, &c., but also non-Austrian Germany, Italy, Spain, Holland, and France. In the last named country, where his sister Marie Antoinette still shared the popularity of her royal husband, with whom she was destined also to share the scaffold, he was received with the admiration which naturally attached to a monarch who in his diet and dress imitated the frugality of a Marcus Aurelius, and who after the death of his father had burned his 22,000,000 florins of paper money, in order to restore his private inheritance to the state. In Germany he had an interview with Frederic in his camp at Neisse in Silesia, a province which that king

had wrested from the empire of Maria Theresa. Frederic in the following year (1769) repaid the visit at Neustadt in Moravia, where Joseph not only strove to display the perfections of his army, upon which he bestowed his principal cares, and into which he had introduced various liberal reforms, but also concerted with his guest the scheme, unparalleled in the history of diplomatic iniquity, of dismembering Poland, which was eagerly acceded to by Catharine II. of Russia, but somewhat reluctantly by the more conscientious Maria Theresa. This extraordinary act was executed in 1772, and added Galicia and the Zips to the empire of Austria. A few years later Bukovina was taken from Turkey. Bavaria, the elector of which died in 1777, was also to be annexed, but Frederic suddenly marched into Bohemia; and Joseph, who eagerly grasped the opportunity of measuring his strength with that of the renowned conqueror, was compelled by the order of the old empress peaceably to terminate the short struggle of succession. In 1780 he went to Mohilev to see Catharine, with whom schemes of Russian and Austrian aggression in Turkey and Italy respectively were agreed upon. Soon after his return his mother died, and the reign of the imperial philanthropist, so long impatiently looked for by liberal Europe, began. The long suppressed desire of totally transforming his empire and its nations, nourished by a love of the people, and a certainly not less ardent ambition, now found full satisfaction. Reform followed reform, radical changes were undertaken without hesitation, all prejudices spurned, all constitutional checks or historical considerations discarded. Equality, centralization, and uniformity were the leading principles. Serfdom was abolished, German was made the official language everywhere, new codes were introduced, the press was almost entirely made free, hundreds of convents, including 86,000 of the younger monks, were dissolved, and all others placed under the bishops; the bulls of the pope were made dependent upon the *placet regium*; the bulls *Unigenitus* and *In Cœna Domini* were expunged from the Austrian rituals; and by the celebrated edict of toleration, which, however, excluded deists, the Protestants were set on a perfectly equal footing with the Catholics. All this was executed without consulting any legislative or deliberative body, and the private rights of individuals were as little considered as the privileges of classes, or the prejudices and ignorance of the masses. The people were to be enlightened and made happy by decrees, all obstacles violently removed, and the refractory punished. Pius VI., who personally repaired to Vienna, strove in vain to check or moderate the reformatory movement. But in the mean time the interests which had been so violently assailed by these changes, having their defenders in the most powerful and most influential classes of society, were active in preparing the overthrow of the new system. Nobles, priests, and patriots were united in secret opposition.

The dissatisfaction was most intense in Hungary, Brabant, the Tyrol, and Bohemia. In Transylvania a bloody rising of the Wallachian peasantry against the nobles, under Hora and Kloska, was slowly suppressed (the enemies of the government said, not without intention) and most cruelly punished. Joseph's attempt to exchange the Austrian Netherlands for Bavaria was prevented by Frederic's last great act of external policy, the formation of the *Fürsten-Bund* (confederation of princes) in 1785. Unflinching amid all these difficulties, Joseph proceeded in his course of reform, and, eager to add military glory to the fame of his internal achievements, visited Catharine at Kherson during her triumphal progress through the southern regions of her empire (1787), and finally concerted with her the long meditated war against Turkey. It was soon begun. Joseph opened it by a sudden attack on Belgrade, but suffered a repulse, which was followed by the defeat at Lugos (1788), and other disasters. A part of the army was lost, when Joseph returned to his capital, with a fatal malady, while victory followed the banners of the Russian generals. Brabant, which had long been in open rebellion, declared its independence, Hungary was violently agitated, and it availed Joseph little that Laudon partially restored the fortunes of the war in 1789. The revolution in France brought new dangers. Broken in spirit, Joseph, shortly before his death, which was attributed by some to poison, abrogated all his innovating decrees (Jan. 1790), except that of toleration, and lived to witness the joy with which the downfall of the lofty edifice of his philanthropy and ambition was hailed by his subjects.

JOSEPH BONAPARTE. See BONAPARTE.

JOSEPHINE (MARIE JOSEPH ROSE TASCHER DE LA PAGÉRIE), empress of the French, 1st wife of Napoleon I., born at Trois Îlets, near St. Pierre, Martinique, June 24, 1763, died at Malmaison, near Paris, May 29, 1814. Her father, whose family had emigrated from the vicinity of Blois, France, held the office of captain of the port at St. Pierre. She received the very imperfect education that was then imparted to young ladies in the French colonies; but her native grace and kindness of heart endeared her to all with whom she became acquainted. She was a great favorite among the black population in her neighborhood, and an old negro woman is reported to have foretold her future brilliant destiny. When about 15 years of age she was sent to France, and one year later, Dec. 13, 1779, married Viscount Alexandre de Beauharnais, like herself a native of Martinique, and then a major in an infantry regiment. By this union, which was far from being completely happy, she had a son, Eugène, afterward prince, and a daughter, Hortense, who became queen of Holland by her marriage with Louis Bonaparte, and was the mother of Napoleon III. Viscount de Beauharnais, although he had been one of the promoters of the revolution in the constituent assembly, and had faithfully served

his country in arms, was arrested upon suspicion during the reign of terror, and sent to the scaffold, July 23, 1794, leaving Josephine in distress. Her efforts to procure the release of her husband had caused her own imprisonment; and her two children were reduced to such extremities that Eugène entered a carpenter's shop as an apprentice. After the 9th Thermidor she was liberated through Mme. Tallien's influence, and became an ornament of the new society which was now forming. At Barras' receptions she met Bonaparte, then an obscure officer. He fell desperately in love with her, although he was 6 years her junior, and married her, March 9, 1796. Twelve days later he was appointed to the chief command of the French army in Italy. He wrote often to his wife during his campaigns, and in June, 1797, had her brought by his aide-de-camp Junot to Milan. She shared all the honors that were bestowed upon her husband either by the people or the directorial government, and was with great difficulty prevented from accompanying him to Egypt. During their separation certain personal enemies found means to make Bonaparte suspect his wife's fidelity, and he even resolved upon suing for a divorce on his return; but a single interview with Josephine revived all his passionate affection. After the 18th Brumaire she removed with Bonaparte to the Luxembourg, and afterward to the Tuileries; and while he pursued his campaigns she attracted to her court the distinguished men of the time of all political opinions, and by her affable disposition, generosity, and captivating manners, won universal respect and affection. She employed herself in behalf of the royalists, procuring the erasure of many names from the list of *émigrés*, and even saving the lives of those who conspired against the first consul. Her fondness for extravagant expenditure, far from diminishing her popularity, increased it, as it contributed to revive commerce, industry, and the arts; so that when Napoleon assumed the imperial title, the French nation hailed with enthusiastic applause the elevation of the "good Josephine." She was solemnly crowned, in Paris, on Dec. 2, 1804. But her happiness was soon marred by sad forebodings; she had no children by her imperial husband, and in the eyes of this great politician a direct heir was essential to the preservation of his power. After many struggles between his love and his ambition, Napoleon, partly by entreaties, partly by using his sovereign authority, prevailed upon his wife to consent to a divorce. The formal act of application was performed, with apparent sadness on his part, and dignified resignation on hers, Dec. 15, 1809, in presence of the arch chancellor and members of the imperial family. The divorce having been declared on the following day, evidences of national sympathy for the fallen empress showed that she was far from having lost any thing of her power over the French people, while her behavior commanded the admiration of even foreign princes. Her own enthusiastic attach-

ment to Napoleon remained unimpaired; and she would have been ready to follow him in his exile, when in his turn he fell from his throne, but their respective situations did not allow such a step. The esteem in which she was held by the allied sovereigns protected her during the disasters of 1814; she was several times visited at Malmaison by the emperor Alexander and the king of Prussia. But her health was now failing; and the anxieties to which she was a prey hastened her death, which was caused by an aggravated inflammation of the throat. Her remains were deposited in the church of Ruel, where a monument was erected in her honor. A statue of her was also inaugurated in 1859 at Fort de France, Martinique. The most important events in the life of this popular princess are faithfully narrated in Thiers' "History of the Consulate and the Empire," while her whole career has been chronicled by Joseph Aubenas in his recent *Histoire de l'impératrice Joséphine* (2 vols. 8vo., Paris, 1859). See also *Lettres de Napoléon à Joséphine pendant la campagne d'Italie, le consulat et l'empire* (Paris, 1827); and *Lettres de Joséphine à Napoléon et à sa fille* (Paris, 1833). The *Mémoires de Mlle. Lenormand sur Joséphine* have little value; those of Mme. Avrillon (2 vols., Paris, 1831) deserve more credit.

JOSEPHUS, FLAVIUS, a Jewish historian, born in Jerusalem in A. D. 37, died about 100. His father belonged to the highest sacerdotal family, and his mother was descended from the Asmonean princes. He received a superior education, was often consulted even from his 15th year by eminent men on recondite questions of the Jewish law, and acquired an extensive acquaintance with Greek literature. He studied with great care the doctrines of the 8 Jewish sects, and passed 3 years in the desert with the ascetic Essenes, after which he remained by creed as by birth a Pharisee. At the age of 26 he was sent to Rome to plead the cause of some Jewish priests arrested by the procurator Felix, and, escaping from a shipwreck on his way, was introduced to Poppæa, the wife of Nero, and not only effected the liberation of his friends, but received many presents from the empress. Returning to Jerusalem, he attempted to dissuade the Jews from the revolt on which they were bent, but failing in his efforts he joined the war party, though, knowing well the resources of Rome, he was convinced that the struggle could only end in the ruin of his country. He was appointed one of the generals and deputed to defend the province of Galilee, and he made vigorous and for a time successful preparations against the Romans, though vehemently opposed by a strong party in the council at Jerusalem led by John of Giscala. On the approach of Vespasian in 67 he threw himself into Jotapata, the strongest of the Galilean cities, where he maintained a desperate resistance for 47 days. Escaping from the massacre which succeeded its fall, he took refuge in a cave, but was betrayed to the

Romans. He thereupon assumed the character of a prophet, and, professing to derive his knowledge from the sacred books of the Jews, announced to Vespasian that the Roman empire should one day be his and his son's. Confidence in him was increased by the discovery from prisoners that he had foretold the exact number of days that the siege of Jotapata should last. He was not, however, released from bonds till, Vespasian having become emperor, Titus succeeded to the control of the Jewish war. He was present at the siege of Jerusalem, suspected as a traitor by both Jews and Romans, and accompanied Titus on his return to Rome, where he passed the remainder of his life in literary pursuits. He was presented with the freedom of the city, an annual pension, and a house which had formerly been an imperial residence. He was 3 times married, and was divorced from his first 2 wives. Pride in the ancient glories of his nation, awe of the greatness and power of Rome, personal vanity, and a tendency to unbounded flattery of the Flavian family, appear with equal prominence in his writings. In a much disputed passage he alludes to Christ as something more than man, to his miracles, Messiahship, death, and resurrection in accordance with the prophecies; but there is no evidence that he was a Christian. His principal works are: a "History of the Jewish War," written in Hebrew, translated by himself into Greek, and published about 75; and a treatise on "Jewish Antiquities," completed about 98. The Hebrew original of neither of them is extant. The former extends from 170 B. C. to the fatal war which terminated in the destruction of Jerusalem, of which it gives a detailed narrative; and the latter includes the period from the creation to A. D. 66, and manifests a desire to conciliate heathen readers. He also wrote his own biography, and a treatise against Apion on the antiquity of the Jewish nation. An account of the martyrdom of Eleazer, and of 7 youths and their mother, entitled *Εἰς Μάρτυρας*, has been ascribed to him, but is of doubtful genuineness. The best editions of his works are by Hudson (Oxford, 1720), Havercamp (Amsterdam, 1726), and Dindorf, in Didot's *Bibliotheca Græca* (Paris, 1845). The principal English translations are by Lodge (1602), L'Estrange (1702), Whiston (1737), and Dr. Robert Traill, who died, leaving finished only "The Jewish War," which was edited by Isaac Taylor (2 vols., London, 1847.)

JOSHUA, the successor of Moses in the command of the Israelites, born about 1537, died about 1427 B. C. He was the son of Nun, of the tribe of Ephraim. He gained the victory over the Amalekites at Rephidim, accompanied Moses to Mt. Sinai, was deputed with 11 others to explore the land of Canaan, was appointed by Moses with the divine sanction to the command of the Israelites, led them into the promised land, and divided the country among the tribes. He governed Israel during 25 years, and his history is contained in the canonical book of

Joshua, of which he has usually been regarded as the author, though some late critics suppose it to have been written either in the time of David, or near the Babylonian exile. There is a Samaritan book of Joshua (published in Arabic and Latin by Juynboll, Leyden, 1848), which is a chronicle of events from the death of Moses to the time of Alexander Severus.

JOSIAH, the 17th king of Judah, son of King Amon, born in 647, succeeded to the throne in 639, died in 609 B. C. Unlike his immediate predecessors, he did right in the sight of the Lord, and undertook to free the land from idolatry, though the groves and altars consecrated to idol worship were favored by men of rank and influence in the kingdom. Having accomplished this purpose in the 18th year of his reign, he proceeded to repair and adorn the neglected temple of the Lord. In the sanctuary there was found a volume containing the books of Moses, which seems to have been regarded as the original copy of the Mosaic law. Soon after this he ordered the celebration of the passover with a care and magnificence unexampled from the time of the judges. Being tributary to the Babylonian empire, he resisted the passage through his territories of the Egyptian king Pharaoh-necho, on an expedition against the Chaldeans, and fell in the battle of Megiddo between the Hebrew and Egyptian forces.

JÓSIKA, MIKLÓS, baron, a Hungarian novelist, born in Torda, Transylvania, in 1796. He studied law, and in 1812 entered the Austrian army, which he left in 1818 with the rank of captain of cavalry. Having married, he lived alternately on his estates in Transylvania and in Pesth, chiefly engaged in literary pursuits, but also active as a member of the liberal opposition party of his country. After the reunion of Transylvania with Hungary in the spring of 1848, he became a member of the upper house of the Hungarian diet, was a decided supporter of Kossuth, and on the resignation of the Batthyányi ministry was appointed member of the committee of defence. He followed the revolutionary government to Debreczin, and after its overthrow effected his escape to Brussels, where he still resides, continuing his activity as an author. Condemned to death in his absence, he was hanged in effigy in Pesth in 1851. Jósika is one of the most popular and prolific writers of his country; among his most remarkable works are the historical novels *Abafi* (1836, 8d ed. 1851), *As utolsó Báthori* ("The Last of the Báthoris"), *A Csehok Magyarországon* ("The Bohemians in Hungary"), *Zrinyi a Költő* ("Zrinyi the Poet"), *Jósika István* ("Stephen Jósika"), and *Esther* ("Esther," 1858); all translated into German, partly by Klein, partly by the author's second wife Julia Podmaniczky, whom he married in 1847. His more recent publications, written in exile, have appeared anonymously.

JOST, ISAAC MARCUS, a German author of Jewish birth, born in Bernburg in 1798. He studied at Göttingen and Berlin, was appointed teacher in the latter city in 1816, and in 1835

principal teacher of the Jewish *Realschule* in Frankfort-on-the-Main, which position he still holds. He has written numerous historical, linguistic, and other works. His best known publications are: *Geschichte der Israeliten* (9 vols., Berlin, 1820-'28); *Allgemeine Geschichte des jüdischen Volkes* (2 vols., 1832); *Neuere Geschichte der Israeliten* (3 vols., 1846-'7), containing the history of the Jews since 1815; and *Geschichte des Judenthums* (3 vols., Leipzig, 1857-'9). He has translated the Mishna into German (6 vols., 1832), and in 1839-'51 edited the *Israelitische Annalen* (Frankfort).

JOTUNS, JOTNEN, OR JETTEN, in Scandinavian mythology, giants, representing the rude powers of nature, and in some respects corresponding to the Titans of the Greeks. They were fabled to inhabit Nifheim, the region of darkness, cold, and ice, and to wage continual war with the Asen, or gods who symbolized the more genial elements, such as light, warmth, and vegetation. From Ymer, first of the Jotuns, the world was made. The ice in Nifheim having been melted by the sun rays from Muspelheim (the land of light and heat), the thaw gave birth to the first Jotun Ymer, and to the cow Ardumbla, which by licking the salt rocks generated the first man Bure. From himself Ymer begot the giant race of the Hrymthussen, but was shortly after slain by Odin, Wila, and We, Bure's grandsons. His blood became the sea, his flesh the earth, his bones the rocks and mountains, his skull the heavens, his brain the clouds, and his eyebrows the ramparts defending Midgard, the home of men. In a historical point of view the Jotuns appear to have been the aboriginal inhabitants of the north of Europe, who long maintained a contest with a later wave of immigration from the East in Odin and his companions. According to northern fable, the Jotuns were mighty giants controlling the ruder forms of nature, and inhabiting caves. Their sons were mighty rivers and floods, and their daughters clear, rippling brooks, often so beautiful as to win the love of the highest among the gods. Regarding the Jotuns in the light of men, they were probably the same race as the Thussen or Thursen, and belonged to the nation of the Finns.

JOUFFROY, THÉODORE SIMON, a French philosopher, the greatest moralist of the eclectic school, born in the hamlet of Les Pontets, Doubs, July 6, 1796, died in Paris, Feb. 4, 1842. After attending the college of Nozeroy, he was confided in 1807 to the care of his uncle, an ecclesiastic and professor in the college of Pontarlier, with whom he remained 4 years, and was then transferred to the college of Dijon. Rollin was the first author in whom he took delight, and history continued through his life to be a constant and favorite study. He had already attempted a tragedy, when in 1814 he was selected as a brilliant pupil for admission into the normal school. Theological meditations had led him to the highest problems, and he describes himself as at this time uncertain

about the enigma of human destiny, yet detesting incredulity, and resolute to solve the question by the light of reason, since he had lost that of faith. He was thus in a condition to be strongly impressed by the youngest of his masters, Victor Cousin, whose eloquent lectures decisively directed his vocation to philosophy. In 1817 he became pupil-assistant in the philosophical department of the normal school, at the same time lecturing in the Bourbon college, and fulfilled both tasks till his health obliged him to resign the latter in 1820. By the suppression of the normal school in 1822, he was deprived of public employment for 5 years, and in the interval he delivered a private course of lectures, attended by the élite of the young men of the capital; published philosophical articles in the *Globe* and other journals and reviews, one of which, entitled *Comment les dogmes finissent*, added much to his reputation; translated the "Moral Philosophy" of Dugald Stewart (Paris, 1826), to which he furnished an elaborate preface; and began his translation of the complete works of Thomas Reid (6 vols., Paris, 1828-'35), to which he added several of the lectures of Royer-Collard, and a preface in which he undertook a complete examination of the Scotch philosophy. In 1828 he was made assistant professor of ancient philosophy in the faculty of letters of Paris, and, interested rather in philosophy than its history, treated of the faculties of the soul in a course of lectures on the first "Alcibiades" of Plato; and in 1830 became adjunct professor of the history of modern philosophy, and delivered his *Cours du droit naturel* (2 vols., 1835; a 3d vol. was edited after his death by Damiron, 1842), his most eloquent work, which treats at once of ethics, psychology, and theodicy. In 1831 he was elected to the chamber of deputies, and in 1833 was appointed to the chair of Greek literature and philosophy in the college of France, and elected to the academy of the moral and political sciences. In 1835 he was obliged to abandon his various duties to seek a restoration of his health in Italy, and on his return in 1838 resigned his professorship in the college of France to succeed Larmignière as librarian of the university. His feeble voice and calm and methodical mind alike unfitted him to excel in the chamber of deputies, though from his abilities and personal character he always commanded attention. In 1840 he was called into the royal council of public instruction, and, being appointed to draw up the address of the new ministry, maintained that its administration should be distinguished by some broad difference from that which had preceded it. Finding himself in a minority, his disappointment had a fatal influence on his already broken health. He languished till his death, in serenity and firmness of mind, seeking complete solitude; only his wife and children were allowed to approach him, the blinds of his windows were closed and the light excluded, and he remained to the last as if in calm and deep meditation. As a metaphysician, Jouffroy

adopted and hardly went beyond the psychological standpoint of the Scotch school. One of his most original theories is his distinction between the psychological and the physiological life, or the personal and impersonal life, different from that ordinarily made between the soul and body. The former is an extraordinary original power, directing our natural capacities, and moulding our whole existence to the intelligent accomplishment of its existence; the latter is human nature as subjected to its necessary laws and impulses. Every faculty that we possess is regarded as being developed either, on the one hand, according to the necessary laws of human nature, or, on the other hand, under the sway and direction of our personal power. These faculties he thus classifies: the personal faculty, imperfectly designated by the name of liberty or will; the primitive inclinations, or the aggregate of natural instincts or tendencies, prior to all experience; the locomotive faculty; the expressive faculty; sensibility; and the intellectual faculties. As a moralist, he has given a peculiar explanation of good and evil. Every thing is good in proportion as it aids in the fulfilment of our destiny. The problem of human destiny therefore lies at the foundation of morality. There can be no *a priori* judgment as to the moral quality of actions, since that is relative to the agent, depending on the influence they may have on the destiny for which he was created. Good, in the case of any particular being, is the fulfilment of its own specific destiny; good, in itself, is the fulfilment of the destiny of all beings; and an interruption in the accomplishment of destiny constitutes evil. The style of Jouffroy is remarkably clear, forcible, and elegant, and his writings have great literary merit irrespective of their philosophical contents. His principal works, not already mentioned, are the *Mélanges philosophiques* (1833), containing 28 essays, most of which had before appeared in periodicals; the *Nouveaux mélanges philosophiques*, edited by Damiron (1842); and the *Cours d'esthétique*, also edited by Damiron (1843). His *Cours du droit naturel* has been translated into English under the title of an "Introduction to Ethics," by W. H. Channing, and a selection from his essays under that of "Philosophical Miscellanies," by G. Ripley, in Ripley's "Specimens of Foreign Literature" (Boston, 1838-'40).

JOURDAN, JEAN BAPTISTE, count, a French general, born in Limoges, April 29, 1762, died in Paris, Nov. 23, 1833. He enlisted in the army when scarcely 16 years old, served 5 years in America under Count d'Estaing, and was discharged in 1784. He then became a merchant's clerk, and had married a milliner and adopted her business when the revolution broke out. He became a lieutenant of the national guards, and was in 1791 elected to command a battalion of volunteers; he joined the army of the north, distinguished himself in Belgium under Dumouriez, was appointed brigadier-general in 1793, and 4 months later promoted to

the rank of general of division. Wounded at the battle of Hondschoote, he had scarcely recovered when he was placed in command of the army of the north. He drove the imperial troops from their position at Wattignies, Oct. 16, 1793, and was called to Paris to consult with the committee of public safety; but being unexpectedly placed on the retired list, he returned to his shop at Limoges. But his services could not well be dispensed with, and on April 15, 1794, he received the command of the army of Moselle. A few days later he was transferred to that of Sambre-et-Meuse, with which he won (June 26) the celebrated battle of Fleurus, executed several other successful operations, and drove the Austrians beyond the Rhine. In 1795 he displayed uncommon talents in crossing that river. In 1796 he advanced into Germany, and defeated Clerfayt at Alten Kirchen; but being subsequently worsted near Würzburg by the archduke Charles, he was obliged to fall back, and resigned his command. In 1797 he was elected to the council of 500, where he procured the adoption of the law of military conscription. He was president of that body in Oct. 1799, when he resigned his legislative functions to assume the command of the army on the Danube. After a short and unsuccessful campaign, he returned to Paris, was re-elected to the council of 500, refused to participate in the plans of Bonaparte for the subversion of the directorial government, and was one of the members excluded from that body on the 19th Brumaire. He nevertheless was sent by the first consul on a special mission to Piedmont, and reconciled that country to the French domination. He was appointed marshal of the empire and grand eagle of the legion of honor in 1804, but received no important command. He lived in comparative inactivity until he was appointed in 1806 governor of Naples, and became the principal adviser and friend of Joseph Bonaparte. He accompanied Joseph to Spain, with the title of major-general of the armies of his Catholic majesty; but he had, as such, neither authority nor influence, and was not answerable for the reverses of the French armies in the Peninsula from 1808 to 1813. He was treated by Napoleon with a coldness amounting to disgrace. In 1814, having assented to the deposition of Napoleon, he received a peerage from Louis XVIII. He joined Napoleon during the Hundred Days, but on his defeat at Waterloo went back to the Bourbons, was created a count, then governor of the 7th military division, and in 1819 peer of France. On the revolution of July, 1830, he held for a few days the ministry of foreign affairs, and was appointed by Louis Philippe governor of the Invalides. He was an honest man, and died poor.

JOURNALISM. See NEWSPAPERS.

JOUSSOUF, or YUSUF, a French general, born either on the coast of Provence or in the island of Elba, between the years 1807 and 1810. Kidnapped, when a mere child, by corsairs, he was taken to Tunis and sold to the bey, who

had him educated according to the Mohammedan creed and placed him in his body guard. A love affair with the daughter of his master exposed him to imminent danger, escaping from which he took refuge on board a French brig, landed at Algiers in 1830, enlisted in the French army, and soon reached the rank of captain in the 1st regiment of *chasseurs d'Afrique*. In 1831 he was intrusted, as an interpreter, with several perilous missions, which he successfully performed. In 1832 he took part in the capture of Bona, which he held with desperate valor. He distinguished himself in the expedition against Tlemcen in 1836, and received the title of "bey of Constantine." In 1837 he repaired to Paris, where his romantic reputation and handsome person made him a "lion" in the highest society. On his return to Africa, he served as lieutenant-colonel of spahis from 1838 to 1841, and then as colonel commanding the irregular cavalry in 1842. He participated in nearly every campaign under Marshal Bugeaud, who appointed him brigadier-general on the battle ground of Isly. On his second visit to Paris, in 1845, he embraced the Christian faith and married a niece of Gen. Guilleminot. Resuming active service, he distinguished himself in various encounters with Abd el Kader, took part in the Laghouat expedition in 1852, commanded the division of Algiers in 1855, and finally figured conspicuously in 1857 in the invasion of Kabylia under Marshal Randon.

JOUST. See TOURNAMENT.

JOUY, VICTOR JOSEPH ÉTIENNE DE, a French author and journalist, born in 1764 in the village from which he derived his name, died in St. Germain-en-Laye in 1846. Having enlisted in the army when a boy, he went to South America, and then to India, where he was introduced to Tippoo Sahib, and met with some remarkable adventures. He afterward participated in the first campaigns of the French revolution, reached the rank of major, found himself involved in several difficulties, and at the age of 33 was placed on the retired list. He now devoted himself entirely to literature, produced several light comedies, and in 1807 gained considerable reputation by *La vestale*, a lyric poem, set to music by Spontini; this performance 3 years later was rewarded with one of the great decennial prizes. He continued his efforts in the same line, composing the libretti for Spontini's *Fernand Cortez* (1807), Catel's *Les bayadères* (1810), Cherubini's *Les Amazones* and *Les Abencerrages* (1812-13), and Rossini's *Moïse* (1827) and *Guillaume Tell* (1829). He also attempted tragedy. His *Tippo-Sahib* was performed in 1813; *Sylla*, for which Talma's acting, and especially his wonderful resemblance to Napoleon, secured a remarkable success, in 1821; *Bélisaire* in 1825; and *Julien dans les Gaules* in 1827. Jouy was meanwhile an active contributor to several periodicals. A series of his sketches was collected in 1812 under the title of *L'hermite de la chaussée d'Antin*, which was compared with Addison's "Spectator." Under

the restoration he took an active part in politics, and held a high rank among the opposition journalists, being one of the principal writers for the *Constitutionnel*. His attacks brought the wrath of the government upon him and his friend Jay; both were incarcerated for a few months, which considerably added to their popularity, and was the occasion of their publishing *Les hermites en prison* (1828) and *Les hermites en liberté* (1824). After the revolution of July, 1830, he was appointed librarian at the Louvre by Louis Philippe, who granted him also in his later years an apartment in the chateau of St. Germain. He published his own *Œuvres complètes* (27 vols. 8vo., Paris, 1823-7).

*JOVELLANOS, or JOVE-LLANOS, GASPARE MELCHIOR DE, a Spanish statesman and poet, born in Gijon in Asturias in 1744, died Nov. 27, 1811. While yet a youth he is said to have been learned to a remarkable degree in law, languages, history, antiquities, and literature. In 1767 he was appointed a judicial magistrate at Seville, and in 1778 was called to Madrid as one of the principal magistrates of the capital and court. In 1780 he was raised to a place in the "council of orders," where he soon proved himself to be the first philosophical statesman of Spain. While Charles III. lived Jovellanos exercised great influence, but after the death of that monarch in 1788 court cabals and enemies attacked him with violence. He proposed a tax on the higher clergy, to fill the treasury exhausted by the war against the French republic, and this proved the cause of his exile in 1790 to the mountains of Asturias. He was recalled in 1797 and made minister of justice, but in the next year he was again sent to Asturias by the intrigues of Godoy, who hated and feared him. In 1801 he was banished to the island of Majorca. He recovered his liberty in 1808, on the fall of Godoy, was elected member of the supreme junta, and was offered by King Joseph the ministry of the interior, which he declined. His native city being occupied by the French, he took refuge on a small vessel, and after a stormy passage of 8 days arrived at Vega, where he died within 48 hours after landing. "Jovellanos left behind him," says Mr. Ticknor, "few men in any country of a greater elevation of mind, and fewer still of a purer or more irreproachable character." Among his works are the *Memorias políticas*, which have been translated into French, many important political and statistical memoirs, and a collection of poetry, containing *El delincuente honrado*, a comedy, which had great success in Spain, and which has been translated into French and English, and frequently played in Paris and London.

JOVIANUS, FLAVIUS CLAUDIUS, Roman emperor, died in 364, after a reign of 7 months. He was the son of Varronianus, one of the greatest generals of his age. He was captain of the body guards of the emperor Julian, and participated in his fatal campaign against the Persians. After the fall of Julian, he was proclaimed emperor by the legions, and declared

himself a Christian. His army was in the midst of a hostile country, from which his first care was to extricate it. But Sapor, the Persian monarch, so harassed his march with repeated attacks, that Jovianus, to save his army from destruction, consented to an ignominious peace, which restored to the Persians all the possessions wrested from them by Julian. On reaching the Roman territory, the emperor caused an edict to be issued which forbade the persecution of Christians, and restored the supremacy of their religion; but he would not permit the pagans to be oppressed on account of their belief. On the way to Constantinople he arrived, Feb. 16, 364, at Dadastana, an obscure village of Galatia, where he was found dead in his bed the next morning—whether suffocated by a charcoal fire with which the room had been warmed, or overcome by intemperance, or the victim of poison, is uncertain.

JOVIUS, PAULUS. See GIOVIO.

JUAN FERNANDEZ, or MAS-A-TIERRA, an island in the S. Pacific, about 400 m. from the coast of Chili, to which it belongs, in lat. 33° 40' S., long. 79° W.; pop. about 40. It is 15 m. in length and 6 in breadth; area, nearly 65 sq. m. The surface is in general rugged and mountainous, but the valleys are numerous and fertile. The climate is pleasant and healthful. The principal productions are oats, turnips, apples, strawberries, melons, peaches, figs, sandal wood, and cork. Wild goats are also abundant, while large quantities of excellent fish are taken off the coast. There is a safe and convenient harbor on the N. E. side of the island, which is much frequented by vessels as a watering station. The loftiest of its mountains is Yungue, whose summit is nearly 4,000 feet above the sea. Juan Fernandez has been leased by the Chilian government to a company who catch and prepare fish there. In the 16th and 17th centuries it was a favorite resort of the buccaneers. In 1704, Alexander Selkirk, a Scotchman, who was sailing master of the Cinque Ports, an English privateer, was put ashore here at his own request, well supplied with clothing, instruments, and arms, and remained in solitude till 1709. His story is commonly said to have been the foundation of Defoe's "Robinson Crusoe," and Juan Fernandez is often termed Robinson Crusoe's island. But from the title of Defoe's romance, which in consequence of its length is abridged in the modern reprints, and from the details given in the narrative itself, it has been inferred that Robinson Crusoe's island was not in the Pacific, but on the N. coast of South America near the mouth of the Orinoco. The full title begins as follows: "The Life and strange surprising Adventures of Robinson Crusoe, of York, mariner, who lived eight and twenty years all alone in an uninhabited island on the coast of America near the mouth of the great river Oroonoke, having been cast on shore by shipwreck," &c. The real prototype of Robinson Crusoe may therefore have been Peter Serrano, a Spaniard who was wrecked on

an island in the Caribbean sea, not far from the mouth of the Orinoco, in the 16th century, and lived there many years in solitude, and was finally taken off by a passing vessel. An account of his adventures is given in Sir Paul Rycaut's translation of Garcilasso's "Commentaries of Peru," which was published in London a few years before "Robinson Crusoe" was written, and was a popular and conspicuous book, which could not have escaped Defoe's notice.

