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THE ENCYCLOPÆDIA BRITANNICA

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Chariot to Chatelaine

Articles in This Slice

CHARIOT (derived from an O. Fr. word, formed from *char*, a car), in antiquity, a conveyance (Gr. ἅρμα, Lat. *currus*) used in battle, for the chase, in public processions and in games. The Greek chariot had two wheels, and was made to be drawn by two horses; if a third or, more commonly, two reserve horses were added, they were attached on each side of the main pair by a single trace fastened to the front of the chariot, as may be seen on two prize vases in the British Museum from the Panathenaic games at Athens. On the monuments there is no other sign of traces, from the want of which wheeling round must have been difficult. Immediately on the axle (ἄξων, *axis*), without springs of any kind, rested the basket or body (δίφρος) of the chariot, which consisted of a floor to stand on, and a semicircular guard round the front about half the height of the driver. It was entirely open at the back, so that the combatant might readily leap to the ground and up again as was necessary. There was no seat, and generally only room for the combatant and his charioteer to stand in. The pole (ῥυμός, *temo*) was probably attached to the middle of the axle, though it appears to spring from the front of the basket; at the end of the pole was the yoke (ζυγὸν, *jugum*), which consisted of two small saddles fitting the necks of the horses, and fastened by broad bands round the chest. Besides this the harness of each horse consisted of a bridle and a pair of reins, mostly the same as in use now, made of leather and ornamented with studs of ivory or metal. The reins were passed through rings attached to the collar bands or yoke, and were long enough to be tied round the waist of the charioteer in case of his having to defend himself. The wheels and body of the chariot were usually of wood, strengthened in places with bronze or iron; the wheels had from four to eight spokes and tires of bronze or iron. This description applies generally to the chariots of all the nations of antiquity; the differences consisted chiefly in the mountings. The chariots of the Egyptians and Assyrians, with whom the bow was the principal arm of attack, were richly mounted with quivers full of arrows, while those of the Greeks, whose characteristic weapon was the spear, were plain except as regards mere decoration. Among the Persians, again, and more remarkably among the ancient Britons, there was a class of chariot having the wheels mounted with sharp, sickle-shaped blades, which cut to pieces whatever came in their way. This was probably an invention of the Persians; Cyrus the younger employed these chariots in large numbers. Among the Greeks and Romans, on the other hand, the chariot had passed out of use in war before historical times, and was retained only for races in the public games, or for processions, without undergoing any alteration apparently, its form continuing to correspond with the description of Homer, though it was lighter in build, having to carry only the charioteer. On two Panathenaic prize vases in the British Museum are figures of racing *bigae*, in which, contrary to the description given above, the driver is seated with his feet resting on a board hanging down in front close to the legs of his horses. The *biga* itself consists of a seat resting on the axle, with a rail at each side to protect the driver from the wheels. The chariot was unsuited to the uneven soil of Greece and Italy, and it is not improbable that these nations had brought it with them as part of their original habits from their former seats in the East. In the remains of Egyptian and Assyrian art there are numerous representations of chariots, from which it may be seen with what richness they were sometimes ornamented. The “iron” chariots in use among the Jews appear to have

been chariots strengthened or plated with metal, and no doubt were of the form above described, which prevailed generally among the other ancient nations. (See also Carriage.)

The chief authorities are J.C. Ginzrot, *Die Wagen and Fahrwerke der Griechen und Römer* (1817); C.F. Grashof, *Über das Fuhrwerk bei Homer und Hesiod* (1846); W. Leaf in *Journal of Hellenic Studies*, v.; E. Buchholz, *Die homerischen Realien* (1871-1885); W. Helbig, *Das homerische Epos aus den Denkmälern erläutert* (1884), and the article "Currus" in Daremberg and Saglio, *Dictionnaire des Antiquités*.

CHARISIUS, FLAVIUS SOSIPATER, Latin grammarian, flourished about the middle of the 4th century A.D. He was probably an African by birth, summoned to Constantinople to take the place of Euanthius, a learned commentator on Terence. The *Ars Grammatica* of Charisius, in five books, addressed to his son (not a Roman, as the preface shows), has come down to us in a mutilated condition, the beginning of the first, part of the fourth, and the greater part of the fifth book having been lost. The work, which is merely a compilation, is valuable as containing excerpts from the earlier writers on grammar, who are in many cases mentioned by name—Q. Remmius Palaemon, C. Julius Romanus, Cominianus.

The best edition is by H. Keil, *Grammatici Latini*, i. (1857); see also article by G. Götz in Pauly-Wissowa's *Realencyclopädie*, iii. 2 (1899); Teuffel-Schwabe, *Hist. of Roman Literature* (Eng. trans.), § 419, I. 2; Fröhde, in *Jahr. f. Philol.*, 18 Suppl. (1892), 567-672.

CHARITON, of Aphrodisias in Caria, the author of a Greek romance entitled *The Loves of Chaereas and Callirrhoë*, probably flourished in the 4th century A.D. The action of the story, which is to a certain extent historical, takes place during the time of the Peloponnesian War. Opinions differ as to the merits of the romance, which is an imitation of Xenophon of Ephesus and Heliodorus.

Editions by J.P. D'Orville (1783), G.A. Hirschig (1856) and R. Hercher (1859); there is an (anonymous) English translation (1764); see also E. Rohde, *Der griechische Roman* (1900).

CHARITY AND CHARITIES. The word "charity," or love, represents the principle of the good life. It stands for a mood or habit of mind and an endeavour. From it, as a habit of mind, springs the social and personal endeavour which in the widest sense we may call charity. The two correspond. Where the habit of mind has not been gained, the endeavour fluctuates and is relatively purposeless. In so far as it has been gained, the endeavour is founded on an intelligent scrutiny of social conditions and guided by a definite purpose. In the one case it is realized that some social theory must be found by us, if our action is to be right and consistent; in the other case no need of such a theory is felt. This article is based on the assumption that there are principles in charity or charitable work, and that these can be ascertained by a study of the development of social conditions, and their relation to prevalent social aims and religious or philosophic conceptions. It is assumed also that the charity of the religious life, if rightly understood, cannot be inconsistent with that of the social life.

Perhaps some closer definition of charity is necessary. The words that signify goodwill towards the community and its members are primarily words expressive of the affections of family life in the relations existing between parents, and between parent and child. As will be seen, the analogies underlying such phrases as "God the Father," "children of God," "brethren," have played a great part in the development of charitable thought in pre-Christian as well as in Christian days. The germ, if we may say so, of the words φιλία, ἀγάπη, *amor*, love; *amicitia*, friendship, is the sexual or the parental relation. With the realization of

the larger life in man the meaning of the word expands. *Caritas*, or charity, strikes another note—high price, and thus dearness. It is charity, indeed, expressed in mercantile metaphor; and it would seem that it was associated in thought with the word χάρις, which has also a commercial meaning, but signifies as well favour, gratitude, grace, kindness. Partly thus, perhaps, it assumed and suggested a nobler conception; and sometimes, as, for instance, in English ecclesiastical documents, it was spelt *charitas*. Ἀγάπη, which in the Authorized Version of the Bible is translated charity, was used by St Paul as a translation of the Hebrew word *hēsēd*, which in the Old Testament is in the same version translated "mercy"—as in Hosea vi. 6, "I desired mercy, and not sacrifice." This word represents the charity of kindness and goodness, as distinguished from almsgiving. Almsgiving, *ṣedāqāh*, is translated by the word ἐλεημούνη in the Septuagint, and in the Authorized Version by the word "righteousness." It represents the deed or the gift which is due—done or made, not spontaneously, but under a sense of religious obligation. In the earlier Christian period the word almsgiving has this meaning, and was in that sense applied to a wide range of actions and contracts, from a gift to a beggar at a church door to a grant and a tenure of land. It also, in the word almoner, represented the fulfilment of the religious obligation with the aid of an agent or delegate. The words charity or love (*caritas* or ἀγάπη), on the other hand, without losing the tone with which the thought of parental or family love inspires them, assume a higher meaning. In religious thought they imply an ideal life, as represented by such expressions as "love (*agape*) of God." This on the one side; and on the other an ideal social relation, in such words as "love of man." Thus in the word "charity" religious and social associations meet; and thus regarded the word means a disciplined and habitual mood in which the mind is considerate of the welfare of others individually and generally, and devises what is for their real good, and in which the intelligence and the will strive to fulfil the mind's purpose. Charity thus has no necessary relation to relief or alms. To give a lecture, or to nurse a sick man who is not in want or "poor," may be equally a deed of charity; though in fact charity concerns itself largely with the classes usually called "the poor," and with problems of distress and relief. Relief, however, is not an essential part of charity or charitable work. It is one of many means at its disposal. If the world were so poor that no one could make a gift, or so wealthy that no one needed it, charity—the charity of life and of deeds—would remain.

The history of charity is a history of many social and religious theories, influences and endeavours, that have left their mark alike upon the popular and the cultivated thought of the present day. The inconsistencies of charitable effort and argument may thus in part be accounted for. To understand the problem of charity we have therefore (1) to consider the stages of charitable thought—the primitive, pagan, Greek and Roman, Jewish and Christian elements, that make up the modern consciousness in regard to charity, and also the growth of the habit of "charity" as representing a gradually educated social instinct. (2) We have also to consider in their relation to charity the results of recent investigations of the conditions of social life. (3) At each stage we have to note the corresponding stage of practical administration in public relief and private effort—for the division between public or "poor-law" relief and charity which prevails in England is, comparatively speaking, a novelty, and, generally speaking, the work of charity can hardly be appreciated or understood if it be considered without reference to public relief. (4) As to the present day, we have to consider practical suggestions in regard to such subjects as charity and economic thought, charity organization, friendly visiting and almonership, co-operation with the poor-law, charity and thrift, parochial management, hospitals and medical relief, exceptional distress and the "unemployed," the utilization of endowments and their supervision, and their adaptation to new needs and emergencies. (5) We have also throughout to consider charitable help in relation to classes of dependants, who appear early in the history of the question—widows and orphans, the sick and the aged, vagrants and wayfarers.

First in the series come the charities of the family and of hospitality; then the wider charities of religion, the charities of the community, and of individual donors and of mutual help. These gradually assumed importance in communities which consisted originally of self-supporting classes, within which widows and orphans, for instance, would be rather provided for, in accordance with recognized class obligations, than relieved. Then come habitual almsgiving, the charitable endowment, and the modern charitable institution and association. But throughout the test of progress or decadence appears to be the condition of the family. The family is the source, the home and the hearthstone of charity. It has been created but slowly, and there is naturally a constant tendency to break away from its obligations and to ignore and depreciate its utility. Yet the family, as we now have it, is itself the outcome of infinite thought working through social instinct, and has at each stage of its development indicated a general advance. To it, therefore, constant reference must be made.

The study of early communities has brought to light the history of the development of the family. “Marriage in its lowest phases is by no means a matter of affection or companionship”; and only very slowly has the position of both parents been recognized as implying different but correlative responsibilities towards their child. Only very slowly, also, has the morality necessary to the making of the family been won. Charity at earlier stages is hardly recognized as a virtue, nor infanticide as an evil. Hospitality—the beginning of a larger social life—is non-existent. The self-support of the community is secured by marriage, and when relations fail marriage becomes a provision against poverty. Then by the tribal system is created another safeguard against want. But apart also from these methods of maintenance, at a very early stage there is charitable relief. The festivals of the solstices and equinoxes, and of the seasons, are the occasions for sacrifice and relief; and, as Christmas customs prove, the instinct to give help or alms at such festival periods still remains. Charity is concerned primarily with certain elemental forces of social life: the relation between these primitive instincts and impulses that still influence charity should not, therefore, be overlooked. The basis of social life is also the basis of charitable thought and action.

The savage is the civilized man in the rough. “The lowest races have,” Lord Avebury writes, “no institution of marriage.” Many have no word for “dear” or “beloved.” The child belongs to the tribe rather than to the parent. In these circumstances a problem of charity such as the following may arise:—“Am I to starve, while my sister has children whom she can sell?” a question asked of Burton by a negro. From the point of view of the tribe, an able-bodied man would be more valuable than dependent children, and the relationship of the larger family of brothers and sisters would be a truer claim to help than that of mother and child. Subsequently the child is recognized as related, not to the father, but to the mother, and there is “a kind of bond which lasts for life between mother and child, although the father is a stranger to it.” Slowly only is the relative position of both parents, with different but correlative responsibilities, recognized. The first two steps of charity have then been made: the social value of the bond between the mother, and then between the father, and the child has been recognized. Until this point is reached the morality necessary to the making of the family is wanting, and for a long time afterwards it is hardly won. The virtue of chastity—the condition precedent to the higher family life—is unrecognized. Indeed, the set of such religious thought as there may be is against it. Abstract conceptions, even in the nobler races, are lacking. The religion of life is vaguely struggling with its animality, and that which it at last learns to rule it at first worships. In these circumstances there is little charity for the child and little for the stranger. “There is,” Dr Schweinfurth wrote in his *Heart of Africa*, “an utter want of wholesome intercourse between race and race. For any member of a tribe that speaks one dialect to cross the borders of a tribe that speaks another is to make a venture at the hazard of his life.” The religious obligations that fostered and sanctified family life among the Greeks and Romans and Jews are unknown. Much later in development comes charity for the child, with the abhorrence of infanticide—against which the Jewish-Christian charity of 2000 years ago uttered its most vigorous protests. If the child belonged primarily to the tribe or state, its maintenance or destruction was a common concern. This motive influenced the Greeks, who are historically nearer the earlier forms of social life than ourselves. For the common good they exposed the deformed child; but also “where there were too many, for in our state population has a limit,” as Aristotle says, “the babe or unborn child was destroyed.” And so, to lighten their own responsibilities, parents were wont to do in the slow years of the degradation of the Roman empire, though the interest of the state then required a contrary policy. The transition to our present feeling of responsibility for child-life has been very gradual and uncertain, through the middle ages and even till the 18th century. Strictly it may be said that all penitentiaries and other similar institutions are concrete protests on behalf of a better family life. The movement for the care of children in the 18th century naturally and instinctively allied itself with the penitentiary movement. The want of regard for child-life, when the rearing of children becomes a source of economic pressure, suggests why in earlier stages of civilization all that charitable apparatus which we now think necessary for the assistance of children is wanting, even if the need, so far as it does arise, is not adequately met by the recognized obligations of the clan-family or brotherhood.

In the case of barbarous races charity and self-support may be considered from some other points of view. Self-support is secured in two ways—by marriage and by slavery. “For a man or woman to be unmarried after the age of thirty is unheard of” (T.H. Lewin, *Wild Races of South-East India*). On the other hand, if any one is without a father, mother or other relative, and destitute of the necessaries of life, he may sell himself and become a slave. Thus slavery becomes a provision for poverty when relations fail. The clan-family may serve the same

purpose. David Livingstone describes the formation of the clan-family among the Bakuena. "Each man, by virtue of paternity, is chief of his own children. They build huts round his.... Near the centre of each circle of huts is a spot called a 'kotla,' with a fireplace; here they work, eat, &c. A poor man attaches himself to the 'kotla' of a rich one, and is considered a child of the latter." Thus the clan-family is also a poor-relief association.

Studies in folklore bring to light many relations between the charity of the old world and that of our own day.

The early community.

In regard to the charity of the early community, we may take the 8th century B.C. as the point of departure. The *Odyssey* (about 800 B.C.) and Hesiod (about 700 B.C.) are roughly parallel with Amos (816-775), and represent two streams of thought that meet in the early Christian period. The period covered by the *Odyssey* seems to merge into that of Hesiod. We take the former first, dealing with the clan-family and the phratry, which are together the self-maintaining unit of society, with the general relief of the poor, with hospitality, and with vagrancy. In Hesiod we find the customary law of charity in the earlier community definitely stated, and also indications of the normal methods of neighbourly help which were in force in country districts. First of the family and brotherhood, or phratry. The family (*Od*. viii. 582) included alike the wife's father and the daughter's husband. It was thus a clanlike family. Out of this was developed the phratry or brotherhood, in which were included alike noble families, peasants and craftsmen, united by a common worship and responsibilities and a common customary law (*themis*). Zeus, the god of social life, was worshipped by the phratry. He was the father of the law (*themis*). He was god of host and guest. Society was thus based on law, the brotherhood and the family. The irresponsible man, the man worthy of no respect or consideration, was one who belonged to no brotherhood, was subject to no customary law, and had no hearth or family. The phratry was, and became afterwards still more, "a natural gild." Outside the self-sustaining phratry was the stranger, including the wayfarer and the vagrant; and partly merged in these classes was the beggar, the recognized recipient of the alms of the community. To change one's abode and to travel was assumed to be a cause of reproach (*Il*. ix. 648). The "land-louper" was naturally suspected. On the other hand, a stranger's first thought in a new country was whether the inhabitants were wild or social (δίκαιοι), hospitable and God-fearing (*Od*. xiii. 201). Hospitality thus became the first public charity; Zeus sent all strangers and beggars, and it was against all law (θέμις) to slight them. Out of this feeling—a kind of glorified almsgiving—grew up the system of hospitality in Greek states and also in the Roman world. The host greeted the stranger (or the suppliant). An oath of friendship was taken by the stranger, who was then received with the greeting, Welcome (χαῖρε), and water was provided for ablution, and food and shelter. In the larger house there was a guests' table. In the hut he shared the peasant's meal. The custom bound alike the rich and the poor. On parting presents were given, usually food for the onward journey, sometimes costly gifts. The obligation was mutual, that the host should give hospitality, and that the guest should not abuse it. From early times tallies were exchanged between them as evidence of this formal relationship, which each could claim again of the other by the production of the token. And further, the relationship on either side became hereditary. Thus individuals and families and tribes remained linked in friendship and in the interchange of hospitalities.

Under the same patronage of Zeus and the same laws of hospitality were vagrants and beggars. The vagrant and loafer are sketched in the *Odyssey*—the vagrant who lies glibly that he may get entertainment, and the loafer who prefers begging to work on a farm. These and the winter idlers, whom Hesiod pictures—a group known to modern life—prefer at that season to spend their time in the warmth of the village smithy, or at a house of common resort (λέσχη)—a common lodging-house, we might say—where they would pass the night. Apparently, as in modern times, the vagrants had organized their own system of entertainment, and, supported by the public, were a class for whom it was worth while to cater. The local or public beggars formed a still more definite class. Their begging was a recognized means of maintenance; it was a part of the method of poor relief. Thus of Penelope it was said that, if Odysseus' tale were true, she would give him better clothes, and then he might beg his bread throughout the country-side. Feasts, too, and almsgiving were nearly allied, and feasts have always been one resource for the relief of the poor. Thus naturally the beggars frequented feasts, and were apparently a recognized and yet inevitable nuisance. They wore, as part of their dress, scrips or wallets in which they carried away the food they received, as later Roman clients carried away portions of food in baskets (*sportula*) from their patron's dinner. Odysseus, when he dresses up as a beggar, puts on a wallet as part of his costume. Thus we find a system of voluntary relief in force based on a recognition of the duty of almsgiving as complete and peremptory as that which we shall

notice later among the Jews and the early Christians. We are concerned with country districts, and not with towns, and, as social conditions that are similar produce similar methods of administration, so we find here a general plan of relief similar to that which was in vogue in Scotland till the Scottish Poor Law Act of 1845.

In Hesiod the fundamental conceptions of charity are more clearly expressed. He has, if not his ten, at least his four commandments, for disobedience to which Zeus will punish the offender. They are: Thou shalt do no evil to suppliant or guest; thou shalt not dishonour any woman of the family; thou shalt not sin against the orphan; thou shalt not be unkind to aged parents.

> The laws of social life are thus duty to one's guest and duty to one's family; and chastity has its true place in that relation, as the later Greeks, who so often quote Hesiod (cf. the so-called *Economics* of Aristotle), fully realized. Also the family charities due to the orphan, whose lot is deplored in the *Iliad* (xxii. 490), and to the aged are now clearly enunciated. But there is also in Hesiod the duty to one's neighbour, not according to the "perfection" of "Cristes lore," but according to a law of honourable reciprocity in act and intent. "Love him who loves thee, and cleave to him who cleaveth to thee: to him who would have given, give; to him who would not have given, give not." The groundwork of Hesiod's charity outside the family is neighbourly help (such as formed no small part of old Scottish charity in the country districts); and he put his argument thus: Competition, which is a kind of strife, "lies in the roots of the world and in men." It is good, and rouses the idle "handless" man to work. On one side are social duty (δίκη) and work, done briskly at the right season of the year, which brings a full barn. On the other side are unthrift and hunger, and relief with the disgrace of begging; and the relief, when the family can do no more, must come from neighbours, to whose house the beggar has to go with his wife and children to ask for victual. Once they may be helped, or twice, and then they will be refused. It is better, Hesiod tells his brother, to work and so pay off his debts and avoid hunger (see *Erga*, 391, &c., and elsewhere). Here indeed is a problem of to-day as it appeared to an early Greek. The alternatives before the idler—so far as his own community is concerned—are labour with neighbourly help to a limited extent, or hunger.
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> Hesiod was a farmer in Boeotia. Some 530 years afterwards a pupil of Aristotle thus describes the district and its community of farmers. "They are," he says, "well to do, but simple in their way of life. They practise justice, good faith, and hospitality. To needy townsmen and vagabonds they give freely of their substance; for meanness and covetousness are unknown to them." The charitable method of Homeric and Hesiodic days still continued.

Part II.—Charity among the Greeks

Society in a Greek state was divided into two parts, citizens and slaves. The citizens required leisure for education, war and government. The slaves were their ministers and servants to enable them to secure this leisure. We have therefore to consider, on the one hand, the position of the family and the clan-family, and the maintenance of the citizen from public funds and by public and private charities; and on the other hand the condition of the slaves, and the relation between slavery and charity.

The Greek state.

The slaves formed the larger part of the population. The census of Attica, made between 317 and 307 B.C., gives their numbers at 400,000 out of a population of about 500,000; and even if this be considered excessive, the proportion of slaves to citizens would certainly be very large. The citizens with their wives and children formed some 12% of the community. Thus, apart from the resident aliens, returned in the census at 10,000, and their wives and children, we have two divisions of society: the citizens, with their own organization of relief and charities; and the slaves, permanently maintained by reason of their dependence on individual members of the civic class. Thus, there is no poverty but that of the poor citizens. Poverty is limited to them. The slaves—that is to say, the bulk of the labouring population—are provided for.

From times relatively near to Hesiod's we may trace the growth and influence of the clan-family as the centre of customary charity within the community, the gradual increase of a class of poor either outside the clan-family or eventually independent of it, and the development of a new organization of relief introduced by the state to meet newer demands. We picture the early state as a group of families, each of which tends to form in time a separate group or clan. At each expansion from the family to the clan the members of the clan retain rights and have to fulfil duties which are the same as, or similar to, those which

prevailed in the family. Thus, in Attica the clan-families (*genos*) and the brotherhoods (*phratria*) were "the only basis of legal rights and obligations over and above the natural family." The clan-family was "a natural guild," consisting of rich and poor members—the well-born or noble and the craftsman alike. Originally it would seem that the land was divided among the families of the clan by lot and was inalienable. Thus with the family was combined the means of supporting the family. On the other hand, every youth was registered in his phratry, and the phratry remained till the reforms of Cleisthenes (509 B.C.) a political, and even after that time a social, organization of importance.

First, as to the family—the mother and wife, and the father. Already before the age of Plato and Xenophon (450-350 B.C.) we find that the family has suffered a slow decline. The wife, according to later Greek usage, was married as a child, hardly educated, and confined to the house, except at some festival or funeral. But with the decline came criticism and a nobler conception of family life. "First, then, come laws regarding the wife," writes the author of the so-called *Economics* of Aristotle, and the law, "thou shalt do no wrong; for, if we do no wrong, we shall not be wronged." This is the "common law," as the Pythagoreans say, "and it implies that we must not wrong the wife in the least, but treat her with the reverence due to a suppliant, or one taken from the altar." The sanctity of marriage is thus placed among the "commandments" of Hesiod, beside the duty towards the stranger and the orphan. These and other references to the Pythagoreans suggest that they, possibly in common with other mystics, preached the higher religion of marriage and social life, and thus inspired a deeper social feeling, which eventually allied itself with the Christian movement.

Next, as to parents and children: the son was under an obligation to support his father, subject, after Solon's time, to the condition that he had taught him a trade; and after Solon's time the father had no claim for support from an illegitimate son. "The possession of children," it was said (Arist. *Econ.*), "is not by nature for the public good only, but also for private advantage. For what the strong may gain by their toil for the weak, the weak in their old age receive from the strong... Thus is the nature of each, the man and the woman, prearranged by the Divine Being for a life in common." Honour to parents is "the first and greatest and oldest of all debts" (Plato, *Laws*, 717). The child has to care for the parent in his old age. "Nemesis, the minister of justice (δίκη), is appointed to watch over all these things." And "if a man fail to adorn the sepulchre of his dead parents, the magistrates take note of it and inquire" (Xen. *Mem.* ii. 14). The heightened conception of marriage implies a fuller interpretation of the mutual relations of parent and child as well; both become sacred.

Then as to orphans. Before Solon's time (594 B.C.) the property of any member of the clan-family who died without children went to the clan; and after his time, when citizens were permitted to leave their property by will, the property of an intestate fell to the clan. This arrangement carried with it corresponding duties. Through the clan-family provision was made for orphans. Any member of the clan had the legal right to claim an orphan member in marriage; and, if the nearest agnate did not marry her, he had to give her a dowry proportionate to the amount of his own property. Later, there is evidence of a growing sense of responsibility in regard to orphans. Hippodamus (about 443 B.C.), in his scheme of the perfected state (Arist. *Pol.* 1268), suggested that there should be public magistrates to deal with the affairs of orphans (and strangers); and Plato, his contemporary, writes of the duty of the state and of the guardian towards them very fully. Orphans, he proposes (*Laws*, 927), should be placed under the care of public guardians. "Men should have a fear of the loneliness of orphans ... and of the souls of the departed, who by nature take a special care of their own children.... A man should love the unfortunate orphan (boy or girl) of whom he is guardian as if he were his own child; he should be as careful and diligent in the management of the orphan's property as of his own—or even more careful still."

To relieve the poverty of citizens and to preserve the citizen-hood were objects of public policy and of charity. In Crete and Sparta the citizens were wholly supported out of the public resources. In Attica the system was different. The citizens were aided in various ways, in which, as often happens, legal or official and voluntary or private methods worked on parallel lines. The means were (1) legal enactment for release of debts; (2) emigration; (3) the supply of corn; (4) poor relief for the infirm, and relief for the children of those fallen in war; (5) emoluments; (6) voluntary public service, separate gifts and liberality; (7) loan societies.

(1) In 594 B.C. the labouring class in Attica were overwhelmed with debts and mortgages, and their persons pledged as security. Only by a sharp reform was it possible to preserve them from slavery. This Solon effected. He annulled their obligations, abolished the pledge of the person, and gave the labourers the franchise (but see under SOLON). Besides the laws

above mentioned, he gave power to the Areopagus to inquire from what sources each man obtained the necessaries of life, and to punish those who did not work. His action and that of his successor, Peisistratus (560 B.C.), suggest that the class of poor (ἄποροι) was increasing, and that by the efforts of these two men the social decline of the people was avoided or at least postponed. Peisistratus lent the poor money that they might maintain themselves in husbandry. He wished, it is said (Arist. *Ath. Pol.* xvi.), to enable them to earn a moderate living, that they might be occupied with their own affairs, instead of spending their time in the city or neglecting their work in order to visit it. As rent for their land they paid a tenth of the produce.

(2) Akin to this policy was that of emigration. Athenians, selected in some instances from the two lowest political classes, emigrated, though still retaining their rights of citizenship. In 570-565 B.C. Salamis was annexed and divided into lots and settled, and later Pericles settled more than 2750 citizens in the Chersonese and elsewhere—practically a considerable section of the whole body of citizens. “By this means,” says Plutarch, “he relieved the state of numerous idle agitators and assisted the necessitous.” In other states this expedient was frequently adopted.

(3) A third method was the supply of corn at reduced rates—a method similar to that adopted, as we shall see, at Rome, Constantinople and elsewhere. The maintenance of the mass of the people depended on the corn fleets. There were public granaries, where large stores were laid up at the public expense. A portion of all cargoes of corn was retained at Athens and in other ways importation was promoted. Exportation was forbidden. Public donations and distributions of corn were frequent, and in times of scarcity rich citizens made large contributions with that object. The distributions were made to adult citizens of eighteen years of age and upwards whose names were on the registers.

(4) In addition to this there was a system of public relief for those who were unable to earn a livelihood on account of bodily defects and infirmities. The qualification was a property test. The property of the applicant had to be shown to be of a value of not more than three minae (say £12). Socrates, it may be noted, adopts the same method of estimating his comparative poverty (Xen. *Econ.* 2. 6), saying that his goods would realize about five minae (or about twenty guineas). The senate examined the case, and the ecclesia awarded the bounty, which amounted to 1 or 2 obols a day, rather more than 1½d. or 3d.—out-door relief, as we might say, amounting at most to about 1s. 9d. a week. There was also a fund for the maintenance of the children of those who had fallen in war, up to the age of eighteen.

(5) But the main source of support was the receipt of emoluments for various public services. This was not relief, though it produced in the course of time the effect of relief. It was rather the Athenian method of supporting a governing class of citizens.

The inner political history of Athens is the history of the extension of the franchise to the lower classes of citizens, with the privileges of holding office and receiving emoluments. In early times, either by Solon (*q.v.*) or previously, the citizens were classified on the basis of property. The rich retained the franchise and the right of holding office; the middle classes obtained the franchise; the fourth or lowest class gained neither. By the reforms of Cleisthenes (509 B.C.) the clan-family and the phratry were set aside for the *deme* or parish, a geographical division superseding the social. Finally, about 478 B.C., when all had acquired the franchise, the right to hold office also was obtained by the third class. These changes coincided with a period of economic progress. The rate of interest was high, usually 12%; and in trading and bottomry the returns were much higher. A small capital at this interest soon produced comparative wealth; and simultaneously prices were falling. Then came the reaction. “After the Peloponnesian war” (432-404 B.C.), writes Professor Jebb, “the wealth of the country ceased to grow, as population had ceased to grow about 50 years sooner. The rich went on accumulating: the poor, having no means of enriching themselves by enterprise, were for the most part occupied in watching for some chance of snatching a larger share of the stationary total.” Thus the poorer classes in a time of prosperity had won the power which they were able to turn to their own account afterwards. A period of economic pressure followed, coupled with a decline in the population; no return to the land was feasible, nor was emigration; the people had become town-folk inadaptable to new uses; decreasing vitality and energy were marked by a new temper, the “pauper” temper, unsettled, idle and grasping, and political power was utilized to obtain relief. The relief was forthcoming, but it was of no avail to stop the general decline. The state, it might almost be said, in giving scope to the assertion of the spirit of dependence, had ruined the self-regarding energy on which both family and state alike depended. The emoluments were diverse. The number of citizens was not large; the functions in which citizens could take part were numerous; and when payment was forthcoming the poorer citizens pressed in to exercise their rights (cf. Arist. *Pol.* 1293 a). All Athenian citizens could attend the public assembly or *ecclesia*. Probably the attendance at it varied from a few hundred to 5000 persons. In 395 B.C. the payment for attendance was fixed at 3 obols, or little more than 4½d.

a day—for the system of payment had probably been introduced a few years before (but see ECCLESIA and refs.). A juror or *dicast* would receive the same sum for attendance, and the courts or juries often consisted of 500 persons. If the estimate (Böckh, *Public Economy of Athens*, Eng. trans. pp. 109, 117) holds good that in the age of Demosthenes (384-323 B.C.) the member of a poor family of four free persons could live (including rent) on about 3.3d. or between 2 and 3 obols a day, the pay of the citizen attending the assembly or the court would at least cover the expenses of subsistence. On the other hand, it would be less than the pay of a day labourer, which was probably about 4 obols or 6d. a day. In any case many citizens—they numbered in all about 20,000—in return for their participation in political duties would receive considerable pecuniary assistance. Attending a great public festival also, the citizen would receive 2 obols or 3d. a day during the festival days; and there were besides frequent public sacrifices, with the meal or feast which accompanied them. But besides this there were confiscations of private property, which produced a surplus revenue divisible among the poorer citizens. (Some hold that there were confiscations in other Greek states, but not in Athens.) In these circumstances it is not to be wondered that men like Isocrates should regret that the influence of the Areopagus, the old court of morals and justice in Athens, had disappeared, for it "maintained a sort of censorial police over the lives and habits of the citizens; and it professed to enforce a tutelary and paternal discipline, beyond that which the strict letter of the law could mark out, over the indolent, the prodigal, the undutiful, and the deserters of old rite and custom."

(6) In addition to public emoluments and relief there was much private liberality and charity. Many expensive public services were undertaken honorarily by the citizens under a kind of civic compulsion. Thus in a trial about 425 B.C. (Lysias, *Or.* 19. 57) a citizen submitted evidence that his father expended more than £2000 during his life in paying the expenses of choruses at festivals, fitting out seven triremes for the navy, and meeting levies of income tax to meet emergencies. Besides this he had helped poor citizens by portioning their daughters and sisters, had ransomed some, and paid the funeral expenses of others (cf. for other instances Plutarch's *Cimon*, Theophrastus, *Eth.*, and Xen. *Econ.*).

(7) There were also mutual help societies (ἔρανοι). Those for relief would appear to have been loan societies (cf. Theoph. *Eth.*), one of whose members would beat up contributions to help a friend, who would afterwards repay the advance.

The criticisms of Aristotle (384-321 B.C.) suggest the direction to which he looked for reform. He (*Pol.* 1320 a) passes a very unfavourable judgment on the distribution of public money to the poorer citizens. The demagogues (he does not speak of Athens particularly) distributed the surplus revenues to the poor, who received them all at the same time; and then they were in want again. It was only, he argued, like pouring water through a sieve. It were better to see to it that the greater number were not so entirely destitute, for the depravity of a democratic government was due to this. The problem was to contrive how plenty (εὐπορία, not poverty, ἀπορία) should become permanent. His proposals are adequate aid and voluntary charity. Public relief should, he urges, be given in large amounts so as to help people to acquire small farms or start in business, and the well-to-do (εὔποροι) should in the meantime subscribe to pay the poor for their attendance at the public assemblies. (This proves, indeed, how the payments had become poor relief.) He mentions also how the Carthaginian notables divided the destitute amongst them and gave them the means of setting to work, and the Tarentines (κοινὰ ποιοῦντες) shared their property with the poor. (The Rhodians also may be mentioned (Strabo xiv. c. 652), amongst whom the well-to-do undertook the relief of the poor voluntarily.) The later word for charitable distribution was a sharing (κοινωνία, Ep. Rom. xv. 26), which would seem to indicate that after Aristotle's time popular thought had turned in that direction. But the chief service rendered by Aristotle—a service which covered indeed the whole ground of social progress—was to show that unless the purpose of civil and social life was carefully considered and clearly realized by those who desired to improve its conditions, no change for the better could result from individual or associated action.

Two forms of charity have still to be mentioned: charity to the stranger and to the sick. It will be convenient to consider both in relation to the whole classical period.

With the growth of towns the administration of hospitality was elaborated.

The stranger.

(1) There was hospitality between members of families bound by the rites of host and guest. The guest received as a right only shelter and fire. Usually he dined with the host the first day, and if afterwards he was fed provisions were supplied to him. There were large guest-chambers (ξενών) or small guest-houses, completely isolated on the right or left of the principal house; and here the guest was lodged. (2) There were also, *e.g.* at Hierapolis (Sir W.M. Ramsay's *Phrygia*, ii. 97), brotherhoods of hospitality (ξένοι τεκμηρεῖοι, bearers of the sign), which made hospitality a duty, and had a common chest and Apollo as their tutelary god. (3) There were inns or

resting-places (καταγώγια) for strangers at temples (Thuc. iii. 68; Plato, *Laws*, 953 A) and places of resort (λέσχη) at or near the temples for the entertainment of strangers—for instance, at a temple of Asclepius at Epidaurus (Pausanias ii. 174); and Pausanias argues that they were common throughout the country. Probably also at the temples hospitable provision was made for strangers. The evidence at present is not perhaps sufficiently complete, but, so far as it goes, it tends to the conclusion that in pre-Christian times hospitality was provided to passers-by and strangers in the temple buildings, as later it was furnished in the monasteries and churches. (4) There were also in towns houses for strangers (ξενών) provided at the public cost. This was so at Megara; and in Crete strangers had a place at the public meals and a dormitory. Xenophon suggested that it would be profitable for the Athenian state to establish inns for traders (καταγώγια δημόσια) at Athens. Thus, apart from the official hospitality of the proxenus or "consul," who had charge of the affairs of foreigners, and the hospitality which was shown to persons of distinction by states or private individuals, there was in Greece a large provision for strangers, wayfarers and vagrants based on the charitable sentiment of hospitality. Among the Romans similar customs of private and public hospitality prevailed; and throughout the empire the older system was altered, probably very slowly. In Christian times (cf. Ramsay above) Pagan temples were (about A.D. 408) utilized for other purposes, including that of hospitality to strangers.

Round the temples, at first probably village temples, the organization of medical relief grew up. Primitive medicine is connected with dreams, worship, and liturgical "pollution," punishment and penitence, and an experimental practice. Finally, systematic observation and science (with no knowledge of chemistry and little of physiology) assert themselves, and a secular administration is created by the side of the older religious organization.

The sick.

Sickness among primitive races is conceived to be a material substance to be extracted, or an evil spirit to be driven away by incantation. Religion and medicine are thus at the beginning almost one and the same thing. In Anatolia, in the groups of villages (cf. Ramsay as above, i. 101) under the theocratic government of a central ἱερόν or temple, the god Men Karou was the physician and saviour (σωτήρ and σώζων) of his people. Priests, prophets and physicians were his ministers. He punished wrong-doing by diseases which he taught the penitent to cure. So elsewhere pollution, physical or moral, was chastened by disease and loss of property or children, and further ills were avoided by sacrifice and expiation and public warning. In the temple and out of this phase of thought grew up schools of medicine, in whose practice dreams and religious ritual retained a place. The newer gods, Asclepius and Apollo, succeeded the older local divinities; and the "sons" of Asclepius became a profession, and the temple with its adjacent buildings a kind of hospital. There were many temples of Asclepius in Greece and elsewhere, placed generally in high and salubrious positions. After ablution the patient offered sacrifices, repeating himself the words of the hymn that was chanted. Then, when night came on, he slept in the temple. In the early dawn he was to dream "the heavenly dream" which would suggest his cure; but if he did not dream, relations and others—officials at the temple—might dream for him. At dawn the priests or sons of Asclepius came into the temple and visited the sick, so that, in a kind of drama, where reality and appearance seemed to meet, the patients believed that they saw the god himself. The next morning the prescription and treatment were settled. At hand in the inn or guest-chambers of the temple the patient could remain, sleeping again in the temple, if necessary, and carrying out the required regimen. In the temple were votive tablets of cases, popular and awe-inspiring, and records and prescriptions, which later found their way into the medical works of Galen and others. At the temple of Asclepius at Epidaurus was an inn (καταγώγιον) with four courts and colonnades, and in all 160 rooms. (Cf. Pausanias ii. 171; and *Report, Archaeol. in Greece*, R.C. Bosanquet, 1899, 1900.)

At three centres more particularly, Rhodes, Cnidos and Cos, were the medical schools of the Asclepiads. If one may judge from an inscription at Athens, priests of Asclepius attended the poor gratuitously. And years afterwards, in the 11th century, when there was a revival of medicine, we find (Daremberg, *La Médecine: histoire et doctrines*) at Salerno the Christian priest as doctor, a simple and less palatable pharmacy for the poor than for the rich, and gratuitous medical relief.

Besides the temple schools and hospitals there was a secular organization of medical aid and relief. States appointed trained medical men as physicians, and provided for them medical establishments (ἰατρεῖα, "large houses with large doors full of light") for the reception of the sick, and for operations there were provided beds, instruments, medicines, &c. At these places also pupils were taught. A lower degree of medical establishment was to be found at the barbers' shops. Out-patients were seen at the *iatreia*. They were also visited at home. There were doctors' assistants and slave doctors. The latter, apparently, attended

only slaves (Plato, *Laws*, 720); they do “a great service to the master of the house, who in this manner is relieved of the care of his slaves.” It was a precept of Hippocrates that if a physician came to a town where there were sick poor, he should make it his first duty to attend to them; and the state physician attended gratuitously any one who applied to him. There were also travelling physicians going rounds to heal children and the poor. These methods continued, probably all of them, to Christian times.

It has been argued that medical practice was introduced into Italy by the Greeks. But the evidence seems to show that there was a quite independent Latin tradition and school of medicine (René Brian, “Médecine dans le Latium et à Rome,” *Rev. Archéol.*, 1885). In Rome there were consulting-rooms and dispensaries, and houses in which the sick were received. Hospitals are mentioned by Roman writers in the 1st century A.D. There were infirmaries—detached buildings—for sick slaves; and in Rome, as at Athens, there were slaves skilled in medicine. In Rome also for each *regio* there was a chief physician who attended to the poorer people.

Slavery.

Slavery was so large a factor in pre-Christian and early Christian society that a word should be said on its relation to charity. Indirectly it was a cause of poverty and social degradation. Thus in the case of Athens, with the achievement of maritime supremacy the number of slaves increased greatly. Manual arts were despised as unbecoming to a citizen, and the slaves carried on the larger part of the agricultural and industrial work of the community; and for a time—until after the Peloponnesian War (404 B.C.)—slavery was an economic success. But by degrees the slave, it would seem, dispossessed the citizen and rendered him unfit for competition. The position of the free artisan thus became akin to that of the slave (Arist. *Pol.* 1260 a, &c.), and slavery became the industrial method of the country. Though Greeks, Romans, Jews and Christians spent money in ransoming individual slaves and also enfranchised many, no general abolition of slavery was possible. At last through economic changes the new status of *coloni*, who paid as rent part of the produce of the land they tilled, superseded the status of slavery (cf. above; the system turned to account by Peisistratus). But this result was only achieved much later, when a new society was being created, when the slaves from the slave prisons (*ergastula*) of Italy joined its invaders, and the slave-owner or master, as one may suppose, unable any longer to work the gangs, let them become *coloni*.

In Greece the feeling towards the slave became constantly more humane. Real slavery, Aristotle said, was a cast of mind, not a condition of life. The slave was not to be ordered about, but to be commanded and persuaded like a child. The master was under the strongest obligation to promote his welfare. In Rome, on the other hand, slavery continued to the end a massive, brutal, industrial force—a standing danger to the state. But alike in Greece and Rome the influence of slavery on the family was pernicious. The pompous array of domestic slaves, the transfer of motherly duties to slave nurses, the loss of that homely education which for most people comes only from the practical details of life—all this in later Greece and Italy, and far into Christian times, prevented that permanent invigoration and reform of family life which Jewish and Christian influences might otherwise have produced.

Part III.—Charity in Roman Times

The words that suggest most clearly the Roman attitude towards what we call charity are *liberalitas*, *beneficentia* and *pietas*. The two former are almost synonymous (Cicero, *De Offic.* i. 7, 14). Liberality lays stress on the mood—that of the *liber*, the freeborn, and so in a sense the independent and superior; beneficence on the deed and its purpose (Seneca, *De Benef.* vi. 10). The conditions laid down by Cicero, following Panaetius the Stoic (185-112 B.C.) are three: not to do harm to him whom one would benefit, not to exceed one’s means, and to have regard to merit. The character of the person whom we would benefit should be considered, his feelings towards us, the interest of the community, our social relations in life, and services rendered in the past. The utility of the deed or gift graded according to social relationship and estimated largely from the point of view of ultimate advantage to the doer or donor seems to predominate in the general thought of the book, though (cf. Aristotle, *Eth.* viii. 3) the idea culminates in the completeness of friendship where “all things are in common.” *Pietas* has the religious note which the other words lack, loving dutifulness to gods and home and country. Not “piety” only but “pity” derive from it: thus it comes near to our “charity.” Both books, the *De Officiis* and the *De Beneficiis*, represent a Roman and Stoical revision of the problem of charity and, as in Stoicism generally, there seems to be a half-conscious attempt to feel the way to a new social standpoint from this side.

As from the point of view of charity the well-being of the community depends upon the

vigour of the deep-laid elemental life within it, so in passing to Roman times we consider the family first. The Roman family was unique in its completeness, and by some of its conditions the world has long been bound. The father alone had independent authority (*sui juris*), and so long as he lived all who were under his power—his wife, his sons, and their wives and children, and his unmarried daughters—could not acquire any property of their own. Failing father or husband, the unmarried daughters were placed under the guardianship of the nearest male members of the family. Thus the family, in the narrower sense in which we commonly use the word, as meaning descendants of a common father or grandfather, was, as it were, a single point of growth in a larger organism, the *gens*, which consisted of all those who shared a common ancestry.

Roman times.

> The wife, though in law the property of her husband, held a position of honour and influence higher than that of the Greek wife, at least in historic times. She seems to come nearer to the ideal of Xenophon: "the good wife should be the mistress of everything within the house." "A house of his own and the blessing of children appeared to the Roman citizen as the end and essence of life" (Mommsen, *Hist. Rome*). The obligation of the father to the sons was strongly felt. The family, past, present and future, was conceived as one and indivisible. Each succeeding generation had a right to the care of its predecessor in mind, body and estate. The training of the sons was distinctly a home and not a school training. Brought up by the father and constantly at his side, they learnt spontaneously the habits and traditions of the family. The home was their school. By their father they were introduced into public life, and though still remaining under his power during his lifetime, they became citizens, and their relation to the state was direct. The nation was a nation of yeomen. Only agriculture and warfare were considered honourable employments. The father and sons worked outdoors on the farm, employing little or no slave labour; the wife and daughters indoors at spinning and weaving. The drudgery of the household was done by domestic slaves. The father was the working head of a toiling household. Their chief gods were the same as those of early Greece—Zeus-Diovis and Hestia-Vesta, the goddess of the hearth and home. Out of this solid, compact family Roman society was built, and so long as the family was strong attachment to the service of the state was intense. The *res publica*, the common weal, the phrase and the thought, meet one at every turn; and never were citizens more patient and tenacious combatants on their country's behalf. The men were soldiers in an unpaid militia and were constantly engaged in wars with the rivals of Rome, leaving home and family for their campaigns and returning to them in the winter. With a hardness and closeness inconsistent with—indeed, opposed to—the charitable spirit, they combined the strength of character and sense of justice without which charity becomes sentimental and unsocial. In the development of the family, and thus, indirectly, in the development of charity, they stand for settled obligation and unrelenting duty.

Under the protection of the head of the family "in dependent freedom" lived the clients. They were in a middle position between the freemen and the slaves. The relation between patron and client lasted for several generations; and there were many clients. Their number increased as state after state was conquered, and they formed the *plebs*, in Rome the *plebs urbana*, the lower orders of the city.

In relation to our subject the important factors are the family, the *plebs* and slavery.

Two processes were at work from an early date, before the first agrarian law (486 B.C.): the impoverishment of the *plebs* and the increase of slavery. The former led to the *annona civica*, or the free supply of corn to the citizens, and to the *sportula* or the organized food-supply for poor clients, and ultimately to the *alimentarii pueri*, the maintenance of children of citizens by voluntary and imperial bounty. The latter (slavery) was the standing witness that, as self-support was undermined, the task of relief became hopeless, and the impoverished citizen, as the generations passed, became in turn dependant, beggar, pauper and slave.

The great patrician families—"an oligarchy of warriors and slaveholders"—did not themselves engage in trade, but, entering on large speculations, employed as their agents their clients, *libertini* or freedmen, and, later, their slaves. The constant wars, for which the soldiers of a local militia were eventually retained in permanent service, broke up the yeomanry and very greatly reduced their number. Whole families of citizens became impoverished, and their lands were in consequence sold to the large patrician families, members of which had acquired lucrative posts, or prospered in their speculations, and assumed possession of the larger part of the land, the *ager publicus*, acquired by the state through conquest. The city had always been the centre of the patrician families, the patron of the trading *libertini* and other dependants. To it now flocked as well the *metoeci*, the resident aliens from the conquered states, and the poorer citizens, landless and unable for social reasons to turn to trade. There was thus in Rome a growing multitude of aliens,

dispossessed yeomen and dependent clients. Simultaneously slavery increased very largely after the second Punic War (202 B.C.). Every conquest brought slaves into the market, for whom ready purchasers were found. The slaves took the place of the freemen upon the old family estates, and the free country people became extinct. Husbandry gave place to shepherding. The estates were thrown into large domains (*latifundia*), managed by bailiffs and worked by slaves, often fettered or bound by chains, lodged in cells in houses of labour (*ergastula*), and sometimes cared for when ill in infirmaries (*valetudinaria*). In Crete and Sparta the slaves toiled that the mass of citizens might have means and leisure. In Rome the slave class was organized for private and not for common ends. In Athens the citizens were paid for their services; at Rome no offices were paid. Thus the citizen at Rome was, one might almost say, forced into a dependence on the public corn, for as the large properties swallowed up the smaller, and the slave dispossessed the citizen, a population grew up unfit for rural toil, disinclined to live by methods that pride considered sordid, unstable and pleasure-loving, and yet a serious political factor, as dependent on the rich for their enjoyments as they were on their patrons or the prefect of the corn in the city for their food.

It is estimated, from extremely difficult and uncertain data, that the population of Rome in the time of Augustus was about 1,200,000 or 1,500,000. At that time the *plebs urbana* numbered 320,000. If this be multiplied by three, to give a low average of dependants, wives and children, this section of the population would number 960,000. The remainder of the 1,500,000, 540,000, would consist of (a) slaves, and (b) those, the comparatively few, who would be members of the great clan-families (*gentes*). Proportionately to Attica this seems to allow too small a population of slaves. But however this be, we may picture the population of Rome as consisting chiefly of a few patrician families ministered to by a very large number of slaves, and a populace of needy citizens, in whose ranks it was profitable for an outsider to find a place in order that he might participate in the advantages of state maintenance.

The annona civica.

In Rome the clan-family became the dominant political factor. As in England and elsewhere in the middle ages, and even in later times, the family, in these circumstances, assumes an influence which is out of harmony with the common good. The social advantage of the family lies in its self-maintenance, its home charities, and its moral and educational force, but if its separate interests are made supreme, it becomes uncharitable and unsocial. In Rome this was the line of development. The stronger clan-families crushed the weaker, and became the "oligarchy of warriors and slaveholders." In the same spirit they possessed themselves of the *ager publicus*. The land obtained by the Romans by right of conquest was public. It belonged to the state, and to a yeoman state it was the most valuable acquisition. At first part of it was sold and part was distributed to citizens without property and destitute (cf. Plutarch, *Tib. Gracchus*). At a very early date, however, the patrician families acquired possession of much of it and held it at a low rental, and thus the natural outlet for a conquering farmer race was monopolized by one class, the richer clan-families. This injustice was in part remedied by the establishment of colonies, in which the emigrant citizens received sufficient portions of land. But these colonies were comparatively few, and after each conquest the rich families made large purchases, while the smaller proprietors, whose services as soldiers were constantly required, were unable to attend to their lands or to retain possession of them. To prevent this (367 B.C.) the Licinian law was passed, by which ownership in land was limited to 500 *jugera*, about 312 acres. This law was ignored, however, and more than two centuries later the evil, the double evil of the dispossession of the citizen farmer and of slavery, reached a crisis. The slave war broke out (134 B.C.) and (133 B.C.) Tiberius Gracchus made his attempt to re-endow the Roman citizens with the lands which they had acquired by conquest. He undertook what was essentially a charitable or philanthropic movement, which was set on foot too late. He had passed through Tuscany, and seen with resentment and pity the deserted country where the foreign slaves and barbarians were now the only shepherds and cultivators. He had been brought up under the influence of Greek Stoical thought, with which, almost in spite of itself, there was always associated an element of pity. The problem which he desired to solve, though larger in scale, was essentially the same as that with which Solon and Peisistratus had dealt successfully. At bottom the issue lay between private property, considered as the basis of family life for the great bulk of the community, with personal independence, and pauperism, with the *annona* or slavery. In 133 B.C. Tiberius Gracchus became tribune. To expand society on the lines of private property, he proposed the enforcement of "the Licinian Rogations"; the rich were to give up all beyond their rightful 312 acres, and the remainder was to be distributed amongst the poor. The measure was carried by the use of arbitrary powers, and followed by the death of Tiberius at the hands of the patricians, the dominant clan-families. In 132 B.C. Caius Gracchus took up his brother's quarrel, and adopting, it would seem, a large scheme of political and social reform, proposed measures for emigration and for relief. The former failed; the latter apparently

were acceptable to all parties, and continued in force long after C. Gracchus had been slain (121 B.C.). Already, at times, there had been sales of corn at cheap prices. Now, by the *lex frumentaria* he gave the citizens—those who had the Roman franchise—the right to purchase corn every month from the public stores at rather more than half-price, 6⅓ *asses* or about 3.3d. the peck. This, the fatal alternative, was accepted, and henceforth there was no possibility of a reversion to better social conditions.

The provisioning of Rome was, like that of Athens, a public service. There were public granaries (267 B.C.), and there was a quaestor to supervise the transit of the corn from Sicily and, later, from Spain and Africa, and an elaborate administration for collecting and conveying it. The *lex frumentaria* of Caius was followed by the *lex Octavia*, restricting the monthly sale to citizens settled in Rome, and to 5 *modii* (1¼ bushels). According to Polybius, the amount required for the maintenance of a slave was 5 *modii* a month, and of a soldier 4. Hence the allowance, if continued at this rate, was practically a maintenance. The *lex Clodia* (58 B.C.) made the corn gratuitous to the *plebs urbana*.

Julius Caesar (5 B.C.) found the number of recipients to be 320,000, and reduced them to 150,000. In Augustus's time they rose to 200,000. There seems, however, to be some confusion as to the numbers. From the *Ancyranum Monumentum* it appears that the *plebs urbana* who received Augustus's dole of 60 *denarii* (37s. 6d.) in his eighth consulship numbered 320,000. And (Suet. *Caes.* 41) it seems likely that in Caesar's time the lists of the recipients were settled by lot; further, probably only those whose property was worth less than 400,000 *sesterces* (£3541) were placed on the lists. It is probable, therefore, that 320,000 represents a maximum, reduced for purposes of administration to a smaller number (a) by a property test, and (b) by some kind of scrutiny. The names of those certified to receive the corn were exposed on bronze tablets. They were then called *aerarii*. They had tickets (*tesserae*) for purposes of identification, and they received the corn or bread in the time of the republic at the temple of Ceres, and afterwards at steps in the several (14) regions or wards of Rome. Hence the bread was called *panis gradilis*. In the middle of the 2nd century there were state bakeries, and wheaten loaves were baked for the people perhaps two or three times a week. In Aurelian's time (A.D. 270) the flour was of the best, and the weight of the loaf (one *uncia*) was doubled. To the gifts of bread were added pork, oil and possibly wine; clothes also—white tunics with long sleeves—were distributed. In the period after Constantine (cf. *Theod. Code*, xiv. 15) three classes received the bread—the palace people (*palatini*), soldiers (*militares*), and the populace (*populares*). No distribution was permitted except at the steps. Each class had its own steps in the several wards. The bread at one step could not be transferred to another step. Each class had its own supply. There were arrangements for the exchange of stale loaves. Against misappropriation there were (law of Valentinian and Valens) severe penalties. If a public prosecutor (*actor*), a collector of the revenue (*procurator*), or the slave of a senator obtained bread with the cognizance of the clerk, or by bribery, the slave, if his master was not a party to the offence, had to serve in the state bakehouse in chains. If the master were involved, his house was confiscated. If others who had not the right obtained the bread, they and their property were placed at the service of the bakery (*pistrini exercitio subjugari*). If they were poor (*pauperes*) they were enslaved, and the delinquent client was to be put to death.

The right to relief was dependent on the right of citizenship. Hence it became hereditary and passed from father to son. It was thus in the nature of a continuous endowed charity, like the well-known family charity of Smith, for instance, in which a large property was left to the testator's descendants, of whom it was said that as a result no Smith of that family could fail to be poor. But the *annona civica* was an endowed charity, affecting not a single family, but the whole population. Later, when Constantinople was founded, the right to relief was attached to new houses as a premium on building operations. Thus it belonged not to persons only, but also to houses, and became a species of "immovable" property, passing to the purchaser of the house or property, as would the adscript slaves. The bread followed the house (*aedes sequantur annonae*). If, on the transfer of a house, bread claims were lost owing to the absence of claimants, they were transferred to the treasury (*fisci viribus vindicentur*). But the savage law of Valentinian, referred to above, shows to what lengths such a system was pushed. Early in its history the *annona civica* attracted many to Rome in the hope of living there without working. For the 400 years since the *lex Clodia* was enacted constant injury had been done by it, and now (A.D. 364) people had to be kept off the civic bounty as if they were birds of prey, and the very poor man (*pauperrimus*), who had no civic title to the food, if he obtained it by fraud, was enslaved. Thus, in spite of the abundant state relief, there had grown up a class of the very poor, the Gentiles of the state, who were outside the sphere of its ministrations. The *annona civica* was introduced not only into Constantinople, but also into Alexandria, with baleful results, and into Antioch. When Constantinople was founded the corn-ships of Africa sailed there instead of to Rome. On

charitable relief, as we shall see, the *annona* has had a long-continued and fatal influence.

1. If the government considers itself responsible for provisioning the people it must fix the price of necessaries, and to meet distress or popular clamour it will lower the price. It becomes thus a large relief society for the supply of corn. In a time of distress, when the corn laws were a matter of moment in England, a similar system was adopted in the well-known Speenhamland scale (1795), by which a larger or lesser allowance was given to a family according to its size and the prevailing price of corn. A maintenance was thus provided for the able-bodied and their families, at least in part, without any equivalent in labour; though in England labour was demanded of the applicant, and work was done more or less perfunctorily. In amount the Roman dole seems to have been equivalent to the allowance provided for a slave, but the citizen received it without having to do any labour task. He received it as a statutory right. There could hardly be a more effective method for degrading his manhood and denaturalizing his family. He was also a voter, and the alms appealed to his weakness and indolence; and the fear of displeasing him and losing his vote kept him, socially, master of the situation, to his own ruin. If in England now relief were given to able-bodied persons who retained their votes, this evil would also attach to it.

2. The system obliged the hard-working to maintain the idlers, while it continually increased their number. The needy teacher in Juvenal, instead of a fee, is put off with a *tessera*, to which, not being a citizen, he has no right. “The foreign reapers,” it was said, “filled Rome’s belly and left Rome free for the stage and the circus.” The freeman had become a slave—“stupid and drowsy, to whom days of ease had become habitual, the games, the circus, the theatre, dice, eating-houses and brothels.” Here are all the marks of a degraded pauperism.

3. The system led the way to an ever more extensive slavery. The man who could not live on his dole and other scrapings had the alternative of becoming a slave. “Better have a good master than live so distressfully”; and “If I were free I should live at my own risk; now I live at yours,” are the expressions suggestive of the natural temptations of slavery in these conditions. The escaped slaves returned to “their manger.” The *annona* did not prevent destitution. It was a half-way house to slavery.

4. The effect on agriculture, and proportionally on commerce generally, was ruinous. The largest corn-market, Rome, was withdrawn from the trade—the market to which all the necessaries of life would naturally have gravitated; and the supply of corn was placed in the hands of producers at a few centres where it could be grown most cheaply—Sicily, Spain and Africa. The Italian farmer had to turn his attention to other produce—the cultivation of the olive and the vine, and cattle and pig rearing. The greater the extension of the system the more impossible was the regeneration of Rome. The Roman citizen might well say that he was out of work, for, so far as the land was concerned, the means of obtaining a living were placed out of his reach. While not yet unfitted for the country by life in the town, he at least could not “return to the land.”

5. The method was the outcome of distress and political hopelessness. Yet the rich also adopted it in distributing their private largess. Cicero (*De Off.* ii. 16) writes as though he recognized its evil; but though he expresses his disapprobation of the popular shows upon which the *aediles* spent large sums, he argues that something must be done “if the people demand it, and if good men, though they do not wish it, assent to it.” Thus in a guarded manner he approves a distribution of food—a free breakfast in the streets of Rome. One bad result of the *annona* was that it encouraged a special and ruinous form of charitable munificence.

The sportula.

The *sportula* was a form of charity corresponding to the *annona civica*. Charity and poor relief run on parallel lines, and when the one is administered without discrimination, little discrimination will usually be exercised in the other. It was the charity of the patron of the chiefs of the clan-families to their clients. Between them it was natural that a relation, partly hospitable, partly charitable, should grow up. The clients who attended the patron at his house were invited to dine at his table. The patron, as Juvenal describes him, dined luxuriously and in solitary grandeur, while the guests put up with what they could get; or, as was usual under the empire, instead of the dinner (*coena recta*) a present of food was given at the outer vestibule of the house to clients who brought with them baskets (*sportula*) to carry off their food, or even charcoal stoves to keep it warm. There was endless trickery. The patron (or almoner who acted for him) tried to identify the applicant, fearing lest he might get the dole under a false name; and at each mansion was kept a list of persons, male and female, entitled to receive the allowance. “The pilferer grabs the dole” (*sportulam furunculus captat*) was a proverb. The *sportula* was a charity sufficiently important for state regulation. Nero (A.D. 54) reduced it to a payment in money (100 *quadrantes*, about 1s.). Domitian (A.D. 81) restored the custom of giving food.

Subsequently both practices—gifts in money and in food—appear to have been continued.

In these conditions the Roman family steadily decayed. Its "old discipline" was neglected; and Tacitus (A.D. 75), in his dialogue on Oratory, wrote (c. xxviii.) what might be called its epitaph. Of the general decline the laws of Caesar and Augustus to encourage marriage and to reward the parents of large families are sufficient evidence.

The destruction of the working-class family must have been finally achieved by the imperial control of the *collegia*.

The collegia.

In old Rome there were corporations of craftsmen for common worship, and for the maintenance of the traditions of the craft. These corporations were ruined by slave labour, and becoming secret societies, in the time of Augustus were suppressed. Subsequently they were reorganized, and gave scope for much friendliness. They often existed in connexion with some great house, whose chief was their patron and whose household gods they worshipped. The gilds of the poor, or rather of the lower orders (*collegia tenuiorum*), consisted of artisans and others, and slaves also, who paid monthly contributions to a common fund to meet the expenses of worship, common meals, and funerals. They were not in Italy, it would seem (J.P. Waltzing, *Études histor. sur les corporations professionnelles chez les Romains*, i. 145, 300), though they may have been in Asia Minor and elsewhere, societies for mutual help generally. They were chiefly funeral benefit societies. Under Severus (A.D. 192) the *collegia* were extended and more closely organized as industrial bodies. They were protected and controlled, as in England in the 15th century the municipalities affected the cause of the craft gilds and ended by controlling them. Industrial disorder was thus prevented; the government were able to provide the supplies required in Rome and the large cities with less risk and uncertainty; and the workmen employed in trade, especially the carrying trade, became almost slaves. In the 2nd century, and until the invasions, there were three groups of *collegia*: (1) those engaged in various state manufactures; (2) those engaged in the provision trade; and (3) the free trades, which gradually lapsed into a kind of slavery. If the members of these gilds fled they were brought back by force. Parents had to keep to the trade to which they belonged; their children had to succeed them in it. A slave caste indeed had been formed of the once free workmen.

As a charitable protest against the destruction of children, in the midst of a broken family life, and increasing dependence and poverty, a special institution was founded (to use the Scottish word) for the "alimentation" of the children of citizens, at first by voluntary charity and afterwards by imperial bounty.

Pueri alimentarii.

Nerva and Trajan adopted the plan. Pliny (*Ep.* vii. 18) refers to it. There was a desire to give more lasting and certain help than an allotment of food to parents. A list of children, whose names were on the relief tables at Rome, was accordingly drawn up, and a special service for their maintenance established. Two instances are recorded in inscriptions—one at Veleia, one at Beneventum. The emperor lent money for the purpose at a low percentage—2½ or 5% as against the usual 10 or 12. At Veleia his loan amounted to 1,044,000 *sesterces*—about £8156, and 51 of the local landed proprietors mortgaged land, valued at 13 or 14 million *sesterces*, as security for the debt. The interest on the emperor's money at 5% was paid into the municipal treasury, and out of it the children were relieved. The figures seem small; at Veleia 300 children were assisted, of whom 36 were girls. The annual interest at 5% amounted to nearly £408, which divided among 300 gives about 27s. a head. The figures suggest that the money served as a charitable supplementation of the citizens' relief in direct aid of the children. Apparently the scheme was widely adopted. Curators of high position were the patrons; procurators acted as inspectors over large areas; and *quaestores alimentarii* undertook the local management. Antoninus Pius (A.D. 138), and Marcus Aurelius (A.D. 160), and subsequently Severus (A.D. 192) established these bursaries for children in the names of their wives. In the 3rd century the system fell into disorder. There were large arrears of payments, and in the military anarchy that ensued it came to an end. It is of special interest, as indicating a new feeling of responsibility towards children akin to the humane Stoicism of the Antonines, and an attempt to found, apart from temples or *collegia*, what was in the nature of a public endowed charity.

PART IV.—JEWISH AND CHRISTIAN CHARITY

With Christianity two elements came into fusion, the Jewish and the Greco-Roman. To trace this fusion and its results it is necessary to describe the Jewish system of charity, and to compare it with that of the early Christian church, to note the theory of love or friendship in Aristotle as representing Greek thought, and of charity in St Paul as representing

Christian thought, and to mark the Roman influences which moulded the administration of Ambrose and Gregory and Western Christianity generally.

Hebrew charity.

In the early history of the Hebrews we find the family, clan-family and tribe. With the Exodus (probably about 1390 B.C.) comes the law of Moses (cf. Kittel, *Hist. of the Hebrews*, Eng. trans. i. 244), the central and permanent element of Jewish thought. We may compare it to the "commandments" of Hesiod. There is the recognition of the family and its obligations: "Honour thy father and mother"; and honour included help and support. There is also the law essential to family unity: "Thou shalt not commit adultery"; and as to property there is imposed the regulation of desire: "Thou shalt not covet thy neighbour's house." Maimonides (A.D. 1135), true to the old conception of the family (x. 16), calls the support of adult children, "after one is exempt from supporting them," and the support of a father or mother by a child, "great acts of charity; since kindred are entitled to the first consideration." To relief of the stranger the Decalogue makes no reference, but in the Hebraic laws it is constantly pressed; and the Levitical law (xix. 18) goes further. It first applies a new standard to social life: "Thou shalt love thy neighbour as thyself." This thought is the outcome of a deep ethical fervour—the element which the Jews brought into the work of charity. In Judges and Joshua, the "Homeric" books of the Old Testament, the Hebrews appear as a passionately fierce and cruel people. Subsequently against their oppression of the poor the prophets protested with a vehemence as great as the evil was intense; and their denunciations remained part of the national literature, a standing argument that life without charity is nothing worth. Thus schooled and afterwards tutored into discipline by the tribulation of the exile (587 B.C.), they turned their fierceness into a zeal, which, as their literature shows, was as fervent in ethics as it was in religion and ceremonial. In the services at the synagogues, which supplemented and afterwards took the place of the Temple, the Commandments were constantly repeated and the Law and the Prophets read; and as the Jews of the Dispersion increased in number, and especially after the destruction of Jerusalem, the synagogues became centres of social and charitable co-operation. Thus rightly would a Jewish rabbi say, "On three things the world is stayed: on the Thorah (or the law), and on worship, and on the bestowal of kindness." Also there was on the charitable side an indefinite power of expansion. Rigid in its ceremonial, there it was free. Within the nation, as the Prophets, and after the exile, as the Psalms show, there was the hope of a universal religion, and with it of a universally recognized charity. St Paul accentuated the prohibitive side of the law and protested against it; but, even while he was so doing, stimulated by the Jewish discipline, he was moving unfettered towards new conceptions of charity and life—charity as the central word of the Christian life, and life as a participation in a higher existence—the "body of Christ."

To mark the line of development, we could compare—1. The family among the Jews and in the early Christian church; 2. The sources of relief and the tithe, the treatment of the poor and their aid, and the assistance of special classes of poor; 3. The care of strangers; and, lastly, we would consider the theory of almsgiving, friendship or love, and charity.

1. As elsewhere, property is the basis of the family. Wife and children are the property of the father. But the wife is held in high respect. In the post-exilian period the virtuous wife is represented as laborious as a Roman matron, a "lady bountiful" to the poor, and to her husband wife and friend alike. Monogamy without concubinage is now the rule—is taken for granted as right. There is no "exposure of children." The slaves are kindly treated, as servants rather than slaves—though in Roman times and afterwards the Jews were great slave-traders. The household is not allowed to eat the bread of idleness. "Six days," it was said, "*must* [not *mayest*] thou work." "Labour, if poor; but find work, if rich." "Whoever does not teach his son business or work, teaches him robbery." In Job xxxi., a chapter which has been called "an inventory of late Old Testament morality," we find the family life developed side by side with the life of charity. In turn are mentioned the relief of the widow, the fatherless and the stranger—the classification of dependents in the Christian church; and the whole chapter is a justification of the homely charities of a good family. "The Jewish religion, more especially in the old and orthodox form, is essentially a family religion" (C.G. Montefiore, *Religion of Ancient Hebrews*).

In the early documents of the Church the fifth commandment is made the basis of family life (cf. Eph. vi. 1; *Apost. Const.* ii. 32, iv. 11—if we take the first six books of the *Apost. Const.* as a composite production before A.D. 300, representing Judaeo-Christian or Eastern church thought). But two points are prominent. Duties are insisted on as reciprocal (cf. especially St Paul's Epistles), as, *e.g.* between husband and wife, parent and child, master and servant. Charity is mutual; the family is a circle of reciprocal duties and charities. This

implies a principle of the greatest importance in relation to the social utility of charity. Further reference will be made to it later. Next the “thou shalt love thy neighbour” is translated from its position as one among many sayings to the chief place as a rule of life. In the *Didachē* or *Teaching of the Twelve Apostles* (Jewish-Christian, c. 90-120 A.D.) the first commandment in “the way of life” is adapted from St Matthew’s Gospel thus: “First, thou shalt love God who made thee; secondly, thy neighbour as thyself; and all things whatsoever thou wouldst not have done to thee, neither do thou to another.” A principle is thus applied which touches all social relations in which the “self” can be made the standard of judgment. Of this also later. To touch on other points of comparison: the earlier documents seem to ring with a reiterated cry for a purer family life (cf. the second, the negative, group of commandments in the *Didachē*, and the judgment of the apocalyptic writings, such as the Revelations of Peter, &c.); and, sharing the Jewish feeling, the riper conscience of the Christian community formulates and accepts the injunction to preserve infant life at every stage. It advocates, indeed, the Jewish purity of family life with a missionary fervour, and it makes of it a condition of church membership. The Jewish rule of labour is enforced (*Ap. Const.* ii. 63). If a stranger settle (*Didachē*, xii. 3) among the brotherhood, “let him work and eat.” And the father (*Constit.* iv. 11) is to teach the children “such trades as are agreeable and suitable to their need.” And the charities to the widow, the fatherless, are organized on Jewish lines.

2. The sources of relief among the Jews were the three gifts of corn: (1) the corners of the field (cf. Lev. xix. &c.), amounting to a sixtieth part of it; (2) the gleanings, a definite minimum dropped in the process of reaping (Maimonides, *Laws of the Hebrews relating to the Poor*, iv. 1); (3) corn overlooked and left behind. So it was with the grapes and with all crops that were harvested, as opposed, *e.g.* to figs, that were gathered from time to time. These gifts were divisible three times in the day, so as to suit the convenience of the poor (Maim. ii. 17), and the poor had a right to them. They are indeed a poor-rate paid in kind such as in early times would naturally spring up among an agricultural people. Another gift “out of the seed of the earth,” is the tithe. In the post-exilian period the septenniad was in force. Each year a fiftieth part of the produce (Maim. vi. 2, and Deut. xviii. 4) was given to the priest (the class which in the Jewish state was supported by the community). Of the remainder one-tenth went to the Levite, and one-tenth in three years of the septennium was retained for pilgrimage to Jerusalem, in two given to the poor. In the seventh year “all things were in common.” Supplementing these gifts were alms to all who asked; “and he who gave less than a tenth of his means was a man of evil eye” (Maim. vii. 5). All were to give alms, even the poor themselves who were in receipt of relief. Refusal might be punished with stripes at the hand of the Sanhedrim. At the Temple alms for distribution to the worthy poor were placed by worshippers in the cell of silence; and it is said that in Palestine at meal times the table was open to all comers. As the synagogues extended, and possibly after the fall of Jerusalem (A.D. 70), the collections of alms was further systematized. There were two collections. In each city alms of the box or chest (*kupha*) were collected for the poor of the city on each Sabbath eve (later, monthly or thrice a year), and distributed in money or food for seven days. Two collected, three distributed. Three others gathered and distributed daily alms of the basket (*tamchui*). These were for strangers and wayfarers—casual relief “for the poor of the whole world.” In the Jewish synagogue community from early times the president (*parnass*) and treasurer were elected annually with seven heads of the congregation (see Abraham’s *Jewish Life in the Middle Ages*, p. 54), and sometimes special officers for the care of the poor. A staff of almoners was thus forthcoming. In addition to these collections were the *pruta* given to the poor before prayers (Maim. x. 15), and moneys gathered to help particular cases (cf. *Jewish Life*, p. 322) by circular letter. There were also gifts at marriages and funerals; and fines imposed for breach of the communal ordinances were reserved for the poor. The distinctive feature of the Jewish charity was the belief that “the poor would not cease out of the land,” and that therefore on charitable grounds a permanent provision should be made for them—a poor-rate, in fact, subject to stripes and distraint, if necessary (Maim. vii. 10; and generally cf. articles on “Alms” and “Charity” in the *Jewish Encyclopaedia*).

If we compare this with the early church we find the following sources of relief: (1) The Eucharistic offerings, some consumed at the time, some carried home, some reserved for the absent (see Hatch, *Early Church*, p. 40). The ministration, like the Eucharist, was connected with the love feast, and was at first daily (Acts ii. 42, vi. 1, and the *Didache*). (2) Freewill offerings and first-fruits and voluntary tithes (*Ap. Con.* ii. 25) brought to the bishop and used for the poor—orphans, widows, the afflicted and strangers in distress, and for the clergy, deaconesses, &c. (3) Collections in churches on Sundays and week-days, alms-boxes and gifts to the poor by worshippers as they entered church; also collections for special purposes (cf. for Christians at Jerusalem). Apart from “the corners,” &c., the sources of relief in the

Christian and Jewish churches are the same. The separate Jewish tithe for the poor, which (Maim. vi. II, 13) might be used in part by the donor as personal charity, disappears. A voluntary tithe remains, in part used for the poor. We do not hear of stripes and distraint, but in both bodies there is a penitential system and excommunication (cf. *Jewish Life*, p. 52), and in both a settlement of disputes within the body (Clem. *Hov*. iii. 67). In both, too, there is the abundant alms provided in the belief of the permanence of poverty and the duty of giving to all who ask. As to administration in the early church (Acts vi. 3), we find seven deacons, the number of the local Jewish council; and later there were in Rome seven ecclesiastical relief districts, each in charge of a deacon. The deacon acted as the minister of the bishop (*Ep.* Clem, to Jam. xii.), reporting to him and giving as he dictated (*Ap. Con.* ii. 30, 31). He at first combined disciplinary powers with charitable. The presbyters also (Polycarp, *Ad Phil.* 6, A.D. 69-155), forming (Hatch, p. 69) a kind of bishop's council, visited the sick, &c. The bishop was president and treasurer. The bishop was thus the trustee of the poor. By reason of the churches' care of orphans, responsibilities of trusteeship also devolved on him. The temples were in pagan times depositories of money. Probably the churches were also.

3. Great stress is laid by the Jews on the duty of gentleness to the poor (Maim. x. 5). The woman was to have first attention (Maim. vi. 13). If the applicant was hungry he was to be fed, and then examined to learn whether he was a deceiver (Maim. vii. 6). Assistance was to be given according to the want—clothes, household things, a wife or a husband—and according to the poor man's station in life. For widows and orphans the "gleanings" were left. Both are the recognized objects of charity (Maim. x. 16,17). "The poor and the orphan were to be employed in domestic affairs in preference to servants." The dower was a constant form of help. The ransoming of slaves took precedence of relief to the poor. The highest degree of alms-deed (Maim. x. 7) was "to yield support to him who is cast down, either by means of gifts, or by loan, or by commerce, or by procuring for him traffic with others. Thus his hand becometh strengthened, exempt from the necessity of soliciting succour from any created being."

If we compare the Christian methods we find but slight difference. The absoluteness of "Give to him that asketh" is in the *Didachē* checked by the "Woe to him that receives: for if any receives having need, he shall be guiltless, but he that has no need shall give account, ... and coming into distress ... he shall not come out thence till he hath paid the last farthing." It is the duty of the bishop to know who is most worthy of assistance (*Ap. Con.* ii. 3, 4); and "if any one is in want by gluttony, drunkenness, or idleness, he does not deserve assistance, or to be esteemed a member of the church." The widow assumes the position not only of a recipient of alms, but a church worker. Some were a private charge, some were maintained by the church. The recognized "widow" was maintained: she was to be sixty years of age (cf. 1 Tim, v. 9 and *Ap. Con.* iii. 1), and was sometimes tempted to become a bedes-woman and gossipy pauper, if one may judge from the texts. Remarriage was not approved. Orphans were provided for by members of the churches. The virgins formed another class, as, contrary to the earlier feeling, marriage came to be held a state of lesser sanctity. They too seem to have been also, in part at least, church workers. Thus round the churches grew up new groups of recognized dependents; but the older theory of charity was broad and practical—akin to that of Maimonides. "Love all your brethren, performing to orphans the part of parents, to widows that of husbands, affording them sustenance with all kindliness, arranging marriages for those who are in their prime, and for those who are without a profession the means of necessary support through employment: giving work to the artificer and alms to the incapable" (*Ep.* Clem, to James viii.).

4. The Jews in pre-Christian and Talmudic times supported the stranger or wayfarer by the distribution of food (*tamchui*); the strangers were lodged in private houses, and there were inns provided at which no money was taken (cf. *Jewish Life*, p. 314). Subsequently, besides these methods, special societies were formed "for the entertainment of the resident poor and of strangers." There were commendatory letters also. These conditions prevailed in the Christian church also. The *Xenodocheion*, coming by direct succession alike from Jewish and Greek precedents, was the first form of Christian hospital both for strangers and for members of the Christian churches. In the Christian community the endowment charity comes into existence in the 4th century, among the Jews not till the 13th. The charities of the synagogue without separate societies sufficed.

Greek, Jewish and Christian thought.

We may now compare the conceptions of Jews and Christians on charity with those of the Greeks. There are two chief exponents of the diverse views—Aristotle and St Paul; for to simplify the issues we refer to them only. Thoughts such as Aristotle's, recast by the Stoic Panaetius (185-112 B.C.), and used by Cicero in his *De Officiis*, became in the hands of St Ambrose arguments for the direction of the clergy in the founding of the medieval church; and in the 13th century

Aristotle reasserts his influence through such leaders of medieval thought as St Thomas Aquinas. St Paul's chapters on charity, not fully appreciated and understood, one is inclined to think, have perhaps more than any other words prevented an absolute lapse into the materialism of almsgiving. After him we think of St Francis, the greatest of a group of men who, seeking reality in life, revived charity; but to the theory of charity it might almost be said that since Aristotle and St Paul nothing has been added until we come to the economic and moral issues which Dr Chalmers explained and illustrated.

The problem turns on the conception (1) of purpose, (2) of the self, and (3) of charity, love or friendship as an active force in social life. To the Greek, or at least to Greek philosophic thought, purpose was the measure of goodness. To have no purpose was, so far as the particular act was concerned, to be simply irrational; and the less definite the purpose the more irrational the act. This conception of purpose was the touchstone of family and social life, and of the civic life also. In no sphere could goodness be irrational. To say that it was without purpose was to say that it was without reality. So far as the actor was concerned, the main purpose of right action was the good of the soul (ψυχή); and by the soul was meant the better self, "the ruling part" acting in harmony with every faculty and function of the man. With faculties constantly trained and developed, a higher life was gradually developed in the soul. We are thus, it might be said, what we become. The gates of the higher life are within us. The issue is whether we will open them and pass in.

Consistent with this is the social purpose. Love or friendship is not conceived by Aristotle except in relation to social life. Society is based on an interchange of services. This interchange in one series of acts we call justice; in another friendship or love. A man cannot be just unless he has acquired a certain character or habit of mind; and hence no just man will act without knowledge, previous deliberation and definite purpose. So also will a friend fulfil these conditions in his acts of love or friendship. In the love existing between good men there is continuance and equality of service; but in the case of benefactor and benefited, in deeds of charity, in fact, there is no such equality. The satisfaction is on one side but often not on the other. (The dilemma is one that is pressed, though not satisfactorily, in Cicero and Seneca.) The reason for this will be found, Aristotle suggests, in the feeling of satisfaction which men experience in action. We realize ourselves in our deeds—throw ourselves into them, as people say; and this is happiness. What we make we like: it is part of us. On the other hand, in the person benefited there may be no corresponding action, and in so far as there is not, there is no exchange of service or the contentment that arises from it. The "self" of the recipient is not drawn out. On the contrary, he may be made worse, and feel the uneasiness and discontent that result from this. In truth, to complete Aristotle's argument, the good deed on one side, as it represents the best self of the benefactor, should on the other side draw out the best self of the person benefited. And where there is not ultimately this result, there is not effective friendship or charity, and consequently there is no personal or social satisfaction. The point may be pushed somewhat further. In recent developments of charitable work the term "friendly visitor" is applied to persons who endeavour to help families in distress on the lines of associated charity. It represents the work of charity in one definite light. So far as the relation is mutual, it cannot at the outset be said to exist. The charitable friend wishes to befriend another; but at first there may be no reciprocal feeling of friendship on the other's part—indeed, such a feeling may never be created. The effort to reciprocate kindness by becoming what the friend desires may be too painful to make. Or the two may be on different planes, one not really befriending, but giving without intelligence, the other not really endeavouring to change his nature, but receiving help solely with a view to immediate advantage. The would-be befriender may begin "despairing of no man," expecting nothing in return; but if, in fact, there is never any kind of return, the friendship actually fails of its purpose, and the "friend's" satisfaction is lost, except in that he may "have loved much." In any case, according to this theory friendship, love and charity represent the mood from which spring social acts, the value of which will depend on the knowledge, deliberation and purpose with which they are done, and accordingly as they acquire value on this account will they give lasting satisfaction to both parties.

St Paul's position is different. He seems at first sight to ignore the state and social life. He lays stress on motive force rather than on purpose. He speaks as an outsider to the state, though technically a citizen. His mind assumes towards it the external Judaic position, as though he belonged to a society of settlers (πάροικοι). Also, as he expects the millennium, social life and its needs are not uppermost in his thoughts. He considers charity in relation to a community of fellow-believers—drawn together in congregations. His theory springs from this social base, though it over-arches life itself. He is intent on creating a spiritual association. He conceives of the spirit (πνεῦμα) as "an immaterial personality." It transcends

the soul (ψυχή), and is the Christ life, the ideal and spiritual life. Christians participate in it, and they thus become part of "the body of Christ," which exists by virtue of love—love akin to the ideal life, ἀγάπη. The word represents the love that is instinct with reverence, and not love φιλία which may have in it some quality of passion. This love is the life of "the body of Christ." Therefore no act done without it is a living act—but, on the contrary, must be dead—an act in which no part of the ideal life is blended. On the individual act or the purpose no stress is laid. It is assumed that love, because it is of this intense and exalted type, will find the true purpose in the particular act. And, when the expectation of the millennium passed away, the theory of this ideal charity remained as a motive force available for whatever new conditions, spiritual or social, might arise. Nevertheless, no sooner does this charity touch social conditions, than the necessity asserts itself of submitting to the limitations which knowledge, deliberation and purpose impose. This view had been depreciated or ignored by Christians, who have been content to rely upon the strength of their motives, or perhaps have not realized what the Greeks understood, that society was a natural organism (Arist. *Pol.* 1253A), which develops, fails or prospers in accordance with definite laws. Hence endless failure in spite of some success. For love, whether we idealize it as ἀγάπη or consider it a social instinct as φιλία, cannot be love at all unless it quickens the intelligence as much as it animates the will. It cannot, except by some confusion of thought, be held to justify the indulgence of emotion irrespective of moral and social results. Yet, though this fatal error may have dominated thought for a long time, it is hardly possible to attribute it to St Paul's theory of charity when the very practical nature of Judaism and early Christianity is considered. In his view the misunderstanding could not arise. And to create a world or "body" of men and women linked together by love, even though it be outside the normal life of the community, was to create a new form of religious organization, and to achieve for it (so far as it was achieved) what, *mutatis mutandis*, Aristotle held to be the indispensable condition of social life, friendship (φιλία), "the greatest good of states," for "Socrates and all the world declare," he wrote, that "the unity of the state" is "created by friendship" (Arist. *Pol.* ii. 1262 b).