JUANES, JUAN BAUTISTA, sometimes incorrectly called Vicente Joannes, a Spanish painter, born in Valencia in 1523, died in Bocairente near Valencia in 1579. The Spanish writers rank him with the great artists of the age of Leo X., and style him the Spanish Raphael. His subjects were all selected from sacred history. His *chef d'œuvre* is the "Baptism of Christ," in the cathedral of Valencia.

JUAREZ, BENITO, a Mexican president, born in 1807 in a village near Jatlan, at present known as Villa Juarez, in the state of Oajaca. He is descended from pure aboriginal stock, and was born in humble circumstances. At an early age he was received into the service of a wealthy family of Oajaca, who assisted him in his education. Afterward he prepared himself for the profession of the law, in which he gained distinction. Devoted to liberal ideas, he took an active part in politics as a member of the legislature of his native state. He successively went through the whole range of the judicial organization of his state, from the position of justice of the peace to that of presiding judge. In 1846 he was elected deputy to the constitutional congress in the city of Mexico. He took a very prominent part in the administration of the law known in Mexico by the appellation of *manos muertas* (mortmain), by which a loan was imposed upon the clergy to supply the necessities of the existing war with the United States. From 1848 to 1852 he officiated with success as governor of his native state. During the period of peace he devoted himself to the opening of roads, the increase of primary and higher schools, and the reform of the financial administration; and on retiring from the government, he left in the public treasury a considerable sum of money. In 1853, under the administration of Santa Anna, he was banished from the country, spent a short time in Havana, and thence proceeded to New Orleans, in which city he resided until April or May, 1855, when he left it for Acapulco to join Alvarez, whom he accompanied to Cuernavaca. In that city he discharged the functions of representative of the state of Oajaca in the assembly empowered to choose a temporary president of the republic. Alvarez was selected, and Juarez became minister of justice. While in this office he promulgated the law abolishing the privileges of the clergy and the army which is known as the *ley Juarez*. Alvarez having retired from the presidency in Dec. 1855, after having appointed Gen. Comonfort as his substitute, Juarez left the cabinet in conjunction with all the other ministers. Comonfort then

appointed him governor of Oajaca, the administration of which office he assumed when the revolution which had broken out there rendered the discharge of his mission very difficult. He succeeded, however, in effecting the immediate pacification of the state, and sent forth armed forces for the reestablishment of order in other parts of the republic. The term of the provisional administration having expired by the promulgation of the constitution of 1857, he was elected constitutional governor of the state of Oajaca, and was in the discharge of the duties of this post when, in Nov. 1857, President Comonfort made him secretary of state, and subsequently he was appointed president of the supreme court of justice. After the withdrawal of Comonfort from the government (Jan. 1858) Juarez became, in virtue of his office, constitutional president of Mexico. On Jan. 19 he established his government in Guajalajara. The reverses of civil war afterward compelled him to remove it to Colima. As in this city he was separated from the rest of the republic—which recognized the constitutional government, with the exception only of the city of Mexico and 3 or 4 others, in which the so called conservatives had large garrisons—he determined to proceed by way of Panama to Vera Cruz, and arrived there on May 4, 1858, where he has since officiated as the head of the constitutional government.

JUARROS, DOMINGO, a Central American ecclesiastic, synodal examiner of the archbishopric of Guatemala. He is the author of a history of Guatemala, entitled *Compendio de la historia de la ciudad de Guatemala*, in 6 books (Guatemala, 1800-'18). It embraces accounts more or less complete of the 5 ancient provinces (now republics) of Central America, viz.: Guatemala, San Salvador, Honduras, Nicaragua, and Costa Rica.

JUBA. I. King of Numidia, son of Hiempsal (who had been restored to his throne by Pompey), died by his own hand in 46 B. C. Juba succeeded to the throne on the death of his father, and in the conflict between Cæsar and Pompey he sided with the latter, both from enmity to Cæsar, with whom he had quarrelled on an official visit to Rome during his father's lifetime, and from friendship for the man to whom his father owed his crown. The moment Curio, Cæsar's lieutenant, landed in Africa (49 B. C.), Juba hastened to the succor of Attius Varus, the commander of Pompey's forces. Varus had already been defeated by the Cæsareans under the walls of Utica; but on the approach of Juba, Curio retreated and assumed a strong post near the sea. He was drawn from his position by a stratagem, and overthrown, himself being slain, and his army almost cut to pieces. Juba sullied the glory of this victory by cruelty, causing some cohorts of cavalry who had surrendered to be massacred. He enjoyed his kingdom in peace till 46 B. C., when Cæsar arrived in Africa to crush the last remnant of the Pompeian faction. Then Bocchus,

king of Mauritania, was incited to invade Juba's dominions, and a Roman force was sent to coöperate with him. He heard of their inroad while on the way to join Scipio, the Pompeian commander, and turned against them, but finally went to Scipio's aid. The rival hosts encountered at Thapsus, and the result proved fatal to the Numidian and his allies. Juba, fleeing from the field, wandered about for a few days as a fugitive, and then in despair killed himself. After his death his kingdom was formed into a Roman province, of which Sallust was the first governor. II. King of Mauritania, son of the preceding, died about A. D. 18. He was a child at the time of his father's death, fell into the hands of the conquerors, and was carried prisoner to Rome. He was brought up and educated in Italy, and ultimately became one of the most learned men of the age. Augustus, whom he accompanied to the East, formed a high opinion of him, and at the settlement of affairs subsequent to his return to Rome, he restored to him his paternal kingdom, and gave him the daughter of Antony and Cleopatra in marriage. At the request of his patron, however, he afterward exchanged Numidia for the two provinces of Mauritania, and some portion of the Gætulian territory. Few of the details of his life are known. In the reign of Tiberius he was obliged to call in the Romans to repress the desert tribes. He was the author of valuable works in almost every department of knowledge, but all have perished save their titles and a few brief extracts. The most important of them were a "History of Africa," based principally on Carthaginian authorities; a "History of Assyria;" a "History of Arabia;" a treatise on "Roman Archæology;" a "History of Theatres;" a "History of Painting and Painters;" and two treatises on botany and medicine.

JUBILEE, a Hebrew festival, celebrated every 50th year. According to the Hebrew ritual, every 7th year as well as every 7th day was observed as a period of rest. To avoid the difficulty of supposing two successive years to be thus observed, some critics have endeavored to prove that the year of jubilee was the 49th instead of the 50th. During this year there was neither sowing nor reaping, all depending alike on the spontaneous products of the earth. Slaves became free, and every one resumed possession of his inheritance, however it had been alienated. Unlike the sabbatical year, however, the jubilee did not annul debts. The design of this institution was to check the rise of any great inequality of social condition, and to prevent the rich from oppressing and enslaving the poor, or from appropriating their lands. It also strengthened the bonds of families, and bound the people to their country, by leading them to cherish an affection for estates derived from their ancestors and to be transmitted to their posterity. The jubilee did not continue to be observed after the Babylonian captivity. —In the middle ages, the term was applied to the year in which all who visited the church

of St. Peter at Rome for a certain number of days with pious offerings received plenary indulgence. A jubilee was first declared by Pope Boniface VIII. in 1300, and was to recur every 100 years. The time was limited by Clement VI., Urban VI., and Paul II. respectively, to 50, 83, and 25 years, and the last period still remains the ordinance of the Roman Catholic church. The condition of visiting Rome is no longer in force, certain works of charity or devotion being substituted for it.

JUDÆA, in ancient geography, is variously used to designate the whole of Palestine or the land of the Jews, especially during the period between the Babylonish captivity and the last wars of the Jews; the southern kingdom of the Hebrews, or that of Judah, in contradistinction to that of the 10 tribes or of Israel; or the southern division of Palestine W. of the Jordan in the time of the Asmoneans and Romans, between Samaria on the N., the Jordan and the Dead sea on the E., Idumæa and the desert on the S., Egypt on the S. W., and the Mediterranean on the W. The limits of Judæa in each of these acceptations were continually varying. (See PALESTINE, and HEBREWS.)

JUDAH (Heb. *Jehudah*). I. The 4th of the sons of Jacob by Leah, founder of the most numerous of the tribes of Israel, which, having received all the land bounded by Dan, Benjamin, the Dead sea, Idumæa, Simeon, and the Mediterranean, became powerful under the dynasty of David, which originated in one of its towns, Bethlehem, and, after the division of the Hebrew state into two kingdoms, the principal member and representative of the southern, named after it. After the destruction of the northern kingdom by the Assyrians, Judah became the common name of the Hebrew nation in general, and the name Jews (Heb. *Jehudim*, Lat. *Judæi*) is derived from it. Jerusalem, the capital of the united state, and afterward of the southern division, was situated within the limits of the tribe of Judah, on the confines of Benjamin. The mountain of Judah was a range traversing its centre, and the desert of the same name near its southern boundary. II. Surnamed HAKKADOSH (the Holy), a celebrated rabbi of the 2d century, of the house of Gamliel, and one of his successors as *nasi* (patriarch), was the principal author of the Mishna. He was a friend of one of the Roman emperors, whom Rapoport, the most competent critic on the subject, identifies with Marcus Aurelius. III. HALLEVI, or HA-LEVI (the Levite), a Spanish rabbi of the 12th century, called as an Arabic writer ABUL HASSAN. He distinguished himself as a physician, philosophical theologian, and poet, in the latter capacity being unsurpassed, if not unequalled, by any post-biblical writer in Hebrew. Shortly before the middle of the 12th century he made a pilgrimage to the land of his fathers, a part of which he sings in glowing strains of pious devotion; but before reaching the holy city every trace of him is lost. According to a tradition he was killed by a

Mussulman before entering its gate. His principal work is the *Khazari* ("The Khazar"), a vindication of the truth and exposition of the principles of Judaism, in fictitious discourses on religion between a king of the Khazars (who was converted to that faith about 4 centuries before the time of the author) and a rabbi. It was translated from the Arabic into Hebrew by Judah ben Tibbon, into Latin by Buxtorf, and also into Spanish and German. His songs, which among others contain the gems of Hebrew liturgical poetry, have found numerous translators and editors, among the most recent of whom are Luzzato, Sachs, Dukes, and Geiger (*Der Divan des Castiliers Abul-Hassan-Judaha-Levi*, Breslau, 1851). His elegy on Zion was translated into German by Mendelssohn.

JUDAS ISCARIOT, one of the 12 apostles, the betrayer of his master. He was the son of Simon, was appointed treasurer of the apostles, covenanted with the chief priests to deliver Christ up to them for 30 pieces of silver (at the highest computation about 22 dollars), accomplished this purpose, repented when he saw his Lord condemned and buffeted, offered to restore the money, confessed that he had betrayed innocent blood, and in despair committed suicide, hanging himself according to Matthew, falling and bursting asunder according to Luke. Many interpreters suppose that the motive of his betrayal was to oblige Jesus, in self-defence, to announce himself as the expected king Messiah, to surmount the emergency by his miraculous powers, and to open to himself, the apostles, and the Jewish kingdom the anticipated career of aggrandizement. "The difference," says Archbishop Whately, "between Iscariot and his fellow apostles was, that though they all had the same expectations and conjectures, he dared to act on his conjectures, departing from the plain course of his known duty to follow the calculations of his worldly wisdom and the schemes of his worldly ambition."—See Whately's "Discourse on the Treason of Judas Iscariot," in his "Essays on Some of the Dangers to Christian Faith" (London, 1889).

JUDAS MACCABÆUS. See HEBREWS.

JUDD, SYLVESTER, an American author and clergyman, born in Westhampton, Mass., July 23, 1813, died in Augusta, Me., Jan. 20, 1853. He was graduated at Yale college in 1836, and subsequently embraced the Unitarian creed. He entered the divinity school of the university at Cambridge in 1837, completed his theological studies in 1840, and was ordained as pastor of the East parish in Augusta, Me., on Oct. 1. In 1843 he began the work on which his literary reputation chiefly rests, "Margaret, a Tale of the Real and Ideal," &c. (12mo., Boston, 1845), which has been illustrated by a series of outline drawings by Felix O. C. Darley (New York, 1856). In 1850 he published "Philo, an Evangeliad," a didactic poem in blank verse, and in the same year "Richard Edney," a romance. An old Indian tradition suggested to Mr. Judd a dramatic poem in 5 acts, "The White Hills, an

American Tragedy," still unpublished. A volume entitled "The Church, in a Series of Discourses," was published posthumously in 1854; and his "Life," by Mrs. Arethusa Hall, was published in the same year.

JUDE, SAINT, surnamed **THADDEUS** (the zealot), or **LEBBEUS**, one of the apostles, a relative of Jesus, probably a son of Alpheus and brother of James the Less. No circumstances of his life are related. According to the traditions of the West, he preached and suffered martyrdom in Persia. According to eastern traditions, he labored in Arabia, Syria, and Palestine, and died in Edessa; or, according to others, visited Assyria also, and died in Phœnicia. He is commemorated in the western church on Oct. 8. The genuineness of the Epistle of Jude, one of the canonical books of the New Testament, was disputed as early as the time of Jerome, chiefly because it cites the two apocryphal books of "Enoch" and the "Assumption of Moses." Most critics have, however, maintained it. It is written with vehemence and fervor, seems to have been addressed to converted Jews in Asia Minor and beyond the Euphrates, and contends against Gnostic, Nicolaitan, and other dangerous doctrines.—See the "Last of the Epistles; a Commentary upon the Epistle of St. Jude," by Frederic Gardiner (Boston, 1856).

JUDGES OF ISRAEL. See **HEBREW**S.

JUDGES, Book of, one of the historical books of the Old Testament, narrating the deeds of the 13 judges of Israel from Othniel to Samson. It is a fragmentary rather than a complete and connected history, the fullest accounts being given of Deborah and Barak, Gideon, Jephthah, and Samson. It begins with showing that the calamities suffered by the Hebrews after the death of Joshua were due to their apostasy from Jehovah. It is supposed by many modern critics that the first 16 and the remaining 6 chapters are by different authors. The first portion, believed to have been written before the time of David, is ascribed to Samuel. Among the more important commentators on the book are Le Clerc, Rosenmüller, Maurer, Stader, and the American biblical scholar George Bush.

JUDGMENT, in law, a solemn determination of a question, declared by a court of record. The language used in a judgment is, that "it is considered by the court," &c., the theory being that the function of the court is not to give its own decision, but to ascertain and pronounce the decision of the law. To give validity and full force to a judgment, the court which renders it must have competent jurisdiction over the case, or be authorized by law to entertain and determine the question which it decides; the case must have been properly brought before the court; and the trial must have proceeded with due regard to all those forms and acts which are established by law, to prevent surprise, neglect, or error. A judgment may be arrested and avoided, if, within the time prescribed by the rules of the court, it can be shown that there are intrinsic defects appearing

of record, which are of sufficient importance. For, the judgment being founded upon the record, it cannot stand if the party against whom it is rendered can show that the record is inconsistent with it or insufficient for it. The more common instances of this are where there is an irreconcilable contrariety between parts of the record; as, for example, where the judgment is founded upon a verdict which is essentially different from the pleadings at issue.—Judgments are of many kinds, for the reason that they must conform to the pleadings and issue. They are usually classed as judgments upon demurrer, on a verdict, on confession, on default, or on nonsuit. (See **PLEADING**.) A judgment is also interlocutory or final; and the best definition of an interlocutory judgment is to say that it is any judgment which is not final, or which does not entirely dispose of the whole question. A judgment that is final and valid is the highest assurance known to the law. Such judgments were formerly extensively used in England to operate as conveyances of land; the party to whom the land was to be transferred commencing an action for it against the party who was to transfer it, and this being concluded by a judgment that the land in question belongs to the plaintiff.—From the high and solemn nature of a judgment, the doctrine of merger was applied to it. If one sues another on his promise, or indebtedness of any kind, or for wrong of any kind, and recovers judgment, it is a technical rule of law that the original cause of action merges or is lost in the judgment. There is seldom any practical mischief arising from this, as the judgment itself can be sued as well as the former cause of action; but in modern times, and in the United States, a party would undoubtedly be permitted to resort to his original cause of action, unless the judgment had been not only rendered but satisfied, provided it could be shown that he would suffer injury by loss of his original right. So, too, it was a well established rule of law, that if one brought an action against another for depriving him unlawfully of his property, and recovered a judgment for damages, this judgment vested in the defendant a right or title to the property, although the damages were never paid nor the judgment satisfied in any way. The reasons were, that a judgment vests absolutely in the plaintiff a right to the damages, and the law supposes that what should be done will be done, and therefore that the defendant will satisfy the judgment. The effect of the rule was, and so far as it is in force is, that if A borrows B's watch and refuses to return it, and B sues him and recovers \$100 damages, as soon as the judgment is rendered the watch belongs in full property to A, although he never pays one dollar of the damages. It was impossible that a rule so inequitable as this could be uncontradicted. Able judges have declared that the judgment must be satisfied before it could have this effect. Although the cases are quite irreconcilable, we should say, resting very much on the high

authority of Chancellor Kent (2 Commentaries, 388), that the prevailing rule in the United States would not permit a mere unsatisfied judgment to have this effect.—There is no doubt whatever that a judgment of a court of record may be made the foundation of a suit. If it be the judgment of a competent court in the same state, it proves itself; and no defence can be made which does not distinctly impeach it for fraud, or for essential error; and even then the proper course might be to have the judgment itself vacated. If it be the judgment of a court of another of the United States, it falls within that clause in the federal constitution which provides that “full faith and credit shall be given in each state to the public acts, records, and judicial proceedings in every other state,” and authorizes congress to provide the manner in which they shall be proved. Congress, by an act passed May 26, 1790, made this provision. In a case which arose under it, the supreme court of the United States held that it was the intention of the constitution to do more than make the judgments of state courts *prima facie* evidence in other courts; and any judgment, duly authenticated, if it would be considered record evidence of the highest nature and conclusive at home, must be so considered in every other state.—As to the force and effect of a judgment rendered in a foreign country, we are not aided by legislation, but must depend upon the principles of the common law; and that is undoubtedly the same upon this point in the United States that it is in England. The question, how far a foreign judgment, *proprio vigore*, has force and validity, has indeed been discussed in many cases, in both countries, and with some diversity in the conclusions. On one extreme stand those who would make it a mere *prima facie* evidence, open to rebuttal by any evidence tending to show that it ought not to have been rendered. Where this doctrine is held, it is plain that the whole case may be tried over again in the action on the judgment, with the burden of proof on the party who would set it aside. Against this are those who hold the opposite extreme, that a foreign judgment is as conclusive as a home judgment. The law on this subject both in the United States and in England (3 Sumner, 600; 16 Ad. and Ellis, N. S. 717) may now be considered as resting on a medium ground. First, it is certain that no sovereign state is bound to execute a judgment or decree of any foreign state. Next, a foreign judgment is valid and conclusive, provided: 1, that the court rendering the judgment had full jurisdiction of the case; 2, that the case was properly brought before that court and properly tried; 3, that there is nothing in the unquestionable law of the case which forbids or contradicts the judgment; and 4, that it was not obtained by fraud, deception, or oppression. The civilians of the continent of Europe generally maintain the absolute validity of a foreign judgment. But the courts of France have never yet recognized the validity of a foreign judgment, to the

extent to which this is now admitted in England and the United States; although the recent adjudications of that country indicate a much nearer approach than formerly to what may be called the English view of “the comity of nations” in this respect.—Not only may a judgment be made the foundation of a suit, but a former judgment may be relied upon as a defence against a suit which would raise the same question anew. This ancient and important rule is never denied in its general form; and it rests upon the obvious principle that there must be, at some time and by some means, an end of litigation. Therefore, if a question be once tried by a proper tribunal, and in a proper way, and solemnly decided, it is decided for all time, and cannot again be brought up for consideration. In other words, a judgment rendered is conclusive upon the merits of a question; and this rule is now applied, with the qualifications above stated, to a foreign judgment. When it is applied to a home judgment, another difficult question arises, upon which, it must be admitted, the highest authorities stand in conflict, viz.: If a former judgment be offered as a bar to an action, must it appear by the judgment itself, together with the record of the suit, that the question now to be considered was raised and considered in the former case; or, if neither the judgment nor the record, nor both, indicate that the same question was tried before, can this be shown by evidence? Some courts, in their unwillingness to have the merits of a question litigated more than once, have carried this rule so far, for example, as to lead to the conclusion, that if A sued B for a house and land, B could say in defence that the question of their right and title had been tried once and solemnly decided in his favor; and could make out this defence by a record of a former judgment in which A sued B for an assault and battery and judgment was rendered for B, if he could then show that B admitted in the former action the assault and battery, but justified them on the ground that A persisted in staying in the house in question against the order of B, who thereupon, by the assault and battery alleged, put him out of the house; and that A admitted all this, only denying that the house belonged to B and insisting that it belonged to himself; and the only question at the trial was, to whom did the house belong. Undoubtedly, the disposition to let a question which is once determined so remain, is as strong in the courts of the United States at this time as ever. But the ancient rule would have required that the former trial of the question should be proved by record; and that it should have been tried by a direct issue, and not collaterally and as it were incidentally. This we hold to be the prevailing rule at present; and we regard it as resting on sufficient grounds, in the danger there might be in thus permitting one case to determine another case, on the mere evidence of witnesses unsupported by record.—For the lien on the real estate of the judgment debtor created by the judgment, see *Lien*.

JUDITH, daughter of Merari of the tribe of Reuben, widow of Manasseh, celebrated for her deliverance of her native city Bethulia when besieged by the Assyrian general Holofernes. It is uncertain whether she lived before or after the Babylonish captivity. Mourning the death of her husband during the siege of the town, and noted for her beauty, she went forth in rich attire to the camp of the enemy, played a faithless part, attracted Holofernes by her charms, and on the third day, when she was alone with him in his tent, and he was intoxicated, struck off his head with a falchion, and bore it into Bethulia. In the morning the Israelites attacked and discomfited the Assyrians, panic-struck at the loss of their general. She lived to the age of 105 years, and the Jews are said to have instituted an annual festival in honor of the victory. The history is contained in the apocryphal book of the Old Testament which bears her name, which, according to De Wette, could not have been written later than the first Christian century, and was probably written much earlier. Calmet supposes the narrative to be a parable and not a real history, an opinion which is now shared by many critics.

JUDSON, ADONIRAM, an American Baptist missionary, born in Malden, Mass., Aug. 9, 1788, died at sea, April 12, 1850. He was the son of the Rev. Adoniram Judson, a Congregational clergyman, and descended from William Judson, who came to New England in 1634. He was graduated with the first honors at Brown university in 1807, and opening a private school in Plymouth, Mass., immediately afterward, he commenced the preparation of his "Elements of English Grammar," and "Young Ladies' Arithmetic," which were published successively in 1808 and 1809. The sceptical views which he had previously held, and which seem to have been the effect of current French infidelity acting upon his peculiar constitution and habits, yielded to an examination of the evidences of Christianity, and his profession of religious faith was made May 28, 1809, in the third Congregational church, Plymouth, of which his father was then pastor. He had already entered the second class at Andover theological seminary, not as a candidate for the ministry, but as an inquirer after truth, and in 1810 his studies in that institution were regularly concluded. In 1809 he read Dr. Buchanan's celebrated sermon entitled "The Star in the East," which became the occasion of his devoting himself to the missionary enterprise. He found kindred spirits in some of his fellow students at Andover, and a formal application for counsel and encouragement, addressed by Adoniram Judson, jr., Samuel Nott, jr., Samuel J. Mills, and Samuel Newell, to the general Congregational association of Massachusetts, became the incipient step toward the formation of the American board of commissioners for foreign missions. Impatient at the slow progress of the American movement, he embarked for England, under an invitation previously re-

ceived, to consult with the directors of the London missionary society in regard to the practicability of cooperation with that society by the newly formed American board. The vessel in which he embarked was captured by a French privateer, and the young missionary soon found himself in a prison in Bayonne, France. Released on parole, through the influence of an American gentleman, he re-embarked for England, where he arrived in May, 1811, and was offered for himself and his associates appointments and support from the London society, but the plan of cooperation was declined as unadvisable. Turning homeward, he arrived at New York in August, and in September was present at the meeting of the American board at Worcester. Here his eloquent importunity, united with that of one of his colleagues, triumphed over the continued tendency to delay, and Judson, Newell, and Nott, with Gordon Hall, were appointed by the board its missionaries to the Burman empire. Luther Rice was subsequently added to their number, and the 5 young men were ordained at Salem, Feb. 6, 1812. Mr. Judson's marriage with Miss Ann Hasseltine had occurred the day previous to his ordination, and on the 19th of the same month they, with Samuel and Harriet Newell, embarked from Salem for Calcutta. At this place, and at Madras, they were subjected for a full year to much annoyance by the East India company's regulations. Finally they found refuge in flight to Rangoon, in the Burman empire, the place of their original destination, where they arrived in July, 1813. Meanwhile Mr. and Mrs. Judson had adopted the views of the Baptist denomination, and having been baptized by Dr. Carey, English Baptist missionary at Serampore, had surrendered their connection with the American board. Mr. Rice, arriving at Calcutta by another vessel, had on his voyage pursued similar studies with similar results, and had returned to America to enlist the Baptists of the United States in the support of foreign missions. Traversing the entire country, this eloquent and earnest advocate was successful in awakening a missionary spirit among the American Baptists, and in effecting an organization among them for missionary purposes. The Baptist general convention, called since 1845 the American Baptist missionary union, was formed at Philadelphia in April, 1814, and immediately appointed Mr. and Mrs. Judson its missionaries. Established in Rangoon, the field now left to them by the closing of the English Baptist mission, they applied themselves with great zeal to the acquisition of the language, without grammar or dictionary, or teachers who could speak English. Mrs. Judson earliest attained the power to converse; Mr. Judson's habits of thorough philological inquiry rendered his progress less rapid, but made his mastery of the language equal to that of native scholars. In 3 or 4 years he published a "Summary of the Christian Religion," a catechism, and a translation of the Gospel of Matthew. In

March, 1817, an intelligent Burman, accompanied by his servant, presented himself to Mr. Judson as an inquirer; in April, 1819, the first *sayat* (an edifice which is both a caravansary and a place for public meetings) was opened for Christian worship; and on June 27 in the same year the first native convert was baptized. At the close of the year 1820 the number of baptized converts was 10. Meanwhile the mission had been reinforced by the arrival of additional missionaries, and the impression which it was making had, in 1819, excited the displeasure of the new viceroy. Mr. Judson determined to appeal to the king for toleration, and, with his colleague Mr. Colman, ascended the Irrawaddy to Ava for that purpose. He was admitted to an audience, but the plea was unavailing. Believing that they had made a mistake in appealing to the king, and fearing that this measure would bring upon the converts the vengeance of the government, they had well nigh formed the purpose of removing to a safer place in Aracan, but were deterred by the steadfast courage of the native Christians. In 1821 the continued ill health of Mrs. Judson compelled her to return for a time to the United States, where, after a short stay in England, she arrived in Sept. 1822. While in this country she published her "History of the Burman Mission," and by her presence and her personal appeals contributed largely to increase the missionary zeal of the American churches. In the spring of 1823, with her health but partially restored, she embarked for Calcutta, accompanied by Mr. and Mrs. Wade as recruits to the mission, and rejoined her husband at Rangoon in the autumn of the same year. During her absence the number of converts had been nearly doubled, and Mr. (now Dr.) Judson had completed a translation of the New Testament, as well as an epitome of the Old. Their residence had been transferred to Ava by request of the king, who was anxious to command the medical services of Dr. Price, a missionary physician who was colleague with Dr. Judson. The sudden breaking out of war however between the East India company and the Burman government brought upon the missionaries, and other foreign residents at Ava, the severest privations, perils, and sufferings. For nearly two years no tidings came of the fate of the missionaries. Three Englishmen residing at Ava having been arrested by the native authorities and examined, it was found that the accounts of one of them showed considerable sums of money paid to Drs. Judson and Price, and, ignorant of the methods of transmitting funds by bills of exchange, the government saw in this fact proof of their complicity with the English in the war. On June 8, Dr. Judson was arrested at his dwelling by a posse of officers, thrown into the "death prison" with all the other white foreigners, and loaded with chains. Mrs. Judson was kept a prisoner in her own house, under the guard of 10 ruffianly men; but on the third day a message to the governor of the city, expressing a desire to appear before him with a

present, resulted in an order for her release. Further gifts secured the promise of an amelioration of her husband's sufferings, and permission to visit him in prison; and by the same means all the prisoners were delivered from their suffocating confinement, and placed in an open shed within the prison enclosure. Hither she sent food and mats for them all, commencing those angelic ministries to the sufferers which have rendered her name immortal. Next, her anticipations were raised by the prospect of a successful petition to the queen; then came the confiscation of Dr. Judson's effects, the most exact lists of them being made by officers in attendance. Careful for the future, she secreted a considerable sum of money, alike indispensable to her support, and to any successful intervention in behalf of her husband, and saved likewise numerous articles which, during the long imprisonment, proved of inestimable value. Then followed the disappointment of all her hopes by the refusal of the queen to interfere. Again she was refused admittance to her husband, and the sufferings of the prisoners were increased; and again relief to them was purchased by her judicious use of presents. Seven months thus passed away, during which she employed her time in devising and executing measures for the comfort of the prisoners, and especially for the release of her husband, scarcely a day passing in which she did not visit some member of the government, or some branch of the royal family; with no other effect, however, than that she and the objects of her solicitude were kept from despair by the encouraging promises of a capricious court. New miseries were still in store. The hot season had arrived, and the sufferings of the prisoners had become intolerable. The birth of a child suspended for a brief period these ministries of Mrs. Judson. Twenty days after this event she was again at the prison, and again in the presence of the governor pleading for ameliorations. Returning to the prison from an interview which the governor had requested, she found the white prisoners all removed. She ran in every direction, making inquiries in vain, until at length she learned from an old woman that they had gone toward Amarapoora, the old capital, distant 6 miles. "You can do nothing for your husband," said the governor; "take care of yourself." She obtained a passport, and set off first in a boat, and then in a cart, for Amarapoora. Arriving there, she learned that the prisoners had just left for Oung-pon-la. Here she found them, chained two and two, and almost dead from fatigue and suffering. Here they spent the next 6 months, subjected to continual oppression and extortion. The king was at length forced to ask conditions of peace of the British, and in Feb. 1826, Mr. and Mrs. Judson were permitted to rest under the protection of the British flag, in the camp of Gen. Sir Archibald Campbell, who had demanded their release. Descending the river to the territories ceded by the Burman government to the English, they commenced missionary operations at Amherst,

a new town designed to be the British capital. Scarcely, however, were they fixed in this abode, when urgent overtures were made to Dr. Judson to accompany an embassy to Ava, to negotiate a new treaty. In the hope that an article providing for religious toleration might be incorporated, he yielded to the wishes of the commissioner, and parted with Mrs. Judson on July 5, never to see her more on earth. Her constitution, broken by the intense sufferings and cares of the long imprisonment, yielded to an attack of fever, and she died after 18 days' illness. Returning to Amherst, Dr. Judson applied himself with diligence to missionary labors. The number of native converts was increased, many new missionaries arrived, and new branches of the mission were established, that among the Karens starting at once into importance as among the most successful of modern times. Dr. Judson was chiefly employed in the translation and revision of the Sacred Scriptures, and in the preparation of a Burman-English dictionary. His philological tastes and habits qualified him peculiarly for labors of this character. His knowledge of the Burman language and literature equalled that of the most learned men of the empire; and he used the language with elegance and facility. In Jan. 1834, he completed the translation of the Bible. In April of the same year he married Mrs. Sarah H. Boardman, widow of a missionary, the Rev. George Dana Boardman. For 11 years he continued his missionary labors, to a large degree biblical and philological, till 1845, when the failing health of his wife compelled a voyage to the United States. Mrs. Judson died in the harbor of St. Helena, Sept. 1, and was buried on that island. Dr. Judson arrived at Boston, Oct. 15. The emotion excited by his return spread over the whole country, and was shared by every denomination of Christians. He was received with distinguished marks of respect and veneration by public meetings in many chief cities and towns of the United States, and especially by his Baptist brethren assembled in their missionary conventions at New York and Richmond. On July 11, 1846, he reëmbarked for Burmah, having married Miss Emily Chubbuck, a lady well known among American female writers under the name of "Fanny Forester." Arriving at Maulmain in December, he resumed his work with ardor. Under the better auspices occasioned by a political revolution, he established himself for a while at Rangoon, and even projected new attempts at Ava, which a want of means compelled him to abandon. Returning to Maulmain, he assumed the pastorship of the Burman church, and carried forward the dictionary on which he had been so long engaged. In the autumn of 1849 a severe cold, followed by a fever, withdrew him from his work. His disease refused to yield to remedies, and on April 3, 1850, despairing of recovery at Maulmain, he left his wife in a state of health which forbade her accompanying him, and departed with a single attendant for the isle of Bourbon.

He suffered much while descending the river, but rallied for a time on the open sea. On April 12 he sank quietly to rest, and was buried in the ocean.—Dr. Judson was of medium stature, of light and agile form, his features clearly defined and expressive of character, his eyes dark and piercing, his bearing self-possessed but unassuming, and his whole appearance indicative of an uncommon personage. His mental endowments were of a high order, and his early habits of accurate scholarship were maintained amid the disadvantages of missionary labor. That distance and imperiousness of manner which had marked his youth, softened by his piety, became a dignified Christian reserve. Beneath it was a heart full of all gentle affections. His religious consecration was radical and unreserved. He was thoroughly a Christian man. He became a missionary with no romantic hopes. He expected no more than to aid in laying the foundation of the Christian church in Burmah; if he could see 100 converts from Gaudama brought into the Christian fold, and the Bible translated into the Burman language, this would be his adequate reward. He lived to see the Burman mission, including its Karen branches, embracing many thousands of converts, with Bibles, schools, and the ripening elements of a Christian civilization.—A memoir of his life was written by the Rev. Francis Wayland, D.D. (2 vols. 12mo., Boston, 1853). See also a memoir by J. Clement (12mo., Auburn, N. Y., 1852); "Records of his Life, Character, and Achievements" by the Rev. D. T. Middleditch (12mo., New York, 1854); and "The Earnest Man: a Sketch of the Character and Labors of the Rev. Adoniram Judson," by Mrs. H. C. Conant (8vo., Boston, 1856).

JUDSON, ANN HASSELTINE, 1st wife of the preceding, daughter of John and Rebecca Hasseltine, born in Bradford, Mass., Dec. 22, 1789, died in Amherst, Burmah, Oct. 24, 1826. She early developed very remarkable qualities both of intellect and character. Her mind was strong, active, and clear; her spirits buoyant, her attachments ardent, and her fertility of resources for the accomplishment of her purposes unfailing. She was educated at the academy of her native town. Her mind was well disciplined, and her acquisitions were unusually large. Mr. Judson's acquaintance with her commenced in 1810, and resulted soon after in an offer of marriage on his part, and an invitation to share with him the responsibilities and perils of missionary life. They were married at Bradford, Feb. 5, 1812, and on Feb. 19 embarked for Calcutta. Her subsequent history will be found in connection with that of her husband. Her devout and earnest piety, her labors as a missionary, and her heroism and achievements as an angel of mercy to prisoners during the Burman war, have crowned her name with the highest honors. A memoir of her life was written by the Rev. James D. Knowles (2d ed., Boston, 1829; many times reprinted).—SARAH HALL (BOARDMAN), 2d wife of the

Rev. Adoniram Judson, born in Alstead, N. H., Nov. 4, 1803, died at the island of St. Helena, Sept. 1, 1845. She was the eldest child of Ralph and Abiah Hall. While she was a child her parents removed, first to Danvers, Mass., and then to Salem. In her 17th year she was baptized by the Rev. Dr. Bolles, of the 1st Baptist church, Salem. On July 4, 1825, she became the wife of the Rev. George Dana Boardman, and on July 16 they embarked for Calcutta, arriving there Dec. 15. The Burman war still raging, Mr. Boardman accepted temporarily an invitation to preach at the Circular Road Baptist church in that city. Here they remained till the spring of 1827, when they embarked for Burmah, where arrangements were made for the establishment by Mr. Boardman of the mission station at Maulmain, which subsequently became the chief seat of Baptist missions in that country. Here Mrs. Boardman made rapid progress in the acquisition of the language, and availed herself of every opportunity and method in her benevolent work. This mission being fairly established, Mr. and Mrs. Boardman were transferred to Tavoy for a similar service, where was commenced that remarkable work of the propagation of the gospel among the Karens, the inhabitants of the interior jungles. Missionary service among them was performed in part by receiving them into schools at Tavoy, and in part by visiting their villages in the wilderness. In two years Mr. Boardman died. His widow continued her missionary labors, and beside managing a school with great success, and giving religious instruction in various ways at Tavoy, she was accustomed to make long and toilsome journeys among the mountains. In these excursions, assemblies of hundreds gathered around her, and notwithstanding her reluctance to assume what seemed like the office of a public teacher, she was obliged to conduct their worship, and instruct them more perfectly in the Christian faith. In April, 1834, she became the wife of Dr. Judson. Her subsequent life was less eventful, but it was filled with steady, quiet usefulness. She was perfectly familiar with the Burman language, and skilful in the use of it. She translated into it the first part of Bunyan's "Pilgrim's Progress," and various tracts, prepared a hymn book, several volumes of Scripture questions for Sunday schools, and, as one of the last works of her life, a series of Sunday cards. Before the Peguans had a missionary, she acquired their language, and translated or superintended the translation of the New Testament and the principal Burman tracts into the Pegan tongue. In these useful labors she continued until 1845, when her shattered health compelled her to attempt a voyage to America in the hope of its restoration. Embarking with her husband, they were cheered for a time with prospects of her improvement, but a change supervening, she gradually declined, and died in the harbor of St. Helena. A memoir of her life was written by Mrs. Emily C. Judson (18mo., New York, 1850).—EMILY CHUBBUCK, 8d wife of the

Rev. Adoniram Judson, born in Eaton, Madison co., N. Y., Aug. 22, 1817, died June 1, 1854. Though her opportunities of early culture were extremely limited, she made much progress in learning. At the age of 14 she took charge of a district school, and continued teaching, with very brief intervals, until the age of 23, contributing in the mean time a number of pieces in prose and poetry to the village newspapers. In 1840 she entered the Utica female seminary as a pupil, but was soon transferred to the office of teacher. She began her career of formal authorship by writing several Sabbath school books ("Charles Linn," "Allen Lucas," &c.), which, however, yielded little pecuniary remuneration. Charged with the support of her aged parents, she turned to other sources, and in 1844 addressed a playful letter, under the assumed name of Fanny Forester, to Messrs. Morris and Willis, editors of the New York "Evening Mirror," delicately proposing contributions to their journal. Mr. Willis encouraged her, and she soon became a regular contributor to the "Columbian" and "Graham's" magazines. A brilliant literary career was opening before her, when a new direction was given to her destiny by her marriage with the Rev. Dr. Judson, in June, 1846, and their departure for India in July following. Mrs. Judson continued in Burmah until Jan. 1851, when, upon the death of her husband, she returned to America. While in Rangoon she wrote the memoir of Mrs. Sarah B. Judson, and in Maulmain composed some of her best poems connected with her personal history. She returned with a broken constitution, but devoted herself to the care of her children and of her aged parents, and to her literary labors. She prepared and arranged the papers for Dr. Wayland's life of Dr. Judson, and collected her poems, which were published under the title of the "Olio." Her other works are: "The Kathan Slave," a collection of missionary writings in prose and verse, and "My Two Sisters." Her magazine tales and sketches had been collected and published before she left America, under the title of "Alderbrook."

JUGGERNAUT, or JUGGERNAUTH, a town and temple in British India, in the district of Cuttack and presidency of Bengal. The town lies on the N. W. shore of the bay of Bengal, on the coast of Orissa. The ground on which it stands is esteemed holy, and is held free of rent on condition of performing certain services in and about the temple. The principal street is composed chiefly of religious establishments called *matha*, which consist of stone buildings with low-pillared verandas in front and shaded by trees. At the end of this street, which is very wide, rises the celebrated temple. In the vicinity of the town are luxuriant groves and gardens, and many fine tanks of great antiquity. Between the S. W. side of the town and the sea are numerous ancient edifices nearly buried in the drifting sand. The town is 250 m. S. W. from Calcutta, and contains a population of 80,000.—The temple of Juggernaut stands

within a square enclosure, surrounded by a lofty stone wall, each side of which measures 650 feet, making an area of about 10 acres. On the E. side is a grand gateway from which a broad flight of steps leads to a terrace 20 feet high, enclosed by a second wall, each side of which measures 445 feet. From this terrace the great pagoda rises, from a base of 80 feet square, to the height of 200 feet above the ground. It tapers from bottom to top, and is rounded off in the upper part. Most of the Hindoo deities have temples within the enclosure. The great temple is dedicated to Krishna, considered as an avatar or incarnation of Vishnu, and derives its name from his title Juggernaut (properly Jagatnatha, "the lord of the world"). Siva and Subhadra are the next principal objects of adoration, and these three deities are respectively represented by three frightful-looking idols made of blocks of wood about 6 feet high, each surmounted by a grim representation of the human countenance. The block representing Krishna is painted dark blue, while Siva's image is white, and Subhadra's yellow. Each idol is provided with a chariot, which is a lofty platform mounted on wheels. That of Juggernaut or Krishna is the largest, 43½ feet high, 34½ feet square, and is mounted on 16 wheels, each 6½ feet in diameter. The *Rath Jatra*, or great festival of Juggernaut, occurs in March when the moon is of a certain age, and the idols are then taken on their chariots to visit their country house, about 1½ m. from the temple. The chariots are drawn by long ropes held by enthusiastic thousands of men, women, and children, while priests standing on the platforms sing and repeat obscene stories, accompanied by corresponding gestures, amid the appliances of the multitude. In former years some of the votaries were occasionally sacrificed by falling accidentally or by design before the chariot wheels, and being crushed to death by the ponderous rolling vehicle; but latterly there have been no occurrences of this sort. The temple of Juggernaut is of considerable antiquity. The present building is supposed to have been completed in 1198 at a cost of more than \$2,000,000. The British obtained possession of the place in 1803. Its former masters, the *Mahrattas*, had levied a tax upon the pilgrims resorting thither, and out of the large sum thus raised granted a small allowance to defray the expenses of the temple. The British continued this tax and the provision for the maintenance of the temple until 1839, when the tax was abolished and an annual donation from the public treasury given to the priests. In consequence of the scandal created by the spectacle of a Christian government contributing to support the most obscene rites of heathen worship, this donation has recently been withheld, and the temple now depends on a pilgrim tax collected by the native authorities.

JUGGLER, one who practises or exhibits tricks by sleight of hand, or who makes sport by tricks of extraordinary and deceptive dexterity

The further we go back in history the more do we find the juggler assuming the character of the thaumaturgist or worker of serious marvels; and in the 16th century men were burned alive in Spain and Italy for performances which now excite but little wonder. But in the earliest times, when knowledge and science were devoted to strengthening heathen religion, juggling was a real power, and formed the most efficient means of sustaining the dignity of the priesthood. The talent of so wise a body of men as the hierarchy of India and Egypt carried thaumaturgy to an incredible extent, and it is by no means impossible that a great proportion of the marvels ascribed by legend to magicians were actually or apparently performed. The investigations of Salverte have shown in what manner most of these could have been done, and with what effect, especially in the depths of temples, before witnesses filled with awe and devoid of doubt. Thus Iamblichus (*De Mysteriorum*, cap. 29) and Porphyry speak of those who showed the apparitions of gods in the air; a trick explained by Robertson ("Memoirs," vol. i. p. 354) to be of easy performance. The wonder-worker Maximus probably used a similar secret when, on burning incense before a statue of Hecate, the goddess was seen to laugh so plainly as to fill all present with horror. Ordinary jugglers at the present day show the face of another person to those looking in a mirror, a trick also used by fortune tellers to exhibit future husbands to superstitious girls. This, which is done by a very simple optical contrivance sold in many shops, perfectly explains the manner in which the Agrippas and Faustus of the middle ages, as well as the earlier magicians, showed those who were supposed to be absent, or the forms of the departed, as Cleopatra appeared to Pausanias. Juggling, properly regarded, is a science, the principal of whose divisions is that of sleight of hand or substitution. The commonest tricks performed by these means have been known to all cultivated races. The tosser of knives and balls, the marvellous balancer, the producer of unexpected objects from strange receptacles, occur in Saxon MSS. and on the walls of Egyptian and Etruscan tombs; they amazed the Norseman and the Roman; and when the troubadour degenerated to a vagabond, he became a *jongleur* (Lat. *joculator*), whence the word juggler. The tying and untying of intricate knots, which has even in these days been attributed to supernatural agency, yet which is shown by every juggler, leads us back to the Scottish warlock whom no bonds could hold, and to the symbolic mazes of Runic and Gordian ties. Within a few years London was amazed at a man who could tell one person in secret what card it was that another thought of. Lord Bacon (*Sylva Sylvarum*, cent. ix. 946) tells of one that "did first whisper the Man in the Eare, that such a Man should think such a Card." Those who have seen glasses or chains broken, and handkerchiefs apparently torn to pieces, and then restored to the owners,

may be amused to know that a learned writer of the 16th century, Fromann (*Tractatus de Fascinatione*, p. 588), really believed that this was done by magic, though he tells us in the same book that in his time many common jugglers (*canculatores aut saccularii*) were often mistaken for magicians. Modern wizards simply amuse by showing us eggs or other objects which dance and follow the motion of the hand, an invisible silk thread or hair being the medium used; but of old the king of Babylon stood at the parting of the ways and used divination with arrows which leaped up and pointed the way he was to go, as they did in after times for the Arabs (Koran, v. 99); and for the Tartar Genghis Khan the same trick was used. Reginald Scot, in his "Discoverie of Witchcraft," explains how the head of a man may come through a table, upon a plate, and being duly whitened like a corpse may astonish the world by talking—an account which throws much light on the talking heads of Arabic, Greek, Hebrew, Norse, and mediæval fable. Fifty years ago ventriloquism was regarded as a physiological mystery, and of old it seemed awful when the river Nessus saluted Pythagoras, when a tree spoke before Apollonius, and when a new-born infant, or animals, or statues talked. Every modern juggler allows himself to be shot at; the first European, Laing, who went among the Soulimas, near the source of the Joliba, saw a native chief perform the same trick on a grand scale and in a curious manner, the muskets always flashing in the pan when aimed at him, but shooting well when turned, however unexpectedly, to other objects. In all ages, and especially in the East, wizards have stuck arrows and swords through their own limbs, and driven nails through their hands; but when in 1859 a so-called "India rubber man" attempted to astonish by similar feats, his secret was quickly exposed in the newspapers. Ancient jugglers performed extraordinary feats by mechanism, which is defined by Cassiodorus (*Variarum*, lib. i. c. 45) as "the science of constructing machines whose effects shall seem to reverse the order of nature." In those days the floors of temples heaved like waves, doors widened of themselves to admit portly visitors, tripods advanced to salute them, statues wept, nodded, and bled; all which marvels are imitated by modern jugglers. In the 17th century, by acoustics, invisible sprites called *trarmes* rapped audibly on any object indicated; in the 19th Haller and Blitz summon them again. The abbé Mical and Maelzel in modern times astonished the world with *androides*, little speaking figures; the Egyptian priests made gods and statues which prophesied and explained dreams. Stone statues of the gods which rang like a bell when struck (Pausanias, "Attica," cap. 42) are still found in China as the jade stone images of Buddha. In optics, the Chinese jugglers show a clear metallic mirror which, when it reflects sunshine on a wall, exhibits in the circle of light an inscription; a secret accidentally discovered a

few years ago in Paris by seeing a letter stamped in the back of a daguerreotype plate reflected in like manner, though not visible on the reflecting surface. The magic lantern fully explains the images of the gods shown in the water by ancient wizards, and the devils seen by Benvenuto Cellini in the Colosseum. In hydrostatics, the bottle yielding all kinds of wine, which has often appeared in romance, as on the table of Faust, has been realized by many wizards of the present day. Many tricks of modern eastern jugglers have however never been fairly explained. Their placing a boy in a basket on the ground and stabbing through it, causing blood to flow and the boy to vanish and reappear, is one of these; so too is their curious trick of making trees grow visibly in a few minutes. Something like this was shown by a Neapolitan, who professed to make lettuce seed sprout by electricity, and who thereby long puzzled the scientific world. In modern Egypt (Lane, "Manners and Customs of the Modern Egyptians," vol. ii., c. vii.) a naked juggler is tied up in an empty bag, and comes out bringing with him plates of food and lighted candles. The Indian jugglers are also exceedingly skilful.—Common jugglers are said to have originated in Egypt, and made their appearance in Greece; in Rome they were termed *prestigiatōres*, *pīlarii* (ball players), and *saccularii*, "those who tricked with bags and into pockets." The real Faust of the middle ages was a common juggler, and much below the dignity of black-art scholars like Agrippa and Paracelsus. Of his class was the Bohemian Zito. The most remarkable jugglers of modern times have been Pinetti, Eckhartshausen, Philadelphia, and the famed Katterfelto. More recently we have had Bartolommeo, Bosco of Turin, Döbler, Prof. Anderson, Heller, Houdin, Hermann, and in America Blitz. Most eminent of these is the Frenchman Robert Houdin, who applied to his art not only true genius but the resources of science. His memoirs were published in Paris in 1859. For other works on the subject, see Reginald Scot, "Discoverie of Witchcraft" (1584); Wiegleb, *Natürliche Chemie* (26 vols., Berlin, 1779–1805); J. S. Halle, *Magie* (17 vols., Berlin, 1783); Funk's *Natürliche Magie* (Berlin, 1816); K. O. Eckhartshausen, *Ueber die Zauberkraft der Natur* (Munich, 1819); Sir David Brewster, "Lectures on Natural Magic" (London, 1832–'5); Eusèbe Salverte, *Des sciences occultes* (Paris, 1848).

JUGURTHA, a Numidian king, born in the 1st half of the 2d century B. C., died in Rome in 104 B. C. He was the illegitimate son of Mastanabal, youngest son of Masinissa, king of Numidia. Micipsa, his paternal uncle, on succeeding to the throne, adopted him, and had him brought up with his own sons, Hiempsal and Adherbal. Jugurtha soon distinguished himself so much by his superior abilities, and skill in all martial exercises, as to excite the jealousy of Micipsa, who, to remove him out of the way, sent him in B. C. 184 with an auxiliary force to aid Scipio in the Numantine war. Jugurtha's courage and

capacity won him the friendship of the Roman commander and officers, many of whom are said to have secretly stimulated him to aspire to the sole sovereignty of Numidia on the demise of his uncle. On the conclusion of the war he returned to Numidia, and was received with ceremonious respect by Micipsa, who, to purchase his forbearance, made him at his death heir to the kingdom in common with his two sons. But the three princes quarrelled on their first meeting after his death, and a little later Hiempsal was assassinated by Jugurtha. Adherbal and his party took up arms, but were defeated, when he fled for refuge to Rome, and submitted his case to the senate, who, despite the intrigues and bribes of Jugurtha, sent commissioners to Africa to divide Numidia between the rivals. The commissioners took gifts from Jugurtha, and gave him the larger and better half of the kingdom. He was not however satisfied. After trying in vain to provoke Adherbal to declare war, he threw off the mask, invaded that prince's territory, and compelled him to take refuge in Cirta, where, on the surrender of that city in 112 B. C., himself and all his followers were massacred. The conduct of Jugurtha now excited loud indignation at Rome, and an army was despatched to Africa to depose him. But the Roman commander and legate suffered Jugurtha to purchase peace on terms which involved no greater sacrifice, on his part, than 80 elephants and an inconsiderable sum of money. This shameful transaction so weakened the confidence of the Roman people in the patricians, that the prætor Cassius was sent to Numidia to guaranty to Jugurtha a safe-conduct if he would go to Rome and give evidence against the generals. The king consented, proceeded to the imperial city, and appeared in the *comitia*; but a tribune in the interest of the generals forbade him to testify, and the attempt to convict the corrupt officers proved a failure. Jugurtha remained at Rome for some time, intriguing and adding to his influence among the aristocracy. Having however procured the assassination of Masinissa, a Numidian prince, who since the death of Adherbal had been a competitor for that kingdom, he was ordered to quit Italy. It was while leaving Rome, on this occasion, that he uttered the memorable exclamation, which indicates how the Romans had fallen from their ancient integrity: "Behold a city for sale, could she but find a purchaser." The war was now renewed against Jugurtha, and Spurius Albinus was appointed to conduct it, during whose command a division of the army was surprised by Jugurtha in its camp, the greater part cut to pieces, and the survivors compelled to pass under the yoke. This disgrace stirred up the Roman spirit, a new army was raised, and Q. Cæcilius Metellus was sent to succeed Albinus. Metellus was at once an able general and an honest man. After the first campaign Jugurtha was willing to purchase peace on any conditions short of surrendering himself a prisoner of war. Metellus, however, was ambitious not only of

terminating the war, but of adorning his triumph with the vanquished, and the contest was renewed. Nothing memorable was achieved during the remainder of Metellus's term. The Numidian, avoiding a general engagement, resorted to guerilla tactics; while the Roman, on hearing that the plebeian Marius was to supersede him in the command, discontinued offensive operations, determined that no act of his should tend to lessen the difficulties which lay in the way of his successor. Marius arrived in Africa in 107 B. C., speedily reduced almost all the strongholds that had been in the possession of the king at the time of his arrival, and gradually subjected his territory to the dominion of Rome. Jugurtha, seeing his kingdom slipping from his grasp, made one final effort to retrieve his fortunes. Having formed an alliance with Bocchus, king of Mauritania, the two monarchs with their united forces attacked the army of Marius on its march, but after a desperate contest they were totally defeated. The Mauritanian king now deserted his ally, and enticed him into an ambuscade, where he was made prisoner, and delivered in chains to Sylla, the quæstor of Marius. He was afterward taken to Rome, and, after adorning the triumph of his conqueror (Jan. 1, 104), was cast into prison, where he died of starvation at the end of 6 days. The details of the life of Jugurtha are chiefly known from the interesting history of the "Jugurthine War" by Sallust.

JULIAN (FLAVIUS CLAUDIUS JULIANUS), surnamed the Apostate, a Roman emperor (A. D. 361-363), born in Constantinople, Nov. 17, 331, died in Persia, June 26, 363. He was the son of Julius Constantius, the grandson of Constantius Chlorus, and the nephew of Constantine the Great. When the tyrant Constantius II. ordered the male descendants of Chlorus by his second wife Theodora to be put to death, he made an exception in favor of Julian and his half brother Gallus, whose tender years did not excite his apprehension. But, though he spared their lives, he banished them to certain cities of Ionia and Bithynia, and ultimately confined them in the strong castle of Macellum near the Cappadocian Cæsarea. During the period of their restraint Julian was not only instructed in the doctrines of the Christian faith, but taught to fast, to pray, and to fill the office of reader in the church of Nicomedia. In 351 Gallus was taken from prison, invested with the dignity of Cæsar, and made prefect of the East. Through his mediation Julian was liberated, and permitted to fix his residence in any of the Asiatic cities. He now first became acquainted with those Platonic philosophers who ere long induced him to abandon Christianity for paganism. He was not however ambitious of persecution, and did not make a public avowal of his apostasy till he could do so with perfect safety. After the murder of Gallus, he again became an object of distrust to Constantius, who had him transported to Italy, and imprisoned at Milan, whence having been liber-

ated by the intercession of the empress Eusebia, he retired to Athens. Constantius soon recalled him, and on Nov. 6, 355, proclaimed him Cæsar, and gave him his sister Helena in marriage. He was at the same time invested with the government of all the transalpine provinces, and with the command of the forces which were to drive the German invaders of Gaul beyond the Rhine. Having with equal skill and energy effected this latter undertaking, and checked the rapacity of the local governors, he acquired such popularity that when the jealous Constantius in 360 commanded him to send his best soldiers to the Persian war, the troops proclaimed him emperor. Julian crossed over into Germany and made an admirable march along the forest-covered valley of the Danube with the intention of advancing against Constantinople; but the sudden death of Constantius in Cilicia gave him undisputed possession of the empire. On Dec. 11, 361, he made his triumphal entry into the capital, amid the acclamations of the soldiers, the citizens, and the senate. He now openly avowed his abandonment of Christianity, which had long before been known to his friends, and his Christian subjects apprehended a cruel and relentless persecution. Shortly after his accession, however, he published an edict which granted perfect toleration to all sects and religions. But the spirit of this edict was not respected even by Julian himself. He excluded Christians from civil and military offices, forbade them to teach grammar and rhetoric in the schools, compelled them to contribute to the building and repair of pagan temples, permitting at the same time the Jews to rebuild their temple at Jerusalem, and wrote a voluminous treatise against the assumed errors of Christianity. Amid the licentious priests and lascivious dancers who thronged the pagan temple, he was frequently seen bearing the wood, kindling the fire, slaughtering the victim, and divining from the entrails of the expiring animal. He was nevertheless worthy in other respects to wield the sceptre. Immediately after his accession he applied himself to reform the luxury and extravagance of the imperial court. He ordered the laws to be equitably administered, and instituted a tribunal for the trial of such officials as had been guilty of peculation or oppression in the former reign. The incursions of the Persians upon Roman territory led him to declare war against that people, and in 363, having crossed the Euphrates at Hierapolis, he advanced with the main body of his army against the royal city of Otesiphon. Under the walls of this place he gained a brilliant victory over a division of the enemy; but having been induced by the representations of a Persian noble, who affected to be a fugitive, to postpone the siege of Otesiphon, and to march into the desert in search of Sapor, the Persian monarch, he was surprised by the enemy, and in the battle which ensued received a wound from an arrow which proved mortal in the evening of the same day. Jovian was proclaimed his successor on the

battle field. In his manner of life Julian emulated the temperance and simplicity of the primitive Romans; he was indefatigable in the discharge of his public duties, and in his intervals of leisure was devoted to study and philosophy. He possessed rhetorical and literary talents of a high order, and wrote much and well on various subjects. The ablest if not the most important of his extant works are: the "Cæsars," or the "Banquet," a satirical composition in which the different Roman emperors are made to appear at a celestial banquet where old Sile-nus censures their vices and crimes; and the "Misopogon," or the "Beard-Hater," in which the emperor exposes the licentiousness and effeminacy of the citizens of Antioch, who had ridiculed the beard of their sovereign, such appendages not being fashionable in that city. His treatise against the Christians has been lost, with the exception of those extracts preserved in the refutation of it by Cyril of Alexandria. The best collective edition of the works of Julian is that of Spanheim (Leipsic, 1696). The most celebrated modern lives of Julian are by Gibbon in his "Decline and Fall of the Roman Empire;" by the abbé de la Bletterie, *Histoire de l'empereur Julien l'apostat* (Paris, 1735); and by Neander, *Ueber den Kaiser Julianus und sein Zeitalter* (Leipsic, 1812).

JÜLICH, a circle of the Prussian province of Aix la Chapelle (pop. 50,000), with a capital of the same name (pop. 4,000), situated on the river Roer, 26 m. from Cologne. The town is the Juliaeum mentioned in the "Itinerary" of Antoninus. One of the imperial counts of Jülich, Girard I., assisted Henry the Fowler in his warfare against the Hungarians, and the county of Jülich was raised to the rank of a duchy in favor of Girard's descendants by the emperor Charles IV. (1356). For a long time afterward Jülich was one of the independent duchies on the Rhine, until the beginning of the 17th century, when the line of hereditary dukes became extinct. At the congress of Vienna in 1814 the duchy was allotted to Prussia, with the exception of a few localities annexed to the Dutch province of Limburg. The razing of the fortress of Jülich was begun in 1860.

JULIEN, STANISLAS AIGNAN, a French orientalist and sinologue, born in Orleans, Sept. 20, 1799. He was the son of a noted mechanician. After completing his classical studies in his native town, he repaired to Paris, and, while making himself acquainted with several living European languages, perfected his knowledge of the ancient Greek by attending the lectures of Gail at the college of France. He was on the point of emigrating to Camden, S. C., where one of his elder brothers was established as a manufacturer of fire-arms, when news of his brother's death arrived and detained him in France. Gail appointed him his substitute in 1821; and to vindicate his claims to this distinction, he published in 1823 a critical edition of the poem of Coluthus, *Ἐλενὸς Ἀπράγῃ*, with translations in Latin, French, Italian, Spanish, English, and

German. In 1824, under the title of *La lyre patriotique de la Grèce*, he produced a French translation of the lyrical poems of the modern Greek poet Kalvos of Zante. A young Scotchman inspired him with a taste for the Chinese language, and introduced him to Sir William Drummond, who supplied him with the means of studying that language. He also attended the lectures of Abel Rémusat, and mastered the Chinese with such uncommon rapidity that within a year he was enabled to translate into Latin the writings of Mencius (Meng-tsen). This work was published at the expense of the Asiatic society of Paris. Since then he has accomplished much toward making Chinese literature known in Europe. Among his numerous translations are two dramas: *Hoei-lan-ki, ou l'histoire du cercle de craie* (8vo., London, 1832); and *Tchao-chi-kou-eul, ou l'orphelin de la Chine* (Paris, 1834); a novel, *Pé-che-tsing-ki, Blanche et Bleue, ou les deux couleurs-fées* (Paris, 1834), and several other tales which appeared in the 5th volume of the *Salmigondis*, or in the *Constitutionnel*; two philosophical works of great fame, *Kan-ing-pien, le livre des récompenses et des peines* (London, 1835), and *Lao-tseu Tao-te-king, le livre de la voie et de la vertu* (Paris, 1841); two interesting treatises, *Résumé des principaux traités Chinois sur la culture des mœurs et l'éducation des vers à soie* (1837), and *Histoire et fabrication de la porcelaine Chinoise* (1856). His most important work appeared under the general title of *Voyages des pèlerins Bouddhistes*, three volumes of which have been already published (1853-'7-'8), containing *Histoire de la vie de Hiouen-thsang et de ses voyages dans l'Inde, and Mémoires sur les contrées occidentales*. This work throws much light on the early history and geography of India; a portion of the publishing expenses was defrayed by the English East India company. He has beside in MS. or in preparation several other works, among which is a complete Chinese dictionary. In 1832 M. Julien succeeded Abel Rémusat as professor of the Chinese language and literature; he was elected in 1833 to the academy of inscriptions, intrusted in 1845 with the keeping of the Chinese department in the royal (now imperial) library, and promoted in 1855 to the rank of administrator of the college of France; he is an associate of nearly all the learned societies of Europe, corresponds with several mandarins, and is said to enjoy a high reputation in the literary world of China.

JULIUS, the name of 3 popes. I. SAINT, born in Rome, died there, April 12, 352. He was chosen pope, Feb. 6, 337. He sustained Athanasius in his contest with the Arians and summoned a council in 342 to take action in the matter. Another council was held at Sardica in 344, at which it is asserted that the right of arbitration in cases of deposition of bishops was reserved to the see of Rome. Two letters of Julius are given in the *Epistolæ Romanorum Pontificum*. II. GIULIO DELLA ROVERE, born in Albisola in 1441, died Feb. 21, 1513. He was

bishop successively of Carpentras, Albano, Ostia, Bologna, Avignon, and Mende, and was made cardinal by his uncle Sixtus IV., who also gave him command of the papal troops sent against the revolted Umbrians. His success in this war so increased his popularity, that Alexander VI. on assuming the tiara banished him from Rome. Julius returned to the camp, and contributed an important part in the conquest of Naples by Charles VIII., the rising of the Genoese, and the expulsion of Luigi Sforza. On the death of Alexander, Aug. 18, 1503, he caused the election of the aged Pius III., who survived his elevation only 26 days, and Julius himself was then chosen on the first ballot. His first care on coming to the throne was to drive out Cæsar Borgia from the Papal States, his next to strengthen and extend the power of the holy see. The refractory nobility at home were soon reduced to obedience, but the Venetians, who held Ravenna, Rimini, and other territories of the church, were a more formidable enemy. After fruitless negotiations, Julius joined in 1509 the famous league of Cambrai, formed by the emperor Maximilian, Louis XII. of France, and Ferdinand of Aragon, for the dismemberment of the Venetian republic. The troops of the league were everywhere successful; the doge sued for peace, and the pope, who had now got what he wanted, grew jealous of Louis, and willingly united with the Venetians to expel the French from Italy. Ferdinand was also led to view the success of Louis with uneasiness, and became a party to the "holy league," which was signed Oct. 4, 1511, and whereof Henry VIII. of England afterward became a member. Julius took the field in person, and, after several campaigns of varying success, drove out the "barbarians," as he termed his former allies. He could not so easily rid himself of the Swiss, German, and Spanish troops by whom he had effected this result, and in the midst of the disorder raised by his warlike and ambitious policy, he died without achieving for the holy see that preëminence which had been the whole aim of his pontificate. Julius was in heart and action a thorough soldier. He "made his tiara a helmet and his crosier a sword," and his disposition is well expressed in an old epigram:

Cum Petri nihil efficiant ad prælia claves,
Auxilio Paull forsan ensis erit.

He was nevertheless regarded by the Italians as a friend to the liberation of their country, and the justice and wisdom of his internal administration gained him their affection. He laid the corner stone of St. Peter's church, and was a patron of Michel Angelo, Bramante, and Raphael. It was Julius II. who granted Henry VIII. a dispensation to marry Catharine of Aragon. He was succeeded by Leo X. III. GIAN MARIA DEL MONTE, born in Arezzo, Sept. 10, 1487, died March 23, 1555. He belonged to a noble family, held several high offices under the papal government, was made cardinal in 1536, and succeeded Paul III. in 1550. He reopened the sittings of the council of Trent,

which had been discontinued under his predecessor, and confirmed the institution of the Jesuits. He took part with Charles V. in his quarrel with Ottavio Farnese and the French, but was compelled to sign a truce with his enemies in April, 1552, soon after which he declared the suspension of the council of Trent, which had already been broken up by the Protestants, and retired to his luxurious villa near Rome. He reconciled England with the holy see under the reign of Queen Mary. He was succeeded by Marcellus II.