It should, however, be considered to what extent charity in the Christian church was devoid of social purpose, (1) The Jewish conceptions of charity passed, one might almost say, in their completeness into the Christian church. Prayer, the petition and the purging of the mind, fasting, the humiliation of the body, and alms, as part of the same discipline, the submissive renunciation of possessions—all these formed part of the discipline that was to create the religious mood. Alms henceforth become a definite part of the religious discipline and service. Humility and poverty hereafter appear as yoked virtues, and many problems of charity are raised in regard to them. The non-Christian no less than the Christian world appreciated more and more the need of self-discipline (ἄσκησις); and it seems as though in the first two centuries A.D. those who may have thought of reinvigorating society searched for the remedy rather in the preaching and practice of temperance than in the application of ideas that were the outcome of the observation of social or economic conditions. Having no object of this kind as its mark, almsgiving took the place of charity, and, as Christianity triumphed, the family life, instead of reviving, continued to decay, while the virtues of the discipline of the body, considered apart from social life, became an end in themselves, and it was desired rather to annihilate instinct than to control it. Possibly this was a necessary phase in a movement of progress, but however that be, charity, as St Paul understood it, had in it no part. (2) But the evil went farther. Jewish religious philosophy is not elaborated as a consistent whole by any one writer. It is rather a miscellany of maxims; and again and again, as in much religious thought, side issues assume the principal place. The direct effect of the charitable act, or almsgiving, is ignored. Many thoughts and motives are blended. The Jews spoke of the poor as the means of the rich man's salvation. St Chrysostom emphasizes this: "If there were no poor, the greater part of your sins would not be removed: they are the healers of your wounds" (*Hom.* xiv., Timothy, &c., St Cyprian on works and alms). Alms are the medicine of sin. And the same thought is worked into the penitential system. Augustine speaks of "penance such as fasting, almsgiving and prayer for breaches of the Decalogue" (Reichel, *Manual of Canon Law*, p. 23); and many other references might be cited. "Pecuniary penances (Ib. 154), in so far as they were relaxations of, or substitutes for, bodily penances, were permitted because of the greater good thereby accruing to others" (and in this case they were—A.D. 1284—legally enforceable under English statute law). The penitential system takes for granted that the almsgiving is good for others and puts a premium on it, even though in fact it were done, not with any definite object, but really for the good of the penitent. Thus almsgiving becomes detached from charity on the one side and from social good on the other. Still further is it vulgarized by another confusion of thought. It is considered that the alms are paid to the credit of the giver, and are realized as such by him in the after-world; or even that by alms present prosperity may be obtained, or at least evil accident avoided. Thus motives were blended, as indeed they now are, with the result that the gift assumed a greater importance than the charity, by which alone the gift

should have been sanctified, and its actual effect was habitually overlooked or treated as only partially relevant.

(3) The Christian maxim of "loving (ἀγάπη) one's neighbour as one's self" sets a standard of charity. Its relations are idealized according as the "self" is understood; and thus the good self becomes the measure of charity. In this sense, the nobler the self the completer the charity; and the charity of the best men, men who love and understand their neighbours best, having regard to their chief good, is the best, the most effectual charity. Further, if in what we consider "best" we give but a lesser place to social purpose or even allow it no place at all, our "self" will have no sufficient social aim and our charity little or no social result. For this "self," however, religion has substituted not St Paul's conception of the spirit (πνεῦμα), but a soul, conceived as endowed with a substantial nature, able to enjoy and suffer quasi-material rewards and punishments in the after-life; and in so far as the safeguard of this soul by good deeds or almsgiving has become a paramount object, the purpose of charitable action has been translated from the actual world to another sphere. Thus, as we have seen, the aid of the poor has been considered not an object in itself, but as a means by which the almsgiver effects his own ulterior purpose and "makes God his debtor." The problem thus handled raises the question of reward and also of punishment. Properly, from the point of view of charity, both are excluded. We may indeed act from a complexity of motives and expect a complexity of rewards, and undoubtedly a good act does refresh the "self," and may as a result, though not as a reward, win approval. But in reality reward, if the word be used at all, is according to purpose; and the only reward of a deed lies in the fulfilment of its purpose. In the theory of almsgiving which we are discussing, however, act and reward are on different planes. The reward is on that of a future life; the act related to a distressed person here and now. The interest in the act on the doer's part lies in its post-mortal consequences to himself, and not either wholly or chiefly in the act itself. Nor, as the interest ends with the act—the giving—can the intelligence be quickened by it. The questions "How? by whom? with what object? on what plan? with what result?" receive no detailed consideration at all. Two general results follow. In so far as it is thus practised, almsgiving is out of sympathy with social progress. It is indeed alien to it. Next also the self-contained, self-sustained poverty that will have no relief and does without it, is outside the range of its thought and understanding. On the other hand, this almsgiving is equally incapable of influencing the weak and the vicious; and those who are suffering from illness or trouble it has not the width of vision to understand nor the moral energy to support so that they shall not fall out of the ranks of the self-supporting. It believes that "the poor" will not cease out of the land. And indeed, however great might be the economic progress of the people, it is not likely that the poor will cease, if the alms given in this spirit be large enough in amount to affect social conditions seriously one way or the other. When we measure the effects of charity, this inheritance of divided thought and inconsistent counsels must be given its full weight.

The sub-apostolic church was a congregation, like a synagogue, the centre of a system of voluntary and personal relief, connected with the congregational meals (or ἀγάπαι) and the Eucharist, and under the supervision of no single officer or bishop. Out of this was developed a system of relief controlled by a bishop, who was assisted chiefly by deacons or presbyters, while the ἀγάπαι, consisting of offerings laid before the altar, still remained. Subsequently the meal was separated from the sacrament, and became a dole of food, or poor people's meal—*e.g.* in St Augustine's time in western Africa—and it was not allowed to be served in churches (A.D. 391). As religious asceticism became dominant, the sacrament was taken fasting; it appeared unseemly that men and women should meet together for such purposes, and the ἀγάπαι fell out of repute. Simultaneously it would seem that the parish παροικία became from a congregational settlement a geographical area.

The organization of the parish and endowed charities.

The organization of relief at Rome illustrates both a type of administration and a transition. St Gregory's reforms (A.D. 590) largely developed it. The first factor in the transition was the church fund of the second period of Christianity, about A.D. 150 to after 208 (Tertullian, *Apol*. 39). It served as a friendly fund, was supported by voluntary gifts, and was used to succour and to bury the poor, to help destitute and orphaned children, old household slaves and those who suffered for the faith. This fund is quite different from the *collegia tenuiorum* or *funeratica* of the Romans, which were societies to which the members paid stipulated sums at stated periods, for funeral benefits or for common meals (J.P. Waltzing, *Corporations professionnelles chez les Romains*, i. 313). It represents the charitable centre round which the parochial system developed. That system was adopted probably about the middle of the 3rd century, but in Rome the diaconate probably remained centralized. At the end of the 4th century Pope Anastasius had founded deaconries in Rome,

and endowed them largely “to meet the frequent demands of the diaconate.” Gregory two hundred years later reorganized the system. He divided the fourteen old “regions” into seven ecclesiastical districts and thirty “titles” (or parishes). The parishes were under the charge of sixty-six priests; the districts were eleemosynary divisions. Each was placed under the charge of a deacon, not (Greg. *Ep*. xi. and xxviii.) under the priests (*presbyteri titularii*). Over the deacons was an archdeacon. It was the duty of the deacons to care for the poor, widows, orphans, wards, and old people of their several districts. They inquired in regard to those who were relieved, and drew up under the guidance of the bishop the register of poor (*matricula*). Only these received regular relief. In each district was an hospital or office for alms, of which the deacon had charge, assisted by a steward (or *oeconomus*). Here food was given and meals were taken, the sick and poor were maintained, and orphan or foundling children lodged. The churches of Rome and of other large towns possessed considerable estates, “the patrimony of the patron saints,” and to Rome belonged estates in Sicily which had not been ravaged by the invaders, and they continued to pay to it their tenth of corn, as they had done since Sicily was conquered. Four times a year (Milman, *Lat. Christ*, ii. 117) the shares of the (1) clergy and papal officers, (2) churches and monasteries, and (3) “hospitals, deaconries and ecclesiastical wards for the poor,” were calculated in money and distributed; and the first day in every month St Gregory distributed to the poor in kind corn, wine, cheese, vegetables, bacon, meal, fish and oil. The sick and infirm were superintended by persons appointed to inspect every street. Before the pope sat down to his own meal a portion was separated and sent out to the hungry at his door. The Roman *plebs* had thus become the poor of Christ (*pauperes Christi*), and under that title were being fed by *civica annona* and *sportula* as their ancestors had been; and the deaconries had superseded the “regions” and the “steps” from which the corn had been distributed. The *hospitium* was now part of a common organization of relief, and the sick were visited according to Jewish and early Christian precedent. How far kindly Romans visited the sick of their day we do not know. Alms and the *annona* were now, it would seem, administered concurrently; and there was a system of poor relief independent of the churches and their alms (unless these, organized, as in Scottish towns, on the ancient ecclesiastical lines, were paid wholly or in part to a central diaconate fund). Much had changed, but in much Roman thought still prevailed.

On lines similar to these the organization of poor relief in the middle ages was developed. In the provinces in the later empire the senate or *ordo decurionum* were responsible for the public provisioning of the towns (Fustel de Coulanges, *La Gaule romaine*, p. 251), and no doubt the care of the poor would thus in some measure devolve on them in times of scarcity or distress. On the religious side, on the other hand, the churches would probably be constant centres of almsgiving and relief; and then, further, when the Roman municipal system had decayed, each citizen (as in Charlemagne’s time, 742-814) was required to support his own dependants—a step suggestive of much after-history.

> The change in sentiment and method could hardly be more strongly marked than by a comparison of “the *Teaching*” with St Ambrose’s (334-397) “Duties of the Clergy” (*De Officiis Ministrorum*). For the old instinctive obedience to a command there is now an endeavour to find a reasoned basis for charitable action. Pauperism is recognized. “Never was the greed of beggars greater than it is now.... They want to empty the purses of the poor, to deprive them of the means of support. Not content with a little, they ask for more.... With lies about their lives they ask for further sums of money.” “A method in giving is necessary.” But in the suggestions made there is little consistency. Liberality is urged as a means of gaining the love of the people; a new and a false issue is thus raised. The relief is neither to be “too freely given to those who are unsuitable, nor too sparingly bestowed upon the needy.” Everywhere there is a doctrine of the mean reflected through Cicero’s *De Officiis*, the doctrine insufficiently stated, as though it were a mean of quantity, and not that rightly tempered mean which is the harmony of opposing moods. The poor are not to be sent away empty. Those rejected by the church are not to be left to the “outer darkness” of an earlier Christianity. They must be supplied if they are in want. The methodic giver is “hard towards none, but is free towards all.” Consequently none are refused, and no account is taken of the regeneration that may spring up in a man from the effort towards self-help which refusal may originate. Thus after all it appears that method means no more than this—to give sometimes more, sometimes less, to all needy people. In the small congregational church of early Christianity, each member of which was admitted on the conditions of strictest discipline, the common alms of the faithful could hardly have done much harm within the body, even though outside they created and kept alive a horde of vagrant alms-seekers and pretenders. Now in this department at least the church had become the state, and discipline and a close knowledge of one’s fellow-Christians no longer safeguarded the alms. From Cicero is borrowed the thought of “active help,” which “is often grander and

more noble," but the thought is not worked out. From the social side the problem is not understood or even stated, and hence no principle of charity or of charitable administration is brought to light in the investigation. Still there are rudiments of the economics of charity in the praise of Joseph, who made the people *buy* the corn, for otherwise "they would have given up cultivating the soil; for he who has the use of what is another's often neglects his own." Perhaps, as St Augustine inspired the theology of the middle ages, we may say that St Ambrose, in the mingled motives, indefiniteness, and kindliness of this book, stands for the charity of the middle ages, except in so far as the movement which culminated in the brotherhood of St Francis awakened the intelligence of the world to wider issues.

In Constantinople the pauperism seems to have been extreme. The corn supplies of Africa were diverted there in great part when it became the capital of the empire. This must have left to Rome a larger scope for the development of the civic-religious administration of relief. St Chrysostom's sermons give no impression of the rise of any new administrative force, alike sagacious and dominant. The appeal to give alms is constant, but the positive counsel on charitable work is *nil*. The people had the *annona civica*, and imperial gifts, corn, allowances (*salaria*) from the treasury granted for the poor and needy, and an annual gift of 50 gold pounds (rather more than £1400) for funerals. Besides these there were many institutions, and the begging and the almsgiving at the church doors. "The land could not support the lazy and valiant beggars." There were public works provided for them; if they refused to work on them they were to be driven away. The sick might visit the capital, but must be registered and sent back (A.D. 382); the sturdy beggar was condemned to slavery. So little did alms effect. And in the East monasticism seems to have produced no firmness of purpose such as led to the organization of the church and of charitable relief under St Gregory.

Another movement of the Byzantine period was the establishment of the endowed charity. The Jewish synagogue long served as a place for the reception of strangers—a religious ξενοδοχεῖον. Probably the strangers referred to in "the *Teaching*" were so entertained. The table of the bishop and a room in his house served as the guest-chamber, for which afterwards a separate building was instituted. In the East the Jewish charitable inn first appears, and there took place the earliest extension of institutions. There was probably a demand for an elaboration of institutions as social changes made themselves felt in the churches. We have seen this in the case of the ἀγάπη. Similar changes would affect other branches of charitable work. The hospital (*hospitalium*, ξενοδοχεῖον) is defined as a "house of God in which strangers who lack hospitality are received" (Suicerus, *Thesaur.*), a home separated from the church; and round the church, out of the primitive ξενοδοχεῖον of early Christian times and the entertainment of strangers at the houses of members of the community, would grow up other similar charities. In A.D. 321 licence was given by Constantine to leave property to the Church. The churches were thus placed in the same position as pagan temples, and though subsequently Valentinian (A.D. 379) withdrew the permission on account of the shameless legacy-hunting of the clergy, in that period much must have been done to endow church and charitable institutions. In the same period grew to its height the passion for monasticism. This affected the parish and the endowed charity alike. Under its influence the deacon as an almoner tends to disappear, except where, as in Rome, there is an elaborate system of relief. Nor does it seem that deaconesses, widows, and virgins continued to occupy their old position as church workers and alms-receivers. Naturally when marriage was considered "in itself an evil, perhaps to be tolerated, but still degrading to human nature," and (A.D. 385) the marriage of the clergy was prohibited, men, except those in charge of parishes, and women would join regular monastic bodies; the deacon, as almoner, would disappear, and the "widows" and virgins would become nuns. Thus there would grow up a large body of men and women living segregated in institutions, and forming a leisured class able to superintend institutional charities. And now two new officers appear, the *eleemosynarius* or almoner and the *oeconomus* or steward (already an assistant treasurer to the bishop), who superintend and distribute the alms and manage the property of the institution. (In the first six books of the *Apost. Constit.*, A.D. 300, these officers are not mentioned.) In these circumstances the *hospitium* or hospital (ξενών, καταγώγιον) assumes a new character. It becomes in St Basil's hands (A.D. 330-379) a resort not only for those who "visit it from time to time as they pass by, but also for those who need some treatment in illness." And round St Basil at Caesarea there springs up a colony of institutions. Four kinds principally are mentioned in the Theodosian code: (i) the guest-houses (ξενοδοχεῖα); (2) the poor-houses (πτωχεῖα), where the poor (*mendici*) were housed and maintained (the πτωχεῖον was a general term also applied to all houses for the poor, the aged, orphans and sick); (3) there were orphanages (ὀρφανοτροφεῖα) for orphans and wards; and (4) there were houses for infant children (βρεφοτροφεῖα). Thus a large number of endowed charities had grown up. This new movement it is necessary to consider in

connexion with the law relating to religious property and bequests, in its bearing on the rule of the monasteries, and in its effect on the family.

> The sacred property (*res sacra*) of Roman law consisted of things dedicated to the gods by the pontiff with the approval of the civil authority, in turn, the people, the senate and the emperor. Things so consecrated were inalienable. Apart from this in the empire, the municipalities as they grew up were considered "juristic persons" who were entitled to receive and hold property. In a similar position were authorized *collegia*, amongst which were the mutual aid societies referred to above. Christians associated in these societies would leave legacies to them. Thus (W.M. Ramsay, *Cities and Bishoprics of Phrygia*, I. i. 119) an inscription mentions a bequest (possibly by a Christian) to the council (συνέδριον) of the presidents of the dyers in purple for a ceremonial, on the condition that, if the ceremony be neglected, the legacy shall become the property of the gild for the care of nurslings; and in the same way a bequest is left in Rome (Orelli 4420) for a memorial sacrifice, on the condition that, if it be not performed, double the cost be paid to the treasury of the corn-supply (*fisco stationis annonae*). No unauthorized *collegia* could receive a legacy. "The law recognized no freedom of association." Nor could any private individual create a foundation with separate property of its own. Property could only be left to an authorized juristic person, being a municipality or a *collegium*. But as the problem of poverty was considered from a broader standpoint, there was a desire to deal with it in a more permanent manner than by the *annona civica*. The *pueri alimentarii* (see above) were considered to hold their property as part of the *fiscus* or property of the state. Pliny (*Ep.* vii. 18), seeking a method of endowment, transferred property in land to the steward of public property, and then took it back again subject to a permanent charge for the aid of children of freemen. By the law of Constantine and subsequent laws no such devices were necessary. Widows or deaconesses, or virgins dedicated to God, or nuns (A.D. 455), could leave bequests to a church or memorial church (*martyrum*), or to a priest or a monk, or to the poor in any shape or form, in writing or without it. Later (A.D. 475) donations of every kind, "to the person of any martyr, or apostle, or prophet, or the holy angels," for building an oratory were made valid, even if the building were promised only and not begun; and the same rule applied to infirmaries (νοσοκομεῖα) and poor-houses (πτωχεῖα)—the bishop or steward being competent to appear as plaintiff in such cases. Later, again (A.D. 528), contributions of 50 solidi (say about £19, 10s.) to a church, hostel (ξενοδοχεῖον), &c., were made legal, though not registered; while larger sums, if registered, were also legalized. So (A.D. 529) property might be given for "churches, hostels, poor-houses, infant and orphan homes, and homes for the aged, or any such community" (*consortium*), even though not registered, and such property was free from taxation. The next year (530) it was enacted that prescription even for 100 years did not alienate church and charitable property. The broadest interpretation was allowed. If by will a share of an estate was left "to Christ our Lord," the church of the city or other locality might receive it as heir; "let these, the law says, belong to the holy churches, so that they may become the alimony of the poor." It was sufficient to leave property to the poor (*Corpus Juris Civilis*, ed. Krueger, 1877, ii. 25). The bequest was legal. It went to the legal representative of the poor—the church. Charitable property was thus church property. The word "alms" covered both. It was given to pious uses, and as a kind of public institution "shared that corporate capacity which belonged to all ecclesiastical institutions by virtue of a general rule of law." On a *pia causa* it was not necessary to confer a juristic personality. Other laws preserved or regulated alienation (A.D. 477, A.D. 530), and checked negligence or fraud in management. The clergy had thus become the owners of large properties, with the *coloni* and slaves upon the estates and the allowances of civic corn (*annona civica*); and (A.D. 357) it was stipulated that whatever they acquired by thrift or trading should be used for the service of the poor and needy, though what they acquired from the labour of their slaves in the labour houses (*ergastula*) or inns (*tabernae*) might be considered a profit of religion (*religionis lucrum*).

Thus grew up the system of endowed charities, which with certain modifications continued throughout the middle ages, and, though it assumed different forms in connexion with gilds and municipalities, in England it still retains, partially at least, its relation to the church. It remained the system of institutional relief parallel to the more personal almsgiving of the parish.

Monasticism, in acting on men of strong character, endowed them with a double strength of will, and to men like St Gregory it seemed to give back with administrative power the relentless firmness of the Roman. In the East it produced the turbulent soldiery of the church, in the West its missionaries; and each mission-monastery was a centre of relief. But whatever the services monasticism rendered, it can hardly be said to have furthered true charity from the social standpoint, though out of regard to some of its institutional work we may to a certain degree qualify this judgment. The movement was almost of necessity in large measure anti-parochial, and thus out of sympathy with the charities of the parish,

where personal relations with the poor at their homes count for most.

> The good and evil of it may be weighed. Monasticism working through St Augustine helped the world to realize the mood of love as the real or eternal life. Of the natural life of the world and its responsibilities, through which that mood would have borne its completest fruit, it took but little heed, except in so far as, by creating a class possessed of leisure, it created able scholars, lawyers and administrators, and disciplined the will of strong men. It had no power to stay the social evils of the day. Unlike the friars, at their best the monks were a class apart, not a class mixed up with the people. So were their charities. The belief in poverty as a fixed condition—irretrievable and ever to be alleviated without any regard to science or observation, subjected charity to a perpetual stagnation. Charity requires belief in growth, in the sharing of life, in the utility and nobility of what is done here and now for the hereafter of this present world. Monasticism had no thought of this. It was based on a belief in the evil of matter; and from that root could spring no social charity. Economic difficulties also fostered monasticism. Gold was appreciated in value, and necessaries were expensive, and the cost of maintaining a family was great. It was an economy to force a son or a brother into the church. The population was decreasing; and in spite of church feeling Marjorian (A.D. 461) had to forbid women from taking the veil before forty, and to require the remarriage of widows, subject to a large forfeit of property (Hodgkin, *Italy and her Invaders*, ii. 420). Monasticism was inconsistent with the social good. As to the family—like the moderns who depreciate thrift and are careless of the life of the family, the monks, believing that marriage was a lower form of morality, if not indeed, as would at times appear, hardly moral at all, could feel but little enthusiasm for what is socially a chief source of health to the community and a well-spring of spontaneous charitable feeling. By the sacerdotal-monastic movement the moralizing force of Christianity was denaturalized. Among the secular clergy the falsity of the position as between men and women revealed itself in relations which being unhallowed and unrecognized became also degrading. But worse than all, it pushed charity from its pivot. For this no monasteries or institutions, no domination of religious belief, could atone. The church that with so fine an intensity of purpose had fostered chastity and marriage was betraying its trust. It was out of touch with the primal unit of social life, the child-school of dawning habits and the loving economy of the home. It produced no treatise on economy in the older Greek sense of the word. The home and its associations no longer retained their pre-eminence. In the extreme advocacy of the celibate state, the honourable development of the married life and its duties were depreciated and sometimes, one would think, quite forgotten.

We may ask, then, What were the results of charity at the close of the period which ends with St Gregory and the founding of the medieval church?—for if the charity is reflected in the social good the results should be manifest. Economic and social conditions were adverse. With lessened trade the middle class was decaying (Dill, *Roman Society in the Last Century of the Western Empire*, p. 204) and a selfish aristocracy rising up. Municipal responsibility had been taxed to extinction. The public service was corrupt. The rich evaded taxation, the poor were oppressed by it. There were laws upon laws, endeavours to underpin the framework of a decaying society. Society was bankrupt of skill—and the skill of a generation has a close bearing on its charitable administration. While hospitals increased, medicine was unprogressive. There were miserable years of famine and pestilence, and constant wars. The care of the poorer classes, and ultimately of the people, was the charge of the church. The church strengthened the feeling of kindness for those in want, widows, orphans and the sick. It lessened the degradation of the "actresses," and, co-operating with Stoic opinion, abolished the slaughter of the gladiatorial shows. It created a popular "dogmatic system and moral discipline," which paganism failed to do; but it produced no prophet of charity, such as enlarged the moral imagination of the Jews. It ransomed slaves, as did paganism also, but it did not abolish slavery. Large economic causes produced that great reform. The serf attached to the soil took the place of the slave. The almsgiving of the church by degrees took the place of *annona* and *sportula*, and it may have created pauperism. But dependence on almsgiving was at least an advance on dependence founded on a civic and hereditary right to relief. As the *colonus* stood higher than the slave, so did the pauper, socially at any rate, free to support himself, exceed the *colonus*. Bad economic conditions and traditions, and a bad system of almsgiving, might enthral him. But the way, at least, was open; and thus it became possible that charity, working in alliance with good economic traditions, should in the end accomplish the self-support of society, the independence of the whole people.

Part V.—Medieval Charity and its Development

It remains to trace the history of thought and administration in relation to (1) the development of charitable responsibility in the parish, and the use of tithe and church

property for poor relief; and (2) the revision of the theory of charity, with which are associated the names of St Augustine (354-430), St Benedict (480-542), St Bernard (1091-1153), St Francis (1182-1226), and St Thomas Aquinas (1225-1274). (3) There follows, in reference chiefly to England, a sketch of the dependence of the poor under feudalism, the charities of the parish, the monastery and the hospital—the medieval system of endowed charity; the rise of gild and municipal charities; the decadence at the close of the 15th century, and the statutory endeavours to cope with economic difficulties which, in the 16th century, led to the establishment of statutory serfdom and the poor-laws. New elements affect the problem of charity in the 17th and 18th centuries; but it is not too much to say that almost all these headings represent phases of thought or institutions which in later forms are interwoven with the charitable thought and endeavours of the present day.

Naturally, two methods of relief have usually been prominent: relief administered locally, chiefly to residents in their own homes, and relief administered in an institution. At the time of Charlemagne (742-814) the system of relief was parochial, consisting principally of assistance at the home. After that time, except probably in England, the institutional method appears to have predominated, and the monastery or hospital in one form or another gradually encroached on the parish.

The parish and charitable relief.

The system of parochial charity was the outcome, apparently, of three conditions: the position and influence of the bishop, the eleemosynary nature of the church funds, and the need of some responsible organization of relief. It resulted in what might almost be called an ecclesiastical poor-law. The affairs of a local church or congregation were superintended by a bishop. To deal with the outlying districts he detached priests for religious work and, as in Rome and (774) Strassburg, deacons also for the administration of relief. Originally all the income of the church or congregation was paid into one fund only, of which the bishop had charge, and this fund was available primarily for charitable purposes. Church property was the patrimony of the poor. In the 4th century (IV. Council of Carthage, 398) the names of the clergy were entered on a list (*matricula* or *canon*), as were also the names of the poor, and both received from the church their daily portion (cf. Ratzinger, *Geschichte der kirchlichen Armenpflege*, p. 117). There were no expenses for building. Before the reign of Constantine (306) very few churches were built (Ratzinger, p. 120). Thus the early church as has been said, was chiefly a charitable society. By degrees the property of the church was very largely increased by gifts and bequests, and in the West before St Gregory's time the division of it for four separate purposes—the support of the bishop, of the clergy, and of the poor, and for church buildings—still further promoted decentralization. Apart from any special gifts, there was thus created a separate fund for almsgiving, supervised by the bishop, consisting of a fourth of the church property, the oblations (mostly used for the poor), and the tithe, which at first was used for the poor solely. The organization of the church was gradually extended. The church once established in the chief city of a district would become in turn the mother church of other neighbourhoods, and the bishop or priest of the mother church would come to exercise supervision over them and their parishes.

In France, which may serve as a good illustration, in the 4th century (Ratzinger, p. 181) the civic organization was utilized for a further change. The Roman provinces were divided into large areas, *civitales*, and these were adopted by the church as bishop's parishes or, as we should call them, dioceses; and the chief city became the cathedral city. The bishop thus became responsible in Charlemagne's time both for his own parish—that of the mother church—and for the supervision of the parishes in the *civitas*, and so for the sick and needy of the diocese generally. He had to take charge of the poor in his own parish personally, keep the list of the poor, and houses for the homeless. The other parishes were at first, or in some measure, supported from his funds, but they acquired by degrees tithe and property of their own and were endowed by Charlemagne, who gave one or more manses or lots of land (cf. Fustel de Coulanges, *Hist, des institutions politiques de l'ancienne France*, p. 360) for the support of each parish priest. The priests were required to relieve their own poor so that they should not stray into other cities (II. Counc. Tours, 567), and to provide food and lodging for strangers. The method was indeed elaborated and became, like the Jewish, that contradiction in terms—a compulsory system of charitable relief. The payment of tithe was enforced by Charlemagne, and it became a legal due (Counc. Frankfort, 794; Arelat. 794). At the same time two other conditions were enforced. Each person (*unusquisque fidelium nostrorum* or *omnes cives*) was to keep his own family, *i.e.* all dependent on him—all, that is, upon his freehold estate (*allodium*), and no one was to presume to give relief to able-bodied beggars unless they were set to work (Charlem. *Capit*. v. 10). Thus we find here the germ of a poor-law system. As in the times of the *annona civica*, slavery, feudalism, or statutory serfdom, the burthen of the maintenance of the poor fell only in part on charity. Only those who could not be maintained as members of some "family" were properly entitled to relief,

and in these circumstances the officially recognized clients of the church consisted of the gradually decreasing number of free poor and those who were tenants of church lands.

Since 817 there has been no universally binding decision of the church respecting the care of the poor (Ratzinger, p. 236). So long ago did laicization begin in charity. In the wars and confusion of the 9th and 10th centuries the poorer freemen lapsed still further into slavery, or became *coloni* or bond servants; and later they passed under the feudal rule. Thus the church's duty to relieve them became the masters' obligation to maintain them. Simultaneously the activity of the clergy, regular and secular alike, dwindled. They were exhorted to increase their alms. The revenues and property of "the poor" were largely turned to private or partly ecclesiastical purposes, or secularized. Legacies went wholly to the clergy, but only the tithe of the produce of their own lands was used for relief; and of the general tithe, only a third or fourth part was so applied. Eventually to a large extent, but more elsewhere than in England (Ratzinger, pp. 246, 269), the tithe itself was appropriated by nobles or even by the monasteries; and thus during and after the 10th century a new organization of charity was created on non-parochial methods of relief. Alms, with prayer and fasting, had always been connected with penance. But the character of the penitential system had altered. By the 7th century private penance had superseded the public and congregational penance of the earlier church (*Dict. Christian Antiquities*, art. "Penitence"). To the penalties of exclusion from the sacraments or from the services of the church or from its communion was coupled, with other penitential discipline, an elaborate penitential system, in which about the 7th century the redemption of sin by the "sacrifice" of property, payments of money fines, &c., was introduced. (Cf. for instance Conc. Elberti:—Labbeus i. 969 (A.D. 305), with Conc. Berghamstedense, Wilkins, Conc. p. 60 (A.D. 696), and the Penitential (p. 115) and Canons (A.D. 960), p. 236.) The same sin committed by an overseer (*praepositus paganus*) was compensated by a fine of 100 *solidi*; in the case of a *colonus* by a fine of 50. So amongst the ways of penitence were entered in the above-mentioned Canons, to erect a church, and if means allowed, add to it land ... to repair the public roads ... "to distribute," to help poor widows, orphans and strangers, redeem slaves, fast, &c.—a combination of "good deeds" which suggests a line of thought such as ultimately found expression in the definition of charities in the Charitable Uses Act of Queen Elizabeth. The confessor, too, was "*spiritualis medicus*," and much that from the point of view of counsel would now be the work of charity would in his hands be dealt with in that capacity. For lesser sins (cf. Bede (673-735), *Hom.* 34, quoted by Ratzinger) the penalty was prayer, fasting and alms; for the greater sins—murder, adultery and idolatry—to give up all. Thus while half-converted barbarians were kept in moral subjection by material penances, the church was enriched by their gifts; and these tended to support the monastic and institutional methods which were in favour, and to which, on the revival of religious earnestness in the 11th century, the world looked for the reform of social life.

Medieval revision of the theory of charity.

To understand medieval charity it is necessary to return to St Augustine. According to him, the motive of man in his legitimate effort to assert himself in life was love or desire (*amor* or *cupido*). "All impulses were only evolutions of this typical characteristic" (Harnack, *History of Dogma* (trans.), v. iii.); and this was so alike in the spiritual and the sensuous life. Happiness thus depended on desire; and desire in turn depended on the regulation of the will; but the will was regulated only by grace. God was the *spiritualis substantia*; and freedom was the identity of the will with the omnipotent unchanging nature. This highest Being was "holiness working on the will in the form of omnipotent love." This love was grace—"grace imparting itself in love." Love (*caritas*—charity) is identified with justice; and the will, the goodwill, is love. The identity of the will with the will of God was attained by communion with Him. The after-life consummated by sight this communion, which was here reached only by faith. Such a method of thought was entirely introspective, and it turned the mind "wholly to hope, asceticism and the contemplation of God in worship." "Where St Augustine indulges in the exposition of practical piety he has no theory at all of Christ's work." To charity on that side he added nothing. In the 11th century there was a revival of piety, which had amongst its objects the restoration of discipline in the monasteries and a monastic training for the secular clergy. To this Augustinian thought led the way. "Christianity was asceticism and the city of God" (Harnack vi. 6). A new religious feeling took possession of the general mind, a regard and adoration of the actual, the historic Christ. Of this St Bernard was the expositor. "Beside the sacramental Christ the image of the historical took its place,—majesty in humility, innocence in penal suffering, life in death." The spiritual and the sensuous were intermingled. Dogmatic formulae fell into the background. The picture of the historic Christ led to the realization of the Christ according to the spirit (κατὰ πνεῦμα). Thus St Bernard carried forward Augustinian thought; and the historic Christ became the "sinless man, approved by suffering, to whom the divine grace, by which He lives, has lent such power that His image takes shape in other men and incites

them to corresponding humility and love."

Humility and poverty represented the conditions under which alone this spirit could be realized; and the poverty must be spiritual, and therefore self-imposed ("wilful," as it was afterwards called). This led to practical results. Poverty was not a social state, but a spiritual; and consequently the poor generally were not the *pauperes Christi*, but those who, like the monks, had taken vows of poverty. From these premisses followed later the doctrine that gifts to the church were not gifts to the poor, as once they had been, but to the religious bodies. The church was not the church of the poor, but of the poor in spirit. But the immediate effect was the belief for a time, apparently almost universal, that the salvation of society would come from the monastic orders. By their aid, backed by the general opinion, the secular clergy were brought back to celibacy and the monasteries newly disciplined. But charity could not thus regain its touch of life and become the means of raising the standard of social duty.

Next, one amongst many who were stirred by a kindred inspiration, St Francis turned back to actual life and gave a new reality to religious idealism. For him the poor were once again the *pauperes Christi*. To follow Christ was to adopt the life of "evangelical poverty," and this was to live among the poor the life of a poor man. The follower was to work with his hands (as the poor clergy of the early church had done and the clergy of the early English church were exhorted to do); he was to receive no money; he was to earn the actual necessaries of life, though what he could not earn he might beg. To ask for this was a right, so long as he was bringing a better life into the world. All in excess of this he gave to the poor. He would possess no property, buildings or endowments, nor was his order to do so. The fulness of his life was in the complete realization of it now, without the cares of property and without any fear of the future. Having a definite aim and mission, he was ready to accept the want that might come upon him, and his life was a discipline to enable him to suffer it if it came. To him humility was the soul making itself fit to love; and poverty was humility expanded from a mood to a life, a life not guarded by seclusion, but spent amongst those who were actually poor. The object of life was to console the poor—those outside all monasteries and institutions—the poor as they lived and worked. The movement was practically a lay movement, and its force consisted in its simplicity and directness. Book learning was disparaged: life was to be the teacher. The brothers thus became observant and practical, and afterwards indeed learned, and their learning had the same characteristics. Their power lay in their practical sagacity, in their treatment of life, outside the cloister and the hospital, at first hand. They knew the people because they settled amongst them, living just as they did. This was their method of charity.

The inspiration that drew St Francis to this method was the contemplation of the life of Christ. But it was more than this. The Christ was to him, as to St Bernard, an ideal, whose nature passed into that of the contemplating and adoring beholder, so that, as he said, "having lost its individuality, of itself the creature could no longer act." He had no impulse but the Christ impulse. He was changed. His identity was merged in that of Christ. And with this came the conception of a gracious and finely ordered charity, moving like the natural world in a constant harmonious development towards a definite end. The mysticism was intense, but it was practical because it was intense. In that lay the strength of the movement of the true Franciscans, and in those orders that, whether called heretical or not, followed them—Lollards and others. Religion thus became a personal and original possession. It became individual. It was inspired by a social endeavour, and for the world at large it made of charity a new thing.

St Thomas Aquinas took up St Bernard's position. Renunciation of property, voluntary poverty, was in his view also a necessary means of reaching the perfect life; and the feeling that was akin to this renunciation and prompted it was charity. "All perfection of the Christian life was to be attained according to charity," and charity united us to God.

> In the system elaborated by St Thomas Aquinas two lines of thought are wrought into a kind of harmony. The one stands for Aristotle and nature, the other for Christian tradition and theology. We have thus a duplicate theory of thought and action throughout, both rational and theologic virtues, and a duplicate beatitude or state of happiness correspondent to each. On the one hand it is argued that the good act is an act which, in relation to its object, wholly serves its purpose; and thus the measure of goodness (*Prima Secundae Summae Theolog. Q.* xviii. 2) is the proportion between action and effect. On the other hand, the act has to satisfy the twofold law, human reason and eternal reason. From the point of view of the former the cardinal factor is desire, which, made proportionate to an end, is love (*amor*); and, seeking the good of others, it loses its quality of concupiscence and becomes friendly love (*amor amicitiae*). But this rational love (*amor*) and charity (*caritas*), the

theologic virtue, may meet. All virtue or goodness is a degree of love (*amor*), if by virtue we mean the cardinal virtues and refer to the rule of reason only. But there are also theologic virtues, which are on one side "essential," on the other side participative. As wood ignited participates in the natural fire, so does the individual in these virtues (II. II.^{ae} lxii. l). Charity is a kind of friendship towards God. It is received *per infusionem spiritus sancti*, and is the chief and root of the theologic virtues of faith and hope, and on it the rational virtues depend. They are not degrees of charity as they are of (*amor*) love, but charity gives purpose, order and quality to them all. In this sense the word is applied to the rational virtues—as, for instance, beneficence. The counterpart of charity in social life is pity (*misericordia*), the compassion that moves us to supply another's want (*summa religionis Christianae in misericordia consistit quantum ad exteriora opera*). It is, however, an emotion, not a virtue, and must be regulated like any other emotion (... *passio est et non virtus. Hic autem motus potest esse secundum rationem regulatus*, II. II.^{ae} xxx. 3). Thus we pass to alms, which are the instrument of pity—an act of charity done through the intervention of pity. The act is not done in order to purchase spiritual good by a corporal means, but to merit a spiritual good (*per effectum caritatis*) through being in a state of charity; and from that point of view its effect is tested by the recipient being moved to pray for his benefactor. The claim of others on our beneficence is relative, according to consanguinity and other bonds (II. II.^{ae} xxxi. 3), subject to the condition that the common good of many is a holier obligation (*divinius*) than that of one. Obedience and obligation to parents may be crossed by other obligations, as, for instance, duty to the church. To give alms is a command. Alms should consist of the superfluous—that is, of all that the individual possesses after he has reserved what is necessary. What is necessary the donor should fix in due relation to the claims of his family and dependants, his position in life (*dignitas*), and the sustenance of his body. On the other hand, his gift should meet the actual necessities of the recipient and no more. More than this will lead to excess on the recipient's part (*ut inde luxurietur*) or to want of spirit and apathy (*ut aliis remissio et refrigerium sit*), though allowance must be made for different requirements in different conditions of life. It were better to distribute alms to many persons than to give more than is necessary to one. In individual cases there remains the further question of correction—the removing of some evil or sin from another; and this, too, is an act of charity.

It will be seen that though St Thomas bases his argument on a duplicate theory of thought, action and happiness, part natural, part theologic, and states fully the conditions of good action, he does not bring the two into unison. Logically the argument should follow that alms that fail in social benefit (produce *remissionem et refrigerium*, for instance) fail also in spiritual good, for the two cannot be inconsistent. But in regard to the former he does not press the importance of purpose, and, in spite of his Aristotle, he misses the point on which Aristotle, as a close observer of social conditions, insists, that gifts without purpose and reciprocity foster the dependence they are designed to meet. The proverb of the "pierced cask" is as applicable to ecclesiastical as to political almsgiving, as has often been proved by the event. The distribution of all "superfluous" income in the form of alms would have the effect of a huge endowment, and would stereotype "the poor" as a permanent and unprogressive class. The proposal suggests that St Thomas contemplated the adoption of a method of relief which would be like a voluntary poor-law; and it is noteworthy that his phrase "necessary relief" forms the defining words of the Elizabethan poor-law, while he also lays stress on the importance of "correction," which, on the decline and disappearance of the penitential system, assumed at the Reformation a prominent position in administration in relation not only to "sin," but also to offences against society, such as idleness, &c.

On this foundation was built up the classification of acts of charity, which in one shape or another has a long social tradition, and which St Thomas quotes in an elaborated form—the seven spiritual acts (*consule*, *carpe*, *doce*, *solare*, *remitte*, *fer*, *ora*), counsel, sustain, teach, console, save, pardon, pray; and the seven corporal (*vestio*, *poto*, *cibo*, *redimo*, *tego*, *colligo*, *condo*) I clothe, I give drink to, I feed, I free from prison, I shelter, I assist in sickness, I bury (II. II.^{ae} xxxii. 2). These in subsequent thought became "good works," and availed for the after-life, bringing with them definite boons. Thus charity was linked to the system of indulgences. The bias of the act of charity is made to favour the actor. Primarily the benefit reverts to him. He becomes conscious of an ultimate reward accruing to himself. The simplicity of the deed, the spontaneity from which, as in a well-practised art, its freshness springs and its good effects result, is falsified at the outset. The thought that should be wholly concerned in the fulfilment of a definite purpose is diverted from it. The deed itself, apart from the outcome of the deed, is highly considered. An extreme inducement is placed on giving, counselling, and the like, but none on the personal or social utility of the gift or counsel. Yet the value of these lies in their end. No policy or science of charity can grow out of such a system. It can produce innumerable isolated acts, which may or may not be beneficent, but it cannot enkindle the "ordered charity." This charity is, strictly speaking, by

its very nature alike intellectual and emotional. Otherwise it would inevitably fail of its purpose, for though emotion might stimulate it, intelligence would not guide it.

There are, then, these three lines of thought. That of St Bernard, who invigorated the monastic movement, and helped to make the monastery or hospital the centre of charitable relief. That of St Francis, who, passing by regular and secular clergy alike, revived and reinvigorated the conception of charity and gave it once more the reality of a social force, knowing that it would find a freer scope and larger usefulness in the life of the people than in the religious aristocracy of monasteries. And that of St Thomas Aquinas, who, analysing the problem of charity and almsgiving, and associating it with definite groups of works, led to its taking, in the common thought, certain stereotyped forms, so that its social aim and purpose were ignored and its power for good was neutralized.

Charity and social conditions in England.

We have now to turn to the conditions of social life in which these thoughts fermented and took practical shape. The population of England from the Conquest to the 14th century is estimated at between 1½ and 2½ millions. London, it is believed, had a population of about 40,000. Other towns were small. Two or three of the larger had 4000 or 5000 inhabitants. The only substantial building in a village, apart perhaps from the manor-house, was the church, used for many secular as well as religious purposes. In the towns the mud or wood-paved huts sheltered a people who, accepting a common poverty, traded in little more than the necessaries of life (Green, *Town Life in the 15th Century*, i. 13). The population was stationary. Famine and pestilence were of frequent occurrence (Creighton, *Epidemics in Britain*, p. 19), and for the careless there was waste at harvest-time and want in winter. Hunger was the drill-sergeant of society. Owing to the hardship and penury of life infant mortality was probably very great (Blashill, *Sutton in Holdernesse*, p. 123). The 15th century was, however, “the golden age of the labourer.” Our problem is to ascertain what was the service of charity to this people till the end of that century. In order to estimate this we have to apply tests similar to those we applied before to Greece and Rome and the pre-medieval church.

The Family.—Largely Germanic in its origin, we may perhaps set down as elemental in the English race what Tacitus said of the Germans. They had the home virtues. They had a high regard for chastity, and respected and enforced the family tie. The wife was honoured. The men were poor, but when the actual pressure of their work—fighting—was removed, idle. They were born gamblers. Much toil fell upon the wife; but slavery was rather a form of tenure than a Roman bondage. As elsewhere, there was in England “the joint family or household” (Pollock and Maitland, *English Law before Edward I.* i. 31). Each member of the community was, or should be, under some lord; for the lordless man was, like the wanderer in Homer, who belonged to no phratry, suspected and dangerous, and his kinsfolk might be required to find a lord for him. There was personal servitude, but it was not of one complexion; there were grades amongst the unfree, and the general advance to freedom was continuous. By the 9th century the larger amount of the slavery was bondage by tenure. In the reign of Edward I., though “the larger half of the rural population was unfree,” yet the serf, notwithstanding the fact that he was his lord’s chattel, was free against all save his lord. A century later (1381) villenage—that is payment for tenancy by service, instead of by quit-rent—was practically extinguished. So steady was the progress towards the freedom and self-maintenance of the individual and his family.

The Manor.—In social importance, next to the family, comes the manor, the organization of which affected charity greatly on one side. It was “an economic unit,” the estate of a lord on which there were associated the lord with his demesne, tenants free of service, and villeins and others, tenants by service. All had the use of land, even the serf. The estate was regulated by a manor court, consisting of the lord of the manor or his representative, and the free tenants, and entrusted with wide quasi-domestic jurisdiction. The value of the estate depended on the labour available for its cultivation, and the cultivators were the unfree tenants. Hence the lord, through the manor-court, required an indemnity or fine if a child, for instance, left the manor; and similarly, if a villein died, his widow might have to remarry or pay a fine. Thus the lord reacquired a servant and the widow and her family were maintained. The courts, too, fixed prices, and thus in local and limited conditions of supply and demand were able to equalize them in a measure and neutralize some of the effects of scarcity. In this way, till the reign of Edward I., and, where the manor courts remained active, till much later, a self-supporting social organization made any systematic public or charitable relief unnecessary.

The Parish and the Tithe.—The conversion of England in the 7th century was effected by bishops, accompanied by itinerant priests, who made use of conventual houses as the centres of their work. The parochial system was not firmly established till the 10th century

(970). Then, by a law of Edgar, a man who had a church on his own land was allowed to pay a third of his tithe to his own church, instead of giving the whole of it to the minister or conventual church. Theodore, archbishop of Canterbury (667), had introduced the Carolingian system into England; and, accordingly, the parish priest was required to provide for strangers and to keep a room in his house for them. Of the tithe, a third and not a fourth was to go to the poor with any surplus; and in order to have larger means of helping them, the priests were urged to work themselves, according to the ancient canons of the church (cf. Labbeus, IV. Conc. Carthag. A.D. 398). The importance of the tithe to the poor is shown by acts of Richard II. and Henry IV., by which it was enacted that, if parochial tithes were appropriated to a monastery, a portion of them should be assigned to the poor of the parish. At a very early date (1287) quasi-compulsory charges in the nature of a rate were imposed on parishioners for various church purposes (Pollock and Maitland, i. 604), though in the 14th and 15th centuries a compulsory church rate was seldom made. Collections were made by paid collectors, especially for Hock-tide (*q.v.*) money—gathered for church purposes (Brand's *Antiquities*, p. 112). But there must have been many varieties in practice. In Somersetshire the churchwardens' accounts (1349 to 1560) show that the parish contributed nothing to the relief of the poor, and it seems probable that the personal charities of the parishioners, and the charities of the gild fellowships and of the parsonage house sufficed (Bishop Hobhouse, *Churchwardens' Accounts, 1349-1560*, Somerset Record Society). Many parishes possessed land, houses and cattle, and received gifts and legacies of all kinds. The proceeds of this property, if given for the use of the parish generally, might, if necessary, be available for the relief of the poor, but, if given definitely for their use, would provide doles, or stock cattle or "poor's" lands, &c. (Cf. Augustus Jessopp, *Before the Great Pillage*, p. 40; and many instances in the reports of the Charity Commissioners, 1818-1835.) Of the endowments for parish doles very many may have disappeared in the break-up of the 16th century. There were also "Parish Ales," the proceeds of which would be used for parish purposes or for relief. Further, all the greater festivals were days of feasting and the distribution of food; at funerals also there were often large distributions, and also at marriages. The faithful generally, subject to penance, were required to relieve the poor and the stranger. In the larger part of England the parish and the vill were usually coterminous. In the north a parish contained several vills. There were thus side by side the charitable relief system of the parish, which at an early date became a rating area, and the self-supporting system of the manor.

The Monasteries.—As Christianity spread monasteries spread, and each monastery was a centre of relief. Sometimes they were established, like St Albans (796), for a hundred Benedictine monks and for the entertainment of strangers; or sometimes without any such special purpose, like the abbey of Croyland (reorganized 946), which, becoming exceeding rich from its *diversorium pauperum*, or almonry, "relieved the whole country round so that prodigious numbers resorted to it." At Glastonbury, for instance (1537), £140 16s. 8d. was given away in doles. But documents seem to prove (Denton, *England in Fifteenth Century*, p. 245) that the relief generally given by monasteries was much less than is usually supposed.

The general system may be described (cf. Rule, *St Dunst. Cant. Archp.* p. 42, Dugdale; J.B. Clark, *The Observances*, Augustinian Priory, Barnwell; Abbot Gasquet, *English Monastic Life*). The almonry was usually near the church of the monastery. An almoner was in charge. He was to be prudent and discreet in the distribution of his doles (*portiones*) and to relieve travellers, palmers, chaplains and mendicants (*mendicantes*, apparently the beggars recognized as living by begging, such as we have noted under other social conditions), and the leprous more liberally than others. The old and infirm, lame and blind who were confined to their beds he was to visit and relieve suitably (*in competenti annona*). The importunity of the poor he was to put up with, and to meet their need as far as he could. In the almonry there were usually rooms for the sick. The sick outside the precincts were relieved at the almoner's discretion. Continuous relief might be given after consultation with the superior. All the remnants of meals and the old clothes of the monks were given to the almoner for distribution, and at Christmas he had a store of stockings and other articles to give away as presents to widows, orphans and poor clerks. He also provided the Maundy gifts and selected the poor for the washing of feet. He was thus a local visitor and alms distributor, not merely at the gate of the monastery but in the neighbourhood, and had also at his disposal "indoor" relief for the sick. Separate from the rest the house there was also a dormitory and rooms and the kitchen for strangers. A *hospitularius* attended to their needs and novices waited on them. Guests who were laymen might stay on, working in return for board and lodging (Smith's *Dict. Christian Antiq.*, "Benedictine").

The monasteries often established hospitals; they served also as schools for the gentry and for the poor; and they were pioneers of agriculture. In the 12th century, in which many monastic orders were constituted, there were many lavish endowments. In the 14th century their usefulness had begun to wane. At the end of that century the larger estates were generally held in entail, with the result that younger sons were put into religious houses.

This worldliness had its natural consequences. In the 15th century, owing to mismanagement, waste, and subsequently to the decline of rural prosperity, their resources were greatly crippled. In their relation to charity one or two points may be noted: (1) Of the small population of England the professed monks and nuns with the parish priests (Rogers, *Hist. Agric. and Prices*, i. 58) numbered at least 30,000 or 40,000. This number of celibates was a standing protest against the moral sufficiency of the family life. On the other hand, amongst them were the brothers and sisters who visited the poor and nursed the sick in hospitals; and many who now succumb physically or mentally to the pressure of life, and are cared for in institutions, may then have found maintenance and a retreat in the monasteries. (2) Bound together by no common controlling organization, the monasteries were but so many miscellaneous centres of relief, chiefly casual relief. They were mostly "magnificent hostelries." (3) They stood outside the parish, and they weakened its organization and hampered its development.

The Hospitals.—The revival of piety in the 11th century led to a large increase in the number of hospitals and hospital orders. To show how far they covered the field in England two instances may be quoted. At Canterbury (Creighton, *Epidemics*, p. 87) there were four for different purposes, two endowed by Lanfranc (1084), one for poor, infirm, lame and blind men and women, and one outside the town for lepers. These hospitals were put under the charge of a priory, and endowed out of tithes payable to the secular clergy. Later (Henry II.), a hospital for leprous sisters was established, and afterwards a hospital for leprous monks and poor relations of the monks of St Augustine's. In a less populous parish, Luton (Cobbe, *Luton Church*), there were a hospital for the poor, an almshouse, and two hospitals, one for the sick and one for the leprous. The word "leper," it is evident, was used very loosely, and was applied to many diseases other than leprosy. There were hospitals for the infirm and the leprous; the disease was not considered contagious. The hospital in its modern sense was but slowly created. Thus St Bartholomew's in London was founded (1123) for a master, brethren and sisters, and for the entertainment of poor diseased persons till they got well; of distressed women big with child till they were able to go abroad; and for the maintenance, until the age of seven, of all such children whose mothers died in the house. St Thomas's (rebuilt 1228) had a master and brethren and three lay sisters, and 40 beds for poor, infirm and impotent people, who had also victual and firing. There were hospitals for many special purposes—as for the blind, for instance. There were also many hospital orders in England and on the continent. They sprang up beside the monastic orders, and for a time were very popular: brothers and sisters of the Holy Ghost (1198), sisters of St Elizabeth (1207-1231), Beguines and Beghards (see BEGUINES), knights of St John and others.

The Mendicant Orders.—The Franciscans tended the sick and poor in the slums of the towns with great devotion—indeed, the whole movement tells of a splendid self-abandonment and an intensity of effort in the early spring of its enthusiasm, and with the aid of reform councils and reformations it lengthened out its usefulness for two centuries.

Medieval endowed charities.

As in the pre-medieval church, the system of relief is that of charitable endowments—a marked contrast to the modern method of voluntary associations or rate-supported institutions.

(1) *The Church as Legatee.*—The church building among the Teutonic races was not held by the bishop as part of what was originally the charitable property of the church. It was assigned to the patron saint of the church by the donor, who retained the right of administration, of which his own patronage or right of presentation is a relic. Subsequently, with the study of Roman law, the conception of the church as a *persona ficta* prevailed; and till the larger growth of the gilds and corporations it was the only general legatee for charitable gifts. As these arise a large number of charitable trusts are created and held by lay corporations; and "alms" include gifts for social as well as religious or eleemosynary purposes. (2) *Freedom from Taxation and Service.*—Gifts to the church for charitable or other purposes were made in free, pure and perpetual alms ("*ad tenendum in puram et perpetuam eleemosynam sine omni temporali servicio et consuetudine*"). Land held under this *frankalmoigne* was given "in perpetual alms," therefore the donor could not retract it; in free alms, therefore he could exact no services in regard to it; and in pure alms as being free from secular jurisdiction (cf. Pollock and Maitland). (3) *Alienation and Mortmain.*—To prevent alienation of property to religious houses, with the consequent loss of service to the superior or chief lords, a licence from the chief lord was required to legalize the alienation (Magna Carta, and Edw. I., *De viris religiosis*). Other statutes (Edw. I. and Rich. II.) enacted that this licence should be issued out of chancery after investigation; and the principle was applied to civil corporations. The necessity of this licence was one lay check on injurious alienation. (4) *Irresponsible Administration.*—Until after the 13th century, when the lay courts had asserted their right to settle disputes as to lands held in alms, the administration of charity was from the lay point of view entirely irresponsible. It was outside the secular jurisdiction; and civilly the

professed clergy, who were the administrators, were “dead.” They could not sue or be sued except through their sovereign—their chief, the abbot. They formed a large body of non-civic inhabitants free from the pressure and the responsibilities of civil life. (5) *Control.*—Apart from the control of the abbot, prior, master or other head, the bishop was visitor, or, as we should say, inspector; and abuses might be remedied by the visit of the bishop or his ordinary. The bishop’s ordinary (2 Henry V. i. 1) was the recognized visitor of all hospitals apart from the founder. The founder and his family retained a right of intervention. Sometimes thus an institution was reorganized, or even dissolved, the property reverting to the founder (Dugdale, *Monasticon Anglicanum*, vi. 2. 715). (6) *Cy-près.*—Charities were, especially after Henry V.’s reign, appropriated to other uses, either because their original purpose failed or because some new object had become important. Thus, for instance, a college or hospital for lepers (1363) is re-established by the founder’s family with a master and priest, *quod nulli leprosi reperiebantur*; and a similar hospital founded in Henry I.’s time near Oxford has decayed, and is given by Edward III. to Oriel College, Oxford, to maintain a chaplain and poor brethren. Thus, apart from alienation pure and simple, the principle of adaptation to new uses was put in force at an early date, and supplied many precedents to Wolsey, Edward VI. and the post-Reformation bishops. The system of endowments was indeed far more adaptable than it would at first sight seem to have been. (7) *The Sources of Income.*—The hospitals were chiefly supported by rents or the produce of land; or, if attached to monasteries, out of the tithe of their monastic lands or other sources of revenue, or out of the appropriated tithes of the secular clergy; or they might be in part maintained by collections made, for instance, by a commissioner duly authorized by a formal attested document, in which were recounted the indulgences by popes, archbishops and bishops to those who became its benefactors (Cobbe, p. 75); or, in the case of leper hospitals, by a leper with a “clapdish,” who begged in the markets; or by a proctor, in the case of more important institutions in towns, who “came with his box one day in every month to the churches and other religious houses, at times of service, and there received the voluntary gifts of the congregation”; or they might receive inmates on payment, and thus apparently a frequent abuse, decayed servants of the court and others, were “farmed out.” (8) *Mode of Admission.*—The admission was usually, no doubt, regulated by the prior or master. At York, at the hospital of St Nicholas for the leprous, the conditions of admission were: promise or vow of continence, participation in prayer, the abandonment of all business, the inmate’s property at death to go to the house. This may serve as an example. The master was usually one of the regular clergy. (9) *Decline of the Hospitals.*—It is said that, in addition to 645 monasteries and 90 “colleges” and many chantries, Henry VIII. suppressed 110 hospitals (Speed’s *Chronicle*, p. 778). The numbers seem small. In the economic decline at the end of the 15th and beginning of the 16th centuries many hospitals may have lapsed.

In the 15th century the towns grew in importance. First the wool trade and then the cloth trade flourished, and the English developed a large shipping trade. The towns grew up like “little principalities”; and for the advancement of trade, gilds, consisting alike of masters and workmen, were formed, which endeavoured to regulate and then to monopolize the market. By degrees the corporations of the towns were worked in their interests, and the whole commercial system became restrictive and inadaptable. Meanwhile the towns attracted newcomers; freedom from feudal obligations was gained with comparative ease; and a new *plebs* was congregating, a population of inhabitants not qualified as burghers or gild members, women, sons living with their fathers, menial servants and apprentices. There was thus an increasing restriction imposed on trade, coupled with a growing *plebs*. Naturally, then, lay charities sprang up for members of gilds, and for burghers and for the commonalty. Men left estates to their gilds to maintain decayed members in hospitals, almshouses or otherwise, to educate their children, portion their daughters, and to assist their widows. The middle-class trader was thus in great measure insured against the risks of life. The gilds were one sign of the new temper and wants of burghers freed from feudalism. Another sign was a new standard of manners. Rules and saws, Hesiodic in their tone, became popular—in regard, for instance, to such a question as “how to enable a man to live on his means, and to keep himself and those belonging to him.” The boroughs established other charities also, hospitals and almshouses for the people, a movement which, like that of the gilds, began very early—in Italy as early as the 9th century. They sometimes gave outdoor relief also to registered poor (Green i. 41), and they had in large towns courts of orphans presided over by the mayor and aldermen, thus taking over a duty that previously had been one of conspicuous importance in the church. As early as 1257 in Westphalian towns there was a rough-and-ready system of Easter relief of the poor; and in Frankfort in 1437 there was a town council of almoners with a systematic programme of relief (Ratzinger, p. 352). Thus at the close of the middle ages the towns were gradually assuming what had been charitable functions of the church.

Gild and municipal charities.

While a new freedom was being attained by the labourer in the country and the burgher in the town, the difficulty of obtaining a sufficient supply of labour for agriculture must have been constant, especially at every visitation of plague and famine. In accordance with a general policy of state regulation which was to control and supervise industry, agriculture and poor relief and to repress vagrancy by gaols and houses of correction, the state stepped in as arbiter and organizer. By Statutes of Labourers beginning in 1351 (25 Edw. III. 135), it aimed at enforcing a settled wage and restraining migration. From 1351 it endeavoured to suppress mendicity, and in part to systematize it in the interest of infirm and aged mendicants. Each series of enactments is the natural complement of the other. In the main their signification, from the point of view of charity, lies in the fact that they represent a persistent endeavour to prevent social unsettlement and in part the distress which unsettlement causes, and which vagrancy in some measure indicates, by keeping the people within the ranks of recognized dependence, the settled industry of the crafts and of agriculture, or forcing them back into it by fear of the gaol or the stocks. The extreme point of this policy was reached when by the laws of Edward VI. and Elizabeth the "rogue, vagabond or sturdy beggar" was branded with an **R** on the shoulder and handed over as a bondman for a period to any one who would take him. On the other hand, it was desired that relief should be a means of preventing migration. In any time of general pressure there is a desire to organize mendicity, to prevent the wandering of beggars, to create a kind of settled poor, distinguished from the rest as infirm and not able-bodied, and to keep these at least at home sufficiently supported by local and parochial relief; and this, in its simpler form all the world over, has in the past been by response to public begging. The argument may be summed up thus: We cannot have begging, which implies that the beggar is cared for by no one, belongs to no one, and therefore throws himself on the world at large. Therefore, if he is able-bodied he must be punished as unsocial, for it is his fault that he belongs to no one; or we must make him some one's dependant, and so keep him; or if he is infirm, and therefore of no service to any one—if no one will keep him—we must organize his mendicity, for such mendicity is justified. If he cannot dig for the man to whom he does or should belong, he must beg. Then out of the failure to organize mendicity—for relief of itself is no remedy, least of all casual relief—a poor-law springs up, which, afterwards associated with the provision of employment, will, it is hoped, make relief in some measure remedial by increasing its quantity by means of compulsory levies. This argument, which combined statutory wage control and statutory poor relief, seems to have been firmly bedded in the English legislative mind for more than two centuries, from 1351 till after 1600; and until 1834 these two series of laws effectually reduced the English labourer to a new industrial dependence. To people imbued with ideas of feudalism the way of escape from villenage seemed to be not independence, but a new reversion to it.

Statutory wage control.

Many elements produced the social and economic catastrophe of the 16th century, for the condition into which the country fell can hardly be considered less than a catastrophe. With the growing independence of the people there was created after the 13th century an unsettled "masterless" class, a residue of failure resulting from social changes, which was large and important enough to call for legislation. In the 15th century, "the golden age of the English labourer," the towns increased and flourished. Both town and country did well. At the end of the century came the decadence. The measure of the strain, when perhaps it had reached its lowest level, is indicated by the following comparison: "The cost of a peasant's family of four in the early part of the 14th century was £3:4:9; after 1540 it was £8" (Rogers, *Hist, of Agric. and Prices*, iv. 756).

The decadence.

The cause of this has now been fairly investigated. The value of land in the 13th century generally depended chiefly on "the head of labour" retained upon it. Its fertility depended on mainoeuvre (manure). To keep labour upon it was therefore the aim of the lord or owner. The enclosing of lands for sheep began early, and in the time of Edward III., in the great days of the woolstaple, must have been extensive. So long as the demand for the exportation of wool, and then for its consumption at home in the cloth trade, continued, the towns prospered, and the enclosures did not become a grievance. Even before the reign of Henry VII., with the decay of trade, the towns decayed, and their population in some cases diminished extraordinarily. This reacted on the country, where the great families had already become impoverished, and were hardly able to support their retainers. In Henry VIII.'s time the lands of the religious houses were confiscated. Worked on old lines, the custom of tillage remained in force on them. Accordingly, when these estates fell into private hands they were transferred subject to the condition that they should be tilled as heretofore. The condition was evaded by the new owners, and the disbandment of farm labourers went on apace. In England and Wales these changes, it is said, affected a third of the country,

more than 12,000,000 acres, if the estimates be correct, or rather a third of the best land in the kingdom. With towns decaying, the effect of this must have been terrible. What were really “latifundia” were created, “great landes,” “enclosures of a mile or two or thereabouts ... destroying thereby not only the farms and cottages within the same circuits, but also the towns and villages adjoining.” A herdsman and his wife took the place of eighteen to twenty-four farm hands. The people thus set wandering could only join the wanderers from the decaying towns. At the same time the economic difficulty was aggravated by a new patrician or commercial greed; and once more the land question—the absorption of property into a few hands instead of its free exchange—led to lasting social demoralization. A few years after the alienation of the monasteries the coinage (1543) was debased. By this means prices were arbitrarily raised, and wages were increased nominally; but nevertheless the price of necessaries was “so enhanced” that neither “the poor labourers can live with their wages that is limited by your grace’s laws, nor the artificers can make, much less sell, their wares at any reasonable price” (Lamond, *The Commonweal of this Realm of England*, p. xlvii). No social reformation, such as the charitable instincts of Wycliffe, More, Hales, Latimer and other men suggested, was attempted, or at least persistently carried out. In towns the organization of labour had become restrictive, exclusive and inadaptable, or, judged from the moral standpoint, uncharitable. There had been a time of plenty and extravagance, of which in high quarters the famous “field of the cloth of gold” was typical; and probably, in accordance with the frequently observed law of social economics, as the advance in wages and their purchasing power in the earlier part of the 15th century had not been accompanied by a simultaneous advance in self-discipline and intelligent expenditure, it resulted in part in lessened competence and industrial ability on the part of the workmen, and thus in the end produced pauperism.

The poverty of the country was very great in the reigns of Edward VI. and Elizabeth. Adversity then taught the people new manners, and households became more simple and thrifty. In the reign of James I., with enforced economy and thrift, a “slow but substantial improvement in agriculture” took place, and a new growth of commercial enterprise. The vigour of the municipalities had abated, so that in Henry VIII.’s time they had become the very humble servants of the government; and the government, on the other hand, had become strongly centralized—in itself a sign of the general withdrawal of self-sustaining activity in all administration, in the administration of charitable relief no less than in other departments. A system of endowed charities had been built up, supported chiefly by rents from landed property. These now had disappeared, and thus the means of relief, which Edward VI. and Queen Elizabeth might have utilized at a time of general distress, had been dissipated by the acts of their predecessors. The civil independence of the monasteries and religious houses might have been justified, possibly, when they were engaged in missionary work and were instilling into the people the precepts of a higher moral law than that which was in force around them. But afterwards, as the ability and intelligence of the community increased, their privileges became more and more antagonistic to charity, and tended to create a non-social and even anti-social ecclesiastical democracy actuated by aims and interests in which the general good of the people had little or no place. There was a growing alienation between religious tradition and secular opinion, as Lollardism slowly permeated the thought of the people and led the way to the Reformation. While this alienation existed no national system of charity, civic and yet religious, could be created. But worse than all, the ideal of charity had been degraded. A self-regarding system of relief had superseded charity, and it was productive of nothing but alms, large or small, isolated and unmethodic, given with a wrong bias, and thus almost inevitably with evil results. Out of this could spring no vigorous co-operative charity. Charity—not relief—indeed seemed to have left the world. The larger issues were overlooked. Then the property of the hospitals and the gilds was wantonly confiscated, though the poor had already lost that share in the revenues of the church to which at one time they were admitted to have a just claim. A new beginning had to be made. The obligations of charity had to be revived. A new organization of charitable relief had to be created, and that with an empty exchequer and after a vast waste of charitable resources. There were signs of a new congregational and parochial energy, yet the task could not be entrusted to the religious bodies, divided and disunited as they were. In their stead it could be imposed only on some authority which represented the general community, such as municipalities; and in spite of the centralization of the government there seemed some hope of creating a system of relief in connexion with them. They were tried, and, very naturally, failed. In the poverty of the time it seemed that the poor could be relieved only by a compulsory rate, and the administration of statutory relief naturally devolved on the central government—the only vigorous administrative body left in the country. The government might indeed have adopted the alternative of letting the industrial difficulties of the country work themselves out, but they had inherited a policy of minute legislative control, and they continued it. Revising previous statutes, they enacted the Poor Law, which

still remains on the statute book. It could be no remedy for social offences against charity and the community. But in part at least it was successful. It helped to conceal the failure to find a remedy.

Part VI.—After the Reformation

During the Reformation, which extended, it should be understood, from the middle of the 14th century to the reign of James I., the groundwork of the theory of charity was being recast. The old system and the narrow theory on which it had come to depend were discredited. The recoil is startling. To a very large extent charitable administration had been in the hands of men and women who, as an indispensable condition to their participation in it, took the vows of obedience, chastity and "wilful" poverty. Now this was all entirely set aside. It was felt (see *Homilies on Faith and Good Works, &c.*, A.D. 1547) that socially and morally the method had been a failure. The vow of obedience, it was argued, led to a general disregard of the duties of civic and family life. Those who bound themselves by it were outside the state and did not serve it. In regard to chastity the *Homily* states the common opinion: "How the profession of chastity was kept, it is more honesty to pass over in silence and let the world judge of what is well known." As to wilful poverty, the regulars, it is urged, were not poor, but rich, for they were in possession of much wealth. Their property, it is true, was held *in communi*, and not personally, but nevertheless it was practically theirs, and they used it for their personal enjoyment; and "for all their riches they might never help father nor mother, nor others that were indeed very needy and poor, without the license of their father abbot" or other head. This was the negative position. The positive was found in the doctrine of justification—the central point in the discussions of the time, a plant from the garden of St Augustine. Justification was the personal conviction of a lively (or living) faith, and was defined as "a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a stedfast hope of all good things to be received at His hands." Without this justification there could be no good works. They were the signs of a lively faith and grew out of it. Apart from it, what seemed to be "good works" were of the nature of sin, phantom acts productive of nothing, "birds that were lost, unreal." So were the works of pagans and heretics. The relation of almsgiving to religion was thus entirely altered. The personal reward here or hereafter to the actor was eliminated. The deed was good only in the same sense in which the doer was good; it had in itself no merit. This was a great gain, quite apart from any question as to the sufficiency or insufficiency of the Protestant scheme of salvation. The deed, it was realized, was only the outcome of the doer, the expression of himself, what he was as a whole, neither better nor worse. Logically this led to the discipline of the intelligence and the emotions, and undoubtedly "justification" to very many was only consistent with such discipline and implied it. Thus under a new guise the old position of charity reasserted itself. But there were other differences.

The Reformation theory of charity.

> The relation of charity to prayer, fasting, almsgiving and penance was altsred. The prayerful contemplation of the Christ was preserved in the mysticism of Protestantism; but it was dissociated from the "historic Christ," from the fervent idealization of whom St Francis drew his inspiration and his active charitable impulse. The tradition did not die out, however. It remained with many, notably with George Herbert, of whom it made, not unlike St Francis, a poet as well as a practical parish priest; but the absence of it indicated in much post-Reformation endeavour a want, if not of devotion, yet of intensity of feeling which may in part account for the fact that sectarianism in relief has since proved itself stronger than charity, instead of yielding to charity as its superior and its organizer. Fasting was parted from prayer and almsgiving. It was "a thing not of its own proper nature good as the love of father or mother or neighbour, but according to its end." Almsgiving also as a "work" disappeared and with it a whole series of inducements that from the standpoint of the pecuniary and material supply of relief had long been active. It was no wonder that the preachers advocated it in vain, and reproached their hearers with their diminished bounty to the poor; the old personal incentive had gone, and could only gradually be superseded by the spontaneous activity of personal religion very slowly wedding itself to true views of social duty and purpose. Penance, once so closely related to almsgiving, passed out of sight. Charity, the love of God and our neighbour, had two offices, it was said, "to cherish good and harmless men" and "to correct and punish vice without regard to persons." Correction as a means of discipline takes the place of penance, and it becomes judicial, regulating and controlling church membership by the authority of the church, a congregation, minister or elder; or dealing with laziness or ill-doing through the municipality or state, in connexion with what now first appear, not prisons, but houses of correction.

The religious life was to be democratic—not in religious bodies, but in the whole people;

and in a new sense—in relation to family and social life—it was to be moral. That was the significance of the Reformation for charity.

Consistently with this movement of religious activity towards a complete fulfilment of the duties of civic life, the older classical social theory, fostered by the Renaissance, assumed a new influence—the great conception of the state as a community bound together by charity and friendship, "We be not born to ourselves," it was said, "but partly to the use of our country, of our parents, of our kinsfolk, and partly of our friends and neighbours; and therefore all good virtues are grafted on us naturally, whose effects be to do good to others, when it showeth forth the image of God in man, whose property is ever to do good to others" (Lamond, p. 14). Economic theory also changed. Instead of the medieval opinion of the "theologian or social preacher," that "trade could only be defended on the ground that honestly conducted it made no profit" (Green, ii. 71), we have a recognition of the advantages resulting from exchange, and individual interests, it is argued, are not necessarily inconsistent with those of the state, but are, on the contrary, a source of solid good to the whole community.

The organization of municipal relief.

Municipal laws for the suppression of the mendicity of the able-bodied and the organization of relief on behalf of the infirm were common in England and on the continent (Colmar, 1362; Nuremberg, 1478; Strassburg, 1523; London, 1514). Vives (Ehrle, *Beitrage zur Geschichte und Reform der Armenpflege*, p. 26), a Spaniard, who had been at the court of Henry VIII., in a book translated into several languages and widely read, seems to have summed up the thought of the time in regard to the management of the poor. He divided them into three classes: those in hospitals and poor-houses, the public homeless beggars and the poor at home. He would have a census taken of the number of each class in the town, and information obtained as to the causes of their distress. Then he would establish a central organization of relief under the magistrates. Work was to be supplied for all, while begging was strictly forbidden. Non-settled poor who were able-bodied were to be sent to their homes. Able-bodied settled poor who knew no craft were to be put on some public work—the undeserving being set to hard labour. For others work was to be found, or they were to be assisted to become self-supporting. The hospitals provided with medical advice and necessaries were to be classified to meet the needs of the sick, the blind and lunatics. The poor living at home were to work with a view to their self-support. What they earned, if insufficient, might be supplemented. If a citizen found a case of distress he was not to help it, but to send it for inquiry to the magistrate. Children were to be taught. Private relief was to be obtained from the rich. The funds of endowed charities were to be the chief source of income; if more was wanted, bequests and church collections would suffice. The scheme was put in force in Yprès in 1524. The Sorbonne approved it, and similar plans were adopted in Paris and elsewhere. It is in outline the scheme of London municipal charity promoted by Edward VI., by which the poor were classified, St Bartholomew's and St Thomas's hospitals appropriated for the sick, Christ's hospital for the children of the poor, and Bridewell for the correction of the able-bodied. Less the institutional arrangements and plus the compulsory rate, the methods are those of the Poor Relief Act of Queen Elizabeth of 1601. At first the attempt had been made to introduce state relief in reliance on voluntary alms (1 Mary 13, 5 Eliz. 3, 1562-1563), subject to the right of assessment if alms were refused. But the position was anomalous. Charity is voluntary, and spontaneously meets the demands of distress. Such demands have always a tendency to increase with the supply. Hence the very limitations of charitable finance are in the nature of a safeguard. At most economic trouble can only be assuaged by relief, and it can only be met or prevented by economic and social reforms. If a compulsory rate be not enforced, as in Scotland and formerly in some parishes in England, a voluntary rate may be made in supplementation of the local charities. In Scotland, where the compulsory clauses of the Poor Relief Act of James I. were not put in force, the country weathered the storm without them, and the compulsory rate, which was extended throughout the country by the Poor Act of 1844, came in very slowly in the 18th and 19th centuries. In France (1566) a similar act was passed and set aside. If a compulsory rate be enforced, it is inevitable that the resources of charity, unless kept apart from the poor-law and administered on different lines from it, will diminish, and at the same time, as has happened often in the case of endowed charities, the interest in charitable administration will lapse, while the charges for poor-law relief, drawn without much scruple from the taxation of the community, will mount to millions either to meet increasing demands or to provide more elaborate institutional accommodation. The principle once adopted, it was enacted (1572-1573) that the aged and infirm should be cared for by the overseers of the poor, a new authority; and in 1601 the duplicate acts were passed, that for the relief of the poor (43 Eliz. 2), and that for the furtherance and protection of endowed charities. Thus the poor were brought into the dependence of a legally recognized class, endowed with a claim for relief, on the fulfilment of which, after a time, they could without difficulty insist if they were so minded. The civic authority had indeed taken over the alms of the parish, and an

eleemosyna civica had taken the place of the *annona civica*. It was a similar system under a different name.

A phrase of Robert Cecil's (1st earl of Salisbury) indicates the minute domestic character of the Elizabethan legislation (D'Ewes, 674). The question (1601) was the repeal of a statute of tillage. Cecil says: "If in Edward I.'s time a law was made for the maintenance of the fry of fish, and in Henry VII.'s for the preservation of the eggs of wild fowl, shall we now throw away a law of more consequence and import? If we debar tillage, we give scope to the depopulating. And then, if the poor being thrust out of their houses go to dwell with others, straight we catch them with the statute of inmates; if they wander abroad, they are within the danger of the statute of the poor to be whipt. So by this undo this statute, and you endanger many thousands." A strong central government, a local authority appointed directly by the government, and a network of legislation controlled the whole movement of economic life. On this reliance was placed to meet economic difficulties. The local authorities were the justices of the peace; and they had to carry out the statutes for this purpose, to assess the wages of artisans and labourers, and to enforce the payment of the wages they had fixed; to ensure that suitable provision was made for the relief of the poor at the expense of rates which they also fixed; and to suppress vagabondage. Since 23 Edw. III. there had been labour statutes, and in 1563 a new statute was passed, an "Act containing divers orders for Artificers, Labourers, Servants of Husbandry and Apprentices" (5 Eliz. c. 4). It recognized and upheld a social classification. On the one hand there was the gentleman or owner of property to which the act was not to apply; and on the other the artisan and labouring class. This class in turn was subdivided, and the justices were to assess their wages annually according to "the plenty and scarcity of the time and other circumstances." Persons between the ages of twelve and sixty, who were not apprentices or engaged in certain specified employments, were compelled to serve in husbandry by the year "with any person that keepeth husbandry." The length of the day's work and the conditions of apprenticeship were fixed. The assessed rate of wages was enforceable by fine and imprisonment, and refusal to be apprenticed by imprisonment. Thus there was created a life control over labour with an industrial settlement and a wage fixed by the justices annually. There are differences of opinion in regard to the extent to which this act was enforced; and the evidence on the point is comparatively scanty. It was enforced throughout the century in which it was passed, and it probably continued in force generally until the Restoration, while subsequently it was put in operation to meet special emergencies, such as times of distress when some settlement of wages seemed desirable (cf. Rogers, v. 611; Hewins, *English Trade and Finance*, p. 82; Cunningham, *Growth of English Industry and Commerce: Modern Times*, i. 168). It was not repealed till 1814.

Poor Relief Acts and statutory serfdom.

From 1585 to 1622 there was, it is said, a slight increase in labourers' wages, which fluctuated from 5s. ⅜d. to 5s. 8 ¼d. a week, with a declining standard of comfort and at times great distress. Then there was a marked increase of wage till 1662 and "a very marked improvement; the rate of increase being very nearly double that of the earlier periods," and reaching 9s., "as the highest weekly rate for the whole period." Then from 1662 to 1702 there was "a slight improvement" (Hewins, p. 89). It would seem indeed that the stir of the times between 1622 and 1662 may have caused a great demand for labour. But with the Restoration, when the assessment system was falling into desuetude, came the Poor Relief Act of 1662 (13 & 14 Car. II. cap. 62), which brought in the law of settlement, and a settlement for relief of a very strict nature was added to the industrial settlement of the Artificers and Labourers Act. Thus, if the influence of that act, which had so long controlled labour, was waning, its place was now taken by an act which, though it had nothing to do with the assessment of wage, yet so settled the labourer within the bounds of his parish that he had practically to rely, if not upon a wage fixed by the justices, yet upon a customary wage limited and restricted as a result of the law of settlement. And the assessment by the justices, in so far as it may have continued, would therefore be of little or no consequence. Settlement also, like the Artificers and Labourers Act, would prevent the country labourer from passing to the towns, or the townsmen passing to other towns. At least they would do so at the risk of forfeiting their right to relief if they lost their settlement without acquiring a new one. Hence the industrial control, though under another name and other conditions, remained in force to a large extent in practice.

By the Artificers and Labourers Act then, in conjunction with other measures, the labouring classes were finally committed to a new bondage, when they had freed themselves from the serfdom of feudalism, and when the control exercised over them by the gild and municipality was relaxed. The statute was so enforced that to earn a year's livelihood would have taken a labourer not 52 weeks, but sometimes two years, or 58 weeks, or 80 weeks, or

72 weeks; sometimes, however, less—48 or 35. It followed that on such a system the country could only with the utmost good fortune free itself from the economic difficulties of the century, and that the need of a poor-law was felt the more as these difficulties persisted. A voluntary or a municipal system could not suffice, even as a palliative, while such statutes as these were in force to render labour immobile and unprogressive. Also, while wages were fixed by statute or order, whether chiefly in the interest of the employers or not, obviously any shortage on the wages had to be made good by the community. The community, by fixing the wages to be earned in a livelihood, made itself responsible for their sufficiency. And it is suggestive to find that in the year in which the Artificers and Labourers Act (1563) was passed, the act for the enforcement of assessments of poor-rate (5 Eliz. cap. 3) was also enacted. The Law of Settlement, to which we have referred, passed in the reign of Charles II., was due, it is said, to a migration of labourers southward from counties where less favourable statutory wages prevailed; but it was, in fact, only a corollary of the Artificers and Labourers Act of 1563 and the Poor Relief Act of 1601. These laws, it may be said, were the means of making the English labourer, until the poor-law reform of 1834, a settled but landless serf, supported by a fixed wage and a state bounty. By the poor-law it was possible to continue this state of things till, in consequence of an absolute economic breakdown, there was no alternative but reform.

The philanthropic nature of the poor-law is indicated by its antecedents: once enacted, its bounties became a right; its philanthropy disappeared in a quasi-legal claim. Its object was to relieve the poor by home industries, apprentice children, and provide necessary relief to the poor unable to work. The act was commonly interpreted so as to include the whole of that indefinite class, the “poor”; by a better and more rigid interpretation it was, at least in the 19th century, held to apply only to the “destitute,” that is, to those who required “necessary relief”—according to the actual wording of the statute. The economic fallacy of home industries founded on rate-supplied capital early declared itself, and the method could only have continued as long as it did because it formed part of a general system of industrial control. When in the 18th century workhouses were established, the same industrial fallacy, as records show, repeated itself under new conditions. Within the parish it resulted in the farmer paying the labourer as small a wage as possible, and leaving the parish to provide whatever he might require in addition during his working life and in his old age. Thus, indeed, a gigantic experiment in civic employment was made for at least two centuries on a vast scale throughout the country—and failed. As was natural, the lack of economic independence reacted on the morals of the people. With pauperism came want of energy, idleness and a disregard for chastity and the obligations of marriage. The law, it is true, recognized the mutual obligations of parents and grandparents, children and grandchildren; but in the general poverty which it was itself a means of perpetuating such obligations became practically obsolete, while at all times they are difficult to enforce. Still, the fact that they were recognized implies a great advance in charitable thought. The act, passed at first from year to year, was very slowly put in force. Even before it was passed the poor-rate first assessed under the act of 1563 was felt to be “a greater tax than some subsidies,” and in the time of Charles II. it amounted to a third of the revenue of England and Wales (Rogers, v. 81).

The service of villein and cottar was, as we have now seen, in part superseded by what we have called a statutory wage-control, founded on a basis of wage supplemented by relief, provided by a rate-supported poor-law. But it follows that with the decay of this system the poor-law itself should have disappeared, or should have taken some new and very limited form. Unfortunately, as in Roman times, state relief proved to be a popular and vigorous parasite that outlived the tree on which it was rooted: assessments of wage under the Statute of Labourers fell into disuse after the Restoration, it is said, and the statute was finally repealed in 1814, and sixty years later the act against illegal combinations of working men; but the serfdom of the poor-law, the *eleemosyna civica*, remained, to work the gravest evil to the labouring classes, and even after the reform of 1834 greatly impeded the recovery of their independence. Nevertheless, by a new law of state alms for the aged, or by statutory outdoor relief with, as some would wish, a regulated wage, it is now proposed to bring them once again under a thraldom similar to that from which they have so slowly emancipated themselves.

The endowed charities.

The policy adopted by Queen Elizabeth for the relief of the poor (1601) included a scheme for the reorganization of voluntary charity as well as plans for the extension of rate-aided relief. During the century, as we have seen, endeavours had been made to create a system of voluntary charity. This it was proposed to safeguard and promote concurrently with the extension of the poor-rate. Accordingly, in the poor-law it was arranged that the overseers, the new civic authority,

and the churchwardens, the old parochial and charitable authority, should act in conjunction, and, subject to magisterial approval, together “raise weekly or otherwise” the necessary means “by taxation of every inhabitant.” The old charitable organization was based on endowment, and the churchwarden was responsible for the administration of many such endowments. What was not available from these and other sources was to be raised “by taxation.” The object of the new act was to encourage charitable gifts.

Towards the end of the 18th century, when the administration of poor relief fell into confusion, many charities were lost, or were in danger of being lost, and many were mismanaged. In 1786 and 1788 a committee of the House of Commons reported on the subject. In 1818, chiefly through the instrumentality of Lord Brougham, a commission of inquiry on educational charities was appointed, and in 1819 another commission to investigate (with some exceptions) all the charities for the poor in England and Wales. These and subsequent commissions continued their inquiries till 1835, when a select committee of the House of Commons made a strong report, advocating the establishment of a permanent and independent board, to inquire, to compel the production of accounts, to secure the safe custody of charity property, to adapt it to new uses on cy-près lines, &c. A commission followed in 1849, and eventually in 1853 the first Charitable Trusts Act was passed, under which “The Charity Commissioners of England and Wales” were appointed.