JULIUS, NIKOLAUS HEINRICH, a German physician, born in Altona, Oct. 8, 1783. With a view of examining the condition and management of prisons, he explored many parts of Europe and the United States, delivered lectures, and published a variety of works on this and kindred subjects, as *Die Amerikanischen Verbesserungssysteme* (Leipzig, 1837); *Nordamerika sittliche Zustände* (1839); *Beiträge zur britischen Irrenheilkunde* (1844), &c. He has also edited the *Jahrbuch der Straf- und Besserungs-Anstalten* (Berlin, 1829-'48), and in concert with Gerson the *Magazin der ausländischen Literatur der gesamten Heilkunde* (Hamburg, 1821-'35). In 1849 he returned to Hamburg, where he had previously practised his profession. His German translation of Ticknor's "History of Spanish Literature" appeared in 1852.

JULLIEN, LOUIS GEORGE, a French composer and director of music, born in Sisteron, Basses-Alpes, April 23, 1812, died in Paris, April 16, 1860. From his father, who had been band master of the Swiss guards in the service of Louis XVI., he inherited a talent for music, and at 6 years of age was a skilful performer on the violin. Subsequently he served in the French army and navy, and about 1880 gained admittance as a pupil into the *conservatoire* at Paris, where he was instructed by Cherubini. Upon leaving this institution he became director of the concerts in the Champs Elysées. In 1839 he went to England, and for a number of years directed promenade concerts in London with great success. In 1847 he attempted to establish the English opera in a style of splendor equalling that bestowed upon the Italian; but upon the failure of the enterprise, he resumed his concerts, which were among the most popular ever given in England. In 1853 he produced at Covent Garden theatre an opera entitled *Pietro il Grande*, which met with considerable success, and in the same year, accompanied by a large orchestra, he visited the United States, in the chief cities of which he gave concerts for several months. His subsequent career was less prosperous, and he died in a charitable institution. He composed and arranged innumerable short pieces, and was the means of rendering popular some of the best compositions of the oldest masters, and of bringing before the public a number of prominent singers and instrumental performers.

JULY, the 7th month in our calendar, having 31 days, named in honor of Julius Cæsar. It was at first called by the Romans Quintilis,

(*quintus*, fifth), being the fifth month in the ancient Roman year, which began with March. The name was changed by proposal of Antony, because Julius Cæsar was born on the 12th of this month. Charlemagne gave it the name of *Heumonat* (mowing month).

JUMNA, a river of Hindostan, and the principal tributary of the Ganges. It rises in the protected hill state of Gurwhal, near the S. base of the Himalaya, in lat. 31° N., long. 78° 30' E. Its source is at the foot of a group of hills called the Jumnotri peaks, near which it receives the overflow of several hot springs. It is here a violent torrent, having for 16 m. an average descent of 314 feet per mile. After a S. W. course of about 60 m., during which it is joined by several large mountain streams, it turns to the W., and in lat. 30° 30', long. 77° 53', receives the Tonse. About 97 m. from its source it enters the plain of Hindostan, flowing S., and divides into several branches. It here becomes navigable by rafts. After passing the city of Delhi, where it throws off a branch, and is crossed by a bridge of boats, its general course is S. E. It joins the Ganges at Allahabad, 619 m. below Delhi, and 860 m. from its source. The two rivers are here about equal in volume, and both are regarded as sacred by the Hindoos. In the lower part of its course the Jumna is sometimes 2 or 3 m. wide. Its banks are rocky and precipitous, and its current is rapid. Navigation is attended with much difficulty, but many of the most serious obstructions have been removed, and vessels can now ascend to Calpee. Its principal affluents are the Chumbul, Baun, Sind, Betwa, Cane, Hindon, and Seengoor. Delhi, Agra, Allahabad, Mimporee, Etawah, Muttra, and Calpee are the most important places on its banks. A canal has been projected to unite the Jumna about 80 m. above Delhi with the Sutlej at Lodiana. Three irrigating canals are also fed by it. One called the canal of Feroze Shah, built in 1356 and reopened after 85 years' disuse in 1823-'5, separates from the river on the right side near Chooarpoor, and passes by Hansi and Hissai, being 240 m. long. Another, the Delhi canal, branches off from this and rejoins the Jumna at Delhi, after a course of 70 m.; it was built by Ali Murdan Khan, a favorite officer of Shah Jehan from 1638 to 1656, and, after having been choked up for 60 years, was restored by Lord Hastings in 1817-'20. The Doab canal, on the left bank of the river, leaves the Jumna near Fyzabad and rejoins it opposite Delhi; it was repaired in 1824-'30, and is 185 m. long. The waters of the Jumna in its lower course are so strongly impregnated with natron as to be unfit for drinking.

JUNE, the 6th month in our calendar, having 30 days. The name is variously derived from *juniores* (the young men), to whom Romulus is said to have assigned it, as he assigned May to the elders; from Juno, whence it was sometimes called Junonialis; from Junius Brutus, the first consul; and from *jungo* (to join), with reference to the union of the Romans and Sabines. It

was named by Charlemagne *Brachmonat* (fallow month).

JUNG BAHADOOR COOMARANAGEE, prime minister of Nepaul, born about 1816. He is the 2d son of a general who commanded part of the rajah's army on the N. W. frontier. While serving as a subaltern under his father he manifested a daring and adventurous spirit, which, if it frequently led him into breaches of military discipline, gained to an extraordinary degree the affection of the soldiers. He visited the British possessions in upper India, and on his return, instead of being punished for absence from his post without leave, was promoted to the rank of captain. In 1889, his uncle Mahtabar Singh having been made prime minister, he went to court, where he became implicated in a conspiracy against the British, and marched with a secret expedition to Benares; but his plans being discovered, he was made prisoner and carried back to Nepaul. Released on the frontier, he divided his attention for a while between gambling and politics, for both of which he showed a remarkable aptitude. In 1845 the ranees (queen) resolved upon the destruction of Jung's uncle, the prime minister, and chose the nephew as her agent. Mahtabar Singh was treacherously shot by Jung, and the assassin received for reward the chief command of the forces with a place in the new ministry. In the course of the following year, acting in concert with the ranees, who had almost absolute control over her imbecile husband, he became premier by a *coup d'état*, shooting down 14 nobles with his own hand in the audience hall of the palace. He soon lost the favor of the ranees, and, having foiled an attempt upon his life, caused her to be banished. This was followed by the deposition of the king and the elevation of the heir apparent to the throne. Jung, however, retains the whole power of the state, and is the virtual sovereign. His administration has proved advantageous to the country, and has been marked by improvement in its laws and the development of its resources. He is feared and hated by the king and the nobles, but is a favorite with the army and the people. In 1850 he visited England in the quality of ambassador, the ostensible purpose of his mission being to negotiate respecting a disputed tract of territory on the British and Nepaulese frontiers. He landed at Southampton May 25, attended by a splendid retinue and bearing costly presents to Queen Victoria; and after a stay of a few months, during which he was the object of many attentions and intense public curiosity, he returned home, stopping a while in Paris, and arriving at Bombay in November. Soon afterward he caused his daughter to be married to the Nepaulese heir apparent. He cultivated the friendship of the English, affected English modes of life, and when the revolt broke out in 1857 offered his services in suppressing it. He took the field with 9,000 Gorkhas, assisted in the capture of Lucknow, and in the summer of 1858 returned to Catmandoo, having received from Queen Victoria

the grand cross of the order of the bath. He afterward opened a fresh campaign against the remnant of the rebels on the Nepaulese frontier, crushed and dispersed them in Dec. 1859 in a decisive battle, and thus brought the war definitively to a close.

JUNG-STILLING (JOHANN HEINRICH JUNG), a German mystic author, born in Im-Grund, Nassau, Dec. 12, 1740, died in Carlsruhe, April 2, 1817. After being successively a charcoal burner, tailor, and teacher, he began to study medicine at Strasbourg, where he became acquainted with Goethe, who in his autobiography has given a fine analysis of his naïve, trustful, and affectionate character. He operated for cataract with eminent success at Elberfeld, was professor of rural economy at Lautern (1778), Marburg (1787), and Heidelberg (1808), and at his death was a privy councillor of Baden. The best known of his writings is an autobiography, *Stilling's Jugend, Jünglingsjahre, Wanderschaft, Lehrjahre, häusliches Leben und Alter* (published in three parts, 1787, 1789, and 1817), a curious work, containing many profound thoughts, and marked by an eccentric religious and moral enthusiasm. He wrote several allegorical and mystical tales, as the *Geschichte des Herrn von Morgenthau* (1779), *Geschichte Florentins von Fahlendorf* (1781), *Leben der Theodora von Linden* (1788), *Das Heimweh* (1794), and *Theobald, oder der Schwärmer* (1797). In his autobiography he took a sentimental delight in picturing his 3 successive wives, and love and marriage are treated with special enthusiasm in his romances. In his later works he appears as a ghost-seer and theosophist. The most important of them are: *Theorie der Geisterkunde* (1808), and *Apolo-gie der Theorie der Geisterkunde* (1809), full of marvellous but not carefully authenticated narratives; *Scenen aus dem Geisterreich* (1817), consisting of conversations in heaven, and inculcating a sort of worship of genius; and the poem *Chrysdon, oder das goldene Zeitalter* (1819), descriptive of the millennium. His various works were collected in 14 vols. (Stuttgart, 1838).—His daughter AMALIE, who presided over an institution founded by the grand duchess Stephanie of Baden, died in Mannheim in Jan. 1860.

JUNGERMANNIA (Linn.), the name of a genus of small cryptogamic plants, of which there are many species indigenous to North America. The genus is dedicated to Jungermann, a German botanist of the 17th century, and it was at one time the type of the natural order, which comprises a large number of distinct kinds. They are also sometimes called scale mosses, being creeping moss-like plants, with entire, or from two to many lobed stem leaves, the fructification terminal on the main stem or on a short branch; the floral organs are scattered, free or immersed antheridia and solitary pistillidia, having both an involucre and involucl. The seed-like bodies (*sporidia*) are mixed with spiral threads (elaters), and con-

tained in 4-parted and 4-valved spore cases. These little plants are interesting to the botanist on account of the intermediate rank which they maintain between certain lower and higher orders of the acrogens, and as indicating the approach in gradual development to a higher organization. The number of species found in this country, according to Sullivant's "Mosses of the United States," is 18, all represented by European types. Most of them grow in woods and among mosses upon wet rocks, trunks of trees, and wherever moisture is periodically to be found. Some affect alpine situations, as *J. setiformis* (Ehrhart). Scarcely any other plants exceed the entire group of the *Jungermanniaceae* for delicacy of forms, beauty of foliage, variety of colors, contour of expansive development, elegance of the organs of fructification, and minuteness of proportions, or afford the botanist more pleasure in their investigation.—See Sir Wm. J. Hooker, "British Jungermanniaceae, or a History and Description with Colored Figures of the Genus and Microscopical Analyses of the Parts" (folio, London, 1816); Gray's "Manual of the Botany of the Northern United States" (revised ed., New York, 1858).

JUNGFRAU (the "Maiden" or "Virgin"), a picturesque mountain, or rather group of mountains, in Switzerland, forming one of the ridges of the Bernese Alps, and separating the cantons of Valais and Bern. It is the 8th in height of the European mountains, reaching an altitude of 13,718 feet, and derives its name either from the pure mantle of snow which covers its crest, or from the fact that until the present century it was deemed inaccessible. In 1811, however, the brothers Meyer of Aarau claimed to have ascended it. In 1828 the highest peak was reached by some peasants from Grindelwald, and in 1841 by Prof. Agassiz, accompanied by Prof. Forbes of Edinburgh and others. Although the thermometer fell to $6\frac{1}{2}^{\circ}$ below zero, lichens were found on the highest exposed points. The highest peak rises in a sharp point, the summit being not more than 2 feet broad. The Silberhörner, which are inferior peaks on the W. side, are remarkable for their graceful forms.

JUNGHUHN, FRANZ WILHELM, a German naturalist, born in Mansfeld in 1812. He studied medicine, botany, and geology in Halle and Berlin, and became assistant surgeon in the Prussian army. Having fought a duel, he was sentenced to 20 years' imprisonment, but escaped to France, and afterward entered the foreign legion in Algeria as a medical officer. Ill health compelled him to return to France, and, having received a pardon from his government, he went to the Dutch East Indies, was employed there for some time as physician, and afterward explored the islands, especially Java, under the auspices of the government. His *Topographische und Naturwissenschaftliche Reisen* were edited by Nees von Esenbeck (Magdeburg, 1845). German and Dutch editions of his *Bataländer in Sumatra* appeared in Berlin and Leyden in 1847; and a German version by

Hasskarl of his *Zurückreise von Java nach Europa* in 1851. His most important work, considered by many the best on the subject, treats of the botany, geography, and geology of Java (*Java, seine Gestalt, Pflanzendecke und innere Bauart*, 8 vols., German ed., Leipsic, 1852). A work is now in progress in which several naturalists are engaged, giving, under the title of *Plantas Junghuhniana*, a description of plants and fossils which he discovered in Java.

JUNGMANN, JOSEF JAKOB, a Slavic philologist and author, born at Hudditz, Bohemia, July 16, 1773, died in Prague, Nov. 14, 1847. From a poor farmer's boy he rose to the highest academical position at the university of Prague. Among his first literary labors were translations of Châteaubriand's "Atala" and Milton's "Paradise Lost," which Bowring calls "the most admirable among the many admirable versions of that renowned and glorious heroic." In 1820 he published a Bohemian chrestomathy (*Slownost*, 2d ed. 1845); in 1825 a history of the Bohemian language and literature (2d ed. 1848); and in 1835-'9 a complete Bohemian-German dictionary (*Slownik Cesko-Nemecky*), which is regarded as his most important work, and as worthy to rank with the best English and German lexicographical works. His patriotic devotion to the development of the Bohemian language and literature, the generosity of his disposition, and his great popularity as a teacher, have established for him a high reputation; and in 1860 it was proposed to erect a monument in his honor in the university buildings of Prague.

JUNIATA, a central co. of Penn., watered by Juniata river; area, 860 sq. m.; pop. in 1850, 13,029. It has a mountainous surface, with many fertile valleys. The productions in 1850 were 138,633 bushels of Indian corn, 187,187 of wheat, 102,493 of oats, 12,233 tons of hay, 262,085 lbs. of butter, and 14,686 of wool. There were 25 grist mills, 20 tanneries, 2 woollen factories, 2 iron foundries, 2 newspaper offices, 26 churches, and 2,000 pupils attending public schools. The Pennsylvania railroad and canal pass through Mifflintown, the capital.

JUNIATA, a river of Penn., formed near the centre of the state by the junction of the Little Juniata and Frankstown branch, which rise at the foot of the Alleghany mountains. Its general course is E., with many deviations; and after passing through a picturesque and mountainous country, it joins the Susquehanna 14 m. above Harrisburg. Including the Frankstown branch, it is about 150 m. long. It is not navigable. The Pennsylvania canal follows its banks throughout its whole course.

JUNIPER (*juniperus*, Linn.), a genus of evergreen trees or shrubs, with subulate or else scale-like, rigid leaves, belonging to the natural order of *coniferae*. The common juniper (*J. communis*, Linn.) is best known in America as a low shrub, spreading flat upon the ground, though sometimes rising to the height of from 2 to 8 feet. Its foliage consists of leaves arranged in threes, which are linear, awl-shaped, prickly

pointed, spreading, and of a bright green excepting the glaucous whitish hue of the upper surface. The berries are dark purple, about the size of a pea. The common juniper is regarded as identical with the juniper of Europe, though there, according to Loudon, it is known to have attained to the size and form of a tree. One figured in his *Arboretum Britannicum* was 20 feet high, with a trunk $5\frac{1}{2}$ feet in circumference at the base. An instance of an altitude of 80 feet is also given. Such tall-growing forms average an annual growth of from 6 to 9 inches, until, having reached a height of 6 or 8 feet, the upward growth becomes slower, and their duration may be computed at more than a century. The leaves of the juniper have a strong and rather unpleasant taste, with a little astringency. The peculiar juice of the bark appears to consist of resin and volatile oil. The part mostly used in medicine is the berries; the medicinal powers may be regarded as residing in the oil, which these berries yield on distillation. The berries have long been employed for the purpose of a diuretic, particularly in dropsy, and of giving to gin their peculiar flavor.—The *J. Virginiana* of Linnaeus is known as the red cedar or savin, and is a beautiful and picturesque tree, rising to a height of 15 to 30 feet, often covering rocky pastures, and yielding valuable timber from its trunk. Its foliage consists of 4-ranked, much crowded leaves; on young plants or rapidly growing twigs the leaves are awl-shaped and somewhat spreading in pairs or threes, but on the older lateral branchlets they are very small, scale-like, and imbricated. Its flowers are dioecious; the barren ones in small, terminal, oblong, yellowish-brown aments; the fertile ones minute in size, consisting of about 6 fleshy, bluish scales in pairs or threes, united at base, and containing one or two covered ovaries or germs; from the coalescing of these swelling germs is formed an obscurely 4-sided berry (*galbulus*), containing a seed or two covered with a bony shell. The red cedar, if pruned when young, may be made to have a smooth and straight trunk, and a handsome head. Sometimes individual trees may be observed, of handsome proportions, which have acquired these properties naturally. Others, upon bare and exposed hills, have short and thickened trunks, supporting broad, flat, and very picturesque heads. Others, exposed to strong winds blowing from the ocean, assume fantastic shapes. The wood is close-grained, smooth, compact, and durable. The sap wood is white, while the central portion of the trunk is of a beautiful red color, from which circumstance it receives its common name, although it is not a cedar. Its leaves are believed to possess the same medicinal properties as savin. A well known variety is the *J. comm. prostrata*, identical with the *J. repens* (Nuttall); this variety occurs on the banks of the Genesee river, N. Y., according to Dr. Bradley. The range of the species seems to be from the Saskatchewan in Canada, in lat. 54° , as far S. as Florida and

Louisiana, westward to the Rocky mountains, and in Bermuda and Barbados. The Bermuda red cedar, which has been found to be tender in Great Britain, is indigenous in the Bermuda islands, where it grows to a large tree, and its soft fragrant wood is employed in the manufacture of lead pencils.—The tall juniper (*J. excelsa*) was first discovered in Siberia by Pallas, and is a handsome evergreen with an upright trunk and slightly pendulous branches. The Chinese juniper (*J. Chinensis*, Linn.) is also a beautiful species with a dark green foliage.

JUNIUS, the signature of an English political writer, the author of letters which appeared in the London "Public Advertiser" newspaper between Jan. 21, 1769, and Jan. 21, 1772. As acknowledged in the first authorized collection, the series consisted of 44 letters by Junius and 15 by Philo-Junius, an auxiliary part being assumed under the second name for the purpose of supporting and defending the principal character, but with the design of being ultimately avowed. There have been preserved also 62 brief business letters which he addressed to Woodfall, the publisher of the "Public Advertiser," between April 20, 1769, and Jan. 19, 1773, and 10 letters written by him in private correspondence with John Wilkes between Aug. 21 and Nov. 9, 1771. To the same hand are attributed also 113 letters, on various political subjects and under different signatures, as Mneumon, Atticus, Lucius, Brutus, and Domitian, published in the "Public Advertiser" between April 28, 1767, and May 12, 1772. Some of these are of doubtful authenticity, and few of them are so elaborately finished and polished as the letters of Junius, to which signature he adhered for his most important addresses after the extraordinary effect produced by the first letter under it, apparently employing others when he wrote for explanatory and collateral purposes. The utmost period in which the agency of Junius can be traced is thus less than 6 years, and the period in which he wrote his acknowledged letters is about 8 years. These letters, directed against the ministry and the leading public characters connected with it, contain some of the most effective specimens of invective to be found in literature. Their condensed and lucid diction, studied and epigrammatic sarcasm, dazzling metaphors, and fierce and haughty personal attacks, made them at once attractive and appalling, and arrested the attention equally of the government and of the public. Not less startling was the immediate and minute knowledge which they evinced of court secrets, making it believed that the writer moved in the circle of the court, and was intimately acquainted not only with ministerial measures and intrigues, but with every domestic incident. They exhibited indications of rank and fortune as well as scholarship, the writer affirming that he was "above a common bribe" and "far above all pecuniary views." When Woodfall was prosecuted in consequence of Junius's letter to the king, the author promised to make restitution

to him of any pecuniary loss. The authorship of Junius was the greatest secret of the age. Every effort that the government could devise or private indignation prompt was in vain made to discover it. "How comes this Junius," said Burke in the house of commons, "to have broke through the cobwebs of the law, and to range uncontrolled, unpunished, through the land? The myrmidons of the court have been long, and are still, pursuing him in vain. They will not spend their time upon me, or you, or you. No; they disdain such vermin, when the mighty boar of the forest, that has broke through all their toils, is before them. But what will all their efforts avail? No sooner has he wounded one than he lays down another dead at his feet. For my part, when I saw his attack upon the king, I own my blood ran cold. I thought he had ventured too far, and there was an end of his triumphs, not that he had not asserted many truths. . . . But while I expected in this daring flight his final ruin and fall, behold him rising still higher, and coming down souse upon the two houses of parliament. Yes, he did make you his quarry, and you still bleed from the wounds of his talons. You crouched, and still crouch, beneath his rage. Nor has he dreaded the terrors of your brow, sir; he has attacked even you—he has—and I believe you have no reason to triumph in the encounter. In short, after carrying away our royal eagle in his pounces, and dashing him against a rock, he has laid you prostrate. King, lords, and commons are but the sport of his fury." The earl of Mansfield and other legal advisers of the crown had many consultations as to how this "mighty boar of the forest," as he was called by others beside Burke, could be most adroitly ensnared in the network of the law. The host of enemies whom he aroused in every direction were eager in plotting schemes for his detection. But, aware that his power and perhaps his personal safety depended upon concealment, he continued to astonish every one by his secret intelligence and to assail the government with undiminished intrepidity and rancor, revealing his apprehensions and precautions only in his private notes to Woodfall. His security was doubtless due in large measure to the forbearance and honor of this publisher, who followed strictly the imperative and precise orders of his correspondent. In one of his letters to a public character he gave as a reason for his concealment: "Though you would fight, there are others who would assassinate." In a letter to Woodfall he writes: "I must be more cautious than ever. I am sure I should not survive a discovery three days; or if I did, they would attaint me by bill." In other letters he speaks with the utmost confidence: "As to me, be assured that it is not in the nature of things that they, or you, or anybody else should ever know me, unless I make myself known; all arts, or inquiries, or rewards would be equally ineffectual;" and in his dedication to the English nation he declared: "I am the sole depositary of my own secret,

and it shall perish with me." Junius appears to have written in a disguised hand. Various prescribed signals, as "C," "A letter," or a scrap of Latin poetry, were made to him in the notices to correspondents in the "Public Advertiser." Answers and parcels from the printer were left for him according to his orders in a great variety of places, addressed to different names. How much of the carrying part of the business was performed by himself is not certain; it is probable that when he employed another hand it was that of a porter who knew nothing of the contents or author of the packet with which he was intrusted. In a private note to Woodfall he complains: "Your letter was twice refused last night, and the waiter has often attempted to see the person who sent for it." A respectable authority affirms that he once saw a tall gentleman in a light coat, with bag and sword, throw a letter from Junius into the office door of Woodfall, and that he immediately followed the bearer until after a short distance he got into a hackney coach and drove off. Wilkes wrote on the first letter that he received from Junius: "Received by a chairman, who said he brought it from a gentleman whom he saw in Lancaster court, in the Strand." Who the person was who thus foiled the scrutiny of his own age has been the subject of more than 100 volumes or pamphlets, and of a vast number of essays in periodicals. He has been identified at different times with Sergeant James Adair, Col. Isaac Barré, Hugh Macaulay Boyd, Edmund Burke, Bishop John Butler, Lord Camden, Lord Chat-ham, Lord Chesterfield, J. L. De Lolme, John Dunning (Lord Ashburton), Samuel Dyer, Henry Flood, Dr. Philip Francis, Sir Philip Francis, Edward Gibbon, Richard Glover, Henry Grattan, William Greatrakes, George Grenville, James Grenville, William Gerard Hamilton, James Hollis, Sir William Jones, John Kent, Gen. Charles Lee, Charles Lloyd, Thomas Lord Lyttelton, Lachlan Maclearen, the duke of Portland, Gov. Thomas Pownall, Sir Robert Rich, John Roberts, the Rev. Philip Rosenhagen, Lord George Germaine (Viscount Sackville), Earl Shelburne, Earl Temple, John Horne Tooke, Horace Walpole, John Wilkes, Alexander Wedderburn (Lord Loughborough), Dr. James Wilmot, and Daniel Wray. Several of these laid claim to the honor of which they were ambitious, while the real author may have declined to accept a brilliant literary fame with the stigma of an almost fiendish malignity of character. The first attempt to fix the authorship upon Sir Philip Francis was made in 1816, by John Taylor, in his "Identity of Junius with a Distinguished Living Character Established," and it has from that time been more generally ascribed to him than to any other. According to Macaulay, "the case against Francis, or, if you please, in favor of Francis, rests on coincidences sufficient to convict a murderer." Beside numerous and constant coincidences in dates and circumstances, and resemblance of character and

handwriting, it should be observed that he never directly denied the charge. In answer to an inquiry, he wrote evasively: "Whether you will assist in giving currency to a silly malignant falsehood is a question for your own discretion." Lady Francis affirms that his first gift to her after marriage was an edition of Junius, which he bade her take to her room, keep from sight, and never to speak on the subject; and he made a posthumous present to her of a sealed copy of Taylor's "Identity of Junius," found in his bureau. According to her statement, also, Sir Philip made himself known as Junius to the king, Lord North, and Lord Chatham, under an engagement of secrecy, and received in consequence his Indian appointment; and the secret was faithfully kept by each of the contracting parties, who were equally interested in not divulging it.—Complete editions of his letters were published by George Woodfall, son of the original printer of them (3 vols., London, 1812 and 1814), to which an elaborate preliminary essay was prefixed by Dr. John Mason Good. A new edition (1850-'55), by John Wade, forming two volumes in Bohn's "Standard Library," contains the whole of Woodfall's edition, and an essay with new evidence concerning the authorship, which increases the strength of the claim made for Sir Philip Francis. The most complete bibliography of Junius is given in Lowndes's "Bibliographer's Manual," vol. iii. (London, 1860).

JUNIUS, FRANCISCUS (FRANÇOIS DU JON), a scholar and philologist of French descent, born in Heidelberg, Germany, in 1589, died in Windsor, England, Nov. 19, 1677. His father, of the same name, celebrated for his Latin translation of the Scriptures in conjunction with Tremellius, commentaries, and other writings, was professor at Heidelberg and afterward at Leyden. Here the son studied mathematics with a view to the profession of a military engineer, and in 1603, after the death of his father, joined the army; but leaving it on the truce of 1609, he devoted himself to study and literature. In 1620 he went to England, and for 80 years filled the office of librarian to the earl of Arundel. During this period he studied the Teutonic languages, and came to the conclusion that the Gothic was the parent of them all. He published an edition of the Gothic Gospels of Ulphilas, with a commentary; but his greatest work was his *Glossarium Gothicum*, in 5 languages, the Saxon department of which has since been issued separately under the title of *Etymologicum Anglicanum*. He also wrote a treatise *De Pictura Veterum*, which he translated into English himself. In 1650 Junius visited Germany, and remained there for some years. He died while residing in the house of his nephew, Isaac Vossius. He bequeathed all his MSS. to the Bodleian library at Oxford.

JUNK (Portuguese, *junco*), a general name applied by Europeans to vessels navigating the seas of eastern Asia, and especially of China and Japan. The Chinese junks of commerce

are unwieldy flat-bottomed vessels, varying in length from 50 to 200 feet, and sometimes having a capacity of 700 or 800 tons. They have 8 masts, and a short bowsprit placed on the starboard bow; an elevated bow and stern; and sails of mats, which are run through with strong bamboo rods at the distance of every 2 or 8 feet, and are hoisted by a large rope. In large junks the main sail frequently weighs several tons. The rigging is of the rudest description, and the masts are frequently unsupported by shrouds. The anchor is made of a hard species of wood called iron wood. Junks sail well before a wind, but in general are not adapted for long sea voyages. The voyage of the *Keying*, a vessel of 700 or 800 tons, in 1847, to New York, whence she went to England, forms the first exception on record to this rule.

JUNO, called by the Greeks *HERA*, in ancient mythology, a daughter of Saturn and Rhea, and the sister and wife of Jupiter. At her marriage all the other divinities attended and presented the bride with gifts, among which was the tree with the golden apples which was assigned to the care of the Hesperides. She was treated with the same reverence by the Olympians as the father of gods and men himself, and styled the queen of heaven. She was sur-named (by the Greeks and Romans respectively) *Βασίλεια* and *Regina* as the celestial queen; *Γαμήλια* and *Pronuba*, as the patroness of marriage; *Ελευθια* and *Lucina* as presiding over childbirth. She was not, according to Homer, a very amiable, obedient, or devoted wife, and her jealousy, obstinacy, and violence often caused Jupiter to tremble on his throne. Having conspired with Neptune and Minerva to dethrone and confine him, Jupiter bound her with chains, and hung her up in the clouds. Juno was the mother of Mars, Hebe, and Vulcan. The chief seats of her worship were Argos, Samos, Sparta, and Rome. Her most celebrated Hellenic temple, situated near Argos, contained a colossal statue of the goddess, made of ivory and gold. At Rome her principal temple was on the capitol hill, and her great festival, the *matronalia*, was celebrated on the 1st of March by the wives and matrons of the city. Juno is usually represented in works of art as a woman of majestic mien, crowned, and sitting in a chariot, with a peacock beside her.

JUNOT, ΑΝΔΡΟΝΞ, duke of Abrantès, a French soldier, born in Bussy-le-Grand, Burgundy, Oct. 28, 1771, died in Montbard, July 29, 1818. He was educated for the law, but in 1792 enlisted in the army as a volunteer, and by his courage won the *sobriquet* of "the tempest." He attracted the attention of Bonaparte at the siege of Toulon, and a close intimacy sprung up between the two, Junot's devotion to his superior amounting almost to fanaticism. He accompanied Bonaparte to Italy as his aide-de-camp, and won the rank of colonel in the campaign of 1797. He distinguished himself in Egypt, and was made brigadier-general. A wound received in a personal encounter with a

brother officer, who was not as enthusiastic an admirer of Bonaparte as himself, delayed his return to France, and he landed at Marseilles on the day of the battle of Marengo. He was forthwith appointed to the command of Paris, and a few months later married Mlle. Laure de Permon, and received the rank of general of division. But his own as well as his wife's indiscretions were so distasteful to Napoleon, that in 1803 he removed Junot to the command of one of the corps of the "army of England." On the establishment of the empire, Junot was promoted to the rank of colonel-general of the hussars, received a pension of 30,000 francs, and a little later the grand cross of the legion of honor; but he could not conceal his disappointment at not having been placed among the first marshals of the empire. His dissatisfaction, his improper behavior and lavish expenditures, coupled with his wife's eccentricities, caused the emperor to send them for a while into honorable exile; and Junot was, in 1805, appointed ambassador to Lisbon, where he distinguished himself only by his ostentation. In the same year he went to Germany without permission, and arrived in time to participate in the battle of Austerlitz. In 1806 he was again appointed governor of Paris and commander of the 1st military division; but the same follies on his part led to the same result as before. He was sent to Spain to take command of the army that was to invade Portugal; here at least he showed his talent as a general, succeeded in taking possession of the country in the face of the greatest difficulties, and won by his gallant conduct the title of duke of Abrantès; but his success was soon checked by the arrival of Sir Arthur Wellesley with an English army. Junot was defeated at Vimiera, and constrained by the convention of Cintra, Aug. 22, 1808, to evacuate Portugal. Landed at La Rochelle with his troops by the English fleet, he immediately joined Napoleon, who took him back to Spain, where he was placed in command of the 3d corps, then besieging Saragossa. He participated in the campaign of 1809 in Germany, and in 1810 was sent back to the Peninsula, where he was severely wounded in the face by a bullet. In 1812 he commanded a corps of the invading army in Russia; but his slow operations did not satisfy the emperor, who, instead of employing him actively the next year in Saxony, appointed him commander of Venice and governor-general of the Illyrian provinces. This kind of disgrace, combined with other troubles and the suffering brought upon him by his old wounds, preyed so much upon his constitution that he became insane, and was taken to his father's house near Dijon, where he threw himself from a window and died from the effects of the fall.

JUNOT, MADAME. See **ABRANTÈS, DUCHESS OF.**

JUNTA (Sp.), in Spain, a name given to legislative assemblies or administrative councils. In the middle ages, the assemblies of the representatives of the nation, without any preliminary

call of the monarch, were termed general juntas. It was sometimes used as synonymous with cortes. Charles II. established a great junta to regulate and determine the competency of the inquisition. There was afterward a royal junta of commerce and the mines, and another of the tobacco monopoly. In 1808 Napoleon convoked at Bayonne under the name of a junta an assembly of 150 representatives of the nation (of whom only 90 appeared), for the adoption of a constitution which he wished to introduce into Spain. After the insurrection of the provinces several juntas were formed in them, which were finally absorbed in a central junta of 44 members; but provincial juntas reappeared in the subsequent revolutions. The same term was employed in the Spanish colonies which have become independent.—In English, the word *junto* designates a cabal formed usually for some sinister purpose.

JUPITER (Gr. *Zeus*), the greatest of the Greek and Roman gods, was a son of Saturn and Rhea, and the brother of Neptune, Pluto, Vesta, Ceres, and Juno. As Saturn used to devour his children as soon as they were born, his wife Rhea, when she found herself pregnant with Jupiter, entreated Coelus and Terra to save the life of the child. They advised her to flee with the infant to Crete, which she accordingly did, and concealed him in a cave of Mt. *Ægeon*. As he approached maturity Jupiter gave evidence of the divinity of his nature. He delivered the Cyclops from the bonds with which they had been fettered by Saturn; gave liberty to the hundred-handed giants Briareus, Cottys, and Gyes; subdued the Titans, and shut them up in Tartarus; and finally dethroned his father, and obtained the empire of the universe, which he shared with his brothers Neptune and Pluto, assigning the dominion of the sea to the former, that of the lower regions to the latter, and reserving for his own peculiar realm the heavens and the atmosphere; while over the earth and earthly beings the whole three exercised a joint rule. Jupiter fixed his residence on the summit of Olympus, and took successively to wife Metis, by whom he became the father of Minerva; Themis, who bore him the Hours and the Parcs; Eurynome, who was the mother of the Graces; Ceres and Mnemosyne, whose offspring were Proserpine and the muses; Latona, who became the mother of Apollo and Diana; and Juno, whose children by him were Mars, Hebe, and Vulcan. Jupiter was the most powerful of the heathen gods, the supreme ruler of mortals and immortals. Every thing good or bad proceeded from him, and at his pleasure he assigned a happy or an unhappy destiny to earthly beings. He was armed with thunder and lightning, and at the shaking of his shield the tempest raged, and the rain and the hail descended. His most distinctive epithets were *Ὀλύμπιος*, or Olympian, *Capitolinus*, from his principal temple at Rome on the Capitoline hill, and *Κεραυνος*, or *Tonans*, "the thunderer." The most celebrated Hellenic temples of Jupiter were those of Do-

doms and Olympia, the latter of which contained the famous colossal statue of the god by Phidias. The eagle, the oak, and the summits of mountains were sacred to Jupiter, and his favorite sacrifices were goats, bulls, rams, and cows. Jupiter is generally represented sitting on a throne with a thunderbolt in his right hand, a sceptre in his left, and an eagle standing by him.

JUPITER AMMON. See **AMMON**.

JUPITER, THE PLANET. See **ASTRONOMY**.

JURA, an island off the W. coast of Scotland, belonging to the inner Hebrides, and separated from the mainland by a channel less than 2 m. wide; length 23 m., breadth 6 m.; area, 156 sq. m.; pop. in 1851, 1,064. A mountain range, whose highest peaks are termed the paps of Jura, traverses its entire extent, save where Tarbet Loch interrupts it. The aspect of Jura is wild, rugged, and inhospitable. There are no fertile valleys, but it has some excellent slate quarries, and a very fine sand for glass-making. Jura is famous for its red deer, and for caverns remarkable for their size and beauty.

JURA, an E. department of France, formed from a part of the old province of Franche-Comté, bounded N. by the department of Haute-Saône, N. E. and E. by Doubs and Switzerland, S. by Ain, and W. by Côte d'Or and Saône-et-Loire; area, 1,894 sq. m.; pop. in 1856, 296,701. The name is derived from the mountains which cover $\frac{2}{3}$ of the department. The surface presents 3 divisions, viz.: the western part, consisting of a low plain about 7 m. in width; the first mountain elevation, rising suddenly from the plain and forming a plateau nearly 10 m. wide; and the high mountain district, consisting of lofty summits and deep valleys. The highest summits are Reculet, La Dôle, and Mont Poupet, which rise between 5,000 and 6,000 feet above the sea. Among the numerous rivers are the Ain, Loue, and Doubs, which are navigable. The Bienne is the most important of the smaller rivers. There are many marshes and lakes. The Rhone and Rhine canal traverses the N. part of the department, and railways run between Dijon and Besançon and several other places. Large quantities of squared timber are floated down in rafts to Lyons. The forests abound with pine and oak timber. Agriculture is highly advanced. The annual production of wine amounts to 8,000,000 gallons; the best wines are those of Lons-le-Saulnier and Poligny. Gold, copper, lead, coal, and iron are found. Lithographic stone, marble, and alabaster are quarried, and there are extensive salt works at Montmorot and Salins. The value of manufactured goods amounts annually to \$1,500,000, chiefly iron and iron wares. The department is divided into 4 arrondissements, Lons-le-Saulnier, Poligny, Sainte-Claude, and Dôle. Capital, Lons-le-Saulnier.

JURA, a range of mountains between Switzerland and France, extending about 180 miles in length from the waters of the Rhone in the department of Ain on the S. W. to those of the upper Rhine in a N. E. direction. The great

valley of Switzerland and the lake of Neuchâtel lie along its S. E. base, and over these from its summits may be seen Mont Blanc and the principal peaks of the Alpine chain. The Jura, like the Appalachian chain of the United States, consists of parallel ridges including narrow longitudinal valleys, along which the rivers flow in one or the other direction, occasionally passing through a break in the mountains into the next valley. In their external form, and the wave-like arrangement of the stratified rocks of which they are composed, the resemblance is still more striking. They occupy a belt of country of similar width, averaging about 80 miles; and the highest summits, which are mostly in the S. part of the range, attain about the same elevations as those of the Appalachian mountains in North Carolina. Mont Moleson is 6,588 feet high; Reculet de Toiry, 5,648; Mont Tendre, 5,538; Dôle, 5,509; Chasseron, 5,280; and Chasseral, 5,240. The principal strata are limestones of the oolite formation, named the Jura, from their abundance in this range, and with them are associated shales and sandstones, including beds of gypsum. The highest summits of the Jura lose their snowy winter covering in the summer season, and are then green with dense forests of fir. The growth below is in great part of walnut, groves of which surround almost every village. In the valleys are found some of the richest pasture lands in Switzerland, where are produced the Gruyère and other cheeses famed throughout Europe. Great numbers of cattle are reared and fed on the mountains. The Jura and the intermediate undulating country abound in wooded hills, among which rocky masses project at intervals, above the fertile slopes, which by the aid of irrigation yield 8 crops of grass annually. The most picturesque scenery is presented by the Val Moutiers, or Münster Thal, between Basel and Bienne, the pass of Klus at the foot of the Ober-Hauenstein, and the lac de Joux.—The name Jura has also a wider application than to the mountain range above described; the continuation of the same limestone country through Swabia and Franconia being distinguished as the German Jura, situated between the Rhine and Main, and divided by the rivers Danube and Altmühl into 3 parts, viz.: the Black Forest Jura (*der Schwarzwald Jura*), situated between the Rhine and Danube; the Swabian Jura (*der Schwäbische Jura*), on the Danube and Altmühl, and designated by various names in various localities, as Ober-Hohenberg, Rauhe Alp, &c.; and the Franconian Jura (*der Fränkische Jura*), between the Altmühl and Main, traversed by the Ludwig's canal, and noted for its caves with bones of animals.

JURIEU, PIERRE, a French Protestant theologian, born in Mer, Orléanaise, in 1687, died in Rotterdam, Jan. 11, 1718. He was sent to England to complete his education under his maternal uncle, Peter du Moulin, and while in that country was ordained. On returning to France, he succeeded his father in the pastorate of the reformed church at Mer, and after-

ward was made professor of divinity and Hebrew at the academy of Sedan, where he remained until the institution was suppressed in 1681. He then retired to Rotterdam, where he became professor of theology, and minister of the Walloon church. He passed the remainder of his life in that city, engaged in bitter controversy with friends and enemies, especially Bayle, who openly charged him with religious indifference. Jurieu however got the better of the philosopher, and caused his dismissal from his professorship. He was a man of great learning, ability, and polemical tact, but extremely violent in his temper. He was the author of various works, highly esteemed in their day, though now almost forgotten. Of these the most important are: a "History of Calvinism;" a "History of the Opinions and Religious Ceremonies of the Jews;" a "Critical History of the Dogmas and Worship of the Church from Adam to Christ;" and a treatise "On Devotion."

JURY, a chosen body of men, whose duty it is either to judge and determine certain questions of fact submitted to them, or to inquire into the existence of certain alleged facts. Upon the jury a very large proportion of the whole procedure for the trial of actions in England and America rests. Its intrinsic importance has made the inquiries into its early origin and history interesting; and they are the more so, because they are found to be closely interwoven with investigations into the political, legal, and social institutions of many nations. Different writers have come to very different conclusions, perhaps because they began from different points of departure, and viewed their facts under different aspects. In almost all the results thus presented there is some truth; but we apprehend that they have erred in attributing the institution of juries to some one or two only of the many origins from which it has arisen, and the many influences which have combined to give to it its present form in England and in the United States. Its principal source has been found in the *δικαστήριον* of Athens, or in the *judices* of Rome, or in the compurgators of the Saxons, or in the trial by the vicinage of the Romans, or in the Norwegian *Gulathing*. We apprehend that it would be, if not impossible, at least so difficult to determine which among all these things may be considered as having contributed most to form the trial by jury, that the inquiry is not worth the time and labor it costs; for it must end in the conclusion that all have contributed, and importantly, to this result. The essence of the trial by jury is the determination of questions arising in actions at law by a select body of persons, who, without holding permanent judicial offices, come from among the people for this purpose, and, after their work is done, return to them. In Asia we find nothing of this at any time; and nothing of it in history, until the *δικαστήριον* of Athens was regulated if not introduced by Solon. The dicasts were a large body of men, numbering some thousands, who were selected or appoint-

ed from among the freemen of Athens, in some way under if not by the archons. From this large body a smaller number was selected, perhaps by lot, for each case, to hear and determine the questions which might arise in that case, under the direction of a presiding archon or other magistrate. Before proceeding to hear any case, they were sworn to discharge their duty faithfully. After hearing the case, they gave their votes by depositing them in urns or vases, from which the presiding magistrate took them and announced the verdict. Each dicast received from one to three oboli for his services. In this there is much resemblance to the jury of our own day; the principal difference being in the large number who sat in each case, which appears to have been sometimes as many as 500. This body the advocates addressed, beginning their speeches with *Ἄνδρες δικάσται* (as we see in Demosthenes, Æschines, and Lysias), in the same manner as our advocates say: "Gentlemen of the jury." It cannot be doubted, we think, that the judicial procedure of Rome was, to a great extent, derived from and formed by that of Athens. We are accustomed to translate the word *judex* by "judge," but there was no officer or magistrate known to the Romans who discharged precisely the duties which with us belong to the judge; the prætor came nearest to it; but *judex* would be much better translated by the word juryman. When the plaintiff (*actor*) came before the prætor or other magistrate having jurisdiction, he made his complaint, and the defendant (*reus*) answered it. The prætor then referred the case to the judices to determine the facts; usually stating, in this reference, that such or such conclusions of law would follow from such or such conclusions of fact. The number of judices usually sitting is not known, and sometimes even an important case was tried before a single *judex*; as we know that Cicero delivered his oration *Pro Quintio* before one *judex*, assisted by a *consilium*. The judices generally were aided by jurisconsults who sat with them. The whole number of persons from whom could be selected the judices of each case was in Rome as in Greece large, amounting to some thousands; but by whom or on what principle it was appointed, or how or by whom the smaller number was appointed for each case, is not certainly known. There was sometimes an agreement of the parties as to the *judex* or judices, who were sometimes called *arbitri*, and who then answered to our arbitrators; and there was a method of objecting to judices appointed by lot or otherwise (*recusatio judicis*), which answered very exactly to our challenges. As we know that, as soon as Rome conquered a province, it introduced at once the provisions and the forms of its own law (its *jura et instituta*), in part perhaps because the province might be thus most effectually bound to the empire, and in part also because they were always better than those of the conquered nation; and as we know therefore that institutions, which resembled in

so many particulars our jury, were in full force in England for more than three centuries, it would seem to be unreasonable to deny them an important influence in creating the trial by jury. But, on the other hand, the Saxons brought into England the trial by compurgators. Then the party accused, or in later times the party plaintiff or defendant, appeared with his friends, and they swore, he laying his hand on theirs and swearing with them, to the innocence of the accused, or to the claim or defence of the party. Little is certainly known either of the origin or of the extent, in point of time or of country, over which the trial by compurgators prevailed; but it must have had great influence upon the subsequent forms of procedure. If in nothing else, it fixed the number of the traverse jury at 12, that being the common number of compurgators, whence the old mediæval phrase, *jurare duodecima manu*; and this was a great improvement on the varying and sometimes very large number in Greece and Rome. Beside this, however, recent investigation has shown, among the Norman legal usages, traces of trial by jury, more numerous, and more nearly resembling that trial as now conducted, than any thing known to have existed among the Anglo-Saxons. Moreover, it is now known that, with much variety of form, modes of trial essentially similar to that by jury prevailed among both the Teutonic and Scandinavian nations, from a very remote antiquity. We regard it therefore as certain that all these influences contributed to establish this mode of trial in England, and to shape it as we know it to exist there. Indeed, it was not until all of them had had an opportunity of completing their work, that we find what we should now call a jury certainly existing. Glanville represents it, in one of its most important forms and purposes, as introduced in the reign of Henry II.; he calls it "a royal benefit conferred upon the people by the goodness of the sovereign, with the advice of the nobility." So many of the attendant circumstances indicate that it was a Norman institution, bestowed upon his English subjects by a Norman king, that Sir Francis Palgrave has not hesitated to consider our jury trial as derived directly from Norman law.—One mistake in regard to a clause in Magna Charta is so common, and perhaps so important, that it should be corrected. The great charter says that no freeman shall be arrested or imprisoned, or exiled, or otherwise destroyed, *nisi per legale iudicium parium suorum, vel per legem terræ*. This has been held to mean, "unless by lawful trial by jury;" and an argument has been drawn from it against the legality of any conclusive procedure against any person but on the finding of a jury. But the *iudicium parium* of Magna Charta did not mean a judgment or verdict of a jury. Even in Magna Charta itself we read of *juratores*; and the phrase *verdictum legalium hominum* and others by which a jury is indicated, are common in the law language of that day. But the *iudicium parium* was the peculiar and well known feudal

process, by which the lord with his vassals sat to try questions of title between others of his vassals. It is quite probable, however, that the alternative phrase, *per legem terræ*, was intended to include trial by jury.—In Greece and Rome, in the Teutonic and Scandinavian nations, and probably among the Normans, the agreement of a majority of a jury, or of the body which represented a jury, was sufficient; but from the earliest times unanimity has been required in an English traverse jury, and the same rule is applied with the same strictness in this country. The origin of this peculiarity is quite unknown. The most plausible conjecture, for which indeed there is some authority, is, that originally there were or might be more than 12 jurymen, but the agreement of that number was required; and when the number of the jury finally settled down at 12 and no more, unanimity became requisite. There have been, in perhaps all ages, doubts whether the advantages of this rule were sufficient to compensate for the mischiefs which sometimes result from it; and these doubts have gone so far, that Lord Chancellor Campbell has introduced before the British parliament a bill providing that verdicts founded upon a certain majority of the jury might, in some specified cases, be sufficient. But this proposed change has not as yet found favor with the parliament; nor has any thing like it been enacted, or even formally proposed, so far as we know, in the United States.—There is, in respect to the evidence on which a jury acts, a circumstance strikingly illustrative of the change which has taken place in the constitution and in the functions of a trial jury. Now, they have nothing to do but to hear and weigh the evidence offered to them in open court; any thing beyond this is a departure from their duty; and if one of their number happens to know any thing about the facts of the case, he ought not to communicate it to the others, and they ought not to be influenced by it, unless he is sworn as a witness and examined as a witness; so anxious is the law to keep from the jury all evidence which does not rest upon an oath, and has not been submitted to examination. It is, however certain that, in the beginning of jury trials, and until the 15th century, the jury themselves were the witnesses, and the only witnesses, they being selected to determine the questions of the case because they were supposed to know the facts, and no other witnesses being examined, and no evidence whatever being offered to them. Nor was it until about the middle of the 16th century that there is any trace of any process known to the law for the summoning of witnesses. (See *Summers vs. Mosely*, 2 Crompton and Meeson, p. 485.)—As the jury must not pay any attention to any evidence not lawfully before them, so they must not go beyond the evidence, and inquire into the law, for that is the exclusive province of the court. In civil cases, no one has ever doubted this; that is, no one has ever doubted that in civil cases

it was the duty of the court to state the law to the jury, and the duty of the jury to receive and obey the law thus given to them. But of late, a question has arisen in regard to criminal trials, which has assumed, at least in many of the United States, an aspect of much importance. There are those who insist that in all criminal cases the juries shall be judges of the law as well as of the fact; and a year or two since a statute was enacted by the legislature of Massachusetts, which was intended to have this effect.—Juries are either grand juries or petit juries. Nearly all that has been said in this article relates only to petit juries, which are sometimes called traverse juries, and sometimes trial juries. A grand jury tries no question, and finds no verdict. The proper authority of the state, usually the attorney for the government, brings before the grand jury a case of supposed crime or wrong, with a bill of indictment, and the evidence on the subject. This they consider *ex parte*, or without hearing the accused; and if they think that the evidence is sufficient, they approve or “find” the bill, and present the accused to the court. If they do not think it sufficient, they “ignore” the bill (as it is termed), and no indictment is presented. The usual method of “finding” a bill is for the foreman (whom the jury choose) to write on the back of the bill: “A true bill,” with his signature and the date; and when a bill is rejected, the foreman writes upon it: *Ignoramus*, with signature and date. Sometimes the government attorney prepares no bill, but brings before them the case and evidence, and prepares a bill only when they direct him to do so. The grand jury are the exclusive judges of the weight and force of the testimony offered before them. The grand jury is generally more numerous than the petit jury. The more usual number is 23; originally it was 24, but as unanimity is not necessary, although at least 12 must agree to an indictment, to avoid the inconvenience of having 12 for and 12 against a bill, one less than 24 is the common number. Beside bills of indictment, and specific offenders, the grand jury may present to the court any public wrongs they think should be brought to its notice, and sometimes exercise a wide liberty in this respect. None are present with the grand jury during their deliberations but the officer of the government; and it is a part of their oath that they shall keep secret “the commonwealth’s counsel, their fellows’, and their own.” But there is a reasonable limit to this, for it is no uncommon thing for a grand juror to take the witness stand in a trial of a case, and testify as to what some person has said as a witness before the jury. A grand jury constitute a regular body, recognized as such by the law, having what may be called a jurisdiction coextensive with that of the court to which they make presentments.—Jurors, both grand and petit, are returned by the sheriff of each county (or, for the U. S. courts, by the marshal of each district), in obedience to a writ, called a *venire*,

which commands him to summon “to come” (*ut facias venire*, in the old law Latin) to the court at the appointed time the proper number of persons. The authorities of every city and town, or sometimes county, put into a box the names of all persons therein qualified and bound to serve as jurors. Usually these are all persons qualified to vote, with some special exemptions. When notice is given them to select and return the names of jurymen, the proper officer (as determined by statute or usage) draws a name from the box; and if persons are wanted both for grand and petit juries, usually the first 23 drawn are returned as grand jurors, and those that come after are for petit jurymen, until the necessary number is made out, which is usually enough to supply two or three juries. The names of these persons are given to the sheriff or marshal, and entered by him in the return of his *venire*. As no one can be called upon to discharge this duty, which is sometimes very burdensome, oftener than once in a certain number of years (usually three), when any one’s name is drawn, the day is indorsed upon the paper; and if it be seen that the same person has been drawn within three years, the paper is put back into the box and he is considered as not drawn. The whole list or schedule of a jury is called the “panel.” (In the Scotch law, the word “pannel” means the accused, or the party on trial.) The grand jury is “impanelled” when sworn and organized. A petit jury is impanelled when the names are called over, and the first 12 who are present, and are not excused or objected to, are sworn, and set apart as the jury. It is common in most of our courts having much business to impanel two juries; that sitting on the right hand of the court being called “the first jury,” and that on the left hand “the second jury.” Sometimes, though very seldom, and only when the urgent pressure of business requires it, a third jury is impanelled. The purpose in impanelling more than one jury is, that while one is charged with a case and is deliberating, another case may be tried before another jury. Upon trials before a jury, the court are the exclusive judges of the admissibility or competency of evidence; but if it be admitted, the jury are the judges of its value.—We may remark that the institution of the grand jury certainly existed, substantially the same or nearly the same as at present, among the Saxons; and it is from this grand jury that some suppose the petit or trial jury to be derived; and doubtless this is in some degree true.

JUSSIEU, D^r, a French family of natural philosophers who have been styled the “botanical dynasty” of France. The most celebrated are the following: I. ANTOINE, born in Lyons, July 8, 1686, died in Paris, April 22, 1758. After taking the degree of M.D. at Montpellier, and travelling with his brother Bernard in Spain and Portugal, he went to Paris in 1708, where he commenced practice, was appointed professor of botany at the king’s garden, entered the acad-

emy of sciences in 1711, and contributed several papers to the *Mémoires* of that learned society, the most curious of which is perhaps his *Recherches physiques sur les pétrifications qui se trouvent en France de diverses parties de plantes et d'animaux étrangers*. In the course of a journey through southern France and Spain he made a valuable collection of plants previously very imperfectly known. In 1720 he gave to Desclieux, a young officer in the French navy, a small coffee tree, which, being transplanted to Martinique, was the means of introducing the cultivation of coffee into the French West Indies. Among his published essays is a *Discours sur les progrès de la botanique* (Paris, 1718). He edited Barrelier's posthumous work, *Plantæ per Galliam, Hispaniam, et Italiam Observatæ, Iconibus Ensis Exhibitæ* (Paris, 1714), and published a new edition of Tournefort's *Institutiones Rei Herbariæ*, with an appendix (Lyons, 1719). His *Traité des vertus des plantes*, a synopsis of the lectures which he delivered at the faculty of medicine, was published by Gandonoger de Foigny in 1772. II. BERNARD, brother of the preceding, born in Lyons, Aug. 17, 1699, died in Paris, Nov. 6, 1777. He was graduated at Montpellier, joined his brother in Paris, and in 1722 was appointed assistant demonstrator of botany at the king's garden. A man of contemplative disposition, abstemious habits, and no ambition, he never rose above this subordinate office, but gradually obtained the reputation of one of the first botanists in Europe. In 1725 he edited Tournefort's *Histoire des plantes des environs de Paris*, with additions and annotations, which were considered so valuable that he was made a member of the academy of sciences, although he was only 26 years of age. To the *Mémoires* of that academy he contributed very few papers, and these on subjects of secondary importance, but remarkable for precision, ingenuity, and thorough method. He devised a system of classification based upon the natural affinities of plants, and applied it in 1759 to the arrangement of a botanical garden at Trianon, which had been ordered by Louis XV. The catalogue which he drew up on this occasion has been considered by competent judges as the foundation of the "natural system," afterward expounded by his nephew Antoine Laurent. The respect with which he inspired his contemporaries extended beyond the limits of his native country; and Linnæus himself entertained the highest opinion of his acquirements. III. ANTOINE LAURENT, nephew of the two preceding, born in Lyons, April 12, 1748, died in Paris, Sept. 17, 1836. He was called to the metropolis in 1765 by his uncle Bernard, and studied medicine, but ultimately devoted himself to botany, in which, under Bernard's directions, he attained great eminence. As early as 1773 he presented to the academy of sciences a *Mémoire sur les renonculacées*, in which the first principles of the "natural system" are clearly perceptible; and the next year he reduced the system to practice in the replanting

of the botanical division in the king's garden. In 1778 he had so thoroughly matured his plan that he undertook the publication of his great work, *Genera Plantarum secundum Ordines Naturales disposita, juxta Methodum, in Horto Regio Parisiensi exaratam, anno 1774*, which was not completed until 1789. To bring together all those plants which are allied in all essential points of structure, and to take into account the true affinities of plants on a comparison of all their organs, is the leading feature of the "Jussieuan system," which has finally triumphed over the artificial or sexual system of Linnæus. In 1790 he was elected a member of the municipal council of Paris, and intrusted with the supervision of the hospitals and charities, which office he held for two years. In 1793, when the king's garden was reorganized as the museum of natural history, he was raised to a professorship, and while he held the office of director of that institution he laid the foundation of its library, which is one of the best, if not actually the best of its kind in Europe. In 1804 he was appointed professor of materia medica at the faculty of medicine, and life member of the council of the university, but was deprived of both these offices during the restoration. In 1826 his failing health and partial blindness caused him to resign his chair of botany at the museum in favor of his son Adrien. He preserved to the last his love of science and clearness of mind. He was very desirous of publishing a new edition of his *Genera Plantarum*, in which all the recent discoveries were to be embodied; but, unable to achieve so vast an undertaking, he contented himself with improving certain parts of it in a series of invaluable papers published from 1804 to 1820 in the *Annales du musée*. Beside the works above mentioned, he is the author of several historical notices of the museum of natural history, and a number of valuable articles on botany in the *Dictionnaire des sciences naturelles*, among which the one upon the "Natural Method of Plants" deserves to be specially noticed. IV. ADRIEN, son of the preceding, born in Paris, Dec. 23, 1797, died June 29, 1853. On taking his degree of M.D. in 1824, he defended a thesis *De Euphorbiacearum Generibus*. He succeeded his father as professor at the museum in 1826, and soon achieved a distinguished rank among botanists by his lectures and publications. In 1831 he was elected to the academy of sciences, and in 1845 was appointed to the chair of the organography of plants at the Sorbonne; his lectures there, which he continued till the time of his death, were both brilliant and attractive. His most important work is a *Cours élémentaire d'histoire naturelle: Partie botanique* (Paris, 1848), which is by far the best elementary treatise on botany. An English translation by I. H. Wilson, under the title of "Elements of Botany," was published in London in 1849. His treatise on botanical taxonomy, which appeared in 1848, in the *Dictionnaire universel d'histoire naturelle*, is also very valu-

able. Among his papers printed either in the *Annales du musée* or the *Comptes rendus de l'académie des sciences*, one of the best is his *Monographie des malpighiacées* (1843).—A very interesting essay, *De la méthode naturelle et des Jussieu*, was published by P. Flourens in his *Éloges historiques*, 2d series.

JUSTE, THÉODORE, a Belgian historian, born in Brussels in 1818. He is secretary of the Belgian board of education and member of many learned societies, and has popularized historical knowledge in his native country by a series of works on French, Belgian, and general history, the principal of which are: *Histoire élémentaire et populaire de la Belgique* (Brussels, 1838; 3d and enlarged ed. 1848); *Précis de l'histoire moderne considérée dans ses rapports avec la Belgique* (1845); *Histoire de la révolution Belge de 1790* (3 vols. 12mo., 1846); *Précis de l'histoire du moyen âge* (5 vols. 12mo., 1848); and *Les Pays Bas sous Philippe II.* (2 vols. 8vo., 1855).

JUSTICE OF THE PEACE. In the English law, justices of the peace are "judges of record appointed by the king's commission to be justices within certain limits, for the conservation of the peace and the execution of divers things comprehended within their commission and within divers statutes committed to their charge." Before the institution of this office there existed in England by the common law certain officers appointed for the maintenance of good order, and called *conservatores pacis*, keepers of the peace. Some of them exercised their functions by virtue of their tenures, and some by virtue of their offices; others were chosen by the freeholders of their counties. The period at which this office ceased, and justices of the peace were first created, has been disputed; but the better opinion seems to fix it at the beginning of the reign of Edward III. At that time the new king, fearing that some risings or other disturbances might take place in protest against the manner of his accession to the crown, sent writs to all the sheriffs in England commanding that peace be kept throughout their bailiwicks on pain and peril of disinheritance and loss of life and limb; and in a few weeks after the date of these writs it was ordained in parliament that, for the better maintaining and keeping of the peace in every county, good men and lawful which were no maintainers of evil or barrators in the county should be assigned to keep the peace. (Black. Com. i. 350.) From that time the election of the conservators of the peace was taken from the people, and their creation resided thenceforth in the assignment of the crown. It was only, however, by subsequent statutes that the conservators of the peace acquired a judicial character and functions. By 4 Edward III. c. 2, they were empowered to "take indictment," and by 34 Edward III. c. 2, they were commissioned to "hear and determine" in cases of felonies and trespasses. It is probable that not until then were these officers called justices. The office, as constituted and defined by these and

later statutes, occupies an important place in the English judicial system. It was adopted in the several states of this country at their settlement, and may be considered to possess here the general character and functions allowed to it in England by force of statutes. But it is to be remarked that in all the states legislative enactments have so fully enumerated the powers and duties of justices of the peace, both in civil and criminal affairs, as perhaps to preclude reference to the English law on the subject.—Justices of the peace are in some states elected by the people, and in others receive their appointment from the executive. Their jurisdiction is determined by their commissions and the provisions of various statutes. These are to be strictly construed, and no authority can be implied. Without attempting a recital of all the particular functions exercised by these officers, it will suffice for our present purpose to mention, under their criminal jurisdiction, that when they are not limited by the existence of special courts, they possess still their ancient common law powers as conservators of the peace, and as such may suppress riots and affrays and apprehend all disturbers of the peace. Then they may punish them by fine, and take recognizances for their future good behavior. By virtue of their criminal authority they may also issue their warrants for the arrest of offenders. If the offence be a trifling one, they may themselves determine in the matter. If, however, it be of an aggravated nature, they commit or bind over the criminal for trial in a regular court. They may judge in civil suits when but a small amount is involved, but not generally if any title to real property comes in question. As further examples of their usual powers, it may be added that they may issue summonses for witnesses to appear in their own courts, and to answer in civil suits pending before other courts; they may administer oaths in all cases in which an oath is required; they may celebrate marriages; and may make examinations and issue warrants in cases of bastardy. They also exercise certain functions under the poor laws. The justice must have jurisdiction of the parties and of the matter, or his interference is a trespass. But when he acts within his jurisdiction and by color of his office, he is not responsible in a civil suit for his acts. An action lies against him only when he has acted from corrupt or malicious motives. He may be impeached, and in some states removed by petition and hearing of the charges made against him before a higher court. A justice must keep a record of his proceedings, and may adjourn his court from day to day. The pleadings before him are, for the benefit of suitors, treated with great liberality.—In the decree for the reorganization of the judicial system of France (Aug. 24, 1790) *juges de paix* were created in imitation of the English officers of the same name. They were to decide summarily, without expense to suitors and without

the intervention of counsel, affairs of slight importance, and especially those which involved disputed facts rather than contested points of law. The decree of Sept. 1791, concerning criminal procedure, invested the *juges de paix* with police functions; at a later period they were called to the presidency of those police tribunals which took cognizance of minor offences. Under the law of May 25, 1838, the French justices are empowered to decide finally in all causes purely personal, and involving no more than 100 francs, but subject to appeal in all such causes from 100 to 200 francs. With similar limitations they have jurisdiction in actions between landlords and tenants; in suits for damages to fields, fruits, and harvests; between laborers and their employers; and between servants or apprentices and their masters; and in civil suits for verbal defamation, and in those breaches of the peace and assaults which are not expressly provided for in the criminal law. Their decrees are subject to appeal in all possessory actions, in cases involving questions of boundaries, and in those arising out of the use of mill privileges and streams applied to irrigation. As officers of the judicial police and auxiliary to the prosecuting officer of the government (*procureur du roi*), they received informations and made examinations into charges of flagrant crime committed within their jurisdiction. These justices were required to hold at least two sittings a week, though they might at their election hear causes every day. They must decide at the first hearing, unless in exceptional cases.