The following are details of importance:—(1) *Definition.*—The definition of the act of 1601 (Charitable Uses, 43 Eliz. 4) still holds good. It enumerates as charitable objects all that was once called “alms”: (a) “The relief of aged, impotent and poor people”—the normal poor; “the maintenance of sick and maimed soldiers and mariners”—the poor chiefly by reason of war, sometime a class of privileged mendicants; (b) education, “schools of learning, free schools and scholars in universities”; and then (c) a group of objects which include general civic and religious purposes, and the charities of gilds and corporations; “the repair of bridges, ports, havens, causeways, churches, sea-banks and highways; the education and preferment of orphans; the relief, stock, or maintenance for houses of correction; marriages of poor maids, supportation, aid, and help of young tradesmen, handicraftsmen, and persons decayed”; and there follows (d) “the relief or redemption of prisoners or captives”; and, lastly, (e) “the aid and ease of any poor inhabitants concerning payment of fifteens” (the property-tax of Tudor times), setting out of soldiers, and other taxes. The definition might be illustrated by the charitable bequests of the next 60, or indeed 225, years. It is a fair summary of them. (2) *Charitable Gifts.*—A public trust and a charitable trust are, as this definition shows, synonymous. It is a trust which relates to public charities, and is not held for the benefit of private persons, *e.g.* relations, but for the common good, and, subject to the instructions of the founder, by trustees responsible to the community. Gifts for charitable purposes, other than those affected by the law of mortmain, have always been viewed with favour. “Where a charitable bequest is capable of two constructions, one of which would make it void and the other would make it effectual, the latter will be adopted by the court” (Tudor’s *Charitable Trusts*, ed. 1906, by Bristowe, Hunt and Burdett, p. 167). Gifts to the poor, or widows, or orphans, indefinitely, or in a particular parish, were valid under the act, or for any purpose or institution for the aid of the “poor.” Thus practically the act covered the same field as the poor-law, though afterwards it was decided that, “as a rule, persons receiving parochial relief were not entitled to the benefit of a charity intended for the poor” (Tudor, p. 167). (3) *Religious Differences.*—In the administration of charities which are for the poor the broadest view is taken of religious differences. (4) *Superstitious Uses.*—The superstitious use is one that has for its object the propagation of the rights of a religion not tolerated by the law (Tudor, p. 4). Consequently, so far as charities were held or left subject to such rights, they were illegal, or became legal only as toleration was extended. Thus by degrees, since the Toleration Act of 1688, all charities to dissenters have become legal—that is, trusts for schools, places for religious instruction, education and charitable purposes generally. But bequests for masses for the soul of the donor, or for monastic orders, are still void. (5) *Administration.*—The duty of administering charitable trusts falls upon trustees or corporations, and under the term “eleemosynary corporations” are included endowed hospitals and colleges. Under schemes of the Charity Commissioners, where charities have been remodelled, besides trustees elected by corporations, there are now usually appointed *ex-officio* trustees who represent some office or institution of importance in connexion with the charity. (6) *Jurisdiction by Chancery and Charity Commission.*—The Court of Chancery has jurisdiction over charities, under the old principle that “charities are trusts of a public nature, in regard to which no one is entitled by an immediate and peculiar interest to prefer a complaint for compelling the performance by the trustees of their obligations.” The court, accordingly, represents the crown as *parens patriae*. Now, by the Charitable Trusts Act 1853, and subsequent acts, a charity commission has been formed which is entrusted with large powers, formerly enforced only by the Court of Chancery. (7) *Jurisdiction by Visitor.*—A further jurisdiction is by the “visitor,” a right inherent in the founder of any eleemosynary

corporation, and his heirs, or those whom he appoints, or in their default, the king. The object of the visitor is “to prevent all perverting of the charity, or to compose differences among members of the corporation.” Formerly the bishop’s ordinary was the recognized visitor (2 Henry V. I, 1414) of hospitals, apart from the founder. Subsequently his power was limited (14 Eliz. c. 5, 1572) to hospitals for which the founders had appointed no visitors. Then (1601) by the Charitable Uses Act commissions were issued for inquiry by county juries. Now, apart from the duty of visitors, inquiry is conducted by the charity commissioners and the assistant commissioners. By subsequent acts (see below) ecclesiastical and eleemosynary charities have been still further separated and defined. (8) *Advice.*—“Trustees, or other persons concerned in the management of a charity, may apply to the charity commissioners for their opinion, advice or direction; and any person acting under such advice is indemnified, unless he has been guilty of misrepresentation in obtaining it.” (9) *Limitation of Charity Commissioners’ Powers,*—The commissioners cannot, however, make any order with respect to any charity of which the gross annual income amounts to £50 or upwards, except on the application (in writing) of the trustees or a majority of them. Their powers are thus very limited, except when put in motion by the trustees. If a parish is divided they can apportion the charities if the gross income does not exceed £20. (10) *General Powers of the Charity Commission.*—Subject to the limitation of £50, &c., the charity commissioners have power (Charitable Trusts Act 1860) to make orders for the appointment or removal of trustees, or of any officer, and for the transfer, payment and vesting of any real or personal estate, or “for the establishment of any scheme for the administration” of the charity, (11) *Schemes and Remodelling of Charities.*—Under this power charities are remodelled, and small and miscellaneous charities put into one fund and applied to new purposes. The cy-près doctrine is applied, by which if a testator leaves directions that are only indefinite, or if the objects for which a charity was founded are obsolete, the charity is applied to some purpose, as far as possible, in accordance with the charitable intention of the founder. This doctrine probably received its widest application in the City of London Parochial Charities Act of 1883. Under other acts doles have been applied to education and to allotments. About 380 schemes are issued in the course of a year. (12) *Objects adopted in remodelling Charities.*—In the remodelling of charities for the general benefit of the poor some one or more of thirteen objects are usually included in the scheme. These are subscriptions to a medical charity, to a provident club or coal or clothing society, to a friendly society; for nurses, for annuities, for outfit for service, &c.; for emigration; for recreation grounds, clubs, reading-rooms, museums, lectures; for temporary relief to a limited amount in each year; for clothes fuel, tools, medical aid, food, &c., or in money “in cases of unexpected loss or sudden destitution”; for pensions. (13) *Parochial Charities.*—By the Local Government Act of 1892, local ecclesiastical charities, *i.e.* endowments for “any spiritual purpose that is a legal purpose” (for spiritual persons, church and other buildings, for spiritual uses, &c.), are separated from parochial charities, “the benefits of which are, or the separate distribution of the benefits of which is, confined to inhabitants of a single parish, or of a single ancient ecclesiastical parish, or not more than five neighbouring parishes.” These charities, since the Local Government Act 1894, are under the supervision of the parish councils, who appoint trustees for their management in lieu of the former overseer or vestry trustees, or, under certain conditions, “additional trustees.” The accounts have to be submitted to the parish meeting, and the names of the beneficiaries of dole charities published. (14) *Official Trustees.*—There is also “an official trustee of charity lands,” who as “bare trustee” may hold the land or stock of the charity managed by the trustees or administrators. In 1905 the stock transferred to the official trustees amounted to £24,820,945. (15) *Audit.*—The charity commissioners have no power of audit, but the trustees of every charity have to prepare a statement of accounts annually, and transmit it to the commission. The accounts have to be “certified under the hand of one or more of the trustees and by the auditor of the charity.” (16) *Taxation.*—In the case of rents and profits of lands, &c., belonging to hospitals or almshouses, or vested in trustees for charitable purposes, allowances are made in diminution of income-tax (56 Vict. 35 § 61). From the inhabited house duty any hospital charity school, or house provided for the reception or relief of poor persons, is exempted (House Tax Act 1808). Also there is an exemption from the land-tax in regard to land rents, &c., in possession of hospitals before 1693. (17) *The Digest.*—A digest of endowed charities in England and Wales was compiled in the years 1861 to 1876. A new digest of reports and financial particulars has since been completed.

The income of endowed charities in 1876 was returned at £2,198,463. It is now, no doubt, considerably larger than it was in 1876. Partial returns show that at least a million a year is now available in England and Wales for the assistance of the aged poor and for doles. Between the poor-law, which, as it is at present administered, is a permanent endowment provided from the rates for the support of a class of permanent “poor,” and endowed charities, which are funds available for the poor of successive generations, there is no great difference. But in their resources and administration the difference is marked. Local endowed charities were constantly founded after Queen Elizabeth’s time till about 1830, and

the poor-rate was at first supplementary of the local charities. When corn and fuel were dear and clothes very expensive, what now seem trivial endowments for food, fuel, coal and clothes were important assets in the thrifty management of a parish. But when the poor were recognized as a class of dependants entitled by law to relief from the community, the rate increased out of all proportion to the charities. A distinction then made itself felt between the “parish” poor and the “second” poor, or the poor who were not relieved from the rates, and relief from the rates altogether overshadowed the charitable aid. Charitable endowments were ignored, ill-administered, and often were lost. After 1834 the poor-law was brought under the control of the central government. Poor relief was placed in the hands of boards of guardians in unions of parishes. The method of co-operation between poor-law and charity suggested by the acts of Queen Elizabeth was set aside, and, as a responsible partner in the public work of relief, charity was disestablished. In the parishes the endowed charities remained in general a disorganized medley of separate trusts, jealously guarded by incompetent administrators. To give unity to this mass of units, so long as the principles of charity are misunderstood or ignored, has proved an almost impossible and certainly an unpopular task. So far as it has been achieved, it has been accomplished by the piecemeal legislation of schemes cautiously elaborated to meet local prejudices. Active reform has been resented, and politicians have often accentuated this resentment. In 1894 a select committee was appointed to inquire whether it was desirable to take measures to bring the action of the Charity Commission more directly under the control of parliament, but no serious grievances were substantiated. The committees’ reports are of interest, however, as an indication of the initial difficulties of all charitable work, the general ignorance that prevails in regard to the elementary conditions that govern it, the common disregard of these principles, and the absence of any accepted theory or constructive policy that should regulate its development and its administration.

Charity in the parish after 1601.

After the Poor-Law Act of 1601 the history of the voluntary parochial charities in a town parish is marked by their decreasing amount and utility, as poor-law relief and pauperism increased. The act, it would seem, was not adopted with much alacrity by the local authorities. From 1625 to 1646 there were many years of plague and sickness, but in St Giles’s, London, as late as 1649, the amount raised by the “collectors” (or overseers) was only £176. They disbursed this to “the visited poor” as “pensions.” In 1665 an extra levy of £600 is mentioned. In the accounts of St Martin’s-in-the-Fields, where, as in St Giles’s, gifts were received, the change wrought by another half-century (1714) is apparent. The sources of charitable relief are similar to those in all the Protestant churches—English, Scottish or continental: church collections and offertories; correctional fines, such as composition for bastards and conviction money for swearers; and besides these, income from annuities and legacies, the parish estate, the royal bounty, and “petitions to persons of quality.” In all £2041 was collected, but, so far as relief was concerned, the parish relied not on it, but on the poor-rate, which produced £3765. All this was collected and disbursed on their own authority by collectors, to orphans, “pensioners” or the “known or standing” poor, or to casual poor (£1818), including nurse children and bastards. The begging poor were numerous and the infant death-rate enormous, and each year three-fourths of those christened were “inhumanly suffered to die by the barbarity of nurses.” The whole administration was uncharitable, injurious to the community and the family, and inhuman to the child. If one may judge from later accounts of other parishes even up to 1834, usually it remained the same, purposeless and unintelligent; and it can hardly be denied that, generally speaking, only since the middle of the 19th century has any serious attention been paid to the charitable side of parochial work. Parallel to the parochial movement of the poor-law in England, in France (about 1617) were established the *bureaux de bienfaisance*, at first entirely voluntary institutions, then recognized by the state, and during the Revolution made the central administration for relief in the communes.

Charitable movements after 1601.

In the 17th century in England, as in France, opinion favoured the establishment of large hospitals or *maisons Dieu* for the reception of the poor of different classes. In France throughout the century there was a continuous struggle with mendicancy, and the hospitals were used as places into which offenders were summarily driven. A new humanity was, however, beginning its protest. The pitiful condition of abandoned children attracted sympathy in both countries. St Vincent de Paul established homes for the *enfants trouvés*, followed in England by the establishment of the Foundling hospital (1739). In both countries the method was applied inconsiderately and pushed to excess, and it affected family life most injuriously. Grants from parliament supported the foundling movement in England, and homes were opened in many parts of the country. The demand soon became overwhelming; the mortality was enormous, and the cost so large that it outstripped all financial

expedients. The lesson of the experiment is the same as that of the poor-law catastrophe before 1834; only, instead of the able-bodied poor of another age, infants were made the object of a compassionate but undiscerning philanthropy. With widespread relief there came widespread abandonment of duty and economic bankruptcy. Had the poor-rates instead of charitable relief been used in the same way, the moral injury would have been as great, but the annual draft from the rates would have concealed the moral and postponed the economic disaster. To amend the evil, changes were made by which the relation between child and mother was kept alive, and a personal application on her part was required; the character of the mother and her circumstances were investigated, and assistance was only given when it would be "the means of replacing the mother in the course of virtue and the way of an honest livelihood." General reforms were also made, especially through the instrumentality of Jonas Hanway, to check infant mortality, and metropolitan parishes were required to provide for their children outside London. A kindred movement led to the establishment of penitentiaries (1758), of lock hospitals and lying-in hospitals (1749-1752).

In Queen Anne's reign there was a new educational movement, "the charity school"—"to teach poor children the alphabet and the principles of religion," followed by the Sunday-school movement (1780), and about the same time (1788) by "the school of industry"—to employ children and teach them to be industrious. In 1844 the Ragged School Union was established, and until the Education Act of 1870 continued its voluntary educational work. As an outcome of these movements, through the efforts of Miss Mary Carpenter and many others, in 1854-1855 industrial and reformatory schools were established, to prevent crime and reform child criminals. The orphanage movement, beginning in 1758, when the Orphan Working Home was established, has been continued to the present day on a vastly extended scale. In 1772 a society for the discharge of persons imprisoned for small debts was established, and in 1773 Howard began his prison reforms. This raised the standard of work in institutional charities generally. After the civil wars the old hospital foundations of St Bartholomew and St Thomas, municipalized by Edward VI., became endowed charities partly supported by voluntary contributions. The same fate befell Christ's Hospital, in connexion with which the voting system, the admission of candidates by the vote of the whole body of subscribers—that peculiarly English invention—first makes its appearance.

A new interest in hospitals sprang up at the end of the 17th century. St Thomas's was rebuilt (1693) and St Bartholomew's (1739); Guy's was founded in 1724, and on the system of free "letters" obtainable in exchange for donations, voluntary hospitals and infirmaries were established in London (1733 and later) and in most of the large towns. Towards the end of the 18th century the dispensary movement was developed—a system of local dispensaries with fairly definite districts and home visiting, a substitute for attendance at a hospital, where "hospital fever" was dreaded, and an alternative to what was then a very ill-administered system of poor-law medical relief. After 1840 the provident dispensary was introduced, in order that the patients by small contributions in the time of health might provide for illness without having to meet large doctors' bills, and the doctor might receive some sufficient remuneration for his attendance on poor patients. This movement was largely extended after 1860. Three hospital funds for collecting contributions for hospitals and making them grants, a movement that originated in Birmingham in 1859, were established in London in 1873 and 1897.

> Since 1868 the poor-law medical system of Great Britain has been immensely improved and extended, while at the same time the number of persons in receipt of free medical relief in most of the large towns has greatly increased. The following figures refer to London: at hospitals, 97 in number, in-patients (1904) during the year, 118,536; out-patients and casualty cases, 1,858,800; patients at free, part-pay, or provident dispensaries, about 280,000; orders issued for attendance at poor-law dispensaries and at home, 114,158. The number of beds in poor-law infirmaries (1904) was 16,976. There are in London 12 general hospitals with, 18 without, medical schools, and 67 special hospitals. Thus the population in receipt of public and voluntary medical relief is very large, indeed altogether excessive.

Each religious movement has brought with it its several charities. The Society of Friends, the Wesleyans, the Baptists have large charities. With the extension of the High Church movement there have been established many sisterhoods which support penitentiaries, convalescent homes and hospitals, schools, missions, &c.

The magnitude of this accumulating provision of charitable relief is evident, though it cannot be summed up in any single total.

At the beginning of the 19th century anti-mendicity societies were established; and later, about 1869, in England and Scotland a movement began for the organization of charitable

relief, in connexion with which there are now societies and committees in most of the larger towns in Great Britain, in the colonies, and in the United States of America. More recently the movement for the establishment of settlements in poor districts, initiated by Canon Barnett at Toynbee Hall—"to educate citizens in the knowledge of one another, and to provide them with teaching and recreation"—has spread to many towns in England and America.

These notes of charitable movements suggest an altogether new development of thought. On behalf of the charity school of Queen Anne's time were preached very formal sermons, which showed but little sympathy with child life. After the first half of the century a new humanism with which we connect the name of Rousseau, slowly superseded this formal beneficence. Rousseau made the world open its eyes and see nature in the child, the family and the community. He analysed social life, intent on explaining it and discovering on what its well-being depended; and he stimulated that desire to meet definite social needs which is apparent in the charities of the century. Little as it may appear to be so at first sight, it was a period of charitable reformation. Law revised the religious conception of charity, though he was himself so strangely devoid of social instinct that, like some of his successors, he linked the utmost earnestness in belief to that form of almsgiving which most effectually fosters beggardom. Howard introduced the era of inspection, the ardent apostle of a new social sagacity; and Bentham, no less sagacious, propounded opinions, plans and suggestions which, perhaps it may be said, in due course moulded the principles and methods of the poor-law of 1834. In the broader sense the turn of thought is religious, for while usually stress is laid on the religious scepticism of the century, the deeper, fervent, conscientious and evangelical charity in which Nonconformists, and especially "the Friends," took so large a part, is often forgotten. Sometimes, indeed, as often happens now, the feeling of charity passed into the merest sentimentality. This is evident, for instance, from so ill-considered a measure as Pitt's Bill for the relief of the poor. On the other hand, during the 18th century the poor-law was the object of constant criticism, though so long as the labour statutes and the old law of settlement were in force, and the relief of the labouring population as state "poor" prevailed, it was impossible to reform it. Indeed, the criticism itself was generally vitiated by a tacit acceptance of "the poor" as a class, a permanent and irrevocable charge on the funds of the community; and at the end of the 18th century, when the labour statutes were abrogated, but the conditions under which poor relief was administered remained the same, serfdom in its later stage, the serfdom of the poor-law, asserted itself in its extremest form in times of dearth and difficulty during the Napoleonic War. In 1802-1803 it was calculated (Marshall's *Digest*) that 28% of the population were in receipt of permanent or occasional relief. Those in receipt of the former numbered 734,817, including children—so real had this serfdom of the poor become.

Progress of thought in 18th and 19th centuries.

In 1832 the expenditure on pauperism in England and Wales was £7,036,968. In the early years of the 19th century the mendicity societies, established in some of the larger towns, were a sign of the general discontent with existing methods of administration. The Society for Bettering the Condition of the Poor—representing a group of men such as Patrick Colquhoun, Sir I. Bernard, Dr Lettsom, Dr Haygarth, James Neald, Count Rumford and others—took a more positive line and issued many useful publications (1796). After 1833 the very atmosphere of thought seems changed. There was a general desire to be quit of the serfdom of pauperism. The Poor-law Amendment Act was passed in 1834, and since then male able-bodied pauperism has dwindled to a minimum. The bad years of 1860-1870 revived the problem in England and Scotland, and the old spirit of reform for a time prevailed. Improved administration working with economic progress effected still further reductions of pauperism, till on the 1st of January 1905 (exclusive of lunatics in county asylums and casual paupers) the mean number of paupers stood at 764,589, or 22.6 per thousand of the population, instead of 41.8 per thousand as in 1859 (see Poor-law).

Charity organization societies were formed after 1869, with the object of "improving the condition of the poor," or, in other words, to promote independence by an ordered and co-operative charity; and the Association for Befriending Young Servants, and workhouse aid committees, in order to prevent relapse into pauperism on the part of those who as children or young women received relief from the poor-law. The Local Government Board adopted a restricted out-door relief policy, and a new interest was felt in all the chief problems of local administration. The movement was general. The results of the Elberfeld system of municipal relief administered by unpaid almoners, each dealing with but one or two cases, influenced thought both in England and America. The experience gained by Mr Joseph Tuckerman of Boston of the utility of registering applications for relief, and the teaching of Miss Octavia Hill, led to the foundation of the system of friendly visiting and associated charity at Boston

(1880) and elsewhere. Since that time the influence of Arnold Toynbee and the investigations of Charles Booth have led to a better appreciation of the conditions of labour; and to some extent, in London and elsewhere, the spirit of charity has assumed the form of a new devotion to the duties of citizenship. But perhaps, in regard to charity in Great Britain, the most important change has been the revival of the teaching of Dr Chalmers (1780-1847), who (1819) introduced a system of parochial charity at St John's, Glasgow, on independent lines, consistent with the best traditions of the Scottish church. In the development of the theory of charitable relief on the economic side this has been a main factor. His view, which he tested by experience, may be summed up as follows: Society is a growing, self-supporting organism. It has within it, as between family and family, neighbour and neighbour, master and employee, endless links of sympathy and self-support. Poverty is not an absolute, but a relative term. Naturally the members of one class help one another; the poor help the poor. There is thus a large invisible fund available and constantly used by those who, by their proximity to one another, know best how to help. The philanthropist is an alien to this life around him. Moved by a sense of contrast between his own lot, as he understands it, and the lot of those about him, whom he but little understands, he concludes that he should relieve them. But his gift, unless it be given in such a way as to promote this self-support, instead of weakening it, is really injurious. In the first place, by his interference he puts a check on the charitable resources of another class and lessens their social energy. What he gives they do not give, though they might do so. But next, he does more harm than this. He stimulates expectation, so that by a false arithmetic his gift of a few shillings seems to those who receive it and to those who hear of it a possible source of help in any difficulty. To them it represents a large command of means; and where one has received what, though it be little, is yet, relative to wage, a large sum to be acquired without labour, many will seek more, and with that object will waste their time and be put off their work, or even be tempted to lie and cheat. So social energy is diverted from its proper use. Alms thus given weakens social ties, diminishes the natural relief funds of mutual help, and beggars a neighbour instead of benefiting him. By this argument a clear and well-defined purpose is placed before charity. Charity becomes a science based on social principles and observation. Not to give alms, but to keep alive the saving health of the family, becomes its problem: relief becomes altogether subordinate to this, and institutions or societies are serviceable or the reverse according as they serve or fail to serve this purpose. Not poverty, but distress is the plea for help; not almsgiving, but charity the means. To charity is given a definite social aim, and a desire to use consistently with this aim every method that increasing knowledge and trained ability can devise.

Under such influences as these, joined with better economic conditions, a great reform has been made. The poor-law, however, remains—the modern *eleemosyna civica*. It now, indeed, absorbs a proportionately lesser amount of the largely increased national income, but, excluding the maintenance of lunatics, it costs Great Britain more than twelve millions a year; and among the lower classes of the poor, directly or indirectly, it serves as a bounty on dependence and is a permanent obstacle to thrift and self-reliance. The number of those who are within the circle of its more immediate attraction is now perhaps, in different parts of the country or different districts in a town, not more than, say, 20% of the population. Upon that population the statistics of a day census would show a pauperism not of 2.63, the percentage of the mean day pauperism on the population in 1908, but of 13.15%; and the percentage would be much greater—twice as large, perhaps—if the total number of those who in some way received poor relief in the course of a year were taken into account. The English poor-law is thus among the lower classes, those most tempted to dependence—say some six or seven millions of the people—a very potent influence definitely antagonistic to the good development of family life, unless it be limited to very narrow proportions; as, for instance, to restricted indoor or institutional relief for the sick, for the aged and infirm, who in extreme old age require special care and nursing, and for the afflicted, for whom no sufficient charitable provision is procurable. As ample experience shows, only on these conditions can poor-law relief be justified from the point of view of charity and the common good. In marked contrast to this opinion is the English movement for Old Age pensions, which came to its first fruition in 1908—a huge charity started on the credit of the state, the extension of which might ultimately involve a cost comparable with that of the army or the navy. Schemes of the kind have been adopted in the Australasian colonies with limitations and safeguards; and they seem likely to develop into a new type of poor-relief organization for the aged and infirm (Report: Royal Commission on Old Age Pensions, Commonwealth of Australia, 1906). In England, partly to meet the demand for better state provision for the aged, the Local Government Board in 1900 urged the boards of guardians to give more adequate outdoor relief to aged deserving people, and laid no stress on the test of destitution, or, in other words, the limitation of relief to what was actually "necessary," the

neglect of which has led to new difficulties. History has proved that demoralization results from the wholesale relief whether of the mass of the citizens, or of the able-bodied, or of the children, and the proposal to limit the endowment to the aged makes no substantial difference. The social results must be similar; but social forces work slowly, and usually only the unanswerable argument of financial bankruptcy suffices to convert a people habituated to dependence, though the inward decay of vitality and character may long before be manifest. Ultimately the distribution of pensions by way of out-door relief, corrupting a far more independent people, is calculated to work a far greater injury than the *annona civica*. Such an endowment of old age might indeed be justified as part of a system of regulated labour, which, as in earlier times, could not be enforced without some such extraneous help, but it could not be justified otherwise. It is naturally associated, therefore, with socialistic proposals for the regulation of wage.

In the light of the principles of charity, which we have considered historically, we have now to turn to two questions: charity and economics, and charity and socialism.

The object of charity is to render to our neighbour the services and duties of goodwill, friendship and love. To prevent distress charity has for its further object to preserve and develop the manhood and womanhood of individuals and their self-maintenance in and through the family; and any form of state intervention is approved or disapproved by the same standard. By self-maintenance is meant self-support throughout life in its ordinary contingencies—sickness, widowhood, old age, &c. Political economy we would define as the science of exchange and exchange value. Here it has to be considered in relation to the purposes of charity. By way of illustration we take, accordingly, three points: distribution and use, supplementation of wage, and the standard of well-being or comfort in relation to wage.

The economics of charity.

(1) *Distribution and Use.*—Economy in the Greek sense begins at this point—the administration and the use of means and resources. Political economy generally ignores this part of the problem. Yet from the point of view of charity it is cardinal to the whole issue. The distribution of wage may or may not be largely influenced by trades unions; but the variation of wage, as is generally the case, by the increase or decrease of a few pence is of less importance than its use. Comparing a careful and an unthrifty family, the difference in use may amount to as much as a third on the total wage. Mere abstention from alcohol may make, in a normal family, a difference of 6s. in a wage of 25s. On the other hand, membership of a friendly society is at a time of sickness equivalent to the command of a large sum of money, for the common stock of capital is by that means placed at the disposal of each individual who has a share in it. Further, even a small amount saved may place the holder in a position to get a better market for his labour; he can wait when another man cannot. Rent may be high, but by co-operation that too may be reduced. Other points are obvious and need not be mentioned. It is evident that while the amount of wage is important, still more important is its use. In use it has a large expansive value. (2) *Supplementation of Wage.*—The exchange between skill and wage must be free if it is to be valid. The less the skill the greater is the temptation to philanthropists to supplement the lesser wage; and the more important is non-supplementation, for the skilled can usually look after their own interests in the market, while the less skilled, because their labour is less marketable, have to make the greater effort to avoid dependence. But the dole of endowed charities, outdoor relief, and any constant giving, tend to reduce wage, and thus to deprive the recipients of some part of the means of independence. The employer is pressed by competition himself, and in return he presses for profit through a reduced wage, if circumstances make it possible for the workman to take it. And thus a few individuals may lower the wages of a large class of poorly skilled or unskilled hands. In these conditions unionism, even if it were likely to be advantageous, is not feasible. Unionism can only create a coherent unit of workers where there is a limited market and a definite saleable skill. Except for the time, insufficient wage will not be remedied in the individual case by supplementation in any form —doles, clothes, or other kinds of relief; and in that case, too, the relief will probably produce lessened energy after a short time, or in other words lessened ability to live. An insufficient wage may be prevented by increasing the skill of the worker, who will then have the advantage of a better series of economic exchanges, but hardly otherwise. If the supplementation be not immediate, but postponed, as in the case of old-age pensions, its effect will be similar. To the extent of the prospective adventitious gain the attraction to the friendly society and to mutual help and saving will grow less. Necessity has been the inventor of these; and where wage is small, a little that would otherwise be saved is quickly spent if the necessity for saving it is removed. Only necessity schools most men, especially the weak, to whom it makes most difference ultimately, whether they are thrifty or whether or not they save for the future in any way. (3) *The Standard of Well-being or Comfort in Relation to Wage.*—With an increase of income there has to be an increase in the power to use income intelligently. Whatever is not so used reacts on the family to its undoing.

Constantly when the wife can earn a few shillings a week, the husband will every week idle for two or three days; so also if the husband finds that in a few days he can earn enough to meet what he considers to be his requirements for the week. In these circumstances the standard of well-being falls below the standard of wage; the wage is in excess of the energy and intelligence necessary to its economic use, and in these cases ultimately pauperism often ensues. The family is demoralized. Thus, with a view to the prevention of distress in good times, when there is the less poverty there is the more need of charity, rightly understood; for charity would strive to promote the right use of wage, as the best means of preventing distress and preserving the economic well-being of the family.

Charity and socialism.

The theory of charity separates it entirely from socialism, as that word is commonly used. Strictly socialism means, in questions affecting the community, a dominant regard for the common or social good in so far as it is contrary to private or individual advantage. But even so the antithesis is misleading, for the two need not be inconsistent. On the contrary, the common good is really and ultimately only individual good (not advantage) harmonized to a common end. The issue, indeed, is that of old Greek days, and the conditions of a settlement of it are not substantially different. Using modern terms one may say that charity is “interventionist.” It has sought to transform the world by the transformation of the will and the inward life in the individual and in society. It would intensify the spirit and feeling of membership in society and would aim at improving social conditions, as science makes clear what the lines of reform should be. So it has constantly intervened in all kinds of ways, and, in the 19th century for instance, it has initiated many movements afterwards taken up by public authorities—such as prison reform, industrial schools, child protection, housing, food reform, &c., and it has been a friendly ally in many reforms that affect industry very closely, as, for instance, in the introduction of the factory acts. But it has never aimed at recasting society itself on a new economic plan, as does socialism. Socialism indeed offers the people a new state of social security. It recognizes that the *annona civica* and the old poor-law may have been bad, but it would meet the objection made against them by insisting on the gradual creation of a new industrial society in which wage would be regulated and all would be supported, some by wage in adult life, some by allowance in old age, and others by maintenance in childhood. Accordingly for it all schemes for the state maintenance of school children, old age pensions, or state provision for the unemployed are, like municipal trading, steps towards a final stage, in which none shall want because all shall be supported by society or be dependent on it industrially. To charity this position seems to exclude the ethical element in life and to treat the people primarily or chiefly as human animals. It seems also to exclude the motives for energy and endeavour that come from self-maintenance. Against it, on the other hand, socialism would urge, that only by close regulation and penalty will the lowest classes be improved, and that only the society that maintains them can control them. Charity from its experience doubts the possibility of such control without a fatal loss of initiative on the part of those controlled, and it believes both that there is constant improvement on the present conditions of society and that there will be constantly more as science grows and its conclusions are put in force. Thus charity and socialism, in the usual meaning of the word, imply ultimately two quite different theories of social life. The one would re-found society industrially, the other would develop it and allow it to develop.

The organization of charity.

The springs of charity lie in sympathy and religion, and, one would now add, in science. To organize it is to give to it the “ordered nature” of an organic whole, to give it a definite social purpose, and to associate the members of the community for the fulfilment of that purpose. This in turn depends on the recognition of common principles, the adoption of a common method, self-discipline and training, and co-operation. In a mass of people there may be a large variation in motives coincident with much unity in action. Thus there may be acceptance of a common social purpose in charity, while in one the impulse is similar to that which moved St Francis or George Herbert, in another to that which moved Howard or Dr Chalmers, or a modern poor-law reformer like Sir G. Nicholls or E. Denison. Accepting, then, the principles of charity, we pass to the method in relation to assistance and relief. Details may vary, but on the following points there is general agreement among students and workers:—

(1) *The Committee or Conference.*—There are usually two kinds of local relief: the public or poor-law relief, and relief connected with religious agencies. Besides, there is the relief of endowments, societies and charitable persons. Therefore, as a condition precedent to all organization, there must be some local centre of association for information and common help. A town should be divided for this purpose into manageable areas coincident with

parishes or poor-law divisions, or other districts. Subject to an acceptance of general principles, those engaged in charity should be members of a local conference or committee, or allied to it. The committee would thus be the rallying-point of a large and somewhat loosely knit association of friends and workers. (2) *Inquiry, Aid and Registration.*—The object of inquiry is to ascertain the actual causes of distress or dependence, and to carry on the work there must usually be a staff of several honorary and one or two paid workers. Two methods may be adopted: to inquire in regard to applications for help with a view to forming some plan of material help or friendly aid, or both, which will lead to the ultimate self-support of the family and its members, and, under certain conditions, in the case of the aged or sick, to their continuous or their sufficient help; or to ascertain the facts partly at once, partly by degrees, and then to form and carry out some plan of help, or continue to befriend the family in need of help, in the hope of bringing them to conditions of self-support, leaving the work of relief entirely to other agencies. The committee in neither case should be a relief committee—itself a direct source of relief. On the former method it has usually no relief fund, but it raises from relations, employers, charities and charitable persons the relief required, according to the plan of help agreed upon, unless, indeed, it is better not to relieve the case, or to leave it to the poor-law. The committee thus makes itself responsible for endeavouring to the best of its ability to raise the necessary relief, and acts as trustee for those who co-operate without it, in such a way as to keep intact and to give play to all the natural obligations that lie within the inner circles of a self-supporting community. On the latter method the work of relief is left to general charity, or to private persons, or to the poor-law; and the effort is made to help the family to self-support by a friendly visitor. This procedure is that adopted by the associated charities in Boston, Mass., and other similar societies in America and elsewhere. It is akin also to that adopted in the municipal system of relief in Elberfeld—which has become with many variations in detail the standard method of poor relief in Germany. The method of associated help, combined with personal work, represents the usual practice of charity organization societies. *Mutatis mutandis*, the plan can be adopted on the simplest scale in parochial or other relief committees, subject to the safeguards of sufficient training and settled method. The inquiry should cover the following points: names and address, and ages of family, previous addresses, past employment and wages, present income, rent and liabilities, membership of friendly or other society, and savings, relations, relief (if any) from any source. These points should be verified, and reference should be made to the clergy, the poor-law authorities, and others, to ascertain if they know the applicant. The result should be to show how the applicant has been living, and what are the sources of possible help, and also what is his character. The problem, however, is not whether the person is “deserving” or “undeserving,” but whether, granted the facts, the distress can be stayed and self-support attained. If the help can be given privately from within the circle of the family, so much the better. Often it may be best to advise, but not to interfere. In some cases but little help may be necessary; in others again the friendly relation between applicant and friend may last for months and even years. Usually in charitable work the question of the kind of relief available—money, tickets, clothes, &c.—governs the decision how the case should be assisted. But this is quite wrong: the opposite is the true rule. The wants of the case, rightly understood, should govern the decision as to what charity should do and what it should provide. Cases are overwhelming in number, as at the out-patient and casualty departments of a hospital, where the admissions are made without inquiry, and subject practically to no restrictions; but when there is inquiry, and each case is seriously considered and aided with a view to self-support, the numbers will seldom be overwhelming. On this plan appeal is made to the strength of the applicant, and requires an effort on his part. Indiscriminate relief, on the other hand, attracts the applicant by an appeal to his weakness, and it requires of him no effort. Hence, apart even from the differentiating effect of inquiry, one method makes applicants, the other limits their number, although on the latter plan much more strenuous endeavours be made to assist the lesser number of claimants. For the routine work of the office an extremely simple system of records with card index, &c., has been devised. In some cities, particularly in the United States of America, there is a central registration of cases, notified by individual charities, poor-relief authorities and private persons. The system of charity organization or associated charity, it will be seen, allows of the utmost variety of treatment, according to the difficulties in each instance and the remedies available, and the utmost scope for personal work. (3) *Training.*—If charitable work is an art, those who undertake it must needs be trained both in practice and method and in judgment. It requires, too, that self-discipline which blends intelligence with emotion, and so endows emotion with strength and purpose. In times of distress a reserve of trained workers is of the utmost service. At all times they do more and produce, socially, better results; but when there is general distress of any kind they do not lose their heads like new recruits, but prevent at least some of the mischief that comes of the panic which often takes possession of a community, when distress is apprehended, and leads to the wildest distribution of relief. Also trained workers make the most useful poor-law guardians, trustees of charities, secretaries of charitable societies and district visitors. All

clergy and ministers and all medical men who have to be engaged in the administration of medical relief should learn the art of charity. Poor-law guardians are usually elected on political or general grounds, and have no special knowledge of good methods of charity; and trustees are seldom appointed on the score of their qualifications on this head. To provide the necessary education in charity there should be competent helpers and teachers at charity organization committees and elsewhere, and an alliance for this purpose should be formed between them and professors and teachers of moral science and economics and the "settlements." Those who study social problems in connexion with what a doctor would call "cases" or "practice" see the limits and the falsity of schemes that on paper seem logical enough. This puts a check on the influence of scheme-building and that literary sensationalism which makes capital out of social conditions. (4) *Co-operation.*—Organization in charity depends on extensive co-operation, and ultimately on the acceptance of common views. This comes but slowly. But with much tribulation the goal may be reached, if in case after case the effort is made to provide friendly help through charities and private persons,—unless, as may well be, it should seem best not to interfere, but to leave the applicant to apply to the administrators of public relief. Experience of what is right and wrong in charity is thus gained on both sides. Many sources may have to be utilized for aid of different kinds even in a single case, and for the prevention of distress co-operation with members of friendly societies and with co-operative and thrift agencies is indispensable.

Where there is accord between charity and the poor-law pauperism may be largely reduced. The poor-law in most countries has at its disposal certain institutional relief and out-door allowances, but it has no means of devising plans of help which may prevent application to the rates or "take" people "off the rates." Thus a widow in the first days of widowhood applies and receives an allowance according to the number of her children. Helped at the outset by charity on some definite plan, she may become self-supporting; and if her family be large one or two of her children may be placed in schools by the guardians, while she maintains the remaining children and herself. As far as possible there should be a division of labour between the poor-law and charity. Except where some plan such as that just mentioned is adopted, one or the other should take whole charge of the case relieved. There should be no supplementation of poor-law relief by charity. This will weaken the strength and dissipate the resources of charity without adding to the efficiency of the poor-law. Unless the guardians adopt a restrictive out-door relief policy, there is no scope for any useful division of labour between them and charity; for the many cases which, taken in time, charity might save from pauperism, they will draw into chronic dependence by their allowances a very much larger number. But if there is a restrictive out-door policy, so far as relief is necessary, charity may undertake to meet on its own lines distress which the poor-law would otherwise have met by allowances, and, subject to the assistance of urgent cases, poor-law relief may thus by degrees become institutional only. Then, in the main, natural social forces would come into play, and dependence on any form of *annona civica* would cease.

The poor law.

Open-handed hospitality always creates mendicants. This is what the hospitals offer in the out-patient and casualty departments, and they have created a class of hospital mendicants. The cases are quickly dealt with, without inquiry and without regard to home conditions. The medical man in the hospital does not co-operate with any fellow-workers outside the hospital. Where his physic or advice ceases to operate his usefulness ceases. He regards no conditions of morality. In a large number of cases drink or vice is the cause of application, and the cure of the patient is dependent on moral conditions; but he returns home, drinks and may beat his wife, and then on another visit to the hospital he will again be physicked and so on. The man is not even referred to the poor-law infirmary for relief. Nor are conditions of home sanitation regarded. One cause of constant sickness is thus entirely overlooked, while drugs, otherwise unnecessary, are constantly given at the hospital. The hospitals are thus large isolated relief stations which are creating a new kind of pauperism. So far as the patients can pay—and many can do so—the general practitioners, to whom they would otherwise go, are deprived of their gains. Still worse is it when the hospital itself charges a fee in its out-patient department. The relief is then claimed even more absolutely as a right, and the general practitioners are still further injured. The doctors, as a medical staff, are not only medical men, but whether they recognize the fact or not, they are also almsgivers or almoners; what they give is relief. Yet few or none of them have ever been trained for that work, and consequently they do not realize how very advantageous, even for the cure of their own patients, would be a thorough treatment of each case both at the hospital and outside it. Nor can they understand how their methods at present protract sickness and promote habitual dependence. Were this side of their work studied by them in any way they would be the first, probably, to press upon the governors of their hospitals the necessity for a change. Unfortunately, at present the

Hospitals.

governors are themselves untrained, and to finance the hospital and to make it a good institution is their sole object. Hospitals, however, are, after all, only a part of the general administration of charity, though as they are now managed they have seldom any systematic connexion with that administration. Nor is there any co-ordination between the several hospitals and dispensaries. If one rightly refuses further treatment to certain applicants, they have only to wander to some other hospital, there to be admitted with little or no scrutiny. For usually out-patients and casualty patients are not even registered, nor can they be identified if they apply again. Practically they come and go at will. The definite limitation of cases, according to some standard of effectual work, association with general charity, trained almonership and inquiry, and a just regard for the interests of general practitioners, are stepping-stones to reform. In towns where medical charities are numerous a representative board would promote mutual help and organization.

Endowed charities.

Like the poor-law, endowed charities may be permanent institutions established to meet what should be passing and decreasing needs (cf. the arguments in *The State and Charity*, by T. Mackay). Administered as they usually are in isolation—apart from the living voluntary charities of the generation, and consisting often of small trusts difficult to utilize satisfactorily, they tend to create a permanent demand which they meet by fixed quantities of relief. Also, as a rule, they make no systematic inquiries with a view to the verification of the statements of the applicants, for they have no staff for these purposes; nor have they the assistance of almoners or friendly visitors. Nor does the relief which they give form part of any plan of help in conjunction with other aid from without; nor is the administration subject to frequent inspection, as in the case of the poor-law. All these conditions have led to a want of progress in the actual administration of endowed charities, in regard to which it is often very difficult to prevent the exercise of an undue patronage. But there is no reason why these charities should not become a responsible part of the country’s administration, aiding it to reduce outdoor pauperism. It was never intended that the poor-law should extinguish the endowed charities, still less, as statistics now prove, that where endowments abound the rate of pauperism should be considerably above the average of the rest of the country. This shows that these charities often foster pauperism instead of preventing it. As a step to reform, the publication of an annual register of endowed charities in England and Wales is greatly needed. The consolidating schemes of the charity commissioners have done much good; still more may be done in some counties by extending to the county the benefits of the charities of well-endowed towns, as has been accomplished by the extension of the eleemosynary endowments of the city of London to the metropolitan police area. Nor, again, until quite lately, and that as yet only in a few schemes, has the principle been adopted that pensions or other relief should be given only in supplementation of the relief of relations, former employers and friends, and not in substitution of it. This, coupled with good methods of inquiry and supervision, has proved very beneficial. Hitherto, however, to a large extent, endowed charities, it must be admitted, have tended to weaken the family and to pauperize.

Relief to children at school.

In many places funds are raised for the relief of school children by the supply of meals during the winter and spring; and an act has now been passed in England (1906) enabling the cost to be put upon the rates. Usually a very large number of children are said to be underfed, but inquiry shows that such statements may be taken as altogether excessive. They are sometimes based on information drawn from the children at school; or sometimes on general deductions; they are seldom founded on any systematic and competent inquiry at the homes. When this has been made, the numbers dwindle to very small proportions. Teachers of experience have noted the effect of the meals in weakening the independence of the family. While they are forthcoming women sometimes give up cooking meals at home, use their money for other things, and tell the child he can get his meal at school. Great temptations are put before a parent to neglect her family, and very much distress is due to this. The meals—just at a time when, owing to the age of her children, the mother’s care is most needed, and just in those families where the temptation is greatest, and where the family instinct should be strengthened—stimulate this neglect. Considered from the point of view of meeting by eleemosynary provision a normal economic demand for food, intervention can only have one result. The demand must continue to outstrip the supply, so long as there are resources available on the one side, and until on the other side the desire of the social class that is chiefly exposed to the temptations of dependence in relation to such relief has been satisfied. If the provision be made from the resources of local or general taxation the largeness of the fund available will allow practically of an unlimited expansion of the supply of food. If the provision be made from voluntary sources, in some measure limited therefore and less certain, this very fact will tend to circumscribe demand and limit

the offer of relief. It is indeed the problem of poor-law relief in 1832 over again. The relief provided by local taxation practically unlimited will create a mass of constant claimants, with a kind of assumed right to aid based on the payment of rates; while voluntary relief, whatever its short-comings, will be less injurious because it is less amply endowed. In Paris the municipal subvention for meals rose from 545,900 francs in 1892 to 1,000,000 in 1904. Between 1894 and 1904 there was an increase of 9% in the school population; and an increase of 28% in the municipal grant. In that period the contributions from the local school funds (*caisses des écoles*) decreased 36%; while the voluntary contributions otherwise received were insignificant; and the payments for meals increased 2%.

The subject has been lately considered from a somewhat different standpoint (cf. the reports of the Scottish Royal Commission on Physical Education, 1903; of the Inter-departmental committees on Physical Deterioration, 1905, and on Medical Inspection and the Feeding of School Children, 1905; also the report of the special committee of the Charity Organization Society on “the assistance of school children,” 1893). After careful investigations medical officers especially have drawn attention to the low physical condition of children in schools in the poorer parts of large English towns, their low stature, their physical defects, the improper food supplied to them at home, their uncleanliness, and their want of decent bringing-up, and sometimes their want of food. Other inquiries have shown that, as women more usually become breadwinners their children receive less attention, and the home and its duties are neglected, while in the lowest sections of the poorer classes social irresponsibility reaches its maximum. Cheap but often quite improper food is provided, and infant mortality, which is largely preventable, remains as high as ever, though adult life is longer. This with a marked decrease in the birth-rate in recent years, has, it may be said, opened out a new field for charitable effort and social work. Science is at each revision of the problem making its task more definite. Actually the mere demand for meals stands for less; the reform of home conditions for more. So it was hoped that instead of making school meals a charge on taxation, as parliament has done, it would be content to leave it a voluntary charge, while the medical inspection of elementary Schools will be made universal; representative relief committees formed for schools or groups of schools; the cases of want or distress among the school children dealt with individually in connexion with their families, and, where necessary, day schools established on the lines of day industrial schools.

Exceptional distress.

At a time of exceptional distress the following suggestions founded on much English experience may be of service (cf. Report of special committee of the Charity Organization Society on the best means of dealing with exceptional distress, 1886). Usually at such a time proposals are made to establish special funds, and to provide employment to men and women out of work. But it is best, if possible and as long as possible, to rely on existing agencies, and to strengthen them. Round them there are usually workers more or less trained. A new fund usually draws to it new people, many of whom may not have had any special experience at all. If a new fund is inevitable, it is best that it should make its grants to existing agencies after consultation with them. In any case, a clear policy should be adopted, and people should keep their heads. The exaggeration of feeling at a time of apprehended or actual distress is sometimes extraordinary, and the unwise action which it prompts is often a cause of continuing pauperism afterwards. Where there is public or poor-law relief the following plan may be adopted:—In any large town there are usually different recognized poor-law, charitable or other areas. The local people already at work in these areas should be formed into local committees. In each case a quick inquiry should be made, and the relieving officer communicated with, some central facts verified, and the home visited. Roughly, cases may be divided into three classes: the irresponsible casual labouring class, a middle class of men with decent homes, who have made no provision for the future, and are not members of either friendly society or trades union; and a third class, who have made some provision. These usually are affected last of all; at all hazards they should be kept from receiving public relief, and should be helped, as far as possible, privately and personally. If there are public works, the second class might be referred to them; if there are not, probably some should be left to the poor-law, some assisted in the same way as members of class three. Much would turn upon the family and the home. The first class should be left to the poor-law. If there is no poor-law system at work they should be put on public works. Working men of independent position, not the creatures of any political club, but such as are respected members of a friendly society, or are otherwise well qualified for the task, should be called into consultation. The relief should be settled according to the requirements of each case, but if the pressure is great, at first at least it may be necessary to make grants according to some generally sufficient scale. There should be as constant a revision of cases as time

permits. Great care should be taken to stop the relief as soon as possible, and to do nothing to make it the stepping-stone to permanent dependence.

If employment be provided it should be work within the skill of all; it should be fairly remunerated, so that at least the scantiness of the pay may not be an excuse for neglect; and it should be paid for according to measured or piece work. The discipline should be strict, though due regard should be paid at first to those unaccustomed to digging or earthwork. In England and Wales the guardians have power to open labour yards. These, like charities which provide work, tend to attract and keep in employment a low class of labourer or workman, who finds it pays him to use the institution as a convenience. It is best, therefore, to avoid the opening of a labour yard if possible. If it is opened, the discipline should be very strict, and when there is laziness or insubordination, relief in the workhouse should at once be offered. The relief furnished to men employed in a labour yard, of which in England at least half has to be given ih kind, should, it has been said, be dealt out from day to day. This leads to the men giving up the work sooner than they otherwise would. They have less to spend.

Unemployment.

In Great Britain a great change has taken place in regard to the provision of employment in connexion with the state. Since about 1890 there has been a feeling that men in distress from want of employment should not be dealt with by the poor-law. A circular letter issued by the Local Government Board in 1886, and subsequently in 1895, coincided with this feeling. It was addressed to town councils and other local authorities, asking them to provide work (1) which will not involve the stigma of pauperism, (2) which all can perform whatever may have been their previous avocations, and (3) which does not compete with that of other labourers at present in employment. This circular led to the vestries and subsequently the borough councils in many districts becoming partially recognized relief authorities for the unemployed, concurrently with the poor-law. Much confusion resulted. The local authorities had seldom any suitable organization for the investigation of applications. It was difficult to supply work on the terms required; and the work was often ill-done and costly. Also it was found that the same set of people would apply year after year, unskilled labourers usually out of work part of the winter, or men habitually “unemployed.” As on other occasions when public work was provided, very few of the applicants were found to be artisans, or members of trades unions or of friendly societies. In 1904 Mr Long, then president of the Local Government Board, proposed that local voluntary distress committees should be established in London consisting of poor-law guardians and town councillors and others, more or less supervised by a central committee and ultimately by the Local Government Board. This organization was set on foot and large sums were subscribed for its work. The report on the results of the movement was somewhat doubtful (Report, London Unemployed Fund, 1904-1905, p. 101, &c.), but in 1905 the Unemployed Workmen’s Act was passed, and in London and elsewhere distress committees like the voluntary committees of the previous year were established by statute. It was enacted that for establishment expenses, emigration and removal, labour exchanges, and the acquisition of land a halfpenny rate might be levied, but that the rate would not be available for the remuneration of men employed. For this purpose (1905-1906) a large charitable fund was raised. A training farm at Hollesley Bay was acquired, and it was hoped to train Londoners there to become fit for agricultural work. It is impossible to judge this experiment properly, on the evidence available up to 1908. But one or two points are important: (1) something very like the “right to labour” has been granted by the legislature; (2) this has been done apart from the conditions required by the poor-laws and orders of the Local Government Board on poor relief and without imposing disfranchisement on the men employed; (3) a labour rate has not been levied, but a rate has been levied in aid of the provision of employment; (4) if the line of development that the act suggests were to be followed (as the renewed Labour agitation in 1908-1909 made probable) it must tend to create a class of “unemployed,” unskilled labourers of varying grades of industry who may become the dependent and state-supported proletariat of modern urban life. Thus, unless the administration be extremely rigorous, once more will a kind of serfdom be established, to be, as some would say, taken over hereafter by the socialist state.

Vagrancy.

In some of the English colonies Homeric hospitality still prevails, but by degrees the station-house or some refuge is established in the towns as they grow more populous. Finally, some system of labour in exchange for relief is evolved. At first this is voluntary, afterwards it is officially recognized, and finally it may become part of the system of public relief. As bad years come, these changes are made step by step. In England the vagrant or wayfarer is tolerated and discouraged, but not kept employed. He should be under greater pressure to maintain himself, it is thought. The provision made for him in different parts of the country is far from uniform, and now,

usually, at least in the larger towns, after he has had a bath and food, he is admitted to a separate room or cell in a casual ward. Before he leaves he has to do a task of work, and, subject to the discretion of the master, he is detained two nights. This plan has reduced vagrancy, and if it were universally adopted clean accommodation would everywhere be provided for the vagrant without the attractions of a common or "associated" ward; and probably vagrancy would diminish still further. It seems almost needless to say that, in these circumstances at any rate, casual alms should not be given to vagrants. They know much better how to provide for themselves than the almsgiver imagines, for vagrancy is in the main a mode of life not the result of any casual difficulty. Vagrancy and criminality are also nearly allied. The magistrate, therefore, rather than the almsgiver, should usually interfere; and, as a rule, where the magistrates are strict, vagrancy in a county diminishes. An inter-departmental committee (1906) taking generally this line, reported in favour of vagrants being placed entirely under police control, and it recommended a system of wayfarers' tickets for men on the roads who are not habitual vagrants, and the committal of men likely to become habitual vagrants to certified labour colonies for not less than six months. Still undoubtedly vagrancy has its economic side. In a bad year the number of tramps is increased by the addition of unskilled and irresponsible labourers, who are soonest discharged when work is slack. As a part-voluntary system under official recognition the German *Arbeiter-colonien* are of interest. This in a measure has led to the introduction of labour homes in England, the justification of which should be that they recruit the energy of the men who find their way to them, and enable them to earn a living which they could not do otherwise. In a small percentage of cases their result may be achieved. Charitable refuges or philanthropic common lodging-houses, usually established in districts where this class already congregate, only aggravate the difficulty. They give additional attractions to a vagrant and casual life, and make it more endurable. They also make a comfortable avoidance of the responsibilities of family life comparatively easy, and in so far as they do this they are clearly injurious to the community.

The English colonists of the New England states and Pennsylvania introduced the disciplinary religious and relief system of Protestantism and the Elizabethan poor-law. To the former reference has already been made. With an appreciation of the fact that the cause of distress is not usually poverty, but weakness of character and want of judgment, and that relief is in itself no remedy, those who have inherited the old Puritan traditions have, in the light of toleration and a larger social experience, organized the method of friendly visiting, the object of which is illustrated by the motto, "Not alms, but a friend." To the friendship of charity is thus given a disciplinary force, capable of immense expansion and usefulness, if the friendship on the side of those who would help is sincere and guided by practical knowledge and sagacity, and if on the side of those in distress there is awakened a reciprocal regard and a willingness to change their way of life by degrees. Visiting by "districts" is set aside, for "friendliness" is not a quality easily diffused over a wide area. To be real it must be limited as time and ability allow. Consequently, a friendly visitor usually befriends but one or two, or in any case only a few, families. The friendly visitor is the outcome of the movement for "associated charities," but in America charity organization societies have also adopted the term, and to a certain extent the method. Between the two movements there is the closest affinity. The registration of applicants for relief is much more complete in American cities than in England, where the plan meets with comparatively little support. At the office of the associated charities in Boston there is a central and practically a complete register of all the applications made to the public authority for poor relief, to the associated charities, and to many other voluntary bodies.

American conditions and methods.

The Elizabethan poor-law system, with the machinery of overseers, poor-houses and out-door relief, is still maintained in New England, New York state and Pennsylvania, but with many modifications, especially in New York. A chief factor in these changes has been immigration. While the County or town remained the administrative area for local poor relief, the large number of immigrant and "unsettled" poor, and the business connected with their removal from the state, entailed the establishment of a secondary or state system of administration and aid, with special classes of institutions to which the counties or towns could send their poor, as, for instance, state reform schools, farms, almshouses, &c. For the oversight of these institutions, and often of prisons also and lunatic asylums, in many states there have been established state boards of "charity or corrections and charity." The members of these boards are selected by the state for a term of years, and give their services honorarily. There are state boards in Massachusetts, New York, Pennsylvania, Ohio, Illinois, Minnesota, Michigan, Wisconsin, Iowa, Colorado, North Carolina and elsewhere. There is also a district board of charities in the district of Columbia. These boards publish

most useful and detailed reports. Besides the state board there is sometimes also, as in New York, a State Charities Aid Association, whose members, in the counties in which they reside, have a legal right of entry to visit and inspect any public or charitable institution owned by the state, and any county and other poor-house. A large association of visitors accustomed to inspect and report on institutions has thus been created. Further, the counties and towns in New York state, for instance, and Massachusetts, and the almshouse districts in Pennsylvania, are under boards of supervision. Usually the overseers give out-door relief, and the pauperism of some areas is as high as that in some English unions, 3, 4 and 5%. On the whole population of the United States, however, and of individual states, consisting to a great extent of comparatively young and energetic immigrants, the pauperism is insignificant. In Massachusetts "it has been the general policy of the state to order the removal to the state almshouse of unsettled residents of the several cities and towns in need of temporary aid, thus avoiding some of the abuses incident to out-door relief." In New York state, in the city of New York, including Brooklyn, the distribution of out-door relief by the department of charities is forbidden, except for purposes of transportation and for the adult blind. Most counties in the state have an almshouse, and the county superintendents and overseers of the poor "furnish necessary relief to such of the county poor as may require only temporary assistance, or are so disabled that they cannot be safely removed to the almshouse." Public attention is in many cases being drawn to the inutility and injury of out-door relief.

In some states and cities the system of subsidizing voluntary institutions is in full force, and it is in force also in many English colonies. At first sight it has the advantage of providing relief for public purposes without the creation of a new staff or establishment. There is thus an apparent economy. But the evils are many. Political partisanship and favour may influence the amount and disposition of the grants. The grants act as a bounty on the establishment and continuance of charitable institutions, homes for children, hospitals, &c., but not on the expansion of the voluntary charitable funds and efforts that should maintain them; and thus charitable homes exist in which charity in its truer sense may have little part, but in which the chief motive of the administration may be to support sectarian interests by public subsidies. Claimants for relief have little scruple in turning such institutions to their own account; and the institutions, being financially irresponsible, are not in these circumstances scrupulous on their side to prevent a misdirection of their bounties. "Parents unload their children upon the community more recklessly when they know that such children will be provided for in private orphan asylums and protectories, where the religious training that the parents prefer will be given them" (Amos G. Warner, in *International Congress: Charities and Correction*, 1893). Past history in New York city illustrates the same evil. The admission was entirely in the hands of the managers. They admitted; the city paid. In New York city the population between 1870 and 1890 increased about 80%; the subsidies for prisoners and public paupers increased by 43%, but those for paupers in private institutions increased from $334,828 to $1,845,872, or about 461%. The total was at that time $3,794,972; in 1898 it was rather less, $3,132,786. The alternative to this system is either the establishment of state or municipal institutions, and possibly in special cases payments to voluntary homes for the maintenance of inmates admitted at the request of a state authority, as at certified and other homes in England, with grants made conditional on the work being conducted on specified lines, and subject to a certain increasing amount of voluntary financial support; or a close general and financial inspection of charitable institutions—the method of reform adopted in New York; or payment for only those inmates who are sent by public authorities and admitted on their request.

The enormous extent to which children's aid societies have been increased in the United States, sometimes with the help of considerable public grants, suggests the greatest need for caution from the point of the preservation of the family as the central element of social strength in the community. The problem of charity in relation to medical relief in the large towns of the United States is similar to that of England; its difficulties are alike.

LITERATURE.—As good translations of the classics become accessible it is easy for the general reader or student to combine a study of the principles of charity in relation to the community with a study of history. Thus, and in connexion with special investigations and the conditions of practical charity, social economics may best be studied. In N. Masterman, *Chalmers on Charity* (1900); T. Mackay, *Methods of Social Reform* (1896); B. Bosanquet and others, *Some Aspects of the Social Problem* (1894); and C.S. Loch, *Methods of Social Advance* (1904), this point of view is generally assumed. Special investigations of importance may be found in the reports of medical officers of health. See Report of Committee on Physical Deterioration referred to above, and, for instance, Dr Newsholme's *Vital Statistics* and Charles Booth's *Labour and Life in London*. For the history of charity there is no good

single work. On details there are many good articles in Daremberg's *Dictionary of Classical Antiquities*, and similar works. *Modern Methods of Charity*, by C.H. Henderson and others (1904), supplies much general information in regard to poor relief and charity in different countries. Apart from books and official documents mentioned in the text as indicating the present state of charitable and public relief, or as aids to practical work, the following may be of service. England:—*Annual Charities' Register and Digest, with Introduction on "How to help Cases of Distress"*; the *Charity Organization Review; Occasional Papers* (3 vols.), published by the London Charity Organization Society (1896-1906); *Reports of Proceedings of Conferences of Poor-Law Guardians; The Strength of the People*, by Helen Bosanquet; *Homes of the London Poor* and *Our Common Land*, by Miss Octavia Hill; *The Queen's Poor*, by M. Loane. United States of America:—*The Proceedings of the International Conference on Charities and Correction* (1894), and the proceedings of the annual conferences; *Friendly Visiting among the Poor*, by Mary E. Richmond (1899); *American Charities*, by Amos G. Warner (1908); *The Practice of Charity*, by E.T. Devine; *Handworterbuch der Staatswissenschaften*, by Dr J. Conrad, &c., vol. ii.; *Das Armenwesen in den Vereinigten Staaten von America*, by Dr Francis G. Peabody (1897); the *Charities Review*, published monthly by the New York Charity Organization Society; the Papers and Reports of the Boston and Baltimore societies. France:—*La Bibliographie charitable*, by Camille Granier (1891); *La Charité avant et depuis 1789*, by P. Hubert Valleroux; Fascicules of the *Conseil supérieur de l'assistance publique, Revue d'assistance*, published by the *Société Internationale pour l'étude des questions d'assistance*. Germany:—Reports and Proceedings of the *Deutsche Vereine für Armenpflege und Wohltätigkeit; Die Armenpflege*, a practical handbook, by Dr E. Münsterberg (1897). Austria:—*Österreichs Wohlfahrtseinrichtungen, 1848-1898*, by Dr Ernest Mischler (1899).

(C. S. L.)

CHARIVARI, a French term of uncertain origin, but probably onomatopoeic, for a mock serenade "rough music," made by beating on kettles, fire-irons, tea-trays or what not. The charivari was anciently in France a regular wedding custom, all bridal couples being thus serenaded. Later it was reserved for ill-assorted and unpopular marriages, for widows or widowers who remarried too soon, and generally as a mockery for all who were unpopular. At the beginning of the 17th century, wedding charivaris were forbidden by the Council of Tours under pain of excommunication, but the custom still lingers in rural districts. The French of Louisiana and Canada introduced the charivari into America, where it became known under the corrupted name of "shivaree."

CHARKHARI, a native state in the Bundelkhand agency of Central India. Area, 745 sq. m.; pop. (1901) 123,594; estimated revenue £33,000. It is surrounded on all sides by other states of Central India, except near Charkhari town, where it meets the United Provinces. It was founded by Bijai Bahadur (vikramaditya), a *sanad* being granted him in 1804 and another in 1811. The chief, whose title is maharaja, is a Rajput of the Bundela clan, descended from Chhatar Sal, the champion of the independence of Bundelkhand in the 18th century. In 1857 Raja Ratan Singh received a hereditary salute of 11 guns, a *khilat* and a perpetual *jagir* of £1300 a year in recognition of his services during the Mutiny. The town of Charkhari (locally *Maharajnagar*) is 40 m. W. of Banda; pop. (1901) 11,718.

CHARLATAN (Ital. *ciarlatano*, from *ciarlare*, to chatter), originally one who "patters" to a crowd to sell his wares, like a "cheap-jack" or "quack" doctor—"quack" being similarly derived from the noise made by a duck; so an impostor who pretends to have some special skill or knowledge.

CHARLEMAGNE [Charles the Great] (c. 742-814), Roman emperor, and king of the Franks, was the elder son of Pippin the Short, king of the Franks, and Bertha, or Bertrada, daughter of Charibert, count of Laon. The place of his birth is unknown and its date uncertain, although some authorities give it as the 2nd of April 742; doubts have been cast upon his legitimacy, and it is just possible that the marriage of Pippin and Bertha took place subsequent to the birth of their elder son. When Pippin was crowned king of the Franks at St Denis on the 28th of July 754 by Pope Stephen II., Charles, and his brother Carloman were anointed by the pope as a sign of their kingly rank. The rough surroundings of the Frankish court were unfavourable to the acquisition of learning, and Charles grew up almost ignorant of letters, but hardy in body and skilled in the use of weapons.

In 761 he accompanied his father on a campaign in Aquitaine, and in 763 undertook the government of several counties. In 768 Pippin divided his dominions between his two sons, and on his death soon afterwards Charles became the ruler of the northern portion of the Frankish kingdom, and was crowned at Noyon on the 9th of October 768. Bad feeling had existed for some time between Charles and Carloman, and when Charles early in 769 was called upon to suppress a rising in Aquitaine, his brother refused to afford him any assistance. This rebellion, however, was easily crushed, its leader, the Aquitainian duke Hunold, was made prisoner, and his territory more closely attached to the Frankish kingdom. About this time Bertha, having effected a temporary reconciliation between her sons, overcame the repugnance with which Pope Stephen III. regarded an alliance between Frank and Lombard, and brought about a marriage between Charles and a daughter of Desiderius, king of the Lombards. Charles had previously contracted a union, probably of an irregular nature, with a Frankish lady named Himiltrude, who had borne him a son Pippin, the “Hunchback.” The peace with the Lombards, in which the Bavarians as allies of Desiderius joined, was, however, soon broken. Charles thereupon repudiated his Lombard wife (Bertha or Desiderata) and married in 771 a princess of the Alamanni named Hildegarde. Carloman died in December 771, and Charles was at once recognized at Corbeny as sole king of the Franks. Carloman’s widow Gerberga had fled to the protection of the Lombard king, who espoused her cause and requested the new pope, Adrian I., to recognize her two sons as the lawful Frankish kings. Adrian, between whom and the Lombards other causes of quarrel existed, refused to assent to this demand, and when Desiderius invaded the papal territories he appealed to the Frankish king for help. Charles, who was at the moment engaged in his first Saxon campaign, expostulated with Desiderius; but when such mild measures proved useless he led his forces across the Alps in 773. Gerberga and her children were delivered up and disappear from history; the siege of Pavia was undertaken; and at Easter 774 the king left the seat of war and visited Rome, where he was received with great respect.

During his stay in the city Charles renewed the donation which his father Pippin had made to the papacy in 754 or 756. This transaction has given rise to much discussion as to its trustworthiness and the extent of its operation. Our only authority, a passage in the *Liber Pontificalis*, describes the gift as including the whole of Italy and Corsica, except the lands north of the Po, Calabria and the city of Naples. The vast extent of this donation, which, moreover, included territories not owning Charles’s authority, and the fact that the king did not execute, or apparently attempt to execute, its provisions, has caused many scholars to look upon the passage as a forgery; but the better opinion would appear to be that it is genuine, or at least has a genuine basis. Various explanations have been suggested. The area of the grant may have been enlarged by later interpolations; or it may have dealt with property rather than with sovereignty, and have only referred to estates claimed by the pope in the territories named; or it is possible that Charles may have actually intended to establish an extensive papal kingdom in Italy, but was released from his promise by Adrian when the pope saw no chance of its fulfilment. Another supposition is that the author of the *Liber Pontificalis* gives the papal interpretation of a grant that had been expressed by Pippin in ambiguous terms; and this view is supported by the history of the subsequent controversy between king and pope.

Returning to the scene of hostilities, Charles witnessed the capitulation of Pavia in June 774, and the capture of Desiderius, who was sent into a monastery. He now took the title “king of the Lombards,” to which he added the dignity of “Patrician of the Romans,” which had been granted to his father. Adalgis, the son of Desiderius, who was residing at

Constantinople, hoped the emperor Leo IV. would assist him in recovering his father's kingdom; but a coalition formed for this purpose was ineffectual, and a rising led by his ally Rothgaud, duke of Friuli, was easily crushed by Charles in 776. In 777 the king was visited at Paderborn by three Saracen chiefs who implored his aid against Abd-ar-Rahman, the caliph of Cordova, and promised some Spanish cities in return for help. Seizing this opportunity to extend his influence Charles marched into Spain in 778 and took Pampeluna, but meeting with some checks decided to return. As the Frankish forces were defiling through the passes of the Pyrenees they were attacked by the Wascones (probably Basques), and the rear-guard of the army was almost annihilated. It was useless to attempt to avenge this disaster, which occurred on the 15th of August 778, for the enemy disappeared as quickly as he came; the incident has passed from the domain of history into that of legend and romance, being associated by tradition with the pass of Roncesvalles. Among the slain was one Hruodland, or Roland, margrave of the Breton march, whose death gave rise to the *Chanson de Roland* (see Roland, Legend of).

Charles now sought to increase his authority in Italy, where Frankish counts were set over various districts, and where Hildebrand, duke of Spoleto, appears to have recognized his overlordship. In 780 he was again in the peninsula, and at Mantua issued an important *capitulary* which increased the authority of the Lombard bishops, relieved freemen who under stress of famine had sold themselves into servitude, and condemned abuses of the system of vassalage. At the same time commerce was encouraged by the abolition of unauthorized tolls and by an improvement of the coinage; while the sale of arms to hostile peoples, and the trade in Christian slaves were forbidden. Proceeding to Rome, the king appears to have come to some arrangement with Adrian about the donation of 774. At Easter 781, Carloman, his second son by Hildegarde, was renamed Pippin and crowned king of Italy by Pope Adrian, and his youngest son Louis was crowned king of Aquitaine; but no mention was made at the time of his eldest son Charles, who was doubtless intended to be king of the Franks. In 783 the king, having lost his wife Hildegarde, married Fastrada, the daughter of a Frankish count named Radolf; and in the same year his mother Bertha died. The emperor Constantine VI. was at this time exhibiting some interest in Italian affairs, and Adalgis the Lombard was still residing at his court; so Charles sought to avert danger from this quarter by consenting in 781 to a marriage between Constantine and his own daughter Rothrude. In 786 the entreaties of the pope and the hostile attitude of Arichis II., duke of Benevento, a son-in-law of Desiderius, called the king again into Italy. Arichis submitted without a struggle, though the basis of Frankish authority in his duchy was far from secure; but in conjunction with Adalgis he sought aid from Constantinople. His plans were ended by his death in 787, and although the empress Irene, the real ruler of the eastern empire, broke off the projected marriage between her son and Rothrude, she appears to have given very little assistance to Adalgis, whose attack on Italy was easily repulsed. During this visit Charles had presented certain towns to Adrian, but an estrangement soon arose between king and pope over the claim of Charles to confirm the election to the archbishopric of Ravenna, and it was accentuated by Adrian's objection to the establishment by Charles of Grimoald III. as duke of Benevento, in succession to his father Arichis.

These journeys and campaigns, however, were but interludes in the long and stubborn struggle between Charles and the Saxons, which began in 772 and ended in 804 with the incorporation of Saxony in the Carolingian empire (see Saxony). This contest, in which the king himself took a very active part, brought the Franks into collision with the Wiltzi, a tribe dwelling east of the Elbe, who in 789 was reduced to dependence. A similar sequence of events took place in southern Germany. Tassilo III., duke of the Bavarians, who had on several occasions adopted a line of conduct inconsistent with his allegiance to Charles, was deposed in 788 and his duchy placed under the rule of Gerold, a brother-in-law of Charles, to be governed on the Frankish system (see Bavaria). Having thus taken upon himself the control of Bavaria, Charles felt himself responsible for protecting its eastern frontier, which had long been menaced by the Avars, a people inhabiting the region now known as Hungary. He accordingly ravaged their country in 791 at the head of an army containing Saxon, Frisian, Bavarian and Alamannian warriors, which penetrated as far as the Raab; and he spent the following year in Bavaria preparing for a second campaign against them, the conduct of which, however, he was compelled by further trouble in Saxony to entrust to his son king Pippin, and to Eric, margrave of Friuli. These deputies succeeded in 795 and 796 in taking possession of the vast treasures of the Avars, which were distributed by the king with lavish generosity to churches, courtiers and friends. A conspiracy against Charles, which his friend and biographer Einhard alleges was provoked by the cruelties of Queen Fastrada, was suppressed without difficulty in 792, and its leader, the king's illegitimate son Pippin, was confined in a monastery till his death in 811. Fastrada died in August 794, when Charles

took for his fourth wife an Alamannian lady named Liutgarde.

The continuous interest taken by the king in ecclesiastical affairs was shown at the synod of Frankfort, over which he presided in 794. It was on his initiative that this synod condemned the heresy of *adoptianism* and the worship of images, which had been restored in 787 by the second council of Nicaea; and at the same time that council was declared to have been superfluous. This policy caused a further breach with Pope Adrian; but when Adrian died in December 795, his successor, Leo III., in notifying his elevation to the king, sent him the keys of St Peter's grave and the banner of the city, and asked Charles to send an envoy to receive his oath of fidelity. There is no doubt that Leo recognized Charles as sovereign of Rome. He was the first pope to date his acts according to the years of the Frankish monarchy, and a mosaic of the time in the Lateran palace represents St Peter bestowing the banners upon Charles as a token of temporal supremacy, while the coinage issued by the pope bears witness to the same idea. Leo soon had occasion to invoke the aid of his protector. In 799, after he had been attacked and maltreated in the streets of Rome during a procession, he escaped to the king at Paderborn, and Charles sent him back to Italy escorted by some of his most trusted servants. Taking the same journey himself shortly afterwards, the king reached Rome in 800 for the purpose (as he declared) of restoring discipline in the church. His authority was undisputed; and after Leo had cleared himself by an oath of certain charges made against him, Charles restored the pope and banished his leading opponents.

The great event of this visit took place on the succeeding Christmas Day, when Charles on rising from prayer in St Peter's was crowned by Leo and proclaimed emperor and *augustus* amid the acclamations of the crowd. This act can hardly have been unpremeditated, and some doubt has been cast upon the statement which Einhard attributes to Charles, that he would not have entered the building had he known of the intention of Leo. He accepted the dignity at any rate without demur, and there seems little doubt that the question of assuming, or obtaining, this title had previously been discussed. His policy had been steadily leading up to this position, which was rather the emblem of the power he already held than an extension of the area of his authority. It is probable therefore that Charles either considered the coronation premature, as he was hoping to obtain the assent of the eastern empire to this step, or that, from fear of evils which he foresaw from the claim of the pope to crown the emperor, he wished to crown himself. All the evidence tends to show that it was the time or manner of the act rather than the act itself which aroused his temporary displeasure. Contemporary accounts lay stress upon the fact that as there was then no emperor, Constantinople being under the rule of Irene, it seemed good to Leo and his counsellors and the "rest of the Christian people" to choose Charles, already ruler of Rome, to fill the vacant office. However doubtful such conjectures concerning his intentions may be, it is certain that immediately after his coronation Charles sought to establish friendly relations with Constantinople, and even suggested a marriage between himself and Irene, as he had again become a widower in 800. The deposition and death of the empress foiled this plan; and after a desultory warfare in Italy between the two empires, negotiations were recommenced which in 810 led to an arrangement between Charles and the eastern emperor, Nicephorus I. The death of Nicephorus and the accession of Michael I. did not interfere with the relations, and in 812 an embassy from Constantinople arrived at Aix-la-Chapelle, when Charles was acknowledged as emperor, and in return agreed to cede Venice and Dalmatia to Michael.

Increasing years and accumulating responsibilities now caused the emperor to alter somewhat his manner of life. No longer leading his armies in person he entrusted the direction of campaigns in various parts of his empire to his sons and other lieutenants, and from his favourite residence at Aix watched their progress with a keen and sustained interest. In 802 he ordered that a new oath of fidelity to him as emperor should be taken by all his subjects over twelve years of age. In 804 he was visited by Pope Leo, who returned to Rome laden with gifts. Before his coronation as emperor, Charles had entered into communications with the caliph of Bagdad, Harun-al-Rashid, probably in order to protect the eastern Christians, and in 801 he had received an embassy and presents from Harun. In the same year the patriarch of Jerusalem sent him the keys of the Holy Sepulchre; and in 807 Harun not only sent further gifts, but appears to have confirmed the emperor's rights in Jerusalem, which, however, probably amounted to no more than an undefined protectorate over the Christians in that part of the world. While thus extending his influence even into Asia, there was scarcely any part of Europe where the power of Charles did not make itself felt. He had not visited Spain since the disaster of Roncesvalles, but he continued to take a lively interest in the affairs of that country. In 798 he had concluded an alliance with Alphonso II., king of the Asturias, and a series of campaigns mainly under the leadership of

King Louis resulted in the establishment of the “Spanish march,” a district between the Pyrenees and the Ebro stretching from Pampeluna to Barcelona, as a defence against the Saracens. In 799 the Balearic Islands had been handed over to Charles, and a long warfare was carried on both by sea and land between Frank and Saracen until 810, when peace was made between the emperor and El-Hakem, the emir of Cordova. Italy was equally the scene of continuous fighting. Grimoald of Benevento rebelled against his overlord; the possession of Venice and Dalmatia was disputed by the two empires; and Istria was brought into subjection.

With England the emperor had already entered into relations, and at one time a marriage was proposed between his son Charles and a daughter of Offa, king of the Mercians. English exiles were welcomed at his court; he was mainly instrumental in restoring Eardwulf to the throne of Northumbria in 809; and Einhard includes the Scots within the sphere of his influence. In eastern Europe the Avars had owned themselves completely under his power in 805; campaigns against the Czechs in 805 and 806 had met with some success, and about the same time the land of the Sorbs was ravaged; while at the western extremity of the continent the Breton nobles had done homage to Charles at Tours in 800. Thus the emperor’s dominions now stretched from the Eider to the Ebro, and from the Atlantic to the Elbe, the Saale and the Raab, and they also included the greater part of Italy; while even beyond these bounds he exercised an acknowledged but shadowy authority. In 806 Charles arranged a division of his territories among his three legitimate sons, but this arrangement came to nothing owing to the death of Pippin in 810, and of the younger Charles in the following year. Charles then named his remaining son Louis as his successor; and at his father’s command Louis took the crown from the altar and placed it upon his own head. This ceremony took place at Aix on the 11th of September 813. In 808 the Frankish authority over the Obotrites was interfered with by Gudrod (Godfrey), king of the Danes, who ravaged the Frisian coasts and spoke boastfully of leading his troops to Aix. To ward off these attacks Charles took a warm interest in the building of a fleet, which he reviewed in 811; but by this time Gudrod had been killed, and his successor Hemming made peace with the emperor.

In 811 Charles made his will, which shows that he contemplated the possibility of abdication. The bulk of his possessions were left to the twenty-one metropolitan churches of his dominions, and the remainder to his children, his servants and the poor. In his last years he passed most of his days at Aix, though he had sufficient energy to take the field for a short time during the Danish War. Early in 814 he was attacked by a fever which he sought to subdue by fasting; but pleurisy supervened, and after partaking of the communion, he died on the 28th of January 814, and on the same day his body was buried in the church of St Mary at Aix. In the year 1000 his tomb was opened by the emperor Otto III., but the account that Otto found the body upright upon a throne with a golden crown on the head and holding a golden sceptre in the hands, is generally regarded as legendary. The tomb was again opened by the emperor Frederick I. in 1165, when the remains were removed from a marble sarcophagus and placed in a wooden coffin. Fifty years later they were transferred by order of the emperor Frederick II. to a splendid shrine, in which the relics are still exhibited once in every six years. The sarcophagus in which the body originally lay may still be seen at Aix, and other relics of the great emperor are in the imperial treasury at Vienna. In 1165 Charles was canonized by the antipope Paschal III. at the instance of the emperor Frederick I., and Louis XI. of France gave strict orders that the feast of the saint should be observed.

The personal appearance of Charles is thus described by Einhard:—“Big and robust in frame, he was tall, but not excessively so, measuring about seven of his own feet in height. His eyes were large and lustrous, his nose rather long and his countenance bright and cheerful.” He had a commanding presence, a clear but somewhat feeble voice, and in later life became rather corpulent. His health was uniformly good, owing perhaps to his moderation in eating and drinking, and to his love for hunting and swimming. He was an affectionate father, and loved to pass his time in the company of his children, to whose education he paid the closest attention. His sons were trained for war and the chase, and his daughters instructed in the spinning of wool and other feminine arts. His ideas of sexual morality were primitive. Many concubines are spoken of, he had several illegitimate children, and the morals of his daughters were very loose. He was a regular observer of religious rites, took great pains to secure decorum in the services of the church, and was generous in almsgiving both within his empire and without. He reformed the Frankish liturgy, and brought singers from Rome to improve the services of the church. He had considerable knowledge of theology, took a prominent part in the theological controversies of the time, and was responsible for the addition of the clause *filioque* to the Nicene Creed. The most attractive feature of his character, however, was his love of learning. In addition to

his native tongue he could read Latin and understood Greek, but he was unable to write, and Einhard gives an account of his futile efforts to learn this art in later life. He loved the reading of histories and astronomy, and by questioning travellers gained some knowledge of distant parts of the earth. He attended lectures on grammar, and his favourite work was St Augustine's *De civitate Dei*. He caused Frankish sagas to be collected, began a grammar of his native tongue, and spent some of his last hours in correcting a text of the Vulgate. He delighted in the society of scholars—Alcuin, Angilbert, Paul the Lombard, Peter of Pisa and others, and in this company the trappings of rank were laid aside and the emperor was known simply as David. Under his patronage Alcuin organized the school of the palace, where the royal children were taught in the company of others, and founded a school at Tours which became the model for many other establishments. Charles was unwearying in his efforts to improve the education of clergy and laity, and in 789 ordered that schools should be established in every diocese. The atmosphere of these schools was strictly ecclesiastical and the questions discussed by the scholars were often puerile, but the greatness of the educational work of Charles will not be doubted when one considers the rude condition of Frankish society half a century before. The main work of the Carolingian renaissance was to restore Latin to its position as a literary language, and to reintroduce a correct system of spelling and an improved handwriting. The manuscripts of the time are accurate and artistic, copies of valuable books were made and by careful collation the texts were purified.

Charles was not a great warrior. His victories were won rather by the power of organization, which he possessed in a marked degree, and he was eager to seize ideas and prompt in their execution. He erected a stone bridge with wooden piers across the Rhine at Mainz, and began a canal between the Altmühl and the Rednitz to connect the Rhine and the Danube, but this work was not finished. He built palaces at Aix (his favourite residence), Nijmwegen and Ingelheim, and erected the church of St Mary at Aix, modelled on that of St Vitalis at Ravenna and adorned with columns and mosaics brought from the same city. He loved the simple dress and manners of the Franks, and on two occasions only did he assume the more stately attire of a Roman noble. The administrative system of Charles in church and state was largely personal, and he brought to the work an untiring industry, and a marvellous grasp of detail. He admonished the pope, appointed the bishops, watched over the morals and work of the clergy, and took an active part in the deliberations of church synods; he founded bishoprics and monasteries, was lavish in his gifts to ecclesiastical foundations, and chose bishops and abbots for administrative work. As the real founder of the ecclesiastical state, he must be held mainly responsible for the evils which resulted from the policy of the church in exalting the ecclesiastical over the secular authority.

In secular affairs Charles abolished the office of duke, placed counts over districts smaller than the former duchies, and supervised their government by means of *missi dominici*, officials responsible to himself alone. Marches were formed on all the borders of the empire, and the exigencies of military service led to the growth of a system of land-tenure which contained the germ of feudalism. The assemblies of the people gradually changed their character under his rule. No longer did the nation come together to direct and govern, but the emperor summoned his people to assent to his acts. Taking a lively interest in commerce and agriculture, Charles issued various regulations for the organization of the one and the improvement of the other. He introduced a new system of weights and measures, which he ordered should be used throughout his kingdom, and took steps to reform the coinage. He was a voluminous lawgiver. Without abolishing the customary law of the German tribes, which is said to have been committed to writing by his orders, he added to it by means of *capitularies*, and thus introduced certain Christian principles and customs, and some degree of uniformity.

The extent and glamour of his empire exercised a potent spell on western Europe. The aim of the greatest of his successors was to restore it to its pristine position and influence, while many of the French rulers made its re-establishment the goal of their policy. Otto the Great to a considerable extent succeeded; Louis XIV. referred frequently to the empire of Charlemagne; and Napoleon regarded him as his prototype and predecessor. The empire of Charles, however, was not lasting. In spite of his own wonderful genius the seeds of weakness were sown in his lifetime. The church was too powerful, an incipient feudalism was present, and there was no real bond of union between the different races that acknowledged his authority. All the vigilance of the emperor could not restrain the dishonesty and the cupidity of his servants, and no sooner was the strong hand of their ruler removed than they began to acquire territorial power for themselves.

AUTHORITIES.—The chief authorities for the life and times of Charlemagne are Einhard's *Vita*

Karoli Magni, the *Annales Laurissenses majores*, the *Annales Fuldenses*, and other annals, which are published in the *Monumenta Germaniae historica*. *Scriptores*, Band i. and ii., edited by G.H. Pertz (Hanover and Berlin, 1826-1892). For the capitularies see *Capitularia regum Francorum*, edited by A. Boretius in the *Monumenta. Leges*. Many of the songs of the period appear in the *Poetae Latini aevi Carolini*, edited by E. Dümmler (Berlin, 1881-1884). The *Bibliotheca rerum Germanicarum*, tome iv., edited by Ph. Jaffé (Berlin, 1864-1873), contains some of the emperor's correspondence, and Hincmar's *De ordine palatii*, edited by M. Prou (Paris, 1884), is also valuable.

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(A. W. H.*)

The Charlemagne Legends

Innumerable legends soon gathered round the memory of the great emperor. He was represented as a warrior performing superhuman feats, as a ruler dispensing perfect justice, and even as a martyr suffering for the faith. It was confidently believed towards the close of the 10th century that he had made a pilgrimage to Jerusalem; and, like many other great rulers, it was reported that he was only sleeping to awake in the hour of his country's need. We know from Einhard (*Vita Karoli*, cap. xxix.) that the Frankish heroic ballads were drawn up in writing by Charlemagne's order, and it may be accepted as certain that he was himself the subject of many such during his lifetime. The legendary element crept even into the Latin panegyrics produced by the court poets. Before the end of the 9th century a monk of St Gall drew up a chronicle *De gestis Karoli Magni*, which was based partly on oral tradition, received from an old soldier named Adalbert, who had served in Charlemagne's army. This recital contains various fabulous incidents. The author relates a conversation between Otkar the Frank (Ogier the Dane) and the Lombard king Desiderius (Didier) on the walls of Pavia in view of Charlemagne's advancing army. To Didier's repeated question "Is this the emperor?" Otkar continues to answer "Not yet," adding at last "When thou shalt see the fields bristling with an iron harvest, and the Po and the Ticino swollen with sea-floods, inundating the walls of the city with iron billows, then shall Karl be nigh at hand." This episode, which bears the marks of popular heroic poetry, may well be the substance of a lost Carolingian *cantilena*.[1]

The legendary Charlemagne and his warriors were endowed with the great deeds of earlier kings and heroes of the Frankish kingdom, for the romancers were not troubled by considerations of chronology. National traditions extending over centuries were grouped round Charlemagne, his father Pippin, and his son Louis. The history of Charles Martel especially was absorbed in the Charlemagne legend. But if Charles's name was associated with the heroism of his predecessors he was credited with equal readiness with the weaknesses of his successors. In the earlier *chansons de geste* he is invariably a majestic figure and represents within limitations the grandeur of the historic Charles. But in the histories of the wars with his vassals he is often little more than a tyrannical dotard, who is made to submit to gross insult. This picture of affairs is drawn from later times, and the sympathies of the poet are generally with the rebels against the monarchy. Historical tradition was already dim when the hypothetical and much discussed *cantilenae*, which may be taken to have formed the repository of the national legends from the 8th to the 10th century, were succeeded in the 11th and the early l2th centuries by the *chansons de geste*. The early poems of the cycle sometimes contain curious information on the Frankish methods in war, in council and in judicial procedure, which had no parallels in contemporary

institutions. The account in the *Chanson de Roland* of the trial of Ganelon after the battle of Roncesvalles must have been adopted almost intact from earlier poets, and provides a striking example of the value of the *chansons de geste* to the historian of manners and customs. In general, however, the trouvère depicted the feeling and manners of his own time.

Charlemagne's wars in Italy, Spain and Saxony formed part of the common epic material, and there are references to his wars against the Slavs; but especially he remained in the popular mind as the great champion of Christianity against the creed of Mahomet, and even his Norman and Saxon enemies became Saracens in current legend. He is the Christian emperor directly inspired by angels; his sword Joyeuse contained the point of the lance used in the Passion; his standard was Romaine, the banner of St Peter, which, as the oriflamme of Saint Denis, was later to be borne in battle before the kings of France; and in 1164 Charles was canonized at the desire of the emperor Frederick I. Barbarossa by the anti-pope Pascal III. This gave him no real claim to saintship, but his festival was observed in some places until comparatively recent times. Charlemagne was endowed with the good and bad qualities of the epic king, and as in the case of Agamemnon and Arthur, his exploits paled beside those of his chief warriors. These were not originally known as the twelve peers[2] famous in later Carolingian romance. The twelve peers were in the first instance the companions in arms of Roland in the Teutonic sense.[3] The idea of the paladins forming an association corresponding to the Arthurian Round Table first appears in the romance of *Fierabras*. The lists of them are very various, but all include the names of Roland and Oliver. The chief heroes who fought Charlemagne's battles were Roland; Ganelon, afterwards the traitor; Turpin, the fighting archbishop of Reims; Duke Naimes of Bavaria, the wise counsellor who is always on the side of justice; Ogier the Dane, the hero of a whole series of romances; and Guillaume of Toulouse, the defender of Narbonne. Gradually most of the *chansons de geste* were attached to the name of Charlemagne, whose poetical history falls into three cycles:—the *geste du roi*, relating his wars and the personal history of himself and his family; the southern cycle, of which Guillaume de Toulouse is the central figure; and the feudal epic, dealing with the revolts of the barons against the emperor, the rebels being invariably connected by the trouverès with the family of Doon de Mayence (*q.v.*).

The earliest poems of the cycle are naturally the closest to historical truth. The central point of the *geste du roi* is the 11th-century *Chanson de Roland* (see Roland, Legend of), one of the greatest of medieval poems. Strangely enough the defeat of Roncesvalles, which so deeply impressed the popular mind, has not a corresponding importance in real history. But it chanced to find as its exponent a poet whose genius established a model for his successors, and definitely fixed the type of later heroic poems. The other early *chansons* to which reference is made in *Roland—Aspremont, Enfances Ogier, Guiteclin, Balan*, relating to Charlemagne's wars in Italy and Saxony—are not preserved in their original form, and only the first in an early recension. *Basin* or *Carl el Élégast* (preserved in Dutch and Icelandic), the *Voyage de Charlemagne à Jerusalem* and *Le Couronnement Looys* also belong to the heroic period. The purely fictitious and romantic tales added to the personal history of Charlemagne and his warriors in the 13th century are inferior in manner, and belong to the decadence of romance. The old tales, very much distorted in the 15th-century prose versions, were to undergo still further degradation in 18th-century compilations.

According to *Berte aus grans piés*, in the 13th-century *remaniement* of the Brabantine trouvère Adenès li Rois, Charlemagne was the son of Pippin and of Berte, the daughter of Flore and Blanchefleur, king and queen of Hungary. The tale bears marks of high antiquity, and presents one of the few incidents in the French cycle which may be referred to a mythic origin. On the night of Berte's marriage a slave, Margiste, is substituted for her, and reigns in her place for nine years, at the expiration of which Blanchefleur exposes the deception; whereupon Berte is restored from her refuge in the forest to her rightful place as queen. *Mainet* (12th century) and the kindred poems in German and Italian are perhaps based on the adventures of Charles Martel, who after his father's death had to flee to the Ardennes. They relate that, after the death of his parents, Charles was driven by the machinations of the two sons of Margiste to take refuge in Spain, where he accomplished his *enfances* (youthful exploits) with the Mussulman king Galafre under the feigned name of Mainet. He delivered Rome from the besieging Saracens, and returned to France in triumph. But his wife Galienne, daughter of Galafre, whom he had converted to the Christian faith, died on her way to rejoin him. Charlemagne then made an expedition to Italy (*Enfances Ogier* in the Venetian *Charlemagne*, and the first part of the *Chevalerie Ogier de Dannemarche* by Raimbert of Paris, 12th century) to raise the siege of Rome, which was besieged by the Saracen emir Corsuble. He crossed the Alps under the guidance of a white hart, miraculously sent to assist the passage of the army. *Aspremont* (12th century) describes a

fictitious campaign against the Saracen King Agolant in Calabria, and is chiefly devoted to the *enfances* of Roland. The wars of Charlemagne with his vassals are described in *Girart de Roussillon, Renaus de Montauban*, recounting the deeds of the four sons of Aymon, *Huon de Bordeaux*, and in the latter part of the *Chevalerie Ogier*, which belong properly to the cycle connected with Doon of Mayence.

The account of the pilgrimage of Charlemagne and his twelve paladins to the Holy Sepulchre must in its first form have been earlier than the Crusades, as the patriarch asks the emperor to free Spain, not the Holy Land, from the Saracens. The legend probably originated in a desire to authenticate the relics in the abbey of Saint Denis, supposed to have been brought to Aix by Charlemagne, and is preserved in a 12th-century romance, *Le Voyage de Charlemagne à Jerusalem et à Constantinople*.[4] This journey forms the subject of a window in the cathedral of Chartres, and there was originally a similar one at Saint-Denis. On the way home Charles and his paladins visited the emperor Hugon at Constantinople, where they indulged in a series of *gabs* which they were made to carry out. *Galien*, a favourite 15th-century romance, was attached to this episode, for Galien was the son of the amours of Oliver with Jacqueline, Hugon's daughter. The traditions of Charlemagne's fights with the Norsemen (Norois, Noreins) are preserved in *Aiquin* (12th century), which describes the emperor's reconquest of Armorica from the "Saracen" king Aiquin, and a disaster at Cézembre as terrible in its way as those of Roncesvalles and Aliscans. *La destruction de Rome* is a 13th-century version of the older *chanson* of the emir Balan, who collected an army in Spain and sailed to Rome. The defenders were overpowered and the city destroyed before the advent of Charlemagne, who, however, avenged the disaster by a great battle in Spain. The romance of *Fierabras* (13th century) was one of the most popular in the 15th century, and by later additions came to have pretensions to be a complete history of Charlemagne. The first part represents an episode in Spain three years before Roncesvalles, in which Oliver defeats the Saracen giant Fierabras in single combat, and converts him. The hero of the second part is Gui de Bourgogne, who recovers the relics of the Passion, lost in the siege of Rome. *Otinel* (13th century) is also pure fiction. *L'Entrée en Espagne*, preserved in a 14th-century Italian compilation, relates the beginning of the Spanish War, the siege of Pampeluna, and the legendary combat of Roland with Ferragus. Charlemagne's march on Saragossa, and the capture of Huesca, Barcelona and Girone, gave rise to *La Prise de Pampelune* (14th century, based on a lost *chanson*); and *Gui de Bourgogne* (12th century) tells how the children of the barons, after appointing Guy as king of France, set out to find and rescue their fathers, who are represented as having been fighting in Spain for twenty-seven years. The *Chanson de Roland* relates the historic defeat of Roncesvalles on the 15th of August 778, and forms the very crown of the whole Carolingian legend. The two 13th-century romances, *Gaidon*, by Herbert Leduc de Dammartin, and *Anséis de Carthage*, contain a purely fictitious account of the end of the war in Spain, and of the establishment of a Frankish kingdom under the rule of Anséis. Charlemagne was recalled from Spain by the news of the outbreak of the Saxons. The contest between Charlemagne and Widukind (*Guiteclin*) offered abundant epic material. Unfortunately the original *Guiteclin* is lost, but the legend is preserved in *Les Saisnes* (c. 1300) of Jehan Bodel, which is largely occupied by the loves of Baudouin and Sibille, the wife of Guiteclin. The adventures of Blanchefleur, wife of Charlemagne, form a variation of the common tale of the innocent wife falsely accused, and are told in *Macaire* and in the extant fragments of *La Reine Sibille* (14th century). After the conquest of the Saracens and the Saxons, the defeat of the Northmen, and the suppression of the feudal revolts, the emperor abdicated in favour of his son Louis (*Le Couronnement Looys*, 12th century). Charles's harangue to his son is in the best tradition of epic romance. The memory of Roncesvalles haunts him on his death-bed, and at the moment of death he has a vision of Roland.

The mythic element is practically lacking in the French legends, but in Germany some part of the Odin myth was associated with Charles's name. The constellation of the Great Bear, generally associated with Odin, is Karlswagen in German, and Charles's Wain in English. According to tradition in Hesse, he awaits resurrection, probably symbolic of the triumph of the sun over winter, within the Gudensberg (Hill of Odin). Bavarian tradition asserts that he is seated in the Untersberg in a chair, as in his tomb at Aix-la-Chapelle. His white beard goes on growing, and when it has thrice encircled the stone table before him the end of the world will come; or, according to another version, Charles will arise and after fighting a great battle on the plain of Wals will reign over a new Germany. There were medieval chroniclers who did not fear to assert that Charles rose from the dead to take part in the Crusades. In the MS. *Annales S. Stephani Frisingenses* (15th century), which formerly belonged to the abbey of Weihenstephan, and is now at Munich, the childhood of

Charlemagne is practically the same as that of many mythic heroes. This work, generally known as the chronicle of Weihenstephan, gives among other legends a curious history of the emperor's passion for a dead woman, caused by a charm given to Charles by a serpent to whom he had rendered justice. The charm was finally dropped into a well at Aix, which thenceforward became Charles's favourite residence. The story of Roland's birth from the union of Charles with his sister Gilles, also found in German and Scandinavian versions, has abundant parallels in mythology, and was probably transferred from mythology to Charlemagne.

The Latin chronicle, wrongly ascribed to Turpin (Tilpinus), bishop of Reims from 753 to 800, was in reality later than the earlier poems of the French cycle, and the first properly authenticated mention of it is in 1165. Its primary object was to authenticate the relics of St James at Compostella. Alberic Trium Fontium, a monk of the Cistercian monastery of Trois Fontanes in the diocese of Châlons, embodied much poetical fiction in his chronicle (c. 1249). A large section of the *Chronique rimée* (c. 1243) of Philippe Mousket is devoted to Charlemagne's exploits. At the beginning of the 14th century Girard of Amiens made a dull compilation known as *Charlemagne* from the *chansons de gests*, authentic history and the pseudo-Turpin. *La Conqueste que fit le grand roi Charlemaigne es Espaignes* (pr. 1486) is the same work as the prose compilation of *Fierabras* (pr. 1478), and Caxton's *Lyf of Charles the Grete* (1485).

The Charlemagne legend was fully developed in Italy, where it was to have later a great poetic development at the hands of Boiardo, Ariosto and Tasso. There are two important Italian compilations, MS. XIII. of the library of St Mark, Venice (c. 1200), and the *Reali di Francia* (c. 1400) of a Florentine writer, Andrea da Barberino (b. 1370), edited by G. Vandelli (Bologna, 1892). The six books of this work are rivalled in importance by the ten branches of the Norse *Karlamagnus saga*, written under the reign of Haakon V. This forms a consecutive legendary history of Charles, and is apparently based on earlier versions of the French Charlemagne poems than those which we possess. It thus furnishes a guide to the older forms of stories, and moreover preserves the substance of others which have not survived in their French form. A popular abridgment, the *Keiser Karl Magnus Krönike* (pr. Malmõ, 1534), drawn up in Danish, serves in some cases to complete the earlier work. The 2000 lines of the German *Kaiserchronik* on the history of Charlemagne belong to the first half of the 12th century, and were perhaps the work of Conrad, the poet of the *Ruolantes Liet*. The German poet known as the Stricker used the same sources as the author of the chronicle of Weihenstephan for his *Karl* (c. 1230). The earliest important Spanish version was the *Chronica Hispaniae* (c. 1284) of Rodrigo de Toledo.

The French and Norman-French chansons circulated as freely in England as in France, and it was therefore not until the period of decadence that English versions were made. The English metrical romances of Charlemagne are:—*Rowlandes Song* (15th century); *The Taill of Rauf Coilyear* (c. 1475, pr. by R. Lekpreuik, St Andrews, 1472), apparently original; *Sir Ferumbras* (c. 1380) and the *Sowdone of Babylone* (c. 1400) from an early version of *Fierabras*; a fragmentary *Roland and Vernagu* (Ferragus); two versions of *Otuel* (Otinel); and a *Sege of Melayne* (c. 1390), forming a prologue to Otinel unknown in French.

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(M. BR.)

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1 A remnant of the popular poetry contemporary with Charlemagne and written in the vernacular has been thought to be discernible under its Latin translation in the description of a siege during Charlemagne's war against the Saracens, known as the "Fragment from the Hague" (Pertz, *Script.* iii. pp. 708-710).

2 The words *douze pairs* were anglicized in a variety of forms ranging from douzepers to dosepers. The word even occurred as a singular in the metrical romance of *Octavian*:—"Ferst they sent out a doseper." At the beginning of the 13th century there existed a *cour des pairs* which exercised judicial functions and dated possibly from the 11th century, but their prerogatives at the beginning of the 14th century appear to have been mainly ceremonial and decorative. In 1257 the twelve peers were the chiefs of the great feudal provinces, the dukes of Normandy, Burgundy and Aquitaine, the counts of Toulouse, Champagne and Flanders, and six spiritual peers, the archbishop of Reims, the bishops of Laon, Châlons-sur-Marne, Beauvais, Langres and Noyon. (See Du Cange, *Glossarium*, *s.v.* "Par.").

3 See J. Flach, *Le Compagnonnage dans les chansons de geste* (Paris, 1891).

4 For clerical accounts of Charles's voyage to the Holy Land see the *Chronicon* (c. 968) of Benedict, a monk of St André, and *Descriptio qualiter Karolus Magnus clavum et coronam Domini ... detulerit*, by an 11th-century writer.

CHARLEMAGNE, JEAN ARMAND (1753-1838), French dramatic author, was born at Bourget (Seine) on the 30th of November 1753. Originally intended for the church, he turned first to being a lawyer's clerk and then a soldier. He served in the American War of Independence, and on returning to France (1783) began to employ his pen on economic subjects, and later in writing for the stage. He became the author of a large number of plays, poems and romances, among which may be mentioned the comedies *M. de Crac à Paris* (1793), *Le Souper des Jacobins* (1795)and *L'Agioteur* (1796) and *Observations de quelques patriotes sur la nécessité de conserver les monuments de la littérature et des arts* (1794), an essay written in collaboration with M.M. Chardin and Renouard, which induced the Convention to protect books adorned with the coats of arms of their former owners and other treasures from destruction at the hands of the revolutionists. He died in Paris on the 6th of March 1838.

CHARLEMONT, JAMES CAULFEILD, 1ST EARL OF (1728-1799), Irish statesman, son of the 3rd viscount Charlemont, was born in Dublin on the 18th of August 1728, and succeeded

his father as 4th viscount in 1734. The title of Charlemont descended from Sir Toby Caulfeild (1565-1627) of Oxfordshire, England, who was given lands in Ireland, and created Baron Charlemont (the name of a fort on the Blackwater), for his services to King James I. in 1620, and the 1st viscount was the 5th baron (d. 1671), who was advanced by Charles II. Lord Charlemont is historically interesting for his political connexion with Flood and Grattan; he was a cultivated man with literary and artistic tastes, and both in Dublin and in London his amiable character gave him considerable social influence. For various early services in Ireland he was made an earl in 1763, but he disregarded court favours and cordially joined Grattan in 1780 in the assertion of Irish independence. He was president of the volunteer convention in Dublin in November 1783, having taken from the first a leading part in the embodiment of the volunteers; and he was a strong opponent of the proposals for the Union. He died on the 4th of August 1799; his eldest son, who succeeded him, being subsequently (1837) created an English baron.

His *Life*, by F. Hardy, appeared in 1810.

CHARLEROI (*Carolus Rex*), a town in the province of Hainaut, Belgium. Pop. (1904) 26,528. It was founded in 1666 on the site of a village called Charnoy by the Spanish governor Roderigo and named after his sovereign Charles II. of Spain. Charleroi is the centre of the iron industry of Belgium. It is connected by a canal with Brussels, and from its position on the Sambre enjoys facilities of communication by water with France as well as Belgium. It was ceded soon after its foundation to France by the treaty of Aix-la-Chapelle, and Vauban fortified it. During the French occupation the town was considerably extended, and the fortifications were made so strong that Charleroi twice successfully resisted the strenuous attacks of William of Orange. In 1794 Charleroi again fell into the hands of the French, and on this occasion instead of fortifying they dismantled it. In 1816 Charleroi was refortified under Wellington’s direction, and it was finally dismantled in 1859. Some portions of the old ramparts are left near the railway station. There is an archaeological museum with a miscellaneous collection of Roman and Frank antiquities.

CHARLEROI, a borough of Washington county, Pennsylvania, U.S.A., on the Monongahela river, near the S.W. corner of the state, about 20 m. S. of Pittsburgh. Pop. (1900) 5930, (1749 foreign-born); (1910) 9615. It is served by the Pennsylvania railway. The surrounding country has good farming land and large coal mines. In 1905 the borough ranked fifth among the cities of the United States in the manufacture of glass (plate-glass, lamp chimneys and bottles), its product (valued at $1,841,308) being 2.3% of that of the whole country. Charleroi was settled in 1890 and was incorporated in 1891.

CHARLES (Fr. *Charles*; Span. *Carlos*; Ital. *Carlo*; Ger. *Karl*; derived from O.H.G. *Charal*, latinized as *Carolus*, meaning originally “man”: cf. Mod. Ger., *Kerl*, “fellow,” A.S. *ceorl*, Mod. Eng. “churl”), a masculine proper name. It has been borne by many European princes, notices of the more important of whom are given below in the following order: (1) Roman emperors, (2) kings of England, (3) other kings in the alphabetical order of their states, (4) other reigning princes in the same order, (5) non-reigning princes. Those princes who are known by a name in addition to Charles (Charles Albert, &c.) will be found after the private individuals bearing Charles as a surname.

CHARLES II.[1] called The Bald (823-877), Roman emperor and king of the West Franks, was the son of the emperor Louis the Pious and of his second wife Judith and was born in 823. The attempts made by his father to assign him a kingdom, first Alamannia (829), then the country between the Meuse and the Pyrenees (839), at the expense of his half-brothers Lothair and Louis led to a rising on the part of these two (see Louis I., the Pious). The death of the emperor in 840 was the signal for the outbreak of war between his sons. Charles allied himself with his brother Louis the German to resist the pretensions of the emperor Lothair, and the two allies conquered him in the bloody victory of Fontenoy-en-Puisaye (25 June 841). In the following year, the two brothers confirmed their alliance by the celebrated oaths of Strassburg, made by Charles in the Teutonic language spoken by the subjects of Louis, and by Louis in the Romance tongue of Charles's subjects. The war was brought to an end by the treaty of Verdun (August 843), which gave to Charles the Bald the kingdom of the western Franks, which practically corresponded with what is now France, as far as the 898
Meuse, the Saône and the Rhone, with the addition of the Spanish March as far as the Ebro. The first years of his reign up to the death of Lothair I. (855) were comparatively peaceful, and during them was continued the system of "confraternal government" of the sons of Louis the Pious, who had various meetings with one another, at Coblenz (848), at Meersen (851), and at Attigny (854). In 858 Louis the German, summoned by the disaffected nobles, invaded the kingdom of Charles, who fled to Burgundy, and was only saved by the help of the bishops, and by the fidelity of the family of the Welfs, who were related to Judith. In 860 he in his turn tried to seize the kingdom of his nephew, Charles of Provence, but met with a repulse. On the death of Lothair II. in 869 he tried to seize his dominions, but by the treaty of Mersen (870) was compelled to share them with Louis the German. Besides this, Charles had to struggle against the incessant rebellions in Aquitaine, against the Bretons, whose revolt was led by their chief Nomenoé and Erispoé, and who inflicted on the king the defeats of Ballon (845) and Juvardeil (851), and especially against the Normans, who devastated the country in the north of Gaul, the valleys of the Seine and Loire, and even up to the borders of Aquitaine. Charles was several times compelled to purchase their retreat at a heavy price. He has been accused of being incapable of resisting them, but we must take into account the unwillingness of the nobles, who continually refused to join the royal army; moreover, the Frankish army does not seem to have been sufficiently accustomed to war to make any headway against the pirates. At any rate, Charles led various expeditions against the invaders, and tried to put a barrier in their way by having fortified bridges built over all the rivers. In 875, after the death of the emperor Louis II., Charles the Bald, supported by Pope John VIII., descended into Italy, receiving the royal crown at Pavia and the imperial crown at Rome (29th December). But Louis the German, who was also a candidate for the succession of Louis II., revenged himself for Charles's success by invading and devastating his dominions. Charles was recalled to Gaul, and after the death of Louis the German (28th August 876), in his turn made an attempt to seize his kingdom, but at Andernach met with a shameful defeat (8th October 876). In the meantime, John VIII., who was menaced by the Saracens, was continually urging him to come to Italy, and Charles, after having taken at Quierzy the necessary measures for safeguarding the government of his dominions in his absence, again crossed the Alps, but this expedition had been received with small enthusiasm by the nobles, and even by Boso, Charles's brother-in-law, who had been entrusted by him with the government of Lombardy, and they refused to come with their men to join the imperial army. At the same time Carlo man, son of Louis the German, entered northern Italy. Charles, ill and in great distress, started on his way back to Gaul, and died while crossing the pass of the Mont Cenis on the 5th or 6th of October 877. He was succeeded by his son Louis the Stammerer, the child of Ermentrude, daughter of a count of Orleans, whom he had married in 842, and who had died in 869. In 870 he had married Richilde, who was descended from a noble family of Lorraine, but none of the children whom he had by her played a part of any importance. Charles seems to have been a prince of education and letters, a friend of the church, and conscious of the support he could find in the episcopate against his unruly nobles, for he chose his councillors for preference from among the higher clergy, as in the case of Guenelon of Sens, who betrayed him, or of Hincmar of Reims. But his character and his reign have been judged very variously. The general tendency seems to have been to accept too easily the accounts of the chroniclers of the east Frankish kingdom, which are favourable to Louis the German, and to accuse Charles of cowardice and bad faith. He seems on the contrary not to have lacked activity or decision.

Authorities.—The most important authority for the history of Charles's reign is represented by the *Annales Bertiniani*, which were the work of Prudentius, bishop of Troyes, up to 861, then up to 882 of the celebrated Hincmar, archbishop of Reims. This prince's charters are to be found published in the collections of the *Académie des Inscriptions*, by

M.M. Prou. The most complete history of the reign is found in E. Dümmler, *Geschichte des ostfrankischen Reiches* (3 vols., Leipzig, 1887-1888). See also J. Calmette, *La Diplomatie carolingienne du traité de Verdun à la mort de Charles le Chauve* (Paris, 1901), and F. Lot, "Une Année du règne de Charles le Chauve," in *Le Moyen-Âge*, (1902) pp. 393-438.

1 For Charles I., Roman emperor, see CHARLEMAGNE; cf. under Charles I. of France below.

CHARLES III., THE FAT[1] (832-888), Roman emperor and king of the West Franks, was the youngest of the three sons of Louis the German, and received from his father the kingdom of Swabia (Alamannia). After the death of his two brothers in succession, Carloman (881) and Louis the Young (882), he inherited the whole of his father's dominions. In 880 he had helped his two cousins in the west Frankish realm, Louis III. and Carloman, in their struggle with the usurper Boso of Provence, but abandoned them during the campaign in order to be crowned emperor at Rome by Pope John VIII. (February 881). On his return he led an expedition against the Norsemen of Friesland, who were entrenched in their camp at Elsloo, but instead of engaging with them he preferred to make terms and paid them tribute. In 884 the death of Carloman brought into his possession the west Frankish realm, and in 885 he got rid of his rival Hugh of Alsace, an illegitimate son of Lothair II., taking him prisoner by treachery and putting out his eyes. However, in spite of his six expeditions into Italy, he did not succeed in pacifying the country, nor in delivering it from the Saracens. He was equally unfortunate in Gaul and in Germany against the Norsemen, who in 886-887 besieged Paris. The emperor appeared before the city with a large army (October 886), but contented himself by treating with them, buying the retreat of the invaders at the price of a heavy ransom, and his permission for them to ravage Burgundy without his interfering. On his return to Alamannia, however, the general discontent showed itself openly and a conspiracy was formed against him. He was first forced to dismiss his favourite, the chancellor Liutward, bishop of Vercelli. The dissolution of his marriage with the pious empress Richarde, in spite of her innocence as proved by the judicial examination, alienated his nobles still more from him. He was deposed by an assembly which met at Frankfort or at Tribur (November 887), and died in poverty at Neidingen on the Danube (18th January 888).

See E. Dümmler, *Geschichte des ostfränkischen Reiches* vol. iii. (Leipzig 1888).

1 This surname has only been applied to Charles since the 13th century.

CHARLES IV. (1316-1378), Roman emperor and king of Bohemia, was the eldest son of John of Luxemburg, king of Bohemia, and Elizabeth, sister of Wenceslas III., the last Bohemian king of the Premyslides dynasty. He was born at Prague on the 14th of May 1316, and in 1323 went to the court of his uncle, Charles IV., king of France, and exchanged his baptismal name of Wenceslas for that of Charles. He remained for seven years in France, where he was well educated and learnt five languages; and there he married Blanche, sister of King Philip VI., the successor of Charles IV. In 1331 he gained some experience of warfare in Italy with his father; and on his return to Bohemia in 1333 he was made margrave of Moravia. Three years later he undertook the government of Tirol on behalf of his brother John Henry, and was soon actively concerned in a struggle for the possession of this county. In consequence of an alliance between his father and Pope Clement VI., the relentless enemy of the emperor Louis IV., Charles was chosen German king in opposition to Louis by some of the princes at Rense on the 11th of July 1346. As he had previously promised to be subservient to Clement he made extensive concessions to the pope in 1347. Confirming the papacy in the possession of wide territories, he promised to annul the acts of Louis against Clement, to take no part in Italian affairs, and to defend and protect the church. Meanwhile he had accompanied his father into France and had taken part in the battle of Crecy in August 1346, when John was killed and Charles escaped wounded from the field. As king of Bohemia he returned to Germany, and after being crowned German king at Bonn on the

26th of November 1346, prepared to attack Louis. Hostilities were interrupted by the death of the emperor in October 1347, and Günther, count of Schwarzburg, who was chosen king by the partisans of Louis, soon abandoned the struggle. Charles, having made good use of the difficulties of his opponents, was recrowned at Aix-la-Chapelle on the 25th of July 1349, and was soon the undisputed ruler of Germany. Gifts or promises had won the support of the Rhenish and Swabian towns; a marriage alliance secured the friendship of the Habsburgs; and that of Rudolph II., count palatine of the Rhine, was obtained when Charles, who had become a widower in 1348, married his daughter Anna.

In 1350 the king was visited at Prague by Cola di Rienzi, who urged him to go to Italy, where the poet Petrarch and the citizens of Florence also implored his presence. Turning a deaf ear to these entreaties, Charles kept Rienzi in prison for a year, and then handed him as a prisoner to Clement at Avignon. Four years later, however, he crossed the Alps without an army, received the Lombard crown at Milan on the 6th of January 1355, and was crowned emperor at Rome by a cardinal on the 5th of April in the same year. His sole object appears to have been to obtain the imperial crown in peace, and in accordance with a promise previously made to Pope Clement he only remained in the city for a few hours, in spite of the expressed wishes of the Romans. Having virtually abandoned all the imperial rights in Italy, the emperor recrossed the Alps, pursued by the scornful words of Petrarch but laden with considerable wealth. On his return Charles was occupied with the administration of Germany, then just recovering from the Black Death, and in 1356 he promulgated the Golden Bull (*q.v.*) to regulate the election of the king. Having given Moravia to one brother, John Henry, and erected the county of Luxemburg into a duchy for another, Wenceslas, he was unremitting in his efforts to secure other territories as compensation and to strengthen the Bohemian monarchy. To this end he purchased part of the upper Palatinate of the Rhine in 1353, and in 1367 annexed Lower Lusatia to Bohemia and bought numerous estates in various parts of Germany. On the death in 1363 of Meinhard, duke of Upper Bavaria and count of Tirol, Upper Bavaria was claimed by the sons of the emperor Louis IV., and Tirol by Rudolph IV., duke of Austria. Both claims were admitted by Charles on the understanding that if these families died out both territories should pass to the house of Luxemburg. About the same time he was promised the succession to the margraviate of Brandenburg, which he actually obtained for his son Wenceslas in 1373. He also gained a considerable portion of Silesian territory, partly by inheritance through his third wife, Anna, daughter of Henry II., duke of Schweidnitz. In 1365 Charles visited Pope Urban V. at Avignon and undertook to escort him to Rome; and on the same occasion was crowned king of Burgundy, or Arles, at Arles on the 4th of June 1365.

His second journey to Italy took place in 1368, when he had a meeting with Urban at Viterbo, was besieged in his palace at Siena, and left the country before the end of the year 1369. During his later years the emperor took little part in German affairs beyond securing the election of his son Wenceslas as king of the Romans in 1376, and negotiating a peace between the Swabian league and some nobles in 1378. After dividing his lands between his three sons, he died on the 29th of November 1378 at Prague, where he was buried, and where a statue was erected to his memory in 1848.

Charles, who according to the emperor Maximilian I. was the step-father of the Empire, but the father of Bohemia, brought the latter country to a high state of prosperity. He reformed the finances, caused roads to be made, provided for greater security to life and property, and introduced or encouraged various forms of industry. In 1348 he founded the university of Prague, and afterwards made this city the seat of an archbishop, and beautified it by the erection of several fine buildings. He was an accomplished diplomatist, possessed a penetrating intellect, and was capable of much trickery in order to gain his ends. By refusing to become entangled in Italian troubles and confining himself to Bohemia, he proved that he preferred the substance of power to its shadow. Apparently the most pliant of men, he had in reality great persistence of character, and if foiled in one set of plans readily turned round and reached his goal by a totally different path. He was superstitious and peace-loving, had few personal wants, and is described as a round-shouldered man of medium height, with black hair and beard, and sallow cheeks.

His autobiography the “Vita Caroli IV.,” which deals with events down to the year 1346, and various other documents relating to his life and times, are published in the *Fontes rerum Germanicarum*, Band I., edited by J.F. Böhmer (Leipzig, 1885). For other documents relating to the time see *Die Regesten des Kaiserreichs unter Kaiser Karl IV.*, edited by J.F. Böhmer and A. Huber (Innsbruck, 1889); *Acta Karoli IV. imperatoris inedita* (Innsbruck, 1891); E. Werunsky, *Excerpta ex registris Clementis VI. et Innocentii VI.* (Innsbruck, 1885). See also E. Werunsky, *Geschichte Kaiser Karls IV. und seiner Zeit* (Innsbruck, 1880-1892); H. Friedjung, *Kaiser Karl IV. und sein Antheil am geistigen Leben seiner Zeit* (Vienna, 1876); A.

Gottlob, *Karls IV. private und politische Beziehungen zu Frankreich* (Innsbruck, 1883); O. Winckelmann, *Die Beziehungen Kaiser Karls IV. zum Königreich Arelat* (Strassburg, 1882); K. Palm, "Zu Karls IV. Politik gegen Baiern," in the *Forschungen zur deutschen Geschichte*, Band XV. (Göttingen, 1862-1866); Th. Lindner, "Karl IV. und die Wittelsbacher," and S. Stienherz, "Die Beziehungen Ludwigs I. von Ungarn zu Karl IV.," and "Karl IV. und die österreichischen Freiheitsbriefe," in the *Mittheilungen des Instituts für österreichische Geschichtsforschung* (Innsbruck, 1880).

CHARLES V. (1500-1558), Roman emperor and (as Charles I.) king of Spain, was born at Ghent on the 24th of February 1500. His parents were Philip of Burgundy and Joanna, third child of Ferdinand and Isabella. Philip died in 1506, and Charles succeeded to his Netherland possessions and the county of Burgundy (Franche Comté). His grandfather, the emperor Maximilian, as regent, appointed his daughter Margaret vice-regent, and under her strenuous guardianship Charles lived in the Netherlands until the estates declared him of age in 1515. In Castile, Ferdinand, king of Aragon, acted as regent for his daughter Joanna, whose intellect was already clouded. On the 23rd of January 1516 Ferdinand died. Charles's visit to Spain was delayed until the autumn of 1517, and only in 1518 was he formally recognized as king conjointly with his mother, firstly by the cortes of Castile, and then by those of Aragon. Joanna lived to the very eve of her son's abdication, so that he was only for some months technically sole king of Spain. During this Spanish visit Maximilian died, and Charles succeeded to the inheritance of the Habsburgs, to which was shortly added the duchy of Württemberg. Maximilian had also intended that he should succeed as emperor. In spite of the formidable rivalry of Francis I. and the opposition of Pope Leo X., pecuniary corruption and national feeling combined to secure his election in 1519. Charles hurriedly left Spain, and after a visit to Henry VIII. and his aunt Catherine, was crowned at Aix on the 23rd of October 1520.

The difficulty of Charles's reign consists in the complexity of interests caused by the unnatural aggregate of distinct territories and races. The crown of Castile brought with it the two recently conquered kingdoms of Navarre and Granada, together with the new colonies in America and scattered possessions in northern Africa. That of Aragon comprised the three distinct states of Aragon, Valencia and Catalonia, and in addition the kingdoms of Naples, Sicily and Sardinia, each with a separate character and constitution of its own. No less than eight independent cortes or parliaments existed in this Spanish-Italian group, adding greatly to the intricacy of government. In the Netherland provinces again the tie was almost purely personal; there existed only the rudiments of a central administration and a common representative system, while the county of Burgundy had a history apart. Much the same was true of the Habsburg group of states, but Charles soon freed himself from direct responsibility for their government by making them over, together with Württemberg, to his brother Ferdinand. The Empire entailed serious liabilities on its ruler without furnishing any reliable assets: only through the cumbrous machinery of the diet could Charles tap the military and financial resources of Germany. His problem here was complicated by the growth of Lutheranism, which he had to face at his very first diet in 1521. In addition to such administrative difficulties Charles had inherited a quarrel with France, to which the rivalry of Francis I. for the Empire gave a personal character. Almost equally formidable was the advance of Sultan Suliman up the Danube, and the union of the Turkish naval power with that of the Barbary States of northern Africa. Against Lutheran Germany the Catholic emperor might hope to rely upon the pope, and against France on England. But the attitude of the popes was almost uniformly disagreeable, while from Henry VIII. and Edward VI. Charles met with more unpleasantness than favour.

The difficulty of Charles himself is also that of the historian and reader of his reign. It is probably more instructive to treat it according to the emperor's several problems than in strict chronological order. Yet an attempt to distinguish the several periods of his career may serve as a useful introduction. The two best dividing lines are, perhaps, the coronation as emperor at Bologna in 1530, and the peace of Crépy in 1544. Until his visit to Italy (1529) Charles remained in the background of the European stage, except for his momentous meeting with Luther at the diet of Worms (1521). This meeting in itself forms a subdivision. Previously to this, during his nominal rule in the Netherlands, his visit to Spain, and his candidature for the Empire, he seemed, as it was said, spell-bound under the ferule of his

minister Chièvres. Almost every report represented him as colourless, reserved and weak. His dependence on his Flemish counsellors provoked the rising in Castile, the feebleness of his government the social war in Aragon. The religious question first gave him a living interest, and at this moment Chièvres died. Aleander, the papal nuncio at Worms, now recognized that public opinion had been wrong in its estimate of Charles. Never again was he under tutelage. The necessity, however, of residence in Spain prevented his taking a personal part in the great fight with Francis I. for Italy. He could claim no credit for the capture of his rival at Pavia. When his army sacked Rome and held Pope Clement VII. prisoner, he could not have known where this army was. And when later the French overran Naples, and all but deprived him of his hold on Italy, he had to instruct his generals that they must shift for themselves. The world had become afraid of him, but knew little of his character. In the second main division of his career Charles changed all this. No monarch until Napoleon was so widely seen in Europe and in Africa. Complexity of problems is the characteristic of this period. At the head of his army Charles forced the Turks backwards down the Danube (1532). He personally conquered Tunis (1535), and was only prevented by "act of God" from winning Algiers (1541). The invasion of Provence in 1536 was headed by the emperor. In person he crushed the rebellion of Ghent (1540). In his last war with Francis (1542-44) he journeyed from Spain to the Netherlands, brought the rebellious duke of Cleves to his knees, and was within easy reach of Paris when he made the peace of Crépy (1544). In Germany, meanwhile, from the diet of Augsburg (1530) onwards, he had presided at the diets or conferences, which, as he hoped, would effect the reunion of the church.

Peace with France and the Turk and a short spell of friendliness with Pope Paul III. enabled Charles at last to devote his whole energies to the healing of religious schism. Conciliation proving impossible, he led the army which received the submission of the Lutheran states, and then captured the elector of Saxony at Mühlberg, after which the other leader, Philip of Hesse, capitulated. The Armed Diet of 1548 was the high-water mark of Charles's power. Here, in defiance of the pope, he published the Interim which was meant to reconcile the Lutherans with the church, and the so-called Reform which was to amend its abuses. During the next four years, owing to ill-health and loss of insight, his power was ebbing. In 1552 he was flying over the Brenner from Maurice of Saxony, a princeling whose fortunes he had made. Once again the old complications had arisen. His old enemy's son, Henry II., had attacked him indirectly in Piedmont and Parma, and then directly in Germany in alliance with Maurice. Once more the Turk was moving in the Danube and in the western Mediterranean. The humiliation of his flight gave Charles new spirit, and he once more led an army through Germany against the French, only to be checked by the duke of Guise's defence of Metz. Henceforth the waves of his fortune plashed to and fro until his abdication without much ostensible loss or gain.

Charles had abundance of good sense, but little creative genius, and he was by nature conservative. Consequently he never sought to impose any new or common principles of administration on his several states. He took them as he found them, and at most, as in the Netherlands, improved upon what he found. So also in dealing with rival powers his policy may be called opportunist. He was indeed accused by his enemies of emulating Charlemagne, of aiming at universal empire. Historians have frequently repeated this charge. Charles himself in later life laughingly denied the imputation, and facts are in favour of his denial. When Francis I. was in his power he made no attempt to dismember France, in spite of his pledges to his allies Henry VIII. and the duke of Bourbon. He did, indeed, demand the duchy of Burgundy, because he believed this to have been unrighteously stolen by Louis XI. from his grandmother when a helpless girl. The claim was not pressed, and at the height of his fortunes in 1548 he advised his son never to surrender it, but also never to make it a cause of war. When Clement VII. was his prisoner, he was vehemently urged to overthrow the temporal power, to restore imperial dominion in Italy, at least to make the papacy harmless for the future. In reply he restored his enemy to the whole of his dominions, even reimposing him by force on the Florentine republic. To the end of his life his conscience was sensitive as to Ferdinand's expulsion of the house of Albret from Spanish Navarre, though this was essential to the safety of Spain. Though always at war he was essentially a lover of peace, and all his wars were virtually defensive. "Not greedy of territory," wrote Marcantonio Contarini in 1536, "but most greedy of peace and quiet." For peace he made sacrifices which angered his hot-headed brother Ferdinand. He would not aid in expelling the sultan's puppet Zapolya from Ferdinand's kingdom of Hungary, and he suffered the restoration of the ruffianly duke of Württemberg, to the grave prejudice of German Catholicism. In spite of his protests, Henry VIII. with impunity ill-treated his aunt Catherine, and the feeble government of Edward VI. bullied his cousin Mary, who had been his fiancée. No serious efforts were made to restore his brother-in-law, Christian II., to the

throne of Denmark, and he advised his son Philip to make friends with the usurper. After the defeat of the Lutheran powers in 1547 he did not gain a palm's breadth of territory for himself. He resisted Ferdinand's claim for Wurttemberg, which the duke had deserved to forfeit; he disliked his acceptance of the voluntary surrender of the city of Constance; he would not have it said that he had gone to war for the benefit of the house of Habsburg.

On the other hand, Charles V.'s policy was not merely negative. He enlarged upon the old Habsburg practice of marriage as a means of alliance of influence. Previously to his election as emperor, his sister Isabella was married to Christian II. of Denmark, and the marriages of Mary and Ferdinand with the king of Hungary and his sister had been arranged. Before he was twenty Charles himself had been engaged some ten times with a view to political combinations. Naturally, therefore, he regarded his near relations as diplomatic assets. The federative system was equally familiar; Germany, the Netherlands, and even Spain, were in a measure federations. Combining these two principles, he would within his more immediate spheres of influence strengthen existing federations by intermarriage, while he hoped that the same means would convert the jarring powers of Europe into a happy family. He made it a condition of the treaty of Madrid (1526) that Francis I. should marry his sister Eleanor, Manuel of Portugal's widow, in the hope, not that she would be an ally or a spy within the enemy's camp, but an instrument of peace. His son's marriage with Mary Tudor would not only salve the rubs with England, but give such absolute security to the Netherlands that France would shrink from war. The personal union of all the Iberian kingdoms under a single ruler had long been an aim of Spanish statecraft. So Charles had married his sister Eleanor, much against her will, to the old king Manuel, and then his sister Catherine to his successor. The empress was a Portuguese infanta, and Philip's first wife was another. It is thus small wonder that, within a quarter of a century of Charles's death, Philip became king of Portugal.

In the wars with Francis I. Italy was the stake. In spite of his success Charles for long made no direct conquests. He would convert the peninsula into a federation mainly matrimonial. Savoy, the important buffer state, was detached from France by the marriage of the somewhat feeble duke to Charles's capable and devoted sister-in-law, Beatrice of Portugal. Milan, conquered from France, was granted to Francesco Sforza, heir of the old dynasty, and even after his treason was restored to him. In the vain hope of offspring Charles sacrificed his niece, Christina of Denmark, to the valetudinarian duke. In the long negotiations for a Habsburg-Valois dynasty which followed Francesco's death, Charles was probably sincere. He insisted that his daughter or niece should marry the third rather than the second son of Francis I., in order, apart from other reasons, to run less risk of the duchy falling under French dominion. The final investiture of Philip was forced upon him, and does not represent his saner policy. The Medici of Florence, the Gonzaga of Mantua, the papal house of Farnese, were all attached by Habsburg marriages. The republics of Genoa and Siena were drawn into the circle through the agency of their chief noble families, the Doria and Piccolomini; while Charles behaved with scrupulous moderation towards Venice in spite of her active hostility before and after the League of Cognac. Occasional acts of violence there were, such as the participation in the murder of Pierluigi Farnese, and the measures which provoked the rebellion of Siena. These were due to the difficulty of controlling the imperial agents from a distance, and in part to the faults of the victim prince and republic. On the whole, the loose federation of viceroyalties and principalities harmonized with Italian interests and traditions. The alternative was not Italian independence, but French domination. At any rate, Charles's structure was so durable that the French met with no real success in Italy until the 18th century.

Germany offered a fine field for a creative intellect, since the evils of her disintegration stood confessed. On the other hand, princes and towns were so jealous of an increase of central authority that Charles, at least until his victory over the League of Schmalkalden, had little effective power. Owing to his wars with French and Turks he was rarely in Germany, and his visits were very short. His problem was infinitely complicated by the union of Lutheranism and princely independence. He fell back on the old policy of Maximilian, and strove to create a party by personal alliances and intermarriage. In this he met with some success. The friendship of the electors of Brandenburg, whether Catholic or Protestant, was unbroken. In the war of Schmalkalden half the Protestant princes were on Charles's side or friendly neutrals. At the critical moment which preceded this, the lately rebellious duke of Cleves and the heir of Bavaria were secured through the agency of two of Ferdinand's invaluable daughters. The relations, indeed, between the two old enemies, Austria and Bavaria, were permanently improved. The elector palatine, whose love affairs with his sister Eleanor Charles as a boy had roughly broken, received in compensation a Danish niece. Her sister, widow of Francesco Sforza, was utilized to gain a hold upon the French dynasty

which ruled Lorraine. More than once there were proposals for winning the hostile house of Saxony by matrimonial means. After his victory over the League of Schmalkalden, Charles perhaps had really a chance of making the imperial power a reality. But he lacked either courage or imagination, contenting himself with proposals for voluntary association on the lines of the defunct Swabian League, and dropping even these when public opinion was against them. Now, too, he made his great mistake in attempting to foist Philip upon the Empire as Ferdinand's successor. Gossip reported that Ferdinand himself was to be set aside, and careless historians have given currency to this. Such an idea was impossible. Charles wished Philip to succeed Ferdinand, while he ultimately conceded that Ferdinand's son Maximilian should follow Philip, and even in his lifetime exercise the practical power in Germany. This scheme irritated Ferdinand and his popular and ambitious son at the critical moment when it was essential that the Habsburgs should hold together against princely malcontents. Philip was imprudently introduced to Germany, which had also just received a foretaste of the unpleasant characteristics of Spanish troops. Yet the person rather than the policy was, perhaps, at fault. It was natural that the quasi-hereditary succession should revert to the elder line. France proved her recuperative power by the occupation of Savoy and of Metz, Toul and Verdun, the military keys of Lorraine. The separation of the Empire and Spain left two weakened powers not always at accord, and neither of them permanently able to cope on equal terms with France. Nevertheless, this scheme did contribute in no small measure to the failure of Charles in Germany. The main cause was, of course, the religious schism, but his treatment of this requires separate consideration.

The characteristics of Charles's government, its mingled conservatism and adaptability, are best seen in Spain and the Netherlands, with which he was in closer personal contact than with Italy and Germany. In Spain, when once he knew the country, he never repeated the mistakes which on his first visit caused the rising of the communes. The cortes of Castile were regularly summoned, and though he would allow no encroachment on the crown's prerogatives, he was equally scrupulous in respecting their constitutional rights. They became, perhaps, during the reign slightly more dependent on the crown. This has been ascribed to the system of gratuities which in later reigns became a scandal, but was not introduced by Charles, and as yet amounted to little more than the payment of members' expenses. Indirectly, crown influence increased owing to the greater control which had gradually been exercised over the composition of the municipal councils, which often returned the deputies for the cortes. Charles was throughout nervous as to the power and wealth of the greater nobles. They rather than the crown had conquered the communes, and in the past they rather than the towns had been the enemies of monarchy. He earnestly warned his son against giving them administrative power, especially the duke of Alva, who in spite of his sanctimonious and humble bearing cherished the highest ambitions: in foreign affairs and war he might be freely used, for he was Spain's best soldier. In the cortes of 1538 Charles came into collision with the nobles as a class. They usually attended only on ceremonial occasions, since they were exempted from direct taxation, which was the main function of the cortes. Now, however, they were summoned, because Charles was bent upon a scheme of indirect taxation which would have affected all classes. They offered an uncompromising opposition, and Charles somewhat angrily dismissed them, nor did he ever summon them again. The peculiar Spanish system of departmental councils was further developed, so that it may be said that the bureaucratic element was slightly increasing just as the parliamentary element was on the wane. The evils of this tendency were as yet scarcely apparent owing to Charles's personal intervention in all departments. The councils presented their reports through the minister chiefly concerned; Charles heard their advice, and formed his own conclusions. He impressed upon Philip that he should never become the servant of his ministers: let him hear them all but decide himself. Naturally enough, he was well served by his ministers, whom he very rarely changed. After the death of the Piedmontese Gattinara he relied mainly on Nicolas Perrenot de Granvella for Netherland and German affairs, and on Francisco de los Cobos for Spanish, while the younger Granvella was being trained. From 1520 to 1555 these were the only ministers of high importance. Above all, Charles never had a court favourite, and the only women who exercised any influence were his natural advisers, his wife, his aunt Margaret and his sister Mary. In all these ladies he was peculiarly fortunate. Charles was never quite popular in Spain, but the empress whom he married at his people's request was much beloved. Complaints were made of his absenteeism, but until 1543 he spent the greater portion of his reign in Spain, or on expeditions such as those against Tunis and Algiers which were distinctively in Spanish interests. Spaniards disliked his Netherland and German connexions, but without the vigorous blows which these enabled him to strike at France, it is improbable that Spain could have retained her hold on Italy, or her monopoly of commerce with the Indies. The wars with Francis I. were, in spite of the rival candidature for the Empire, Spanish wars

entailed by Ferdinand's retention of Roussillon, his annexation of Navarre, his summary eviction of the French from Naples. The Netherlands had become convinced on commercial grounds of the wisdom of peace with France, and the German interest in Milan was not sufficiently active to be a standing cause of war. Charles and Francis had inherited the hostility of Ferdinand and Louis XII.

The reign of Charles was in America the age of conquest and organization. Upon his accession the settlements upon the mainland were insignificant; by 1556 conquest was practically complete, and civil and ecclesiastical government firmly established. Actual expansion was the work of great adventurers starting on their own impulse from the older colonies. To Charles fell the task of encouraging such ventures, of controlling the conquerors, of settling the relations between colonists and natives, which involved those between the colonists and the missionary colonial church. He must arrest depopulation, provide for the labour market, regulate oceanic trade, and check military preponderance by civil and ecclesiastical organization. In America Charles took an unceasing interest; he had a boundless belief in its possibilities, and a determination to safeguard the interests of the crown. Cortes, Alvarado and the brothers Pizarro were brought into close personal communication with the emperor. If he bestowed on Cortes the confidence which the loyal conqueror deserved, he showed the sternest determination in crushing the rebellious and autonomous instincts of Almagro and the Pizarros. But for this, Peru and Chile must have become independent almost as soon as they were conquered. Throughout he strove to protect the natives, to prevent actual slavery, and the consequent raids upon the natives. Legislation was not, indeed, always consistent, because the claims of the colonists could not always be resisted, but on the whole he gave earnest support to the missionaries, who upheld the cause of the natives against the military, and sometimes the civil and ecclesiastical elements. His humane care for his native subjects may well be studied in the instructions sent to Philip from Germany in 1548, when Charles was at the summit of his power. If Charles had had his will, he would have opened the colonial trade to the whole of his wide possessions. The Castilians, however, jealously confined it to the city of Seville, artificially fostering the indolence of the colonists to maintain the agricultural and manufacturing monopoly of Castile, and by extreme protective measures forcing them to live on smuggled goods from other countries. Charles did actually attempt to cure the exclusive interest of the colonists in mineral wealth by the establishment of peasant and artisan colonies. If in many respects he failed, yet the organization of Spanish America and the survival of the native races were perhaps the most permanent results of his reign. It is a proof of the complexity of his interests that the march of the Turk upon Vienna and of the French on Naples delayed until the following reign the foundation of Spain's eastern empire. Charles carefully organized the expedition of Magellan, which sailed for the Moluccas and discovered the Philippines. Unfortunately, his straits for money in 1529 compelled him to mortgage to Portugal his disputed claim to the Moluccas, and the Philippines consequently dropped out of sight.

If in the administration of Spain Charles did little more than mark time, in the Netherlands advance was rapid. Of the seven northern provinces he added five, containing more than half the area of the later United Provinces. In the south he freed Flanders and Artois from French suzerainty, annexed Tournai and Cambrai, and closed the natural line of French advance through the great bishopric of Liége by a line of fortresses across its western frontier. Much was done to convert the aggregate of jarring provinces into a harmonious unity by means of common principles of law and finance, and by the creation of a national army. While every province had its own assembly, there were at Charles's accession only the rudiments of estates general for the Netherlands at large. At the close of the reign the common parliamentary system was in full swing, and was fast converting the loosely knit provinces into a state. By these means the ruler had wished to facilitate the process of supply, but supply soon entailed redress, and the provinces could recognize their common interests and grievances. Under Philip II. all patriotic spirits passionately turned to this creation of his father as the palladium of Netherland liberty. This process of consolidation was infinitely difficult, and conflicts between local and central authorities were frequent. That they were safely tided over was due to Charles's moderation and his legal mind, which prompted him to draw back when his case was bad. The harshest act of his life was the punishment of the rebellion of Ghent. Yet the city met with little or no sympathy in other quarters, because she had refused to act in concert with the other members of Flanders and the other provinces. It was no mere local quarrel, but a breach of the growing national unity.

In the Netherlands Charles showed none of the jealousy with which he regarded the Spanish nobles. He encouraged the growth of large estates through primogeniture; he gave the nobles the provincial governorships, the great court offices, the command of the

professional cavalry. In the Order of the Golden Fleece and the long established presence of the court at Brussels, he possessed advantages which he lacked in Spain. The nobility were utilized as a link between the court and the provinces. Very different was it with the church. By far the greater part of the Netherlands fell under foreign sees, which were peculiarly liable to papal exactions and to the intrigues of rival powers. Thus the usual conflict between civil and ecclesiastical jurisdiction was peculiarly acute. To remedy this dualism of authority and the consequent moral and religious abuses, Charles early designed the creation of a national diocesan system, and this was a darling project throughout his life. He was doing what every German territorial prince, Catholic or Lutheran, attempted, making bishoprics and abbeys dependent on the crown, with nomination and institution in his hands, and with reasonable control over taxation and jurisdiction. The papacy unfortunately thwarted him, and the scheme, which under Charles would have been carried with national assent, and created a national church, took the appearance under Philip of alien domination.

If in Germany Charles was emperor, he was in the Netherlands territorial prince, and thus his interests might easily be at disaccord with those of the Empire. Consequently, just as he had shaken off French suzerainty from Flanders and Artois, so he loosened the tie of the other provinces to Germany. In 1548 they were declared free and sovereign principalities not subject to imperial laws, and all the territories were incorporated in the Burgundian circle. It was, indeed, agreed that they should contribute to imperial taxation, and in return receive imperial protection. But this soon became a dead letter, and the Netherlands were really severed from the Empire, save for the nominal feudal tie in the case of some provinces. Thus some writers have dated their independence from Charles's convention of 1548 rather than from the peace of Westphalia, a century later. Having converted his heterogeneous territories into a self-sufficient state, Charles often contemplated the formation of a middle kingdom between France and Germany. At the last moment he spoiled his own work by granting the Netherlands to Philip. It was indeed hard to set aside the order of inheritance, and the commercial interests of the provinces were closely bound with Spain, and with England, whose queen Philip had married. Under any other ruler than Philip the breach might not have come so early. Yet it must be regretted that Charles had not the courage of his convictions, and that he lost the opportunity of completing the new nation which he had faithfully laboured to create.

Charles V. is in the eyes of many the very picture of a Catholic zealot. Popular opinion is probably mainly based upon the letters written from Yuste in 1558, when two hot-beds of heresy had been discovered in Spain herself, and on the contemporary codicil to his will. These were, perhaps, really in part responsible for the later persecution. Yet the circumstances were far from being typical of the emperor's career. Death was very near him; devotional exercises were his main occupation. The letters, moreover, were cries of warning, and not edicts. Charles was not then the responsible authority. There is a long step between a violent letter and a violent act. Few men would care to have their lives judged by letters written in the last extremities of gout. Less pardonable was the earlier persecution of the Valencian Moriscoes in 1525-1526. They had fought for their landlords in the cause of order, had been forcibly converted by the revolutionaries, and on the suppression of revolution had naturally relapsed. But for this momentary conversion the Inquisition would have had no hold upon them. The edict of persecution was cruel and unnecessary, and all expert opinion in Valencia was against it. It was not, however, actually enforced until after the victory of Pavia. It seems likely that Charles in a fit of religious exaltation regarded the persecution as a sacrificial thank-offering for his miraculous preservation. It is characteristic that, when in the following year he was brought into personal contact with the Moors of Granada, he allowed them to buy themselves off from the more obnoxious measures of the Inquisition. Henceforth the reign was marked by extreme leniency. Spain enjoyed a long lull in the activity of her Inquisition. At Naples in 1547 a rumour that the Spanish Inquisition was to be introduced to check the growth of heresy in influential quarters produced a dangerous revolt. The briefs were, however, issued by Paul III., no friend of Charles, and when a Neapolitan deputation visited the emperor he disclaimed any intention of making innovations. Of a different type to all the above was the persecution in the Netherlands. Here it was deliberate, chronic, and on an ascending scale. It is not a sufficient explanation that heresy also was persistent, ubiquitous and increasing, for this was also the case in Germany where Charles's methods were neither uniform nor drastic. But in the Netherlands the heretics were his immediate subjects, and as in every other state, Catholic or Lutheran, they must conform to their prince's religion. But there was more than this. After the suppression of the German peasant revolt in 1525 many of the refugees found shelter in the teeming Netherland cities, and heresy took the form, not of Lutheranism, but of Anabaptism, which was believed to be perilous to society and the state. The government put down

Anabaptism, as a modern government might stamp out Anarchism. The edicts were, indeed, directed against heresy in general, and were as harsh as they could be—at least on paper. Yet when Charles was assured that they were embarrassing foreign trade he let it be understood that they should not affect the foreign mercantile communities. Prudential considerations proved frequently a drag upon religious zeal.

The relations of Charles to heresy must be judged in the main by his treatment of German Lutheranism. Here he had to deal, not with drawing-room imprudences nor hole-and-corner conventicles, not with oriental survivals nor millenary aspirations, but with organized churches protected by their princes, supported by revenues filched from his own church and stiffened by formulae as rigid as those of Catholicism. The length and stubbornness of the conflict will serve to show that Charles's religious conservatism had a measure of elasticity, that he was not a bigot and nothing more. It should be remembered that all his principal ministers were inclined to be Erasmian or indifferent, that one of his favourite confessors, Loaysa, advised compromise, and that several intimate members of his court and chapel were, after his death, victims of the Inquisition. The two more obvious courses towards the restoration of Catholic unity were force and reconciliation, in other words, a religious war or a general council. Neither of these was a simple remedy. The latter was impossible without papal concurrence, inoperative without the assistance of the European powers, and merely irritant without the adhesion of the Lutherans. It was most improbable that the papacy, the powers and the Lutherans would combine in a measure so palpably advantageous to the emperor. Force was hopeless save in the absence of war with France and the Turk, and of papal hostility in Italian territorial politics. Charles must obtain subsidies from ecclesiastical sources, and the support of all German Catholics, especially of the traditional rival, Bavaria. Even so the Protestants would probably be the stronger, and therefore they must be divided by utilizing any religious split, any class distinction, any personal or traditional dislikes, or else by bribery. Force and reconciliation seeming equally difficult, could an alternative be found in toleration? The experiment might take the form either of individual toleration, or of toleration for the Lutheran states. The former would be equally objectionable to Lutheran and Catholic princes as loosening their grip upon their subjects. Territorial toleration might seem equally obnoxious to the emperor, for its recognition would strengthen the anti-imperial particularism so closely associated with Lutheranism. If Charles could find no permanent specific, he must apply a provisional palliative. It was absolutely necessary to patch, if not to cure, because Germany must be pulled together to resist French and Turks. Such palliatives were two—suspension and comprehension. Suspension deferred the execution of penalties incurred by heresy, either for a term of years, or until a council should decide. Thus it recognized the divorce of the two religions, but limited it by time. Comprehension instead of recognizing the divorce would strive to conceal the breach. It was a domestic remedy, German and national, not European and papal. To become permanent it must receive the sanction of pope and council, for the Roman emperor could not set up a church of Germany. Yet the formula adopted might conceivably be found to fall within the four corners of the faith, and so obviate the necessity alike of force or council. Such were the conditions of the emperor's task, and such the methods which he actually pursued. He would advance now on one line, now on another, now on two or three concurrently, but he never definitely abandoned any. This fusion of obstinacy and versatility was a marked feature of his character.

Suspension was of course often accidental and involuntary. The two chief stages of Lutheran growth naturally corresponded with the periods, each of nine years, when Charles was absent. Deliberate suspension was usually a consequence of the failure of comprehension. Thus at Augsburg in 1530 the wide gulf between the Lutheran confession and the Catholic confutation led to the definite suspensive treaty granted to the Lutherans at Nuremberg (1532). Charles dared not employ the alternative of force, because he needed their aid for the Turkish war. In 1541, after a series of religious conferences, he personally presented a compromise in the so-called Book of Regensburg, which was rejected by both parties. He then proposed that the articles agreed upon should be compulsory, while on others toleration should be exercised until a national council should decide. Never before nor after did he go so far upon the path of toleration, or so nearly accept a national settlement. He was then burning to set sail for Algiers. His last formal suspensive measure was that of Spires (Speyer) in 1544, when he was marching against Francis. He promised a free and general council to be held in Germany, and, as a preparation, a national religious congress. The Lutherans were privately assured that a measure of comprehension should be concluded with or without papal approval. Meanwhile all edicts against heresy were suspended. No wonder that Charles afterwards confessed that he could scarcely reconcile these concessions with his conscience, but he won Lutheran aid for his campaign. The peace

of Crépy gave all the conditions required for the employment of force. He had peace with French and Turk, he won the active support of the pope, he had deeply divided the Lutherans and reconciled Bavaria. Finding that the Lutherans would not accept the council summoned by the pope to Trent, he resorted to force, and force succeeded. At the Armed Diet of 1548 reunion seemed within reach. But Paul III. in direct opposition to Charles's wish had withdrawn the council from Trent to Bologna. Charles could not force Lutherans to submit to a council which he did not himself recognize, and he could not bring himself to national schism. Thus, falling back upon his old palliatives, he issued the Interim and the accompanying Reform of the Clergy, pending a final settlement by a satisfactory general council. These measures pleased neither party, and Charles at the very height of his power had failed. He was conscious of failure, and made few attempts even to enforce the Interim. Henceforward political complications gathered round him anew. The only remedy was toleration in some form, independent of the papacy and limitless in time. To this Charles could never assent. His ideal was shattered, but it was a great ideal, and the patience, the moderation, even at times the adroitness with which he had striven towards it, proved him to be no bigot.

The idea of abdication had long been present with Charles. After his failure to eject the French from Metz he had not shrunk from a wearisome campaign against Henry II., and he was now tired out. His mother's death removed an obstacle, for there could now be no question as to his son's succession to the Spanish kingdoms. Religious settlement in Germany could no longer be postponed, and he shrank from the responsibility; the hand that should rend the seamless raiment of God's church must not be his. To Ferdinand he gave his full authority as emperor, although at his brother's earnest request formal abdication was delayed until 1558. In the Hall of the Golden Fleece at Brussels on the 25th of October 1555 he formally resigned to Philip the sovereignty of his beloved Netherlands. Turning from his son to the representatives of the estates he said, "Gentlemen, you must not be astonished if, old and feeble as I am in all my members, and also from the love I bear you, I shed some tears." In the Netherlands at least the love was reciprocal, and tears were infectious among the thousand deputies who listened to their sovereign's last speech. On the 16th of January 1556, Charles resigned his Spanish kingdoms and that of Sicily, and shortly afterwards his county of Burgundy. On the 17th of September he sailed from Flushing on the last of his many voyages, an English fleet from Portland bearing him company down the Channel. In February 1557 he was installed in the home which he had chosen at Yuste in Estremadura.

The excellent books which have been written upon the emperor's retirement have inspired an interest out of all proportion to its real significance. His little house was attached to the monastery, but was not within it. He was neither an ascetic nor a recluse. Gastronomic indiscretions still entailed their inevitable penalties. Society was not confined to interchange of civilities with the brethren. His relations, his chief friends, his official historians, all found their way to Yuste. Couriers brought news of Philip's war and peace with Pope Paul IV., of the victories of Saint Quentin and Gravelines, of the French capture of Calais, of the danger of Oran. As head of the family he intervened in the delicate relations with the closely allied house of Portugal: he even negotiated with the house of Navarre for reparation for the wrong done by his grandfather Ferdinand, which appeared to weigh upon his conscience. Above all he was shocked by the discovery that Spain, his own court, and his very chapel were infected with heresy. His violent letters to his son and daughter recommending immediate persecution, his profession of regret at having kept his word when Luther was in his power, have weighed too heavily on his reputation. The feverish phrases of religious exaltation due to broken health and unnatural retirement cannot balance the deliberate humanity and honour of wholesome manhood. Apart from such occasional moments of excitement, the emperor's last years passed tranquilly enough. At first he would shoot pigeons in the monastery woods, and till his last illness tended his garden and his animal pets, or watched the operations of Torriani, maker of clocks and mechanical toys. After an illness of three weeks the call came in the early hours of the feast of St Matthew, who, as his chaplain said, had for Christ's sake forsaken wealth even as Charles had forsaken empire. The dying man clasped his wife's crucifix to his breast till his fingers lost their hold. The archbishop held it before his eyes, and with the cry of "*Ay Jesus!*" died, in the words of his faithul squire D. Luis de Quijada, "the chief of men that had ever been or would ever be." Posterity need not agree, but no great man can boast a more honest panegyric.

In character Charles stands high among contemporary princes. It consists of pairs of contrasts, but the better side is usually stronger than the worse. Steadfast honesty of purpose was occasionally warped by self-interest, or rather he was apt to think that his own course must needs be that of righteousness. Self-control would give way, but very rarely, to squalls of passion. Obstinacy and irresolution were fairly balanced, the former generally

bearing upon ends, the latter upon means. His own ideals were constant, but he could gradually assimilate the views of others, and could bend to argument and circumstance; yet even here he had a habit of harking back to earlier schemes which he had seemed to have definitely abandoned. Intercourse with different nationalities taught him a certain versatility; he was dignified with Spaniards, familiar with Flemings, while the material Italians were pleased with his good sense. His sympathies were neither wide nor quick, but he was a most faithful friend, and the most considerate of masters. For all who sought him his courtesy and patience were unfailing. At his abdication he dwelt with reasonable pride upon his labours and his journeyings. Few monarchs have lived a more strenuous life. Yet his industry was broken by fits of indolence, which were probably due to health. In his prime his confessor warned him against this defect, and it caused, indeed, the last great disaster of his life. Fortunately he was conscious of his obstinacy, his irresolution and his indolence. He would accept admonition from the chapter of the Golden Fleece, would comment on his failings as a warning to his son. When Cardinal Contarini politely assured him that to hold fast to good opinions is not obstinacy but firmness, the emperor replied, “Ah! but I sometimes stick to bad ones.” Charles was not cruel, indeed the character of his reign was peculiarly merciful. But he was somewhat unforgiving. He especially resented any slight upon his honour, and his unwise severity to Philip of Hesse was probably due to the unfounded accusation that he had imprisoned him in violation of his pledge. The excesses of his troops in Italy, in Guelders and on the Austrian frontiers caused him acute pain, although he called himself “hard to weep.” No great nobleman, statesman or financier was executed at Charles’s order. He was proud of his generalship, classing himself with Alva and Montmorenci as the best of his day. Yet his failures nearly balanced his successes. It is true that in his most important campaign, that against the League of Schmalkalden, the main credit must be ascribed to his well-judged audacity at the opening, and his dogged persistency at the close. As a soldier he must rank very high. It was said that his being emperor lost to Spain the best light horseman of her army. At every crisis he was admirably cool, setting a truly royal example to his men. His mettle was displayed when he was attacked on the burning sands of Tunis, when his troops were driven in panic from Algiers, when in spite of physical suffering he forded the Elbe at Mühlberg, and when he was bombarded by the vastly superior Lutheran artillery under the walls of Ingolstadt. When blamed for exposing himself on this last occasion, “I could not help it,” he apologized; “we were short of hands, 1 could not set a bad example.” Nevertheless he was by nature timid. Just before this very action he had a fit of trembling, and he was afraid of mice and spiders. The force of his example was not confined to the field. Melanchthon wrote from Augsburg in 1530 that he was a model of continence, temperance and moderation, that the old domestic discipline was now only preserved in the imperial household. He tenderly loved his wife, whom he had married for pecuniary and diplomatic reasons. Of his two well-known illegitimate children, Margaret was born before he married, and Don John long after his wife’s death, but he felt this latter to be a child of shame. His sobriety was frequently contrasted with the universal drunkenness of the German and Flemish nobles, which he earnestly condemned. But on his appetite he could place no control, in spite of the ruinous effects of his gluttony upon his health. In dress, in his household, and in his stable he was simple and economical. He loved children, flowers, animals and birds. Professional jesters amused him, and he was not above a joke himself. Maps and mechanical inventions greatly interested him, and in later life he became fond of reading. He takes his place indeed among authors, for he dictated the commentaries on his own career. Of music he possessed a really fine knowledge, and his high appreciation of Titian proves the purity of his feeling for art. The little collection of books and pictures which he carried to Yuste is an index of his tastes. Charles was undeniably plain. He confessed that he was by nature ugly, but that as artists usually painted him uglier than he was, strangers on seeing him were agreeably disappointed. The protruding lower jaw and the thin pale face were redeemed by the fine open brow and the bright speaking eyes. He was, moreover, well made, and in youth had an incomparable leg. Above all no man could doubt his dignity; Charles was every inch an emperor.

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(E. Ar.)

CHARLES VI. (1685-1740), Roman emperor, was born on the 1st of October 1685 at Vienna. He was the second son of the emperor Leopold I. by his third marriage with Eleanore, daughter of Philip William of Neuburg, elector palatine of the Rhine. When the Spanish branch of the house of Habsburg became extinct in 1700, he was put forward as the lawful heir in opposition to Philip V., the Bourbon to whom the Spanish dominions had been left by the will of Charles II. of Spain. He was proclaimed at Vienna on the 19th of September 1703, and made his way to Spain by the Low Countries, England and Lisbon, remaining in Spain till 1711, mostly in Catalonia, where the Habsburg party was strong. Although he had a certain tenacity of purpose, which he showed in later life, he displayed none of the qualities required in a prince who had to gain his throne by the sword (see Spanish Succession, War of). He was so afraid of appearing to be ruled by a favourite that he would not take good advice, but was easily earwigged by flatterers who played on his weakness for appearing independent. In 1708 he was married at Barcelona to Elizabeth Christina of Brunswick-Wolfenbüttel (1691-1750), a Lutheran princess who was persuaded to accept Roman Catholicism by the assurances of Protestant divines and of the philosopher Leibnitz, that she could always give an Evangelical meaning to Catholic ceremonies. On the death of his elder brother Joseph I. on the 17th of April 1711, Charles inherited the hereditary possessions of the house of Habsburg, and their claims on the Empire. The death of Joseph without male issue had been foreseen, and Charles had at one time been prepared to give up Spain and the Indies on condition that he was allowed to retain Naples, Sicily and the Milanese. But when the case arose, his natural obstinacy led him to declare that he would not think of surrendering any of the rights of his family. It was with great difficulty that he was persuaded to leave Spain, months after the death of his brother (on the 27th of September 1711). Only the emphatic refusal of the European powers to tolerate the reconstruction of the empire of Charles V. forced him to give a sullen submission to necessity. He abandoned Spain and was crowned emperor in December 1711, but for a long time he would not recognize Philip V. It is to his honour that he was very reluctant to desert the Catalans who had fought for his cause. Some of their chiefs followed him to Vienna, and their advice had an unfortunate influence on his mind. They almost succeeded in arousing his suspicions of the loyalty of Prince Eugene at the very moment when the prince's splendid victories over the Turks had led to the peace of Passarowitz on the 28th of July 1718, and a great extension of the Austrian dominions eastward. Charles showed an enlightened, though not always successful, interest in the commercial prosperity of his subjects, but from the date of his return to Germany till his death his ruling passion was to secure his inheritance against dismemberment. As early as 1713 he had begun to prepare the "Pragmatic Sanction" which was to regulate the succession. An only son, born on the 13th of April 1716, died in infancy, and it became the object of his policy to obtain the recognition of his daughter Maria Theresa as his heiress. He made great concessions to obtain his aim, and embarked on complicated diplomatic negotiations. His last days were embittered by a disastrous war with Turkey, in which he lost almost all he had gained by the peace of Passarowitz. He died at Vienna on the 20th of October 1740, and with him expired the male line of his house. Charles VI. was an admirable representative of the tenacious ambition of the Habsburgs, and of their belief in their own "august greatness" and boundless rights.

For the personal character of Charles VI. see A. von Arneth, *Geschichte Maria Theresias* (Vienna, 1863-1879). Dr Franz Krones, R. v. Marchland, *Grundriss der dsterreichischen Geschichte* (Vienna, 1882), gives a very copious bibliography.

CHARLES VII. (1697-1745), Roman emperor, known also as Charles Albert, elector of Bavaria, was the son of the elector Maximilian Emanuel and his second wife, Theresa Cunigunda, daughter of John Sobieski, king of Poland. He was born on the 6th of August 1697. His father having taken the side of Louis XIV. of France in the War of the Spanish Succession (*q.v.*), Bavaria was occupied by the allies. Charles and his brother Clement, afterwards archbishop of Cologne, were carried prisoners to Vienna, and were educated by the Jesuits under the name of the counts of Wittelsbach. When his father was restored to his electorate, Charles was released, and in 1717 he led the Bavarian contingent of the imperial army which served under Prince Eugene against the Turks, and is said to have distinguished himself at Belgrade. On the 25th of September 1722 he was betrothed to Maria Amelia, the younger of the two orphan daughters of the emperor Joseph I. Her uncle Charles VI. insisted that the Bavarian house should recognize the Pragmatic Sanction which established his daughter Maria Theresa as heiress of the Habsburg dominions. They did so, but with secret protests and mental reservations of their rights, which were designed to render the recognition valueless. The electors of Bavaria had claims on the possessions of the Habsburgs under the will of the emperor Ferdinand I., who died in 1564.

Charles succeeded his father on the 26th of February 1726. As a ruler of Bavaria, he showed a vague disposition to improve the condition of his subjects, but his profuse habits and his efforts to rival the splendour of the French court crippled his finances. His policy was one of much duplicity, for he was constantly endeavouring to keep on good terms with the emperor while slipping out of his obligation to accept the Pragmatic Sanction and intriguing to secure French support for his claims whenever Charles VI. should die. On hearing of the emperor’s last illness, he ordered his agent at Vienna to renew his claim to the Austrian inheritance. The claim was advanced immediately after the death of Charles VI. on the 20th of October 1740. Charles Albert now entered into the league against Maria Theresa, to the great misfortune of himself and his subjects. By the help of her enemies he was elected emperor in opposition to her husband Francis, grand duke of Tuscany, on the 24th of January 1742, under the title of Charles VII., and was crowned at Frankfort-on-Main on the 12th of February. But as his army had been neglected, he was utterly unable to resist the Austrian troops. While he was being crowned his hereditary dominions in Bavaria were being overrun. He described himself as attacked by stone and gout, ill, without money or land, and in distress comparable to the sorrows of Job. During the War of the Austrian Succession (*q.v.*) he was a mere puppet in the hands of the anti-Austrian coalition, and was often in want of mere necessaries. In the changes of the war he was able to re-enter his capital, Munich, in 1743, but had immediately afterwards to take flight again. He was restored by Frederick the Great in October 1744, but died worn out at Munich on the 20th of January 1745.

See A. von Arneth, *Geschichte Maria Theresias* (Vienna, 1863-1879); and P.T. Heigel. *Der österreichische Erbfolgestreit und die Kaiserwahl Karls VII.* (Munich, 1877).

CHARLES I. (1600-1649), king of Great Britain and Ireland, second son of James I. and Anne of Denmark, was born at Dunfermline on the 19th of November 1600. At his baptism he was created duke of Albany, and on the 16th of January 1605 duke of York. In 1612, by the death of his elder brother Henry, he became heir-apparent, and was created prince of Wales on the 3rd of November 1616. In 1620 he took up warmly the cause of his sister the queen of Bohemia, and in 1621 he defended Bacon, using his influence to prevent the chancellor’s degradation from the peerage. The prince’s marriage with the infanta Maria, daughter of Philip III. of Spain, had been for some time the subject of negotiation, James desiring to obtain through Spanish support the restitution of his son-in-law, Frederick, to the Palatinate; and in 1623 Charles was persuaded by Buckingham, who now obtained a complete ascendancy over him in opposition to wiser advisers and the king’s own wishes, to make a secret expedition himself to Spain, put an end to all formalities, and bring home his mistress himself: “a gallant and brave thing for his Highness.” “Steenie” and “Baby Charles,” as James called them, started on the 17th of February, arriving at Paris on the 21st and at Madrid on the 7th of March, where they assumed the unromantic names of Mr Smith, and Mr Brown. They found the Spanish court by no means enthusiastic for the marriage[1] and the princess herself averse. The prince’s immediate conversion was expected, and a complete religious tolerance for the Roman Catholics in England demanded. James

engaged to allow the infanta the right of public worship and to use his influence to modify the law, but Charles himself went much further. He promised the alteration of the penal laws within three years, conceded the education of the children to the mother till the age of twelve, and undertook to listen to the infanta's priests in matters of religion, signing the marriage contract on the 25th of July 1623. The Spanish, however, did not trust to words, and Charles was informed that his wife could only follow him to England when these promises were executed. Moreover, they had no intention whatever of aiding the Protestant Frederick. Meanwhile Buckingham, incensed at the failure of the expedition, had quarrelled with the grandees, and Charles left Madrid, landing at Portsmouth on the 5th of October, to the joy of the people, to whom the proposed alliance was odious. He now with Buckingham urged James to make war on Spain, and in December 1624 signed a marriage treaty with Henrietta Maria, daughter of Henry IV. of France. In April Charles had declared solemnly to the parliament that in case of his marriage to a Roman Catholic princess no concessions should be granted to recusants, but these were in September 1624 deliberately promised by James and Charles in a secret article, the first instance of the duplicity and deception practised by Charles in dealing with the parliament and the nation. The French on their side promised to assist in Mansfeld's expedition for the recovery of the Palatinate, but Louis in October refused to allow the men to pass through France; and the army, without pay or provisions, dwindled away in Holland to nothing.

On the 27th of March 1625 Charles I. succeeded to the throne by the death of his father, and on the 1st of May he was married by proxy to Henrietta Maria. He received her at Canterbury on the 13th of June, and on the 18th his first parliament assembled. On the day of his marriage Charles had given directions that the prosecutions of the Roman Catholics should cease, but he now declared his intention of enforcing the laws against them, and demanded subsidies for carrying on the war against Spain. The Commons, however, responded coldly. Charles had lent ships to Louis XIII. to be used against the Protestants at La Rochelle, and the Commons were not aware of the subterfuges and fictitious delays intended to prevent their employment. The Protestant feelings of the Commons were also aroused by the king's support of the royal chaplain, Richard Montagu, who had repudiated Calvinistic doctrine. They only voted small sums, and sent up a petition on the state of religion and reflecting upon Buckingham, whom they deemed responsible for the failure of Mansfeld's expedition, at the same time demanding counsellors in whom they could trust. Parliament was accordingly dissolved by Charles on the 12th of August. He hoped that greater success abroad would persuade the Commons to be more generous. On the 8th of September 1625 he made the treaty of Southampton with the Dutch against Spain, and sent an expedition to Cadiz under Sir Edward Cecil, which, however, was a failure. In order to make himself independent of parliament he attempted to raise money on the crown jewels in Holland, and to diminish the opposition in the Commons he excluded the chief leaders by appointing them sheriffs. When the second parliament met, however, on the 6th of February 1626, the opposition, led by Sir John Eliot, was more determined than before, and their attack was concentrated upon Buckingham. On the 29th of March, Charles, calling the Commons into his presence, accused them of leading him into the war and of taking advantage of his difficulties to "make their own game." "I pray you not to be deceived," he said, "it is not a parliamentary way, nor 'tis not a way to deal with a king. Remember that parliaments are altogether in my power for their calling, sitting, and dissolution; therefore as I find the fruits of them good or evil, they are to continue or not to be." Charles, however, was worsted in several collisions with the two houses, with a consequent loss of influence. He was obliged by the peers to set at liberty Thomas Howard, earl of Arundel, whom he had put into the Tower, and to send a summons to the earl of Bristol, whom he had attempted to exclude from parliament, while the Commons compelled him, with a threat of doing no business, to liberate Eliot and Digges, the managers of Buckingham's impeachment, whom he had imprisoned. Finally in June the Commons answered Charles's demand for money by a remonstrance asking for Buckingham's dismissal, which they decided must precede the grant of supply. They claimed responsible ministers, while Charles considered himself the executive and the sole and unfettered judge of the necessities of the state. Accordingly on the 15th Charles dissolved the parliament.

The king was now in great need of money. He was at war with Spain and had promised to pay £30,000 a month to Christian IV. of Denmark in support of the Protestant campaign in Germany. To these necessities was now added a war with France. Charles had never kept his promise concerning the recusants; disputes arose in consequence with his wife, and on the 31st of July 1626 he ordered all her French attendants to be expelled from Whitehall and sent back to France. At the same time several French ships carrying contraband goods to the Spanish Netherlands were seized by English warships. On the 27th of June 1627

Buckingham with a large expedition sailed to the Isle of Ré to relieve La Rochelle, then besieged by the forces of Louis XIII. Though the success of the French Protestants was an object much desired in England, Buckingham's unpopularity prevented support being given to the expedition, and the duke returned to Plymouth on the 11th of November completely defeated. Meanwhile Charles had endeavoured to get the money refused to him by parliament by means of a forced loan, dismissing Chief Justice Crewe for declining to support its legality, and imprisoning several of the leaders of the opposition for refusing to subscribe to it. These summary measures, however, only brought a small sum into the treasury. On the 2nd of January 1628 Charles ordered the release of all the persons imprisoned, and on the 17th of March summoned his third parliament.

Instead of relieving the king's necessities the Commons immediately proceeded to discuss the constitutional position and to formulate the Petition of Right, forbidding taxation without consent of parliament, arbitrary and illegal imprisonment, compulsory billeting in private houses, and martial law. Charles, on the 1st of May, first demanded that they should "rest on his royal word and promise." He obtained an opinion from the judges that the acceptance of the petition would not absolutely preclude in certain cases imprisonments without showing cause, and after a futile endeavour to avoid an acceptance by returning an ambiguous answer which only exasperated the Commons, he gave his consent on the 7th of June in the full and usual form. Charles now obtained his subsidies, but no real settlement was reached, and his relations with the parliament remained as unfriendly as before. They proceeded to remonstrate against his government and against his support of Buckingham, and denied his right to tonnage and poundage. Accordingly, on the 26th of June they were prorogued. New disasters befell Charles, in the assassination of Buckingham and in the failure of the fresh expedition sent to Ré. In January 1629 the parliament reassembled, irritated by the exaction of the duties and seizure of goods during the interval, and suspicious of "innovations in religion," the king having forbidden the clergy to continue the controversy concerning Calvinistic and Arminian doctrines, the latter of which the parliament desired to suppress. While they were discussing these matters, on the 2nd of March 1629, the king ordered them to adjourn, but amidst a scene of great excitement the speaker, Sir John Finch, was held down in his chair and the doors were locked, whilst resolutions against innovations in religion and declaring those who levied or paid tonnage and poundage enemies to their country were passed. Parliament was immediately dissolved, and Charles imprisoned nine members, leaders of the opposition, Eliot, Holles, Strode, Selden, Valentine, Coryton, Heyman, Hobart and Long, his vengeance being especially shown in the case of Eliot, the most formidable of his opponents, who died in the Tower of consumption after long years of close and unhealthy confinement, and whose corpse even Charles refused to give up to his family.