JUSTIN (FLAVIUS ANICIUS JUSTINUS). I. Surnamed the Elder, Byzantine emperor, born of a family of barbarian peasants near Sardica, now Sophia in Bulgaria, in 450, died in 527. Too ambitious to follow the modest pursuits of his parents, he started with two other youths on foot for the capital to enter the army, and on account of his strength and stature was placed among the guards of the emperor Leo I. Under the following reigns of Zeno and Anastasius he emerged to wealth and honors. Having served in the Isaurian and Persian wars, and been promoted successively to the ranks of tribune, count, and general, and the dignity of senator, he was commander of the imperial guards at the time of the death of Anastasius (518). The eunuch Amantius, who then reigned in the court, being bent on setting one of his creatures, Theodatus, on the throne, intrusted an ample donative to Justin with which to gain the suffrage of the guards for his purpose. Justin employed the bribe in his own favor, and was proclaimed emperor at the age of 68. Brave, but ignorant, according to Procopius, even of the alphabet, he intrusted the questor Proclus with the affairs of the state, and adopted Justinian, his nephew and a native of his village, who, however, was educated in Constantinople. Amantius was executed on charges of conspiracy and heresy, Theodatus was murdered in prison, and Vitalian, a Gothic chief, who had become popular by his civil war against Anas-

tasius in defence of the orthodox faith, was treacherously murdered. Both Justin and his successor Justinian (during part of his reign) were defenders of the orthodox creed. II. The Younger, nephew of Justinian, succeeded him in 565, adopted Tiberius II. as co-emperor in 547, and died in 578. He was a man of good dispositions, but weak and sickly, and his reign was marked by numerous calamities, the greatest of which was the conquest of Italy by the Lombards under Alboin, after the removal of Narses, who had reconquered it from the Ostrogoths.

JUSTIN (JUSTINUS), a Latin historian, of uncertain date, and of whose personal history nothing is known. It is probable that he lived at Rome in the 3d or 4th century. He is the author of a work entitled *Historiarum Philippicarum Libri XLIV.*, founded on a lost work of Trogus Pompeius, a historian of the Augustan age. The original work, though professing to give only an account of the Macedonian monarchy, was hardly less than a universal history, and was of great value. Justin seems rather to have compiled selections from it than to have abridged it systematically, and his history contains a great variety of information that would not otherwise have been preserved, carelessly arranged, but written in a clear and sometimes elegant style. The latest editions are those of Frotscher (Leipsic, 1827) and Schwarz (Stuttgart, 1834-6). The English translations are by Codrington (1664), Brown (1712), Bayley (1732), Clark (1732), and Turnbull (1746).

JUSTIN MARTYR (Ἰουστίνος ὁ Μάρτυς), one of the earliest of the church fathers, born in Flavia Neapolis (Shechem), in Samaria, martyred at Rome under Marcus Aurelius about 165. The year of his birth is variously conjectured to be 89, 103, 114, or 118. In his youth he studied with enthusiasm the Greek systems of philosophy, and was successively a stoic, a peripatetic, and a Platonist. He relates that while meditating by the sea on the Platonic doctrine of ideas he met with an old man, of meek and venerable aspect, who proved to him that Plato, though the most illustrious of heathen philosophers, was ignorant of many things, and recommended to him the study of the Hebrew prophets. This conversation resulted in his conversion, and, though he retained the garb of a philosopher, he devoted himself to the propagation of his new faith and to defending by his writings the character and principles of the Christians. On a visit to Rome he was arraigned during the persecution under Marcus Aurelius, and when he refused to sacrifice to the gods was sentenced, according to one account, to be scourged and beheaded, and according to another to drink hemlock. His name appears in the calendar of both the Greek and Latin churches, and the church of San Lorenzo at Rome and that of the Jesuits at Eystadt both claim to possess his body. He was one of the first who sought to reconcile philosophy and Christianity. Among his works are a plea for the Christians addressed to the emperor Anto-

ninus Pius under the title of an apology, which is one of the most interesting remains of Christian antiquity; a second apology, addressed probably to Marcus Aurelius; and a dialogue, in which he maintains Christianity against the objections of Trypho, a Jew. Many other writings of doubtful authorship are attributed to him. The best edition of his complete works is that by Otto (8 vols., Jena, 1848-'50). His apologies were translated into English by Reeve (2 vols., 1809), and the dialogue with Trypho by Brown (1755).

JUSTINIAN I. (FLAVIUS ANICIUS JUSTINIANUS), surnamed the Great, a Byzantine emperor, born in 482 or 483 at Tauresium, a village near the ruins of Sardica, now Sophia in European Turkey, died Nov. 14, 565. He was the son of a poor Slavic family, but his elevation was promoted by his uncle, who after a life of military service ascended the throne of the Byzantine empire in 518, under the name of Justin I., and shortly before his death in 527 adopted his nephew as co-emperor at the request of the senate. Justinian, who on good grounds is suspected of having effectively aided in the commission of various crimes by which his uncle obtained and secured the imperial diadem, was possessed long before the decease of the latter of all power in the state, as well as of a large private fortune. He shared both his power and wealth with Theodora, a beautiful, crafty, and unscrupulous woman, the daughter of a keeper of wild beasts, who had been long known as a comedian and prostitute, and despised by the people of the capital as the vilest of her sex. Having married her in spite of all objections on the part of the court, he not only seated her on his throne, but also made her an equal colleague in the sovereignty of the empire; and her demoralizing, corrupting, and despotic influence remained powerful till her death in the 22d year of their reign. In the chief subjects of agitation which at that time distracted the empire, the questions of creed in the church and of color in the games of the charioteers in the hippodrome, Justinian and his wife were agreed in zealously supporting the orthodox and the blue parties. In the capital and most of the provinces heresy was totally powerless, but the faction of the greens was often able to resist by open violence the arrogance of their opponents and oppressors. In 532, after a fierce contest between the factions, in which Constantinople was almost laid in ashes, they momentarily combined their forces against the government, and proclaimed Hypatius, a nephew of the emperor Anastasius, emperor. The resolute spirit of Theodora and the faithful bravery of the general Belisarius triumphed. The blues returned to allegiance, the greens were crushed with dreadful slaughter, Hypatius and his principal accomplices were executed, and tranquility was restored. Justinian now turned his chief attention to the external interests of his vast state. Purchasing at an immense sum a truce from Chosroes I. of Persia after a war

of a few years waged with varying success, he sent Belisarius with a fleet against Gelimer, who had usurped the sovereign power in the kingdom of the Vandals of Africa, and as an Arian ruler oppressed his Catholic subjects. The fleet sailed from Constantinople in June, 533, and after a voyage of 8 months the army disembarked in the vicinity of Carthage, and a series of victories soon brought that capital and the person of Gelimer himself into the power of the Byzantines. Gelimer was sent a captive to Constantinople, the kingdom of the Vandals destroyed, and the Arian worship suppressed. Calumniated at the court, however, the heroic conqueror had to vindicate his honor before his masters, but was allowed the honors of a triumph. The conquest of the province of Africa, to which was added that of the adjoining provinces, not only procured new influence and some strong stations in Spain, but also paved the way for the reestablishment of the Roman imperial power in Italy, where Athalaric, the profligate young grandson of Theodoric the Great, the founder of the Ostrogothic dominion, having died, his mother, the regent Amalasontha, for some time usurped the reins of power, but was soon murdered and succeeded by her unworthy colleague and 2d husband, Theodatus (535). Belisarius successively reduced Sicily, crossed over to Rhegium, and conquered Naples; Theodatus was deposed by his people and assassinated; Rome opened its gates to the army which fought in its name (536). Vitiges, the successor of Theodatus, tried in vain to reconquer that metropolis, and soon had to take refuge in the morasses and within the walls of Ravenna, which was reduced by the arms and diplomatic skill of the imperial general (539). But Justinian again listened to the voice of envy, and recalled the conqueror, who readily obeyed. As Chosroes had broken the truce and invaded Syria (540), Belisarius was sent against him, and in two successive campaigns, without striking a blow, induced the enemy to return to his own dominions. After a short disgrace, he was again sent to Italy, but without an army, to restore the fortunes of the war, which had been renewed there by the new king of the Goths, the brave Totila. The latter had nearly reconquered the whole country, and Rome was besieged. Belisarius made a vain attempt to relieve it; the city was taken, and was to be destroyed (546), when the conqueror yielded to the remonstrances of his antagonist, who soon after reoccupied and fortified the deserted metropolis of the world. Ignoble intrigues, however, again checked Belisarius in his movements, and finally deprived him of his command (548). Totila again took Rome (549). Justinian, however, found another great general in the eunuch Narses, and in 552 once more received the keys of the ancient capital, which in his reign had been 5 times taken and recovered. Totila had fallen in the battle near its gates, and his successor, Teias, the last of the Ostrogothic kings, shared the same fate in the following year.

Another great victory of Narses over the Franks and Alemanni, who then invaded Italy, secured the possession of that country, which he governed as exarch, residing in Ravenna. Belisarius ended his military career by saving Constantinople from an invasion of Bulgarians and Slavi (559). In the East, Justinian terminated a protracted war with the Persians about the possession of Colchis or Lazica by a peace (561), in which Chosroes extorted the ignominious promise of an annual tribute. The northern frontiers of the empire were in part secured against the invasions of the barbarians by similar treaties, and a vast line of fortifications, especially along the Danube, was added from a feeling of precaution which the degeneracy of the empire made but too natural. The imperial armies themselves consisted mainly of barbarian hirelings. In the interior the reign of Justinian was marked by tyranny, extortion, and lavish expenditure, especially in the erection of sumptuous buildings, of which the rebuilt church of St. Sophia was the most magnificent; by a continual meddling in the affairs of the church, and the severe persecution of heretics, Samaritans, Jews, and pagans, involving the dissolution of the Athenian schools of philosophy; and by uninterrupted intrigues at the court, which, among others, finally succeeded in ruining Belisarius. Justinian, however, who was fond of studies as well as of arts, has the great merit of having, through Tribonian and other lawyers, prepared that code of Roman laws which bears his name and is the great monument of his reign. (See CIVIL LAW.) The introduction of silkworms from China through some missionaries, who brought the eggs of the useful insects in hollow sticks, is another of its lasting merits. Justinian was patient, frugal, and diligent, but vain, selfish, and ungrateful. "He was neither beloved in his life nor regretted at his death."

JUTE, a fibrous material, described as a grass, in appearance like a coarse flax, exported from the East Indies for the manufacture of mats and carpets. It is used of the natural color and also dyed. In and about Dundee, Scotland, there are 76 mills engaged in spinning jute and flax, one of which is the largest mill in Scotland, employing 2,000 hands in working jute alone. The raw material costs only about 11s. per cwt.; the carpets sell for 7d. to 11d. per yard, and the mats at about 3s. each. The fibre is soft, silky, and easily spun, but lacks strength, and moreover is liable to decay rapidly, particularly if exposed to dampness. The exportations of this article from Calcutta alone amounted in the years 1850 and 1851 to the value of £200,000; and the annual consumption in England is estimated at 100,000 bales, valued at £20 each. It is made into "bagging" for cotton bales, and finally finds its way to the paper mills for the manufacture of coarse wrapping papers. The finer fibres, resembling caterpillars' thread, are used to adulterate silk.

JUTECALPA, a town of Honduras, capital of the department of Olancho; pop. 4,500. It

is the centre of a large cattle-growing and gold-washing district, and some of its inhabitants are engaged in mahogany cuttings on the rivers Roman, Patuca, &c., which rise in its vicinity and flow N. into the bay of Honduras. About \$150,000 in gold dust, 80,000 hides, and a considerable quantity of liquidamber, are sent abroad annually from this town. Large droves of cattle are also driven thence into the republics of San Salvador and Guatemala. Far removed from the centres of political strife, it has suffered less than any other Central American town from the partisan contests of the country.

JUTLAND (Dan. *Jylland*), an irregular peninsula, forming the chief part of the kingdom of Denmark, bounded N. by the Skager Rack, E. by the Cattegat, the Little Belt, and the Baltic, S. by Holstein, and W. by the North sea. It comprises the circle or province of North Jutland or Jutland proper, and the duchy of Schleswig, sometimes called South Jutland. It is the ancient Chersonesus Cimbrica, and the country of the Jutes. The Jutes were a Teutonic or Scandinavian tribe, of whose presence in this quarter we have evidence as early as the 5th century. According to Mannert, they were identical in race with the Guthi of Ptolemy, and came from the opposite Scandinavian coast. They were the earliest Germanic invaders of Britain after the departure of the Romans. —The circle of Jutland lies between lat. 55° 23' and 57° 44' N., long. 8° 5' and 10° 57' E.; area, 9,696 sq. m.; pop. in 1858, 646,237, all Danes excepting a few German settlers. It is divided into 4 dioceses or districts, which are subdivided into 10 balliwicks. The capital is Viborg. The N. and part of the W. coast are low, flat, and sandy, presenting long lines of dangerous banks, broken on the W. by several large fiords which may be said to form lagoons. The E. shores are more rocky and have some good harbors. The Lym fiord entirely insulates the N. part of the circle. There are many ponds and marshes scattered over the surface, but few rivers. The largest streams are the Guden, which flows into the Cattegat, the Lonborg, which enters the Ringkiöbing fiord, and the Kolding and Konge, which separate Jutland from Schleswig. There are no mountains, and the hills are little more than accumulations of sand, seldom exceeding 100 feet in height. The soil on the E. and W. is fertile, but the central districts are sandy and sterile, and the N. coast is covered with drifting sands, which are planted with reeds to prevent them from being borne by the wind over the cultivated lands. On the E. there are some groves of oak, fir, and birch, but the province has been nearly stripped of its timber. Agriculture is in a very low state, but efforts have been made with some success to improve it. The industry of the inhabitants is directed chiefly to husbandry, the coast fisheries, and domestic manufactures. There are manufactures of woollen goods, fire-arms, and earthenware. Commerce is active, and is much facili-

tated by the long floods. The principal commercial emporium is Aarhus. The construction of the Jutland railway was conceded to Sir Morton Peto by an act of the legislature, March 4, 1857, which was ratified by the king of Denmark in 1859. It is to connect Aarhus with Holstebro via Viborg, with a branch to Randers.

JUVENAL (JUVENALIS), DECIMUS JUNIUS, a Roman satirical poet, flourished in the latter part of the 1st century A. D. and in the 1st quarter of the 2d. The only certain facts in his personal history are that Aquinum was either the place of his nativity or his chosen residence, and that he was an intimate friend of the poet Martial, who addresses him in three of his epigrams. According to the oldest memoir of him, which is ascribed with little probability to Suetonius, he was either the son or the *alumnus* of a wealthy freedman, occupied himself till middle age as a pleader, was led to devote himself to satirical composition by the success of some verses which he wrote upon a pantomimist named Paris, after much hesitation recited his satires before numerous audiences, which were received with so much favor that he ventured to insert in one of them his attack on Paris, which was construed into an attack on an actor at that time in high favor at court, and was therefore, though 80 years of age, appointed to command a cohort of infantry in Egypt, and died after a short time of vexation and grief in this honorable exile. The pantomimist Paris, a favorite of Domitian, was put to death in A. D. 83; and as it is established that one of the satires of Juvenal was written not earlier than 96 and another not earlier than 100, he could not have been sent to Egypt in the lifetime of Paris, unless he afterward returned, in which case it is strange that his works contain no allusion to his exile. The story of his banishment is therefore questioned by some critics. Juvenal disputes with Horace the honor of being the greatest Roman satirist. Living amid the vices of a declining state, under the

tyranny of Nero and Domitian, and seeing the humiliation of his countrymen, his compositions are much more purposely and formally severe than the easy and good-humored satires of Horace. Each of them is an elaborate and sonorous piece of declamation, which confirms the statement of some of his biographers that in youth he diligently attended the schools of the rhetoricians, and that he was accustomed to declaim at the forum during many years of his life. His extant works are 15 satires, and a fragment of doubtful authenticity, all in heroic hexameters. There are numerous very early editions, 6 of which may claim to be the *princeps*. Among the most complete editions are those of Ruperti (Leipsic, 1819) and Heinrich (Bonn, 1839). The English translators are Holyday, Stapylton, Dryden (of 5 satires), Gifford, Hodgson, Badham, and Evans.

JUXON, WILLIAM, an English prelate, archbishop of Canterbury, born in Chichester in 1582, died June 4, 1668. He was educated on the foundation of the merchant tailors' school, and of St. John's college, Oxford, of which he became a fellow in 1598. Originally destined for the law, he studied theology, and became vicar of St. Giles's, Oxford, in 1609, and rector of Somerton in 1614. He was president of his college in 1621, and vice-chancellor in 1626 and 1627. He became successively dean of Worcester and prebendary of Chichester, bishop of Hereford, and in the same year, 1638, bishop of London. In 1635 he was appointed lord high treasurer, but earnestly solicited leave to resign the office in 1640, and returned to the charge of his diocese. He was a prelate of great learning and piety, and was devotedly attached to the king, whom he attended in the isle of Wight, at his trial, and to the last upon the scaffold. After the king's execution, he was deprived of his bishopric, and imprisoned for a short time for refusing to disclose his last conversation with the king. After the restoration he was made archbishop of Canterbury in 1660.

K

K the 11th letter of the Phœnician and other Semitic graphic systems, named *kaph* (hollow of the hand, curved), is also the 11th of many European alphabets, although the letters preceding it do not exactly coincide in both systems. It is the 10th (*καππα*) in Greek. In ancient Latin, as long as O was used as the sign of G, it was the 9th; but after the innovation of O for the hard guttural in all positions, and the introduction of G as its corresponding soft guttural, it became the 10th letter, though merely in a few abbreviations, such as K. for *Caso*, *kal* for *calenda*, &c. It is erroneously said to be the 11th in most modern Latin grammars. (See G. and J.) Sallust, a grammarian of Rome, attributes its introduction into the Latin to

one Salvius. Quintilian denies it a place in the Latin, and blames its use even before *a*, as in *kalenda*, *kalumnia*, although it was burnt in upon the forehead of slanderers. According to Scaurus, K was anciently used instead of the syllable *ca*, C instead of *ce*, *ci*; and according to Velius Longus, Q instead of *qu* or *cu*; and it is owing to this ancient usage that in our modern alphabets K is pronounced *ka*; C, *ce* and *ci*, as if they were *ci* in French, *se* in English, *tohi* in Italian; and Q as *ku*. In hieroglyphs K was represented by the quadrant of a circle and by a flat basket with a handle. It is the 11th letter in Cufic, the 22d in Arabic, the 25th in Persian and Turkish, the 14th in Ethiopian, the 17th in Amharic; the 15th in Armenian, 11th

in Georgian, 14th in Cyrillic, 18th in Glagolitic, and 11th in Russian (*kako*). It was represented by *gu* in ancient French, in all positions, though in modern French only in *gue* and *gui*; while in the same language the K is maintained only in *kyrielle*, in some Greek words, such as *ky-nancia*, *kyste*, which are now more frequently written with *c*, in other foreign words, such as *kali*, *kino*, *knout*, and in proper nouns. Charlemagne's coins have most frequently *Carolus M.*; but the 6 Charleses who reigned after him in France used K in their names.—The sound of K is produced like that of G, with this difference, that the larynx does not oscillate during the sudden explosion of the sound. The congeneric sounds may be seen under G.—Some proper nouns are written either with K or C; as, for instance, in German, Cammer, Carl, Colla, or Kammer, &c.; or in French, Coran, Cokocotroni, or Koran, &c. But the substitution of K for Kh in such names as Khalif, Khan, Kherson, Khiva, &c., which are also written Chan, Cherson, &c., is due to the want of letters which represent a deeply aspirated K, almost like the German *ch*, or Greek *χ*, and the 7th Arabic (9th Persian and Turkish) letter *kha*. The Devanagari *akshara kavarga* (consonants guttural) contains *ka* and *kha*, *ga*, *gha*, where, however, the *h* is distinctly pronounced in the 2d and 4th, as in the English words *inkhorn*, *stronghold*. The English habit of not pronouncing both *k* and *g* in *kn*, *gn* (as in *know*, *gnaw*), destroys the significant element of the words, depriving them of the roots *ken*, *cut*, &c. This improper practice was carried even further in Latin, where the *g* was not even written in most words which begin with *n*, such as *natura*, *noceo*, *noctua*, originally *genitura*, *γυναικων*, *gnoctua*. In German, *ck* is written for *kk* (in Polish it is pronounced *tsk*, as in Potocki), and the initial *k* before consonants is frequently the hardened particle *ge* deprived of *e*, as in the words *Knecht*, servant, from *ge-neigt*, bent, subject to; and *klug*, prudent, from *ge-lug*, looking out. K alternates in the Semitic languages with *g*, *q*, *h*, *kh*, *ghain*; and in the Indo-European as well as most others with those letters, and with *c*, *j*, *y*, *w*. One example may suffice, wherein the root *kr*, as *car-us* and *cur-a* in Latin, runs through the following forms, conveying in all the radical idea contained in these Latin words: *kort-us*, *gard-en*, Ital. *giard-ino*, French and Spanish *jard-in*, Magyar *kert*, Slavio *o-grod*, *za-krad-a*; with the kindred words *yard*, *ward*, *guard*, &c., to which several hundreds of similar radical import might easily be added.—As a numeral sign, K denotes 20 in the Semitic, Greek, Georgian, and Cyrillic (and hence in the Russian) systems; 40 in the Glagolitic; 60 in the Armenian; 250 (along with E) in the period of Rome's decline. A dash over it raises these values to as many thousands. In rubrication it marks 10. On Roman coins and other monuments it stands for *Kaisar*, *Karthago*, *Kaput*, and many other words beginning with *Ca* in the later Latin; K. S., *carus suis*, &c. On

French coins it designates Bordeaux; on those of Austria K. B. signify Kőrmöcz-Bánya or Kremnitz mine.

KABYLES. See ALGERIA.

KACHIQUEL, or CACHIQUEL, one of the principal aboriginal families of Central America, and with the Quichés and Zutugils constituting what were called the three metropolitan nations of Guatemala. They occupied the region surrounding the great volcanoes of Agua and Fuego, and the ancient city of Guatemala was founded not far from their capital, to the southward of the Zutugils, or, as they were called by the Mexicans, the Atitlanenses. After the conquest of the affiliated nations of the Quichés and Zutugils, the Kachiquel kings sent presents to Alvarado, and submitted without a contest to the Spanish authority. They afterward gave him a large body of auxiliaries for his expedition against the Pipils of Cuscatlan or San Salvador. Their language was a principal dialect of the Tzendal, with which the Maya of Yucatan and all the languages of Guatemala were more or less intimately related. It is still spoken. Father Ildefonso Joseph Flores published a grammar of this language entitled *Arte de la lengua metropolitana del reyno Cakchiquel ó Guatemala* (Guatemala, 1758). A dictionary of the language, entitled *Compendio de nombres en lengua Kachiquel*, by Fray Panteleon de Guzman (1701), exists in MS. in possession of Mr. E. G. Squier of New York. There is another, date and author unknown, in the imperial library of Paris.

KAFFA, or KAFA, a country of E. Africa, lying S. of Abyssinia, and bounded W. by unexplored regions. It consists of an extensive table-land, between two branches of the river Gojeb, at an elevation of about 5,000 feet above the sea. The country is under the sway of an absolute king, or *tata*, who it is said can raise 10,000 horsemen, and who is frequently at war with his neighbors. The inhabitants are of an Abyssinian type, and profess to be Christians; their language belongs to the Hamitic group of tongues. They cultivate the soil, which is fertile in palms, cotton, and coffee. Trade is carried on with the merchants of Enarea, who exchange rock salt, copper, horses, cattle, and silks for coffee, cotton, and slaves. Coffee is indigenous, as is a species of tea plant called *khat*. M. d'Abbadie, a French traveller, in 1843, was the first European who penetrated into the country. The chief town is Bonga, lat. 7° 12' 30" N., long. 86° 4' E.; it contains 6,000 to 7,000 inhabitants.

KAFFA, CAFFA, or FEODOSIA (Theodosia), a Russian seaport of the Crimea, built under the shelter of a cape at the W. angle of a wide, open bay of the Black sea, lat. 45° 1' 37" N., long. 85° 23' 37" E.; pop. about 8,000, exclusive of the garrison. The inhabitants, consisting of Russians, Tartars, Greeks, Armenians, Germans, and Jews, are mostly engaged in fishing and the manufacture of salt. Caviare is made there. Wool and hides are exported. This place is the proposed terminus of the railroad from St.

Petersburg. It is the seat of a Greek archbishop, and has, beside Greek churches, a Roman Catholic church, 2 synagogues, 2 mosques, a public library, museum, botanic garden, theatre, custom house, and quarantine buildings. It is near the site of the ancient Theodosia, which was founded by the Milesians, and was one of the towns of the ancient kingdom of Bosphorus. The Genoese established a colony here in the 13th century A. D. In the latter half of the 15th century it was taken from them by the Turks, from whom it was captured by the Russians in 1770.

KAIRWAN, KAIRVAN, or EL KIRWAN, the 2d city of Tunis, 80 m. S. S. E. from the city of Tunis, and 27 m. S. W. from Soosa, built on a sandy plain, in lat. $35^{\circ} 37' N.$, long. $10^{\circ} 15' E.$; pop. estimated at 50,000. The city is surrounded by a low wall with 4 gates. It is the entrepot of a large general commerce, and its manufactures of yellow morocco boots and slippers are celebrated. The great mosque of Kairwan is a large and magnificent edifice; its roof is said to be supported by 500 columns of granite. The city was founded by the Arabs about A. D. 670, and was from 802 to 970 the capital of their independent African dominions.

KAISAREEYEH, or KAISARIAH, a commercial city, capital of a district of the same name, in the Turkish province of Anatolia, 150 m. E. N. E. from Konieh, situated in a recess of the Arjish mountain, at an elevation of 3,236 feet above the sea, in lat. $35^{\circ} 41' N.$, long. $35^{\circ} 45' E.$; pop. about 30,000. An extensive plain, watered by the river Karasu, and fertile in cotton, fruits, and wine, stretches N. from the hills. The town is mean and dirty, but is the emporium of an extensive export trade. The chief industry is the manufacture of cotton yarn, cloth, and yellow morocco leather. This place, anciently called Mazaca, was the capital of Cappadocia until that country was formed into a Roman province, when the name of the city was changed to Cæsarea (whence its modern name), under which latter appellation it gave title to a Christian bishop from the early times of the church. St. Basil the Great was born and is buried here.

KAKODYLE, or CAODYLE ($2C_2H_3As = O.H.As$), a coupled compound of arsenic and methyle, expressed by the name arseniodimethyle. The substance is a highly poisonous liquid, heavier than water, gives forth vapors of specific gravity 7.1, which have a most disgusting odor, and takes fire spontaneously on exposure to the air. It boils at 338° , and solidifies in square prisms at 21° ; it is soluble in alcohol or ether, but scarcely so in water. It unites as a base directly with oxygen, and probably with sulphur and chlorine also; and it furnished the first instance of the isolation of an organic metallic basyle. It is obtained by decomposing its chloride by granulated zinc, or its sulphuret by means of mercury. The preparation of the compounds of kakodyle is difficult and dangerous. The oxide obtained by distilling

equal parts of dried acetate of potash and arsenious acid is an impure quality of the fetid liquid formerly known as Cadet's fuming liquor or alkarsine, which inflames spontaneously on exposure to the air.

KALAFAT, a walled town of Turkey in Europe, in Little Wallachia, on the left bank of the Danube opposite Widin, 370 m. N. W. from Constantinople. It contains 2,000 houses, 3 mosques, a town hall, a custom house, a quarantine, and cavalry barracks. The town is built on a plain of the same name, skirted by hills. Its fortifications describe an arc of a circle around the town, the Danube forming the chord. Kalafat is a quarantine station. It is important in a strategic point of view, and has figured more than once in Turkish military annals. Here the Russians, in 1829, lost 10,000 men in their operations against the Turks. A communication with Widin was established in Oct. 1853, by means of a floating bridge, for the purpose of forming a communication between the left wing of the Turkish army under Omer Pasha garrisoned in Widin, and the fortified works thrown up around Kalafat as a defence against the Russians. An engagement took place there, Jan. 6, 1854, and an assault of the Russians was gallantly repulsed by the Turks on April 19.

KALAMATA, capital of the Grecian province of Messenia, about 1 m. from the gulf of Koron in the S. of the Peloponnesus; pop. about 6,000. It is supposed to be built on the site of Phæræ, one of the maritime cities in the time of the Trojan war. During the crusades it was one of the most important places of the Peloponnesus. It was subsequently annexed to the possessions of Venice. It passed into the hands of the Turks at the beginning of the 18th century. It was among the first towns delivered by the Greeks in 1821, and the first where a Grecian legislative assembly was convened. In 1825 it suffered from the attack of the Egyptians under Ibrahim Pasha, but the damage then inflicted upon the town has been gradually repaired.

KALAMAZOO. I. A S. W. co. of the S. peninsula of Mich., drained by Kalamazoo and St. Joseph's rivers; area, 576 sq. m.; pop. in 1850, 13,179. The surface is level or undulating, and occupied by rich prairies, fertile plains dotted with oak timber, and thick forests. The productions in 1850 were 366,578 bushels of Indian corn, 225,855 of wheat, 97,325 of oats, 106,913 of potatoes, 11,736 tons of hay, and 94,750 lbs. of wool. There were 10 grist mills, 12 saw mills, 15 churches, 2 newspaper offices, and 4,184 pupils attending public schools. Capital, Kalamazoo. II. A river of Michigan, which rises in Hillsdale co. in the S. part of the state, and after a circuitous course of nearly 200 m. flows into Lake Michigan, 98 m. in a direct line from its source. Its general direction is W. N. W. It is 300 or 400 feet wide at its mouth, and navigable at all seasons by vessels of 50 tons to Allegan, 88 m. from the lake. It drains a rich level country, affording extensive water power.

III. A city of Michigan and the capital of Kalamazoo co., situated on the left or W. bank of the river of the same name, about 65 m. from its mouth, 50 m. S. from Grand Rapids, and 143 m. W. from Detroit by the Michigan central railroad, which connects it with that city and Chicago; pop. in 1850, 3,284; in 1859, about 8,000. It is pleasantly situated, in the midst of a beautiful and fertile country, and is regularly built with broad streets shaded by fine oak trees. It is the seat of Kalamazoo college, for students of both sexes, the Michigan female seminary, the Michigan asylum for the insane, a union school, and various other institutions. It has two weekly newspapers, and in 1859 contained 10 churches (2 Baptist, 2 Congregational, 1 Dutch Reformed, 1 Episcopal, 2 Methodist, 1 Presbyterian, and 1 Roman Catholic), 1 flour mill, 1 iron foundry, 1 machine shop, 3 manufacturing of agricultural implements, 1 of pianofortes, 1 of soap and candles, 1 tannery, and 3 planing mills.

KALARASH, a small town in the Turkish province of Wallachia, on the left branch of the Danube, opposite Silistria, with trade in grain and produce. It is noted for several military engagements which took place there during the war of 1854, particularly on March 4, when the Russians, who were intrenched in the place, repulsed the Turkish forces.

KALB, JOHN, BARON DE. See DE KALB.

KALEIDOSCOPE (Gr. *kalos*, beautiful, *eidōs*, a form, and *σκοπεω*, to see), an optical instrument for multiplying the reflected images of small colored objects, producing by the symmetry of their arrangement patterns of great beauty, which have served to furnish designs for carpets and other ornamental fabrics. An instrument on this principle was originally described by Baptista Porta and Kircher; and in a work by R. Bradley published in England in 1717, entitled "New Improvement of Planting and Gardening," it was recommended for aiding in the production of designs for garden plots and fortifications. Its true principles were first developed, however, by Sir David Brewster, who devised the proper method of its construction, and in 1817 took out a patent for the same. But before he could secure the benefit of the patent, the London opticians had produced some 200,000 instruments, which they distributed everywhere as toys. Nearly all these were exceedingly defective from the total disregard in their construction of the exact principles upon which the perfection of the instrument depends.—When two oblong mirrors of the same dimensions are placed so as to hinge together along an edge of each, their reflecting surfaces facing each other, and are then opened, so as to make an angle which is an aliquot part of 180°, an object placed between the planes of the mirrors, or in contact with one of the extremities of the pair, is reflected from one mirror to the other, and produces as many images as the angle of the opening is contained in 360°. These images are arranged in symmetrical or-

der around a circular area, the radius of which is the width of the mirror, and the centre the point of meeting of the two planes. The perfect symmetry of their arrangement depends on the angle of the opening being an aliquot part of two right angles, and that usually employed is either 18° or 20°. Another requisite for the perfection of the instrument is, that the line of junction of the two mirrors should be fine and smooth, as any irregularities would produce imperfections. As usually constructed, the mirrors are strips of glass blackened on one side with black varnish or sealing wax, 8 or 10 inches long, 1 to 1½ inches broad at one end, and only about half as wide at the other. They are kept together by a piece of cloth glued over the edges in contact, and the proper angle is preserved by securing them in a tube of tin or pasteboard by pieces of cork of suitable shape wedged in behind them. The open side of the triangular prism formed by the two mirrors is closed by a strip of black velvet of suitable width glued to the backs of the two mirrors. The cylindrical tube is of the diameter of the larger end of the prism, and the angle formed by the meeting of the two planes at the other extremity is nearly coincident with the centre of the circular end of the tube. Through the cover of this a small aperture is made exactly in the angle, to which the eye is to be applied in using the instrument. At the other extremity a plain disk of thin transparent glass is fitted close to the ends of the mirrors, and outside of this is another disk of the same size of glass slightly ground, the two kept $\frac{1}{4}$ or $\frac{1}{8}$ of an inch apart by a ring of this thickness set in between them. In the intervening space the objects to be reflected are placed. These may be small fragments of colored transparent glass intermixed with a variety of other small bright objects of diverse forms, as beads and spun wire of glass and of metal, bits of lace, figures and letters, circles, ovals, and triangles, pieces of indurated Canada balsam, varnish, &c. But care must be taken not to fill the case too full for the objects to move freely among themselves while the tube is made to turn in the hand upon its axis. By looking into the circular aperture made for the eye, the most gorgeous figures are perceived symmetrically arranged, and all forming one complete pattern.—Kaleidoscopes are also made with 3, 4, 5, or more mirrors, and are then termed polycentral. To produce symmetry and regularity of form in the images of these kaleidoscopes, the angles which the mirrors make with each other must necessarily be aliquot parts of 180°; and as their number is increased, the range of the instrument in the variation of these angles is diminished. Thus 8 mirrors only should be arranged to make the 3 angles of 60° each, or two of 45° each and one of 90°, or one of 80°, one of 60°, and one of 90°. By the first arrangement the images appear in groups of 8 repeated throughout the pattern. This instrument is called the triascope. By the 2d arrangement, the instrument, called the tet-

rascope, produces a pattern divided into square compartments. By the 3d arrangement, the pattern, of hexagonal form, presents a remarkable symmetry, and the instrument is termed a hexascope. The last two forms are especially useful to the draughtsman.—Sir David Brewster substituted a double convex lens for the two glass disks in order to adapt the instrument for receiving and multiplying the images of external objects. He also introduced a variety of modified forms and methods of using it, an account of which may be found in his "Treatise on the Kaleidoscope," and in his later "Treatise on Optics." See also "Harris's "Treatise on Optics;" Dr. Roget "On the Kaleidoscope;" "Annals of Philosophy," vol. xi.; *Compte rendu des travaux de l'académie de Dijon* (1818).