For eleven years Charles ruled without parliaments and with some success. There seemed no reason to think that "that noise," to use Laud's expression concerning parliaments, would ever be heard again by those then living. A revenue of about £618,000 was obtained by enforcing the payment of tonnage and poundage, and while avoiding the taxes, loans, and benevolences forbidden by the petition of right, by monopolies, fines for knighthood, and for pretended encroachments on the royal domains and forests, which enabled the king to meet expenditure at home. In Ireland, Charles, in order to get money, had granted the Graces in 1628, conceding security of titles of more than sixty years' standing, and a more moderate oath of allegiance for the Roman Catholics, together with the renunciation of the shilling fine for non-attendance at church. He continued, however, to make various attempts to get estates into his possession on the pretext of invalid title, and on the 12th of May 1635 the city of London estates were sequestered. Charles here destroyed one of the most valuable settlements in Ireland founded by James I. in the interests of national defence, and at the same time extinguished the historic loyalty of the city of London, which henceforth steadily favoured the parliamentary cause. In 1633 Wentworth had been sent to Ireland to establish a medieval monarchy and get money, and his success in organization seemed great enough to justify the attempt to extend the system to England. Charles at the same time restricted his foreign policy to scarcely more than a wish for the recovery of the Palatinate, to further which he engaged in a series of numerous and mutually destructive negotiations with Gustavus Adolphus and with Spain, finally making peace with Spain on the 5th of November 1630, an agreement which was followed on the 2nd of January 1631 by a further secret treaty, the two kings binding themselves to make war on the Dutch and partition their territories. A notable feature of this agreement was that while in Charles's portion Roman Catholicism was to be tolerated, there was no guarantee for the security of Protestantism in the territory to be ceded to Spain.

In 1634 Charles levied ship-money from the seaport towns for the increase of the navy,

and in 1635 the tax was extended to the inland counties, which aroused considerable opposition. In February 1637 Charles obtained an opinion in favour of his claims from the judges, and in 1638 the great Hampden case was decided in his favour. The apparent success, however, of Charles was imperilled by the general and growing resentment aroused by his exactions and whole policy, and this again was small compared with the fears excited by the king's attitude towards religion and Protestantism. He supported zealously Laud's rigid Anglican orthodoxy, his compulsory introduction of unwelcome ritual, and his narrow, intolerant and despotic policy, which was marked by several savage prosecutions and sentences in the Star Chamber, drove numbers of moderate Protestants out of the Church into Presbyterianism, and created an intense feeling of hostility to the government throughout the country. Charles further increased the popular fears on the subject of religion by his welcome given to Panzani, the pope's agent, in 1634, who endeavoured unsuccessfully to reconcile the two churches, and afterwards to George Conn, papal agent at the court of Henrietta Maria, while the favour shown by the king to these was contrasted with the severe sentences passed upon the Puritans.

The same imprudent neglect of the national sentiment was pursued in Scotland. Charles had already made powerful enemies there by a declaration announcing the arbitrary revocation of former church estates to the crown. On the 18th of June 1633 he was crowned at Edinburgh with full Anglican ceremonial, which lost him the hearts of numbers of his Scottish subjects and aroused hostility to his government in parliament. After his return to England he gave further offence by ordering the use of the surplice, by his appointment of Archbishop Spotiswood as chancellor of Scotland, and by introducing other bishops into the privy council. In 1636 the new *Book of Canons* was issued by the king's authority, ordering the communion table to be placed at the east end, enjoining confession, and declaring excommunicate any who should presume to attack the new prayer-book. The latter was ordered to be used on the 18th of October 1636, but it did not arrive in Scotland till May 1637. It was intensely disliked both as "popish" and as English. A riot followed its first use in St Giles' cathedral on the 23rd of July, and Charles's order to enforce it on the 10th of September was met by fresh disturbances and by the establishment of the "Tables," national committees which now became the real though informal government of Scotland. In 1638 the national covenant was drawn up, binding those that signed it to defend their religion to the death, and was taken by large numbers with enthusiasm all over the country. Charles now drew back, promised to enforce the canons and prayer-book only in a "fair and legal way," and sent the marquis of Hamilton as a mediator. The latter, however, a weak and incapable man, desirous of popularity with all parties, and unfaithful to the king's interests, yielded everything, without obtaining the return of Charles's subjects to their allegiance. The assembly met at Glasgow on the 21st of November, and in spite of Hamilton's opposition immediately proceeded to judge the bishops. On the 28th Hamilton dissolved it, but it continued to sit, deposed the bishops and re-established Presbyterianism. The rebellion had now begun, and an appeal to arms alone could decide the quarrel between Charles and his subjects. On the 28th of May 1639 he arrived at Berwick with a small and ill-trained force, thus beginning what is known as the first Bishops' War; but being confronted by the Scottish army at Duns Law, he was compelled to sign the treaty of Berwick on the 18th of June, which provided for the disbandment of both armies and the restitution to the king of the royal castles, referring all questions to a general assembly and a parliament. When the assembly met it abolished episcopacy, but Charles, who on the 3rd of August had returned to Whitehall, refused his consent to this and to other measures proposed by the Scottish parliament. His extreme financial necessities, and the prospect of renewed hostilities with the Scots, now moved Charles, at the instigation of Strafford, who in September had left Ireland to become the king's chief adviser, to turn again to parliament for assistance as the last resource, and on the 13th of April 1640 the Short Parliament assembled. But on its discussing grievances before granting supplies and finally refusing subsidies till peace was made with the Scots, it was dissolved on the 5th of May. Charles returned once more to measures of repression, and on the 10th imprisoned some of the London aldermen who refused to lend money. He prepared for war, scraping together what money he could and obtaining a grant through Strafford from Ireland. His position, however, was hopeless; his forces were totally undisciplined, and the Scots were supported by the parliamentary opposition in England. On the 20th of August the Scots crossed the Tweed, beginning the so-called second Bishops' War, defeated the king's army at Newburn on the 28th, and subsequently occupied Newcastle and Durham. Charles at this juncture, on the 24th of September, summoned a great council of the peers; and on the 21st of October a cessation of arms was agreed to by the treaty of Ripon, the Scots receiving £850 a day for the maintenance of the army, and further negotiations being transferred to London. On the 3rd of November the king summoned the Long Parliament.

Such was the final issue of Charles's attempt to govern without parliaments—Scotland in triumphant rebellion, Ireland only waiting for a signal to rise, and in England the parliament revived with almost irresistible strength, in spite of the king, by the force of circumstances alone. At this great crisis, which would indeed have taxed the resolution and resource of the most cool-headed and sagacious statesman, Charles failed signally. Two alternative courses were open to him, either of which still offered good chances of success. He might have taken his stand on the ancient and undoubted prerogative of the crown, resisted all encroachments on the executive by the parliament by legal and constitutional means, which were probably ample, and in case of necessity have appealed to the loyalty of the nation to support him in arms; or he might have waived his rights, and, acknowledging the mistakes of his past administration, have united with the parliament and created once more that union of interests and sentiment of the monarchy with the nation which had made England so powerful. Charles, however, pretended to do both simultaneously or by turns, and therefore accomplished neither. The illegally imprisoned members of the last parliament, now smarting with the sense of their wrongs, were set free to stimulate the violence of the opposition to the king in the new assembly. Of Charles's double statecraft, however, the series of incidents which terminated the career of the great Strafford form the most terrible example. Strafford had come to London in November, having been assured by Charles that he "should not suffer in his person, honour or fortune," but was impeached and thrown into the Tower almost immediately. Charles took no steps to hinder the progress of the proceedings against him, but entered into schemes for saving him by bringing up an army to London, and this step exasperated Strafford's enemies and added new zeal to the prosecution. On the 23rd of April, after the passing of the attainder by the Commons, he repeated to Strafford his former assurances of protection. On the 1st of May he appealed to the Lords to spare his life and be satisfied with rendering him incapable of holding office. On the 2nd he made an attempt to seize the Tower by force. On the 10th, yielding to the queen's fears and to the mob surging round his palace, he signed his death-warrant. "If my own person only were in danger," he declared to the council, "I would gladly venture it to save my Lord Strafford's life; but seeing my wife, children, all my kingdom are concerned in it, I am forced to give way unto it." On the 11th he sent to the peers a petition for Strafford's life, the force of which was completely annulled by the strange postscript: "If he must die, it were a charity to reprieve him until Saturday." This tragic surrender of his great and devoted servant left an indelible stain upon the king's character, and he lived to repent it bitterly. One of his last admonitions to the prince of Wales was "never to give way to the punishment of any for their faithful service to the crown." It was regarded by Charles as the cause of his own subsequent misfortunes, and on the scaffold the remembrance of it disturbed his own last moments. The surrender of Strafford was followed by another stupendous concession by Charles, the surrender of his right to dissolve the parliament without its own consent, and the parliament immediately proceeded, with Charles's consent, to sweep away the star-chamber, high commission and other extra-legal courts, and all extra-parliamentary taxation. Charles, however, did not remain long or consistently in the yielding mood. In June 1641 he engaged in a second army plot for bringing up the forces to London, and on the 10th of August he set out for Scotland in order to obtain the Scottish army against the parliament in England; this plan was obviously doomed to failure and was interrupted by another appeal to force, the so-called Incident, at which Charles was suspected (in all probability unjustly) of having connived, consisting in an attempt to kidnap and murder Argyll, Hamilton and Lanark, with whom he was negotiating. Charles had also apparently been intriguing with Irish Roman Catholic lords for military help in return for concessions, and he was suspected of complicity in the Irish rebellion which now broke out. He left Scotland more discredited than ever, having by his concessions made, to use Hyde's words, "a perfect deed of gift of that kingdom," and without gaining any advantage.

Charles returned to London on the 25th of November 1641 and was immediately confronted by the Grand Remonstrance (passed on the 22nd), in which, after reciting the chief points of the king's misgovernment, the parliament demanded the appointment of acceptable ministers and the constitution of an assembly of divines to settle the religious question. On the 2nd of January 1642 Charles gave office to the opposition members Colepeper and Falkland, and at the same time Hyde left the opposition party to serve the king. Charles promised to take no serious step without their advice. Nevertheless, entirely without their knowledge, through the influence of the queen whose impeachment was intended, Charles on the 4th made the rash and fatal attempt to seize with an armed force the five members of the Commons, Pym, Hampden, Holies, Hesilrige and Strode, whom, together with Mandeville (afterwards earl of Manchester) in the Lords, he had impeached of high treason. No English sovereign ever had (or has since that time) penetrated into the House of Commons. So complete and flagrant a violation of parliamentary liberties, and an

appeal so crude and glaring to brute force, could only be justified by complete success; but the court plans had been betrayed, and were known to the offending members, who, by order of the House, had taken refuge in the city before the king's arrival with the soldiers. Charles, on entering the House, found "the birds flown," and returned baffled, having thrown away the last chance of a peaceful settlement (see Lenthall, William). The next day Charles was equally unsuccessful in obtaining their surrender in the city. "The king had the worst day in London yesterday," wrote a spectator of the scene, "that ever he had, the people crying 'privilege of parliament' by thousands and prayed God to turn the heart of the king, shutting up their shops and standing at their doors with swords and halberds."[2] On the 10th, amidst general manifestations of hostility, Charles left Whitehall to prepare for war, destined never to return till he was brought back by his victorious enemies to die.

Several months followed spent in manoeuvres to obtain the control of the forces and in a paper war of controversy. On the 23rd of April Charles was refused entry into Hull, and on the 2nd of June the parliament sent to him the "Nineteen Propositions," claiming the whole sovereignty and government for the parliament, including the choice of the ministers, the judges, and the control of the army, and the execution of the laws against the Roman Catholics. The military events of the war are described in the article Great Rebellion. On the 22nd of August the king set up his standard at Nottingham, and on the 23rd of October he fought the indecisive battle of Edgehill, occupying Oxford and advancing as far as Brentford. It seemed possible that the war might immediately be ended by Charles penetrating to the heart of the enemy's position and occupying London, but he drew back on the 13th of November before the parliamentary force at Turnham Green, and avoided a decisive contest.

Next year (1643) another campaign, for surrounding instead of penetrating into London, was projected. Newcastle and Hopton were to advance from the north and west, seize the north and south banks of the river below the city, destroy its commerce, and combine with Charles at Oxford. The royalist force, however, in spite of victories at Adwalton Moor (June 30th) and Roundway Down (July 13th), did not succeed in combining with Charles, Newcastle in the north being kept back by the Eastern Association and the presence of the enemy at Hull, and Hopton in the west being detained by their successful holding out at Plymouth. Being too weak to attempt anything alone against London, Charles marched to besiege Gloucester, Essex following him and relieving the place. Subsequently the rival forces fought the indecisive first battle of Newbury, and Charles failed in preventing the return of Essex to London. Meanwhile on the 1st of February the parliament had submitted proposals to Charles at Oxford, but the negotiations came to nothing, and Charles's unwise attempt at the same time to stir up a rising in his favour in the city, known as Waller's Plot, injured his cause considerably. He once more turned for help to Ireland, where the cessation of the campaign against the rebels was agreed upon on the 15th of September 1643, and several English regiments became thereby available for employment by the king in England. Charles also accepted the proposal for bringing over 2000 Irish. On the 22nd of January 1644 the king opened the rival parliament at Oxford.

The campaign of 1644 began far less favourably for Charles than the two last, principally owing to the alliance now made between the Scots and the parliament, the parliament taking the Solemn League and Covenant on the 25th of September 1643, and the Scottish army crossing the border on the 19th of January 1644. No attempt was this year made against London, and Rupert was sent to Newcastle's succour in the north, where the great disaster of Marston Moor on the 2nd of July ruined Charles's last chances in that quarter. Meanwhile Charles himself had defeated Waller at Cropredy Bridge on the 29th of June, and he subsequently followed Essex to the west, compelling the surrender of Essex's infantry at Lostwithiel on the 2nd of September. With an ill-timed leniency he allowed the men to go free after giving up their stores and arms, and on his return towards Oxford he was confronted again by Essex's army at Newbury, combined now with that of Waller and of Manchester. Charles owed his escape here from complete annihilation only to Manchester's unwillingness to inflict a total defeat, and he was allowed to get away with his artillery to Oxford and to revictual Donnington Castle and Basing House.

The negotiations carried on at Uxbridge during January and February 1645 failed to secure a settlement, and on the 14th of June the crushing defeat of the king's forces by the new model army at Naseby practically ended the civil war. Charles, however, refused to make peace on Rupert's advice, and considered it a point of honour "neither to abandon God's cause, injure my successors, nor forsake my friends." His chief hope was to join Montrose in Scotland, but his march north was prevented by the parliamentary forces, and on the 24th of September he witnessed from the walls of Chester the rout of his followers at

Rowton Heath. He now entered into a series of intrigues, mutually destructive, which, becoming known to the different parties, exasperated all and diminished still further the king's credit. One proposal was the levy of a foreign force to reduce the kingdom; another, the supply through the marquis of Ormonde of 10,000 Irish. Correspondence relating to these schemes, fatally compromising as they were if Charles hoped ever to rule England again, was discovered by his enemies, including the Glamorgan treaty, which went much further than the instructions to Ormonde, but of which the full responsibility has never been really traced to Charles, who on the 29th of January 1646 disavowed his agent's proceedings. He simultaneously treated with the parliament, and promised toleration to the Roman Catholics if they and the pope would aid in the restoration of the monarchy and the church. Nor was this all. The parliamentary forces had been closing round Oxford. On the 27th of April the king left the city, and on the 5th of May gave himself up to the Scottish army at Newark, arriving on the 13th with them at Newcastle. On the 13th of July the parliament sent to Charles the "Newcastle Propositions," which included the extreme demands of Charles's acceptance of the Covenants, the abolition of episcopacy and establishment of Presbyterianism, severer laws against the Roman Catholics and parliamentary control of the forces, with the withdrawal of the Irish Cessation, and a long list of royalists to be exempted from pardon. Charles returned no definite answer for several months. He imagined that he might now find support in Scottish royalism, encouraged by Montrose's series of brilliant victories, but these hopes were destroyed by the latter's defeat at Philiphaugh on the 3rd of September. The Scots insisted on the Covenant and on the permanent establishment of Presbyterianism, while Charles would only consent to a temporary maintenance for three years. Accordingly the Scots, in return for the payment of part of their army arrears by the parliament, marched home on the 30th of January 1647, leaving Charles behind, who under the care of the parliamentary commissioners was conducted to Holmby House. Thence on the 12th of May he sent his answer to the Newcastle Propositions, offering the militia to the parliament for ten years and the establishment of Presbyterianism for three, while a final settlement on religion was to be reached through an assembly of twenty divines at Westminster. But in the midst of the negotiation with the parliament Charles's person was seized, on the 3rd of June 1647, by Cornet Joyce under instructions of the army, which soon afterwards occupied London and overpowered the parliament, placing Charles at Hampton Court.

If Charles could have remained firm to either one or the other faction, and have made concessions either to Presbyterianism or on the subject of the militia, he might even now have prevailed. But he had learned nothing by experience, and continued at this juncture his characteristic policy of intrigue and double-dealing, "playing his game," to use his own words, negotiating with both parties at once, not with the object or wish to arrive at a settlement with either, but to augment their disputes, gain time and profit ultimately by their divisions. The "Heads of the Proposals," submitted to Charles by the army on the 28th of July 1647, were terms conceived on a basis far broader and more statesmanlike than the Newcastle Propositions, and such as Charles might well have accepted. The proposals on religion anticipated the Toleration Act of 1689. There was no mention of episcopacy, and its existence was thereby indirectly admitted, but complete religious freedom for all Protestant denominations was provided, and the power of the church to inflict civil penalties abolished, while it was also suggested that dangers from Roman Catholics and Jesuits might be avoided by means other than enforcing attendance at church. The parliament was to dissolve itself and be succeeded by biennial assemblies elected on a reformed franchise, not to be dissolved without their own consent before 120 days, and not to sit more than 240 days in the two years. A council of state was to conduct the foreign policy of the state and conclude peace and war subject to the approval of parliament, and to control the militia for ten years, the commanders being appointed by parliament, as also the officers of state for ten years. No peer created since May the 21st, 1642, was to sit in parliament without consent of both Houses, and the judicial decisions of the House of Lords were to be ratified by the Commons. Only five persons were excepted from amnesty, but royalists were not to hold office for five years and not to sit in the Commons till the end of the second biennial parliament. Proposals for a series of reforms were also added. Charles, however, was at the same time negotiating with Lauderdale for an invasion of England by the Scots, and imagined he could win over Cromwell and Fairfax by "proffers of advantage to themselves." The precious opportunity was therefore allowed to slip by. On the 9th of September he rejected the proposals of the parliament for the establishment of Presbyterianism. His hopes of gaining advantages by playing upon the differences of his opponents proved a complete failure. Fresh terms were drawn up by the army and parliament together on the 10th of November, but before these could be presented, Charles, on the 11th, had escaped to Carisbrooke Castle in the Isle of Wight. Thence on the 16th he sent a message offering

Presbyterianism for three years and the militia for his lifetime to the parliament, but insisting on the maintenance of episcopacy. On the 28th of December he refused his assent to the Four Bills, which demanded the militia for parliament for twenty years and practically for ever, annulled the honours recently granted by the king and his declarations against the Houses, and gave to parliament the right to adjourn to any place it wished. On the 3rd of January 1648 the Commons agreed to a resolution to address the king no further, in which they were joined by the Lords on the 15th.

Charles had meanwhile taken a further fatal step which brought about his total destruction. On the 26th of December 1647 he had signed at Carisbrooke with the Scottish commissioners the secret treaty called the “Engagement,” whereby the Scots undertook to invade England on his behalf and restore him to the throne on condition of the establishment of Presbyterianism for three years and the suppression of the sectarians. In consequence the second civil war broke out and the Scots invaded England under Hamilton. The royalist risings in England were soon suppressed, and Cromwell gained an easy and decisive victory over the Scots at Preston. Charles was now left alone to face his enemies, with the whole tale of his intrigues and deceptions unmasked and exposed. The last intrigue with the Scots was the most unpardonable in the eyes of his contemporaries, no less wicked and monstrous than his design to conquer England by the Irish soldiers; “a more prodigious treason,” said Cromwell, “than any that had been perfected before; because the former quarrel was that Englishmen might rule over one another; this to vassalize us to a foreign nation.” Cromwell, who up to this point had shown himself foremost in supporting the negotiations with the king, now spoke of the treaty of Newport, which he found the parliament in the act of negotiating on his return from Scotland, as “this ruining hypocritical agreement.” Charles had engaged in these negotiations only to gain time and find opportunity to escape. “The great concession I made this day,” he wrote on the 7th of October, “was made merely in order to my escape.” At the beginning he had stipulated that no concession from him should be valid unless an agreement were reached upon every point. He had now consented to most of the demands of the parliament, including the repudiation of the Irish Cessation, the surrender of the delinquents and the cession of the militia for twenty years, and of the offices of state to parliament, but remained firm in his refusal to abolish episcopacy, consenting only to Presbyterianism for three years. Charles’s devotion to the church is undoubted. In April 1646, before his flight from Oxford, inspired perhaps by superstitious fears as to the origin of his misfortunes, he had delivered to Sheldon, afterwards archbishop of Canterbury, a written vow (now in the library of St Paul’s cathedral) to restore all church lands held by the crown on his restoration to the throne; and almost his last injunction to the prince of Wales was that of fidelity to the national church. His present firmness, however, in its support was caused probably less by his devotion to it than by his desire to secure the failure of the whole treaty, and his attempts to escape naturally weakened the chances of success. Cromwell now supported the petitions of the army against the treaty. On the 16th of November the council of officers demanded the trial of the king, “the capital and grand author of our troubles,” and on the 27th of November the parliamentary commissioners returned from Newport without having secured Charles’s consent. Charles was removed to Hurst Castle on the 1st of December, where he remained till the 19th, thence being taken to Windsor, where he arrived on the 23rd. On the 6th “Pride’s Purge” had removed from the Commons all those who might show any favour to the king. On the 25th a last attempt by the council of officers to come to terms with him was repulsed. On the 1st of January the remnant of the Commons resolved that Charles was guilty of treason by “levying war against the parliament and kingdom of England”; on the 4th they declared their own power to make laws without the lords or the sovereign, and on the 6th established a “high court of justice” to try the king. On the 19th Charles was brought to St James’s Palace, and on the next day his trial began in Westminster Hall, without the assistance of any of the judges, who all refused to take part in the proceedings. He laughed aloud at hearing himself called a traitor, and immediately demanded by what authority he was tried. He had been in treaty with the parliament in the Isle of Wight and taken thence by force; he saw no lords present. He was told by Bradshaw, the president of the court, that he was tried by the authority of the people of England, who had elected him king; Charles making the obvious reply that he was king by inheritance and not by election, that England had been for more than 1000 years an hereditary kingdom, and Bradshaw cutting short the discussion by adjourning the court. On the 22nd Charles repeated his reasoning, adding, “It is not my case alone; it is the freedom and liberty of the people of England, and do you pretend what you will, I stand more for their liberties, for if power without law may make laws ... I do not know what subject he is in England that can be sure of his life or anything that he calls his own.” On the 23rd he again refused to plead. The court was adjourned, and there were several signs that the army in their prosecution of the king had not the nation at their back. While the soldiers had shouted

“Justice! justice!” as the king passed through their ranks, the civilian spectators from the end of the hall had cried “God save the king!” There was considerable opposition and reluctance to proceed among the members of the court. On the 26th, however, the court decided unanimously upon his execution, and on the 27th Charles was brought into court for the last time to hear his sentence. His request to be heard before the Lords and Commons was rejected, and his attempts to answer the charges of the president were silenced. Sentence was pronounced, and the king was removed by the soldiers, uttering his last broken protest: “I am not suffered to speak. Expect what justice other people will have.”

In these last hours Charles, who was probably weary of life, showed a remarkable dignity and self-possession, and a firm resignation supported by religious faith and by the absolute conviction of his own innocence, which, says Burnet, “amazed all people and that so much the more because it was not natural to him. It was imputed to a very extraordinary measure of supernatural assistance....; it was owing to something within himself that he went through so many indignities with so much true greatness without disorder or any sort of affectation.” Nothing in his life became Charles like the leaving it. “He nothing common did or mean Upon that memorable scene.” On the morning of the 29th of January he said his last sad farewell to his younger children, Elizabeth and Henry, duke of Gloucester. On the 30th at ten o’clock he walked across from St James’s to Whitehall, calling on his guard “in a pleasant manner” to walk apace, and at two he stepped upon the scaffold from a window, probably the middle one, of the Banqueting House (see Architecture, Plate VI., fig. 75). He was separated from the people by large ranks of soldiers, and his last speech only reached Juxon and those with him on the scaffold. He declared that he had desired the liberty and freedom of the people as much as any; “but I must tell you that their liberty and freedom consists in having government. ... It is not their having a share in the government; that is nothing appertaining unto them. A subject and a sovereign are clean different things.” These, together with his declaration that he died a member of the Church of England, and the mysterious “Remember,” spoken to Juxon, were Charles’s last words. “It much discontents the citizens,” wrote a spectator; “ye manner of his deportment was very resolutely with some smiling countenances, intimating his willingness to be out of his troubles.”[3] “The blow I saw given,” wrote another, Philip Henry, “and can truly say with a sad heart, at the instant whereof, I remember well, there was such a grone by the Thousands then present as I never heard before and desire I may never hear again. There was according to order one Troop immediately marching fromwards Charing-Cross to Westminster and another fromwards Westminster to Charing-Cross, purposely to masker” (*i.e.* to overpower) “the people and to disperse and scatter them, so that I had much adoe amongst the rest to escape home without hurt.”[4]

Amidst such scenes of violence was at last effected the destruction of Charles. “It is lawful,” wrote Milton, “and hath been held so through all ages for any one who have the power to call to account a Tyrant or wicked King and after due conviction to depose and put him to death.”[5] But here (it might well be contended) there had been no “due conviction.” The execution had been the act of the king’s personal enemies, of “only some fifty or sixty governing Englishmen with Oliver Cromwell in the midst of them” an act technically illegal, morally unjustifiable because the supposed crimes of Charles had been condoned by the later negotiations with him, and indefensible on the ground of public expediency, for the king’s death proved a far greater obstacle to the re-establishment of settled government than his life could have been. The result was an extraordinary revulsion of feeling in favour of Charles and the monarchy, in which the incidents of his misgovernment were completely forgotten. He soon became in the popular veneration a martyr and a saint. His fate was compared with the Crucifixion, and his trials and sufferings to those of the Saviour. Handkerchiefs dipped in his blood wrought “miracles,” and the *Eikon Basilike*, published on the day of his funeral, presented to the public a touching if not a genuine portrait of the unfortunate sovereign. At the Restoration the anniversary of his death was ordered to be kept as a day of fasting and humiliation, and the service appointed for use on the occasion was only removed from the prayer-book in 1859. The same conception of Charles as a martyr for religion appeals still to many, and has been stimulated by modern writers. “Had Charles been willing to abandon the church and give up episcopacy,” says Bishop Creighton, “he might have saved his throne and his life. But on this point Charles stood firm, for this he died and by dying saved it for the future.”[6] Gladstone, Keble, Newman write in the same strain. “It was for the Church,” says Gladstone, “that Charles shed his blood upon the scaffold.”[7] “I rest,” says Newman, “on the scenes of past years, from the Upper Room in Acts to the Court of Carisbrooke and Uxbridge.” The injustice and violence of the king’s death, however, the pathetic dignity of his last days, and the many noble traits in his character, cannot blind us to the real causes of his downfall and destruction, and a sober judgment

cannot allow that Charles was really a martyr either for the church or for the popular liberties.

The constitutional struggle between the crown and parliament had not been initiated by Charles I. It was in full existence in the reign of James I., and distinct traces appear towards the latter part of that of Elizabeth. Charles, therefore, in some degree inherited a situation for which he was not responsible, nor can he be justly blamed, according to the ideas of kingship which then prevailed, for defending the prerogatives of the crown as precious and sacred personal possessions which it was his duty to hand down intact to his successors. Neither will his persistence in refusing to yield up the control of the executive to the parliament or the army, or his zeal in defending the national church, be altogether censured. In the event the parliament proved quite incapable of governing, an army uncontrolled by the sovereign was shown to constitute a more grievous tyranny than Charles's most arbitrary rule, and the downfall of the church seen to make room only for a sectarian despotism as intolerable as the Laudian. The natural inference might be that both conceptions of government had much to support them, that they were bound sooner or later to come into collision, and that the actual individuals in the drama, including the king himself, were rather the victims of the greatness of events than real actors in the scene, still less the controllers of their own and the national destiny. A closer insight, however, shows that biographical more than abstract historical elements determined the actual course and issue of the Rebellion. The great constitutional and religious points of dispute between the king and parliament, though doubtless involving principles vital to the national interests, would not alone have sufficed to destroy Charles. Monarchy was too much venerated, was too deeply rooted in the national life, to be hastily and easily extirpated; the perils of removing the foundation of all government, law and order were too obvious not to be shunned at almost all costs. Still less can the crowning tragedy of the king's death find its real explanation or justification in these disputes and antagonisms. The real cause was the complete discredit into which Charles had brought himself and the monarchy. The ordinary routine of daily life and of business cannot continue without some degree of mutual confidence between the individuals brought into contact, far less could relations be maintained by subjects with a king endowed with the enormous powers then attached to the kingship, and with whom agreements, promises, negotiations were merely subterfuges and prevarications. We have seen the series of unhappy falsehoods and deceptions which constituted Charles's statecraft, beginning with the fraud concerning the concessions to the Roman Catholics at his marriage, the evasions with which he met the Petition of Right, the abandonment of Strafford, the simultaneous negotiation with, and betrayal of, all parties. Strafford's reported words on hearing of his desertion by Charles, "Put not your trust in princes," re-echo through the whole of Charles's reign. It was the degradation and dishonour of the kingship, and the personal loss of credit which Charles suffered through these transactions—which never appear to have caused him a moment's regret or uneasiness, but the fatal consequences of which were seen only too clearly by men like Hyde and Falkland—that were the real causes of the rebellion and of the king's execution. The constitutional and religious grievances were the outward and visible sign of the corroding suspicions which slowly consumed the national loyalty. In themselves there was nothing incapable of settlement either through the spirit of union which existed between Elizabeth and her subjects, or by the principle of compromise which formed the basis of the constitutional settlement in 1688. The bond of union between his people and himself Charles had, however, early broken, and compromise is only possible between parties both of whom can acknowledge to some extent the force of the other's position, which can trust one another, and which are sincere in their endeavour to reach agreement. Thus on Charles himself chiefly falls the responsibility for the catastrophe.

His character and motives fill a large place in English history, but they have never been fully understood and possibly were largely due to physical causes. His weakness as a child was so extreme that his life was despaired of. He outgrew physical defects, and as a young man excelled in horsemanship and in the sports of the times, but always retained an impediment of speech. At the time of his accession his reserve and reticence were especially noticed. Buckingham was the only person who ever enjoyed his friendship, and after his death Charles placed entire confidence in no man. This isolation was the cause of an ignorance of men and of the world, and of an incapacity to appreciate the ideas, principles and motives of others, while it prepared at the same time a fertile soil for receiving those exalted conceptions of kingship, of divine right and prerogative, which came into vogue at this period, together with those exaggerated ideas of his own personal supremacy and importance to which minds not quite normal are always especially inclined. His character was marked by a weakness which shirked and postponed the settlement of difficulties, by a

meanness and ingratitude even when dealing with his most devoted followers, by an obstinacy which only feigned compliance and by an untruthfulness which differed widely from his son's unblushing deceit, which found always some reservation or excuse, but which while more scrupulous was also more dangerous and insidious because employed continually as a principle of conduct. Yet Charles, in spite of his failings, had many fine qualities. Clarendon, who was fully conscious of them, who does not venture to call him a good king, and allows that "his kingly virtues had some mixture and alloy that hindered them from shining in full lustre," declares that "he was if ever any, the most worthy of the title of an Honest Man, so great a lover of justice that no temptation could dispose him to a wrongful action except that it was disguised to him that he believed it just," "the worthiest of gentlemen, the best master, the best friend, the best husband, the best father and the best Christian that the age in which he lived produced." With all its deplorable mistakes and failings Charles I.'s reign belongs to a sphere infinitely superior to that of his unscrupulous, corrupt, selfish but more successful son. His private life was without a blemish. Immediately on his accession he had suppressed the disorder which had existed in the household of James I., and let it be known that whoever had business with him "must never approach him by backstairs or private doors."[8] He maintained a strict sobriety in food and dress. He had a fine artistic sense, and Milton reprehends him for having made Shakespeare "the closest companion of his solitudes." "Monsieur le Prince de Galles," wrote Rubens in 1625, "est le prince le plus amateur de la peinture qui soit au monde." He succeeded in bringing together during twenty years an unrivalled collection, of which a great part was dispersed at his death. He showed a noble insensibility to flattery. He was deeply and sincerely religious. He wished to do right, and was conscious of the purity of his motives. Those who came into contact with him, even the most bitter of his opponents, were impressed with his goodness. The great tragedy of his life, to be read in his well-known, dignified, but weak and unhappy features, and to be followed in his inexplicable and mysterious choice of baneful instruments, such as Rupert, Laud, Hamilton, Glamorgan, Henrietta Maria—all in their several ways working out his destruction—seems to have been inspired by a fateful insanity or infirmity of mind or will, recalling the great Greek dramas in which the poets depicted frenzied mortals rushing into their own destruction, impelled by the unseen and superior powers.

The king's body, after being embalmed, was buried by the few followers who remained with him to the last, hastily and without any funeral service, which was forbidden by the authorities, in the tomb of Henry VIII., in St George's Chapel, Windsor, where his coffin was identified and opened in 1813. An "account of what appeared" was published by Sir Henry Halford, and a bone abstracted on the occasion was replaced in the vault by the prince of Wales (afterwards Edward VII.) in 1888. Charles I. left, besides three children who died in infancy, Charles (afterwards Charles II.); James (afterwards James II.); Henry, duke of Gloucester (1639-1660); Mary (1631-1660), who married William of Orange; Elizabeth (1635-1650); and Henrietta, duchess of Orleans (1644-1670).

Bibliography.—The leading authority for the life and reign of Charles I. is the *History of England* (1883) and *History of the Great Civil War* (1893), by S.R. Gardiner, with the references there given. Among recent works may be mentioned *Memoirs of the Martyr King*, by A. Fea (1905); *Life of Charles I, 1600-1625*, by E.B. Chancellor (1886); *The Visits of Charles I. to Newcastle*, by C.S. Terry (1898); *Charles I.*, by Sir J. Skelton, valuable for its illustrations (1898); *The Manner of the Coronation of King Charles I.*, ed. by C. Wordsworth (Henry Bradshaw Soc., 1892); *The Picture Gallery of Charles I.*, by C. Phillips (1896). See also *Calendars of State Papers*, *Irish* and *Domestic Series*; *Hist. MSS. Comm. Series*, esp. *MSS. of J. Eliot Hodgkin, F.J. Savile Foljambe, Lord Montagu of Beaulieu, Duke of Rutland at Belvoir Castle, Marquis of Ormonde, Earl Cowper (Coke MSS.), Earl of Lonsdale* (note-books of parliaments of 1626 and 1628), *Duke of Buccleuch at Montagu House, Duke of Portland*, 11th Rep. app. pt. vi., *Duke of Hamilton*, pt. i., *Salvetti Correspondence*, 10th Rep. pt. vi., *Lord Braye*; *Add. MSS.* Brit. Mus., 33,596 fols. 21-32 (keys to ciphers), 34,171, 35,297; *Notes and Queries*, ser. vi., vii., viii., ix. indexes; *Eng. Hist. Rev.* ii. 687 ("Charles and Glamorgan" by S.R. Gardiner), vii. 176; *Cornhill Mag.* vol. 75, January 1897, "Execution of Charles," by C.H. Firth.

(P. C. Y.)

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1 *Hist. MSS. Comm.* 11 Rep. app. Pt. iv. 21.

2 *Hist. MSS. Comm.: MSS. of Lord Montagu of Beaulieu*, 141.

3 *Notes and Queries*, 7th ser., viii. 326.

4 *Letters and Diaries of P. Henry* (1882), 12.

5 *Tenure of Kings and Magistrates*.

6 *Lectures on Archbishop Laud* (1895), p. 25.

7 *Remarks on the Royal Supremacy* (1850), p. 57.

8 Salvetti's Corresp. in *Hist. MSS. Comm.* 11th Rep. app. pt. i. p. 6.

CHARLES II. (1630-1685), king of Great Britain and Ireland, second son of Charles I. and Queen Henrietta Maria, was born on the 29th of May 1630 at St James's Palace, and was brought up under the care successively of the countess of Dorset, William Cavendish, duke of Newcastle, and the marquess of Hertford. He accompanied the king during the campaigns of the Civil War, and sat in the parliament at Oxford, but on the 4th of March 1645 he was sent by Charles I. to the west, accompanied by Hyde and others who formed his council. Owing, however, to the mutual jealousies and misconduct of Goring and Grenville, and the prince's own disregard and contempt of the council, his presence was in no way advantageous, and could not prevent the final overthrow of the king's forces in 1646. He retired (17th of February) to Pendennis Castle at Falmouth, and on the approach of Fairfax (2nd of March) to Scilly, where he remained with Hyde till the 16th of April. Thence he fled to Jersey, and finally refusing all the overtures from the parliament, and in opposition to the counsels of Hyde, who desired the prince to remain on English territory, he repaired to the queen at Paris, where he remained for two years. He is described at this time by Mme de Motteville as "well-made, with a swarthy complexion agreeing well with his fine black eyes, a large ugly mouth, a graceful and dignified carriage and a fine figure"; and according to the description circulated later for his capture after the battle of Worcester, he was over six feet tall. He received instruction in mathematics from Hobbes, and was early initiated into all the vices of the age by Buckingham and Percy. In July 1648 the prince joined the royalist fleet and blockaded the Thames with a fleet of eleven ships, returning to Holland, where he received the news of the final royalist defeats and afterwards of the execution of his father. On the 14th of January 1649 he had forwarded to the council a signed *carte blanche*, granting any conditions provided his father's life were spared. He immediately assumed the title of king, and was proclaimed in Scotland (5th of February) and in some parts of Ireland. On the 17th of September, after a visit to his mother at St Germain, Charles went to Jersey and issued a declaration proclaiming his rights; but, owing to the arrival of the fleet at Portsmouth, he was obliged, on the 13th of February 1650, to return again to Breda. The projected invasion of Ireland was delayed through want of funds till it was too late; Hyde's mission to Spain, in the midst of Cromwell's' successes, brought no assistance, and Charles now turned to Scotland for aid. Employing the same unscrupulous and treacherous methods which had proved so fatal to his father, he simultaneously supported and encouraged the expedition of Montrose and the royalists, and negotiated with the covenanters. On the 1st of May he signed the first draft of a treaty at Breda with the latter, in which he accepted the Solemn League and Covenant, conceded the control of public and church affairs to the parliament and the kirk, and undertook to establish Presbyterianism in the three kingdoms. He also signed privately a paper repudiating Ormonde and the loyal Irish, and recalling the commissions granted to them. In acting thus he did not scruple to desert his own royalist followers, and to repudiate and abandon the great and noble Montrose, whose heroic efforts he was apparently merely using in order to extort better terms from the covenanters, and who, having been captured on the 4th of May, was executed on the 21st in spite of some attempts by Charles to procure for him an indemnity.

Thus perjured and disgraced the young king embarked for Scotland on the 2nd of June; on the 11th when off Heligoland he signed the treaty, and on the 23rd, on his arrival at Speymouth, before landing, he swore to both the covenants. He proceeded to Falkland near Perth and passed through Aberdeen, where he saw the mutilated arm of Montrose suspended over the city gate. He was compelled to dismiss all his followers except Buckingham, and to submit to interminable sermons, which generally contained violent invectives against his parents and himself. To Argyll he promised the payment of £40,000 at his restoration, doubtless the sum owing as arrears of the Scottish army unpaid when Charles I. was surrendered to the English at Newcastle, and entered into negotiations for marrying his daughter. In August he was forced to sign a further declaration, confessing his own wickedness in dealing with the Irish, his father's blood-guiltiness, his mother's idolatry, and his abhorrence of prelacy, besides ratifying his allegiance to the covenants and to

Presbyterianism. At the same time he declared himself secretly to King, dean of Tuam, “a true child of the Church of England,” “a true Cavalier,” and avowed that “what concerns Ireland is in no ways binding”; while to the Roman Catholics in England he promised concessions and expressed his goodwill towards their church to Pope Innocent X. His attempt, called “The Start,” on the 4th of October 1650, to escape from the faction at Perth and to join Huntly and the royalists in the north failed, and he was overtaken and compelled to return. On the 1st of January 1651 he was crowned at Scone, when he was forced to repeat his oaths to both the covenants.

Meanwhile Cromwell had advanced and had defeated the Presbyterians at Dunbar on the 3rd of September 1650, subsequently occupying Edinburgh. This defeat was not wholly unwelcome to Charles in the circumstances; in the following summer, during Cromwell’s advance to the north, he shook off the Presbyterian influence, and on the 31st of July 1651 marched south into England with an army of about 10,000 commanded by David Leslie. He was proclaimed king at Carlisle, joined by the earl of Derby in Lancashire, evaded the troops of Lambert and Harrison in Cheshire, marched through Shropshire, meeting with a rebuff at Shrewsbury, and entered Worcester with a small, tired and dispirited force of only 16,000 men (22nd of August). Here the decisive battle, which ruined his hopes, and in which Charles distinguished himself by conspicuous courage and fortitude, was fought on the 3rd of September. After leading an unsuccessful cavalry charge against the enemy he fled, about 6 P.M., accompanied by Buckingham, Derby, Wilmot, Lauderdale and others, towards Kidderminster, taking refuge at Whiteladies, about 25 m. from Worcester, where he separated himself from all his followers except Wilmot, concealing himself in the famous oak during the 6th of September, moving subsequently to Boscobel, to Moseley and Bentley Hall, and thence, disguised as Miss Lane’s attendant, to Abbots Leigh near Bristol, to Trent in Somersetshire, and finally to the George Inn at Brighton, having been recognized during the forty-one days of his wanderings by about fifty persons, none of whom, in spite of the reward of £1000 offered for his capture, or of the death penalty threatened for aiding his concealment, had betrayed him.

He set sail from Shoreham on the 15th of October 1651, and landed at Fécamp in Normandy the next day. He resided at Paris at St Germain till June 1654, in inactivity, unable to make any further effort, and living with difficulty on a grant from Louis XIV. of 600 livres a month. Various missions to foreign powers met with failure; he was excluded from Holland by the treaty made with England in April 1654, and he anticipated his expulsion from France, owing to the new relations of friendship established with Cromwell, by quitting the country in July. He visited his sister, the princess of Orange, at Spa, and went to Aix-la-Chapelle, thence finally proceeding in November to Cologne, where he was hospitably received. The conclusion of Cromwell’s treaty with France in October 1655, and the war between England and Spain, gave hope of aid from the latter power. In April 1656 Charles went to Bruges, and on the 7th of February 1658 to Brussels, where he signed a treaty with Don John of Austria, governor of the Spanish Netherlands, by which he received an allowance in place of his French pension and undertook to assemble all his subjects in France in aid of the Spanish against the French. This plan, however, came to nothing; projected risings in England were betrayed, and by the capture of Dunkirk in June 1658, after the battle of the Dunes, by the French and Cromwell’s Ironsides, the Spanish cause in Flanders was ruined.

As long as Cromwell lived there appeared little hope of the restoration of the monarchy, and Charles and Hyde had been aware of the plots for his assassination, which had aroused no disapproval. By the protector’s death on the 3rd of September 1658 the scene was wholly changed, and amidst the consequent confusion of factions the cry for the restoration of the monarchy grew daily in strength. The premature royalist rising, however, in August 1659 was defeated, and Charles, who had awaited the result on the coast of Brittany, proceeded to Fuenterrabia on the Spanish frontier, where Mazarin and Luis de Haro were negotiating the treaty of the Pyrenees, to induce both powers to support his cause; but the failure of the attempt in England ensured the rejection of his request, and he returned to Brussels in December, visiting his mother at Paris on the way. Events had meanwhile developed fast in favour of a restoration. Charles, by Hyde’s advice, had not interfered in the movement, and had avoided inconvenient concessions to the various factions by referring all to a “free parliament.” He left Brussels for Breda, and issued in April 1660, together with the letters to the council, the officers of the army and the houses of parliament and the city, the declaration of an amnesty for all except those specially excluded afterwards by parliament, which referred to parliament the settlement of estates and promised a liberty to tender consciences in matters of religion not contrary to the peace of the kingdom.

On the 8th of May Charles II. was proclaimed king in Westminster Hall and elsewhere in London. On the 24th he sailed from the Hague, landing on the 26th at Dover, where he was met by Monk, whom he saluted as father, and by the mayor, from whom he accepted a “very rich bible,” “the thing that he loved above all things in the world.” He reached London on the 29th, his thirtieth birthday, arriving with the procession, amidst general rejoicings and “through a lane of happy faces,” at seven in the evening at Whitehall, where the houses of parliament awaited his coming, to offer in the name of the nation their congratulations and allegiance.

No event in the history of England had been attended with more lively and general rejoicing than Charles’s restoration, and none was destined to cause greater subsequent disappointment and disillusion. Indolent, sensual and dissipated by nature, Charles’s vices had greatly increased during his exile abroad, and were now, with the great turn of fortune which gave him full opportunity to indulge them, to surpass all the bounds of decency and control. A long residence till the age of thirty abroad, together with his French blood, had made him politically more of a foreigner than an Englishman, and he returned to England ignorant of the English constitution, a Roman Catholic and a secret adversary of the national religion, and untouched by the sentiment of England’s greatness or of patriotism. Pure selfishness was the basis of his policy both in domestic and foreign affairs. Abroad the great national interests were eagerly sacrificed for the sake of a pension, and at home his personal ease and pleasure alone decided every measure, and the fate of every minister and subject. During his exile he had surrounded himself with young men of the same spirit as himself, such as Buckingham and Bennet, who, without having any claim to statesmanship, inattentive to business, neglectful of the national interests and national prejudices, became Charles’s chief advisers. With them, as with their master, public office was only desirable as a means of procuring enjoyment, for which an absolute monarchy provided the most favourable conditions. Such persons were now, accordingly, destined to supplant the older and responsible ministers of the type of Clarendon and Ormonde, men of high character and patriotism, who followed definite lines of policy, while at the same time the younger men of ability and standing were shut out from office.

The first period of Charles II.’s reign (1660-1667) was that of the administration of Lord Clarendon, the principal author of the Restoration settlement. The king was granted the large revenue of £1,300,000. The naval and military forces were disbanded, but Charles managed to retain under the name of guards three regiments, which remained the nucleus of a standing army. The settlement of estates on a legal basis provided ill for a large number of the king’s adherents who had impoverished themselves in his cause. The king’s honour was directly involved in their compensation and, except for the gratification of a few individuals, was tarnished by his neglect to afford them relief. Charles used his influence to carry through parliament the act of indemnity, and the execution of some of the regicides was a measure not more severe than was to be expected in the times and circumstances; but that of Sir Henry Vane, who was not a regicide and whose life Charles had promised the parliament to spare in case of his condemnation, was brought about by Charles’s personal insistence in revenge for the victim’s high bearing during his trial, and was an act of gross cruelty and perfidy. Charles was in favour of religious toleration, and a declaration issued by him in October 1660 aroused great hopes; but he made little effort to conciliate the Presbyterians or to effect a settlement through the Savoy conference, and his real object was to gain power over all the factions and to free his co-religionists, the Roman Catholics, in favour of whom he issued his first declaration of indulgence (26th of December 1662), the bill to give effect to it being opposed by Clarendon and defeated in the Lords, and being replied to by the passing of further acts against religious liberty. Meanwhile the plot of Venner and of the Fifth Monarchy men had been suppressed in January 1661, and the king was crowned on the 23rd of April. The convention parliament had been dissolved on the 29th of December 1660, and Charles’s first parliament, the Long Parliament of the Restoration, which met on the 8th of May 1661 and continued till January 1679, declared the command of the forces inherent in the crown, repudiated the taking up of arms against the king, and repealed in 1664 the Triennial Act, adding only a provision that there should not be intermission of parliaments for more than three years. In Ireland the church was re-established, and a new settlement of land introduced by the Act of Settlement 1661 and the Act of Explanation 1665. The island was excluded from the benefit of the Navigation Laws, and in 1666 the importation of cattle and horses into England was forbidden. In Scotland episcopacy was set up, the covenant to which Charles had taken so many solemn oaths burnt by the common hangman, and Argyll brought to the scaffold, while the kingdom was given over to the savage and corrupt administration of Lauderdale. On the 21st of May 1662, in pursuance of the pro-French and anti-Spanish policy, Charles married Catherine of

Braganza, daughter of John IV. of Portugal, by which alliance England obtained Tangier and Bombay. She brought him no children, and her attractions for Charles were inferior to those of his mistress, Lady Castlemaine, whom she was compelled to receive as a lady of her bedchamber. In February 1665 the ill-omened war with Holland was declared, during the progress of which it became apparent how greatly the condition of the national services and the state of administration had deteriorated since the Commonwealth, and to what extent England was isolated and abandoned abroad, Michael de Ruyter, on the 13th of June 1667, carrying out his celebrated attack on Chatham and burning several warships. The disgrace was unprecedented. Charles did not show himself and it was reported that he had abdicated, but to allay the popular panic it was given out "that he was very cheerful that night at supper with his mistresses." The treaty of Breda with Holland (21st of July 1667) removed the danger, but not the ignominy, and Charles showed the real baseness of his character when he joined in the popular outcry against Clarendon, the upright and devoted adherent of his father and himself during twenty-five years of misfortune, and drove him into poverty and exile in his old age, recalling ominously Charles I.'s betrayal of Strafford.

To Clarendon now succeeded the ministry of Buckingham and Arlington, who with Lauderdale, Ashley (afterwards Lord Shaftesbury) and Clifford, constituted the so-called Cabal ministry in 1672. With these advisers Charles entered into those schemes so antagonistic to the national interests which have disgraced his reign. His plan was to render himself independent of parliament and of the nation by binding himself to France and the French policy of aggrandizement, and receiving a French pension with the secret intention as well of introducing the Roman Catholic religion again into England. In 1661 under Clarendon's rule, the evil precedent had been admitted of receiving money from France, in 1662 Dunkirk had been sold to Louis, and in February 1667 during the Dutch war a secret alliance had been made with Louis, Charles promising him a free hand in the Netherlands and Louis undertaking to support Charles's designs "in or out of the kingdom." In January 1668 Sir W. Temple had made with Sweden and Holland the Triple Alliance against the encroachments and aggrandizement of France, but this national policy was soon upset by the king's own secret plans. In 1668 the conversion of his brother James to Romanism became known to Charles. Already in 1662 the king had sent Sir Richard Bellings to Rome to arrange the terms of England's conversion, and now in 1668 he was in correspondence with Oliva, the general of the Jesuits in Rome, through James de la Cloche, the eldest of his natural sons, of whom he had become the father when scarcely sixteen during his residence at Jersey. On the 25th of January 1669, at a secret meeting between the two royal brothers, with Arlington, Clifford and Arundell of Wardour, it was determined to announce to Louis XIV. the projected conversion of Charles and the realm, and subsequent negotiations terminated in the two secret treaties of Dover. The first, signed only, among the ministers, by Arlington and Clifford, the rest not being initiated, on the 20th of May 1670, provided for the return of England to Rome and the joint attack of France and England upon Holland, England's ally, together with Charles's support of the Bourbon claims to the throne of Spain, while Charles received a pension of £200,000 a year. In the second, signed by Arlington, Buckingham, Lauderdale and Ashley on the 31st of December 1670, nothing was said about the conversion, and the pension provided for that purpose was added to the military subsidy, neither of these treaties being communicated to parliament or to the nation. An immediate gain to Charles was the acquisition of another mistress in the person of Louise de Kéroualle, the so-called "Madam Carwell," who had accompanied the duchess of Orleans, the king's sister, to Dover, at the time of the negotiations, and who joined Charles's seraglio, being created duchess of Portsmouth, and acting as the agent of the French alliance throughout the reign.

On the 24th of October 1670, at the very time that these treaties were in progress, Charles opened parliament and obtained a vote of £800,000 on the plea of supporting the Triple Alliance. Parliament was prorogued in April 1671, not assembling again till February 1673, and on the 2nd of January 1672 was announced the "stop of the exchequer," or national bankruptcy, one of the most blameworthy and unscrupulous acts of the reign, by which the payments from the exchequer ceased, and large numbers of persons who had lent to the government were thus ruined. On the reassembling of parliament on the 4th of February 1673 a strong opposition was shown to the Cabal ministry which had been constituted at the end of 1672. The Dutch War, declared on the 17th of March 1672, though the commercial and naval jealousies of Holland had certainly not disappeared in England, was unpopular because of the alliance with France and the attack upon Protestantism, while the king's second declaration of indulgence (15th of March 1672) aroused still further antagonism, was declared illegal by the parliament, and was followed up by the Test Act, which obliged James and Clifford to resign their offices. In February 1674 the war with Holland was closed by the

treaty of London or of Westminster, though Charles still gave Louis a free hand in his aggressive policy towards the Netherlands, and the Cabal was driven from office. Danby (afterwards duke of Leeds) now became chief minister; but, though in reality a strong supporter of the national policy, he could not hope to keep his place without acquiescence in the king's schemes. In November 1675 Charles again prorogued parliament, and did not summon it again till February 1677, when it was almost immediately prorogued. On the 17th of February 1676, with Danby's knowledge, Charles concluded a further treaty with Louis by which he undertook to subordinate entirely his foreign policy to that of France, and received an annual pension of £100,000. On the other hand, Danby succeeded in effecting the marriage (4th of November 1677) between William of Orange and the princess Mary, which proved the most important political event in the whole reign. Louis revenged himself by intriguing with the Opposition and by turning his streams of gold in that direction, and a further treaty with France for the annual payment to Charles of £300,000 and the dismissal of his parliament, concluded on the 17th of May 1678, was not executed. Louis made peace with Holland at Nijmwegen on the 10th of August, and punished Danby by disclosing his secret negotiations, thus causing the minister's fall and impeachment. To save Danby Charles now prorogued the parliament on the 30th of December, dissolving it on the 24th of January 1679.

Meanwhile the "Popish Plot," the creation of a band of impostors encouraged by Shaftesbury and the most violent and unscrupulous of the extreme Protestant party in order to exclude James from the throne, had thrown the whole country into a panic. Charles's conduct in this conjuncture was highly characteristic and was marked by his usual cynical selfishness. He carefully refrained from incurring suspicion and unpopularity by opposing the general outcry, and though he saw through the imposture from the beginning he made no attempt to moderate the popular frenzy or to save the life of any of the victims, his co-religionists, not even intervening in the case of Lord Stafford, and allowing Titus Oates to be lodged at Whitehall with a pension. His policy was to take advantage of the violence of the faction, to "give them line enough," to use his own words, to encourage it rather than repress it, with the expectation of procuring finally a strong royalist reaction. In his resistance to the great movement for the exclusion of James from the succession, Charles was aided by moderate men such as Halifax, who desired only a restriction of James's powers, and still more by the violence of the extreme exclusionists themselves, who headed by Shaftesbury brought about their own downfall and that of their cause by their support of the legitimacy and claims of Charles's natural son, the duke of Monmouth. In 1679 Charles denied, in council, his supposed marriage with Lucy Walter, Monmouth's mother, his declarations being published in 1680 to refute the legend of the black box which was supposed to contain the contract of marriage, and told Burnet he would rather see him hanged than legitimize him. He deprived him of his general's commission in consequence of his quasi-royal progresses about the country, and in December on Monmouth's return to England he was forbidden to appear at court. In February 1679 the king had consented to order James to go abroad, and even approved of the attempt of the primate and the bishop of Winchester to convert him to Protestantism. To weaken the opposition to his government Charles accepted Sir W Temple's new scheme of governing by a council which included the leaders of the Opposition, and which might have become a rival to the parliament, but this was an immediate failure. In May 1679 he prorogued the new parliament which had attainted Danby, and in July dissolved it, while in October he prorogued another parliament of the same mind till January and finally till October 1680, having resolved "to wait till this violence should wear off." He even made overtures to Shaftesbury in November 1679, but the latter insisted on the departure of both the queen and James. All attempts at compromise failed, and on the assembling of the parliament in October 1680 the Exclusion Bill passed the Commons, being, however, thrown out in the Lords through the influence of Halifax. Charles dissolved the parliament in January 1681, declaring that he would never give his consent to the Exclusion Bill, and summoned another at Oxford, which met there on the 21st of March 1681, Shaftesbury's faction arriving accompanied by armed bands. Charles expressed his willingness to consent to the handing over of the administration to the control of a Protestant, in the case of a Roman Catholic sovereign, but the Opposition insisted on Charles's nomination of Monmouth as his successor, and the parliament was accordingly once more (28th of March) dissolved by Charles, while a royal proclamation ordered to be read in all the churches proclaimed the ill-deeds of the parliament and the king's affection for the Protestant religion.

Charles's tenacity and clever tact were now rewarded. A great popular reaction ensued in favour of the monarchy, and a large number of loyal addresses were sent in, most of them condemning the Exclusion Bill. Shaftesbury was imprisoned, and though the Middlesex jury

threw out his indictment and he was liberated, he never recovered his power, and in October 1682 left England for ever. The Exclusion Bill and the limitation of James's powers were no more heard of, and full liberty was granted to the king to pursue the retrograde and arbitrary policy to which his disposition naturally inclined. In Scotland James set up a tyrannical administration of the worst type. The royal enmity towards William of Orange was increased by a visit of the latter to England in July. No more parliaments were called, and Charles subsisted on his permanent revenue and his French pensions. He continued the policy of double-dealing and treachery, deceiving his ministers as at the treaty of Dover, by pretending to support Holland and Spain while he was secretly engaged to Louis to betray them. On the 22nd of March 1681 he entered into a compact with Louis whereby he undertook to desert his allies and offer no resistance to French aggressions. In August he joined with Spain and Holland in a manifesto against France, while secretly for a million livres he engaged himself to Louis, and in 1682 he proposed himself as arbitrator with the intention of treacherously handing over Luxemburg to France, an offer which was rejected owing to Spanish suspicions of collusion. In the event, Charles's duplicity enabled Louis to seize Strassburg in 1681 and Luxemburg in 1684. The government at home was carried on principally by Rochester, Sunderland and Godolphin, while Guilford was lord chancellor and Jeffreys lord chief justice. The laws against the Nonconformists were strictly enforced. In order to obtain servile parliaments and also obsequious juries, who with the co-operation of judges of the stamp of Jeffreys could be depended upon to carry out the wishes of the court, the borough charters were confiscated, the charter of the city of London being forfeited on the 12th of June 1683.

The popularity of Charles, now greatly increased, was raised to national enthusiasm by the discovery of the Rye House plot in 1683, said to be a scheme to assassinate Charles and James at an isolated house on the high road near Hoddesdon in Hertfordshire as they returned from Newmarket to London, among those implicated being Algernon Sidney, Lord Russell and Monmouth, the two former paying the death penalty and Monmouth being finally banished to the Hague. The administration became more and more despotic, and Tangier was abandoned in order to reduce expenses and to increase the forces at home for overawing opposition. The first preliminary steps were now taken for the reintroduction of the Roman Catholic religion. Danby and those confined on account of participation in the popish plot were liberated, and Titus Oates thrown into prison. A scheme was announced for withdrawing the control of the army in Ireland from Rochester, the lord-lieutenant, and placing it in the king's own hands, and the commission to which the king had delegated ecclesiastical patronage was revoked. In May 1684 the office of lord high admiral, in spite of the Test Act, was again given to James, who had now returned from Scotland. To all appearances the same policy afterwards pursued so recklessly and disastrously by James was now cautiously initiated by Charles, who, however, not being inspired by the same religious zeal as his brother, and not desiring "to go on his travels again," would probably have drawn back prudently before his throne was endangered. The developments of this movement were, however, now interrupted by the death of Charles after a short illness on the 6th of February 1685. He was buried on the 17th in Henry VII.'s chapel in Westminster Abbey with funeral ceremonies criticized by contemporaries as mean and wanting in respect, but the scantiness of which was probably owing to the fact that he had died a Roman Catholic.

On his death-bed Charles had at length declared himself an adherent of that religion and had received the last rites according to the Romanist usage. There appears to be no trustworthy record of his formal conversion, assigned to various times and various agencies. As a youth, says Clarendon, "the ill-bred familiarity of the Scotch divines had given him a distaste" for Presbyterianism, which he indeed declared "no religion for gentlemen," and the mean figure which the fallen national church made in exile repelled him at the same time that he was attracted by the "genteel part of the Catholic religion." With Charles religion was not the serious matter it was with James, and was largely regarded from the political aspect and from that of ease and personal convenience. Presbyterianism constituted a dangerous encroachment on the royal prerogative; the national church and the cavalier party were indeed the natural supporters of the authority of the crown, but on the other hand they refused to countenance the dependence upon France; Roman Catholicism at that moment was the obvious medium of governing without parliaments, of French pensions and of reigning without trouble, and was naturally the faith of Charles's choice. Of the two papers in defence of the Roman Catholic religion in Charles's own hand, published by James, Halifax says "though neither his temper nor education made him very fit to be an author, yet in this case ... he might write it all himself and yet not one word of it his own...."

Of his amours and mistresses the same shrewd observer of human character, who was

also well acquainted with the king, declares "that his inclinations to love were the effects of health and a good constitution with as little mixture of the *seraphic* part as ever man had.... I am apt to think his stayed as much as any man's ever did in the *lower* region." His health was the one subject to which he gave unremitting attention, and his fine constitution and devotion to all kinds of sport and physical exercise kept off the effects of uncontrolled debauchery for thirty years. In later years the society of his mistresses seems to have been chiefly acceptable as a means to avoid business and petitioners, and in the case of the duchess of Portsmouth was the price paid for ease and the continuance of the French pensions. His ministers he never scrupled to sacrifice to his ease. The love of ease exercised an entire sovereignty in his thoughts. "The motive of his giving bounties was rather to make men less uneasy to him than more easy to themselves." He would rob his own treasury and take bribes to press a measure through the council. He had a natural affability, but too general to be much valued, and he was fickle and deceitful. Neither gratitude nor revenge moved him, and good or ill services left little impression on his mind. Halifax, however, concludes by desiring to moderate the roughness of his picture by emphasizing the excellence of his intellect and memory and his mechanical talent, by deprecating a too censorious judgment and by dwelling upon the disadvantages of his bringing up, the difficulties and temptations of his position, and on the fact that his vices were those common to human frailty. His capacity for king-craft, knowledge of the world, and easy address enabled him to surmount difficulties and dangers which would have proved fatal to his father or to his brother. "It was a common saying that he could send away a person better pleased at receiving nothing than those in the good king his father's time that had requests granted them,"[1] and his good-humoured tact and familiarity compensated for and concealed his ingratitude and perfidy and preserved his popularity. He had good taste in art and literature, was fond of chemistry and science, and the Royal Society was founded in his reign. According to Evelyn he was "débonnaire and easy of access, naturally kind-hearted and possessed an excellent temper," virtues which covered a multitude of sins.

These small traits of amiability, however, which pleased his contemporaries, cannot disguise for us the broad lines of Charles's career and character. How far the extraordinary corruption of private morals which has gained for the restoration period so unenviable a notoriety was owing to the king's own example of flagrant debauchery, how far to the natural reaction from an artificial Puritanism, is uncertain, but it is incontestable that Charles's cynical selfishness was the chief cause of the degradation of public life which marks his reign, and of the disgraceful and unscrupulous betrayal of the national interests which raised France to a threatening predominance and imperilled the very existence of Britain for generations. The reign of his predecessor Charles I., and even of that of his successor James II., with their mistaken principles and ideals, have a saving dignity wholly wanting in that of Charles II., and the administration of Cromwell, in spite of the popularity of the restoration, was soon regretted. "A lazy Prince," writes Pepys, "no Council, no money, no reputation at home or abroad. It is strange how ... everybody do nowadays reflect upon Oliver and commend him, what brave things he did and made all the neighbour princes fear him; while here a prince, come in with all the love and prayers and good liking of his people ... hath lost all so soon...."

Charles II. had no children by his queen. By his numerous mistresses he had a large illegitimate progeny. By Barbara Villiers, Mrs Palmer, afterwards countess of Castlemaine and duchess of Cleveland, mistress *en titre* till she was superseded by the duchess of Portsmouth, he had Charles Fitzroy, duke of Southampton and Cleveland, Henry Fitzroy, duke of Grafton, George Fitzroy, duke of Northumberland, Anne, countess of Sussex, Charlotte, countess of Lichfield, and Barbara, a nun; by Louise de Kéroualle, duchess of Portsmouth, Charles Lennox, duke of Richmond; by Lucy Walter, James, duke of Monmouth and Buccleuch, and a daughter; by Nell Gwyn, Charles Beauclerk, duke of St Albans, and James Beauclerk; by Catherine Peg, Charles Fitz Charles, earl of Plymouth; by Lady Shannon, Charlotte, countess of Yarmouth; by Mary Davis, Mary Tudor, countess of Derwentwater.

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adventures and period of exile see *Memoiren der Herzogin Sophie*, ed. by A. Köcher (1879); "Briefe der Elisabeth Stuart," by A. Wendland (*Litterarischer Verein in Stuttgart*, No. 228); Memoirs of Cardinal de Retz, Mlle de Montpensier and Mme de Motteville; *The King in Exile*, by E. Scott (1905); Scottish History Pubtns. vols. 17 (*Charles II. in Scotland*, by S.R. Gardiner, 1894) and 18 (*Scotland and the Commonwealth, 1651-1653*, ed. by C.H. Firth, 1895); *Charles II. in the Channel Islands*, by S.E. Hoskins (1854) i *Boscobel*, by T. Blount, &c., ed. by C.G. Thomas (1894); *The Flight of the King* (1897) and *After Worcester Fight* (1904), by A. Fea; *Edinburgh Review*, (January 1894); *Eng. Hist. Rev.* xix. (1904) 363; *Revue historique*, xxviii. and xxix.; *Art Journal* (1889), p. 178 ("Boscobel and Whiteladies," by J. Penderel-Brodhurst); *England under Charles II.*, by W.F. Taylor (1889), a collection of passages from contemporary writers; and R. Crawfurd, *The Last Days of Charles II.* (1909).

(P. C. Y.)

1 *Mem. of Thomas, earl of Ailesbury*, p. 95.

CHARLES I. and **II.**, kings of France. By the French, Charles the Great, Roman emperor and king of the Franks, is reckoned the first of the series of French kings named Charles (see CHARLEMAGNE). Similarly the emperor Charles II. the Bald (*q.v.*) is reckoned as Charles II. of France. In some enumerations the emperor Charles III. the Fat (*q.v.*) is reckoned as Charles II. of France, Charlemagne not being included in the list, and Charles the Bald being styled Charles I.

CHARLES III., the Simple (879-929), king of France, was a posthumous son of Louis the Stammerer and of his second wife Adelaide. On the deposition of Charles the Fat in 887 he was excluded from the throne by his youth; but during the reign of Odo, who had succeeded Charles, he succeeded in gaining the recognition of a certain number of notables and in securing his coronation at Reims on the 28th of January 893. He now obtained the alliance of the emperor, and forced Odo to cede part of Neustria. In 898, by the death of his rival (Jan. 1), he obtained possession of the whole kingdom. His most important act was the treaty of Saint-Clair-sur-Epte with the Normans in 911. Some of them were baptized; the territory which was afterwards known as the duchy of Normandy was ceded to them; but the story of the marriage of their chief Rollo with a sister of the king, related by the chronicler Dudo of Saint Quentin, is very doubtful. The same year Charles, on the invitation of the barons, took possession of the kingdom of Lotharingia. In 920 the barons, jealous of the growth of the royal authority and discontented with the favour shown by the king to his counsellor Hagano, rebelled, and in 922 elected Robert, brother of King Odo, in place of Charles. Robert was killed in the battle of Soissons, but the victory remained with his party, who 917
elected Rudolph, duke of Burgundy, king. In his extremity Charles trusted himself to Herbert, count of Vermandois, who deceived him, and threw him into confinement at Château-Thierry and afterwards at Péronne. In the latter town he died on the 7th of October 929. In 907 he had married Frederona, sister of Bovo, bishop of Chalons. After her death he married Eadgyfu (Odgiva), daughter of Edward the Elder, king of the English, who was the mother of Louis IV.

See A. Eckel, *Charles le Simple* (Paris, 1899).

CHARLES IV. (1294-1328), king of France, called THE FAIR, was the third and youngest son of Philip IV. and Jeanne of Navarre. In 1316 he was created count of La Marche, and succeeded his brother Philip V. as king of France and Navarre early in 1322. He followed the policy of his predecessors in enforcing the royal authority over the nobles, but the

machinery of a centralized government strong enough to hold nobility in check increased the royal expenditure, to meet which Charles had recourse to doubtful financial expedients. At the beginning of his reign he ordered a recast of the coinage, with serious results to commerce; civil officials were deprived of offices, which had been conferred free, but were now put up to auction; duties were imposed on exported merchandise and on goods brought into Paris; the practice of exacting heavy fines was encouraged by making the salaries of the magistrates dependent on them; and on the pretext of a crusade to free Armenia from the Turks, Charles obtained from the pope a tithe levied on the clergy, the proceeds of which he kept for his own use; he also confiscated the property of the Lombard bankers who had been invited to France by his father at a time of financial crisis. The history of the assemblies summoned by Charles IV. is obscure, but in 1326, on the outbreak of war with England, an assembly of prelates and barons met at Meaux. Commissioners were afterwards despatched to the provinces to state the position of affairs and to receive complaints. The king justified his failure to summon the estates on the ground of the expense incurred by provincial deputies. The external politics of his reign were not marked by any striking events. He maintained excellent relations with Pope John XXII., who made overtures to him, indirectly, offering his support in case of his candidature for the imperial crown. Charles tried to form a party in Italy in support of the pope against the emperor Louis IV. of Bavaria, but failed. A treaty with the English which secured the district of Agenais for France was followed by a feudal war in Guienne. Isabella, Charles's sister and the wife of Edward II., was sent to France to negotiate, and with her brother's help arranged the final conspiracy against her husband. Charles's first wife was Blanche, daughter of Otto IV., count of Burgundy, and of Matilda (Mahaut), countess of Artois, to whom he was married in 1307. In May 1314, by order of King Philip IV., she was arrested and imprisoned in the Château-Gaillard with her sister-in-law Marguerite, daughter of Robert II., duke of Burgundy, and wife of Louis Hutin, on the charge of adultery with two gentlemen of the royal household, Philippe and Gautier d'Aunai. Jeanne, sister of Marguerite and wife of Philip the Tall, was also arrested for not having denounced the culprits, and imprisoned at Dourdan. The two knights were put to the torture and executed, and their goods confiscated. It is impossible to say how far the charges were true. Tradition has involved and obscured the story, which is the origin of the legend of the *tour de Nesle* made famous by the drama of A. Dumas the elder. Marguerite died shortly in prison; Jeanne was declared innocent by the parlement and returned to her husband. Blanche was still in prison when Charles became king. He induced Pope John XXII. to declare the marriage null, on the ground that Blanche's mother had been his godmother. Blanche died in 1326, still in confinement, though at the last in the abbey of Maubuisson.

In 1322, freed from his first marriage, Charles married his cousin Mary of Luxemburg, daughter of the emperor Henry VII., and upon her death, two years later, Jeanne, daughter of Louis, count of Evreux. Charles IV. died at Vincennes on the 1st of February 1328. He left no issue by his first two wives to succeed him, and daughters only by Jeanne of Evreux. He was the last of the direct line of Capetians.

See A. d'Herbomey, "Notes et documents pour servir à l'histoire des rois fils de Philippe le Bel," in *Bibl. de l'École des Chartes* (lix. pp. 479 seq. and 689 seq.); de Bréquigny, "Mémoire sur les différends entre la France et l'Angleterre sous le règne de Charles le Bel," in *Mém. de l'Acad. des Inscriptions* (xli. pp. 641-692); H. Lot, "Projets de crusade sous Charles le Bel et sous Philippe de Valois" (*Bibl. de l'École des Chartes*, xx. pp. 503-509); "Chronique parisienne anonyme de 1316 à 1339 ..." ed. Hellot in *Mém. de la soc. de l'hist. de Paris* (xi., 1884, pp. 1-207).

CHARLES V. (1337-1380), king of France, called The Wise, was born at the château of Vincennes on the 21st of January 1337, the son of John II. and Bonne of Luxemburg. In 1349 he became dauphin of the Viennois by purchase from Humbert II., and in 1355 he was created duke of Normandy. At the battle of Poitiers (1356) his father ordered him to leave the field when the battle turned against the French, and he was thus saved from the imprisonment that overtook his father. After arranging for the government of Normandy he proceeded to Paris, where he took the title of lieutenant of the kingdom. During the years of John II.'s imprisonment in England Charles was virtually king of France. He summoned the states-general of northern France (Langue d'oïl) to Paris in October 1356 to obtain men and money to carry on the war. But under the leadership of Étienne Marcel, provost of the

Parisian merchants and president of the third estate, and Robert le Coq, bishop of Laon, president of the clergy, a partisan of Charles of Navarre, the states refused any “aid” except on conditions which Charles declined to accept. They demanded the dismissal of a number of the royal ministers; the establishment of a commission elected from the three estates to regulate the dauphin’s administration, and of another board to act as council of war; also the release of Charles the Bad, king of Navarre, who had been imprisoned by King John. The estates of Languedoc, summoned to Toulouse, also made protests against misgovernment, but they agreed to raise a war-levy on terms to which the dauphin acceded. Charles sought the alliance of his uncle, the emperor Charles IV., to whom he did homage at Metz as dauphin of the Viennois, and he was also made imperial vicar of Dauphiné, thus acknowledging the imperial jurisdiction. But he gained small material advantage from these proceedings. The states-general were again convoked in February 1357. Their demands were more moderate than in the preceding year, but they nominated members to replace certain obnoxious persons on the royal council, demanded the right to assemble without the royal summons, and certain administrative reforms. In return they promised to raise and finance an army of 30,000 men, but the money—a tithe levied on the annual revenues of the clergy and nobility—voted for this object was not to pass through the dauphin’s hands. Charles appeared to consent, but the agreement was annulled by letters from King John, announcing at the same time the conclusion of a two years’ truce, and the reformers failed to secure their ends. Charles had escaped from their power by leaving Paris, but he returned for a new meeting of the estates in the autumn of 1357.

Meanwhile Charles of Navarre had been released by his partisans, and allying himself with Marcel had become a popular hero in Paris. The dauphin was obliged to receive him and to undergo an apparent reconciliation. In Paris Étienne Marcel was supreme. He forced his way into the dauphin’s palace (February 1358), and Charles’s servant, Jean de Conflans, marshal of Champagne, and Robert de Clermont, marshal of Normandy, were murdered before his eyes. Charles was powerless openly to resent these outrages, but he obtained from the provincial assemblies the money refused him by the states-general, and deferred his vengeance until the dissensions of his enemies should offer him an opportunity. Charles of Navarre, now in league with the English and master of lower Normandy and of the approaches to Paris, returned to the immediate neighbourhood of the city, and Marcel found himself driven to avowed co-operation with the dauphin’s enemies, the English and the Navarrese. Charles had been compelled in March to take the title of regent to prevent the possibility of further intervention from King John. In defiance of a recent ordinance prohibiting provincial assemblies, he presided over the estates of Picardy and Artois, and then over those of Champagne. The states-general of 1358 were summoned to Compiègne instead of Paris, and granted a large aid. The condition of northern France was rendered more desperate by the outbreak (May-June 1358) of the peasant revolt known as the Jacquerie, which was repressed with a barbarity far exceeding the excesses of the rebels. Within the walls of Paris Jean Maillart had formed a royalist party; Marcel was assassinated (31st July 1358), and the dauphin entered Paris in the following month. A reaction in Charles’s favour had set in, and from the estates of 1359 he regained the authority he had lost. It was with their full concurrence that he restored their honours to the officials who had been dismissed by the estates of 1356 and 1357. They supported him in repudiating the treaty of London (1359), which King John had signed in anxiety for his personal freedom, and voted money unconditionally for the continuation of the war. From this time the estates were only once convoked by Charles, who contented himself thenceforward by appeals to the assembly of notables or to the provincial bodies. Charles of Navarre was now at open war with the regent; Edward III. landed at Calais in October; and a great part of the country was exposed to double depredations from the English and the Navarrese troops. In the scarcity of money Charles had recourse to the debasement of the coinage, which suffered no less than twenty-two variations in the two years before the treaty of Brétigny. This disastrous financial expedient was made good later, the coinage being established on a firm basis during the last sixteen years of Charles’s reign in accordance with the principles of Nicolas Oresme. On the conclusion of peace King John was restored to France, but, being unable to raise his ransom, he returned in 1364 to England, where he died in April, leaving the crown to Charles, who was crowned at Reims on the 19th of May.

The new king found an able servant in Bertrand du Guesclin, who won a victory over the Navarrese troops at Cocherel and took prisoner their best general, Jean de Grailli, captal of Buch. The establishment of Charles’s brother, Philip the Bold, in the duchy of Burgundy, though it constituted in the event a serious menace to the monarchy, put an end to the king of Navarre’s ambitions in that direction. A treaty of peace between the two kings was signed in 1365, by which Charles of Navarre gave up Mantes, Meulan and the county of Longueville

in exchange for Montpellier. Negotiations were renewed in 1370 when Charles of Navarre did homage for his French possessions, though he was then considering an offensive and defensive alliance with Edward III. Du Guesclin undertook to free France from the depredations of the “free companies,” mercenary soldiers put out of employment by the cessation of the war. An attempt to send them on a crusade against the Turks failed, and Du Guesclin led them to Spain to put Henry of Trastamara on the throne of Castile. By the marriage of his brother Philip the Bold with Margaret of Flanders, Charles detached the Flemings from the English alliance, and as soon as he had restored something like order in the internal affairs of the kingdom he provoked a quarrel with the English. The text of the treaty of Brétigny presented technical difficulties of which Charles was not slow to avail himself. The English power in Guienne was weakened by the disastrous Spanish expedition of the Black Prince, whom Charles summoned before the parlement of Paris in January 1369 to answer the charges preferred against him by his subjects, thus expressly repudiating the English supremacy in Guienne. War was renewed in May after a meeting of the states-general. Between 1371 and 1373 Poitou and Saintonge were reconquered by Du Guesclin, and soon the English had to abandon all their territory north of the Garonne. John IV. of Brittany (Jean de Montfort) had won his duchy with English help by the defeat of Charles of Blois, the French nominee, at Auray in 1364. His sympathies remained English, but he was now (1373) obliged to take refuge in England, and later in Flanders, while the English only retained a footing in two or three coast towns. Charles’s generals avoided pitched battles, and contented themselves with defensive and guerrilla tactics, with the result that in 1380 only Bayonne, Bordeaux, Brest and Calais were still in English hands.

Charles had in 1378 obtained proof of Charles of Navarre’s treasonable designs. He seized the Norman towns held by the Navarrese, while Henry of Trastamara invaded Navarre, and imposed conditions of peace which rendered his lifelong enemy at last powerless. A premature attempt to amalgamate the duchy of Brittany with the French crown failed. Charles summoned the duke to Paris in 1378, and on his non-appearance committed one of his rare errors of policy by confiscating his duchy. But the Bretons rose to defend their independence, and recalled their duke. The matter was still unsettled when Charles died at Vincennes on the 16th of September 1380. His health, always delicate, had been further weakened, according to popular report, by a slow poison prepared for him by the king of Navarre. His wife, Jeanne of Bourbon, died in 1378, and the succession devolved on their elder son Charles, a boy of twelve. Their younger son was Louis, duke of Orleans.

Personally Charles was no soldier. He owed the signal successes of his reign partly to his skilful choice of advisers and administrators, to his chancellors Jean and Guillaume de Dormans and Pierre d’Orgemont, to Hugues Aubriot, provost of Paris, Bureau de la Riviere and others; partly to a singular coolness and subtlety in the exercise of a not over-scrupulous diplomacy, which made him a dangerous enemy. He had learnt prudence and self-restraint in the troubled times of the regency, and did not lose his moderation in success. He modelled his private life on that of his predecessor Saint Louis, but was no fanatic in religion, for he refused his support to the violent methods of the Inquisition in southern France, and allowed the Jews to return to the country, at the same time confirming their privileges. His support of the schismatic pope Clement VII. at Avignon was doubtless due to political considerations, as favouring the independence of the Gallican church. Charles V. was a student of astrology, medicine, law and philosophy, and collected a large and valuable library at the Louvre. He gathered round him a group of distinguished writers and thinkers, among whom were Raoul de Presles, Philippe de Mézières, Nicolas Oresme and others. The ideas of these men were applied by him to the practical work of administration, though he confined himself chiefly to the consolidation and improvement of existing institutions. The power of the nobility was lessened by restrictions which, without prohibiting private wars, made them practically impossible. The feudal fortresses were regularly inspected by the central authority, and the nobles themselves became in many cases paid officers of the king. Charles established a merchant marine and a formidable navy, which under Jean de Vienne threatened the English coast between 1377 and 1380. The states-general were silenced and the royal prerogative increased; the royal domains were extended, and the wealth of the crown was augmented; additions were made to the revenue by the sale of municipal charters and patents; and taxation became heavier, since Charles set no limits to the gratification of his tastes either in the collection of jewels and precious objects, of books, or of his love of building, examples of which are the renovation of the Louvre and the erection of the palace of Saint Paul in Paris.

See the chronicles of Froissart, and of Pierre d’Orgemont (*Grandes Chroniques de Saint Denis*, Paris, vol. vi, 1838); Christine de Pisan, *Le Livre des fais et bonnes moeurs du sage roy Charles V*, written in 1404, ed. Michaud and Poujoulat, vol. ii. (1836); L. Delisle,

Mandements et actes divers de Charles V (1886); letters of Charles V. from the English archives in Champollion-Figeac, *Lettres de rois et de reines*, ii. pp. 167 seq.; the anonymous *Songe du vergier* or *Somnium viridarii*, written in 1376 and giving the political ideas of Charles V. and his advisers; “Relation de la mort de Charles V” in Haureau, *Notices et extraits*, xxxi. pp. 278-284; Ch. Benoist, *La Politique du roi Charles V* (1874); S. Luce, *La France pendant la guerre de cent ans*; G. Clément Simon, *La Rupture du traité de Brétigny* (1898); A. Vuitry, *Études sur le régime financier de la France*, vols. i. and ii. (1883); and R. Delachenal, *Histoire de Charles V* (Paris, 1908).

CHARLES VI. (1368-1422), king of France, son of Charles V. and Jeanne of Bourbon, was born in Paris on the 3rd of December 1368. He received the appanage of Dauphiné at his birth, and was thus the first of the princes of France to bear the title of dauphin from infancy. Charles V. had entrusted his education to Philippe de Mézières, and had fixed his majority at fourteen. He succeeded to the throne in 1380, at the age of twelve, and the royal authority was divided between his paternal uncles, Louis, duke of Anjou, John, duke of Berry, Philip the Bold, duke of Burgundy, and his mother’s brother, Louis II., duke of Bourbon. In accordance with an ordinance of the late king the duke of Anjou became regent, while the guardianship of the young king, together with the control of Paris and Normandy, passed to the dukes of Burgundy and Bourbon, who were to be assisted by certain of the councillors of Charles V. The duke of Berry, excluded by this arrangement, was compensated by the government of Languedoc and Guienne. Anjou held the regency for a few months only, until the king’s coronation in November 1380. He enriched himself from the estate of Charles V. and by excessive exactions, before he set out in 1382 for Italy to effect the conquest of Naples. Considerable discontent existed in the south of France at the time of the death of Charles V., and when the duke of Anjou re-imposed certain taxes which the late king had remitted at the end of his reign, there were revolts at Puy and Montpellier. Paris, Rouen, the cities of Flanders, with Amiens, Orleans, Reims and other French towns, also rose (1382) in revolt against their masters. The *Maillotins*, as the Parisian insurgents were named from the weapon they used, gained the upper hand in Paris, and were able temporarily to make terms, but the commune of Rouen was abolished, and the *Tuchins*, as the marauders in Languedoc were called, were pitilessly hunted down. Charles VI. marched to the help of the count of Flanders against the insurgents headed by Philip van Artevelde, and gained a complete victory at Roosebeke (November 27th, 1382). Strengthened by this success the king, on his return to Paris in the following January, exacted vengeance on the citizens by fines, executions and the suppression of the privileges of the city. The help sent by the English to the Flemish cities resulted in a second Flemish campaign. In 1385 Jean de Vienne made an unsuccessful descent on the Scottish coast, and Charles equipped a fleet at Sluys for the invasion of England, but a series of delays ended in the destruction of the ships by the English.