KALEVALA, the national epic of Finland. See FINLAND.

KALIDASA, one of the greatest Indian poets, lived, according to tradition, at the court of King Vitramaditja, in the 1st century B. C. He was one of 9 poets who were called the 9 precious stones of the court. Vitramaditja (sun of strength) is a title given to several Indian monarchs, and many scholars believe Kalidasa to have flourished in the 11th century A. D. at the court of King Bhoja. The works attributed to him are so various that the existence of several poets of his name at different periods has been supposed. His best production is the drama *Sakuntala*, which was translated into English by Sir William Jones in 1789, and immediately excited in Europe a lively interest in Sanscrit literature. It was translated into German by Forster (1790) and Herder (1808), and into French by Chézy (published with the Sanscrit original, 1830). He is the author also of the drama *Vikramorvasi* (translated into English by H. H. Wilson; published with a Latin translation by Lentz, Berlin, 1833); the comedy "Malavika and Agnimitra" (published with a Latin translation by Fallberg, Bonn, 1840); the epic poem *Raghu-Vansa* (published in Sanscrit and Latin by Stenzler, London, 1832); the *Kamara-Sambhava* (also edited by Stenzler, London, 1838); the *Megha-Duta*, or "Cloud Messenger" (translated into English verse by H. H. Wilson, Calcutta, 1813, and London, 1843); and several other dramatic and lyrical pieces.

KALISZ (Germ. *Kalisch*, anc. *Calisia*), one of the oldest towns of Russian Poland, formerly the capital of a palatinate and subsequently of a government of its name, now of a circle in the government of Warsaw, situated between two branches of the Prosna, on the Prussian frontier; pop. about 15,000, one fifth of whom are Jews. It is the see of a Roman Catholic bishop, was conspicuous during the wars of the Polish and Silesian princes in the middle ages, and was taken in 1656 by the Swedes. The Russians gained a victory here over Charles XII. in 1706, and over the French in Feb. 1813. A few days after the latter event an alliance was formed here between the czar Alexander and the king of Prussia, Frederic William III.

KALKBRENNER, CHRISTIAN, a German composer, of Jewish extraction, born in Minden, Sept. 22, 1755, died in Paris, Aug. 10, 1806. He was a number of years in the service of Prince Henry of Prussia, the brother of Frederic the Great, as composer; and subsequently he officiated as singing master in the academy of music in Paris. He is the author of a number of operas and pianoforte pieces, and of a history of music, not completed at his death, which is considered valuable authority on whatever relates to Hebrew and Greek music.—FRIEDRICH, son of the preceding, born in Cassel in 1788, died in Enghien-les-Bains, near Paris, June 10, 1849. His musical education commenced at an early age, and was completed in Paris, where in 1802 he gained two prizes at the *conservatoire*. As a pianoforte performer he was one of the most eminent of his time, and his compositions for that instrument are still in great estimation. During several years he resided in England as a teacher, but in 1823 fixed himself permanently in Paris. Among his published works are many pieces of chamber music for a variety of instruments. He also arranged the symphonies of Beethoven for the pianoforte.

KALM, PETER, a Swedish botanist, born in Osterbotten in 1715, died in Abo, Nov. 16, 1779. He was educated at Upsal, and on the suggestion of Linnæus he was selected in 1745 by the Swedish government to make a botanical tour of North America. He arrived in Philadelphia in the summer of 1748, and remained in America till 1751, travelling and gathering specimens of plants in Canada, New York, and Pennsylvania. On returning to Sweden he published *En resa til Norra Amerika* (3 vols., Stockholm, 1753-'61), translated into English by John Reinholdt Forster under the title of "Travels in North America" (2d ed., 2 vols., London, 1772); it was also translated into German and Dutch. He was made professor of natural history at Abo. The beautiful evergreen shrub *Kalmia* is named after him.

KALMIA, a genus of flowering shrubs peculiarly North American, and belonging to the natural order of *ericaceæ*. They are all handsome evergreen-leaved shrubs, of which the mountain laurel (*K. latifolia*) is a familiar and conspicuous instance. This fine shrub, almost a tree, in favorable situations attaining to from 15 to 20 feet, may be found upon rocky hills and in damp soils, from Maine to Ohio and Kentucky. Its foliage is of a bright green color, the leaves being mostly alternate, ovate-lanceolate, or elliptical and petioled. Its flowers are borne in terminal corymbs of considerable size, and made up of rose-colored or white blossoms so clammy-pubescent as to adhere to each other when incautiously plucked. The mingled deep green and rosy colors of this bush have gained it the trivial name of calico bush. The wood of the mountain laurel is very smooth, close-grained, and hard; that of the root is marked with red lines; it is well adapted to the turner's use for

making small ornamental articles. As a fine shrub for the garden, this species is much prized; and it readily adapts itself to artificial culture. The plants should be removed when about expanding their flowers, and if this is done with care, and they are shaded and protected for the remainder of the season, they will soon establish themselves in a spot properly prepared for their future growth. The flower buds are formed at the end of the summer before they expand, and branches bearing them, if broken off and kept deeply plunged in fresh and pure water in some warm room, will blossom toward the end of winter. There is a species known as the sheep laurel (*K. angustifolia*, Linn.), having leaves in threes, which are of a light green color above and paler or whitish underneath; the flowers appear in lateral corymbs owing to the new growth of the young terminal shoots; these flowers are small, but of a deep crimson tint and very beautiful. The shrub is only 2 or 3 feet high. This species ranges from Hudson's bay to Georgia. Its leaves are generally considered injurious to lambs, a quality attributed to the mountain laurel also; but perhaps in both instances it is owing more to the indigestible quality of such food than to any really harmful property. The pale laurel (*K. glauca*, Aiton) is a small and straggling shrub about one foot high, having 2-edged twigs and opposite leaves, which are of a bright color above and of a beautiful glaucous white beneath, with the margins revolute. The flowers, each half an inch in breadth, are borne in terminal corymbs upon thread-like footstalks, the corolla being of a pale rosy color with brown anthers, and expanding in July. This beautiful species grows in cold, boggy swamps, ranging from the arctic circle through Canada to Pennsylvania. A species a foot high, with terete branches, oblong leaves, and rose-colored corols, blossoming from May to September, is known as the hirsute laurel (*K. hirsuta*, Walter), and is to be met with in sandy pine-barren swamps in eastern Virginia and southward. Elliott, in his "Sketch of the Botany of Georgia and South Carolina," describes this as a small shrub, branching, very hairy, with handsome but solitary flowers, so that the species is not so ornamental as its congeners. The *kalmias* are regarded by florists as shrubs of easy culture in peaty soils, and can be propagated by layers, seeds, or cuttings. The leaves of *K. latifolia* and other species are beneficially employed, either in decoction or powdered, in scabies, porrigo, and other diseases of the skin.

KALMIA, a small scattered village, or settlement, in Edgefield district, S. C., locally famous for its production of fine fruits, peaches, grapes, &c.; the whole neighborhood being remarkable for the excellence of its fruits, the degree in which the grape has been cultivated to perfection, and the increasing quantities of good wine which are annually produced. The scenery is undulating and attractive; the climate singularly salubrious, and especially commended to consumptives. It is a favorite retreat for many of

the wealthy citizens of Charleston. Graniteville, known as one of the largest and most prosperous of the cotton manufacturing establishments of the South, lies within this precinct, and constitutes, itself, a village of much prosperity and beauty.

KALOOGA, or **KALUGA**, a government of European Russia, between lat. 53° 20' and 55° 20' N., long. 33° 20' and 37° E., bounded W. and N. W. by Smolensk, N. and N. E. by Moscow, E. by Tula, and S. by Orel; area about 12,178 sq. m.; pop. in 1856, 1,006,671. The surface is in general very level. It is watered by numerous rivers, the principal of which is the Oka. The soil is of a sandy or strong clayey nature, and only moderately fertile. More than half of this province is under forest. The climate is one of the mildest in Russia. Iron, coal, chalk, and gypsum are found. Woollens, linens, sail cloth, &c., are manufactured.—**KALOOGA**, the capital of this government, stands on the left bank of the Oka, 95 m. S. W. from Moscow; pop. 31,000. It is irregularly built, being 7 m. in circumference, though not containing more than 4,000 houses, chiefly of wood. It is surrounded by a rampart which has been converted into a public promenade. It contains 83 churches, a theological college, nunnery, hospital, gymnasium, government house, orphan asylum, public library, and theatre. It is a place of considerable trade, and the chief seat of the manufactures of the province. A commercial bank was founded there by a public-spirited citizen in 1859, the profits to be applied to charitable purposes. Political offenders of high rank have been banished to Kalooga for many years past. Schamyl, the Caucasian chieftain, was removed there in 1859.

KAMA, a river of Russia, the principal affluent of the Volga, rises in a branch of the Ural mountains in the N. part of the government of Viatka, runs first N. and N. E., then takes a S. W. direction through the governments of Perm and Kasan, forming intermediately the boundary between Viatka and Orenburg, and joins the Volga, after a course of over 1,000 m., 40 m. from the city of Kasan, almost doubling the volume of the Volga. It receives in its course the tributary rivers Vishera, Tchussovaya, Bielaya, and Ik, on the left, and the Obva and Viatka on the right. The Kama is navigated by barges to Perm, and by flat boats much higher. Its waters at Perm have a depth of 23 feet less at the end of summer than in the freshets of spring. It is connected with the Dwina by a canal 12 m. long, thus establishing water communication between the Caspian and White seas.—**KAMA** is also the name of a district of British Caffraria, which in 1858 contained a population of 9,350 natives, and of 68 Europeans, exclusive of the English garrison.

KAMEHAMEHA (or **TAMEHAMEHA**) I., the first king of the Sandwich islands, born in the middle of the 18th, died in the beginning of the 19th century. Toward the end of the 18th century each of the different islands was gov-

erned by a sovereign and by several other chiefs. Kamehameha was one of the latter, and succeeded by his superior energy and ability in subduing all the islands excepting Ataui and Nihau, which however gave their allegiance to his successor. As Europeans had aided him in his conquest, he favored their settlement in the islands, and placed his kingdom under the protection of England. He was succeeded by his son KAMEHAMEHA II., who abolished idolatry and introduced Christianity (1819). He visited England with his wife, where both died in 1824. His brother, KAMEHAMEHA III., born in 1817, succeeded him. During his reign the Roman Catholic missionaries were banished in 1837. The French admiral Du Petit-Thouars protested against this measure on behalf of his government, and his interference led the king to a formal declaration of the independence of the Sandwich islands (1840). In 1842 Du Petit-Thouars renewed his interposition in favor of the Roman Catholic missionaries. In order to protect himself against his attacks, the king appealed to the English government, which maintained a body of troops in the islands from Feb. 25 to July 8, 1843. In 1844 the independence of the country was officially recognized by the governments of Great Britain and the United States. A treaty, however, concluded with England in 1846, gave to that power a preponderating influence in the islands. New and serious complications with France arose in 1849, when the French consul Dillon insisted upon equal privileges for missionaries of all persuasions, upon a reduction of the tariff, and upon the adoption of the French as the official language. The refusal of the king to comply with these demands led to hostile demonstrations on the part of the French, which were only interrupted by the protest of the representatives of the United States and Great Britain. An attempt to renew hostilities was made by France in 1851, which induced the king to strengthen his alliance with the United States. Chiefly under the advice of American missionaries and other American residents, he adopted (Dec. 6, 1852) a constitutional form of government, with a house of nobles composed of 27 and a lower house of 25 members, respectively including 3 and 8 foreigners. The project of annexing the Sandwich islands to the United States, formed during his reign, was abandoned after his death (Oct. 15, 1854), when he was succeeded by his son, KAMEHAMEHA IV. (Alexander Liholiho), the present king, who was born Feb. 9, 1834. This prince received an excellent education from Protestant missionaries, and improved his knowledge by travelling in Europe. In 1856 he married Emma Rooker, daughter of an English physician, who gave birth to a son, May 20, 1858. A great sensation was produced in the islands in 1859 by the king's attempting, in a fit of jealousy against his wife, to murder his secretary. He proposed to abdicate, but was persuaded to resume his duties.

KAMES, LORD. See HOME, HENRY.

KAMENIEC, KAMENIETZ, or KAMENETZ-PODOLSKOI, a town of Russia, capital of the government of Podolia, 12 m. N. from the Dniester, on the left bank of its affluent the Smotritza, 285 m. N. W. from Odessa; pop. in 1856, 18,800, of whom half are Jews. It is the seat of a Greek eparchy, and a Roman Catholic see. The principal buildings are the cathedral of Peter and Paul and 4 other Greek churches, several convents, one Armenian and 8 Roman Catholic churches, a Greek theological seminary, a gymnasium, 2 public schools, and a government library. The town has some manufactures and a considerable trade, especially in peltries with Moldavia. Its fortifications were razed in 1812; it has still a citadel and a detached fort. This place was the strongest bulwark of the Poles toward their Turkish frontier. The Turks took it in 1672, and held it till the peace of Carlovitz in 1699.

KAMOURASKA, an E. co. of Canada East, bounded S. E. by the state of Maine and N. W. by the river St. Lawrence; area, 1,090 sq. m.; pop. in 1851, 20,396. It is drained by Du Loup, Kamouraska, and Ouele rivers, and other small tributaries of the St. Lawrence, and by some affluents of the St. John. The surface is diversified, and in the S. mountainous. The soil is fertile. Wheat, rye, barley, oats, and potatoes are the principal productions. Capital, Kamouraska.

KAMPEN, NIKOLAAS GODFRIED VAN, a Dutch historian, born in Haarlem, May 15, 1776, died March 14, 1839. As a youth he acquired in a book store, where he was employed, a knowledge of literature, and mastered several languages. He then became teacher of German, editor of the "Leyden Gazette," and finally professor of the Dutch language, literature, and history, first at the university and then at the athenæum in Leyden. He was the author of numerous works, many of which, translated into German, have a European reputation.

KÄMPFER, ENGELBRECHT, a German traveller, born in Lemgo, Lippe-Deimold, Sept. 16, 1651, died in Detmold, Nov. 2, 1716. He completed his education at the university of Königsberg, and then going to Sweden was appointed secretary to an embassy which was proceeding from that country to Persia. In 1685 he entered as surgeon the naval service of the Dutch East India company, and sailed for Batavia, whence in 1690 he was despatched to Japan in the capacity of physician to the embassy which that company annually sent thither. He remained in Japan two years, and gathered materials for his great work on the history, resources, &c., of that empire. In 1693 he returned to Europe. He was the author of various valuable works, but published nothing himself, save his *Amanitates Exoticæ* (1712), which contains much curious matter touching the natural history, antiquities, &c., of Persia and other countries of western Asia. His account of the Japanese empire has never been published in the original, but an English translation of it, under the title of "History of Japan and Description of Siam," appeared

in London in 1727, and from this the French and German versions have been taken.

KAMTCHATKA, a large peninsula of the Russian empire, on the N. E. of Asia, 850 m. long from N. to S., and of irregular breadth, the maximum, along the 56th parallel of latitude, being about 250 m.; area, 80,000 sq. m.; pop. in 1856, 19,101. It is bounded N. by the country of the Tchouktchees, E. by the sea of Kamtchatka, S. by a strait separating it from the Koorile islands, and W. by the sea of Okhotsk. Since 1856 it has been united with the Trans-Jablonic district and the recently acquired Amoor territory to form the maritime province of Eastern Siberia. The coasts are dangerous of approach on account of outlying reefs. A lofty range of volcanic mountains traverses the country in a S. W. direction, with many peaks between 7,000 and 16,000 feet high. The snow line, in lat. 56° 40', is at an elevation of 5,260 feet. This range is a portion of the great volcanic chain extending from the Jablonoi mountain range to the Koorile islands. Dittmar, a Russian traveller, has devoted 8 years (1851-53) to the exploration of the geology of Kamtchatka. He traced 5 successive formations, and found 17 volcanoes still in active operation. Numerous rivers have their rise in the heights. The Kamtchatka, with its affluent the Yelovka, is navigable for 150 m. The most fertile portion of the peninsula for agricultural purposes lies along the valley of this river. The Russian settlers here raise oats, barley, rye, potatoes, and garden vegetables, but the rest of the country is little adapted for culture. The climate is very severe; the winter lasts 9 months, and frost is common at all seasons. The mean annual temperature at Petropavlovsk on the E. coast is 28.5°, while at Tigil on the W. it is 48°. The average temperature of summer at the former place is 55.5°, and that of winter 19°, but the thermometer has been known to fall as low as -25°. Earthquakes are frequent and violent. Animal life is very abundant, and until recently the inhabitants supported themselves wholly on the products of the chase; but since the game has diminished, they find plenty of aliment in fish, which swarm in the seas and rivers. The wild animals, yet abundant in the more sequestered localities, are bears, wolves, reindeer, argalis or wild sheep, black, red, and gray foxes, ermines, sables, and otters. Wild fowl are very numerous. The principal varieties of fish are herrings, cod, and salmon. Whales are numerous in the adjacent seas. The mountains are covered with forests of birch, larch, pine, and cedar, of considerable size in the south, but diminishing northward until the northernmost portion of the territory is covered only with reindeer moss.—The Kamtchatdales, the principal native tribe, are of diminutive stature, but stout, with flat features, small eyes, thin lips, lank black hair, and scarcely any beard. They are described as a peaceable, honest, lazy, and intemperate race. In winter they reside in a sunken hut, in summer in one elevated on poles

some 13 feet from the ground. Their dress is equally adapted to the changes of temperature, being of fur in winter and nankeen in summer. They are nominally governed by their own *totoms* or chiefs, under the jurisdiction of the Russian *ispavnik*, or chief judge. Dog trains are used as the means of transport. The other principal tribe are the Koriakes, who live north of lat. 58°. While the Kamtchatdales are hunters and fishermen, with fixed habitations, the Koriakes are a wandering tribe, subsisting on the produce of the reindeer, and differing from them in language and mode of life. The commerce of Kamtchatka is chiefly with Okhotsk. Its exports are furs, of which 80,000 skins of all kinds are collected annually, oil, &c. Its imports are flour, sugar, dry goods, whiskey, rice, and coffee, almost all passing through the port of Petropavlovsk, the capital, on Avatska bay. The other ports are Bolsheretsk, a small harbor on the W. coast, and Lower Kamtchatka, on Kamtchatka river, with 100 inhabitants. Among the many persons banished to Kamtchatka by the Russian government was the celebrated adventurer Beniowsky.

KANAWHA, a W. co. of Va., drained by Great Kanawha, Elk, Coal, and Pocatalico rivers; area, 1,176 sq. m.; pop. in 1850, 15,853, of whom 3,140 were slaves. The surface is mountainous, and the uplands are mostly covered with timber. Coal is abundant, and salt is obtained from numerous springs. The prevailing geographical formation is sandstone. The valleys are fertile, and the productions in 1850 were 352,995 bushels of Indian corn, 25,074 of wheat, 58,596 of oats, 2,014 tons of hay, 5,627 lbs. of tobacco, and 15,171 lbs. of wool. There were 33 salt works, 9 grist mills, 14 saw mills, 1 newspaper office, 25 churches, and 1,300 pupils attending public schools. The Lexington and Big Sandy railroad, now in course of construction, will pass through the county. Value of real estate in 1856, \$3,460,960, showing an increase of 21 per cent. since 1850. Capital, Charleston.

KANAWHA RIVER. See **GREAT KANAWHA**.

KANE, a N. E. co. of Ill., drained by Fox or Pishtaka river; area, 540 sq. m.; pop. in 1855, 26,665. The surface consists chiefly of rolling prairie, diversified by numerous small tracts of timber. The soil is fertile, and rests on a bed of limestone. The productions in 1850 were 337,593 bushels of Indian corn, 316,493 of wheat, 206,364 of oats, 28,244 tons of hay, 224,085 lbs. of butter, and 43,803 of wool. There were 6 grist mills, 10 saw mills, 3 newspaper offices, 18 churches, and 3,665 pupils attending public schools. The Galena and Chicago union, the Fox river valley, and the Chicago, Burlington, and Quincy railroads pass through the county. Capital, Geneva.

KANE, ELISHA KENT, M.D., an American arctic explorer, born in Philadelphia, Feb. 8, 1820, died in Havana, Feb. 16, 1857. He was the son of Judge John K. Kane of Philadelphia. The anecdotes narrated of his boyhood show

him to have been during that time generous and high-spirited, with a great natural sense of courtesy. He was especially distinguished by physical hardihood and perseverance. In 1836 he entered the Virginia university, where he devoted himself principally to the study of natural science and mathematics under Profs. Rogers and Bonnycastle. He was rapidly qualifying himself for the profession of a civil engineer, when in 1838 he left the university, owing to a disease of the lining membrane of the heart, from which he never fully recovered. As it was now impossible for him to become a civil engineer, he began in 1839 the study of medicine in the office of Dr. William Harris of Philadelphia. On Oct. 19, 1840, he was elected, while still an undergraduate and not of age, resident physician in the Pennsylvania hospital. On graduating he wrote an inaugural thesis on kystein, a substance discovered in 1831. The positions advanced in this thesis were subsequently approved by many eminent medical men both in America and Europe. His health still continuing bad, his father obtained for him a warrant of examination for the post of surgeon in the navy, and after admission he sailed in the frigate *Brandywine* with Commodore Parker, in May, 1843, as physician to the embassy to China. During the voyage, while his ship was detained at Rio de Janeiro, he witnessed the coronation of the empress of Brazil, and visited the eastern Andes, examining with such care as time permitted the geology of the region. The American legation being delayed for several months at Bombay, Dr. Kane availed himself of the opportunity to visit the cave temples of Ellora and Carlea, and to travel in Ceylon. Finally the expedition reached Macao, where it remained for nearly 7 months. During this time Dr. Kane, having provided a substitute, crossed the China sea to Luzon, where, having many friends, he was enabled to make a more complete examination of the Philippines than any foreigner had at that time effected. He traversed Luzon from Manila to the Pacific coast, and accomplished an extraordinary feat in descending the crater of the great volcano of Tael. "Only one European had attempted this before," says the biographer of Dr. Kane, "and he without success." Returning to Whampoa, he was present at the entertainments and ceremonies given by the American legation and by Chinese dignitaries. In visiting Chinese cities and their environs he displayed great courage and remarkable activity. Fletcher Webster, secretary of the legation, wrote of him at Macao: "He had explored the whole town itself before we of slower motions had commenced." He remained after the legation had left China, and was engaged for 6 months in successful practice as a physician at Whampoa, where he was attacked at the close of 1844 by fever, which so debilitated him that he resolved to return home. Setting out for that purpose, he visited Borneo and Sumatra, and with a travelling companion, Mr. Dent, returned from Singapore to Ceylon, and spent several months in

exploring the interior of India, including the ascent of the Himalaya mountains. Having been invited by Dwarkanath Tagore, a wealthy Hindoo who was preparing to visit the English court, to join his suite, Dr. Kane availed himself of the opportunity to go as far as Egypt, through Persia and Syria. Parting from the prince at Alexandria, he traversed Egypt, going as far south as Sennaar, and becoming acquainted with Lepsius. He had the misfortune to lose his baggage and papers, and having been wounded in fighting with Bedouin robbers, he returned to Alexandria, where he had an attack of the plague, which nearly cost him his life. Scarcely recovered, he set out for Greece, which he traversed on foot, and then passed from Patras to Trieste. He now travelled through Germany and Switzerland, making in the latter country careful studies of the glaciers, which he afterward found of service in illustrating his theories of the arctic regions. From Switzerland he went to Italy, France, and England, and from England returned home. On May 25, 1846, he sailed in the U. S. frigate *United States*, under Commodore Reed, for the coast of Africa. Having in Brazil in 1843 obtained letters of introduction from the famous slave dealer Da Souza to his agents in Africa, Dr. Kane was enabled to inspect the factories, and joining a caravan visited Dahomey, where he became well acquainted with the sovereign. But in returning to the coast he was attacked by the fever of that region, and finally reached Philadelphia, April 6, 1847, much weakened in health. Having obtained a transfer of his appointment from the naval to the military staff, he set out on Nov. 6 for Mexico. Being desirous of reaching the city in time to take part in the war, he went from Perote with the guerilla spy company of Dominguez. On the way he was concerned in a desperate encounter with a Mexican party, performing many feats of heroism in defence of prisoners against his own men after the victory. Generals Gaona and Torrejon were among the persons thus saved. Dr. Kane received a lance wound and had his horse killed under him. He was most kindly tended by the family of Gaona, and having been carried to Mexico on a hospital ambulance was there invalided and returned home. In Jan. 1849, he sailed in a store ship to Rio Janeiro, Lisbon, and the Mediterranean, returning in October. In May, 1850, he sailed from New York as surgeon and naturalist to the expedition under Lieut. De Haven, fitted out at the cost of Mr. Henry Grinnell, to search for Sir John Franklin. A brief account of this expedition, of which Dr. Kane published an interesting narrative, is given in the article *ARCTIC DISCOVERY*. His health was restored during his adventures in the polar snows, but it was very severely tried after his return to America by extreme literary and intellectual exertion. The disappointment which had attended the return of the unsuccessful English and American expeditions had only increased the public desire to ascertain the fate of Franklin. More vigor-

ous efforts were to be made, and Dr. Kane was desirous of taking part in them. When so ill as to be incapable of writing a long letter, he wrote to Mr. Grinnell, offering his services. Finally, through the liberality of Mr. Grinnell and Mr. George Peabody, \$10,000 and a vessel were secured. To forward this expedition, Dr. Kane contributed his own pay (about \$3,000) and the proceeds of the lectures which he delivered in 1852-'3. While thus employed he found an additional burden in the task of defending De Haven's priority of discovery of Grinnell Land at the head of Wellington channel, an honor claimed by the English. The expedition was at last ready to sail, Dr. Kane receiving the command, the government furnishing 10 men, with rations and apparatus from the medical bureau, and the Smithsonian institution and national observatory supplying valuable scientific assistance. The *Advance* sailed from New York, May 30, 1853, and the surviving officers and crew reached home again in Oct. 1855, having been forced to abandon the brig in the ice, and to travel with sledges and boats for 84 days to the Danish settlements on the coast of Greenland, where they met the expedition sent out for their relief under Capt. Hartstene. No traces of Sir John Franklin's party had been found. The most striking result of the voyage was the discovery of the open polar sea, the existence of which Dr. Kane had maintained in a paper read before the American geographical society, Oct. 14, 1852. The story of the sufferings and discoveries of this heroic band of explorers was told by Dr. Kane in his "Second Grinnell Expedition in Search of Sir John Franklin" (2 vols. 8vo., Philadelphia, 1856). Gold medals were awarded to him by congress, by the legislature of New York, and by the royal geographical society of London. He also received the queen's medal given to arctic explorers between the years 1818 and 1856, and a testimonial from the British residents of New York city. Dr. Kane's health now gave way again, and soon after completing his narrative he sailed for England, accompanied by Morton, who had been his attendant in the last voyages. In London he grew rapidly worse. Finding himself sinking, he sailed on Feb. 17 for St. Thomas, whence he went to Havana, being attacked during the voyage by a paralytic stroke. On Dec. 25 he reached Havana, where he died as he was about to be removed to the United States.—See "Life of Dr. E. K. Kane," by William Elder, M.D. (8vo., Philadelphia, 1857).

KANGAROO, a marsupial animal, whose numerous species constitute the family *macropodidae*, peculiar to Australia and the neighboring islands. The marsupial characters will be given in the article **MARSUPIALS**. The dentition is as follows: incisors $\frac{2}{2}$, canines none or one on each side in the upper jaw, premolars $\frac{1}{1}$, molars $\frac{1}{1}$; the upper incisors are large and broad, some of them resembling those of man, often arched, grooved, and dilated at the end; the lower incisors are horizontal, compressed, lan-

ceolate, with cutting margins; the molars are broad, tuberculated, with nearly quadrangular crowns; in many of the species the lower incisors may be separated by means of the loose connection of the branches of the jaw at the chin. The head is elongated, the upper lip cleft, the muzzle entirely or nearly naked, ears large, eyelashes springing directly from the lids; the clavicles weak and slender, especially in the large species; fore limbs usually very small in proportion to the hind; the hands naked beneath, with 5 well developed fingers, each armed with a strong curved claw; the hind legs large and powerful; the foot long, 4-toed, the 1st or inner toe being absent, the 2d and 3d long, slender, and so united by integument as to resemble a single toe with a double nail; nails distinct and hollow beneath; 4th hind toe much developed, with a large solid claw, the 5th smaller with a strong claw; tail long, thick at the base, and usually very powerful; the marsupial pouch well developed and opening forward; mammae usually 4; stomach complex, and caecum long and simple. Kangaroos are vegetable feeders, browsing like ruminants, and like these, according to Owen, occasionally chew the cud; they vary in height from that of a man to that of a hare, but when browsing apply the fore feet to the ground; at other times they rest upon the tripod formed by the hind legs and powerful tail, with the fore part of the body inclining slightly forward. They are the only marsupials which are not of nocturnal habits.—Of the 30 species described, the largest and the best known is the great kangaroo (*macropus giganteus*, Shaw), discovered in 1770 on the coast of New South Wales during Cook's first voyage; an adult male in the British museum measures $5\frac{1}{2}$ feet from tip of nose to root of tail, the latter being $3\frac{1}{2}$ feet additional, the head $8\frac{1}{2}$ inches to the ears, ears about 5 inches, length of forearm and hand (without the claws) 17 inches, and of tarsus alone $15\frac{1}{2}$ inches; the female is about $\frac{1}{4}$ smaller. The hair is moderately long and soft, of a general gray brown above and paler below, toes and end of tail black. It prefers low grassy hills and plains and open districts, where it browses upon the herbage and low bushes, retiring from the heat of mid-day under the shelter of the ferns and tall grasses. At the least alarm it raises itself on the hind legs and tail, its height enabling it to command a very extensive view; exceedingly timid, with acute senses of smell and sight, it is difficult to approach, but occasionally falls a victim to the spears and traps of the natives who hunt it for food; the English colonists pursue it so successfully with hound and gun that it is now rarely seen except in the interior. The kangaroo sometimes turns upon his canine enemies, and will either rip them open with the sharp hind feet, or clasp one in his fore paws leap to some water hole and drown it; the unwary human hunter may meet a similar fate. One of the principal uses of the peculiar Australian weapon, the boomerang, which

may be made to fall in advance of or behind the thrower, is to destroy the timid and wary kangaroo. Though nearly as awkward as a bat when browsing, it is a most fleet and graceful animal when making its enormous bounds, sometimes clearing a rod at a leap. The fore feet are prehensile, and are used in the various offices connected with the care of the young. Kangaroos are not generally gregarious. The skin is valuable for leather, which is esteemed for shoes and gloves; the fashionable gentry of Sydney, N. S. W., will not wear any boots and shoes not made of the skin of the Tasmania brush kangaroo; the flesh is also considered a delicacy. Prof. Owen has ascertained that the gestation in the *M. giganteus* is 29 days; the young when first born resemble, according to observations made at the London zoological gardens by him, earth worms in color and semi-transparency, the body being bent upon itself, the short tail tucked in between the hind legs, and these last $\frac{1}{2}$ shorter than the fore legs; the whole length, when stretched out, was $1\frac{1}{2}$ inches. As soon as born, the young are placed in the mother's pouch, which is held open by her fore paws while they are taken up by her mouth. There is no vascular connection between the young kangaroo and the nipple; when separated by force, the milky secretion is seen oozing out; the young seem unable to regain the nipple, which is sometimes replaced in the mouth by the mother; the teat has a circular enlargement at the tip, which makes it easy to be retained. Though the young can firmly grasp the nipple by the lips, it cannot draw the milk without the aid of the mother, which by the action of a muscle in the mammary gland can inject this fluid into the mouth of the suckling; lest the act of injection, when not coinciding with that of suction, should endanger the life of the fœtus from suffocation, the cartilages of the larynx are so arranged that the opening of the glottis is placed at the top of a cone which projects, as in whales, into the posterior nostrils, so that the stream of milk passes on each side into the gullet without the possibility of entering the windpipe—a most striking example of creative design for the protection of this embryonic creature.—The sub-genus *lagorchestes* (Gould) includes a few small kangaroos with the muffle clothed with velvet-like hairs; *halmaturus* (F. Cuv.) comprises those in which the muffle is naked in front; *heteropus* (Jourdan) contains the rock kangaroos, with compact body, hind feet comparatively short and rough beneath, hairy tail, and naked muffle. In the tree kangaroos (*dendrolagus*, Müller) the fore legs are almost as long and strong as the hind legs, with pointed claws, and the tail is long, bushy, and cylindrical; they ascend trees with facility. The rat kangaroos constitute the genus *hypsiprymnus* (Illiger), called also potoroos; they are about the size of a rabbit, with upper canines, compact body less elongated anteriorly, and with the toes of the fore feet unevenly developed, the 3 central ones the longest, with

solid nails compressed and broadest above; they feed on roots which they dig up with their fore paws.—Fossil kangaroos have been found in the limestone caverns and alluvial deposits of Australia, of which the *M. Atlas*, *Titan*, and *Goliah* (all of Owen) were at least $\frac{1}{2}$ larger than any living species. The fossil genera *diprotodon* and *nototherium* of Owen, the former superior and the latter equal to the rhinoceros in bulk, found in the alluvial deposits of the Australian Condamine river, are considered by him to have been marsupials coming near the kangaroos and the wombats.