In 1385 Charles VI. married Elizabeth, daughter of Stephen II., duke of Bavaria, her name being gallicized as Isabeau. Three years later, with the help of his brother, Louis of Orleans, duke of Touraine, he threw off the tutelage of his uncles, whom he replaced by Bureau de la Rivière and others among his father’s counsellors, nicknamed by the royal princes the *marmousets* because of their humble origin. Two years later he deprived the duke of Berry of the government of Languedoc. The opening years of Charles VI.’s effective rule promised well, but excess in gaiety of all kinds undermined his constitution, and in 1392 he had an attack of madness at Le Mans, when on his way to Brittany to force from John V. the surrender of his cousin Pierre de Craon, who had tried to assassinate the constable Olivier de Clisson in the streets of Paris. Other attacks followed, and it became evident that Charles was unable permanently to sustain the royal authority. Clisson, Bureau de la Rivière, Jean de Mercier, and the other *marmousets* were driven from office, and the royal dukes regained their power. The rivalries between the most powerful of these—the duke of Burgundy, who during the king’s attacks of madness practically ruled the country, and the duke of Orleans —were a constant menace to peace. In 1306 peace with England seemed assured by the marriage of Richard II. with Charles VI.’s daughter Isabella, but the Lancastrian revolution of 1399 destroyed the diplomatic advantages gained by this union. In France the country was disturbed by the papal schism. At an assembly of the clergy held in Paris in 1398 it was resolved to refuse to recognize the authority of Benedict XIII., who succeeded Clement VII. as schismatic pope at Avignon. The question became a party one; Benedict was supported by

Louis of Orleans, while Philip the Bold and the university of Paris opposed him. Obedience to Benedict's authority was resumed in 1403, only to be withdrawn again in 1408, when the king declared himself the guardian and protector of the French church, which was indeed for a time self-governing. Edicts further extending the royal power in ecclesiastical affairs were even issued in 1418, after the schism was at an end.

The king's intelligence became yearly feebler, and in 1404 the death of Philip the Bold aggravated the position of affairs. The new duke, John the Fearless, did not immediately replace his father in general affairs, and the influence of the duke of Orleans increased. Queen Isabeau, who had generally supported the Burgundian party, was now practically separated from her husband, whose madness had become pronounced. She was replaced by a young Burgundian lady, Odette de Champdivers, called by her contemporaries *la petite reine*, who rescued the king from the state of neglect into which he had fallen. Isabeau of Bavaria was freely accused of intrigue with the duke of Orleans. She was from time to time regent of France, and as her policy was directed by personal considerations and by her love of splendour she further added to the general distress. The relations between John the Fearless and the duke of Orleans became more embittered, and on the 23rd of November 1407 Orleans was murdered in the streets of Paris at the instigation of his rival. The young duke Charles of Orleans married the daughter of the Gascon count Bernard VII. of Armagnac, and presently formed alliances with the dukes of Berry, Bourbon and Brittany, and others who formed the party known as the Armagnacs (see ARMAGNAC), against the Burgundians who had gained the upper hand in the royal council. In 1411 John the Fearless contracted an alliance with Henry IV. of England, and civil war began in the autumn, but in 1412 the Armagnacs in their turn sought English aid, and, by promising the sovereignty of Aquitaine to the English king, gave John the opportunity of posing as defender of France. In Paris the Burgundians were hand in hand with the corporation of the butchers, who were the leaders of the Parisian populace. The malcontents, who took their name from one of their number, Caboche, penetrated into the palace of the dauphin Louis, and demanded the surrender of the unpopular members of his household. A royal ordinance, promising reforms in administration, was promulgated on the 27th of May 1413, and some of the royal advisers were executed. The king and the dauphin, powerless in the hands of Duke John and the Parisians, appealed secretly to the Armagnac princes for deliverance. They entered Paris in September; the ordinance extracted by the Cabochiens was rescinded; and numbers of the insurgents were banished the city.

In the next year Henry V. of England, after concluding an alliance with Burgundy, resumed the pretensions of Edward III. to the crown of France, and in 1415 followed the disastrous battle of Agincourt. The two elder sons of Charles VI., Louis, duke of Guienne, and John, duke of Touraine, died in 1415 and 1417, and Charles, count of Ponthieu, became heir apparent. Paris was governed by Bernard of Armagnac, constable of France, who expelled all suspected of Burgundian sympathies and treated Paris like a conquered city. Queen Isabeau was imprisoned at Tours, but escaped to Burgundy. The capture of Paris by the Burgundians on the 20th of May 1418 was followed by a series of horrible massacres of the Armagnacs; and in July Duke John and Isabeau, who assumed the title of regent, entered Paris. Meanwhile Henry V. had completed the conquest of Normandy. The murder of John the Fearless in 1419 under the eyes of the dauphin Charles threw the Burgundians definitely into the arms of the English, and his successor Philip the Good, in concert with Queen Isabeau, concluded (1420) the treaty of Troyes with Henry V., who became master of France. Charles VI. had long been of no account in the government, and the state of neglect in which he existed at Senlis induced Henry V. to undertake the re-organization of his household. He came to Paris in September 1422, and died on the 21st of October.

The chief authorities for the reign of Charles VI. are:—*Chronica Caroli VI.*, written by a monk of Saint Denis, commissioned officially to write the history of his time, edited by C. Bellaguet with a French translation (6 vols., 1839-1852); Jean Juvenal des Ursins, *Chronique*, printed by D. Godefroy in *Histoire de Charles VI* (1653), chiefly an abridgment of the monk of St Denis's narrative; a fragment of the *Grandes Chroniques de Saint Denis* covering the years 1381 to 1383 (ed. J. Pichon 1864); correspondence of Charles VI. printed by Champollion-Figeac in *Lettres de rois*, vol. ii.; *Choix de pièces inédites rel. au règne de Charles VI* (2 vols., 1863-1864), edited by L. Douët d'Arcq for the Société de l'Histoire de France; J. Froissart, *Chroniques*; Enguerrand de Monstrelet, *Chroniques*, covering the first half of the 15th century (Eng. trans., 4 vols., 1809); *Chronique des quatre premiers Valois*, by an unknown author, ed. S. Luce (1862). See also E. Lavisse, *Hist, de France*, iv. 267 seq.; E. Petit, "Séjours de Charles VI," *Bull. du com. des travaux hist.* (1893); Vallet de Viriville, "Isabeau de Bavière," *Revue française* (1858-1859); M. Thibaut, *Isabeau de Bavière* (1903).

CHARLES VII. (1403-1461), king of France, fifth son of Charles VI. and Isabeau of Bavaria, was born in Paris on the 22nd of February 1403. The count of Ponthieu, as he was called in his boyhood, was betrothed in 1413 to Mary of Anjou, daughter of Louis II., duke of Anjou and king of Sicily, and spent the next two years at the Angevin court. He received the duchy of Touraine in 1416, and in the next year the death of his brother John made him dauphin of France. He became lieutenant-general of the kingdom in 1417, and made active efforts to combat the complaisance of his mother. He assumed the title of regent in December 1418, but his authority in northern France was paralysed in 1419 by the murder of John the Fearless, duke of Burgundy, in his presence at Montereau. Although the deed was not apparently premeditated, as the English and Burgundians declared, it ruined Charles's cause for the time. He was disinherited by the treaty of Troyes in 1420, and at the time of his father's death in 1422 had retired to Mehun-sur-Yèvre, near Bourges, which had been the nominal seat of government since 1418. He was recognized as king in Touraine, Berry and Poitou, in Languedoc and other provinces of southern France; but the English power in the north was presently increased by the provinces of Champagne and Maine, as the result of the victories of Crevant (1423) and Verneuil (1424). The Armagnac administrators who had been driven out of Paris by the duke of Bedford gathered round the young king, nicknamed the "king of Bourges," but he was weak in body and mind, and was under the domination of Jean Louvet and Tanguy du Chastel, the instigators of the murder of John the Fearless, and other discredited partisans. The power of these favourites was shaken by the influence of the queen's mother, Yolande of Aragon, duchess of Anjou. She sought the alliance of John V., duke of Brittany, who, however, vacillated throughout his life between the English and French alliance, concerned chiefly to maintain the independence of his duchy. His brother, Arthur of Brittany, earl of Richmond (comte de Richemont), was reconciled with the king, and became constable in 1425, with the avowed intention of making peace between Charles VII. and the duke of Burgundy. Richemont caused the assassination of Charles's favourites Pierre de Giac and Le Camus de Beaulieu, and imposed one of his own choosing, Georges de la Trémoille, an adventurer who rapidly usurped the constable's power. For five years (1427-1432) a private war between these two exhausted the Armagnac forces, and central France returned to anarchy.

Meanwhile Bedford had established settled government throughout the north of France, and in 1428 he advanced to the siege of Orleans. For the movement which was to lead to the deliverance of France from the English invaders, see JOAN OF ARC. The siege of Orleans was raised by her efforts on the 8th of May 1429, and two months later Charles VII. was crowned at Reims. Charles's intimate counsellors, La Trémoille and Regnault de Chartres, archbishop of Reims, saw their profits menaced by the triumphs of Joan of Arc, and accordingly the court put every difficulty in the way of her military career, and received the news of her capture before Compiègne (1430) with indifference. No measures were taken for her deliverance or her ransom, and Normandy and the Isle of France remained in English hands. Fifteen years of anarchy and civil war intervened before peace was restored. Bands of armed men fighting for their own hand traversed the country, and in the ten years between 1434 and 1444 the provinces were terrorized by these *écorcheurs*, who, with the decline of discipline in the English army, were also recruited from the ranks of the invaders. The duke of Bedford died in 1435, and in the same year Philip the Good of Burgundy concluded a treaty with Charles VII. at Arras, after fruitless negotiations for an English treaty. From this time Charles's policy was strengthened. La Trémoille had been assassinated in 1433 by the constable's orders, with the connivance of Yolande of Aragon. For his former favourites were substituted energetic advisers, his brother-in-law Charles of Anjou, Dunois (the famous bastard of Orleans), Pierre de Brézé, Richemont and others. Richemont entered Paris on the 13th of April 1436, and in the next five years the finance of the country was re-established on a settled basis. Charles himself commanded the troops who captured Pontoise in 1441, and in the next year he made a successful expedition in the south.

Meanwhile the princes of the blood and the great nobles resented the ascendancy of councillors and soldiers drawn from the smaller nobility and the *bourgeoisie*. They made a formidable league against the crown in 1440 which included Charles I., duke of Bourbon, John II., duke of Alençon, John IV. of Armagnac, and the dauphin, afterwards Louis XI. The revolt broke out in Poitou in 1440 and was known as the *Praguerie*. Charles VII. repressed the rising, and showed great skill with the rebel nobles, finally buying them over individually by considerable concessions. In 1444 a truce was concluded with England at Tours, and Charles proceeded to organize a regular army. The central authority was gradually made effective, and a definite system of payment, by removing the original cause of brigandage, and the establishment of a strict discipline learnt perhaps from the English troops, gradually stamped out the most serious of the many evils under which the country had suffered. Pierre

Bessonneau, and the brothers Gaspard and Jean Bureau created a considerable force of artillery. Domestic troubles in their own country weakened the English in France. The conquest of Normandy was completed by the battle of Formigny (15th of April 1450). Guienne was conquered in 1451 by Duncis, but not subdued, and another expedition was necessary in 1453, when Talbot was defeated and slain at Castillon. Meanwhile in 1450 Charles VII. had resolved on the rehabilitation of Joan of Arc, thus rendering a tardy recognition of her services. This was granted in 1456 by the Holy See. The only foothold retained by the English on French ground was Calais. In its earlier stages the deliverance of France from the English had been the work of the people themselves. The change which made Charles take an active part in public affairs is said to have been largely due to the influence of Agnes Sorel, who became his mistress in 1444 and died in 1450. She was the first to play a public and political rôle as mistress of a king of France, and may be said to have established a tradition. Pierre de Brézé, who had had a large share in the repression of the Praguerie, obtained through her a dominating influence over the king, and he inspired the monarch himself and the whole administration with new vigour. Charles and René of Anjou retired from court, and the greater part of the members of the king's council were drawn from the bourgeois classes. The most famous of all these was Jacques Coeur (*q.v.*). It was by the zeal of these councillors that Charles obtained the surname of "The Well-Served."

Charles VII. continued his father's general policy in church matters. He desired to lessen the power of the Holy See in France and to preserve as far as possible the liberties of the Gallican church. With the council of Constance (1414-1418) the great schism was practically healed. Charles, while careful to protest against its renewal, supported the anti-papal contentions of the French members of the council of Basel (1431-1449), and in 1438 he promulgated the Pragmatic Sanction at Bourges, by which the patronage of ecclesiastical benefices was removed from the Holy See, while certain interventions of the royal power were admitted. Bishops and abbots were to be elected, in accordance with ancient custom, by their clergy. After the English had evacuated French territory Charles still had to cope with feudal revolt, and with the hostility of the dauphin, who was in open revolt in 1446, and for the next ten years ruled like an independent sovereign in Dauphiné. He took refuge in 1457 with Charles's most formidable enemy, Philip of Burgundy. Charles VII. nevertheless found means to prevent Philip from attaining his ambitions in Lorraine and in Germany. But the dauphin succeeded in embarrassing his father's policy at home and abroad, and had his own party in the court itself. Charles VII. died at Mehun-sur-Yévre on the 22nd of July 1461. He believed that he was poisoned by his son, who cannot, however, be accused of anything more than an eager expectation of his death.

AUTHORITIES.—The history of the reign of Charles VII. has been written by two modern historians,—Vallet de Viriville, *Histoire de Charles VII ... et de son époque* (Paris, 3 vols., 1862-1865), and G. du Fresne de Beaucourt, *Hist, de Charles VII* (Paris, 6 vols., 1881-1891). There is abundant contemporary material. The herald, Jacques le Bouvier or Berry (b. 1386), whose *Chronicques du feu roi Charles VII* was first printed in 1528 as the work of Alain Chartier, was an eye-witness of many of the events he described. His *Recouvrement de Normandie*, with other material on the same subject, was edited for the "Rolls" series (*Chronicles and Memorials*) by Joseph Stevenson in 1863. The *Histoire de Charles VII* by Jean Chartier, historiographer-royal from 1437, was included in the *Grandes Chroniques de Saint-Denis*, and was first printed under Chartier's name by Denis Godefroy, together with other contemporary narratives, in 1661. It was re-edited by Vallet de Viriville (Paris, 3 vols., 1858-1859). With these must be considered the Burgundian chroniclers Enguerrand de Monstrelet, whose chronicle (ed. L. Douët d'Arcq; Paris, 6 vols., 1857-1862) covers the years 1400-1444, and Georges Chastellain, the existing fragments of whose chronicle are published in his *Œuvres* (ed. Kervyn de Lettenhove; Brussels, 8 vols., 1863-1866). For a detailed bibliography and an account of printed and MS. documents see du Fresne de Beaucourt, already cited, also A. Molinier, *Manuel de bibliographie historique*, iv. 240-306.

CHARLES VIII. (1470-1498), king of France, was the only son of Louis XI. During the whole of his childhood Charles lived far from his father at the château of Amboise, which was throughout his life his favourite residence. On the death of Louis XI in 1483 Charles, a lad of thirteen, was of age, but was absolutely incapable of governing. Until 1492 he abandoned the government to his sister Anne of Beaujeu. In 1491 he married Anne, duchess of Brittany, who was already betrothed to Maximilian of Austria. Urged by his favourite,

Étienne de Vesc, he then, at the age of twenty-two, threw off the yoke of the Beaujeus, and at the same time discarded their wise and able policy. But he was a thoroughly worthless man with a weak and ill-balanced intellect. He had a romantic imagination and conceived vast projects. He proposed at first to claim the rights of the house of Anjou, to which Louis XI. had succeeded, on the kingdom of Naples, and to use this as a stepping-stone to the capture of Constantinople from the Turks and his own coronation as emperor of the East. He sacrificed everything to this adventurous policy, signed disastrous treaties to keep his hands free, and set out for Italy in 1494. The ceremonial side of the expedition being in his eyes the most important, he allowed himself to be intoxicated by his easy triumph and duped by the Italians. On the 12th of May 1495 he entered Naples in great pomp, clothed in the imperial insignia. A general coalition was, however, formed against him, and he was forced to return precipitately to France. It cannot be denied that he showed bravery at the battle of Fornovo (the 5th of July 1495). He was preparing a fresh expedition to Italy, when he died on the 8th of April 1498, from the results of an accident, at the château of Amboise.

See *Histoire de Charles VIII, roy de France*, by G. de Jaligny, André de la Vigne, &c., edited by Godefroy (Paris, 1684); De Cherrier, *Histoire de Charles VIII* (Paris, 1868); H. Fr. Delaborde, *Expédition de Charles VIII en Italie* (Paris, 1888). For a complete bibliography see H. Hauser, *Les Sources de l'histoire de France, 1494-1610*, vol. i. (Paris, 1906); and E. Lavisse, *Histoire de France*, vol. v. part i., by H. Lemonnier (Paris, 1903).

CHARLES IX. (1550-1574), king of France, was the third son of Henry II. and Catherine de' Medici. At first he bore the title of duke of Orleans. He became king in 1560 by the death of his brother Francis II., but as he was only ten years old the power was in the hands of the queen-mother, Catherine. Charles seems to have been a youth of good parts, lively and agreeable, but he had a weak, passionate and fantastic nature. His education had spoiled him. He was left to his whims—even the strangest—and to his taste for violent exercises; and the excesses to which he gave himself up ruined his health. Proclaimed of age on the 17th of August 1563, he continued to be absorbed in his fantasies and his hunting, and submitted docilely to the authority of his mother. In 1570 he was married to Elizabeth of Austria, daughter of Maximilian II. It was about this time that he dreamed of making a figure in the world. The successes of his brother, the duke of Anjou, at Jarnac and Moncontour had already caused him some jealousy. When Coligny came to court, he received him very warmly, and seemed at first to accept the idea of an intervention in the Netherlands against the Spaniards. For the upshot of this adventure see the article St Bartholomew, Massacre of. Charles was in these circumstances no hypocrite, but weak, hesitating and ill-balanced. Moreover, the terrible events in which he had played a part transformed his character. He became melancholy, severe and taciturn. "It is feared," said the Venetian ambassador, "that he may become cruel." Undermined by fever, at the age of twenty he had the appearance of an old man, and night and day he was haunted with nightmares. He died on the 30th of May 1574. By his mistress, Marie Touchet, he had one son, Charles, duke of Angoulême. Charles IX. had a sincere love of letters, himself practised poetry, was the patron of Ronsard and the poets of the Pleiad, and granted privileges to the first academy founded by Antoine de Baïf (afterwards the Académie du Palais). He left a work on hunting, *Traité de la chasse royale*, which was published in 1625, and reprinted in 1859.

Authorities.—The principal sources are the contemporary memoirs and chronicles of T.A. d'Aubigné, Brantôme, Castelnau, Haton, la Place, Montluc, la Noue, l'Estoile, Ste Foy, de Thou, Tavannes, &c.; the published correspondence of Catherine de' Medici, Marguerite de Valois, and the Venetian ambassadors; and Calendars of State Papers, &c. See also Abel Desjardins, *Charles IX, deux années de règne* (Paris, 1873); de la Ferrière, *Le XVIe siècle et les Valois* (Paris, 1879); H. Mariéjol, *La Réforme et la Ligue* (Paris, 1904), in vol. v. of the *Histoire de France*, by E. Lavisse, which contains a bibliography for the reign.

CHARLES X. (1757-1836), king of France from 1824 to 1830, was the fourth child of the dauphin, son of Louis XV. and of Marie Josephe of Saxony, and consequently brother of Louis

XVI. He was known before his accession as Charles Philippe, count of Artois. At the age of sixteen he married Marie Thérèse of Savoy, sister-in-law of his brother, the count of Provence (Louis XVIII.). His youth was passed in scandalous dissipation, which drew upon himself and his coterie the detestation of the people of Paris. Although lacking military tastes, he joined the French army at the siege of Gibraltar in 1772, merely for distraction. In a few years he had incurred a debt of 56 million francs, a burden assumed by the impoverished state. Prior to the Revolution he took only a minor part in politics, but when it broke out he soon became, with the queen, the chief of the reactionary party at court. In July 1789 he left France, became leader of the *émigrés*, and visited several of the courts of Europe in the interest of the royalist cause. After the execution of Louis XVI. he received from his brother, the count of Provence, the title of lieutenant-general of the realm, and, on the death of Louis XVII., that of "Monsieur." In 1795 he attempted to aid the royalist rising of La Vendée, landing at the island of Yeu. But he refused to advance farther and to put himself resolutely at the head of his party, although warmly acclaimed by it, and courage failing him, he returned to England, settling first in London, then in Holyrood Palace at Edinburgh and afterwards at Hartwell. There he remained until 1813, returning to France in February 1814, and entering Paris in April, in the track of the Allies.

During the reign of his brother, Louis XVIII., he was the leader of the ultra-royalists, the party of extreme reaction. On succeeding to the throne in September 1824 the dignity of his address and his affable condescension won him a passing popularity. But his coronation at Reims, with all the gorgeous ceremonial of the old régime, proclaimed his intention of ruling, as the Most Christian King, by divine right. His first acts, indeed, allayed the worst alarms of the Liberals; but it was soon apparent that the weight of the crown would be consistently thrown into the scale of the reactionary forces. The *émigrés* were awarded a milliard as compensation for their confiscated lands; and Gallicans and Liberals alike were offended by measures which threw increased power into the hands of the Jesuits and Ultramontanes. In a few months there were disquieting signs of the growing unpopularity of the king. The royal princesses were insulted in the streets; and on the 29th of April 1825 Charles, when reviewing the National Guard, was met with cries from the ranks of "Down with the ministers!" His reply was, next day, a decree disbanding the citizen army.

It was not till 1829, when the result of the elections had proved the futility of Villèle's policy of repression, that Charles consented unwillingly to try a policy of compromise. It was, however, too late. Villèle's successor was the vicomte de Martignac, who took Decazes for his model; and in the speech from the throne Charles declared that the happiness of France depended on "the sincere union of the royal authority with the liberties consecrated by the charter." But Charles had none of the patience and commonsense which had enabled Louis XVIII. to play with decency the part of a constitutional king. "I would rather hew wood," he exclaimed, "than be a king under the conditions of the king of England"; and when the Liberal opposition obstructed all the measures proposed by a ministry not selected from the parliamentary majority, he lost patience. "I told you," he said, "that there was no coming to terms with these men." Martignac was dismissed; and Prince Jules de Polignac, the very incarnation of clericalism and reaction, was called to the helm of state.

The inevitable result was obvious to all the world. "There is no such thing as political experience," wrote Wellington, certainly no friend of Liberalism; "with the warning of James II. before him, Charles X. was setting up a government by priests, through priests, for priests." A formidable agitation sprang up in France, which only served to make the king more obstinate. In opening the session of 1830 he declared that he would "find the power" to overcome the obstacles placed in his path by "culpable manoeuvres." The reply of the chambers was a protest against "the unjust distrust of the sentiment and reason of France"; whereupon they were first prorogued, and on the 16th of May dissolved. The result of the new elections was what might have been foreseen: a large increase in the Opposition; and Charles, on the advice of his ministers, determined on a virtual suspension of the constitution. On the 25th of July were issued the famous "four ordinances" which were the immediate cause of the revolution that followed.

With singular fatuity Charles had taken no precautions in view of a violent outbreak. Marshal Marmont, who commanded the scattered troops in Paris, had received no orders, beyond a jesting command from the duke of Angoulême to place them under arms "as some windows might be broken." At the beginning of the revolution Charles was at St Cloud, whence on the news of the fighting he withdrew first to Versailles and then to Rambouillet. So little did he understand the seriousness of the situation that, when the laconic message "All is over!" was brought to him, he believed that the insurrection had been suppressed. On realizing the truth he hastily abdicated in favour of his grandson, the duke of Bordeaux

(comte de Chambord), and appointed Louis Philippe, duke of Orleans, lieutenant-general of the kingdom (July 30th). But, on the news of Louis Philippe's acceptance of the crown, he gave up the contest and began a dignified retreat to the sea-coast, followed by his suite, and surrounded by the infantry, cavalry and artillery of the guard. Beyond sending a corps of observation to follow his movements, the new government did nothing to arrest his escape. At Maintenon Charles took leave of the bulk of his troops, and proceeding with an escort of some 1200 men to Cherbourg, took ship there for England on the 16th of August. For a time he returned to Holyrood Palace at Edinburgh, which was again placed at his disposal. He died at Goritz, whither he had gone for his health, on the 6th of November 1836.

The best that can be said of Charles X. is that, if he did not know how to rule, he knew how to cease to rule. The dignity of his exit was more worthy of the ancient splendour of the royal house of France than the theatrical humility of Louis Philippe's entrance. But Charles was an impossible monarch for the 19th century, or perhaps for any other century. He was a typical Bourbon, unable either to learn or to forget; and the closing years of his life he spent in religious austerities, intended to expiate, not his failure to grasp a great opportunity, but the comparatively venial excesses of his youth.[1]

See Achille de Vaulabelle, *Chute de l'empire: histoire des deux restaurations* (Paris, 1847-1857); Louis de Vielcastel, *Hist. de la restauration* (Paris, 1860-1878); Alphonse de Lamartine, *Hist. de la restauration* (Paris, 1851-1852); Louis Blanc, *Hist. de dix ans, 1830-1840* (5 vols., 1842-1844); G.I. de Montbel, *Derniére Époque de l'hist. de Charles X* (5th ed., Paris, 1840); Théodore Anne, *Mémoires, souvenirs, et anecdotes sur l'interieur du palais de Charles X et les évènements de 1815 à 1830* (2 vols., Paris, 1831); ib., *Journal de Saint-Cloud a Cherbourg*; Védrenne, *Vie de Charles X* (3 vols., Paris, 1879); Petit, *Charles X* (Paris, 1886); Villeneuve, *Charles X et Louis XIX en exil. Mémoires inédits* (Paris, 1889); Imbert de Saint-Amand, *La Cour de Charles X* (Paris, 1892).

1 This, at any rate, represents the general verdict of history. It is interesting, however, to note that so liberal-minded and shrewd a critic of men as King Leopold I. of the Belgians formed a different estimate. In a letter of the 18th of November 1836 addressed to Princess (afterwards Queen) Victoria he writes:—"History will state that Louis XVIII. was a most liberal monarch, reigning with great mildness and justice to his end, but that his brother, from his despotic and harsh disposition, upset all the other had done, and lost the throne. Louis XVIII. was a clever, hard-hearted man, shackled by no principle, very proud and false. Charles X. an honest man, a kind friend, an honourable master, sincere in his opinions, and inclined to do everything that is right. That teaches us what we ought to believe in history as it is compiled according to ostensible events and results known to the generality of people."

CHARLES I. (1288-1342), king of Hungary, the son of Charles Martell of Naples, and Clemencia, daughter of the emperor Rudolph, was known as Charles Robert previously to being enthroned king of Hungary in 1309. He claimed the Hungarian crown, as the grandson of Stephen V., under the banner of the pope, and in August 1300 proceeded from Naples to Dalmatia to make good his claim. He was crowned at Esztergom after the death of the last Arpad, Andrew III. (1301), but was forced the same year to surrender the crown to Wenceslaus II. of Bohemia (1289-1306). His failure only made Pope Boniface VIII. still more zealous on his behalf, and at the diet of Pressburg (1304) his Magyar adherents induced him to attempt to recover the crown of St Stephen from the Czechs. But in the meantime (1305) Wenceslaus transferred his rights to Duke Otto of Bavaria, who in his turn was taken prisoner by the Hungarian rebels. Charles's prospects now improved, and he was enthroned at Buda on the 15th of June 1309, though his installation was not regarded as valid till he was crowned with the sacred crown (which was at last recovered from the robber-barons) at Székesfehérvár on the 27th of August 1310. For the next three years Charles had to contend with rebellion after rebellion, and it was only after his great victory over all the elements of rapine and disorder at Rozgony (June 15, 1312) that he was really master in his own land. His foreign policy aimed at the aggrandizement of his family, but his plans were prudent as well as ambitious, and Hungary benefited by them greatly. His most successful achievement was the union with Poland for mutual defence against the Habsburgs and the Czechs. This was accomplished by the convention of Trencsén (1335), confirmed the same year at the brilliant congress of Visegrád, where all the princes of central Europe met to compose their differences and were splendidly entertained during the months of October and November.

The immediate result of the congress was a combined attack by the Magyars and Poles upon the emperor Louis and his ally Albert of Austria, which resulted in favour of Charles in 1337. Charles's desire to unite the kingdoms of Hungary and Naples under the eldest son Louis was frustrated by Venice and the pope, from fear lest Hungary might become the dominant Adriatic power. He was, however, more than compensated for this disappointment by his compact (1339) with his ally and brother-in-law, Casimir of Poland, whereby it was agreed that Louis should succeed to the Polish throne on the death of the childless Casimir. For an account of the numerous important reforms effected by Charles see HUNGARY: *History*. A statesman of the first rank, he not only raised Hungary once more to the rank of a great power, but enriched and civilized her. In character he was pious, courtly and valiant, popular alike with the nobility and the middle classes, whose increasing welfare he did so much to promote, and much beloved by the clergy. His court was famous throughout Europe as a school of chivalry.

Charles was married thrice. His first wife was Maria, daughter of Duke Casimir of Teschen, whom he wedded in 1306. On her death in 1318 he married Beatrice, daughter of the emperor Henry VII. On her decease two years later he gave his hand to Elizabeth, daughter of Wladislaus Lokietek, king of Poland. Five sons were the fruit of these marriages, of whom three, Louis, Andrew and Stephen, survived him. He died on the 16th of July 1342, and was laid beside the high altar at Székesfehérvár, the ancient burial-place of the Arpads.

See Béla Kerékgyartó, *The Hungarian Royal Court under the House of Anjou* (Hung.) (Budapest, 1881); *Rationes Collectorum Pontif. in Hungaria* (Budapest, 1887); *Diplomas of the Angevin Period*, edited by Imre Nagy (Hung. and Lat.), vols. i.-iii. (Budapest, 1878, &c.).

(R. N. B.)

CHARLES I. (1226-1285), king of Naples and Sicily and count of Anjou, was the seventh child of Louis VIII. of France and Blanche of Castile. Louis died a few months after Charles's birth and was succeeded by his son Louis IX. (St Louis), and on the death in 1232 of the third son John, count of Anjou and Maine, those fiefs were conferred on Charles. In 1246 he married Beatrice, daughter and heiress of Raymond Bérenger V., the last count of Provence, and after defeating James I. of Aragon and other rivals with the help of his brother the French king, he took possession of his new county. In 1248 he accompanied Louis in the crusade to Egypt, but on the defeat of the Crusaders he was taken prisoner with his brother. Shortly afterwards he was ransomed, and returned to Provence in 1250. During his absence several towns had asserted their independence; but he succeeded in subduing them without much difficulty and gradually suppressed their communal liberties. Charles's ambition aimed at wider fields, and when Margaret, countess of Flanders, asked help of the French court against the German king William of Holland, by whom she had been defeated, he gladly accepted her offer of the county of Hainaut in exchange for his assistance (1253); this arrangement was, however, rescinded by Louis of France, who returned from captivity in 1254, and Charles gave up Hainaut for an immense sum of money. He extended his influence by the subjugation of Marseilles in 1257, then one of the most important maritime cities of the world, and two years later several communes of Piedmont recognized Charles's suzerainty. In 1262 Pope Urban IV. determined to destroy the power of the Hohenstaufen in Italy, and offered the kingdoms of Naples and Sicily, in consideration of a yearly tribute, to Charles of Anjou, in opposition to Manfred, the bastard son of the late emperor Frederick II. The next year Charles succeeded in getting himself elected senator of Rome, which gave him an advantage in dealing with the pope. After long negotiations he accepted the Sicilian and Neapolitan crowns, and in 1264 he sent a first expedition of Provençals to Italy; he also collected a large army and navy in Provence and France with the help of King Louis, and by an alliance with the cities of Lombardy was able to send part of his force overland. Pope Clement IV. confirmed the Sicilian agreement on conditions even more favourable to Charles, who sailed in 1265, and conferred on the expedition all the privileges of a crusade. After narrowly escaping capture by Manfred's fleet he reached Rome safely, where he was crowned king of the Two Sicilies. The land army arrived soon afterwards, and on the 26th of February 1266 Charles encountered Manfred at Benevento, where after a hard-fought battle Manfred was defeated and killed, and the whole kingdom was soon in Charles's possession. Then Conradin, Frederick's grandson and last legitimate descendant of the Hohenstaufen, came into Italy, where he found many partisans among the Ghibellines of Lombardy and Tuscany, and among Manfred's former adherents in the south. He gathered a large army

consisting partly of Germans and Saracens, but was totally defeated by Charles at Tagliacozzo (23rd of August 1268); taken prisoner, he was tried as a rebel and executed at Naples. Charles, in a spirit of the most vindictive cruelty, had large numbers of Conradin's barons put to death and their estates confiscated, and the whole population of several towns massacred.

He was now one of the most powerful sovereigns of Europe, for besides ruling over Provence and Anjou and the kingdom of the Two Sicilies, he was imperial vicar of Tuscany, lord of many cities of Lombardy and Piedmont, and as the pope's favourite practically arbiter of the papal states, especially during the interregnum between the death of Clement IV. (1268) and the election of Gregory X. (1272). But his ambition was by no means satisfied, and he even aspired to the crown of the East Roman empire. In 1272 he took part with Louis IX. in a crusade to north Africa, where the French king died of fever, and Charles, after defeating the soldan of Tunis, returned to Sicily. The election of Rudolph of Habsburg as German king after a long interregnum, and that of Nicholas III. to the Holy See (1277), diminished Charles's power, for the new pope set himself to compose the difference between Guelphs and Ghibellines in the Italian cities, but at his death Charles secured the election of his henchman Martin IV. (1281), who recommenced persecuting the Ghibellines, excommunicated the Greek emperor, Michael Palaeologus, proclaimed a crusade against the Greeks, filled every appointment in the papal states with Charles's vassals, and reappointed the Angevin king senator of Rome. But the cruelty of the French rulers of Sicily drove the people of the island to despair, and a Neapolitan nobleman, Giovanni da Procida, organized the rebellion known as the Sicilian Vespers (see VESPERS, SICILIAN), in which the French in Sicily were all massacred or expelled (1282). Charles determined to subjugate the island and sailed with his fleet for Messina. The city held out until Peter III. of Aragon, whose wife Constance was a daughter of Manfred, arrived in Sicily, and a Sicilian-Catalan fleet under the Calabrese admiral, Ruggiero di Lauria, completely destroyed that of Charles. "If thou art determined, O God, to destroy me," the unhappy Angevin exclaimed, "let my fall be gradual!" He was forced to abandon all attempts at reconquest, but proposed to decide the question by single combat between himself and Peter, to take place at Bordeaux under English protection. The Aragonese accepted, but fearing treachery, as the French army was in the neighbourhood, he failed to appear on the appointed day. In the meanwhile Ruggiero di Lauria appeared before Naples and destroyed another Angevin fleet commanded by Charles's son, who was taken prisoner (May 1284). Charles came to Naples with a new fleet from Provence, and was preparing to invade Sicily again, when he contracted a fever and died at Foggia on the 7th of January 1285. He was undoubtedly an extremely able soldier and a skilful statesman, and much of his legislation shows a real political sense; but his inordinate ambition, his oppressive methods of government and taxation, and his cruelty created enemies on all sides, and led to the collapse of the edifice of dominion which he had raised.

CHARLES II. (1250-1309), king of Naples and Sicily, son of Charles I., had been captured by Ruggiero di Lauria in the naval battle at Naples in 1284, and when his father died he was still a prisoner in the hands of Peter of Aragon. In 1288 King Edward I. of England had mediated to make peace, and Charles was liberated on the understanding that he was to retain Naples alone, Sicily being left to the Aragonese; Charles was also to induce his cousin Charles of Valois to renounce for twenty thousand pounds of silver the kingdom of Aragon which had been given to him by Pope Martin IV. to punish Peter for having invaded Sicily, but which the Valois had never effectively occupied. The Angevin king was thereupon set free, leaving three of his sons and sixty Provençal nobles as hostages, promising to pay 30,000 marks and to return a prisoner if the conditions were not fulfilled within three years. He went to Rieti, where the new pope Nicholas IV. immediately absolved him from all the conditions he had sworn to observe, crowned him king of the Two Sicilies (1289), and excommunicated Alphonso, while Charles of Valois, in alliance with Castile, prepared to take possession of Aragon. Alphonso III, the Aragonese king, being hard pressed, had to promise to withdraw the troops he had sent to help his brother James in Sicily, to renounce all rights over the island, and pay a tribute to the Holy See. But Alphonso died childless in 1291 before the treaty could be carried out, and James took possession of Aragon, leaving the government of Sicily to the third brother Frederick. The new pope Boniface VIII., elected in 1294 at Naples under the auspices of King Charles, mediated between the latter and James,

and a most dishonourable treaty was signed: James was to marry Charles's daughter Bianca and was promised the investiture by the pope of Sardinia and Corsica, while he was to leave the Angevin a free hand in Sicily and even to assist him if the Sicilians resisted. An attempt was made to bribe Frederick into consenting to this arrangement, but being backed up by his people he refused, and was afterwards crowned king of Sicily. The war was fought with great fury on land and sea, but Charles, although aided by the pope, by Charles of Valois, and by James II. of Aragon, was unable to conquer the island, and his son the prince of Taranto was taken prisoner at the battle of La Falconara in 1299. Peace was at last made in 1302 at Caltabellotta, Charles II. giving up all rights to Sicily and agreeing to the marriage of his daughter Leonora to King Frederick; the treaty was ratified by the pope in 1303. Charles spent his last years quietly in Naples, which city he improved and embellished. He died in August 1309, and was succeeded by his son Robert.

BIBLIOGRAPHY.—A. de Saint-Priest, *Histoire de la conquête de Naples par Charles d'Anjou* (4 vols., Paris, 1847-1849), is still of use for the documents from the archives of Barcelona, but it needs to be collated with more recent works; S. de Sismondi, in vol. ii. of his *Histoire des republiques italiennes* (Brussels, 1838), gives a good general sketch of the reigns of Charles I. and II., but is occasionally inaccurate as to details; the best authority on the early life of Charles I. is R. Sternfeld, *Karl von Anjou als Graf von Provence* (Berlin, 1888); Charles's connexion with north Italy is dealt with in Merkel's *La Dominazione di Carlo d'Angio in Piemonte e in Lombardia* (Turin, 1891), while the R. Deputazione di Storia Patria Toscana has recently published a *Codice diplomatico delle relazioni di Carlo d'Angio con la Toscana*; the contents of the Angevin archives at Naples have been published by Durrien, *Archives angevines de Naples* (Toulouse, 1866-1867). M. Amari's *La Guerra del Vespro Siciliano* (8th ed., Florence, 1876) is a valuable history, but the author is too bitterly prejudiced against the French to be quite impartial; his work should be compared with L. Cadier's *Essai sur l'administration du royaume de Sicile sous Charles I et Charles II d'Anjou* (Paris, 1891, *Bibl. des écoles françaises d'Athenes et de Rome,* fasc. 59), which contains many documents, and tends somewhat to rehabilitate the Angevin rule.

CHARLES II. (1332-1387), called THE BAD, king of Navarre and count of Evreux, was a son of Jeanne II., queen of Navarre, by her marriage with Philip, count of Evreux (d. 1343). Having become king of Navarre on Jeanne's death in 1349, he suppressed a rising at Pampeluna with much cruelty, and by this and similar actions thoroughly earned his surname of "The Bad." In 1352 he married Jeanne (d. 1393), a daughter of John II., king of France, a union which made his relationship to the French crown still more complicated. Through his mother he was a grandson of Louis X. and through his father a great-grandson of Philip III., having thus a better claim to the throne of France than Edward III. of England; and, moreover, he held lands under the suzerainty of the French king, whose son-in-law he now became. Charles was a man of great ability, possessing popular manners and considerable eloquence, but he was singularly unscrupulous, a quality which was revealed during the years in which he played an important part in the internal affairs of France. Trouble soon arose between King John and his son-in-law. The promised dowry had not been paid, and the county of Angoulême, which had formerly belonged to Jeanne of Navarre, was now in the possession of the French king's favourite, the constable Charles la Cerda. In January 1354 the constable was assassinated by order of Charles, and preparations for war were begun. The king of Navarre, who defended this deed, had, however, many friends in France and was in communication with Edward III.; and consequently John was forced to make a treaty at Mantes and to compensate him for the loss of Angoulême by a large grant of lands, chiefly in Normandy. This peace did not last long, and in 1355 John was compelled to confirm the treaty of Mantes. Returning to Normandy, Charles was partly responsible for some unrest in the duchy, and in April 1356 he was treacherously seized by the French king at Rouen, remaining in captivity until November 1357, when John, after his defeat at Poitiers, was a prisoner in England. Charles was regarded with much favour in France, and the states-general demanded his release, which, however, was effected by a surprise. Owing to his popularity he was considered by Étienne Marcel and his party as a suitable rival to the dauphin, afterwards King Charles V., and on entering Paris he was well received and delivered an eloquent harangue to the Parisians. Subsequently peace was made with the dauphin, who promised to restore to Charles his confiscated estates. This peace was not enduring, and as his lands were not given back Charles had some ground for complaint. War

again broke out, quickly followed by a new treaty, after which the king of Navarre took part in suppressing the peasant rising known as the *Jacquerie*. Answering the entreaties of Marcel he returned to Paris on June 1358, and became captain-general of the city, which was soon besieged by the dauphin. This position, however, did not prevent him from negotiating both with the dauphin and with the English; terms were soon arranged with the former, and Charles, having lost much of his popularity, left Paris just before the murder of Marcel in July 1358. He continued his alternate policy of war and peace, meanwhile adding if possible by his depredations to the misery of France, until the conclusion of the treaty of Brétigny in May 1360 deprived him of the alliance of the English, and compelled him to make peace with King John in the following October. A new cause of trouble arose when the duchy of Burgundy was left without a ruler in November 1361, and was claimed by Charles; but, lacking both allies and money, he was unable to prevent the French king from seizing Burgundy, while he himself returned to Navarre.

In his own kingdom Charles took some steps to reform the financial and judicial administration and so to increase his revenue; but he was soon occupied once more with foreign entanglements, and in July 1362, in alliance with Peter the Cruel, king of Castile, he invaded Aragon, deserting his new ally soon afterwards for Peter IV., king of Aragon. Meanwhile the war with the dauphin had been renewed. Still hankering after Burgundy, Charles saw his French estates again seized; but after some desultory warfare, chiefly in Normandy, peace was made in March 1365, and he returned to his work of interference in the politics of the Spanish kingdoms. In turn he made treaties with the kings of Castile and Aragon, who were at war with each other; promising to assist Peter the Cruel to regain his throne, from which he had been driven in 1366 by his half-brother Henry of Trastamara, and then assuring Henry and his ally Peter of Aragon that he would aid them to retain Castile. He continued this treacherous policy when Edward the Black Prince advanced to succour Peter the Cruel; then signed a treaty with Edward of England, and then in 1371 allied himself with Charles V. of France. His next important move was to offer his assistance to Richard II. of England for an attack upon France. About this time serious charges were brought against him. Accused of attempting to poison the king of France and other prominent persons, and of other crimes, his French estates were seized by order of Charles V., and soon afterwards Navarre was invaded by the Castilians. Won over by the surrender of Cherbourg in July 1378, the English under John of Gaunt, duke of Lancaster, came to his aid; but a heavy price had to be paid for the neutrality of the king of Castile. After the death of Charles V. in 1380, the king of Navarre did not interfere in the internal affairs of France, although he endeavoured vainly again to obtain aid from Richard II., and to regain Cherbourg. His lands in France were handed over to his eldest son Charles, who governed them with the consent of the new king Charles VI. Charles died on the 1st of January 1387, and many stories are current regarding the manner of his death. Froissart relates that he was burned to death through his bedclothes catching fire; Secousse says that he died in peace with many signs of contrition; another story says he died of leprosy; and a popular legend tells how he expired by a divine judgment through the burning of the clothes steeped in sulphur and spirits in which he had been wrapped as a cure for a loathsome disease caused by his debauchery. He had three sons and four daughters, and was succeeded by his eldest son Charles; one of his daughters, Jeanne, became the wife of Henry IV. of England.

See Jean Froissart, *Chroniques*, edited by S. Luce and G. Raynaud (Paris, 1869-1897); D.F. Secousse, *Mémoires pour servir à l'histoire de Charles II, roi de Navarre* (Paris, 1755-1768); E. Meyer, *Charles II, roi de Navarre et la Normandie au XIVe siècle* (Paris, 1898); F.T. Perrens, *Étienne Marcel* (Paris, 1874); R. Delachenal, *Premières negotiations de Charles le Mauvais avec les Anglais* (Paris, 1900); and E. Lavisse, *Histoire de France*, tome iv. (Paris, 1902).

CHARLES III. (1361-1425), called The Noble, king of Navarre and count of Evreux, was the eldest son of Charles II. the Bad, king of Navarre, by his marriage with Jeanne, daughter of John II., king of France, and was married in 1375 to Leonora (d. 1415), daughter of Henry II., king of Castile. Having passed much of his early life in France, he became king of Navarre on the death of Charles II. in January 1387, and his reign was a period of peace and order, thus contrasting sharply with the long and calamitous reign of his father. In 1393 he regained Cherbourg, which had been handed over by Charles II. to Richard II. of England,

and in 1403 he came to an arrangement with the representatives of Charles VI. of France concerning the extensive lands which he claimed in that country. Cherbourg was given to the French king; certain exchanges of land were made; and in the following year Charles III. surrendered the county of Evreux, and was created duke of Nemours and made a peer of France. After this his only interference in the internal affairs of France was when he sought to make peace between the rival factions in that country. Charles sought to improve the condition of Navarre by making canals and rendering the rivers navigable, and in other ways. He died at Olite on the 8th of September 1425 and was buried at Pampeluna. After the death of his two sons in 1402 the king decreed that his kingdom should pass to his daughter Blanche (d. 1441), who took for her second husband John, afterwards John II., king of Aragon; and the cortes of Navarre swore to recognize Charles (*q.v.*), prince of Viana, her son by this marriage, as king after his mother's death.

CHARLES (KARL EITEL ZEPHYRIN LUDWIG; in Rum. CAROL), king of Rumania (1839-), second son of Prince Karl Anton of Hohenzollern-Sigmaringen, was born on the 20th of April 1839. He was educated at Dresden (1850-1856), and passed through his university course at Bonn. Entering the Prussian army in 1857, he won considerable distinction in the Danish war of 1864, and received instruction in strategy from General von Moltke. He afterwards travelled in France, Italy, Spain and Algeria. He was a captain in the 2nd regiment of Prussian Dragoon Guards when he was elected *hospodar* or prince of Rumania on the 20th of April 1866, after the compulsory abdication of Prince Alexander John Cuza. Regarded at first with distrust by Turkey, Russia and Austria, he succeeded in gaining general recognition in six months; but he had to contend for ten years with fierce party struggles between the Conservatives and the Liberals.

During this period, however, Charles displayed great tact in his dealings with both parties, and kept his country in the path of administrative and economic reform, organizing the army, developing the railways, and establishing commercial relations with foreign powers. The sympathy of Rumania with France in the Franco-Prussian War of 1870, and the consequent interruption of certain commercial undertakings, led to a hostile movement against Prince Charles, which, being fostered by Russia, made him resolve to abdicate; and it was with difficulty that he was persuaded to remain. In the Russo-Turkish War of 1877-78 he joined the Russians before Plevna (*q.v.*), and being placed in command of the combined Russian and Rumanian forces, forced Osman Pasha to surrender. As a consequence of the prince's vigorous action the independence of Rumania, which had been proclaimed in May 1877, was confirmed by various treaties in 1878, and recognized by Great Britain, France and Germany in 1880. On the 26th of March 1881 he was proclaimed king of Rumania, and, with his consort, was crowned on the 22nd of May following. From that time he pursued a successful career in home and foreign policy, and greatly improved the financial and military position of his country; while his appreciation of the fine arts was shown by his formation of an important collection of paintings of all schools in his palaces at Sinaïa and Bucharest. For a detailed account of his reign, see RUMANIA. On the 1st of November 1869 he married Princess Elizabeth (*q.v.*), a daughter of Prince Hermann of Wied, widely known under her literary name of "Carmen Sylva." As the only child of the marriage, a daughter, died in 1874, the succession was finally settled upon the king's nephew, Prince Ferdinand of Hohenzollern-Sigmaringen, who was created prince of Rumania on the 18th of March 1889, and married, on the 10th of January 1893, Princess Marie, daughter of Alfred, duke of Saxe-Coburg, their children being Prince Carol (b. 1893) and Princess Elizabeth (b. 1894).

The official life of King Charles, mainly his own composition, *Aus dem Leben Konig Karls von Rumänien* (Stuttgart, 1894-1900, 4 vols.), deals mainly with political history. See for an account of his domestic life, M. Kremnitz, *König Karl von Rumänien. Ein Lebensbild* (Breslau, 1903).

CHARLES II. (1661-1700), king of Spain, known among Spanish kings as "The Desired"

and “The Bewitched,” was the son of Philip IV. by his second marriage with Maria, daughter of the emperor Ferdinand III., his niece. He was born on the 11th of November 1661, and was the only surviving son of his father’s two marriages—a child of old age and disease, in whom the constant intermarriages of the Habsburgs had developed the family type to deformity. His birth was greeted with joy by the Spaniards, who feared the dispute as to the succession which must have ensued if Philip IV. left no male issue. The boy was so feeble that till the age of five or six he was fed only from the breast of a nurse. For years afterwards it was not thought safe to allow him to walk. That he might not be overtaxed he was left entirely uneducated, and his indolence was indulged to such an extent that he was not even expected to be clean. When his brother, the younger Don John of Austria, a natural son of Philip IV., obtained power by exiling the queen mother from court he insisted that at least the king’s hair should be combed. Charles made the malicious remark that nothing was safe from Don John—not even vermin. The king was then fifteen, and, according to Spanish law, of age. But he never became a man in body or mind. The personages who ruled in his name arranged a marriage for him with Maria Louisa of Orleans. The French princess, a lively young woman of no sense, died in the stifling atmosphere of the Spanish court, and from the attendance of Spanish doctors. Again his advisers arranged a marriage with Maria Ana of Neuburg. The Bavarian wife stood the strain and survived him. Both marriages were merely political—the first a victory for the French, and the second for the Austrian party. France and Austria were alike preparing for the day when the Spanish succession would have to be fought for. The king was a mere puppet in the hands of each alternately. By natural instinct he hated the French, but there was no room in his nearly imbecile mind for more than childish superstition, insane pride of birth, and an interest in court etiquette. The only touch of manhood was a taste for shooting which he occasionally indulged in the preserves of the Escorial. In his later days he suffered much pain, and was driven wild by the conflict between his wish to transmit his inheritance to “the illustrious house of Austria,” his own kin, and the belief instilled into him by the partisans of the French claimant that only the power of Louis XIV. could avert the dismemberment of the empire. A silly fanatic made the discovery that the king was bewitched, and his confessor Froilan Diaz supported the belief. The king was exorcised, and the exorcists of the kingdom were called upon to put stringent questions to the devils they cast out. The Inquisition interfered, and the dying king was driven mad among them. Very near his end he had the lugubrious curiosity to cause the coffins of his embalmed ancestors to be opened at the Escorial. The sight of the body of his first wife, at whom he also insisted on looking, provoked a passion of tears and despair. Under severe pressure from the cardinal archbishop of Toledo, Portocarrero, he finally made a will in favour of Philip, duke of Anjou, grandson of Louis XIV., and died on the 1st of November 1700, after a lifetime of senile decay.

The best picture of Charles II. is to be found in *Les Mémoires de la tour d’Espagne* of the Marquis de Villars (London, 1861), and the *Letters* of the Marquise de Villars (Paris, 1868).

CHARLES III. (1716-1788), king of Spain, born on the 20th January 1716, was the first son of the second marriage of Philip V. with Elizabeth Farnese of Parma. It was his good fortune to be sent to rule as duke of Parma by right of his mother at the age of sixteen, and thus came under more intelligent influence than he could have found in Spain. In 1734 he made himself master of Naples and Sicily by arms. Charles had, however, no military tastes, seldom wore uniform, and could with difficulty be persuaded to witness a review. The peremptory action of the British admiral commanding in the Mediterranean at the approach of the War of the Austrian Succession, who forced him to promise to observe neutrality under a threat to bombard Naples, made a deep impression on his mind. It gave him a feeling of hostility to England which in after-times influenced his policy.

As king of the Two Sicilies Charles began there the work of internal reform which he afterwards continued in Spain. Foreign ministers who dealt with him agreed that he had no great natural ability, but he was honestly desirous to do his duty as king, and he showed good judgment in his choice of ministers. The chief minister in Naples, Tanucci, had a considerable influence over him. On the death of his half-brother Ferdinand VI. he became king of Spain, and resigned the Two Sicilies to his third son Ferdinand. As king of Spain his foreign policy was disastrous. His strong family feeling and his detestation of England, which was unchecked after the death of his wife, Maria Amelia, daughter of Frederick

Augustus II. of Saxony, led him into the Family Compact with France. Spain was entangled in the close of the Seven Years' War, to her great loss. In 1770 he almost ran into another war over the barren Falkland Islands. In 1779 he was, somewhat reluctantly, led to join France and the American insurgents against England, though he well knew that the independence of the English colonies must have a ruinous influence on his own American dominions. For his army he did practically nothing, and for his fleet very little except build fine ships without taking measures to train officers and men.

But his internal government was on the whole beneficial to the country. He began by compelling the people of Madrid to give up emptying their slops out of the windows, and when they objected he said they were like children who cried when their faces were washed. In 1766 his attempt to force the Madrileños to adopt the French dress led to a riot during which he did not display much personal courage. For a long time after it he remained at Aranjuez, leaving the government in the hands of his minister Aranda. All his reforms were not of this formal kind. Charles was a thorough despot of the benevolent order, and had been deeply offended by the real or suspected share of the Jesuits in the riot of 1766. He therefore consented to the expulsion of the order, and was then the main advocate for its suppression. His quarrel with the Jesuits, and the recollection of some disputes with the pope he had had when king of Naples, turned him towards a general policy of restriction of the overgrown power of the church. The number of the idle clergy, and more particularly of the monastic orders, was reduced, and the Inquisition, though not abolished, was rendered torpid. In the meantime much antiquated legislation which tended to restrict trade and industry was abolished; roads, canals and drainage works were carried out. Many of his paternal ventures led to little more than waste of money, or the creation of hotbeds of jobbery. Yet on the whole the country prospered. The result was largely due to the king, who even when he was ill-advised did at least work steadily at his task of government. His example was not without effect on some at least of the nobles. In his domestic life King Charles was regular, and was a considerate master, though he had a somewhat caustic tongue and took a rather cynical view of mankind. He was passionately fond of hunting. During his later years he had some trouble with his eldest son and his daughter-in-law. If Charles had lived to see the beginning of the French Revolution he would probably have been frightened into reaction. As he died on the 14th of December 1788 he left the reputation of a philanthropic and "philosophic" king. In spite of his hostility to the Jesuits, his dislike of friars in general, and his jealousy of the Inquisition, he was a very sincere Roman Catholic, and showed much zeal in endeavouring to persuade the pope to proclaim the Immaculate Conception as a dogma necessary to salvation.

See the *Reign of Charles III.*, by M. Danvila y Collado (6 vols.), in the *Historia General de España de la Real Academia de la Historia* (Madrid, 1892, &c.); and F. Rousseau, *Règne de Charles III d'Espagne* (Paris, 1907).

CHARLES IV. (1748-1819), king of Spain, second son of Charles III. and his wife Maria Amelia of Saxony, was born at Portici on the 11th of November 1748, while his father was king of the Two Sicilies. The elder brother was set aside as imbecile and epileptic. Charles had inherited a great frame and immense physical strength from the Saxon line of his mother. When young he was fond of wrestling with the strongest countrymen he could find. In character he was not malignant, but he was intellectually torpid, and of a credulity which almost passes belief. His wife, Maria Luisa of Parma, his first cousin, a thoroughly coarse and vicious woman, ruled him completely, though he was capable of obstinacy at times. During his father's lifetime he was led by her into court intrigues which aimed at driving the king's favourite minister, Floridablanca, from office, and replacing him by Aranda, the chief of the "Aragonese" party. After he succeeded to the throne in 1788 his one serious occupation was hunting. Affairs were left to be directed by his wife and her lover Godoy (*q.v.*). For Godoy the king had an unaffected liking, and the lifelong favour he showed him is almost pathetic. When terrified by the French Revolution he turned to the Inquisition to help him against the party which would have carried the reforming policy of Charles III. much further. But he was too slothful to have more than a passive part in the direction of his own government. He simply obeyed the impulse given him by the queen and Godoy. If he ever knew his wife's real character he thought it more consistent with his dignity to shut his eyes. For he had a profound belief in his divine right and the sanctity of his person. If he

understood that his kingdom was treated as a mere dependence by France, he also thought it due to his “face” to make believe that he was a powerful monarch. Royalty never wore a more silly aspect than in the person of Charles IV., and it is highly credible that he never knew what his wife was, or what was the position of his kingdom. When he was told that his son Ferdinand was appealing to the emperor Napoleon against Godoy, he took the side of the favourite. When the populace rose at Aranjuez in 1808 he abdicated to save the minister. He took refuge in France, and when he and Ferdinand were both prisoners of Napoleon’s, he was with difficulty restrained from assaulting his son. Then he abdicated in favour of Napoleon, handing over his people like a herd of cattle. He accepted a pension from the French emperor and spent the rest of his life between his wife and Godoy. He died at Rome on the 20th of January 1819, probably without having once suspected that he had done anything unbecoming a king by divine right and a gentleman.

See *Historia del Reinado de Carlos IV.*, by General Gomez de Arteche (3 vols.), in the *Historia General de España de la Real Academia de la Historia* (Madrid, 1892, &c.).

CHARLES IX. (1550-1611), king of Sweden, was the youngest son of Gustavus Vasa and Margareto Lejonhufrud. By his father’s will he got, by way of appanage, the duchy of Södermanland, which included the provinces of Neriké and Vermland; but he did not come into actual possession of them till after the fall of Eric XIV. (1569). In 1568 he was the real leader of the rebellion against Eric, but took no part in the designs of his brother John against the unhappy king after his deposition. Indeed, Charles’s relations with John III. were always more or less strained. He had no sympathy with John’s high-church tendencies on the one hand, and he sturdily resisted all the king’s endeavours to restrict his authority as duke of Södermanland (Sudermania) on the other. The nobility and the majority of the *Riksdag* supported John, however, in his endeavours to unify the realm, and Charles had consequently (1587) to resign his pretensions to autonomy within his duchy; but, fanatical Calvinist as he was, on the religious question he was immovable. The matter came to a crisis on the death of John III. (1592). The heir to the throne was John’s eldest son, Sigismund, already king of Poland and a devoted Catholic. The fear lest Sigismund might re-catholicize the land alarmed the Protestant majority in Sweden, and Charles came forward as their champion, and also as the defender of the Vasa dynasty against foreign interference. It was due entirely to him that Sigismund was forced to confirm the resolutions of the council of Upsala, thereby recognizing the fact that Sweden was essentially a Protestant state (see Sweden: *History*). In the ensuing years Charles’s task was extraordinarily difficult. He had steadily to oppose Sigismund’s reactionary tendencies; he had also to curb the nobility, which he did with cruel rigour. Necessity compelled him to work rather with the people than the gentry; hence it was that the *Riksdag* assumed under his government a power and an importance which it had never possessed before. In 1595 the *Riksdag* of Söderköping elected Charles regent, and his attempt to force Klas Flemming, governor of Finland, to submit to his authority, rather than to that of the king, provoked a civil war. Technically Charles was, without doubt, guilty of high treason, and the considerable minority of all classes which adhered to Sigismund on his landing in Sweden in 1598 indisputably behaved like loyal subjects. But Sigismund was both an alien and a heretic to the majority of the Swedish nation, and his formal deposition by the *Riksdag* in 1599 was, in effect, a natural vindication and legitimation of Charles’s position. Finally, the diet of Linköping (Feb. 24, 1600) declared that Sigismund and his posterity had forfeited the Swedish throne, and, passing over duke John, the second son of John III., a youth of ten, recognized duke Charles as their sovereign under the title of Charles IX.

Charles’s short reign was an uninterrupted warfare. The hostility of Poland and the break up of Russia involved him in two overseas contests for the possession of Livonia and Ingria, while his pretensions to Lapland brought upon him a war with Denmark in the last year of his reign. In all these struggles he was more or less unsuccessful, owing partly to the fact that he had to do with superior generals (*e.g.* Chodkiewicz and Christian IV.) and partly to sheer ill-luck. Compared with his foreign policy, the domestic policy of Charles IX. was comparatively unimportant. It aimed at confirming and supplementing what had already been done during his regency. Not till the 6th of March 1604, after Duke John had formally renounced his rights to the throne, did Charles IX. begin to style himself king. The first deed in which the title appears is dated the 20th of March 1604; but he was not crowned till the

15th of March 1607. Four and a half years later Charles IX. died at Nyköping (Oct. 30, 1611). As a ruler he is the link between his great father and his still greater son. He consolidated the work of Gustavus Vasa, the creation of a great Protestant state: he prepared the way for the erection of the Protestant empire of Gustavus Adolphus. Swedish historians have been excusably indulgent to the father of their greatest ruler. Indisputably Charles was cruel, ungenerous and vindictive; yet he seems, at all hazards, strenuously to have endeavoured to do his duty during a period of political and religious transition, and, despite his violence and brutality, possessed many of the qualities of a wise and courageous statesman. By his first wife Marie, daughter of the elector palatine Louis VI., he had six children, of whom only one daughter, Catherine, survived; by his second wife, Christina, daughter of Adolphus, duke of Holstein-Gottorp, he had five children, including Gustavus Adolphus and Charles Philip, duke of Finland.

See *Sveriges Historia*, vol. iii. (Stockholm, 1878); Robert Nisbet Bain, *Scandinavia* (Cambridge, 1905), caps. 5-7.

(R. N. B.)

CHARLES X. [Charles Gustavus] (1622-1660), king of Sweden, son of John Casimir, count palatine of Zweibrücken, and Catherine, sister of Gustavus Adolphus, was born at Nyköping Castle on the 8th of November 1622. He learnt the art of war under the great Lennart Torstensson, being present at the second battle of Breitenfeld and at Jankowitz. From 1646 to 1648 he frequented the Swedish court. It was supposed that he would marry the queen regnant, Christina, but her unsurmountable objection to wedlock put an end to these anticipations, and to compensate her cousin for a broken half-promise she declared him (1649) her successor, despite the opposition of the senate headed by the venerable Axel Oxenstjerna. In 1648 he was appointed generalissimo of the Swedish forces in Germany. The conclusion of the treaties of Westphalia prevented him from winning the military laurels he so ardently desired, but as the Swedish plenipotentiary at the executive congress of Nuremberg, he had unrivalled opportunities of learning diplomacy, in which science he speedily became a past-master. As the recognized heir to the throne, his position on his return to Sweden was not without danger, for the growing discontent with the queen turned the eyes of thousands to him as a possible deliverer. He therefore withdrew to the isle of Öland till the abdication of Christina (June 5, 1654) called him to the throne.

The beginning of his reign was devoted to the healing of domestic discords, and the rallying of all the forces of the nation round his standard for a new policy of conquest. He contracted a political marriage (Oct. 24, 1654) with Hedwig Leonora, the daughter of Frederick III., duke of Holstein-Gottorp, by way of securing a future ally against Denmark. The two great pressing national questions, war and the restitution of the alienated crown lands, were duly considered at the *Riksdag* which assembled at Stockholm in March 1655. The war question was decided in three days by a secret committee presided over by the king, who easily persuaded the delegates that a war with Poland was necessary and might prove very advantageous; but the consideration of the question of the subsidies due to the crown for military purposes was postponed to the following *Riksdag* (see Sweden: *History*). On the 10th of July Charles quitted Sweden to engage in his Polish adventure. By the time war was declared he had at his disposal 50,000 men and 50 warships. Hostilities had already begun with the occupation of Dünaburg (Dvinsk) in Polish Livonia by the Swedes (July 1, 1655), and the Polish army encamped among the marshes of the Netze concluded a convention (July 25) whereby the palatinates of Posen and Kalisz placed themselves under the protection of the Swedish king. Thereupon the Swedes entered Warsaw without opposition and occupied the whole of Great Poland. The Polish king, John Casimir, fled to Silesia. Meanwhile Charles pressed on towards Cracow, which was captured after a two months' siege. The fall of Cracow extinguished the last hope of the boldest Pole; but before the end of the year an extraordinary reaction began in Poland itself. On the 18th of October the Swedes invested the fortress-monastery of Czenstochowa, but the place was heroically defended; and after a seventy days' siege the besiegers were compelled to retire with great loss.

This astounding success elicited an outburst of popular enthusiasm which gave the war a national and religious character. The tactlessness of Charles, the rapacity of his generals, the barbarity of his mercenaries, his refusal to legalize his position by summoning the Polish

diet, his negotiations for the partition of the very state he affected to befriend, awoke the long slumbering public spirit of the country. In the beginning of 1656 John Casimir returned from exile and the Polish army was reorganized and increased. By this time Charles had discovered that it was easier to defeat the Poles than to conquer Poland. His chief object, the conquest of Prussia, was still unaccomplished, and a new foe arose in the elector of Brandenburg, alarmed by the ambition of the Swedish king. Charles forced the elector, indeed, at the point of the sword to become his ally and vassal (treaty of Königsberg, Jan. 17, 1656); but the Polish national rising now imperatively demanded his presence in the south. For weeks he scoured the interminable snow-covered plains of Poland in pursuit of the Polish guerillas, penetrating as far south as Jaroslau in Galicia, by which time he had lost two-thirds of his 15,000 men with no apparent result. His retreat from Jaroslau to Warsaw, with the fragments of his host, amidst three converging armies, in a marshy forest region, intersected in every direction by well-guarded rivers, was one of his most brilliant achievements. But his necessities were overwhelming. On the 21st of June Warsaw was retaken by the Poles, and four days later Charles was obliged to purchase the assistance of Frederick William by the treaty of Marienburg. On July 18-20 the combined Swedes and Brandenburgers, 18,000 strong, after a three days' battle, defeated John Casimir's army of 100,000 at Warsaw and reoccupied the Polish capital; but this brilliant feat of arms was altogether useless, and when the suspicious attitude of Frederick William compelled the Swedish king at last to open negotiations with the Poles, they refused the terms offered, the war was resumed, and Charles concluded an offensive and defensive alliance with the elector of Brandenburg (treaty of Labiau, Nov. 20) whereby it was agreed that Frederick William and his heirs should henceforth possess the full sovereignty of East Prussia.

This was an essential modification of Charles's Baltic policy; but the alliance of the elector had now become indispensable on almost any terms. So serious, indeed, were the difficulties of Charles X. in Poland that it was with extreme satisfaction that he received the tidings of the Danish declaration of war (June 1, 1657). The hostile action of Denmark enabled him honourably to emerge from the inglorious Polish imbroglio, and he was certain of the zealous support of his own people. He had learnt from Torstensson that Denmark was most vulnerable if attacked from the south, and, imitating the strategy of his master, he fell upon her with a velocity which paralysed resistance. At the end of June 1657, at the head of 8000 seasoned veterans, he broke up from Bromberg in Prussia and reached the borders of Holstein on the 18th of July. The Danish army at once dispersed and the duchy of Bremen was recovered by the Swedes, who in the early autumn swarmed over Jutland and firmly established themselves in the duchies. But the fortress of Fredriksodde (Fredericia) held Charles's little army at bay from mid-August to mid-October, while the fleet of Denmark, after a stubborn two days' battle, compelled the Swedish fleet to abandon its projected attack on the Danish islands. The position of the Swedish king had now become critical. In July an offensive and defensive alliance was concluded between Denmark and Poland. Still more ominously, the elector of Brandenburg, perceiving Sweden to be in difficulties, joined the league against her and compelled Charles to accept the proffered mediation of Cromwell and Mazarin. The negotiations foundered, however, upon the refusal of Sweden to refer the points in dispute to a general peace-congress, and Charles was still further encouraged by the capture of Fredriksodde (Oct. 23-24), whereupon he began to make preparations for conveying his troops over to Fünen in transport vessels. But soon another and cheaper expedient presented itself. In the middle of December 1657 began the great frost which was to be so fatal to Denmark. In a few weeks the cold had grown so intense that even the freezing of an arm of the sea with so rapid a current as the Little Belt became a conceivable possibility; and henceforth meteorological observations formed an essential part of the strategy of the Swedes. On the 28th of January 1658, Charles X. arrived at Haderslev (Hadersleben) in South Jutland, when it was estimated that in a couple of days the ice of the Little Belt would be firm enough to bear even the passage of a mail-clad host. The cold during the night of the 29th of January was most severe; and early in the morning of the 30th the Swedish king gave the order to start, the horsemen dismounting where the ice was weakest, and cautiously leading their horses as far apart as possible, when they swung into their saddles again, closed their ranks and made a dash for the shore. The Danish troops lining the opposite coast were quickly overpowered, and the whole of Fünen was won with the loss of only two companies of cavalry, which disappeared under the ice while fighting with the Danish left wing. Pursuing his irresistible march, Charles X., with his eyes fixed steadily on Copenhagen, resolved to cross the frozen Great Belt also. After some hesitation, he accepted the advice of his chief engineer officer Eric Dahlberg, who acted as pioneer throughout and chose the more circuitous route from Svendborg, by the islands of Langeland, Laaland and Falster, in preference to the direct route from Nyborg to Korsör, which would have been across a broad, almost uninterrupted expanse of ice. Yet this second

adventure was not embarked upon without much anxious consideration. A council of war, which met at two o'clock in the morning to consider the practicability of Dahlberg's proposal, at once dismissed it as criminally hazardous. Even the king wavered for an instant; but, Dahlberg persisting in his opinion, Charles overruled the objections of the commanders. On the night of the 5th of February the transit began, the cavalry leading the way through the snow-covered ice, which quickly thawed beneath the horses' hoofs so that the infantry which followed after had to wade through half an ell of sludge, fearing every moment lest the rotting ice should break beneath their feet. At three o'clock in the afternoon, Dahlberg leading the way, the army reached Grimsted in Laaland without losing a man On the 8th of February Charles reached Falster. On the 11th he stood safely on the soil of Sjaelland (Zealand). Not without reason did the medal struck to commemorate "the glorious transit of the Baltic Sea" bear the haughty inscription: *Natura hoc debuit uni.* An exploit unique in history had been achieved. The crushing effect of this unheard-of achievement on the Danish government found expression in the treaties of Taastrup (Feb. 18) and Roskilde (Feb. 26, 1658), whereby Denmark sacrificed nearly half her territory to save the rest (see DENMARK: *History*). But even this was not enough for the conqueror. Military ambition and greed of conquest moved Charles X. to what, divested of all its pomp and circumstance, was an outrageous act of political brigandage. At a council held at Gottorp (July 7), Charles X. resolved to wipe from the map of Europe an inconvenient rival, and without any warning, in defiance of all international equity, let loose his veterans upon Denmark a second time. For the details of this second struggle, with the concomitant diplomatic intervention of the western powers, see DENMARK: *History*, and SWEDEN: *History*. Only after great hesitation would Charles X. consent to reopen negotiations with Denmark direct, at the same time proposing to exercise pressure upon the enemy by a simultaneous winter campaign in Norway. Such an enterprise necessitated fresh subsidies from his already impoverished people, and obliged him in December 1659 to cross over to Sweden to meet the estates, whom he had summoned to Gothenburg. The lower estates murmured at the imposition of fresh burdens; and Charles had need of all his adroitness to persuade them that his demands were reasonable and necessary. At the very beginning of the *Riksdag*, in January 1660, it was noticed that the king was ill; but he spared himself as little in the council-chamber as in the battle-field, till death suddenly overtook him on the night of the 13th of February 1660, in his thirty-eighth year. The abrupt cessation of such an inexhaustible fount of enterprise and energy was a distinct loss to Sweden; and signs are not wanting that, in his latter years, Charles had begun to feel the need and value of repose. Had he lived long enough to overcome his martial ardour, and develop and organize the empire he helped to create, Sweden might perhaps have remained a great power to this day. Even so she owes her natural frontiers in the Scandinavian peninsula to Charles X.

See Martin Veibull, *Sveriges Storhedstid* (Stockholm, 1881); Frederick Ferdinand Carlson, *Sveriges Historia under Konungarne af Pfalziska Huset* (Stockholm, 1883-1885); E. Haumant, *La Guerre du nord et la paix d'Oliva* (Paris, 1893); Robert Nisbet Bain, *Scandinavia* (Cambridge, 1905); G. Jones, *The Diplomatic Relations between Cromwell and Charles X.* (Lincoln, Nebraska, 1897).

(R. N. B.)

CHARLES XI. (1655-1697), king of Sweden, the only son of Charles X., and Hedwig Leonora of Holstein-Gottorp, was born in the palace at Stockholm, on the 24th of November 1655. His father, who died when the child was in his fourth year, left the care of his education to the regents whom he had appointed. So shamefully did they neglect their duty that when, at the age of seventeen, Charles XI. attained his majority, he was ignorant of the very rudiments of state-craft and almost illiterate. Yet those nearest to him had great hopes of him. He was known to be truthful, upright and God-fearing; if he had neglected his studies it was to devote himself to manly sports and exercises; and in the pursuit of his favourite pastime, bear-hunting, he had already given proofs of the most splendid courage. It was the general disaster produced by the speculative policy of his former guardians which first called forth his sterling qualities and hardened him into a premature manhood. With indefatigable energy he at once attempted to grapple with the difficulties of the situation, waging an almost desperate struggle with sloth, corruption and incompetence. Amidst universal anarchy, the young king, barely twenty years of age, inexperienced, ill-served, snatching at every expedient, worked day and night in his newly-formed camp in Scania

(Skåne) to arm the nation for its mortal struggle. The victory of Fyllebro (Aug. 17, 1676), when Charles and his commander-in-chief S.G. Helmfeld routed a Danish division, was the first gleam of good luck, and on the 4th of December, on the tableland of Helgonabäck, near Lund, the young Swedish monarch defeated Christian V. of Denmark, who also commanded his army in person. After a ferocious contest, the Danes were practically annihilated. The battle of Lund was, relatively to the number engaged, one of the bloodiest engagements of modern times. More than half the combatants (8357, of whom 3000 were Swedes) actually perished on the battle-field. All the Swedish commanders showed remarkable ability, but the chief glory of the day indisputably belongs to Charles XI. This great victory restored to the Swedes their self-confidence and prestige. In the following year, Charles with 9000 men routed 12,000 Danes near Malmõ (July 15, 1678). This proved to be the last pitched battle of the war, the Danes never again venturing to attack their once more invincible enemy in the open field. In 1679 Louis XIV. dictated the terms of a general pacification, and Charles XI, who bitterly resented “the insufferable tutelage” of the French king, was forced at last to acquiesce in a peace which at least left his empire practically intact. Charles devoted the rest of his life to the gigantic task of rehabilitating Sweden by means of a *reduktion*, or recovery of alienated crown lands, a process which involved the examination of every title deed in the kingdom, and resulted in the complete readjustment of the finances. But vast as it was, the *reduktion* represents only a tithe of Charles XI.’s immense activity. The constructive part of his administration was equally thorough-going, and entirely beneficial. Here, too, everything was due to his personal initiative. Finance, commerce, the national armaments by sea and land, judicial procedure, church government, education, even art and science—everything, in short—emerged recast from his shaping hand. Charles XI. died on the 5th of April 1697, in his forty-first year. By his beloved consort Ulrica Leonora of Denmark, from the shock of whose death in July 1693 he never recovered, he had seven children, of whom only three survived him, a son Charles, and two daughters, Hedwig Sophia, duchess of Holstein, and Ulrica Leonora, who ultimately succeeded her brother on the Swedish throne. After Gustavus Vasa and Gustavus Adolphus Charles XI. was, perhaps, the greatest of all the kings of Sweden. His modest, homespun figure has indeed been unduly eclipsed by the brilliant and colossal shapes of his heroic father and his meteoric son; yet in reality Charles XI. is far worthier of admiration than either Charles X. or Charles XII. He was in an eminent degree a great master-builder. He found Sweden in ruins, and devoted his whole life to laying the solid foundations of a new order of things which, in its essential features, has endured to the present day.

See Martin Veibull, *Sveriges Storhedstid* (Stockholm, 1881); Frederick Ferdinand Carlson, *Sveriges Historia under Konungarne af Pfalziska Huset* (Stockholm, 1883-1885); Robert Nisbet Bain, *Scandinavia* (Cambridge, 1905); O. Sjõgren, *Karl den Elfte och Svenska Folket* (Stockholm, 1897); S. Jacobsen, *Den nordiske Kriegs Krönicke, 1675-1679* (Copenhagen, 1897); J.A. de Mesmes d’Avaux, *Négociations du comte d’Avaux, 1693, 1697, 1698* (Utrecht, 1882, &c.).

(R. N. B.)

CHARLES XII. (1682-1718), king of Sweden, the only surviving son of Charles XI. and Ulrica Leonora, daughter of Frederick III. of Denmark, was born on the 17th of June 1682. He was carefully educated by excellent tutors under the watchful eyes of his parents. His natural parts were excellent; and a strong bias in the direction of abstract thought, and mathematics in particular, was noticeable at an early date. His memory was astonishing. He could translate Latin into Swedish or German, or Swedish or German into Latin at sight. Charles XI. personally supervised his son’s physical training. He was taught to ride before he was four, at eight was quite at home in his saddle, and when only eleven, brought down his first bear at a single shot. As he grew older his father took him on all his rounds, reviewing troops, inspecting studs, foundries, dockyards and granaries. Thus the lad was gradually initiated into all the *minutiae* of administration. The influence of Charles XI. over his son was, indeed, far greater than is commonly supposed, and it accounts for much in Charles XII.’s character which is otherwise inexplicable, for instance his precocious reserve and taciturnity, his dislike of everything French, and his inordinate contempt for purely diplomatic methods. On the whole, his early training was admirable; but the young prince was not allowed the opportunity of gradually gaining experience under his guardians. At the *Riksdag* assembled at Stockholm in 1697, the estates, jealous of the influence of the regents,

offered full sovereignty to the young monarch, the senate acquiesced, and, after some hesitation, Charles at last declared that he could not resist the urgent appeal of his subjects and would take over the government of the realm “in God’s name.” The subsequent coronation was marked by portentous novelties, the most significant of which was the king’s omission to take the usual coronation oath, which omission was interpreted to mean that he considered himself under no obligation to his subjects. The general opinion of the young king was, however, still favourable. His conduct was evidently regulated by strict principle and not by mere caprice. His refusal to countenance torture as an instrument of judicial investigation, on the ground that “confessions so extorted give no sure criteria for forming a judgment,” showed him to be more humane as well as more enlightened than the majority of his council, which had defended the contrary opinion. His intense application to affairs is noted by the English minister, John Robinson (1650-1723), who informed his court that there was every prospect of a happy reign in Sweden, provided his majesty were well served and did not injure his health by too much work.

The coalition formed against Sweden by Johann Reinhold Patkul, which resulted in the outbreak of the Great Northern War (1699), abruptly put an end to Charles XII.’s political apprenticeship, and forced into his hand the sword he was never again to relinquish. The young king resolved to attack the nearest of his three enemies—Denmark—first. The timidity of the Danish admiral Ulrik C. Gyldenlõve, and the daring of Charles, who forced his nervous and protesting admiral to attempt the passage of the eastern channel of the Sound, the dangerous *flinterend*, hitherto reputed to be unnavigable, enabled the Swedish king to effect a landing at Humleback in Sjaelland (Zealand), a few miles north of Copenhagen (Aug. 4, 1700). He now hoped to accomplish what his grandfather, fifty years before, had vainly attempted—the destruction of the Danish-Norwegian monarchy by capturing its capital. But for once prudential considerations prevailed, and the short and bloodless war was terminated by the peace of Travendal (Aug. 18), whereby Frederick IV. conceded full sovereignty to Charles’s ally and kinsman the duke of Gottorp, besides paying him an indemnity of 200,000 rix-dollars and solemnly engaging to commit no hostilities against Sweden in future. From Sjaelland Charles now hastened to Livonia with 8000 men. On the 6th of October he had reached Pernau, with the intention of first relieving Riga, but, hearing that Narva was in great straits, he decided to turn northwards against the tsar. He set out for Narva on the 13th of November, against the advice of all his generals, who feared the effect on untried troops of a week’s march through a wasted land, along boggy roads guarded by no fewer than three formidable passes which a little engineering skill could easily have made impregnable. Fortunately, the two first passes were unoccupied; and the third, Pyhäjoggi, was captured by Charles, who with 400 horsemen put 6000 Russian cavalry to flight. On the 19th of November the little army reached Lagena, a village about 9 m. from Narva, whence it signalled its approach to the beleaguered fortress, and early on the following morning it advanced in battle array. The attack on the Russian fortified camp began at two o’clock in the afternoon, in the midst of a violent snowstorm; and by nightfall the whole position was in the hands of the Swedes: the Russian army was annihilated. The triumph was as cheap as it was crushing; it cost Charles less than 2000 men.

After Narva, Charles XII. stood at the parting of ways. His best advisers urged him to turn all his forces against the panic-stricken Muscovites; to go into winter-quarters amongst them and live at their expense; to fan into a flame the smouldering discontent caused by the reforms of Peter the Great, and so disable Russia for some time to come. But Charles’s determination promptly to punish the treachery of Augustus prevailed over every other consideration. It is easy from the vantage-point of two centuries to criticize Charles XII. for neglecting the Russians to pursue the Saxons; but at the beginning of the 18th century his decision was natural enough. The real question was, which of the two foes was the more dangerous, and Charles had many reasons to think the civilized and martial Saxons far more formidable than the imbecile Muscovites. Charles also rightly felt that he could never trust the treacherous Augustus to remain quiet, even if he made peace with him. To leave such a foe in his rear, while he plunged into the heart of Russia would have been hazardous indeed. From this point of view Charles’s whole Polish policy, which has been blamed so long and so loudly—the policy of placing a nominee of his own on the Polish throne—takes quite another complexion: it was a policy not of overvaulting ambition, but of prudential self-defence.

First, however, Charles cleared Livonia of the invader (July 1701), subsequently occupying the duchy of Courland and converting it into a Swedish governor-generalship. In January 1702 Charles established himself at Bielowice in Lithuania, and, after issuing a proclamation declaring that “the elector of Saxony” had forfeited the Polish crown, set out for Warsaw, which he reached on the 14th of May. The cardinal-primate was then sent for and commanded to summon a diet, for the purpose of deposing Augustus. A fortnight later

Charles quitted Warsaw, to seek the elector; on the 2nd of July routed the combined Poles and Saxons at Klissow; and three weeks later, captured the fortress of Cracow by an act of almost fabulous audacity. Thus, within four months of the opening of the campaign, the Polish capital and the coronation city were both in the possession of the Swedes. After Klissow, Augustus made every effort to put an end to the war, but Charles would not even consider his offers. By this time, too, he had conceived a passion for the perils and adventures of warfare. His character was hardening, and he deliberately adopted the most barbarous expedients for converting the Augustan Poles to his views. Such commands as "ravage, singe, and burn all about, and reduce the whole district to a wilderness!" "sweat contributions well out of them!" "rather let the innocent suffer than the guilty escape!" became painfully frequent in the mouth of the young commander, not yet 21, who was far from being naturally cruel.

The campaign of 1703 was remarkable for Charles's victory at Pultusk (April 21) and the long siege of Thorn, which occupied him eight months but cost him only 50 men. On the 2nd of July 1704, with the assistance of a bribing fund, Charles's ambassador at Warsaw, Count Arvid Bernard Horn, succeeded in forcing through the election of Charles's candidate to the Polish throne, Stanislaus Leszczynski, who could not be crowned however till the 24th of September 1705, by which time the Saxons had again been defeated at Punitz. From the autumn of 1705 to the spring of 1706, Charles was occupied in pursuing the Russian auxiliary army under Ogilvie through the forests of Lithuania. On the 5th of August, he recrossed the Vistula and established himself in Saxony, where his presence in the heart of Europe, at the very crisis of the war of the Spanish Succession, fluttered all the western diplomats. The allies, in particular, at once suspected that Louis XIV. had bought the Swedes. Marlborough was forthwith sent from the Hague to the castle of Altranstädt near Leipzig, where Charles had fixed his headquarters, "to endeavour to penetrate the designs" of the king of Sweden. He soon convinced himself that western Europe had nothing to fear from Charles, and that no bribes were necessary to turn the Swedish arms from Germany to Russia. Five months later (Sept. 1707) Augustus was forced to sign the peace of Altranstädt, whereby he resigned the Polish throne and renounced every anti-Swedish alliance. Charles's departure from Saxony was delayed for twelve months by a quarrel with the emperor. The court of Vienna had treated the Silesian Protestants with tyrannical severity, in direct contravention of the treaty of Osnabrück, of which Sweden was one of the guarantors; and Charles demanded summary and complete restitution so dictatorially that the emperor prepared for war. But the allies interfered in Charles's favour, lest he might be tempted to aid France, and induced the emperor to satisfy all the Swedish king's demands, the maritime Powers at the same time agreeing to guarantee the provisions of the peace of Altranstädt.

Nothing now prevented Charles from turning his victorious arms against the tsar; and on the 13th of August 1707, he evacuated Saxony at the head of the largest host he ever commanded, consisting of 24,000 horse and 20,000 foot. Delayed during the autumn months in Poland by the tardy arrival of reinforcements from Pomerania, it was not till November 1707 that Charles was able to take the field. On New Year's Day 1708 he crossed the Vistula, though the ice was in a dangerous condition. On the 4th of July 1708 he cut in two the line of the Russian army, 6 m. long, which barred his progress on the Wabis, near Holowczyn, and compelled it to retreat. The victory of Holowczyn, memorable besides as the last pitched battle won by Charles XII., opened up the way to the Dnieper. The Swedish army now began to suffer severely, bread and fodder running short, and the soldiers subsisting entirely on captured bullocks. The Russians slowly retired before the invader, burning and destroying everything in his path. On the 20th of December it was plain to Charles himself that Moscow was inaccessible. But the idea of a retreat was intolerable to him, so he determined to march southwards instead of northwards as suggested by his generals, and join his forces with those of the hetman of the Dnieperian Cossacks, Ivan Mazepa, who had 100,000 horsemen and a fresh and fruitful land at his disposal. Short of falling back upon Livonia, it was the best plan adoptable in the circumstances, but it was rendered abortive by Peter's destruction of Mazepa's capital Baturin, so that when Mazepa joined Charles at Horki, on the 8th of November 1708, it was as a ruined man with little more than 1300 personal attendants (see Mazepa-Koledinsky). A still more serious blow was the destruction of the relief army which Levenhaupt was bringing to Charles from Livonia, and which, hampered by hundreds of loaded wagons, was overtaken and almost destroyed by Peter at Lyesna after a two days' battle against fourfold odds (October). The very elements now began to fight against the perishing but still unconquered host. The winter of 1708 was the severest that Europe had known for a century. By the 1st of November firewood would not ignite in the open air, and the soldiers warmed themselves over big bonfires of straw. By the time the army reached the little Ukrainian fortress of Hadjacz in

January 1709, wine and spirits froze into solid masses of ice; birds on the wing fell dead; saliva congealed on its passage from the mouth to the ground. “Nevertheless,” says an eye-witness, “though earth, sea and sky were against us, the king’s orders had to be obeyed and the daily march made.”

Never had Charles XII. seemed so superhuman as during these awful days. It is not too much to say that his imperturbable equanimity, his serene *bonhomie* kept the host together. The frost broke at the end of February 1709, and then the spring floods put an end to all active operations till May, when Charles began the siege of the fortress of Poltava, which he wished to make a base for subsequent operations while awaiting reinforcements from Sweden and Poland. On the 7th of June a bullet wound put Charles *hors de combat*, whereupon Peter threw the greater part of his forces over the river Vorskla, which separated the two armies (June 19-25). On the 26th of June Charles held a council of war, at which it was resolved to attack the Russians in their entrenchments on the following day. The Swedes joyfully accepted the chances of battle and, advancing with irresistible *élan*, were, at first, successful on both wings. Then one or two tactical blunders were committed; and the tsar, taking courage, enveloped the little band in a vast semicircle bristling with the most modern guns, which fired five times to the Swedes’ once, and swept away the guards before they could draw their swords. The Swedish infantry was well nigh annihilated, while the 14,000 cavalry, exhausted and demoralized, surrendered two days later at Perevolochna on Dnieper. Charles himself with 1500 horsemen took refuge in Turkish territory.

For the first time in his life Charles was now obliged to have recourse to diplomacy; and his pen proved almost as formidable as his sword. He procured the dismissal of four Russo-phil grand-viziers in succession, and between 1710 and 1712 induced the Porte to declare war against the tsar three times. But after November 1712 the Porte had no more money to spare; and, the tsar making a show of submission, the sultan began to regard Charles as a troublesome guest. On the 1st of February 1713 he was attacked by the Turks in his camp at Bender, and made prisoner after a contest which reads more like an extravagant episode from some heroic folk-tale than an incident of sober 18th-century history. Charles lingered on in Turkey fifteen months longer, in the hope of obtaining a cavalry escort sufficiently strong to enable him to restore his credit in Poland. Disappointed of this last hope, and moved by the despairing appeals of his sister Ulrica and the senate to return to Sweden while there was still a Sweden to return to, he quitted Demotika on the 20th of September 1714, and attended by a single squire arrived unexpectedly at midnight, on the 11th of November, at Stralsund, which, excepting Wismar, was now all that remained to him on German soil.

For the diplomatic events of these critical years see Sweden: *History*. Here it need only be said that Sweden, during the course of the Great Northern War, had innumerable opportunities of obtaining an honourable and even advantageous peace, but they all foundered oh the dogged refusal of Charles to consent to the smallest concession to his despoilers. Even now he would listen to no offers of compromise, and after defending Stralsund with desperate courage till it was a mere rubbish heap, returned to Sweden after an absence of 14 years. Here he collected another army of 20,000 men, with which he so strongly entrenched himself on the Scanian coast in 1716 that his combined enemies shrank from attacking him, whereupon he assumed the offensive by attacking Norway in 1717, and again in 1718, in order to conquer sufficient territory to enable him to extort better terms from his enemies. It was during this second adventure that he met his death. On the 11th of December, when the Swedish approaches had come within 280 paces of the fortress of Fredriksten, which the Swedes were closely besieging, Charles looked over the parapet of the foremost trench, and was shot through the head by a bullet from the fortress.

See Charles XII., *Die eigenhändigen Briefe König Karls XII.* (Berlin, 1894); Friedrich Ferdinand Carlson, *Sveriges Historia under Konungarne af Pfalziska Huset* (Stockholm, 1883-1885); Robert Nisbet Bain, *Charles XII. and the Collapse of the Swedish Empire* (London and Oxford, 1895); *Bidrag til den Store Nordishe Krigs Historie* (Copenhagen, 1899-1900); G. Syveton, *Louis XIV et Charles XII* (Paris, 1900); Daniel Krmann, *Historia ablegationis D. Krmann ad regem Sueciae Carolum XII.* (Budapest, 1894); Oscar II., *Några bidrag till Sveriges Krigshistoria åren 1711-1713* (Stockholm, 1892); Martin Weibull, *Sveriges Storhedstid* (Stockholm, 1881).

(R. N. B.)

CHARLES XIII. (1748-1818), king of Sweden and Norway, the second son of Adolphus Frederick, king of Sweden, and Louisa Ulrica, sister of Frederick the Great, was born at Stockholm on the 7th of October 1748. In 1772 he co-operated in the revolutionary plans of his brother Gustavus III. (*q.v.*). On the outbreak of the Russo-Swedish War of 1788 he served with distinction as admiral of the fleet, especially at the battles of Hogland (June 17, 1788) and Oland (July 26, 1789). On the latter occasion he would have won a signal victory but for the unaccountable remissness of his second-in-command, Admiral Liljehorn. On the death of Gustavus III., Charles, now duke of Sudermania, acted as regent of Sweden till 1796; but the real ruler of the country was the narrow-minded and vindictive Gustaf Adolf Reuterholm (*q.v.*), whose mischievous influence over him was supreme. These four years were perhaps the most miserable and degrading in Swedish history (an age of lead succeeding an age of gold, as it has well been called) and may be briefly described as alternations of fantastic jacobinism and ruthless despotism. On the accession of Gustavus IV. (November 1796), the duke became a mere cipher in politics till the 13th of March 1809, when those who had dethroned Gustavus IV. appointed him regent, and finally elected him king. But by this time he was prematurely decrepit, and Bernadotte (see Charles XIV.) took over the government as soon as he landed in Sweden (1810). By the union of 1814 Charles became the first king of Sweden and Norway. He married his cousin Hedwig Elizabeth Charlotte of Holstein-Gottorp (1759-1818), but their only child, Carl Adolf, duke of Vermland, died in infancy (1798). Charles XIII., who for eight years had been king only in title, died on the 5th of February 1818.

See *Sveriges Historia* vol. v. (Stockholm, 1884); *Drottning Hedwig Charlottes Dagbokshandteckningar* (Stockholm, 1898); Robert Nisbet Bain, *Gustavus III. and his Contemporaries* (London, 1895); *ib. Scandinavia* (Cambridge, 1905).

(R. N. B.)

CHARLES XIV. (1763-1844), king of Sweden and Norway, born at Pau on the 26th of January 1763, was the son of Henri Bernadotte (1711-1780), procurator at Pau, and Jeanne St Jean (1725-1809). The family name was originally Deu Pouey, but was changed into Bernadotte in the beginning of the 17th century. Bernadotte's christian names were Jean Baptiste; he added the name Jules subsequently. He entered the French army on the 3rd of September 1780, and first saw service in Corsica. On the outbreak of the Revolution his eminent military qualities brought him speedy promotion. In 1794 we find him as brigadier attached to the army of the Sambre et Meuse, and after Jourdan's victory at Fleurus he was appointed a general of division. At the battle of Theiningen, 1796, he contributed, more than any one else, to the successful retreat of the French army over the Rhine after its defeat by the archduke Charles. In 1797 he brought reinforcements from the Rhine to Bonaparte's army in Italy, distinguishing himself greatly at the passage of the Tagliamento, and in 1798 was sent as ambassador to Vienna, but was compelled to quit his post owing to the disturbances caused by his hoisting the tricolor over the embassy. On the 16th of August 1798 he married Désirée Clary (1777-1860), the daughter of a Marseilles banker, and sister of Joseph Bonaparte's wife. From the 2nd of July to the 14th of September he was war minister, in which capacity he displayed great ability. About this time he held aloof from Bonaparte, but though he declined to help Napoleon in the preparations for the *coup d'état* of November 1799, he accepted employment from the Consulate, and from April 1800 till the 18th of August 1801 commanded the army in La Vendée. On the introduction of the empire he was made one of the eighteen marshals of France, and, from June 1804 to September 1805, acted as governor of the recently-occupied Hanover. During the campaign of 1805, Bernadotte with an army corps from Hanover co-operated in the great movement which resulted in the shutting up of Mack in Ulm. He was rewarded for his services at Austerlitz (December 2, 1805) by the principality of Ponte Corvo (June 5, 1806), but during the campaign against Prussia, the same year, was severely reproached by Napoleon for not participating with his army corps in the battles of Jena and Auerstädt, though close at hand. In 1808, as governor of the Hanse towns, he was to have directed the expedition against Sweden, via the Danish islands, but the plan came to nought because of the want of transports and the defection of the Spanish contingent. In the war against Austria, Bernadotte led the Saxon contingent at the battle of Wagram, on which occasion, on his own initiative he issued an order of the day, attributing the victory principally to the valour of his Saxons, which Napoleon at once disavowed.

Bernadotte, considerably piqued, thereupon returned to Paris, where the council of ministers entrusted him with the defence of the Netherlands against the English. In 1810 he was about to enter upon his new post of governor of Rome when he was, unexpectedly, elected successor to the Swedish throne, partly because a large part of the Swedish army, in view of future complications with Russia, were in favour of electing a soldier, and partly because Bernadotte was very popular in Sweden, owing to the kindness he had shown to the Swedish prisoners during the late war with Denmark. The matter was decided by one of the Swedish couriers, Baron Karl Otto Mörner, who, entirely on his own initiative, offered the succession to the Swedish crown to Bernadotte. Bernadotte communicated Mörner's offer to Napoleon, who treated the whole affair as an absurdity. Bernadotte thereupon informed Mörner that he would not refuse the honour if he were duly elected. Although the Swedish government, amazed at Mörner's effrontery, at once placed him under arrest on his return to Sweden, the candidature of Bernadotte gradually gained favour there, and, on the 21st of August 1810, he was elected crown-prince.

On the 2nd of November Bernadotte made his solemn entry into Stockholm, and on the 5th he received the homage of the estates and was adopted by Charles XIII. under the name of Charles John. The new crown-prince was very soon the most popular and the most powerful man in Sweden. The infirmity of the old king and the dissensions in the council of state placed the government, and especially the control of foreign affairs, entirely in his hands. The keynote of his whole policy was the acquisition of Norway, a policy which led him into many tortuous ways (see SWEDEN: *History*), and made him a very tricky ally during the struggle with Napoleon in 1813. Great Britain and Prussia very properly insisted that Charles John's first duty was to them, the former power rigorously protesting against the expenditure of her subsidies on the nefarious Norwegian adventure before the common enemy had been crushed. After the defeats of Lützen and Bautzen, it was the Swedish crown-prince who put fresh heart into the allies; and at the conference of Trachenberg he drew up the general plan for the campaign which began after the expiration of the truce of Pläswitz. Though undoubtedly sparing his Swedes unduly, to the just displeasure of the allies, Charles John, as commander-in-chief of the northern army, successfully defended the approaches to Berlin against Oudinot in August and against Ney in September; but after Leipzig he went his own way, determined at all hazards to cripple Denmark and secure Norway. For the events which led to the union of Norway and Sweden, see SWEDEN: *History* and NORWAY: *History*. As unional king, Charles XIV. (who succeeded to that title in 1818 on the death of Charles XIII.) was popular in both countries. Though his ultra-conservative views were detested, and as far as possible opposed (especially after 1823), his dynasty was never in serious danger, and Swedes and Norsemen alike were proud of a monarch with a European reputation. It is true that the *Riksdag* of 1840 meditated compelling him to abdicate, but the storm blew over and his jubilee was celebrated with great enthusiasm in 1843. He died at Stockholm on the 8th of March 1844. His reign was one of uninterrupted peace, and the great material development of the two kingdoms during the first half of the 19th century was largely due to his energy and foresight.

See J.E. Sars, *Norges politiske historia* (Christiania, 1899); Yngvar Nielsen, *Carl Johan som han virkelig var* (Christiania, 1897); Johan Almén, *Ätten Bernadotte* (Stockholm, 1893); C. Schefer, *Bernadotte roi* (Paris, 1899); G.R. Lagerhjelm, *Napoleon och Carl Johan under Kriget i Tyskland, 1813* (Stockholm, 1891).

(R. N. B.)

CHARLES XV. (1826-1872), king of Sweden and Norway, eldest son of Oscar I., king of Sweden and Norway, and Josephine Beauharnais of Leuchtenberg, was born on the 3rd of May 1826. On the 19th of June 1850 he married Louisa, daughter of Prince Frederick of the Netherlands. He became regent on the 25th of September 1857, and king on the death of his father (8th of July 1859). As crown-prince, Charles's brusque and downright manners had led many to regard his future accession with some apprehension, yet he proved to be one of the most popular of Scandinavian kings and a constitutional ruler in the best sense of the word. His reign was remarkable for its manifold and far-reaching reforms. Sweden's existing communal law (1862), ecclesiastical law (1863) and criminal law (1864) were enacted appropriately enough under the direction of a king whose motto was: "Build up the land upon the laws!" Charles XV. also materially assisted De Geer (*q.v.*) to carry through his memorable reform of the constitution in 1863. Charles was a warm advocate of

"Scandinavianism" and the political solidarity of the three northern kingdoms, and his warm friendship for Frederick VII., it is said, led him to give half promises of help to Denmark on the eve of the war of 1864, which, in the circumstances, were perhaps misleading and unjustifiable. In view, however, of the unpreparedness of the Swedish army and the difficulties of the situation, Charles was forced to observe a strict neutrality. He died at Malmö on the 18th of September 1872. Charles XV. was highly gifted in many directions. He attained to some eminence as a painter, and his *Digte* show him to have been a true poet. He left but one child, a daughter, Louisa Josephina Eugenia, who in 1869 married the crown-prince Frederick of Denmark.

See Cecilia Bååth-Holmberg, *Carl XV., som enskild man, konung och konstnär* (Stockholm, 1891); Yngvar Nielsen, *Det norske og svenske Kongehus fra 1818* (Christiania, 1883).

(R. N. B.)

CHARLES (c. 1319-1364), duke of Brittany, known as Charles of Blois and Charles of Châtillon, was the son of Guy of Châtillon, count of Blois (d. 1342), and of Marguerite of Valois, sister of Philip VI. of France. In 1337 he married Jeanne of Penthièvre (d. 1384), daughter of Guy of Brittany, count of Penthièvre (d. 1331), and thus acquired a right to the succession of the duchy of Brittany. On the death of John III., duke of Brittany, in April 1341, his brother John, count of Montfort-l'Amaury, and his niece Jeanne, wife of Charles of Blois, disputed the succession. Charles of Blois, sustained by Philip VI., captured John of Montfort, who was supported by King Edward III. at Nantes, besieged his wife Jeanne of Flanders at Hennebont, and took Quimper and Guérande (1344). But next year his partisans were defeated at Cadoret, and in June 1347 he was himself wounded and taken prisoner at Roche-Derrien. He was not liberated until 1356, when he continued the war against the young John of Montfort, and perished in the battle of Auray, on the 29th of September 1364. Charles bore a high reputation for piety, and was believed to have performed miracles. The Roman Church has canonized him.

See Siméon Luce, *Histoire de Bertrand du Gueselin el de son époque* (Paris, 1876).

CHARLES, called The Bold (1433-1477), duke of Burgundy, son of Philip the Good of Burgundy and Isabella of Portugal, was born at Dijon on the 10th of November 1433. In his father's lifetime he bore the title of count of Charolais. He was brought up under the direction of the seigneur d'Auxy, and early showed great application to study and also to warlike exercises. Although he was on familiar terms with the dauphin (afterwards Louis XI.), when the latter was a refugee at the court of Burgundy, he could not but view with chagrin the repurchase by the king of France of the towns on the Somme, which had been temporarily ceded to Philip the Good by the treaty of Arras; and when his father's failing health enabled him to take into his hands the reins of government (which Philip abandoned to him completely by an act of the 12th of April 1465), he entered upon his lifelong struggle against Louis XI., and became one of the principal leaders of the League of the Public Weal. His brilliant bravery at the battle of Montlhéry (16th of July 1465), where he was wounded and was left master of the field, neither prevented the king from re-entering Paris nor assured Charles a decisive victory. He succeeded, however, in forcing upon Louis the treaty of Conflans (1466), by which the king restored to him the towns on the Somme, and promised him the hand of his infant daughter Catherine, with Champagne as dowry. In the meanwhile the count of Charolais obtained the surrender of Ponthieu. The revolt of Liége and Dinant intervened to divert his attention from the affairs of France. On the 25th of August 1466 Charles took possession of Dinant, which he pillaged and sacked, and succeeded in treating at the same time with the Liégeois. After the death of Philip the Good (15th June 1467), the Liégeois renewed hostilities, but Charles defeated them at St Trond, and made a victorious entry into Liége, which he dismantled and deprived of some of its privileges.

Alarmed by these early successes of the duke of Burgundy, and anxious to settle various

questions relating to the execution of the treaty of Conflans, Louis requested a meeting with Charles and placed himself in his hands at Péronne. In the course of the negotiations the duke was informed of a fresh revolt of the Liégeois secretly fomented by Louis. After deliberating for four days how to deal with his adversary, who had thus maladroitly placed himself at his mercy, Charles decided to respect the parole he had given and to treat with Louis (October 1468), at the same time forcing him to assist in quelling the revolt. The town was carried by assault and the inhabitants were massacred, Louis not having the courage to intervene on behalf of his ancient allies. At the expiry of the one year's truce which followed the treaty of Péronne, the king accused Charles of treason, cited him to appear before the parlement, and seized some of the towns on the Somme (1471). The duke retaliated by invading France with a large army, taking possession of Nesle and massacring its inhabitants. He failed, however, in an attack on Beauvais, and had to content himself with ravaging the country as far as Rouen, eventually retiring without having attained any useful result.

Other matters, moreover, engaged his attention. Relinquishing, if not the stately magnificence, at least the gay and wasteful profusion which had characterized the court of Burgundy under the preceding duke, he had bent all his efforts towards the development of his military and political power. Since the beginning of his reign he had employed himself in reorganizing his army and the administration of his territories. While retaining the principles of feudal recruiting, he had endeavoured to establish a system of rigid discipline among his troops, which he had strengthened by taking into his pay foreign mercenaries, particularly Englishmen and Italians, and by developing his artillery. Furthermore, he had lost no opportunity of extending his power. In 1469 the archduke of Austria, Sigismund, had sold him the county of Ferrette, and the landgraviate of Alsace and some other towns, reserving to himself the right to repurchase. In 1472-1473 Charles bought the reversion of the duchy of Gelderland from its old duke, Arnold, whom he had supported against the rebellion of his son. Not content with being "the grand duke of the West," he conceived the project of forming a kingdom of Burgundy or Arles with himself as independent sovereign, and even persuaded the emperor Frederick to assent to crown him king at Trier. The ceremony, however, did not take place owing to the emperor's precipitate flight by night (September 1473), occasioned by his displeasure at the duke's attitude. In the following year Charles involved himself in a series of difficulties and struggles which ultimately brought about his downfall. He embroiled himself successively with Sigismund of Austria, to whom he refused to restore his possessions in Alsace for the stipulated sum; with the Swiss, who supported the free towns of Alsace in their revolt against the tyranny of the ducal governor, Peter von Hagenbach (who was condemned and executed by the rebels in May 1474); and finally, with René of Lorraine, with whom he disputed the succession of Lorraine, the possession of which had united the two principal portions of Charles's territories—Flanders and the duchy and county of Burgundy. All these enemies, incited and supported as they were by Louis, were not long in joining forces against their common adversary. Charles suffered a first rebuff in endeavouring to protect his kinsman, the archbishop of Cologne, against his rebel subjects. He spent ten months (July 1474-June 1475) in besieging the little town of Neuss on the Rhine, but was compelled by the approach of a powerful imperial army to raise the siege. Moreover, the expedition he had persuaded his brother-in-law, Edward IV. of England, to undertake against Louis was stopped by the treaty of Picquigny (29th of August 1475). He was more successful in Lorraine, where he seized Nancy (30th of November 1475). From Nancy he marched against the Swiss, hanging and drowning the garrison of Granson in spite of the capitulation. Some days later, however, he was attacked before Granson by the confederate army and suffered a shamful defeat, being compelled to fly with a handful of attendants, and leaving his artillery and an immense booty in the hands of the allies (February 1476). He succeeded in raising a fresh army of 30,000 men, with which he attacked Morat, but he was again defeated by the Swiss army, assisted by the cavalry of René of Lorraine (22nd of June 1476). On the 6th of October Charles lost Nancy, which was re-entered by René. Making a last effort, Charles formed a new army and arrived in the depth of winter before the walls of Nancy. Having lost many of his troops through the severe cold, it was with only a few thousand men that he met the joint forces of the Lorrainers and the Swiss, who had come to the relief of the town (6th of January 1477). He himself perished in the fight, his mutilated body being discovered some days afterwards.

Charles the Bold has often been regarded as the last representative of the feudal spirit—a man who possessed no other quality than a blind bravery—and accordingly has often been contrasted with his rival Louis XI. as representing modern politics. In reality, he was a prince of wide knowledge and culture, knowing several languages and austere in morals; and although he cannot be acquitted of occasional harshness, he had the secret of winning

the hearts of his subjects, who never refused him their support in times of difficulty. He was thrice married—to Catherine (d, 1446), daughter of Charles VII. of France, by whom he had one daughter, Mary, afterwards the wife of the Emperor Maximilian I.; to Isabella (d. 1465), daughter of Charles I., duke of Bourbon; and to Margaret of York, sister of Edward IV. of England, whom he married in 1468.

The original authorities for the life and times of Charles the Bold are the numerous French, Burgundian and Flemish chroniclers of the latter part of the 15th century. Special mention may be made of the *Mémoires* of Philippe de Comines, and of the *Mémoires* and other writings of Olivier de la Marche. See also A. Molinier, *Les Sources de l'histoire de France,* tome iv. (1904), and the compendious bibliography in U. Chevalier's *Répertoire des sources historiques,* part iii. (1904). *Charles the Bold,* by J.F. Kirk (1863-1868), is a good English biography for its date; a more recent life is R. Putnam's *Charles the Bold* (1908). For a general sketch of the relations between France and Burgundy at this time see E. Lavisse, *Histoire de France,* tome iv. (1902).

(R. Po.)

CHARLES, called The Good (le Bon), or The Dane (c. 1084-1127), count of Flanders, only son of St Canute or Knut IV., king of Denmark, by Adela, daughter of Robert the Frisian, count of Flanders, was born about 1084. After the assassination of Canute in 1086, his widow took refuge in Flanders, taking with her her son. Charles was brought up by his mother and grandfather, Robert the Frisian, on whose death he did great services to his uncle, Robert II., and his cousin, Baldwin VII., counts of Flanders. Baldwin died of a wound received in battle in 1119, and, having no issue, left by will the succession to his countship to Charles the Dane. Charles did not secure his heritage without a civil war, but he was 934
speedily victorious and made his position secure by treating his opponents with great clemency. He now devoted himself to promoting the welfare of his subjects, and did his utmost to support the cause of Christianity, both by his bounty and by his example. He well deserved the surname of *Le Bon*, by which he is known to posterity. He refused the offer of the crown of Jerusalem on the death of Baldwin, and declined to be nominated as a candidate for the imperial crown in succession to the emperor Henry V. He was murdered in the church of St Donat at Bruges on the 2nd of March 1127.

See J. Perneel, *Histoire du règne de Charles le Bon, précedé d'un résumé de l'histoire de Flandres* (Brussels, 1830).

CHARLES I. (c. 950-c. 992), duke of Lower Lorraine, was a younger son of the Frankish king Louis IV., and consequently a member of the Carolingian family. Unable to obtain the duchy of Burgundy owing to the opposition of his brother, King Lothair, he went to the court of his maternal uncle, the emperor Otto the Great, about 965, and in 977 received from the emperor Otto II. the duchy of Lower Lorraine. His authority in Lorraine was nominal; but he aided Otto in his struggle with Lothair, and on the death of his nephew, Louis V., made an effort to secure the Frankish crown. Hugh Capet, however, was the successful candidate and war broke out. Charles had gained some successes and had captured Reims, when in 991 he was treacherously seized by Adalberon, bishop of Laon, and handed over to Hugh. Imprisoned with his wife and children at Orleans, Charles did not long survive his humiliation. His eldest son Otto, duke of Lower Lorraine, died in 1005.

CHARLES II. (d. 1431), duke of Lorraine, called The Bold, is sometimes referred to as Charles I. A son of Duke John I., he succeeded his father in 1390; but he neglected his duchy and passed his life in warfare. He died on the 25th of January 1431, leaving two daughters,

one of whom, Isabella (d. 1453), married René I. of Anjou (1409-1450), king of Naples, who succeeded his father-in-law as duke of Lorraine.

CHARLES III. or **II.** (1543-1608), called The Great, duke of Lorraine, was a son of Duke Francis I. (d. 1545), and a descendant of René of Anjou. He was only an infant when he became duke, and was brought up at the court of Henry II. of France, marrying Henry's daughter Claude in 1559. He took part in the wars of religion in France, and was a member of the League; but he was overshadowed by his kinsmen the Guises, although he was a possible candidate for the French crown in 1589. The duke, who was an excellent ruler of Lorraine, died at Nancy on the 14th of May 1608. He had three sons: Henry (d. 1624) and Francis (d. 1632), who became in turn dukes of Lorraine, and Charles (d. 1607), bishop of Metz and Strassburg.

CHARLES IV. or **III.** (1604-1675), duke of Lorraine, was a son of Duke Francis II., and was born on the 5th of April 1604. He became duke on the abdication of his father in 1624, and obtained the duchy of Bar through his marriage with his cousin Nicole (d. 1657), daughter of Duke Henry. Mixing in the tortuous politics of his time, he was in continual conflict with the crown of France, and spent much of his time in assisting her enemies and in losing and regaining his duchies (see Lorraine). He lived an adventurous life, and in the intervals between his several struggles with France fought for the emperor Ferdinand II. at Nordlingen and elsewhere; talked of succouring Charles I. in England; and after the conclusion of the treaty of Westphalia in 1648 entered the service of Spain. He died on the 18th of September 1675, leaving by his second wife, Beatrix de Cusance (d. 1663), a son, Charles Henry, count of Vaudemont (1642-1723).

CHARLES V. or **IV.** (1643-1690), duke of Lorraine, nephew of Duke Charles IV., was born on the 3rd of April 1643, and in 1664 received a colonelcy in the emperor's army. In the same year he fought with distinction at the battle of St Gotthard, in which he captured a standard from the Turks. He was a candidate for the elective crown of Poland in 1668. In 1670 the emperor made him general of horse, and during the following years he was constantly on active service, first against the Turks and subsequently against the French. At Seneff (1674) he was wounded. In the same year he was again a candidate for the Polish crown, but was unsuccessful, John Sobieski, who was to be associated with him in his greatest feat of arms, being elected. In 1675, on the death of Charles IV., he rode with a cavalry corps into the duchy of Lorraine, then occupied by the French, and secured the adhesion of the Lorraine troops to himself; a little after this he succeeded Montecucculi as general of the imperial army on the Rhine, and was made a field marshal. The chief success of his campaign of 1676 was the capture of Philipsburg, after a long and arduous siege. The war continued without decisive result for some time, and the fate of the duchy, which was still occupied by the French, was the subject of endless diplomacy. At the general peace Charles had to accept the hard conditions imposed by Louis XIV., and he never entered into effective possession of his sovereignty. In 1678 he married the widowed queen of Poland, Eleonora Maria of Austria, and for nearly five years they lived quietly at Innsbruck. The Turkish invasion of 1683, the last great effort of the Turks to impose their will on Europe, called Charles into the field again. At the head of a weak imperial army the duke offered the best resistance he could to the advance of the Turks on Vienna. But he had to fall back, contesting every position, and the Turks finally invested Vienna (July 13th, 1683). At this critical moment other powers came to the assistance of Austria, reinforcements poured into Charles's camp, and John Sobieski, king of Poland, brought 27,000 Poles. Sobieski and

Charles had now over 80,000 men, Poles, Austrians and Germans, and on the morning of the 12th of September they moved forward to the attack. By nightfall the Turks were in complete disorder, Vienna was relieved, and the danger was at an end. Soon the victors took the offensive and reconquered part of the kingdom of Hungary. The Germans and Poles went home in the winter, but Charles continued his offensive with the imperialists alone. Ofen (Buda) resisted his efforts in 1684, but in the campaign of 1685 Neuhaüsel was taken by storm, and in 1686 Charles, now reinforced by German auxiliaries, resumed the siege of Ofen. All attempts to relieve the place were repulsed, and Ofen was stormed on the 2nd of September. In the following campaign the Austrians won a decisive victory on the famous battle-ground of Mohacs (August 18th, 1687). In 1689 Charles took the field on the Rhine against the forces of Louis XIV., the enemy of his house. Mainz and Bonn were taken in the first campaign, but Charles in travelling from Vienna to the front died suddenly at Wels on the 18th of April 1690.

His eldest son, Leopold Joseph (1679-1729), at the peace of Ryswick in 1697 obtained the duchy, of which his father had been dispossessed by France, and was the father of Francis Stephen, duke of Lorraine, who became the husband of Maria Theresa (*q.v.*), and of Charles (Karl Alexander), a distinguished Austrian commander in the wars with Frederick the Great. The duchy was ceded by Francis Stephen to Stanislaus Leczynski, the dethroned king of Poland, in 1736, Francis receiving instead the grand-duchy of Tuscany.

CHARLES II. [Charles Louis de Bourbon] (1799-1883), duke of Parma, succeeded his mother, Maria Louisa, duchess of Lucca, as duke of Lucca in 1824. He introduced economy into the administration, increased the schools, and in 1832 as a reaction against the bigotry of the priests and monks with which his mother had surrounded him, he became a Protestant. He at first evinced Liberal tendencies, gave asylum to the Modenese political refugees of 1831, and was indeed suspected of being a Carbonaro. But his profligacy and eccentricities soon made him the laughing-stock of Italy. In 1842 he returned to the Catholic Church and made Thomas Ward, an English groom, his prime minister, a man not without ability and tact. Charles gradually abandoned all his Liberal ideas, and in 1847 declared himself hostile to the reforms introduced by Pius IX. The Lucchesi demanded the constitution of 1805, promised them by the treaty of Vienna, and a national guard, but the duke, in spite of the warnings of Ward, refused all concessions. A few weeks later he retired to Modena, selling his life-interest in the duchy to Tuscany. On the 17th of October Maria Louisa of Austria, duchess of Parma, died, and Charles Louis succeeded to her throne by the terms of the Florence treaty, assuming the style of Charles II. His administration of Parma was characterized by ruinous finance, debts, disorder and increased taxation, and he concluded an offensive and defensive alliance with Austria. But on the outbreak of the revolution of 1848 there were riots in his capital (19th of March), and he declared his readiness to throw in his lot with Charles Albert, the pope, and Leopold of Tuscany, repudiated the Austrian treaty and promised a constitution. Then he again changed his mind, abdicated in April, and left Parma in the hands of a provisional government, whereupon the people voted for union with Piedmont. After the armistice between Charles Albert and Austria (August 1848) the Austrian general Thurn occupied the duchy, and Charles II. issued an edict from Weistropp annulling the acts of the provisional government. When Piedmont attacked Austria again in 1849, Parma was evacuated, but reoccupied by General d’Aspre in April.

In May 1849 Charles confirmed his abdication, and was succeeded by his son Charles III. (1823-1854), who, protected by Austrian troops, placed Parma under martial law, inflicted heavy penalties on the members of the late provisional government, closed the university, and instituted a regular policy of persecution. A violent ruler, a drunkard and a libertine, he was assassinated on the 26th of March 1854. At his death his widow Maria Louisa, sister of the comte de Chambord, became regent, during the minority of his son Robert. The duchess introduced some sort of order into the administration, seemed inclined to rule more mildly and dismissed some of her husband’s more obnoxious ministers, but the riots of the Mazzinians in July 1854 were repressed with ruthless severity, and the rest of her reign was characterized by political trials, executions and imprisonments, to which the revolutionists replied with assassinations.

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CHARLES [KARL LUDWIG] (1771-1847), archduke of Austria and duke of Teschen, third son of the emperor Leopold II., was born at Florence (his father being then grand-duke of Tuscany) on the 5th of September 1771. His youth was spent in Tuscany, at Vienna and in the Austrian Netherlands, where he began his career of military service in the war of the French Revolution. He commanded a brigade at Jemappes, and in the campaign of 1793 distinguished himself at the action of Aldenhoven and the battle of Neerwinden. In this year he became *Statthalter* in Belgium and received the army rank of lieutenant field marshal, which promotion was soon followed by that to Feldzeugmeister. In the remainder of the war in the Low Countries he held high commands, and he was present at Fleurus. In 1795 he served on the Rhine, and in the following year was entrusted with the chief control of all the Austrian forces on that river. His conduct of the operations against Jourdan and Moreau in 1796 marked him out at once as one of the greatest generals in Europe. At first falling back carefully and avoiding a decision, he finally marched away, leaving a mere screen in front of Moreau; falling upon Jourdan he beat him in the battles of Amberg and Würzburg, and drove him over the Rhine with great loss. He then turned upon Moreau's army, which he defeated and forced out of Germany. For this campaign, one of the most brilliant in modern history, see FRENCH REVOLUTIONARY WARS. In 1797 he was sent to arrest the victorious march of General Bonaparte in Italy, and he conducted the retreat of the over-matched Austrians with the highest skill. In the campaign of 1799 he was once more opposed to Jourdan, whom he defeated in the battles of Osterach and Stokach, following up his success by invading Switzerland and defeating Masséna in the (first) battle of Zürich, after which he re-entered Germany and drove the French once more over the Rhine. Ill-health, however, forced him to retire to Bohemia, whence he was soon recalled to undertake the task of checking Moreau's advance on Vienna. The result of the battle of Hohenlinden had, however, foredoomed the attempt, and the archduke had to make the armistice of Steyer. His popularity was now such that the diet of Regensburg, which met in 1802, resolved to erect a statue in his honour and to give him the title of saviour of his country; but Charles refused both distinctions.

In the short and disastrous war of 1805 the archduke Charles commanded what was intended to be the main army, in Italy, but events made Germany the decisive theatre of operations, and the defeats sustained on the Danube neutralized the success obtained by the archduke over Masséna in the desperately fought battle of Caldiero. With the conclusion of peace began his active work of army reorganization, which was first tested on the field in 1809. As generalissimo of the army he had been made field marshal some years before. As president of the Council of War, and supported by the prestige of being the only general who had proved capable of defeating the French, he promptly initiated a far-reaching scheme of reform, which replaced the obsolete methods of the 18th century, the chief characteristics of the new order being the adoption of the "nation in arms" principle and of the French war organization and tactics. The new army was surprised in the process of transition by the war of 1809, in which Charles commanded in chief; yet even so it proved a far more formidable opponent than the old, and, against the now heterogeneous army of which Napoleon disposed (see NAPOLEONIC CAMPAIGNS) it succumbed only after a desperate struggle. Its initial successes were neutralized by the reverses of Abensberg, Landshut and Eckmühl; but, after the evacuation of Vienna, the archduke won the great battle of Aspern-Essling (*q.v.*) and soon afterwards fought the still more desperate battle of Wagram (*q.v.*), at the close of which the Austrians were defeated but not routed; they had inflicted upon Napoleon a loss of over 50,000 men in the two battles. At the end of the campaign the archduke gave up all his military offices, and spent the rest of his life in retirement, except a short time in 1815, when he was governor of Mainz. In 1822 he succeeded to the duchy of Saxe-Teschen. The archduke Charles married, in 1815, Princess Henrietta of Nassau-Weilburg (d. 1829). He had four sons, the eldest of whom, the archduke Albert (*q.v.*) became one of the most celebrated generals in Europe, and two daughters, the elder of whom became queen of Naples. He died at Vienna on the 30th of April 1847. An equestrian statue was erected to his memory in Vienna, 1860.

The caution which the archduke preached so earnestly in his strategical works, he displayed in practice only when the situation seemed to demand it, though his education certainly prejudiced him in favour of the defensive at all costs. He was at the same time capable of forming and executing the most daring offensive strategy, and his tactical skill in the handling of troops, whether in wide turning movements, as at Würzburg and Zürich, or in masses, as at Aspern and Wagram, was certainly equal to that of any leader of his time, Napoleon only excepted. The campaign of 1796 is considered almost faultless. That he sustained defeat in 1809 was due in part to the great numerical superiority of the French and their allies, and in part to the condition of his newly reorganized troops. His six weeks' inaction after the victory of Aspern is, however, open to unfavourable criticism. As a military writer, his position in the evolution of the art of war is very important, and his doctrines had naturally the greatest weight. Nevertheless they cannot but be considered as antiquated even in 1806. Caution and the importance of "strategic points" are the chief features of his system. The rigidity of his geographical strategy may be gathered from the prescription that "this principle is *never* to be departed from." Again and again he repeats the advice that nothing should be hazarded unless one's army is *completely* secure, a rule which he himself neglected with such brilliant results in 1796. "Strategic points," he says (not the defeat of the enemy's army), "decide the fate of one's own country, and must constantly remain the general's main solicitude"—a maxim which was never more remarkably disproved than in the war of 1809. The editor of the archduke's work is able to make but a feeble defence against Clausewitz's reproach that Charles attached more value to ground than to the annihilation of the foe. In his tactical writings the same spirit is conspicuous. His reserve in battle is designed to "cover a retreat." The baneful influence of these antiquated principles was clearly shown in the maintenance of Königgrätz-Josefstadt in 1866 as a "strategic point," which was preferred to the defeat of the separated Prussian armies; in the strange plans produced in Vienna for the campaign of 1859, and in the "almost unintelligible" battle of Montebello in the same year. The theory and the practice of the archduke Charles form one of the most curious contrasts in military history. In the one he is unreal, in the other he displayed, along with the greatest skill, a vivid activity which made him for long the most formidable opponent of Napoleon.

His writings were edited by the archduke Albert and his brother the archduke William in the *Ausgewahlte Schriften weiland Sr. K. Hoheit Erzh. Carl v. Österreich* (1862; reprinted 1893, Vienna and Leipzig), which includes the *Grundsatze der Kriegskunst für die Generale* (1806), *Grundsatze der Strategie erlautert durch die Darstellung des Feldzugs 1796* (1814), *Gesch. des Feldzugs von 1799* (1819)—the two latter invaluable contributions to the history of the war, and papers "on the higher art of war," "on practical training in the field," &c. See, besides the histories of the period, C. von B(inder)-K(rieglstein), *Geist und Stoff im Kriege* (Vienna, 1895); Caemmerer, *Development of Strategical Science* (English transl.), ch. iv.; M. Edler v. Angeli, *Erzherzog Carl v. Österr.* (Vienna and Leipzig, 1896); Duller, *Erzh. Karl v. Österr.* (Vienna, 1845); Schneidawind, *Karl, Erzherzog v. Österr. und die österr. Armee* (Vienna, 1840); *Das Buch vom Erzh. Carl* (1848); Thielen, *Erzh. Karl v. Österr.* (1858); Wolf, *Erzh. Carl* (1860); H. von Zeissberg, *Erzh. Karl v. Österr.* (Vienna, 1895); M. von Angeli, *Erzh. Karl als Feldherr und Organisator* (Vienna, 1896).

CHARLES (1525-1574), cardinal of Lorraine, French statesman, was the second son of Claude of Lorraine, duke of Guise, and brother of Francis, duke of Guise. He was archbishop of Reims in 1538, and cardinal in 1547. At first he was called the cardinal of Guise, but in 1550, on the death of his uncle John, cardinal of Lorraine, he in his turn took the style of cardinal of Lorraine. Brilliant, cunning and a master of intrigue, he was, like all the Guises, devoured with ambition and devoid of scruples. He had, said Brantôme, "a soul exceeding smirched," and, he adds, "by nature he was exceeding craven." Together with his brother, Duke Francis, the cardinal of Lorraine was all-powerful during the reigns of Henry II. and Francis II.; in 1558 and 1559 he was one of the negotiators of the treaty of Cateau-Cambrésis; he fought and pitilessly persecuted the reformers, and by his intolerant policy helped to provoke the crisis of the wars of religion. The death of Francis II. deprived him of power, but he remained one of the principal leaders of the Catholic party. In 1561, at the Colloquy of Poissy, he was commissioned to reply to Theodore Beza. In 1562 he went to the council of Trent, where he at first defended the rights of the Gallican Church against the pretensions of the pope; but after the assassination of his brother, he approached the court

of Rome, and on his return to France he endeavoured, but without success, to obtain the promulgation of the decrees of the council (1564). In 1567, when the Protestants took up arms, he held for some time the first place in the king's council, but Catherine de' Medici soon grew weary of his arrogance, and in 1570 he had to leave the court. He endeavoured to regain favour by negotiating at Rome the dispensation for the marriage of Henry of Navarre with Margaret of Valois (1572). He died on the 26th of December 1574, at the beginning of the reign of Henry III. An orator of talent, he left several harangues or sermons, among them being *Oraison prononcée au Colloque de Poissy* (Paris, 1562) and *Oratio habita in Concil. Trident.* (*Concil. Trident. Orationes*, Louvain, 1567).

A large amount of correspondence is preserved in the Bibliothèque Nationale, Paris. See also René de Bouillé, *Histoire des ducs de Guise* (Paris, 1849); H. Forneron, *Les Guises et leur époque* (Paris, 1877); Guillemin, *Le Cardinal de Lorraine* (1847).

CHARLES [Karl Alexander] (1712-1780), prince of Lorraine, was the youngest son of Leopold, duke of Lorraine, and grandson of Charles V., duke of Lorraine (see above), the famous general. He was born at Lunéville on the 12th of December 1712, and educated for a military career. After his elder brother Francis, the duke, had exchanged Lorraine for Tuscany and married Maria Theresa, Charles became an Austrian officer, and he served in the campaigns of 1737 and 1738 against the Turks. At the outbreak of the Silesian wars in 1740 (see Austrian Succession, War of the), the queen made her brother-in-law a field marshal, though he was not yet thirty years old, and in 1742 Charles encountered Frederick the Great for the first time at the battle of Chotusitz (May 17th). The victory of the Prussians on that field was far from decisive, and Charles drew off his forces in good order. His conduct of the successful campaign of 1743 against the French and Bavarians heightened his reputation. He married, in January 1744, Marianne of Austria, sister of Maria Theresa, who made them jointly governors-general of the Austrian Netherlands. Very soon the war broke out afresh, and Charles, at the head of the Austrian army on the Rhine, won great renown by his brilliant crossing of the Rhine. Once more a Lorraine prince at the head of Austrian troops invaded the duchy and drove the French before him, but at this moment Frederick resumed the Silesian war, all available troops were called back to oppose him, and the French maintained their hold on Lorraine. Charles hurried to Bohemia, whence, aided by the advice of the veteran field marshal Traun, he quickly expelled the Prussians. At the close of his victorious campaign he received the news that his wife, to whom he was deeply attached, had died in childbirth on the 16th of December 1744 at Brussels. He took the field again in 1745 in Silesia, but this time without the advice of Traun, and he was twice severely defeated by Frederick, at Hohenfriedberg and at Soor. Subsequently, as commander-in-chief in the Low Countries he received, at Roucoux, a heavy defeat at the hands of Marshal Saxe. His government of the Austrian Netherlands during the peace of 1749-1756 was marked by many reforms, and the prince won the regard of the people by his ceaseless activity on their behalf. After the first reverses of the Seven Years' War (*q.v.*), Maria Theresa called Charles again to the supreme command in the field. The campaign of 1757 opened with Frederick's great victory of Prague, and Prince Charles was shut up with his army in that fortress. In the victory of the relieving army under Daun at Kolin Charles had no part. Nevertheless the battle of Breslau, in which the Prussians suffered a defeat even more serious than that of Kolin, was won by him, and great enthusiasm was displayed in Austria over the victory, which seemed to be the final blow to Frederick. But soon afterwards the king of Prussia routed the French at Rossbach, and, swiftly returning to Silesia, he inflicted on Charles the complete and crushing defeat of Leuthen (December 5, 1757). A mere remnant of the Austrian army reassembled after the pursuit, and Charles was relieved of his command. He received, however, from the hands of the empress the grand cross, of the newly founded order of Maria Theresa. For a year thereafter Prince Charles acted as a military adviser at Vienna, he then returned to Brussels, where, during the remainder of his life, he continued to govern in the same liberal spirit as before. The affection of the people for the prince was displayed during his dangerous illness in 1765, and in 1775 the estates of Brabant erected a statue in his honour at Brussels. He died on the 4th of July 1780 at the castle of Tervoeren, and was buried with his Lorraine ancestors at Nancy.

CHARLES (1270-1325), count of Valois, of Maine, and of Anjou, third son of Philip III., king of France, surnamed the Bold, and of Isabella of Aragon, was born on the 12th of March 1270. By his father's will he inherited the four lordships of Crépy, La Ferté-Milon, Pierrefonds and Béthisy, which together formed the countship of Valois. In 1284 Martin IV., having excommunicated Pedro III., king of Aragon, offered that kingdom to Charles. King Philip failed in an attempt to place his son on this throne, and died on the return of the expedition. In 1290 Charles married Margaret, daughter of Charles II., king of Naples, and renounced his pretensions to Aragon. In 1294, at the beginning of the hostilities against England, he invaded Guienne and took La Réole and Saint-Sever. During the war Flanders (1300), he took Douai, Béthune and Dam, received the submission of Guy of Dampierre, and aided King Philip IV., the Fair, to gain the battle of Mons-en-Pévèle, on the 18th of August 1304. Asked by Boniface VIII. for his aid against the Ghibellines, he crossed the Alps in June 1301, entered Florence, and helped Charles II., the Lame, king of Sicily, to reconquer Calabria and Apulia from the house of Aragon, but was defeated in Sicily. As after the death of his first wife Charles had married Catherine de Courtenay, a granddaughter of Baldwin II., the last Latin emperor of Constantinople, he tried to assert his rights to that throne. Philip the Fair also wished to get him elected emperor; but Clement V. quashed his candidature in favour of Henry of Luxemburg, afterwards the emperor Henry VII. Under Louis X. Charles headed the party of feudal reaction, and was among those who compassed the ruin of Enguerrand de Marigny. In the reign of Charles IV., the Fair, he fought yet again in Guienne (1324), and died at Perray (Seine-et-Oise) on the 16th of December 1325. His second wife had died in 1307, and in July 1308 he had married a third wife, Mahaut de Châtillon, countess of Saint-Pol. Philip, his eldest son, ascended the French throne in 1328, and from him sprang the royal house of Valois.

See Joseph Petit, *Charles de Valois* (Paris, 1900).

CHARLES (1421-1461), prince of Viana, sometimes called Charles IV. king of Navarre, was the son of John, afterwards John II., king of Aragon, by his marriage with Blanche, daughter and heiress of Charles III., king of Navarre. Both his grandfather Charles and his mother, who ruled over Navarre from 1425 to 1441, had bequeathed this kingdom to Charles, whose right had also been recognized by the Cortes; but when Blanche died in 1441 her husband John seized the government to the exclusion of his son. The ill-feeling between father and son was increased when in 1447 John took for his second wife Joanna Henriquez, a Castilian princess, who soon bore him a son, afterwards Ferdinand I. king of Spain, and who regarded her stepson as an interloper. When Joanna began to interfere in the internal affairs of Navarre civil war broke out; and in 1452 Charles, although aided by John II., king of Castile, was defeated and taken prisoner. Released upon promising not to take the kingly title until after his father's death, the prince, again unsuccessful in an appeal to arms, took refuge in Italy with Alphonso V., king of Aragon, Naples and Sicily. In 1458 Alphonso died and John became king of Aragon, while Charles was offered the crowns of Naples and Sicily. He declined these proposals, and having been reconciled with his father returned to Navarre in 1459. Aspiring to marry a Castilian princess, he was then thrown into prison by his father, and the Catalans rose in his favour. This insurrection soon became general and John was obliged to yield. He released his son, and recognized him as perpetual governor of Catalonia, and heir to the kingdom. Soon afterwards, however, on the 23rd of September 1461, the prince died at Barcelona, not without a suspicion that he had been poisoned by his stepmother. Charles was a cultured and amiable prince, fond of music and literature. He translated the *Ethics* of Aristotle into Spanish, a work first published at Saragossa in 1509, and wrote a chronicle of the kings of Navarre, *Crónica de los reyes de Navarra*, an edition which, edited by J. Yangues y Miranda, was published at Pampeluna in 1843.

See J. de Moret and F. de Aleson, *Anales del reyno de Navarra*, tome iv. (Pampeluna, 1866); M.J. Quintana, *Vidas de españoles célebres* (Paris, 1827); and G. Desdevises du Dézert, *Carlos d'Aragon* (Paris, 1889).

CHARLES, ELIZABETH (1828-1896), English author, was born at Tavistock on the 2nd of January 1828, the daughter of John Rundle, M.P. Some of her youthful poems won the praise of Tennyson, who read them in manuscript. In 1851 she married Andrew Paton Charles. Her best known book, written to order for an editor who wished for a story about Martin Luther, *The Chronicles of the Schönberg-Cotta Family*, was published in 1862, and was translated into most of the European languages, into Arabic, and into many Indian dialects. Mrs Charles wrote in all some fifty books, the majority of a semi-religious character. She took an active part in the work of various charitable institutions, and among her friends and correspondents were Dean Stanley, Archbishop Tait, Charles Kingsley, Jowett and Pusey. She died at Hampstead on the 28th of March 1896.

CHARLES, JACQUES ALEXANDRE CÉSAR (1746-1823), French mathematician and physicist, was born at Beaugency, Loiret, on the 12th of November 1746. After spending some years as a clerk in the ministry of finance, he turned to scientific pursuits, and attracted considerable attention by his skilful and elaborate demonstrations of physical experiments. He was the first, in 1783, to employ hydrogen for the inflation of balloons (see AERONAUTICS), and about 1787 he anticipated Gay Lussac's law of the dilatation of gases with heat, which on that account is sometimes known by his name. In 1785 he was elected to the Academy of Sciences, and subsequently he became professor of physics at the Conservatoire des Arts et Métiers. He died in Paris on the 7th of April 1823. His published papers are chiefly concerned with mathematical topics.

CHARLES, THOMAS (1755-1814), Welsh Nonconformist divine, was born of humble parentage at Longmoor, in the parish of Llanfihangel Abercywyn, near St Clears, Carmarthenshire, on the 14th of October 1755. He was educated for the Anglican ministry at Llanddowror and Carmarthen, and at Jesus College, Oxford (1775-1778). In 1777 he studied theology under the evangelical John Newton at Olney. He was ordained deacon in 1778 on the title of the curacies of Shepton Beauchamp and Sparkford, Somerset; and took priest's orders in 1780. He afterwards added to his charge at Sparkford, Lovington, South Barrow and North Barrow, and in September 1782 was presented to the perpetual curacy of South Barrow by the Rev. John Hughes, Coln St Denys. But he never left Sparkford, though the contrary has been maintained, until he resigned all his curacies in June 1783, and returned to Wales, marrying (on August 20th) Sarah Jones of Bala, the orphan of a flourishing shopkeeper. He had early fallen under the influence of the great revival movement in Wales, and at the age of seventeen had been "converted" by a sermon of Daniel Rowland's. This was enough to make him unpopular with many of the Welsh clergy, and being denied the privilege of preaching for nothing at two churches, he helped his old Oxford friend John Mayor, now vicar of Shawbury, Shropshire, from October until January 11th, 1784. On the 25th of January he took charge of Llan yn Mowddwy (14 m. from Bala), but was not allowed to continue there more than three months. Three influential people, among them the rector of Bala, agitated some of the parishioners against him, and persuaded his rector to dismiss him. His preaching, his catechizing of the children after evensong, and his connexion with the Bala Methodists—his wife's step-father being a Methodist preacher—gave great offence. After a fortnight more at Shawbury, he wrote to John Newton and another clergyman friend in London for advice. The Church of England denied him employment, and the Methodists desired his services. His friends advised him to return to England, but it was too late. By September he had crossed the Rubicon, Henry Newman (his rector at Shepton Beauchamp and Sparkford) accompanying him on a tour in Carnarvonshire. In December, he was preaching at the Bont Uchel Association; so that he joined the Methodists (see CALVINISTIC METHODISTS) in 1784.

Before taking this step, he had been wont in his enforced leisure to gather the poor children of Bala into his house for instruction, and so thickly did they come that he had to adjourn with them to the chapel. This was the origin of the Welsh Circulating Schools, which he developed on the lines adopted by Griffith Jones (d. 1761), formerly vicar of Llanddowror.

First one man was trained for the work by himself, then he was sent to a district for six months, where, (for £8 a year) he taught gratis the children and young people (in fact, all comers) reading and Christian principles. Writing was added later. The expenses were met by collections made in the Calvinistic Methodist Societies, and as the funds increased masters were multiplied, until in 1786 Charles had seven masters to whom he paid £10 per annum; in 1787, twelve; in 1789, fifteen; in 1794, twenty. By this time the salary had been increased to £12; in 1801 it was £14. He had learnt of Raikes's Sunday Schools before he left the Establishment, but he rightly considered the system set on foot by himself far superior; the work and object being the same, he gave six days' tuition for every one given by them, and many people not only objected to working as teachers on Sunday, but thought the children forgot in the six days what they learnt on the one. But Sunday Schools were first adopted by Charles to meet the case of young people in service who could not attend during the week, and even in that form much opposition was shown to them because teaching was thought to be a form of Sabbath breaking. His first Sunday School was in 1787. Wilberforce, Charles Grant, John Thornton and his son Henry, were among the philanthropists who contributed to his funds; in 1798 the Sunday School Society (established 1785) extended its operations to Wales, making him its agent, and Sunday Schools grew rapidly in number and favour. A powerful revival broke out at Bala in the autumn of 1791, and his account of it in letters to correspondents, sent without his knowledge to magazines, kindled a similar fire at Huntly. The scarcity of Welsh bibles was Charles's greatest difficulty in his work. John Thornton and Thomas Scott helped him to secure supplies from the Society for the Promotion of Christian Knowledge from 1787 to 1789, when the stock became all but exhausted. In 1799 a new edition was brought out by the Society, and he managed to secure 700 copies of the 10,000 issued; the Sunday School Society got 3000 testaments printed, and most of them passed into his hands in 1801.

In 1800, when a frost-bitten thumb gave him great pain and much fear for his life, his friend, Rev. Philip Oliver of Chester, died, leaving him director and one of three trustees over his chapel at Boughton; and this added much to his anxiety. The Welsh causes at Manchester and London, too, gave him much uneasiness, and burdened him with great responsibilities at this juncture. In November 1802 he went to London, and on the 7th of December he sat at a committee meeting of the Religious Tract Society, as a country member, when his friend, Joseph Tarn—a member of the Spa Fields and Religious Tract Society committees—introduced the subject of a regular supply of bibles for Wales. Charles was asked to state his case to the committee, and so forcibly did he impress them, that it was there and then decided to move in the matter of a general dispersion of the bible. When he visited London a year later, his friends were ready to discuss the name of a new Society, and the sole object of which should be to supply bibles. Charles returned to Wales on the 30th of January 1804, and the British and Foreign Bible Society was formally and publicly inaugurated on March the 7th. The first Welsh testament issued by that Society appeared on the 6th of May 1806, the bible on the 7th of May 1807—both being edited by Charles.

Between 1805 and 1811 he issued his Biblical Dictionary in four volumes, which still remains the standard work of its kind in Welsh. Three editions of his Welsh catechism were published for the use of his schools (1789, 1791 and 1794); an English catechism for the use of schools in Lady Huntingdon's Connexion was drawn up by him in 1797; his shorter catechism in Welsh appeared in 1799, and passed through several editions, in Welsh and English, before 1807, when his *Instructor* (still the Connexional catechism) appeared. From April 1799 to December 1801 six numbers of a Welsh magazine called *Trysorfa Ysprydol* (Spiritual Treasury) were edited by Thomas Jones of Mold and himself; in March 1809 the first number of the second volume appeared, and the twelfth and last in November 1813.

The London Hibernian Society asked him to accompany Dr David Bogue, the Rev. Joseph Hughes, and Samuel Mills to Ireland in August 1807, to report on the state of Protestant religion in the country. Their report is still extant, and among the movements initiated as a result of their visit was the Circulating School system. In 1810, owing to the growth of Methodism and the lack of ordained ministers, he led the Connexion in the movement for connexionally ordained ministers, and his influence was the chief factor in the success of that important step. From 1811 to 1814 his energy was mainly devoted to establishing auxiliary Bible Societies. By correspondence he stimulated some friends in Edinburgh to establish charity schools in the Highlands, and the Gaelic School Society (1811) was his idea. His last work was a corrected edition of the Welsh Bible issued in small pica by the Bible Society. As a preacher he was in great request, though possessing but few of the qualities of the popular preacher. All his work received very small remuneration; the family was maintained by the profits of a business managed by Mrs Charles—a keen, active and good woman. He died on the 5th of October 1814. His influence is still felt, and he is rightly

claimed as one of the makers of modern Wales.

(D. E. J.)

CHARLES ALBERT [Carlo Alberto] (1798-1849), king of Sardinia (Piedmont), son of Prince Charles of Savoy-Carignano and Princess Albertine of Saxe-Courland, was born on the 2nd of October 1798, a few days before the French occupied Piedmont and forced his cousin King Charles Emmanuel to take refuge in Sardinia. Although Prince and Princess Carignano adhered to the French Republican régime, they soon fell under suspicion and were summoned to Paris. Prince Charles died in 1800, and his widow married a Count de Montléart and for some years led a wandering existence, chiefly in Switzerland, neglecting her son and giving him mere scraps of education, now under a devotee of J.J. Rousseau, now under a Genevan Calvinist. In 1802 King Charles Emmanuel abdicated in favour of his brother Victor Emmanuel I.; the latter's only son being dead, his brother Charles Felix was heir to the throne, and after him Charles Albert. On the fall of Napoleon in 1814 the Piedmontese court returned to Turin and the king was anxious to secure the succession for Charles Albert, knowing that Austria meditated excluding him from it in favour of an Austrian archduke, but at the same time he regarded him as an objectionable person on account of his revolutionary upbringing. Charles Albert was summoned to Turin, given tutors to instruct him in legitimist principles, and on the 1st of October 1817 married the archduchess Maria Theresa of Tuscany, who, on the 14th of March 1820, gave birth to Victor Emmanuel, afterwards king of Italy.

The Piedmontese government at this time was most reactionary, and had made a clean sweep of all French institutions. But there were strong Italian nationalists and anti-Austrian tendencies among the younger nobles and army officers, and the Carbonari and other revolutionary societies had made much progress.

Their hopes centred in the young Carignano, whose agreeable manners had endeared him to all, and who had many friends among the Liberals and Carbonari. Early in 1820 a revolutionary movement was set on foot, and vague plans of combined risings all over Italy and a war with Austria were talked of. Charles Albert no doubt was aware of this, but he never actually became a Carbonaro, and was surprised and startled when after the outbreak of the Neapolitan revolution of 1820 some of the leading conspirators in the Piedmontese army, including Count Santorre di Santarosa and Count San Marzano, informed him that a military rising was ready and that they counted on his help (2nd March 1821). He induced them to delay the outbreak and informed the king, requesting him, however, not to punish anyone. On the 10th the garrison of Alessandria mutinied, and two days later Turin was in the hands of the insurgents, the people demanding the Spanish constitution. The king at once abdicated and appointed Charles Albert regent. The latter, pressed by the revolutionists and abandoned by his ministers, granted the constitution and sent to inform Charles Felix, who was now king, of the occurrence. Charles Felix, who was then at Modena, repudiated the regent's acts, accepted Austrian military assistance, with which the rising was easily quelled, and exiled Charles Albert to Florence. The young prince found himself the most unpopular man in Italy, for while the Liberals looked on him as a traitor, to the king and the Conservatives he was a dangerous revolutionist. At the Congress of Verona (1822) the Austrian chancellor, Prince Metternich, tried to induce Charles Felix to set aside Charles Albert's rights of succession. But the king was piqued by Austria's interference, and as both the grand-duke of Tuscany and the duke of Wellington supported him, Charles Albert's claims were respected. France having decided to intervene in the Spanish revolution on the side of autocracy, Charles Albert asked permission to join the duc d'Angoulême's expedition. The king granted it and the young prince set out for Spain, where he fought with such gallantry at the storming of the Trocadero (1st of September 1823) that the French soldiers proclaimed him the "first Grenadier of France." But it was not until he had signed a secret undertaking binding himself, as soon as he ascended the throne, to place himself under the tutelage of a council composed of the higher clergy and the knights of the Annunziata, and to maintain the existing forms of the monarchy (D. Berti, *Cesare Alfieri*, xi. 77, Rome, 1871), that he was allowed to return to Turin and forgiven.

On the death of Charles Felix (27th of April 1831) Charles Albert succeeded; he inherited a kingdom without an army, with an empty treasury, a chaotic administration and medieval laws. His first task was to set his house in order; he reorganized the finances, created the

army, and started Piedmont on a path which if not liberalism was at least progress. “He was,” wrote his reactionary minister, Count della Margherita, “hostile to Austria from the depths of his soul and full of illusions as to the possibility of freeing Italy from dependence on her.... As for the revolutionaries, he detested them but feared them, and was convinced that sooner or later he would be their victim.” In 1833 a conspiracy of the *Giovane Italia* Society, organized by Mazzini, was discovered, and a number of its members punished with ruthless severity. On the election in 1846 of Pius IX., who appeared to be a Liberal and an Italian patriot, the eyes of all Italy were turned on him as the heaven-born leader who was to rescue the country from the foreigner. This to some extent reconciled the king to the Liberal movement, for it accorded with his religious views. “I confess,” he wrote to the marquis of Villamarina, in 1847, “that a war of national independence which should have for its object the defence of the pope would be the greatest happiness that could befall me.” On the 30th of October he issued a decree granting wide reforms, and when risings broke out in other parts of Italy early in 1848 and further liberties were demanded, he was at last induced to grant the constitution (8th February).

When the news of the Milanese revolt against the Austrians reached Turin (19th of March) public opinion demanded that the Piedmontese should succour their struggling brothers; and after some hesitation the king declared war. But much time had been wasted and many precious opportunities lost. With an army of 60,000 Piedmontese troops and 30,000 men from other parts of Italy the king took the field, and after defeating the Austrians at Pastrengo on the 30th of April, and at Goito on the 30th of May, where he was himself slightly wounded, more time was wasted in useless operations. Radetzky, the Austrian general, having received reinforcements, drove the centre of the extended Italian line back across the Mincio (23rd of July), and in the two days’ fighting at Custozza (24th and 25th of July) the Piedmontese were beaten, forced to retreat, and to ask for an armistice. On re-entering Milan Charles Albert was badly received and reviled as a traitor by the Republicans, and although he declared himself ready to die defending the city the municipality treated with Radetzky for a capitulation; the mob, urged on by the demagogues, made a savage demonstration against him at the Palazzo Greppi, whence he escaped in the night with difficulty and returned to Piedmont with his defeated army. The French Republic offered to intervene in the spring of 1848, but Charles Albert did not desire foreign aid, the more so as in this case it would have had to be paid for by the cession of Nice and Savoy. The revolutionary movement throughout Italy was breaking down, but Charles Albert felt that while he possessed an army he could not abandon the Lombards and Venetians, and determined to stake all on a last chance. On the 12th of March 1849 he denounced the armistice and took the field again with an army of 80,000 men, but gave the chief command to the Polish general Chrzanowski. General Ramorino commanding the Lombard division proved unable to prevent the Austrians from crossing the Ticino (20th of April), and Chrzanowski was completely out-generalled and defeated at La Bicocca near Novara on the 23rd. The Piedmontese fought with great bravery, and the unhappy king sought death in vain. After the battle he asked terms of Radetzky, who demanded the occupation by Austria of a large part of Piedmont and the heir to the throne as a hostage. Thereupon, feeling himself to be the obstacle to better conditions, Charles Albert abdicated in favour of his son Victor Emmanuel. That same night he departed alone and made his way to Oporto, where he retired into a monastery and died on the 28th of July 1849.

Charles Albert was not a man of first-rate ability; he was of a hopelessly vacillating character. Devout and mystical to an almost morbid degree, hating revolution and distrusting Liberalism, he was a confirmed pessimist, yet he had many noble qualities: he was brave to the verge of foolhardiness, devoted to his country, and ready to risk his crown to free Italy from the foreigner. To him the people of Italy owe a great debt, for if he failed in his object he at least materialized the idea of the Risorgimento in a practical shape, and the charges which the Republicans and demagogues brought against him were monstrously unjust.

BIBLIOGRAPHY.—Besides the general works on modern Italy, see the Marquis Costa de Beauregard’s interesting volumes *La Jeunesse du roi Charles Albert* (Paris, 1899) and *Novare et Oporto* (1890), based on the king’s letters and the journal of Sylvain Costa, his faithful equerry, though the author’s views are those of an old-fashioned Savoyard who dislikes the idea of Italian unity; Ernesto Masi’s *Il Segreto del Re Carlo Alberto* (Bologna, 1891) is a very illuminating essay; Domenico Perrero, *Gli Ultimi Reali di Savoia* (Turin, 1889); L. Cappelletti, *Storia di Carlo Alberto* (Rome, 1891); Nicomede Bianchi, *Storia della diplomazia europea in Italia* (8 vols., Turin, 1865, &c.), a most important work of a general character, and the same author’s *Scritti e lettere di Carlo Alberto* (Rome, 1879) and his *Storia della monarchia piemontese* (Turin, 1877); Count S. della Margherita, *Memorandum*

storico-politico (Turin, 1851).

CHARLES AUGUSTUS [KARL AUGUST] (1757-1828), grand-duke of Saxe-Weimar, son of Constantine, duke of Saxe-Weimar-Eisenach, and Anna Amalia of Brunswick, was born on the 3rd of September 1757. His father died when he was only nine months old, and the boy was brought up under the regency and supervision of his mother, a woman of enlightened but masterful temperament. His governor was Count Eustach von Görz, a German nobleman of the old strait-laced school; but a more humane element was introduced into his training when, in 1771, Wieland was appointed his tutor. In 1774 the poet Karl Ludwig von Knebel came to Weimar as tutor to the young Prince Constantine; and in the same year the two princes set out, with Count Görz and Knebel, for Paris. At Frankfort, Knebel introduced Karl August to the young Goethe: the beginning of a momentous friendship. In 1775 Karl August returned to Weimar, and the same year came of age and married Princess Louise of Hesse-Darmstadt.

One of the first acts of the young grand-duke was to summon Goethe to Weimar, and in 1776 he was made a member of the privy council. “People of discernment,” he said, “congratulate me on possessing this man. His intellect, his genius is known. It makes no difference if the world is offended because I have made Dr Goethe a member of my most important *collegium* without his having passed through the stages of minor official professor and councillor of state.” To the undiscerning, the beneficial effect of this appointment was not at once apparent. With Goethe the “storm and stress” spirit descended upon Weimar, and the stiff traditions of the little court dissolved in a riot of youthful exuberance. The duke was a deep drinker, but also a good sportsman; and the revels of the court were alternated with break-neck rides across country, ending in nights spent round the camp fire under the stars. Karl August, however, had more serious tastes. He was interested in literature, in art, in science; critics, unsuspected of flattery, praised his judgment in painting; biologists found in him an expert in anatomy. Nor did he neglect the government of his little state. His reforms were the outcome of something more than the spirit of the “enlightened despots” of the 18th century; for from the first he had realized that the powers of the prince to play “earthly providence” were strictly limited. His aim, then, was to educate his people to work out their own political and social salvation, the object of education being in his view, as he explained later to the dismay of Metternich and his school, to help men to “independence of judgment.” To this end Herder was summoned to Weimar to reform the educational system; and it is little wonder that, under a patron so enlightened, the university of Jena attained the zenith of its fame, and Weimar became the intellectual centre of Germany.

Meanwhile, in the affairs of Germany and of Europe the character of Karl August gave him an influence out of all proportion to his position as a sovereign prince. He had early faced the problem presented by the decay of the Empire, and began to work for the unity of Germany. The plans of the emperor Joseph II., which threatened to absorb a great part of Germany into the heterogeneous Habsburg monarchy, threw him into the arms of Prussia, and he was the prime mover in the establishment of the league of princes (*Furstenbund*) in 1785, by which, under the leadership of Frederick the Great, Joseph’s intrigues were frustrated. He was, however, under no illusion as to the power of Austria, and he wisely refused the offer of the Hungarian crown, made to him in 1787 by Prussia at the instance of the Magyar malcontents, with the dry remark that he had no desire to be another “Winter King.” In 1788 Karl August took service in the Prussian army as major-general in active command of a regiment. As such he was present, with Goethe, at the cannonade of Valmy in 1792, and in 1794 at the siege of Mainz and the battles of Pirmasenz (September 14) and Kaiserslautern (October 28-30). After this, dissatisfied with the attitude of the powers, he resigned; but rejoined on the accession of his friend King Frederick William III. to the Prussian throne. The disastrous campaign of Jena (1806) followed; on the 14th of October, the day after the battle, Weimar was sacked; and Karl August, to prevent the confiscation of his territories, was forced to join the Confederation of the Rhine. From this time till after the Moscow campaign of 1812 his contingent fought under the French flag in all Napoleon’s wars. In 1813, however, he joined the Grand Alliance, and at the beginning of 1814 took the command of a corps of 30,000 men operating in the Netherlands.

At the congress of Vienna Karl August was present in person, and protested vainly against the narrow policy of the powers in confining their debates to the “rights of the princes” to

the exclusion of the “rights of the people.” His services in the war of liberation were rewarded with an extension of territory and the title of grand-duke; but his liberal attitude had already made him suspect, and his subsequent action brought him still further into antagonism to the reactionary powers. He was the first of the German princes to grant a liberal constitution to his state under Article XIII. of the Act of Confederation (May 5, 1816); and his concession of full liberty to the press made Weimar for a while the focus of journalistic agitation against the existing order. Metternich dubbed him contemptuously “der grosse Bursche” for his patronage of the “revolutionary” *Burschenschaften*; and the celebrated “festival” held at the Wartburg by his permission in 1818, though in effect the mildest of political demonstrations, brought down upon him the wrath of the great powers. Karl August, against his better judgment, was compelled to yield to the remonstrances of Prussia, Austria and Russia; the liberty of the press was again restricted in the grand-duchy, but, thanks to the good understanding between the grand-duke and his people, the régime of the Carlsbad Decrees pressed less heavily upon Weimar than upon other German states.

Karl August died on the 14th of June 1828. Upon his contemporaries of the most various types his personality made a great impression. Karl von Dalberg, the prince-primate, who owed the coadjutorship of Mainz to the duke’s friendship, said that he had never met a prince “with so much understanding, character, frankness and true-heartedness”; the Milanese, when he visited their city, called him the “uomo principe”; and Goethe himself said of him “he had the gift of discriminating intellects and characters and setting each one in his place. He was inspired by the noblest good-will, the purest humanity, and with his whole soul desired only what was best. There was in him something of the divine. He would gladly have wrought the happiness of all mankind. And finally, he was greater than his surroundings,... Everywhere he himself saw and judged, and in all circumstances his surest foundation was in himself.” He left two sons: Charles Frederick (d. 1853), by whom he was succeeded, and Bernhard, duke of Saxe-Weimar (1792-1862), a distinguished soldier, who, after the congress of Vienna, became colonel of a regiment in the service of the king of the Netherlands, distinguished himself as commander of the Dutch troops in the Belgian campaign of 1830, and from 1847 to 1850 held the command of the forces in the Dutch East Indies. Bernhard’s son, William Augustus Edward, known as Prince Edward of Saxe-Weimar (1823-1902), entered the British army, served with much distinction in the Crimean War, and became colonel of the 1st Life Guards and a field marshal; in 1851 he contracted a morganatic marriage with Lady Augusta Gordon-Lennox (d. 1904), daughter of the 5th duke of Richmond and Gordon, who in Germany received the title of countess of Dornburg, but was granted the rank of princess in Great Britain by royal decree in 1866. Karl August’s only daughter, Caroline, married Frederick Louis, hereditary grand-duke of Mecklenburg-Schwerin, and was the mother of Helene (1814-1858), wife of Ferdinand, duke of Orleans, eldest son of King Louis Philippe.

Karl August’s correspondence with Goethe was published in 2 vols. at Weimar in 1863. See the biography by von Wegele in the *Allgem. deutsche Biographie.*

CHARLES EDWARD [Charles Edward Louis Philip Casimir Stuart] (1720-1788), English prince, called the “Young Pretender” and also the “Young Chevalier,” was born at Rome on December 31st, 1720. He was the grandson of King James II. of England and elder son of James, the “Old Pretender,” by whom (as James III.) he was created at his birth prince of Wales, the title he bore among the English Jacobites during his father’s lifetime. The young prince was educated at his father’s miniature court in Rome, with James Murray, Jacobite earl of Dunbar, for his governor, and under various tutors, amongst whom were the learned Chevalier Ramsay, Sir Thomas Sheridan and the abbé Légoux. He quickly became conversant with the English, French and Italian languages, but all his extant letters written in English appear singularly ill-spelt and illiterate. In 1734 his cousin, the duke of Liria, afterwards duke of Berwick, who was proceeding to join Don Carlos in his struggle for the crown of Naples, passed through Rome. He offered to take Charles on his expedition, and the boy of thirteen, having been appointed general of artillery by Don Carlos, shared with credit the dangers of the successful siege of Gaeta.

The handsome and accomplished youth, whose doings were eagerly reported by the English ambassador at Florence and by the spy, John Walton, at Rome, was now introduced by his father and the pope to the highest Italian society, which he fascinated by the

frankness of his manner and the grace and dignity of his bearing. In 1737 James despatched his son on a tour through the chief Italian cities, that his education as a prince and man of the world might be completed. The distinction with which he was received on his journey, the royal honours paid to him in Venice, and the jealous interference of the English ambassador in regard to his reception by the grand-duke of Tuscany, show how great was the respect in which the exiled house was held at this period by foreign Catholic powers, as well as the watchful policy of England in regard to its fortunes. The Old Pretender himself calculated upon foreign aid in his attempts to restore the monarchy of the Stuarts; and the idea of rebellion unassisted by invasion or by support of any kind from abroad was one which it was left for Charles Edward to endeavour to realize. Of all the European nations France was the one on which Jacobite hopes mainly rested, and the warm sympathy which Cardinal Tencin, who had succeeded Fleury as French minister, felt for the Old Pretender resulted in a definite scheme for an invasion of England to be timed simultaneously with a prearranged Scottish rebellion. Charles was secretly despatched to Paris in January 1744. A squadron under Admiral Roquefeuil sailed from the coast of France. Transports containing 7000 troops, to be led by Marshal Saxe, accompanied by the young prince, were in readiness to set sail for England. A severe storm effected, however, a complete disaster without any actual engagement taking place.

The loss in ships of the line, in transports, and in lives was a crushing blow to the hopes of Charles, who remained in France for over a year in a retirement which he keenly felt. He had at Rome already made the acquaintance of Lord Elcho and of John Murray of Broughton; at Paris he had seen many supporters of the Stuart cause; he was aware that in every European court the Jacobites were represented in earnest intrigue; and he had now taken a considerable share in correspondence and other actual work connected with the promotion of his own and his father’s interests. Although dissuaded by all his friends, on the 13th of July 1745 he sailed from Nantes for Scotland on board the small brig “La Doutelle,” which was accompanied by a French man-of-war, the “Elisabeth,” laden with arms and ammunition. The latter fell in with an English man-of-war, the “Lion,” and had to return to France; Charles escaped during the engagement, and at length arrived on the 2nd of August off Erisca, a little island of the Hebrides. Receiving, however, but a cool reception from Macdonald of Boisdale, he set sail again and arrived at the bay of Lochnanuagh on the west coast of Inverness-shire.

The Macdonalds of Clanranald and Kinloch Moidart, along with other chieftains, again attempted to dissuade him from the rashness of an unaided rising, but they yielded at last to the enthusiasm and charm of his manner, and Charles landed on Scottish soil in the company of the “Seven Men of Moidart” who had come with him from France. Everywhere, however, he met with discouragement among the chiefs, whose adherence he wished to secure; but at last, by enlisting the support of Cameron of Lochiel, he gained a footing for a serious rebellion. With secrecy and speed communications were entered into with the known leaders of the Highland clans, and on the 19th of August, in the valley of Glenfinnan, the standard of James III. and VIII. was raised in the midst of a motley but increasing crowd. On the same day Sir John Cope at the head of 1500 men left Edinburgh in search of Charles; but, fearing an attack in the Pass of Corryarrick, he changed his proposed route to Inverness, and Charles thus had the undefended south country before him. In the beginning of September he entered Perth, having gained numerous accessions to his forces on his march. Crossing the Forth unopposed at the Fords of Frew and passing through Stirling and Linlithgow, he arrived within a few miles of the astonished metropolis, and on the 16th of September a body of his skirmishers defeated the dragoons of Colonel Gardiner in what was known as the “Canter of Coltbrig.” His success was still further augmented by his being enabled to enter the city, a few of Cameron’s Highlanders having on the following morning, by a happy ruse, forced their way through the Canon-gate. On the 18th he publicly proclaimed James VIII. of Scotland at the Market Cross and occupied Holyrood.

Cope had by this time brought his disappointed forces by sea to Dunbar. On the 20th Charles met and defeated him at Prestonpans, and returned to prosecute the siege of Edinburgh Castle, which, however, he raised on General Guest’s threatening to lay the city in ruins. In the beginning of November Charles left Edinburgh, never to return. He was at the head of at least 6000 men; but the ranks were being gradually thinned by the desertion of Highlanders, whose traditions had led them to consider war merely as a raid and an immediate return with plunder. Having passed through Kelso, on the 9th of November he laid siege to Carlisle, which capitulated in a week. Manchester received the prince with a warm welcome and with 150 recruits under Francis Towneley. On the 4th of December he had reached Derby and was within ten days’ march of London, where the inhabitants were terror-struck and a commercial panic immediately ensued. Two armies under English

leadership were now in the field against him, one under Marshal Wade, whom he had evaded by entering England by the west, and the other under William, duke of Cumberland, who had returned from the continent. London was not to be supposed helpless in such an emergency; Manchester, Glasgow and Dumfries, rid of his presence, had risen against him, and Charles paused. There was division among his advisers and desertion among his men, and on the 6th of December he reluctantly was forced to begin his retreat northward. Closely pursued by Cumberland, he marched by way of Carlisle across the border, and at last stopped to invest Stirling Castle. At Falkirk, on the 17th of January 1746, he defeated General Hawley, who had marched from Edinburgh to intercept his retreat. A fortnight later, however, Charles raised the siege of Stirling, and after a weary though successful march rested his troops at Inverness. Having taken Forts George and Augustus, and after varying success against the supporters of the government in the north, he at last prepared to face the duke of Cumberland, who had passed the early spring at Aberdeen. On the 8th of April the duke marched thence to meet Charles, whose little army, exhausted with a futile night march, half-starving, and broken by desertion, was completely worsted at Culloden on the 16th of April 1746.

This decisive and cruel defeat sealed the fate of Charles Edward and the house of Stuart. Accompanied by the faithful Ned Burke and a few other followers, Charles at last gained the wild western coast. Hunted hither and thither, he wandered on foot or cruised restlessly in open boats among the many barren isles of the Scottish shore, enduring the greatest hardships with marvellous courage and cheerfulness. Charles, upon whose head a reward £30,000 had a year before been set, was thus for over five months relentlessly pursued by the troops and spies of the government. Disguised in female attire and aided by a passport obtained by the devoted Flora Macdonald, he passed through Skye and parted from his gallant conductress at Portree. Towards the end of July he took refuge in the cave of Coiraghoth in the Braes of Glenmoriston, and in August he joined Lochiel and Cluny Macpherson, with whom he remained in hiding until the news was brought that two French ships were in waiting for him at the place of his first arrival in Scotland—Lochnanuagh. He embarked with speed and sailed for France, reaching the little port of Roscoff, near Morlaix, on the 29th of September 1746. He was warmly welcomed by Louis XV., and ere long he was again vigorously intriguing in Paris, and even in Madrid. So far as political assistance was concerned, his efforts proved fruitless, but he became at once the popular hero and idol of the people of Paris. So enraged was he with his brother Henry’s acceptance of a cardinal’s hat in July 1747, that he deliberately broke off communication with his father in Rome (who had approved the step), nor did he ever see him again. The enmity of the British government to Charles Edward made peace with France an impossibility so long as she continued to harbour the young prince. A condition of the treaty of Aix-la-Chapelle, concluded in October 1748, was that every member of the house of Stuart should be expelled the French dominions. Charles had forestalled the proclamation of the treaty by an indignant protest against its injustice, and a declaration that he would not be bound by its provisions. But his indignation and persistent refusal to comply with the request that he should voluntarily leave France had to be met at last with force: he was apprehended, imprisoned for a week at Vincennes, and on the 17th of December conducted to the French border. He lingered at Avignon; but the French, compelled to hard measures by the English, refused to be satisfied; and Pope Benedict XIV., alarmed by the threat of a bombardment of Civita Vecchia, advised the prince to withdraw. Charles quietly disappeared; for years Europe watched for him in vain. It is now established, almost with certainty, that he returned to the neighbourhood of Paris; and it is supposed that his residence was known to the French ministers, who, however, firmly proclaimed their ignorance. In 1750, and again, it is thought, in 1754, he was in London, hatching futile plots and risking his safety for his hopeless cause, and even abjuring the Roman Catholic faith in order to further his political interests.

During the next ten years of his life Charles Edward’s illicit connexion with Miss Clementina Walkinshaw (d. 1802), whom he had first met at Bannockburn House while conducting the siege of Stirling, his imperious fretful temper, his drunken habits and debauched life, could no longer be concealed. He wandered over Europe in disguise, alienating the friends and crushing the hopes of his party; and in 1766, on returning to Rome at the death of his father, he was treated by Pope Clement XIII. with coldness, and his title as heir to the British throne was openly repudiated by all the great Catholic powers. It was probably through the influence of the French court, still intriguing against England, that the marriage between Charles (now self-styled count of Albany) and Princess Louise of Stolberg was arranged in 1772. The union proved childless and unhappy, and in 1780 the countess fled for refuge from her husband’s drunken violence to a convent in Florence, where Charles had been residing since 1774. Later, the countess of Albany (*q.v.*) threw

herself on the protection of her brother-in-law Henry, Cardinal York, at Rome, and the formal separation between the ill-matched pair was finally brought about in 1784, chiefly through the kind offices of King Gustavus III. of Sweden. Charles, lonely, ill, and evidently near death, now summoned to Florence his natural daughter, Charlotte Stuart, the child of Clementina Walkinshaw, born at Liége in October 1753 and hitherto neglected by the prince. Charlotte Stuart, who was declared legitimate and created duchess of Albany, tended her father for the remaining years of his life, during which she contrived to reconcile the two Stuart brothers, so that in 1785 Charles returned to Rome, where he died in the old Palazzo Muti on the 30th of January 1788. He was buried in his brother's cathedral church at Frascati, but in 1807 his remains were removed to the *Grotte Vaticane* of St Peter's. His daughter Charlotte survived her father less than two years, dying unmarried at Bologna in November 1789, at the early age of thirty-six.

See A.C. Ewald, *Life and Times of Charles Stuart, the Young Pretender* (2 vols., 1875); C.S. Terry, *Life of the Young Pretender,* and *The Rising of 1745; with Bibliography of Jacobite History 1689—1788* (Scott. Hist. fr. Contemp. Writers, iii.) (1900); Earl Stanhope, *History of England* (1836) and *Decline of the Last Stuarts* (1854); Bishop R. Forbes, *The Lyon in Mourning* (1895-1896); Andrew Lang, *Pickle, the Spy* (1897), and *Prince Charles Edward* (1900); R. Chambers, *History of the Rebellion in Scotland,* &c. &c.