KANKAKEE, a N. E. co. of Ill., bounded E. by Ind. and drained by Kankakee and Iroquois rivers; area about 590 sq. m.; pop. in 1855, 10,110. It has a level surface, and consists chiefly of prairie with some swamps. Coal and limestone are found. The Chicago branch of the Illinois central railroad passes through Kankakee City, the capital. The county was formed from Will and Iroquois in 1851.

KANO, the largest and most important province of Houssa in central Africa, occupying the N. portion of that country. It comprises a fertile district of considerable extent, producing cotton, indigo, tobacco, and abundant crops of the chief cereals, beside sorghum, sweet potatoes, yams, dates, and a variety of other vegetables and fruits. The manufacture of dyed cotton cloths is extensively carried on. The principal city is Kano, beside which there are upward of 80 walled towns and numerous villages. The population probably exceeds 500,000, of whom 200,000 are slaves. The governor is able to raise an army of 7,000 horse and 20,000 foot; and he levies an annual tribute of 100,000,000 cowries, beside presents from merchants.—The city of KANO, the capital of the province, and the most important centre of manufactures and commerce in Houssa, is situated on a fertile plain in lat. $12^{\circ} 0' 19''$ N. and long. $8^{\circ} 30' E.$; pop. about 40,000, nearly half of whom are slaves. In busy times the influx of foreigners and merchants swells the population to upward of 60,000. The city is surrounded by a well built clay wall 80 feet high, having 14 gates defended by guard houses, and making a circuit of more than 15 miles; but not more than a third of the space enclosed by the walls is occupied by houses, the remainder being appropriated to gardens and cultivated fields, whence, in case of a protracted siege, the inhabitants may derive a sufficient supply of corn for sustenance. The principal article of commerce is the cotton cloth woven and dyed here of various colors, and which is exported to many parts of central and northern Africa. The fine cotton fabrics in such extensive demand in Timbuctoo, and which have been supposed to be produced there, are in fact derived chiefly from Kano. Dr. Barth estimates the value of this export at 300,000,000 cowries. Among other articles of export are hides, dyed sheepskins, the kola nut, ivory, sandals, &c. The slave trade is an important branch of na-

tive commerce, and about 5,000 slaves are annually exported, beside many sold for domestic use. The principal European goods imported are printed muslins and calicoes from Manchester, silks, needles, razors, sword blades, and various other kinds of hardware. This trade has recently met with a vigorous rival in the shape of American productions brought to the western coast and exchanged for slaves.

KANSAS, a territory of the United States, lying between lat. 37° and 40° N. and long. 94° 40' and 106° 50' W., bounded N. by the territory of Nebraska, E. by the state of Missouri, S. by the Indian territory and New Mexico, and W. by New Mexico and Utah. With the exception of the N. E. corner of the territory, where the boundary line follows the irregular course of the Missouri river, its shape is that of a parallelogram as far W. as long. 103°; the boundary then follows this meridian N. to lat. 38°, and runs W. along that parallel to long. 106° 50', thence N. to about lat. 39° 20', E. to long. 105° 40', and finally N. again until it meets the Nebraska frontier. Length, E. and W., 550 m.; breadth, E. of long. 103°, 208 m.; W. of that line, 139 m.; area, 114,798 sq. m., or 78,000,000 acres, about $\frac{1}{2}$ of which is unfit for cultivation. The territory is divided into 37 counties, viz.: Allen, Anderson, Atchison, Bourbon, Butler, Breckinridge, Brown, Chase, Clay, Coffey, Davis, Doniphan, Dorn, Douglas, Franklin, Greenwood, Hunter, Jackson, Jefferson, Johnson, Leavenworth, Linn, Lykins, Madison, Marshall, McGee, Morris, Nemaha, Osage, Potawatamie, Riley, Shawnee, Wabonsee, Washington, Wilson, Woodson, and Wyandot. The principal cities and towns are Atchison, Doniphan, Elwood, Lawrence, Leavenworth, Lecompton (the capital), Manhattan, Osawatomie, Tecumseh, and Topeka. The population of 31 counties, according to the returns made by assessors in 1859, was 69,950; but the actual population of the territory is believed not to fall short of 120,000. The principal rivers are the Kansas, rising in the Rocky mountains in 2 branches called Republican and Smoky Hill forks, which unite at Fort Riley, and joining the Missouri near Kansas City after a nearly due E. course of 120 m. from Fort Riley, to which point it is navigable; the Osage, the Neosho, and the Verdigris, which drain the eastern part of the territory, and run generally E. or S. E.; the Arkansas, rising among the Rocky mountains in the W., and, after coursing E. through about $\frac{1}{4}$ of Kansas, turning S. E. into the Indian territory; the Red fork of Arkansas river, which waters the S. part; and a number of small tributaries of Platte river in the N. W. The streams generally have broad shallow channels, and with the exception of the Kansas are not available for navigation. The surface of eastern Kansas is chiefly undulating, with here and there an elevation of considerable height. The general inclination of the ridges is N. and S. The middle portion of the territory is more level, and the western is much broken, both by the Rocky mountains, whose

spurs extend some 80 or 100 m. E. of the Utah frontier, and by eminences called "buttes," varying in width from 100 feet upward, with flat tops and nearly perpendicular sides, apparently formed by the subsidence of the surrounding land. The principal elevation of the Rocky mountains in Kansas is Pike's peak. The general aspect of the three regions which we have mentioned varies greatly. The eastern presents a succession of rich prairies, grass-covered hills, and fertile valleys, with an abundance of timber on the streams; the middle is thinly wooded, and partly occupied by a vast desert extending into New Mexico; and the western has every requisite for a fine grazing country, with many tracts of forest. The prevailing rock is limestone, which crops out from the surface, or lies scattered over the ground in the form of boulders. Sandstone is also abundant in certain localities. The soil, particularly in the E., is rich and deep, consisting generally of a black loam, sometimes mixed with sand. In the river bottoms it is exuberantly fertile, and the decomposition of the limestone which forms the base of many of the bluffs and the beds of rivers constantly adds to its productiveness. The climate is mild and agreeable. The winters are short, and snow seldom falls in large quantities. The months of February, March, and April are marked by sudden changes of temperature and fierce winds. The rainy season is from May 10 to June 10; there is very little rain in midsummer or autumn, and the annual fall is less than 30 inches. The thermometer sometimes rises to 115° F. in summer, but the air is tempered by breezes, and the nights are almost always cool. The territory is considered extremely healthy. The most important mineral products of Kansas are coal (the Missouri fields extending into this territory), gypsum, granite, quartz, porphyry, feldspar, and gold. The last will be noticed in the article PIKE'S PEAK. The buffalo, elk, deer, antelope, prairie dog, squirrel, horned frog, prairie hen, grouse, wild turkey, wild goose, and many varieties of small birds are found. The timber trees are elm, yellow oak, black walnut, hickory, cottonwood, sycamore, basswood, &c.; they are mostly confined to the intervals of the larger streams, their growth elsewhere being checked by fires which often sweep over the prairies. Although abundant, few kinds except the oak and black walnut are suitable for cutting into planks, and building material at present is transported from New York and other distant places. The soil and climate are adapted to all the cereal crops, hemp, sorghum, and the fruits and garden vegetables common in the eastern states. Cotton has been cultivated in S. Kansas. Beside the white settlers, the territory has a considerable population of wild and partly or wholly domesticated Indians. The interior and W. parts are occupied by Camanches, Kiowas, Cheyennes, Arapahoes, and other wandering tribes. In 1858 the territory contained the following Indian reservations: New

York Indians, 1,658,880 acres; Potawatamies, 756,000; Kansas, 256,000; Delawares, 256,000; Ottoes and Missouris, 160,000; Kickapoos, 128,000; Sacs and Foxes, 32,000; Wyandots, 24,960. For protection against hostile tribes the U. S. government has military posts at Forts Leavenworth and Riley. The country is as yet almost without works of internal improvement. The roads are bad, and there are few ferries or bridges.—Kansas was annexed to the United States in 1803 as part of the territory bought from France under the general designation of Louisiana. By the Missouri compromise bill of 1820 it was provided "that in all the territory ceded by France to the United States under the name of Louisiana which lies N. of lat. 36° 30' N., excepting only such part thereof as is included within the limits of the state (Missouri) contemplated by this act, slavery and involuntary servitude, otherwise than in the punishment of crime whereof the party shall have been duly convicted, shall be and is hereby for ever prohibited." By an act of congress passed in May, 1854, the territories of Kansas and Nebraska were organized, and in section 14 of this act it was declared that the constitution and all the laws of the United States should be in force in these territories except the Missouri compromise act of 1820, "which . . . is hereby declared inoperative and void." About a month previously the legislature of Massachusetts had incorporated the Massachusetts emigrant aid company, for the purpose of assisting emigrants to settle in the new territories, by giving them useful information, procuring them cheap passage over railroads, and by establishing mills and other conveniences at central points in the new settlements. In July the legislature of Connecticut granted a charter to a similar company. A large emigration into Kansas from the N. W. states had already taken place, and emigrants in considerable numbers from the free states and a few from the slave states now availed themselves of the opportunities for cheap transportation offered by these companies to settle in Kansas. A party of 80 men led by Mr. Branscomb founded the town of Lawrence, and were soon after joined by 60 or 70 more led by Mr. Charles Robinson and Gen. Pomeroy. Settlers from Missouri were at the same time passing into Kansas, in many cases taking their slaves with them. On July 29, 1854, a public meeting, called by the "Platte County Defensive Association," was held at Weston, Mo., and resolutions were adopted declaring that the association would hold itself in readiness, whenever called upon by any of the citizens of Kansas, "to assist in removing any and all emigrants who go there under the auspices of northern emigrant aid societies." These resolutions were published, signed by G. Galloway, president, and B. F. Stringfellow, secretary. On Aug. 12 another meeting was held at Weston, at which resolutions offered by Mr. Stringfellow were adopted, declaring in favor of the extension of

slavery into Kansas. Almon H. Reeder of Pennsylvania had been appointed governor of Kansas, and arrived in the territory Oct. 6. An election for a territorial delegate to congress was held Nov. 29. The polls were taken possession of by armed bands from Missouri, and out of 2,871 votes cast it was subsequently estimated by a congressional investigating committee that 1,729 were illegal. On March 30, 1855, another election for members of the territorial legislature was held, and the polls were again taken possession of by large bodies of armed men from Missouri, who, after electing pro-slavery delegates from every district, returned to their own homes in the adjacent state. From the investigation by the congressional committee it appeared that out of 6,218 votes cast at this election, only 1,810 were legal, of which 791 were given for the free state or anti-slavery candidates. From 6 of the districts, evidence of the illegal nature of the proceedings having been laid before Gov. Reeder, he set aside the returns and ordered new elections in those districts, which resulted in the choice of free state delegates, except at Leavenworth, where the polls were again seized by Missourians. Gov. Reeder soon after visited Washington to confer with the federal authorities, and after his return his removal from the office of governor was announced, July 26, for the alleged reason of irregular proceedings in the purchase of Indian lands. The territorial legislature assembled at Pawnee, July 8, and remained in session till Aug. 30. One of their first acts was to expel the free state men chosen at the second elections ordered by Gov. Reeder, and to give their seats to the pro-slavery men originally returned. They also passed an act making it a capital offence to assist slaves in escaping either into the territory or out of it; and felony, punishable with imprisonment at hard labor from 2 to 5 years, to conceal or aid escaping slaves, to circulate anti-slavery publications, or to deny the right to hold slaves in the territory; also an act requiring all voters to swear to sustain the fugitive slave law; and they also adopted in a body the laws of Missouri. Wilson Shannon of Ohio was appointed governor in place of Mr. Reeder, and assumed office Sept. 1. A few days later a convention of the free state party was held at Big Springs, and, after protesting against the acts of the legislature, nominated ex-Governor Reeder as delegate to congress, and appointed Oct. 9 as the time for holding the election, when Gov. Reeder received about 2,400 votes. At the same time delegates were chosen to a constitutional convention, which assembled at Topeka Oct. 23, and sat till Nov. 11, when they promulgated a constitution for the state of Kansas in which slavery was prohibited. The contest between the free state and pro-slavery parties now grew to such a pitch of violence that several men were killed on each side, and the people of Lawrence began to arm for self-defence. The governor called out the militia. A large number of Missourians enrolled themselves as

Kansas militia, and Lawrence for some days was in a state of siege; but the difficulty was temporarily adjusted by negotiation, and the Missourians retired to their own state. On Dec. 15 the people voted upon the question of accepting the Topeka constitution, and it was accepted with only 45 votes against it, exclusive of Leavenworth, where the polling was prevented by an inroad from Missouri. On Jan. 15, 1856, an election was held for state officers and a legislature under the Topeka constitution, and Charles Robinson was chosen governor. The legislature met at Topeka, March 4, and, after organizing and inaugurating the governor and other officers, adjourned to July 4. Early in April a considerable body of armed men from Georgia, Alabama, and other southern states, led by Major Buford, arrived in Kansas. On the 17th of the same month a special committee of the U. S. house of representatives, appointed about a month before, and charged to investigate the troubles in the territory of Kansas, arrived at Lawrence. The result of their investigations was a report by the majority of the committee, Messrs. Howard of Michigan and Sherman of Ohio, in which they said: "Every election has been controlled, not by the actual settlers, but by citizens of Missouri; and as a consequence, every officer in the territory from constable to legislators, except those appointed by the president, owe their positions to non-resident voters. None have been elected by the settlers, and your committee have been unable to find that any political power whatever, however unimportant, has been exercised by the people of the territory." Mr. Oliver of Missouri, the third member of the committee, made a minority report, in which he said: "It must have been apparent to all, that the report of the majority was not only *ex parte* and one-sided, but highly partisan in its character from beginning to end. This appears all through the paper, in the manner of their statement of all things referred to by them as facts, many of which statements of facts thus made rest upon no evidence whatever collected by the committee. . . . There is no evidence that any violence was resorted to, or force employed, by which men were prevented from voting, at a single election precinct in the territory, or that there was any greater disturbance at any election precinct than frequently occurs in all our state elections in exciting times." On May 5 the grand jury of Douglas county found indictments against Reeder, Robinson, Lane, and other free state leaders, for high treason, on the ground of their participation in the organization of a state government under the Topeka constitution. Reeder and Lane escaped from the territory, but Robinson was arrested and kept in prison for 4 months. The U. S. marshal took Buford's men into pay, and armed them with government muskets. Lawrence was again besieged by a large force, and on May 21, under a promise of safety to persons and protection to property, the inhabitants gave up their arms to the sheriff.

The invaders immediately entered the town, blew up and burned the hotel, burned Mr. Robinson's house, destroyed two printing presses, and plundered several stores and houses. A state of civil war now spread through the territory, the free state party being furnished with contributions of arms and money from non-slaveholding states. On May 26 a fight occurred at Potawatamie, in which 8 men were killed, and on June 2 another at Palmyra or Black Jack, which resulted in the capture of Capt. Pate of South Carolina and 80 of his men. Similar affairs, attended with more or less loss of life, continued to occur for 3 or 4 months. Parties of emigrants from the free states on their way through Missouri were in many cases stopped and turned back. The free state legislature met at the appointed time (July 4) at Topeka, and was forcibly dispersed by U. S. troops under Col. Sumner. On Aug. 14 the free state men assailed and took a fortified post near Lecompton, occupied by Col. Titus with a party of pro-slavery men, and captured Titus and 20 other prisoners. On Aug. 17 a treaty was agreed to between Gov. Shannon and the free state men, by which Shannon restored the cannon taken at Lawrence, and received in exchange Titus and the other prisoners. A few days later Shannon received notice of his removal from office, John W. Geary of Pennsylvania being appointed in his stead. Mr. Woodson, the secretary of the territory, and acting governor before Geary's arrival, on Aug. 25 issued a proclamation declaring the territory to be in a state of rebellion. He collected a considerable armed force at Lecompton, while another body, amounting to 1,150 men, assembled under the Hon. David Atchison, late U. S. senator from Missouri, at a point called Santa Fé. On Aug. 29 a detachment from Atchison's army attacked Osawatamie, which was defended by about 50 men, who made a vigorous resistance, but were defeated with the loss of 2 killed, 5 wounded, and 7 prisoners. Five of the assailants were killed, and thirty buildings were burned. The next day a body of free state men marched from Lawrence to attack Atchison's army. On their approach the latter retired and withdrew his forces into Missouri. On Sept. 1 the annual municipal election took place at Leavenworth. A party, chiefly from Missouri, killed and wounded several of the free state men, burned their houses, and forced about 150 to embark for St. Louis. On Sept. 8 Gov. Geary arrived at Lecompton, and Robinson and the other prisoners held on a charge of treason were released on bail. The governor on assuming office issued a proclamation calling upon all bodies of armed men to disband. He also promised protection to the free state men, who accordingly laid down their arms. The Missouri men, however, immediately assembled to the number of upward of 2,000, forming 3 regiments with pieces of artillery, and marched to attack Lawrence, under command of a member of the Missouri legislature. Gov. Geary with a force

of U. S. soldiers interposed between them and Lawrence, and finally prevailed upon them to retire. During their retreat a free state man named Buffum was shot down by a man named Haynes almost in the presence of the governor, who subsequently caused the arrest of Haynes on a charge of murder. The U. S. district Judge Lecompte, who was noted as an active partisan, liberated Haynes on bail, and afterward on *habeas corpus*. Thereupon Gov. Geary forwarded a representation to Washington demanding the judge's removal, and about the middle of December James C. Harrison of Kentucky was appointed in his place. Gov. Geary now reported to the president that peace and order were completely reestablished in Kansas. On Jan. 6, 1857, the legislature elected under the Topeka constitution met at Topeka, and organized next day. The U. S. marshal immediately arrested the president of the senate, the speaker of the house, and about a dozen of the leading members, whom he carried prisoners to Tecumseh on the charge of "having taken upon themselves the office and public trust of legislators for the state of Kansas, without lawful deputation or appointment." The houses, being left without a quorum, met the next day and adjourned till June. Shortly afterward the territorial legislature, composed entirely of pro-slavery men, chosen at an election in which the free state men had declined to participate on the ground of its illegality, met at Lecompton, and among other acts passed one providing for the election of a convention to frame a state constitution for Kansas. Meanwhile the house of representatives at Washington had passed a bill declaring void all the enactments of the territorial legislature, on the ground that they were "cruel and oppressive," and that "the said legislature was not elected by the legal voters of Kansas, but was forced upon them by non-residents." This bill, however, did not pass the senate, and that body refused to confirm the appointment of Harrison in place of Lecompte, who thus remained chief justice of Kansas, never having been actually dismissed. Upon this Gov. Geary resigned his office and quitted the territory. Robert J. Walker of Mississippi was appointed his successor, with Frederic P. Stanton of Tennessee for secretary. The election for delegates to the constitutional convention was held on June 15. The free state men generally took no part in it, on the ground that the legislature which ordered it had no legal authority, and that if they attempted to vote they would be defrauded and overborne by intruders from Missouri. About 2,000 votes were cast, while the legal voters in the territory by a recent census numbered about 10,000. At the territorial election held a few months later, the free state men, being assured by Gov. Walker of protection from intruders, went to the polls and cast about 7,600 votes, to 3,700 votes thrown by the opposite party, electing Marcus J. Parrott delegate to congress, together with 9 of the 17 councilmen and 27 of the 39 representatives.

An attempt was made to change this result by means of a false return from Oxford, Johnson co., a place containing 11 houses. It was alleged that at this place 1,624 persons had voted, and a corresponding roll of names was sent in, which on examination proved to have been copied in alphabetical order from a Cincinnati directory. This return, which, if accepted, would have changed the party character of the legislature by transferring from the free state to the pro-slavery side 8 representatives and 3 councilmen, was rejected by Gov. Walker as a manifest falsification. Soon after the territorial election the constitutional convention met at Lecompton and adopted a constitution, 4 sections of which related to slavery, declaring the right of owners to their slaves to be inviolable, and prohibiting the legislature from passing acts of emancipation. This provision alone was to be submitted to the electors at an election to be held on Dec. 21. The ballots cast were to be endorsed: "Constitution with slavery" or "Constitution with no slavery," thus securing in any event the adoption of the constitution, several clauses of which, beside those thus submitted, were highly objectionable to a majority of the people. A provision was inserted in the schedule annexed to the constitution preventing any amendment of that instrument previous to 1864. The promulgation of this constitution caused great excitement in Kansas. Gov. Walker condemned it in the strongest manner, and proceeded at once to Washington to remonstrate against its adoption by congress; but before his arrival there the act had received the approval of the president. Gov. Walker soon after his arrival in Washington resigned, and J. W. Denver of California became governor. At the election of Dec. 21 for the adoption or rejection of the slavery clause, the vote returned was 6,143, more than half of which was from counties along the Missouri border, whose total number of voters by the census did not exceed 1,000. Against the slavery clause there were 569 votes, the free state men generally abstaining from voting. The constitution being thus nominally adopted, an election for officers under it was to be held on Jan. 4. The territorial legislature at a special session passed an act submitting the Lecompton constitution to the direct vote of the people on the same day with the Lecompton state election, and the result was a majority of 10,226 votes against it. Congress after long discussion referred the matter to the people of Kansas at an election on Aug. 3, 1858, when the Lecompton constitution was again rejected by 10,000 majority. Meantime, the territorial legislature had called another convention to meet in April to frame a new constitution, which was submitted to the people and ratified by a large majority, though by a small total vote. Shortly after the rejection of the Lecompton constitution by the people, Gov. Denver resigned, and Samuel Medary of Ohio was appointed in his place. The territorial legislature met in Jan. 1859, and passed an act submitting to the people the ques-

tion of calling still another constitutional convention. The election was held March 21, and the result was a majority of 8,881 in favor of holding a convention. An election was accordingly held for delegates, and the convention thus chosen met at Wyandot July 5, and adjourned July 27, after adopting a constitution prohibiting slavery. This constitution was submitted to the popular vote Oct. 4, and was ratified by about 4,000 majority. The first state election was held under it Dec. 6, and resulted in the choice of Charles Robinson for governor. Congress has not yet accepted this constitution (April, 1860).

KANSAS CITY, a city of Jackson co., Mo., on the Kansas frontier, situated on the right or S. bank of the Missouri river, $\frac{1}{4}$ of a mile below the mouth of Kansas river, and 14 m. W. from Independence; pop. in 1855, about 600; in 1859, about 8,000. It is to be the W. terminus of a railroad from St. Louis, which is now (Jan. 1860) in running order 43 m. W. from Jefferson City, and is rapidly approaching completion. It is built on high ground and well laid out, with wide streets and houses chiefly of brick. It is an important station on the emigrant route to the far West *via* Kansas river, and the channel of an active trade. In 1859 the city had 2 daily and 4 weekly newspapers, 7 churches (1 Baptist, 1 Episcopal, 2 Methodist, 1 Presbyterian, 1 Reformed, and 1 Roman Catholic), 2 branch banks, an insurance company, several benevolent societies, a number of schools, including a German free school, a high school, and 3 female seminaries, an iron foundry, a saw mill, a flour mill, a tannery, a brewery, and 7 brick yards. It has also manufactures of agricultural implements, boots and shoes, &c., a large pork packing establishment, and several timber yards.

KANT, IMMANUEL, a German metaphysician, born in Königsberg, Prussia, April 22, 1724, died there, Feb. 12, 1804. He was of Scotch descent; his grandfather probably emigrated from Scotland near the close of the 17th century, and settled at Tilsit. His father, John George Kant, came to Königsberg in early life, and followed the trade of a saddler. His mother, Anna Regina Reuter, of German stock, was a woman of a refined and elevated character, and of deep religious feeling. The philosopher was the 4th of their 11 children. He tells us that when a boy he was idle and a truant; yet he also showed zeal in acquiring knowledge, and his parents gave him the best education their slender means would allow. Like Schelling and Hegel, he was first destined to the theological career. From his 8th to his 16th year he was a student in the *Collegium Fredericianum* of his native city, under the care of Dr. Schulz. Ruhnken the philologist was a fellow student, and they pursued together the study of the classics. Here, too, he felt the influence of pietism, then predominant in the college; and also learned the rudiments of the abstract philosophy of Wolf, which had the speculative

ascendency in philosophical and theological schools. But as yet he showed no metaphysical talent, though he was an indomitable worker. His character was influenced by the rigid morality and independence of his father, and the piety of his mother. In 1740 he entered the university as a student of theology; but his first attempts at preaching met with such poor success, that he concluded that he was destined for a different career, and applied himself with earnestness to mathematics and the physical sciences. His first essay, written in 1747, at the age of 22, was on "The True Measure of Living Forces," and contained an acute criticism of the arguments of Leibnitz and Descartes, with an attempt to mediate between the German and French schools, by distinguishing between dead and living powers. His father died in 1746; he had lost his mother 11 years before; and, that he might not be a burden upon his uncle, who had already aided him, he was compelled from that time until 1755 to become a tutor in private families. In the last of these, that of Herr von Kaiserling of Königsberg, his great talents and acquisitions were recognized, especially by the lady of the house; and here he was introduced into cultivated society, wearing off the bashfulness and reserve of a poor student. At length, in 1755, he was able to enter upon the career of academic instructor, for which he had been preparing himself by assiduous study and multifarious reading. His inaugural dissertations, as *magister legens*, were *De Igne*, and on the "First Principles of Metaphysical Science." In the same year he published anonymously a treatise on the theory of the heavens, dedicated to Frederic the Great, and written in a clear and animated style. Here he prophesied the discovery of new planets, and that the nebulae would be resolved into stars, beside advocating the position that a mechanical construction of nature was not adverse to the belief in a God. Lambert in 1761 advanced similar views, which led (1765-'70) to a correspondence between them. From the first he was a popular lecturer; several of his courses were always attended by many of the citizens of the active and thriving city of Königsberg, which had a high commercial and political, as well as literary rank. His course on physical geography was begun in 1757, and continued to the close of his academic career, receiving fresh additions at each repetition. Kant himself never went beyond his native province, and as seldom as possible away from the city; but he was an eager student of voyages and travels, and extracted all possible information from every traveller he could come across. He also lectured on practical anthropology, the theory of teaching, natural law, the philosophy of religion, ethics, logic, and mathematics. In 1762 he published a treatise on the "False Subtlety of the Four Syllogistic Figures," maintaining that only the first is "pure," that the others are *ratiocinia hybrida*. The next year he wrote an essay for a prize proposed by the Berlin academy on the "Principles of Natural

Theology and Ethics;" but Mendelssohn received the first, and Kant the *accessit* prize. He here says that a "real system of metaphysics had never yet been written;" he was already busy with this task. In the same year appeared his work on the "Only Possible Ground of Demonstrating the Being of God," proposing a new form of the ontological proof, and rejecting the other three arguments. Existence, he says, is not a predicate conception, and therefore cannot be proved; but the non-existence of God contains a logical contradiction. The new mode of proof which he advocates, says Erdmann (*Geschichte der Philosophie*, vol. iii. p. 81), reverses the positions of the schools of Descartes and Leibnitz; instead of inferring the existence of God as a consequence from the possibility, he takes the possibility as a consequence, and reasons back to the existence as the ground; if any thing is possible, there is some real being, the seat and source of all that is conceivable.—The year 1770 is made by Rosenkranz (*Geschichte der Kantischen Philosophie*, 1840, vol. xii. of Kant's works) the dividing line between the earlier or tentative period of his speculations, and the speculative and systematic period. In this year he became a professor in full in the university. For 15 years the subtlest and boldest thinker of Germany had been struggling along in obscurity, filling subordinate posts; for example, that of a subaltern in the royal library for \$50 a year, conferred on him in 1776, as an "accomplished" and "learned" person. He was indeed offered the professorship of poetry in 1764; but this does not seem to have suited him. The professorship of logic and metaphysics was given him after he had declined invitations to Jena and Erlangen; and his salary was to be \$300 per annum. He was content with his native city and university; he wanted to labor in quiet, and work out the great problems which were stirring his mind. His inaugural dissertation, *De Mundi Sensibilis atque Intelligibilis Forma et Principiis*, contains germs of his metaphysical system. He protests against the position that the knowledge of sense and that gained by the understanding are to be distinguished as respectively obscure and clear. There is, he says, a knowledge of sensible phenomena which is distinct, as there may be conceptions of the understanding which are confused. We must distinguish between the matter and the form of our knowledge of sensible objects; the form is given by the ideas of space and time, which are not objectively real, but pure intuitions; and these give us the basis of the sciences of mathematics and geometry. Intellectual knowledge is made up of pure or universal conceptions; not such as are abstracted from the phenomena of sense, but principles by which the understanding is guided, as those of necessity, possibility, causality, &c. Such are some of the positions in which he already arrays himself against materialism on the one hand and dogmatism on the other. In 1772 (Erdmann, *loc. cit.* 87) he writes about his scheme of a

transcendental philosophy, which he hopes to finish in 8 months; in 1776, it is to be completed the next summer; but not until 1781 did the "Criticism of the Pure Reason" make its appearance. For 11 years he had been writing and rewriting; the final draft was composed in a few months. He was already 57 years old. His system had been very slow in its growth; for a long time he was hardly conscious of what he was aiming at. He was pressed on the one hand by the abstract metaphysics of the idealism of Leibnitz as developed by Wolf; on the other hand, Hume's scepticism, as he says, "awoke him from his dogmatic slumbers." His own work was intended to give their respective rights to both idealism and realism, to metaphysics and materialism; yet, at the same time, to serve as a new basis on which the architectonics of the whole world of knowledge might be constructed. This system produced a revolution in the world of speculation. Partly from its profoundness, partly on account of its novel nomenclature, it was at first slightly noticed, and seemed in danger of lapsing into oblivion. But Kant was now thoroughly aroused, and eager in pressing the scheme, which was the product not only of his own life, but also of the chief systems which had gone before. His philosophical productivity became as remarkable as had been his previous reserve. In 1783 appeared his "Prolegomena to every future System of Metaphysics claiming to be a Science;" a more popular exposition, and also a more complete analysis, of the questions and problems mooted in the "Criticism." He then endeavored to counteract the negative results of the system of pure reason by his "Metaphysics of Ethics" (1785), and "Metaphysical Elements of Natural Science" (1786), completing the exposition of his views in these two branches of philosophy. In 1787 the second edition of the "Criticism of Pure Reason" was published, omitting the preface to the first edition, and altering it so as to avoid the charge of idealism which had been generally preferred against his speculations, identified, or rather confounded, by some opponents with the system of Berkeley. This second edition was afterward reprinted, with only verbal alterations, though considered as somewhat compromising the logic of his speculations; but in the two recent editions of Kant's works, by Hartenstein and Rosenkranz, the contents of the first edition are also inserted. The "Criticism of the Practical Reason" (1788) was intended to give the positive aspect of the new philosophy in relation to God, freedom, and immortality; it is a further exposition and application of what was given in outline in the "Metaphysics of Ethics," and it contributed to give currency to his system among those who had been repelled by the apparently negative conclusions of the "Criticism of Pure Reason." Such was the rigor and such the vigor of the ethical scheme here propounded, that for a time it swept away the unmanly eudæmonistic ethics and the sentimental systems of morality. Even