(H. M. V.)

CHARLES EMMANUEL I. [Carlo Emanuele] (1562-1630), duke of Savoy, succeeded his father, Emmanuel Philibert, in 1580. He continued the latter's policy of profiting by the rivalry of France and Spain in order to round off and extend his dominions. His three chief objects were the conquest of Geneva, of Saluzzo and of Monferrato. Saluzzo he succeeded in wresting from France in 1588. He intervened in the French religious wars, and also fought with Bern and other Swiss cantons, and on the murder of Henry III. of France in 1580 he aspired to the French throne on the strength of the claims of his wife Catherine, sister of Henry of Navarre, afterwards King Henry IV. In 1590 he sent an expedition to Provence in the interests of the Catholic League, and followed it himself later, but the peace of 1593, by which Henry of Navarre was recognized as king of France, put an end to his ambitions. In the war between France and Spain Charles sided with the latter, with varying success. Finally, by the peace of Lyons (1601), he gave up all territories beyond the Rhone, but his possession of Saluzzo was confirmed. He now meditated a further enterprise against Geneva; but his attempt to capture the city by treachery and with the help of Spain (the famous *escalade*) in 1602 failed completely. The next few years were filled with negotiations and intrigues with Spain and France which did not lead to any particular result, but on the death in 1612 of Duke Francesco Gonzaga of Mantua, who was lord of Monferrato, Charles Emmanuel made a successful *coup de main* on that district. This arrayed the Venetians, Tuscany, the Empire and Spain against him, and he was obliged to relinquish his conquest. The Spaniards invaded the duchy from Lombardy, and although the duke was defeated several times he fought bravely, gained some successes, and the terms of the peace of 1618 left him more or less in the *status quo ante.* We next find Charles Emmanuel aspiring to the imperial crown in 1619, but without success. In 1628 he was in alliance with Spain in the war against France; the French invaded the duchy, which, being abandoned by Spain, was overrun by their armies. The duke fought desperately, but was taken ill at Savigliano and died in 1630. He was succeeded by his son Victor Amedeo I., while his third son Tommaso founded the line of Savoy-Carignano from which the present royal house of Italy is descended. Charles Emmanuel achieved a great reputation as a statesman and warrior, and increased the prestige of Savoy, but he was too shifty and ingenious, and his schemes ended in disaster.

See E. Ricotti, *Storia della monarchia piemontese*, vols. iii. and iv. (Florence, 1865); T. Raulich, *Storia di Carlo Emanuele I.* (Milan, 1896-1902); G. Curti, *Carlo Emanuele I. secondo; più recenti studii* (Milan, 1894).

CHARLES MARTEL[1] (*c.* 688-741), Frankish ruler, was a natural son of Pippin II., mayor of the palace, and Chalpaïda. Charles was baptized by St Rigobert, bishop of Reims. At the death of his father in 714, Pippin's widow Plectrude claimed the government in Austrasia and Neustria in the name of her grandchildren, and had Charles thrown into prison. But the Neustrians threw off the Austrasian yoke and entered into an offensive alliance with the Frisians and Saxons. In the general anarchy Charles succeeded in escaping, defeated the Neustrians at Amblève, south of Liége, in 716, and at Vincy, near Cambrai, in 717, and forced them to come to terms. In Austrasia he wrested the power from Plectrude, and took the title of mayor of the palace, thus prejudicing the interests of his nephews. According to the Frankish custom he proclaimed a king in Austrasia in the person of the young Clotaire IV., but in reality Charles was the sole master—the entry in the annals for the year 717 being "Carolus regnare coepit." Once in possession of Austrasia, Charles sought to extend his dominion over Neustria also. In 719 he defeated Ragenfrid, the Neustrian mayor of the palace, at Soissons, and forced him to retreat to Angers. Ragenfrid died in 731, and from that time Charles had no competitor in the western kingdom. He obliged the inhabitants of Burgundy to submit, and disposed of the Burgundian bishoprics and countships to his *leudes*. In Aquitaine Duke Odo (Eudes) exercised independent authority, but in 719 Charles forced him to recognize the suzerainty of northern France, at least nominally. After the alliance between Charles and Odo on the field of Poitiers, the mayor of the palace left Aquitaine to Odo's son Hunald, who paid homage to him. Besides establishing a certain unity in Gaul, Charles saved it from a very great peril. In 711 the Arabs had conquered Spain. In 720 they crossed the Pyrenees, seized Narbonensis, a dependency of the kingdom of the Visigoths, and advanced on Gaul. By his able policy Odo succeeded in arresting their progress for some years; but a new vali, Abdur Rahman, a member of an extremely fanatical sect, resumed the attack, reached Poitiers, and advanced on Tours, the holy town of Gaul. In October 732—just 100 years after the death of Mahomet—Charles gained a brilliant victory over Abdur Rahman, who was called back to Africa by the revolts of the Berbers and had to give up the struggle. This was the last of the great Arab invasions of Europe. After his victory Charles took the offensive, and endeavoured to wrest Narbonensis from the Mussulmans. Although he was not successful in his attempt to recover Narbonne (737), he destroyed the fortresses of Agde, Béziers and Maguelonne, and set fire to the amphitheatre at Nîmes. He subdued also the Germanic tribes; annexed Frisia, where Christianity was beginning to make progress; put an end to the duchy of Alemannia; intervened in the internal affairs of the dukes of Bavaria; made expeditions into Saxony; and in 738 compelled some of the Saxon tribes to pay him tribute. He also gave St Boniface a safe conduct for his missions in Thuringia, Alemannia and Bavaria.

During the government of Charles Martel important changes appear to have been made in the internal administration. Under him began the great assemblies of nobles known as the *champs de Mars*. To attach his *leudes* Charles had to give them church lands as *precarium*, and this had a very great influence in the development of the feudal system. It was from the *precarium*, or ecclesiastical benefice, that the feudal fief originated. Vassalage, too, acquired a greater consistency at this period, and its rules began to crystallize. Under Charles occurred the first attempt at reconciliation between the papacy and the Franks. Pope Gregory III., menaced by the Lombards, invoked the aid of Charles (739), sent him a deputation with the keys of the Holy Sepulchre and the chains of St Peter, and offered to break with the emperor and Constantinople, and to give Charles the Roman consulate (*ut a partibus imperatoris recederet et Romanum consulatum Carolo sanciret*). This proposal, though unsuccessful, was the starting-point of a new papal policy. Since the death of Theuderich IV. in 737 there had been no king of the Franks. In 741 Charles divided the kingdom between his two sons, as though he were himself master of the realm. To the elder, Carloman, he gave Austrasia, Alemannia and Thuringia, with suzerainty over Bavaria; the younger, Pippin, received Neustria, Burgundy and Provence. Shortly after this division of the kingdom Charles died at Quierzy on the 22nd of October 741, and was buried at St Denis. The characters of Charles Martel and his grandson Charlemagne offer many striking points of resemblance. Both were men of courage and activity, and the two men are often confused in the *chansons de geste*.

See T. Breysig, *Jahrbücher d. fränk. Reichs, 714—741; die Zeit Karl Martells* (Leipzig, 1869); A.A. Beugnot, "Sur la spoliation des biens du clergé attribuée à Charles Martel," in the *Mém. de l'Acad. des Inscr. et Belles-Lettres*, vol. xix. (Paris, 1853); Ulysse Chevalier, *Bio-bibliographie* (2nd ed., Paris, 1904).

(C. Pf.)

1 Or "The Hammer."

CHARLESTON, a city and the county-seat of Coles county, Illinois, U.S.A., in the E. part of the state, about 45 m. W. of Terre Haute, Indiana. Pop. (1900) 5488; (1910) 5884. It is served by the Cleveland, Cincinnati, Chicago & St Louis, and the Toledo, St Louis & Western railways, and by interurban electric lines. It is the seat of the Eastern Illinois state normal school (opened in 1899). The city is situated in an important broom-corn raising district, and has broom factories, a tile factory and planing mills. The water-works are owned and operated by the municipality. Charleston was settled about 1835, was incorporated in 1839, and was reincorporated in 1865. One of the Lincoln-Douglas debates was held here in 1858.

CHARLESTON, the largest city of South Carolina, U.S.A., the county-seat of Charleston county, a port of entry, and an important South Atlantic seaport, on a narrow peninsula formed by the Cooper river on the E. and the Ashley on the W. and S.W., and within sight of the ocean about 7 m. distant. Pop. (1890) 54,955; (1900) 55,807, of whom 31,522 were of negro descent and 2592 were foreign-born; (1910 census) 58,833. It is served by the Atlantic Coast Line and the Southern railways, the Clyde Steamship Line to New York, Boston and Jacksonville, the Baltimore & Carolina Steamship Co. to Baltimore and Georgetown, and a branch of the North German Lloyd Steamship Co., which brings immigrants from Europe direct to the Southern states; there are freight boat lines to ports in the West Indies, Central America and other foreign countries.

The city extends over 3.76 sq. m. of surface, nowhere rising more than 8 or 10 ft. above the rivers, and has about 9 m. of water front. In the middle of the harbour, on a small island near its entrance, is the famous Fort Sumter; a little to the north-east, on Sullivan’s Island, is the scarcely less historic Fort Moultrie, as well as extensive modern fortifications; on James Island, opposite, is Fort Johnson, now the United States Quarantine Station, and farther up, on the other islands, are Fort Ripley and Castle Pinckney (now the United States buoy station). Viewed from any of these forts, Charleston’s spires and public buildings seem to rise out of the sea. The streets are shaded with the live oak and the linden, and are ornamented with the palmetto; and the quaint specimens of colonial architecture, numerous pillared porticoes, spacious verandas—both upper and lower—and flower gardens made beautiful with magnolias, palmettoes, azaleas, jessamines, camelias and roses, give the city a peculiarly picturesque character.

King Street, running north and south through the middle of the peninsula, and Market Street, crossing it about 1 m. from its lower end, are lined with stores, shops or stalls; on Broad Street are many of the office buildings and banks; the wholesale houses are for the most part on Meeting Street, the first thoroughfare east of King; nearly all of the wharves are on the east side; the finest residences are at the lower end of the peninsula on East Battery and South Battery, on Meeting Street below Broad, on Legare Street, on Broad Street and on Rutledge Avenue to the west of King. At the south-east corner of Broad and Meeting streets is Saint Michael’s (built in 1752-1761), the oldest church edifice in the city, and a fine specimen of colonial ecclesiastical architecture; in its tower is an excellent chime of eight bells. Beneath the vestry room lie the remains of Charles Cotesworth Pinckney, and in the churchyard are the graves of John Rutledge, James Louis Petigru (1789-1863), and Robert Young Hayne. At the intersection of the same streets are also the massive United States post office building (Italian Renaissance in style), with walls of granite; the county court house, the city hall and Washington Square—in which stand a statue of William Pitt (one arm of which was broken off by a cannon shot during the British bombardment in 1780), and a monument to the memory of Henry Timrod (1829-1867), the poet. At the foot of Broad Street is the Colonial Exchange in which the South Carolina convention organized a new government during the War of Independence; and at the foot of Market Street is the large modern custom house of white marble, built in the Roman-Corinthian style. Saint Philip’s church, with admirable architectural proportions, has a steeple nearly 200 ft. in height, from which a beacon light shines for the guidance of mariners far out at sea. In the west cemetery of this church are the tombs of John C. Calhoun, and of Robert James Turnbull (1775-1833), who was prominent locally as a nullifier and under the name of

“Brutus” wrote ably on behalf of nullification, free trade and state’s rights. The French Protestant Church, though small, is an attractive specimen of Gothic architecture; and the Unitarian, which is in the Perpendicular style and is modelled after the chapel of Edward VI. in Westminster, has a beautiful fan-tracery ceiling.

Of the few small city squares, gardens or parks, the White Point Garden at the lower end of the peninsula is most frequented; it is shaded with beautiful live oaks, is adorned with palmettoes and commands a fine view of the harbour. About 1½ m. north of this on Meeting Street is Marion Square, with a tall graceful monument to the memory of John C. Calhoun on the south side, and the South Carolina Military Academy along the north border. The largest park in Charleston is Hampton Park, named in honour of General Wade Hampton. It is situated in the north-west part of the city and is beautifully laid out. The Isle of Palms, to the north of Sullivan’s Island, has a large pavilion and a wide sandy beach with a fine surf for bathing, and is the most popular resort for visitors. The Magnolia Gardens are about 8 m. up the Ashley. Twenty-two miles beyond is the town of Summerville (pop. in 1900, 2420), a health resort in the pine lands, with one of the largest tea farms in the country. Magnolia Cemetery, the principal burial-place, is a short distance north of the city limits; in it are the graves of William Washington (1732-1810) and Hugh Swinton Legaré. Charleston was the home of the Pinckneys, the Rutledges, the Gadsdens, the Laurenses, and, in a later generation, of W.G. Simms. A trace of the early social organization of the brilliant colonial town remains in the St Cecilia Society, first formed in 1737 as an amateur concert society.

Charleston has an excellent system of public schools. Foremost among the educational institutions is the college of Charleston, chartered in 1785 and again in 1791, and opened in 1790; it is supported by the city and by funds of its own, ranks high within the state, and has a large and well-equipped museum of natural history, probably founded as early as 1777 and transferred to the college in 1850. Here, too, are the Medical College of the state of South Carolina, which includes a department of pharmacy; the South Carolina Military Academy (opened in 1843), which is a branch of the University of South Carolina; the Porter Military Academy (Protestant Episcopal), the Confederate home school for young women, the Charleston University School, and the Avery Normal Institute (Congregationalist) for coloured students. In the Charleston library (about 25,000 volumes), founded in 1748, are important collections of rare books and manuscripts; the rooms of the South Carolina Historical Society are in the same building. The Charleston *News and Courier*, published first as the *Courier* in 1803 and combined with the *Daily News* (1865) in 1873, is one of the most influential newspapers in the South. The charitable institutions of the city include the Roper hospital, the Charleston Orphan Asylum (founded in 1792), the William Euston home for the aged, and a home for the widows of Confederate soldiers.

In 1878 the United States government began the construction of jetties to remove the bar at the entrance to Charleston harbour, which was otherwise deep and spacious and well protected, and by means of these jetties the bar has been so far removed as to admit vessels drawing about 30 ft. of water. The result has been not only the promotion of the city’s commerce, but the removal of the United States naval station and navy yard from Port Royal to what was formerly Chicora Park on the left bank of the Cooper river, a short distance above the city limits. The city’s commerce consists largely in the export of cotton,[1] rice, fertilizers, fruits, lumber and naval stores; the value of its exports, $10,794,000 in 1897, decreased to $2,196,596 in 1907 ($3,164,089 in 1908), while that of the import trade ($1,255,483 in 1897) increased to $3,840,585 in 1907 ($3,323,844 in 1908). The principal industries are the preparation of fertilizers—largely from the extensive beds of phosphate rock along the banks of the Ashley river and from cotton-seed meal—cotton compressing, rice cleaning, canning oysters, fruits and vegetables, and the manufacture of cotton bagging, of lumber, of cooperage goods, clothing and carriages and wagons. Between 1880 and 1890 the industrial development of the city was very rapid, the manufactures in 1890 showing an increase of 229.6% over those of 1880; the increase between 1890 and 1900 was only 6.2%. In 1900 the total value of the city’s manufactures, 16.3% (in value) of the product of the entire state, was $9,562,387, the value of the fertilizer product alone, much the most important, being $3,697,090.[2]

History.—The first English settlement in South Carolina, established at Albemarle Point on the west bank of the Ashley river in 1670, was named Charles Town in honour of Charles II. The location proving undesirable, a new Charles Town on the site of the present city was begun about 1672, and the seat of government was removed to it in 1680. The name Charles Town became Charlestown about 1719 and Charleston in 1783. Among the early settlers were English Churchmen, New England Congregationalists, Scotch and Irish Presbyterians, Dutch and German Lutherans, Huguenots (especially in 1680-1688) from France and

Switzerland, and a few Quakers; later the French element of the population was augmented by settlers from Acadia (1755) and from San Domingo (1793). Although it soon became the largest and the wealthiest settlement south of Philadelphia, Charleston did not receive a charter until 1783, and did not have even a township government. Local ordinances were passed by the provincial legislature and enforced partly by provincial officials and partly by the church wardens. It was, however, the political and social centre of the province, being not only the headquarters of the governor, council and colonial officials, but also the only place at which courts of justice were held until the complaints of the Up Country people led to the establishment of circuit courts in 1772. After the American War of Independence it continued to be the capital of South Carolina until 1790. The charter of 1783, though frequently amended and altered, is still in force. By an act of the state legislature passed in 1837 the terms “mayor” and “alderman” superseded the older terms “intendant” and “wardens.” The city was the heart of the nullification movement of 1832-1833; and in St Andrew’s Hall, in Broad Street, on the 20th of December 1860, a convention called by the state legislature passed an ordinance of secession from the Union.

Charleston has several times been attacked by naval forces and has suffered from many storms. Hurricane and epidemic together devastated the town both in 1699 and in 1854; the older and more thickly settled part of the town was burnt in 1740, and a hurricane did great damage in 1752. In 1706, during the War of the Spanish Succession, a combined fleet of Spanish and French under Captain Le Feboure was repulsed by the forces of Governor Nathaniel Johnson (d. 1713) and Colonel William Rhett (1666-1721). During the War of Independence Charleston withstood the attack of Sir Peter Parker and Sir Henry Clinton in 1776, and that of General Augustus Prevost in 1779, but shortly afterwards became the objective of a more formidable attack by Sir Henry Clinton, the commander-in-chief of the British forces in America. In the later years of the contest the British turned their attention to the reduction of the colonies in the south, and the prominent point and best base of operations in that section was the city of Charleston, which was occupied in the latter part of 1779 by an American force under General Benjamin Lincoln. In December of that year Sir Henry Clinton embarked from New York with 8000 British troops and proceeded to invest Charleston by land. He entrenched himself west of the city between the Cooper and Ashley rivers, which bound it north and south, and thus hemmed Lincoln in a *cul-de-sac*. The latter made the mistake of attempting to defend the city with an inferior force. Delays had occurred in the British operations and Clinton was not prepared to summon the Americans to surrender until the 10th of April 1780. Lincoln refused, and Clinton advanced his trenches to the third parallel, rendering his enemy’s works untenable. On the 12th of May Lincoln capitulated. About 2000 American Continentals were made prisoners, and an equal number of militia and armed citizens. This success was regarded by the British as an offset against the loss of Burgoyne’s army in 1777, and Charleston at once became the base of active operations in the Carolinas, which Clinton left Cornwallis to conduct. Thenceforward Charleston was under military rule until evacuated by the British on the 14th of December 1782.

The bombardment and capture of Fort Sumter (garrisoned by Federal troops) by the South Carolinians, on the 12th and 13th of April 1861, marked the actual beginning of the American Civil War. From 1862 onwards Charleston was more or less under siege by the Federal naval and military forces until 1865. The Confederates repulsed a naval attack made by the Federals under Admiral S.F. Du Pont in April 1863, and a land attack under General Q.A. Gillmore in June of the same year. They were compelled to evacuate the city on the 17th of February 1865, after having burned a considerable amount of cotton and other supplies to prevent them from falling into the hands of the enemy. After the Civil War the wealth and the population steadily increased, in spite of the destruction wrought by the earthquake of 31st August 1886 (see EARTHQUAKE). In that catastrophe 27 persons were killed, many more were injured and died subsequently, 90% of the buildings were injured, and property to the value of more than $5,000,000 was destroyed. The South Carolina Interstate and West Indian Exposition, held here from the 1st of December 1901 to the 1st of June 1902, called the attention of investors to the resources of the city and state, but was not successful financially, and Congress appropriated $160,000 to make good the deficit.

Much information concerning Charleston may be obtained in A.S. Salley’s *A Guide and Historical Sketch of Charleston* (Charleston, 1903), and in Mrs St Julien Ravenel’s *Charleston; The Place and the People* (New York, 1906). The best history of Charleston is William A. Courtenay’s *Charleston, S.C.: The Centennial of Incorporation* (Charleston, 1884). There is also a good sketch by Yates Snowden in L.P. Powell’s *Historic Towns of the Southern States* (New York, 1900). For the earthquake see the account by Carl McKinley in the *Charleston Year-Book* for 1886. See also SOUTH CAROLINA.

1 At an early date cotton became an important article in Charleston's commerce; some was shipped so early as 1747. At the outbreak of the Civil War Charleston was one of the three most important cotton-shipping ports in the United States, being exceeded in importance only by New Orleans and New York.

2 The special census of 1905 dealt only with the factory product, that of 1905 ($6,007,094) showing an increase of 5.1% over that of 1900 ($5,713,315). In 1905 the (factory) fertilizer product of Charleston was $1,291,859, which represented more than 35% of the (factory) fertilizer product of the whole state.

CHARLESTON, the capital of West Virginia, U.S.A., and the county-seat of Kanawha county, situated near the centre of the state, on the N. bank of the Kanawha river, at the mouth of the Elk river, about 200 m. E. of Cincinnati, Ohio, and about 130 m. S.W. of Wheeling. Pop. (1890) 6742; (1900) 11,099, of whom 1787 were negroes, and 353 were foreign-born; (1910 census) 22,996. It is served by the Chesapeake & Ohio, the Toledo & Ohio Central, the Coal & Coke, and the Kanawha & West Virginia (39 m. to Blakeley) railways, and by several river transportation lines on the Kanawha river (navigable throughout the year by means of movable locks) connecting with Ohio and Mississippi river ports. The city is attractively built on high level land, above the river; in addition to a fine customs house, court house and high school, it contains the West Virginia state capitol, erected in 1880. The libraries include the state law library, with 14,000 volumes in 1908, and the library of the state Department of Archives and History, with about 11,000 volumes. Charleston is in the midst of a region rich in bituminous coal, the shipment of which by river and rail constitutes one of its principal industries. Oil wells in the vicinity also furnish an important product for export, and there are iron and salt mines near. An ample supply of natural gas is utilized by its manufacturing establishments; and among its manufactures are axes, lumber, foundry and machine shop products, furniture, boilers, woollen goods, glass and chemical fire-engines. The value of the city's factory products increased from $1,261,815 in 1900 to $2,728,074 in 1905, or 116.2%, a greater rate of increase than that of any other city (with 8000 or more inhabitants) in the state during this period. The first permanent white settlement at Charleston was made soon after the close of the War of Independence; it was one of the places through which the streams of immigrants entered the Ohio Valley, and it became of considerable importance as a centre of transfer and shipment, but it was not until the development of the coal-mining region that it became industrially important. Charleston was incorporated in 1794, and was chartered as a city in 1870. Since the latter year it has been the seat of government of West Virginia, with the exception of the decade 1875-1885, when Wheeling was the capital.

CHARLESTOWN, formerly a separate city of Middlesex county, Massachusetts, U.S.A., but since 1874 a part of the city of Boston, with which it had long before been in many respects practically one. It is situated on a small peninsula on Boston harbour, between the mouths of the Mystic and Charles rivers; the first bridge across the Charles, built in 1786, connected Charlestown and Boston. A United States navy yard (1800), occupying about 87 acres, and the Massachusetts state prison (1805) are here; the old burying-ground contains the grave of John Harvard and that of Thomas Beecher, the first American member of the famous Beecher family; and there is a soldiers' and sailors' monument (1872), designed by Martin Milmore. Charlestown was founded in 1628 or 1629, being the oldest part of Boston, and soon rose into importance; it was organized as a township in 1630, and was chartered as a city in 1847. Within its limits was fought, on the 17th of June 1775, the battle of Bunker Hill (*q.v.*), when Charlestown was almost completely destroyed by the British. The Bunker Hill Monument commemorates the battle; and the navy yard at Moulton's Point was the landing-place of the attacking British troops. Little was done toward the rebuilding of Charlestown until 1783. The original territory of the township was very large, and from parts of it were formed Woburn (1642), Malden (1649), Stoneham (1725), and Somerville (1842); other parts were annexed to Cambridge, to Medford and to Arlington. S.F.B. Morse,

the inventor of the electric telegraph, was born here; and Charlestown was the birthplace and home of Nathaniel Gorham (1738-1796), a member of the Continental Congress in 1782-1783 and 1785-1787, and its president in 1786; and was the home of Loammi Baldwin (1780-1838), a well-known civil engineer; of Samuel Dexter (1761-1816), an eminent lawyer, secretary of war and for a short time secretary of the treasury in the cabinet of President John Adams; and of Oliver Holden (1765-1831), a composer of hymn-tunes, including "Coronation."

See R. Frothingham, *History of Charlestown* (Boston, 1845), covering 1629-1775; J.F. Hunnewell, *A Century of Town Life ... 1775-1887* (Boston, 1888); and Timothy T. Sawyer, *Old Charlestown* (1902).

CHARLET, NICOLAS TOUSSAINT (1792-1845), French designer and painter, more especially of military subjects, was born in Paris on the 20th of December 1792. He was the son of a dragoon in the Republican army, whose death in the ranks left the widow and orphan in very poor circumstances. Madame Charlet, however, a woman of determined spirit and an extreme Napoleonist, managed to give her boy a moderate education at the Lycée Napoléon, and was repaid by his lifelong affection. His first employment was in a Parisian mairie, where he had to register recruits: he served in the National Guard in 1814, fought bravely at the Barrière de Clichy, and, being thus unacceptable to the Bourbon party, was dismissed from the mairie in 1816. He then, having from a very early age had a propensity for drawing, entered the atelier of the distinguished painter Baron Gros, and soon began issuing the first of those lithographed designs which eventually brought him renown. His "Grenadier de Waterloo," 1817, with the motto "La Garde meurt et ne se rend pas" (a famous phrase frequently attributed to Cambronne, but which he never uttered, and which cannot, perhaps, be traced farther than to this lithograph by Charlet), was particularly popular. It was only towards 1822, however, that he began to be successful in a professional sense. Lithographs (about 2000 altogether), water-colours, sepia-drawings, numerous oil sketches, and a few etchings followed one another rapidly; there were also three exhibited oil pictures, the first of which was especially admired—"Episode in the Campaign of Russia" (1836), the "Passage of the Rhine by Moreau" (1837), "Wounded Soldiers Halting in a Ravine" (1843). Besides the military subjects in which he peculiarly delighted, and which found an energetic response in the popular heart, and kept alive a feeling of regret for the recent past of the French nation and discontent with the present,—a feeling which increased upon the artist himself towards the close of his career,—Charlet designed many subjects of town life and peasant life, the ways of children, &c., with much wit and whim in the descriptive mottoes. One of the most famous sets is the "Vie civile, politique, et militaire du Caporal Valentin," 50 lithographs, dating from 1838 to 1842. In 1838 his health began to fail owing to an affection of the chest. He died in Paris on the 30th of October 1845. Charlet was an uncommonly tall man, with an expressive face, bantering and good natured; his character corresponded, full of boyish fun and high spirits, with manly independence, and a vein of religious feeling, and he was a hearty favourite among his intimates, one of whom was the painter Géricault. Charlet married in 1824, and two sons survived him.

A life of Charlet was published in 1856 by a military friend, De la Combe.

(W. M. R.)

CHARLEVILLE, a town of north-eastern France, in the department of Ardennes, 151 m. N.E. of Paris on the Eastern railway. Pop. (1906) 19,693. Charleville is situated within a bend of the Meuse on its left bank, opposite Mézières, with which it is united by a suspension bridge. The town was founded in 1606 by Charles III. (Gonzaga), duke of Nevers, afterwards duke of Mantua, and is laid out on a uniform plan. Its central and most interesting portion is the Place Ducale, a large square surrounded by old houses with high-pitched roofs, the porches being arranged so as to form a continuous arcade; in the centre there is a fountain surmounted by a statue of the duke Charles. A handsome church in the

Romanesque style and the other public buildings date from the 19th century. An old mill, standing on the bank of the river, dates from the early years of the town's existence. On the right bank of the Meuse is Mont Olympe, with the ruins of a fortress dismantled under Louis XIV. Charleville, which shares with Mézières the administrative institutions of the department of Ardennes, has tribunals of first instance and of commerce, a chamber of commerce, a board of trade-arbitrators and lycées and training colleges for both sexes. Its chief industries are metal-founding and the manufacture of nails, anvils, tools and other iron goods, and brush-making; leather-working and sugar-refining, and the making of bricks and clay pipes are also carried on.

CHARLEVOIX, PIERRE FRANÇOIS XAVIER DE (1682-1761), French Jesuit traveller and historian, was born at St Quentin on the 29th of October 1682. At the age of sixteen he entered the Society of Jesus; and at the age of twenty-three was sent to Canada, where he remained for four years as professor at Quebec. He then returned and became professor of belles lettres at home, and travelled on the errands of his society in various countries. In 1720-1722, under orders from the regent, he visited America for the second time, and went along the Great Lakes and down the Mississippi. In later years (1733-1755) he was one of the directors of the *Journal de Trévoux*. He died at La Flèche on the 1st of February 1761. His works, enumerated in the *Bibliographie des Prèrs de la Compagnie de Jesus* (by Carlos Sommervogel), fall into two groups. The first contains his *Histoire de l'établissement, du progrès et de la décadence du Christianisme dans l'empire du Japon* (Rouen, 1715; English trans. *History of the Church of Japan*, 1715), and his *Histoire et description générale du Japon* (1736), a compilation chiefly from Kämpfer. The second group includes his historical work on America: *Histoire de l'Isle Espagnole ou de Saint Domingue* (1730), based on manuscript memoirs of P. Jean-Baptiste Le Pers and original sources; *Histoire de Paraguay* (1756); *Vie de la Mère Marie de l'Incarnation, institutrice et première supérieure des Urselines de la Nouvelle-France* (1724); *Histoire et description générale de la Nouvelle-France* (1744; in English 1769; tr. J.G. Shea, 1866-1872), a work of capital importance for Canadian history.

CHARLEVOIX, a village and the county-seat of Charlevoix county, Michigan, U.S.A., 16 m. E.S.E. of Petoskey, on Lake Michigan and Pine Lake, which are connected by Pine river and Round Lake. Pop. (1890) 1496; (1900) 2079; (1904) 2395; (1910) 2420. It is on the main line of the Père Marquette railway, and during the summer season is served by lake steamers. The village is best known as a summer resort; it is built on bluffs and on a series of terraces rising from Round and Pine lakes and affording extensive views; and there are a number of attractive summer residences. Charlevoix is an important hardwood lumber port, and the principal industries are the manufacture of lumber and of cement; fishing (especially for lake trout and white fish); the raising of sugar beets; and the manufacture of rustic and fancy wood-work. Charlevoix was settled about 1866, and was incorporated as a village in 1879.

CHARLOTTE, a city and the county-seat of Mecklenburg county, North Carolina, U.S.A., situated on Sugar Creek, in the south-west part of the state, about 175 m. south-west of Raleigh. Pop. (1890) 11,557; (1900) 18,091, of whom 7151 were negroes; (1910 census) 34,014. It is served by the Seaboard Air Line and the Southern railways. Among the public buildings are a fine city hall, court-house, Federal and Young Men's Christian Association buildings, and a Carnegie library; several hospitals: St Peter's (Episcopal) for whites, Good Samaritan (Episcopal) for negroes, Mercy General (Roman Catholic) and a Presbyterian. The

city is the seat of Elizabeth College and Conservatory of Music (1897), a non-sectarian institution for women, of the Presbyterian College for women, and of Biddle University (Presbyterian) for negroes, established in 1867. There is a United States assay office, established as a branch mint in 1837, during the days of North Carolina's great importance as a gold producing state, and closed from 1861 to 1869. The city has large cotton, clothing, and knitting mills, and manufactories of cotton-seed oil, tools, machinery, fertilizers and furniture. The total value of its factory products was $4,849,630 in 1905. There are large electric power plants in and near the city. Printing and publishing are of some importance: Charlotte is the publication headquarters of the African Methodist Episcopal Zion Church; and several textile trade journals and two medical periodicals are published here. The water-works are owned by the municipality. Charlotte was settled about 1750 and was incorporated in 1768. Here in May 1775 was adopted the "Mecklenburg Declaration of Independence" (see North Carolina), and in honour of its signers there is a monument in front of the court-house. Charlotte was occupied in September 1780 by Cornwallis, who left it after learning of the battle of King's Mountain, and subsequently it became the principal base and rendezvous of General Greene.

CHARLOTTENBURG, a town of Germany, in the kingdom of Prussia, on the Spree, lying immediately west of Berlin, of which it forms practically the entire western suburb. The earlier name of the town was Lietzenburg. Pop. (1890) 76,859; (1900) 189,290; (1905) 237,231. It is governed by a council of 94 members. The central part of the town is connected with Berlin by a magnificent avenue, the Charlottenburger Chaussee, which runs from the Brandenburger Tor through the whole length of the Tiergarten. Although retaining its own municipal government, Charlottenburg, together with the adjacent suburban towns of Schoneberg and Rixdorf, was included in 1900 in the police district of the capital. The Schloss, built in 1696 for the electress Sophie Charlotte, queen of the elector Frederick, afterwards King Frederick I., after whom the town was named, contains a collection of antiquities and paintings. In the grounds stands a granite mausoleum, the work of Karl Friedrich Schinkel, with beautiful white marble recumbent statues of Frederick William III. and his queen Louise by Christian Daniel Rauch, and also those of the emperor William I. and the empress Augusta by Erdmann Encke. It was in the Schloss that the emperor Frederick III. took over the reins of government in 1888, and here he resided for nearly the whole of his three months' reign. The town contains an equestrian statue of Frederick. Of public buildings, the famous technical academy and the Kaiser Wilhelm memorial church are referred to in the article Berlin. In Charlottenburg is the Physikalisch-technische Reichsanstalt, a state institution for the carrying out of scientific experiments and measurements, and for testing instruments of precision, materials, &c. It was established in 1886 with money provided by Ernst Werner Siemens. In addition to the famous royal porcelain manufactory, Charlottenburg has many flourishing industries, notably iron-works grouped along the banks of the Spree. Its main thoroughfares are laid out on a spacious plan, while there are many quiet streets containing pretty villas. See F. Schultz, *Chronik von Charlottenburg* (Charlottenburg, 1888).

CHARLOTTESVILLE, a city and the county-seat of Albemarle county, Virginia, U.S.A., picturesquely situated on the Rivanna river, 96 m. (by rail) N.W. of Richmond in the beautiful Piedmont region. Pop. (1890) 5591; (1900) 6449 (2613 being negroes); (1910) 6765. The city is served by the Chesapeake & Ohio, and the Southern railways, and is best known as the seat of the University of Virginia (*q.v.*), which was founded by Thomas Jefferson. Here are also the Rawlings Institute for girls, founded as the Albemarle Female Institute in 1857, and a University school. Monticello, Jefferson's home, is still standing about 2 m. south-east of the city on a fine hill, called Little Mountain until Jefferson Italianised the name. The south pavilion of the present house is the original brick building, one and a half storeys high, first occupied by Jefferson in 1770. He was buried near the house, which was sold by his daughter some years after his death. George Rogers Clark was

born near Monticello. Charlottesville is a trade centre for the surrounding country; among its manufactures are woollen goods, overalls, agricultural implements and cigars and tobacco. The city owns its water-supply system and owns and operates its gas plant; an electric plant, privately owned, lights the streets and many houses. The site of the city was a part of the Castle Hill estate of Thomas Walker (1715-1794), an intimate friend of George Washington. The act establishing the town of Charlottesville was passed by the Assembly of Virginia in November 1762, when the name Charlottesville (in honour of Queen Charlotte, wife of George III.) first appeared. In 1779-1780 about 4000 of Burgoyne's troops, surrendered under the "Convention" of Saratoga, were quartered here; in October 1780 part of them were sent to Lancaster, Pa., and later the rest were sent north. In June 1781 Tarleton raided Charlottesville and the vicinity, nearly captured Thomas Jefferson, and destroyed the public records and some arms and ammunition. In 1888 Charlottesville was chartered as a city administratively independent of the county.

CHARLOTTETOWN, a city of Canada, the capital of Prince Edward Island, situated in Queen's county, on Hillsborough river. Pop. (1901) 12,080. It has a good harbour, and the river is navigable by large vessels for several miles. The export trade of the island centres here, and the city has regular communication by steamer with the chief American and Canadian ports. Besides the government buildings and the court-house, it contains numerous churches, the Prince of Wales College, supported by the province, the Roman Catholic college of St Dunstan's and a normal school; among its manufactures are woollen goods, lumber, canned goods, and foundry products. The head office and workshops of the Prince Edward Island railway are situated here. The town was founded in 1750 by the French under the name of Port la Joie, but under British rule changed its name in honour of the queen of George III.

CHARM (through the Fr. from the Lat. *carmen*, a song), an incantation, verses sung with supposed magical results, hence anything possessing powers of bringing good luck or averting evil, particularly articles worn with that purpose, such as an amulet. It is thus used of small trinkets attached to bracelets or chains. The word is also used, figuratively, of fascinating qualities of feature, voice or character.

CHARNAY, (CLAUDE JOSEPH) DÉSIRÉ (1828-), French traveller and archaeologist, was born in Fleurie (Rhône), on the 2nd of May 1828. He studied at the Lycée Charlemagne, in 1850 became a teacher in New Orleans, Louisiana, and there became acquainted with John Lloyd Stephens's books of travel in Yucatan. He travelled in Mexico, under a commission from the French ministry of education, in 1857-1861; in Madagascar in 1863; in South America, particularly Chile and Argentina, in 1875; and in Java and Australia in 1878. In 1880-1883 he again visited the ruined cities of Mexico. Pierre Lorillard of New York contributed to defray the expense of this expedition, and Charnay named a great ruined city near the Guatemalan boundary line Ville Lorillard in his honour. Charnay went to Yucatan in 1886. The more important of his publications are *Le Mexique, souvenirs et impressions de voyage* (1863), being his personal report on the expedition of 1857-61, of which the official report is to be found in Viollet-le-Duc's *Cités et ruines americaines: Mitla, Palenqué, Izamal, Chichen-Itza, Uxmal* (1863), vol. 19 of *Recueil des voyages et des documents; Les Anciennes Villes du Nouveau Monde* (1885; English translation, *The Ancient Cities of the New World,* 1887, by Mmes. Gonino and Conant); a romance, *Une Princesse indienne avant la conquête* (1888); *À travers les forêts vierges* (1890); and *Manuscrit Ramirez: Histoire de l'origine des Indiens qui habitent la Nouvelle Espagne selon leurs*

traditions (1903). He translated Cortez's letters into French, under the title *Lettres de Fernand Cortes à Charles-quint sur la découverte et la conquête du Mexique* (1896). He elaborated a theory of Toltec migrations and considered the prehistoric Mexican to be of Asiatic origin, because of observed similarities to Japanese architecture, Chinese decoration, Malaysian language and Cambodian dress, &c.

CHARNEL HOUSE (Med. Lat. *carnarium*), a place for depositing the bones which might be thrown up in digging graves. Sometimes, as at Gloucester, Hythe and Ripon, it was a portion of the crypt; sometimes, as at Old St Paul's and Worcester (both now destroyed), it was a separate building in the churchyard; sometimes chantry chapels were attached to these buildings. Viollet-le-Duc has given two very curious examples of such *ossuaires* (as the French call them)—one from Fleurance (Gers), the other from Faouët (Finistère).

CHARNOCK, JOB (d. 1693), English founder of Calcutta, went out to India in 1655 or 1656, apparently not in the East India Company's service, but soon joined it. He was stationed at Cossimbazar, and subsequently at Patna. In 1685 he became chief agent at Hugli. Being besieged there by the Mogul viceroy of Bengal, he put the company's goods and servants on board his light vessels and dropped down the river 27 m. to the village of Sutanati, a place well chosen for the purpose of defence, which occupied the site of what is now Calcutta. It was only, however, at the third attempt that Charnock finally settled down at this spot, and the selection of the future capital of India was entirely due to his stubborn resolution. He was a silent morose man, not popular among his contemporaries, but "always a faithfull Man to the Company." He is said to have married a Hindu widow.

CHARNOCK (or CHERNOCK), **ROBERT** (c.1663-1696), English conspirator, belonged to a Warwickshire family, and was educated at Magdalen College, Oxford, becoming a fellow of his college and a Roman Catholic priest. When in 1687 the dispute arose between James II. and the fellows of Magdalen over the election of a president Charnock favoured the first royal nominee, Anthony Farmer, and also the succeeding one, Samuel Parker, bishop of Oxford. Almost alone among the fellows he was not driven out in November 1687, and he became dean and then vice-president of the college under the new regime, but was expelled in October 1688. Residing at the court of the Stuarts in France, or conspiring in England, Charnock and Sir George Barclay appear to have arranged the details of the unsuccessful attempt to kill William III. near Turnham Green in February 1696, Barclay escaped, but Charnock was arrested, was tried and found guilty, and was hanged on the 18th of March 1696.

CHARNOCKITE, a series of foliated igneous rocks of wide distribution and great importance in India, Ceylon, Madagascar and Africa. The name was given by Dr T.H. Holland from the fact that the tombstone of Job Charnock, the founder of Calcutta, is made of a block of this rock. The charnockite series includes rocks of many different types, some being acid and rich in quartz and microcline, others basic and full of pyroxene and olivine, while there are also intermediate varieties corresponding mineralogically to norites, quartz-norites and diorites. A special feature, recurring in many members of the group, is the

presence of strongly pleochroic, reddish or green hypersthene. Many of the minerals of these rocks are “schillerized,” as they contain minute platy or rod-shaped enclosures, disposed parallel to certain crystallographic planes or axes. The reflection of light from the surfaces of these enclosures gives the minerals often a peculiar appearance, *e.g.* the quartz is blue and opalescent, the felspar has a milky shimmer like moonshine, the hypersthene has a bronzy metalloidal gleam. Very often the different rock types occur in close association as one set forms bands alternating with another set, or veins traversing it, and where one facies appears the others also usually are found. The term charnockite consequently is not the name of a rock, but of an assemblage of rock types, connected in their origin because arising by differentiation of the same parent magma. The banded structure which these rocks commonly present in the field is only in a small measure due to crushing, but is to a large extent original, and has been produced by fluxion in a viscous crystallizing intrusive magma, together with differentiation or segregation of the mass into bands of different chemical and mineralogical composition. There have also been, of course, earth movements acting on the solid rock at a later time and injection of dikes both parallel to and across the primary foliation. In fact, the history of the structures of the charnockite series is the history of the most primitive gneisses in all parts of the world, for which we cannot pretend to have as yet any thoroughly satisfactory explanations to offer. A striking fact is the very wide distribution of rocks of this group in the southern hemisphere; but they also, or rocks very similar to them, occur in Norway, France, Germany, Scotland and North America, though in these countries they have been mostly described as pyroxene granulites, pyroxene gneisses, anorthosites, &c. They are usually regarded as being of Archean age (pre-Cambrian), and in most cases this can be definitely proved, though not in all. It is astonishing to find that in spite of their great age their minerals are often in excellent preservation. In India they form the Nilgiri Hills, the Shevaroys and part of the Western Ghats, extending southward to Cape Comorin and reappearing in Ceylon. Although they are certainly for the most part igneous gneisses (or orthogneisses), rocks occur along with them, such as marbles, scapolite limestones, and corundum rocks, which were probably of sedimentary origin.

(J. S. F.)

CHARNWOOD FOREST, an upland tract in the N.-W. of Leicestershire, England. It is undulating, rocky, picturesque, and in great part barren, though there are some extensive tracts of woodland; its elevation is generally 600 ft. and upwards, the area exceeding this height being about 6100 acres. The loftiest point, Bardon Hill, is 912 ft. On its western flank lies a coalfield, with Coalville and other mining towns, and granite and hone-stones are worked.

CHAROLLES, a town of east-central France, capital of an arrondissement in the department of Saône-et-Loire, situated at the confluence of the Semence and the Arconce, 39 m. W.N.W. of Mâcon on the Paris-Lyon railway. Pop. (1906) 3228. It has a sub-prefecture, tribunals of primary instance and commerce, and a communal college. There are stone quarries in the vicinity; the town manufactures pottery, and is the centre for trade in the famous breed of Charolais cattle and in agricultural products. The ruins of the castle of the counts of Charolais occupy the summit of a hill in the immediate vicinity of the town. Charolles was the capital of Charolais, an old division of France, which from the early 14th century gave the title of count to its possessors. In 1327 the countship passed by marriage to the house of Armagnac, and in 1390 it was sold to Philip of Burgundy. After the death of Charles the Bold, who in his youth had borne the title of count of Charolais, it was seized by Louis XI. of France, but in 1493 it was ceded by Charles VIII. to Maximilian of Austria, the representative of the Burgundian family. Ultimately passing to the Spanish kings, it became for a considerable period an object of dispute between France and Spain, until at length in 1684 it was assigned to the great Condé, a creditor of the king of Spain. It was united to the French crown in 1771.

CHARON, in Greek mythology, the son of Erebus and Nyx (Night). It was his duty to ferry over the Styx (or Acheron) those souls of the deceased who had duly received the rites of burial, in payment for which service he received an obol, which was placed in the mouth of the corpse. It was only exceptionally that he carried living passengers (*Aeneid*, vi. 295 ff). As ferryman of the dead he is not mentioned in Homer or Hesiod, and in this character is probably of Egyptian origin. He is represented as a morose and grisly old man in a black sailor's cape. By the Etruscans he was also supposed to be a kind of executioner of the powers of the nether world, who, armed with an enormous hammer, was associated with Mars in the slaughter of battle. Finally he came to be regarded as the image of death and the world below. As such he survives in the Charos or Charontas of the modern Greeks—a black bird which darts down upon its prey, or a winged horseman who fastens his victims to the saddle and bears them away to the realms of the dead.

See J.A. Ambrosch, *De Charonte Etrusco* (1837), a learned and exhaustive monograph; B. Schmidt, *Volksleben der Neugriechen* (1871), i. 222-251; O. Waser, *Charon, Charun, Charos, mythologisch-archaologische Monographie* (1898); S. Rocco, "Sull' origine del Mito di Caronte," in *Rivista di storia antica,* ii. (1897), who considers Charon to be an old name for the sun-god Helios embarking during the night for the East.

CHARONDAS, a celebrated lawgiver of Catina in Sicily. His date is uncertain. Some make him a pupil of Pythagoras (c. 580-504 B.C.); but all that can be said is that he was earlier than Anaxilaus of Rhegium (494-476), since his laws were in use amongst the Rhegians until they were abolished by that tyrant. His laws, originally written in verse, were adopted by the other Chalcidic colonies in Sicily and Italy. According to Aristotle there was nothing special about these laws, except that Charondas introduced actions for perjury; but he speaks highly of the precision with which they were drawn up (*Politics,* ii. 12). The story that Charondas killed himself because he entered the public assembly wearing a sword, which was a violation of his own law, is also told of Diocles and Zaleucus (Diod. Sic. xii. 11-19). The fragments of laws attributed to him by Stobaeus and Diodorus are of late (neo-Pythagorean) origin.

See Bentley, *On Phalaris*, which (according to B. Niese *s.v.* in Pauly, *Realencyclopadie*) contains what is even now the best account of Charondas; A. Holm, *Geschichte Siciliens*, i.; F.D. Gerlach, *Zaleukos, Charondas, und Pythagoras* (1858); also art. GREEK LAW.

CHARPENTIER, FRANÇOIS (1620-1702), French archaeologist and man of letters, was born in Paris on the 15th of February 1620. He was intended for the bar, but was employed by Colbert, who had determined on the foundation of a French East India Company, to draw up an explanatory account of the project for Louis XIV. Charpentier regarded as absurd the use of Latin in monumental inscriptions, and to him was entrusted the task of supplying the paintings of Lebrun in the Versailles Gallery with appropriate legends. His verses were so indifferent that they had to be replaced by others, the work of Racine and Boileau, both enemies of his. Charpentier in his *Excellence de la langue française* (1683) had anticipated Perrault in the famous academical dispute concerning the relative merit of the ancients and moderns. He is credited with a share in the production of the magnificent series of medals that commemorate the principal events of the age of Louis XIV. Charpentier, who was long in receipt of a pension of 1200 livres from Colbert, was erudite and ingenious, but he was always heavy and commonplace. His other works include a *Vie de Socrate* (1650), a translation of the *Cyropaedia* of Xenophon (1658), and the *Traité de la peinture parlante* (1684).

CHARRIÈRE, AGNÈS ISABELLE ÉMILIE DE (1740-1805), Swiss author, was Dutch by birth, her maiden name being van Tuyll van Seeroskerken van Zuylen. She married in 1771 her brother's tutor, M. de Charrière, and settled with him at Colombier, near Lausanne. She made her name by the publication of her *Lettres neuchâteloises* (Amsterdam, 1784), offering a simple and attractive picture of French manners. This, with *Caliste, ou lettres écrites de Lausanne* (2 vols. Geneva, 1785-1788), was analysed and highly praised by Sainte-Beuve in his *Portraits de femmes* and in vol. in of his *Portraits littéraires.* She wrote a number of other novels, and some political tracts; but is perhaps best remembered by her liaison with Benjamin Constant between 1787 and 1796.

Her letters to Constant were printed in the *Revue suisse* (April 1844), her *Lettres-Mémoires* by E.H. Gaullieur in the same review in 1857, and all the available material is utilized in a monograph on her and her work by P. Godet, *Madame de Charrière et ses amis* (2 vols., Geneva, 1906).

CHARRON, PIERRE (1541-1603), French philosopher, born in Paris, was one of the twenty-five children of a bookseller. After studying law he practised at Paris as an advocate, but, having met with no great success, entered the church, and soon gained the highest popularity as a preacher, rising to the dignity of canon, and being appointed preacher in ordinary to Marguerite, wife of Henry IV. of Navarre. About 1588, he determined to fulfil a vow which he had once made to enter a cloister; but being rejected by the Carthusians and the Celestines, he held himself absolved, and continued to follow his old profession. He delivered a course of sermons at Angers, and in the next year passed to Bordeaux, where he formed a famous friendship with Montaigne. At the death of Montaigne, in 1592, Charron was requested in his will to bear the Montaigne arms.

In 1594 Charron published (at first anonymously, afterwards under the name of "Benoit Vaillant, Advocate of the Holy Faith," and also, in 1594, in his own name) *Les Trois Verités*, in which by methodical and orthodox arguments, he seeks to prove that there is a God and a true religion, that the true religion is the Christian, and that the true church is the Roman Catholic. The last book (which is three-fourths of the whole work) is chiefly an answer to the famous Protestant work entitled *Le Traité de l'Église* by Du Plessis Mornay; and in the second edition (1595) there is an elaborate reply to an attack made on the third *Vérité* by a Protestant writer. *Les Trois Vérités* ran through several editions, and obtained for its author the favour of the bishop of Cahors, who appointed him grand vicar and theological canon. It also led to his being chosen deputy to the general assembly of the clergy, of which body he became chief secretary. It was followed in 1600 by *Discours chrestiens*, a book of sermons, similar in tone, half of which treat of the Eucharist. In 1601 Charron published at Bordeaux his third and most remarkable work—the famous *De la sagesse*, a complete popular system of moral philosophy. Usually, and so far correctly, it is coupled with the Essays of Montaigne, to which the author is under very extensive obligations. There is, however, distinct individuality in the book. It is specially interesting from the time when it appeared, and the man by whom it was written. Conspicuous as a champion of orthodoxy against atheists, Jews and Protestants—without resigning this position, and still upholding practical orthodoxy—Charron suddenly stood forth as the representative of the most complete intellectual scepticism. The *De la sagesse*, which represented a considerable advance on the standpoint of the *Trois Vérités*, brought upon its author the most violent attacks, the chief being by the Jesuit François Garasse (1585-1631), who described him as a "brutal atheist." It received, however, the warm support of Henry IV. and of the president Pierre Jeannin (1540-1622). A second edition was soon called for. In 1603, notwithstanding much opposition, it began to appear; but only a few pages had been printed when Charron died suddenly in the street of apoplexy. His death was regarded as a judgment for his impiety.

Charron's psychology is sensationalist. With sense all our knowledge commences, and into sense all may be resolved. The soul, located in the ventricles of the brain, is affected by the temperament of the individual; the dry temperament produces acute intelligence; the moist, memory; the hot, imagination. Dividing the intelligent soul into these three faculties, he shows—after the manner which Francis Bacon subsequently adopted—what branches of science correspond with each. With regard to the nature of the soul he merely quotes opinions. The belief in its immortality, he says, is the most universal of beliefs, but the most feebly supported by reason. As to man's power of attaining truth his scepticism is decided;

and he plainly declares that none of our faculties enable us to distinguish truth from error. In comparing man with the lower animals, Charron insists that there are no breaks in nature. The latter have reason; nay, they have virtue; and, though inferior in some respects, in others they are superior. The estimate formed of man is not, indeed, flattering. His most essential qualities are vanity, weakness, inconstancy, presumption. Upon this view of human nature and the human lot Charron founds his moral system. Equally sceptical with Montaigne, and decidedly more cynical, he is distinguished by a deeper and sterner tone. Man comes into the world to endure; let him endure then, and that in silence. Our compassion should be like that of God, who succours the suffering without sharing in their pain. Avoid vulgar errors; cherish universal sympathy. Let no passion or attachment become too powerful for restraint. Follow the customs and laws which surround you. Morality has no connexion with religion. Reason is the ultimate criterion.

Special interest attaches to Charron's treatment of religion. He insists on the diversities in religions; he dwells also on what would indicate a common origin. All grow from small beginnings and increase by a sort of popular contagion; all teach that God is to be appeased by prayers, presents, vows, but especially, and most irrationally, by human suffering. Each is said by its devotees to have been given by inspiration. In fact, however, a man is a Christian, Jew, or Mahommedan, before he knows he is a man. One religion is built upon another. But while he openly declares religion to be "strange to common sense," the practical result at which Charron arrives is that one is not to sit in judgment on his faith, but to be "simple and obedient," and to allow himself to be led by public authority. This is one rule of wisdom with regard to religion; and another equally important is to avoid superstition, which he boldly defines as the belief that God is like a hard judge who, eager to find fault, narrowly examines our slightest act, that He is revengeful and hard to appease, and that therefore He must be flattered and importuned, and won over by pain and sacrifice. True piety, which is the first of duties, is, on the other hand, the knowledge of God and of one's self, the latter knowledge being necessary to the former. It is the abasing of man, the exalting of God,—the belief that what He sends is all good, and that all the bad is from ourselves. It leads to spiritual worship; for external ceremony is merely for our advantage, not for His glory. Charron is thus the founder of modern secularism. His political views are neither original nor independent. He pours much hackneyed scorn on the common herd, declares the sovereign to be the source of law, and asserts that popular freedom is dangerous.

A summary and defence of the *Sagesse*, written shortly before his death, appeared in 1606. In 1604 his friend Michel de la Rochemaillet prefixed to an edition of the *Sagesse* a Life, which depicts Charron as a most amiable man of purest character. His complete works, with this Life, were published in 1635. An excellent abridgment of the *Sagesse* is given in Tennemann's *Philosophie*, vol. ix.; an edition with notes by A. Duval appeared in 1820.

See Liebscher, *Charron u. sein Werk, De la sagesse* (Leipzig, 1890); H.T. Buckle, *Introd. to History of Civilization in England*, vol. ii. 19; Abbé Lezat, *De la prédication sous Henri IV.* c. vi.; J.M. Robertson, *Short History of Free Thought* (London, 1906), vol. ii. p. 19; J. Owen, *Skeptics of the French Renaissance* (1893); Lecky, *Rationalism in Europe* (1865).

CHARRUA, a tribe of South American Indians, wild and warlike, formerly ranging over Uruguay and part of S. Brazil. They were dark and heavily built, fought on horses and used the bolas or weighted lasso. They were always at war with the Spaniards, and Juan Diaz de Solis was killed by them in 1516. As a tribe they are now almost extinct, but the modern Gauchos of Uruguay have much Charrua blood in them.

CHART (from Lat. *carta, charta,* a map). A chart is a marine map intended specially for the use of seamen (for history, see MAP), though the word is also used loosely for other varieties of graphical representation. The marine or nautical chart is constructed for the purpose of ascertaining the position of a ship with reference to the land, of finding the direction in which she has to steer, the distance to sail or steam, and the hidden dangers to

avoid. The surface of the sea on charts is studded with numerous small figures. These are known as the *soundings*, indicating in fathoms or in feet (as shown upon the title of the chart), at low water of ordinary spring tides, the least depth of water through which the ship may be sailing. Charts show the nature of the unseen bottom of the sea—with the irregularities in its character in the shape of hidden rocks or sand-banks, and give information of the greatest importance to the mariner. No matter how well the land maybe surveyed or finely delineated, unless the soundings are shown a chart is of little use.

The British admiralty charts are compiled, drawn and issued by the hydrographic office. This department of the admiralty was established under Earl Spencer by an order in council in 1795, consisting of the hydrographer, one assistant and a draughtsman. The first hydrographer was Alexander Dalrymple, a gentleman in the East India Company's civil service. From this small beginning arose the important department which is now the main source of the supply of hydrographical information to the whole of the maritime world. The charts prepared by the officers and draughtsmen of the hydrographic office, and published by order of the lords commissioners of the admiralty, are compiled chiefly from the labours of British naval officers employed in the surveying service; and also from valuable contributions received from time to time from officers of the royal navy and mercantile marine. In addition to the work of British sailors, the labours of other nations have been collected and utilized. Charts of the coasts of Europe have naturally been taken from the surveys made by the various nations, and in charts of other quarters of the world considerable assistance has been received from the labours of French, Spanish, Dutch and 950
American surveyors. Important work is done by the Hydrographic Office of the American navy, and the U.S. Coast and Geodetic Survey. The admiralty charts are published with the view of meeting the wants of the sailor in all parts of the world. They may be classed under five heads, viz. ocean, general, and coast charts, harbour plans and physical charts; for instance, the Indian Ocean, the Mediterranean, approaches to Plymouth, Plymouth Sound and wind and current charts. The harbour plans and coast sheets are constructed on the simple principles of plane trigonometry by the surveying officers. (See SURVEYING: *Nautical*.) That important feature, the depth of the sea, is obtained by the ordinary sounding line or wire; all soundings are reduced to low water of ordinary spring tides. The times and heights of the tides, with the direction and velocity of the tidal streams, are also ascertained. These MS. charts are forwarded to the admiralty, and form the foundation of the hydrography of the world. The ocean and general charts are compiled and drawn at the hydrographic office, and as originals, existing charts, latest surveys and maps, have to be consulted, their compilation requires considerable experience and is a painstaking work, for the compiler has to decide what to omit, what to insert, and to arrange the necessary names in such a manner that while full information is given, the features of the coast are not interfered with. As a very slight error in the position of a light or buoy, dot, cross or figure, might lead to grave disaster, every symbol on the admiralty chart has been delineated with great care and consideration, and no pains are spared in the effort to lay before the public the labours of the nautical surveyors and explorers not only of England, but of the maritime world; reducing their various styles into a comprehensive system furnishing the intelligent seaman with an intelligible guide, which common industry will soon enable him to appreciate and take full advantage of.

As certain abbreviations are used in the charts, attention is called to the "signs and abbreviations adopted in the charts published by the admiralty." Certain parts of the world are still unsurveyed, or not surveyed in sufficient detail for the requirements that steamships now demand. Charts of these localities are therefore drawn in a light hair-line and unfinished manner, so that the experienced seaman sees at a glance that less trust is to be reposed upon charts drawn in this manner. The charts given to the public are only correct up to the time of their actual publication. They have to be kept up to date. Recent publications by foreign governments, newly reported dangers, changes in character or position of lights and buoys, are as soon as practicable inserted on the charts and due notice given of such insertions in the admiralty "Notices to Mariners."

The charts are supplemented by the *Admiralty Pilots*, or books of sailing directions, with tide tables, and lists of lighthouses, light vessels, &c., for the coasts to which a ship may be bound. The physical charts are the continuation of the work so ably begun by Maury of the United States and FitzRoy of the British navy, and give the sailor a good general idea of the world's ocean winds and currents at the different periods of the year; the probable tracks and seasons of the tropical revolving or cyclonic storms; the coastal winds; the extent or months of the rainy seasons; localities and times where ice may be fallen in with; and, lastly, the direction and force of the stream and drift currents of the oceans.

(T. A. H.)

CHARTER (Lat. *charta, carta,* from Gr. χάρτης, originally for *papyrus*, material for writing, thence transferred to paper and from this material to the document, in O. Eng. *boc*, book), a written instrument, contract or convention by which cessions of sales of property or of rights and privileges are confirmed and held, and which may be produced by the grantees in proof of lawful possession. The use of the word for any written document is obsolete in England, but is preserved in France, *e.g.* the École des Chartes at Paris. In feudal times charters of privileges were granted, not only by the crown, but by mesne lords both lay and ecclesiastical, as well to communities, such as boroughs, gilds and religious foundations, as to individuals. In modern usage grants by charter have become all but obsolete, though in England this form is still used in the incorporation by the crown of such societies as the British Academy.

The grant of the Great Charter by King John in 1215 (see MAGNA CARTA), which guaranteed the preservation of English liberties, led to a special association of the word with constitutional privileges, and so in modern times it has been applied to constitutions granted by sovereigns to their subjects, in contradistinction to those based on "the will of the people." Such was the Charter (*Charte*) granted by Louis XVIII. to France in 1814. In Portugal the constitution granted by Dom Pedro in 1826 was called by the French party the "Charter," while that devised by the Cortes in 1821 was known as the "Constitution." Magna Carta also suggested to the English radicals in 1838 the name "People's Charter," which they gave to their published programme of reforms (see CHARTISM). This association of the idea of liberty with the word charter led to its figurative use in the sense of freedom or licence. This is, however, rare; the most common use being in the phrase "chartered libertine" (Shakespeare, *Henry V.* Act i. Sc. 1) from the derivative verb "to charter," *e.g.* to grant a charter. The common colloquialism "to charter," in the sense of to take, or hire, is derived from the special use of "to charter" as to hire (a ship) by charter-party.

CHARTERED COMPANIES. A chartered company is a trading corporation enjoying certain rights and privileges, and bound by certain obligations under a special charter granted to it by the sovereign authority of the state, such charter defining and limiting those rights, privileges and obligations, and the localities in which they are to be exercised. Such companies existed in early times, but have undergone changes and modifications in accordance with the developments which have taken place in the economic history of the states where they have existed. In Great Britain the first trading charters were granted, not to English companies, which were then non-existent, but to branches of the Hanseatic League (*q.v.*), and it was not till 1597 that England was finally relieved from the presence of a foreign chartered company. In that year Queen Elizabeth closed the steel-yard where Teutons had been established for 700 years.

The origin of all English trading companies is to be sought in the Merchants of the Staple. They lingered on into the 18th century, but only as a name, for their business was solely to export English products which, as English manufactures grew, were wanted at home. Of all early English chartered companies, the "Merchant Adventurers" conducted its operations the most widely. Itself a development of very early trading gilds, at the height of its prosperity it employed as many as 50,000 persons in the Netherlands, and the enormous influence it was able to exercise undoubtedly saved Antwerp from the institution of the Inquisition within its walls in the time of Charles V. In the reign of Elizabeth British trade with the Netherlands reached in one year 12,000,000 ducats, and in that of James I. the company's yearly commerce with Germany and the Netherlands was as much as £1,000,000. Hamburg afterwards was its principal depot, and it became known as the "Hamburg Company." In the "Merchant Adventurers'" enterprises is to be seen the germ of the trading companies which had so remarkable a development in the 16th and 17th centuries. These old regulated trade gilds passed gradually into joint-stock associations, which were capable of far greater extension, both as to the number of members and amount of stock, each member being only accountable for the amount of his own stock, and being able to transfer it at will to any other person.

It was in the age of Elizabeth and the early Stuarts that the chartered company, in the modern sense of the term, had its rise. The discovery of the New World, and the opening out of fresh trading routes to the Indies, gave an extraordinary impulse to shipping, commerce and industrial enterprise throughout western Europe. The English, French and Dutch governments were ready to assist trade by the granting of charters to trading associations. It is to the "Russia Company," which received its first charter in 1554, that Great Britain owed its first intercourse with an empire then almost unknown. The first recorded instance of a purely chartered company annexing territory is to be found in the action of this company in setting up a cross at Spitzbergen in 1613 with King James's arms upon it. Among other associations trading to the continent of Europe, receiving charters at this time, were the Turkey Company (Levant Co.) and the Eastland Company. Both the Russia and Turkey Companies had an important effect upon British relations with those empires. They maintained British influence in those countries, and even paid the expenses of the embassies which were sent out by the English government to their courts. The Russia Company carried on a large trade with Persia through Russian territory; but from various causes their business gradually declined, though the Turkey Company existed in name until 1825.

The chartered companies which were formed during this period for trade with the Indies and the New World have had a more wide-reaching influence in history. The extraordinary career of the East India Company (*q.v.*) is dealt with elsewhere.

Charters were given to companies trading to Guinea, Morocco, Guiana and the Canaries, but none of these enjoyed a very long or prosperous existence, principally owing to the difficulties caused by foreign competition. It is when we turn to North America that the importance of the chartered company, as a colonizing rather than a trading agency, is seen in its full development. The "Hudson's Bay Company," which still exists as a commercial concern, is dealt with under its own heading, but most of the thirteen British North American colonies were in their inception chartered companies very much in the modern acceptation of the term. The history of these companies will be found under the heading of the different colonies of which they were the origin. It is necessary, however, to bear in mind that two classes of charters are to be found in force among the early American colonies: (1) Those granted to trading associations, which were often useful when the colony was first founded, but which formed a serious obstacle to its progress when the country had become settled and was looking forward to commercial expansion; the existence of these charters then often led to serious conflicts between the grantees of the charter and the colonies; ultimately elective assemblies everywhere superseded control of trading companies. (2) The second class of charters were those granted to the settlers themselves, to protect them against the oppressions of the crown and the provincial governors. These were highly prized by the colonists.

In France and Holland, no less than in England, the institution of chartered companies became a settled principle of the governments of those countries during the whole of the period in question. In France from 1599 to 1789, more than 70 of such companies came into existence, but after 1770, when the great *Compagnie des Indes orientales* went into liquidation, they were almost abandoned, and finally perished in the general sweeping away of privileges which followed on the outbreak of the Revolution.

If we inquire into the economic ideas which induced the granting of charters to these earlier companies and animated their promoters, we shall find that they were entirely consistent with the general principles of government at the time and what were then held to be sound commercial views. Under the old régime everything was a matter of monopoly and privilege, and to this state of things the constitution of the old companies corresponded, the sovereign rights accorded to them being also quite in accordance with the views of the time. It would have been thought impossible then that private individuals could have found the funds or maintained the magnitude of such enterprises. It was only this necessity which induced statesmen like Colbert to countenance them, and Montesquieu took the same view (*Esprit des lois*, t. xx. c. 10). John de Witt's view was that such companies were not useful for colonization properly so called, because they want quick returns to pay their dividends. So, even in France and Holland, opinion was by no means settled as to their utility. In England historic protests were made against such monopolies, but the chartered companies were less exclusive in England than in either France or Holland, the governors of provinces almost always allowing strangers to trade on receiving some pecuniary inducement. French commercial companies were more privileged, exclusive and artificial than those in Holland and England. Those of Holland may be said to have been national enterprises. French companies rested more than did their rivals on false principles; they were more fettered by the royal power, and had less initiative of their own, and therefore had less chance of

surviving. As an example of the kind of rules which prevented the growth of the French companies, it may be pointed out that no Protestants were allowed to take part in them. State subventions, rather than commerce or colonization, were often their object; but that has been a characteristic of French colonial enterprise at all times.

Such companies, however, under the old commercial system could hardly have come into existence without exclusive privileges. Their existence might have been prolonged had the whole people in time been allowed the chance of participating in them.

To sum up the causes of failure of the old chartered companies, they are to be attributed to (1) bad administration; (2) want of capital and credit; (3) bad economic organization; (4) distribution of dividends made prematurely or fictitiously. But those survived the longest which extended the most widely their privileges to outsiders. According to contemporary protests, they had a most injurious effect on the commerce of the countries where they had their rise. They were monopolies, and therefore, of course, obnoxious; and it is undoubted that the colonies they founded only became prosperous when they had escaped from their yoke.

On the other hand, it must not be forgotten that they contributed in no small degree to the commercial progress of their own states. They gave colonies to the mother country, and an impulse to the development of its fleet. In the case of England and Holland, the enterprise of the companies saved them from suffering from the monopolies of Spain and Portugal, and the wars of the English, and those of the Dutch in the Indies with Spain and Portugal, were paid for by the companies. They furnished the mother country with luxuries which, by the 18th century, had become necessaries. They offered a career for the younger sons of good families, and sometimes greatly assisted large and useful enterprises.

During the last twenty years of the 19th century there was a great revival of the system of chartered companies in Great Britain. It is a feature of the general growth of interest in colonial expansion and commercial development which has made itself felt almost universally among European nations. Great Britain, however, alone has succeeded in establishing such companies as have materially contributed to the growth of her empire. These companies succeed or fail for reasons different from those which affected the chartered companies of former days, though there are points in common. Apart from causes inherent in the particular case of each company, which necessitates their being examined separately, recent experience leads us to lay down certain general principles regarding them. The modern companies are not like those of the 16th and 17th centuries. They are not privileged in the sense that those companies were. They are not monopolists; they have only a limited sovereignty, always being subject to the control of the home government. It is true that they have certain advantages given them, for without these advantages no capital would risk itself in the lands where they carry on their operations. They often have very heavy corresponding obligations, as will be seen in the case of one (the East Africa) where the obligations were too onerous for the company to discharge, though they were inseparable from its position. The charters of modern companies differ in two points strongly from those of the old: they contain clauses prohibiting any monopoly of trade, and they generally confer some special political rights directly under the control of the secretary of state. The political freedom of the old companies was much greater. In these charters state control has been made a distinguishing feature. It is to be exercised in almost all directions in which the companies may come into contact with matters political. Of course, it is inevitable in all disputes of the companies with foreign powers, and is extended over all decrees of the company regarding the administration of its territories, the taxation of natives, and mining regulations. In all cases of dispute between the companies and the natives the secretary of state is *ex officio* the judge, and to the secretary of state (in the case of the South Africa Company) the accounts of administration have to be submitted for his approbation. It is deserving of notice that the British character of the company is insisted upon in each case in the charter which calls it into life. The crown always retains complete control over the company by reserving to itself the power of revoking the charter in case of the neglect of its stipulations. Special clauses were inserted in the charters of the British East Africa and South Africa Companies enabling the government to forfeit their charters if they did not promote the objects alleged as reasons for demanding a charter. This bound them still more strongly; and in the case of the South Africa Company the duration of the charter was fixed at twenty-five years.

The chartered company of these days is therefore very strongly fixed within limits imposed by law on its political action. As a whole, however, very remarkable results have been achieved. This may be attributed in no small degree to the personality of the men who have had the supreme direction at home and abroad, and who have, by their social position and

personal qualities, acquired the confidence of the public. With the exception of the Royal Niger Company, it would be incorrect to say that they have been financially successful, but in the domain of government generally it may be said that they have added vast territories to the British empire (in Africa about 1,700,000 sq. m.), and in these territories they have acted as a civilizing force. They have made roads, opened facilities for trade, enforced peace, and laid at all events the foundation of settled administration. It is not too much to say that they have often acted unselfishly for the benefit of the mother country and even humanity. We may instance the anti-slavery and anti-alcohol campaigns which have been carried on, the latter certainly being against the immediate pecuniary interests of the companies themselves. It must, of course, be recognized that to a certain extent this has been done under the influence of the home government. The occupation of Uganda certainly, and of the Nigerian territory and Rhodesia probably, will prove to have been rather for the benefit of posterity than of the companies which effected it. In the two cases where the companies have been bought out by the state, they have had no compensation for much that they have expended. In fact, it would have been impossible to take into account actual expenditure day by day, and the cost of wars. To use the expression of Sir William Mackinnon, the shareholders have been compelled in some cases to "take out their dividends in philanthropy."

The existence of such companies to-day is justified in certain political and economic conditions only. It may be highly desirable for the government to occupy certain territories, but political exigencies at home will not permit it to incur the expenditure, or international relations may make such an undertaking inexpedient at the time. In such a case the formation of a chartered company may be the best way out of the difficulty. But it has been demonstrated again and again that, directly, the company's interests begin to clash with those of foreign powers, the home government must assume a protectorate over its territories in order to simplify the situation and save perhaps disastrous collisions. So long as the political relations of such a company are with savages or semi-savages, it may be left free to act, but directly it becomes involved with a civilized power the state has (if it wishes to retain the territory) to acquire by purchase the political rights of the company, and it is obviously much easier to induce a popular assembly to grant money for the purpose of maintaining rights already existing than to acquire new ones. With the strict system of government supervision enforced by modern charters it is not easy for the state to be involved against its will in foreign complications. Economically such companies are also justifiable up to a certain point. When there is no other means of entering into commercial relations with remote and savage races save by enterprise of such magnitude that private individuals could not incur the risk involved, then a company may be well entrusted with special privileges for the purpose, as an inventor is accorded a certain protection by law by means of a patent which enables him to bring out his invention at a profit if there is anything in it. But such privileges should not be continued longer than is necessary for the purpose of reasonably recompensing the adventurers. A successful company, even when it has lost monopoly or privileges, has, by its command of capital and general resources, established so strong a position that private individuals or new companies can rarely compete with it successfully. That this is so is clearly shown in the case of the Hudson's Bay Company as at present constituted. In colonizing new lands these companies often act successfully. They have proved more potent than the direct action of governments. This may be seen in Africa, where France and England have of late acquired vast areas, but have developed them with very different results, acting from the opposite principles of private and state promotion of colonization. Apart from national characteristics, the individual has far more to gain under the British system of private enterprise. A strong point in favour of some of the British companies has been that their undertakings have been practically extensions of existing British colonies rather than entirely isolated ventures. But a chartered company can never be anything but a transition stage of colonization; sooner or later the state must take the lead. A company may act beneficially so long as a country is undeveloped, but as soon as it becomes even semi-civilized its conflicts with private interests become so frequent and serious that its authority has to make way for that of the central government.

The companies which have been formed in France during recent years do not yet afford material for profitable study, for they have been subject to so much vexatious interference from home owing to lack of a fixed system of control sanctioned by government, that they have not been able, like the British, to develop along their own lines.

See also Borneo; Nigeria; Brit. East Africa; Rhodesia; &c. The following works deal with the subject of chartered companies generally: Bonnassieux, *Les Grandes Compagnies de commerce* (Paris, 1892); Chailly-Bert, *Les Compagnies de colonisation sous l'ancien régime* (Paris, 1898); Cawston and Keane, *The Early Chartered Companies* (London, 1896); W.

Cunningham, *A History of British Industry and Commerce* (Cambridge, 1890, 1892); Egerton, *A Short History of British Colonial Policy* (London, 1897); J. Scott Keltie, *The Partition of Africa* (London, 1895); Leroy-Beaulieu, *De la colonisation chez les peuples modernes* (Paris, 1898); *Les Nouvelles Sociétés anglo-saxonnes* (Paris, 1897); MacDonald, *Select Charters illustrative of American History, 1606-1775* (New York, 1899); B.P. Poore, *Federal and State Constitutions,* &c (Washington, 1877; a more complete collection of American colonial charters); H.L. Osgood, *American Colonies in the 17th Cent.* (1904-7); Carton de Wiart, *Les Grandes Compagnies coloniales anglaises au 19me siècle* (Paris, 1899). Also see articles "Compagnies de Charte," "Colonies," "Privilege," in *Nouveau Dictionnaire d'économie politique* (Paris, 1892); and article "Companies, Chartered," in *Encyclopaedia of the Laws of England,* edited by A. Wood Renton (London, 1907-1909).

(W. B. Du.)

CHARTERHOUSE. This name is an English corruption of the French *maison chartreuse*, a religious house of the Carthusian order. As such it occurs not uncommonly in England, in various places (*e.g.* Charterhouse-on-Mendip, Charterhouse Hinton) where the Carthusians were established. It is most familiar, however, in its application to the Charterhouse, London. On a site near the old city wall, west of the modern thoroughfare of Aldersgate, a Carthusian monastery was founded in 1371 by Sir Walter de Manny, a knight of French birth. After its dissolution in 1535 the property passed through various hands. In 1558, while in the possession of Lord North, it was occupied by Queen Elizabeth during the preparations for her coronation, and James I. held court here on his first entrance into London. The Charterhouse was then in the hands of Thomas Howard, earl of Suffolk, but in May 1611 it came into those of Thomas Sutton (1532-1611) of Snaith, Lincolnshire. He acquired a fortune by the discovery of coal on two estates which he had leased near Newcastle-on-Tyne, and afterwards, removing to London, he carried on a commercial career. In the year of his death, which took place on the 12th of December 1611, he endowed a hospital on the site of 953
the Charterhouse, calling it the hospital of King James; and in his will he bequeathed moneys to maintain a chapel, hospital (almshouse) and school. The will was hotly contested but upheld in court, and the foundation was finally constituted to afford a home for eighty male pensioners ("gentlemen by descent and in poverty, soldiers that have borne arms by sea or land, merchants decayed by piracy or shipwreck, or servants in household to the King or Queen's Majesty"), and to educate forty boys. The school developed beyond the original intentions of its founder, and now ranks among the most eminent public schools in England. In 1872 it was removed, during the headmastership (1863-1897) of the Rev. William Haig-Brown (d. 1907), to new buildings near Godalming in Surrey, which were opened on the 18th of June in that year. The number of foundation scholarships is increased to sixty. The scholars are not now distinguished by wearing a special dress or by forming a separate house, though one house is known as Gownboys, preserving the former title of the scholars. The land on which the old school buildings stood in London was sold for new buildings to accommodate the Merchant Taylors' school, but the pensioners still occupy their picturesque home, themselves picturesque figures in the black gowns designed for them under the foundation. The buildings, of mellowed red brick, include a panelled chapel, in which is the founder's tomb, a fine dining-hall, governors' room with ornate ceiling and tapestried walls, the old library, and the beautiful great staircase.

CHARTER-PARTY (Lat. *charta partita*, a legal paper or instrument, "divided," *i.e.* written in duplicate so that each party retains half), a written, or partly written and partly printed, contract between merchant and shipowner, by which a ship is let or hired for the conveyance of goods on a specified voyage, or for a definite period. (See Affreightment.)

CHARTERS TOWERS, a mining town of Devonport county, Queensland, Australia, 82 m. by rail S.W. of Townsville and 820 m. direct N.N.W. of Brisbane. It is the centre of an important gold-field, the reefs of which improve at the lower depths, the deepest shaft on the field being 2558 ft. below the surface-level. The gold is of a very fine quality. An abundant water-supply is obtained from the Burdekin river, some 8 m. distant. The population of the town in 1901 was 5523; but within a 5 m. radius it was 20,976. Charters Towers became a municipality in 1877.

CHARTIER, ALAIN (c. 1392-c. 1430), French poet and political writer, was born at Bayeux about 1392. Chartier belonged to a family marked by considerable ability. His eldest brother Guillaume became bishop of Paris; and Thomas became notary to the king. Jean Chartier, a monk of St Denis, whose history of Charles VII. is printed in vol. iii. of *Les Grands Chroniques de Saint-Denis* (1477), was not, as is sometimes stated, also a brother of the poet Alain studied, as his elder brother had done, at the university of Paris. His earliest poem is the *Livre des quatre dames*, written after the battle of Agincourt. This was followed by the *Débat du réveille-matin*, *La Belle Dame sans merci*, and others. None of these poems show any very patriotic feeling, though Chartier's prose is evidence that he was not indifferent to the misfortunes of his country. He followed the fortunes of the dauphin, afterwards Charles VII., acting in the triple capacity of clerk, notary and financial secretary. In 1422 he wrote the famous *Quadrilogue-invectif*. The interlocutors in this dialogue are France herself and the three orders of the state. Chartier lays bare the abuses of the feudal army and the sufferings of the peasants. He rendered an immense service to his country by maintaining that the cause of France, though desperate to all appearance, was not yet lost if the contending factions could lay aside their differences in the face of the common enemy. In 1424 Chartier was sent on an embassy to Germany, and three years later he accompanied to Scotland the mission sent to negotiate the marriage of Margaret of Scotland, then not four years old, with the dauphin, afterwards Louis XI. In 1429 he wrote the *Livre d'espérance*, which contains a fierce attack on the nobility and clergy. He was the author of a diatribe on the courtiers of Charles VII. entitled *Le Curial*, translated into English (*Here foloweth the copy of a lettre whyche maistre A. Charetier wrote to his brother*) by Caxton about 1484. The date of his death is to be placed about 1430. A Latin epitaph, discovered in the 18th century, says, however, that he was archdeacon of Paris, and declares that he died in the city of Avignon in 1449. This is obviously not authentic, for Alain described himself as a *simple clerc* and certainly died long before 1449. The story of the famous kiss bestowed by Margaret of Scotland on *la précieuse bouche de laquelle sont issus et sortis tant de bons mots et vertueuses paroles* is mythical, for Margaret did not come to France till 1436, after the poet's death; but the story, first told by Guillaume Bouchet in his *Annales d'Aquitaine* (1524), is interesting, if only as a proof of the high degree of estimation in which the ugliest man of his day was held. Jean de Masles, who annotated a portion of his verse, has recorded how the pages and young gentlemen of that epoch were required daily to learn by heart passages of his *Bréviaire des nobles*. John Lydgate studied him affectionately. His *Belle Dame sans merci* was translated into English by Sir Richard Ros about 1640, with an introduction of his own; and Clément Marot and Octavien de Saint-Gelais, writing fifty years after his death, find many fair words for the old poet, their master and predecessor.

See Mancel, *Alain Chartier, étude bibliographique et littéraire*, 8vo (Paris, 1849); D. Delaunay's *Étude sur Alain Chartier* (1876), with considerable extracts from his writings. His works were edited by A. Duchesne (Paris, 1617). On Jean Chartier see Vallet de Viriville, "Essais critiques sur les historiens originaux du règne de Charles VIII," in the *Bibl. de l'École des Chartes* (July-August 1857).

CHARTISM, the name given to a movement for political reform in England, from the so-called "People's Charter" or "National Charter," the document in which in 1838 the scheme of reforms was embodied. The movement itself may be traced to the latter years of the 18th century. Checked for a while by the reaction due to the excesses of the French Revolution, it

received a fresh impetus from the awful misery that followed the Napoleonic wars and the economic changes due to the introduction of machinery. The Six Acts of 1819 were directed, not only against agrarian and industrial rioting, but against the political movement of which Sir Francis Burdett was the spokesman in the House of Commons, which demanded manhood suffrage, the ballot, annual parliaments, the abolition of the property qualification for members of parliament and their payment. The movement was checked for a while by the Reform Bill of 1832; but it was soon discovered that, though the middle classes had been enfranchised, the economic and political grievances of the labouring population remained unredressed. Two separate movements now developed: one socialistic, associated with the name of Robert Owen; the other radical, aiming at the enfranchisement of the “masses” as the first step to the amelioration of their condition. The latter was represented in the Working Men’s Association, by which in 1838 the “People’s Charter” was drawn up. It embodied exactly the same programme as that of the radical reformers mentioned above, with the addition of a demand for equal electoral districts.

In support of this programme a vigorous agitation began, the principal leader of which was Feargus O’Connor, whose irresponsible and erratic oratory produced a vast effect. Monster meetings were held, at which seditious language was occasionally used, and slight collisions with the military took place. Petitions of enormous size, signed in great part with fictitious names, were presented to parliament; and a great many newspapers were started, of which the *Northern Star*, conducted by Feargus O’Connor, had a circulation of 50,000. In November 1839 a Chartist mob consisting of miners and others made an attack on Newport, Mon. The rising was a total failure; the leaders, John Frost and two others, were seized, were found guilty of high treason, and were condemned to death. The sentence, however, was changed to one of transportation, and Frost spent over fourteen years in Van Diemen’s Land. In 1854 he was pardoned, and from 1856 until his death on the 29th of July 1877 he lived in England. In 1840 the Chartist movement was still further organized by the inauguration at Manchester of the National Charter Association, which rapidly became powerful, being the head of about 400 sister societies, which are said to have numbered 40,000 members. Some time after, efforts were made towards a coalition with the more moderate radicals, but these failed; and a land scheme was started by O’Connor, which prospered for a few years. In 1844 the uncompromising spirit of some of the leaders was well illustrated by their hostile attitude towards the Anti-Corn-Law League. O’Connor, especially, entered into a public controversy with Cobden and Bright, in which he was worsted. But it was not till 1848, during a season of great suffering among the working classes, and under the influence of the revolution at Paris, that the real strength of the Chartist movement was discovered and the prevalent discontent became known. Early in March disturbances occurred in Glasgow which required the intervention of the military, while in the manufacturing districts all over the west of Scotland the operatives were ready to rise in the event of the main movement succeeding. Some agitation, too, took place in Edinburgh and in Manchester, but of a milder nature; in fact, while there was a real and widespread discontent, men were indisposed to resort to decided measures.

The principal scene of intended Chartist demonstration was London. An enormous gathering of half a million was announced for the 10th of April on Kennington Common, from which they were to march to the Houses of Parliament to present a petition signed by nearly six million names, in order by this imposing display of numbers to secure the enactment of the six points. Probably some of the more violent members of the party thought to imitate the Parisian mob by taking power entirely into their own hands. The announcement of the procession excited great alarm, and the most decided measures were taken by the authorities to prevent a rising. The procession was forbidden. The military were called out under the command of the duke of Wellington, and by him concealed near the bridges and other points where the procession might attempt to force its way. Even the Bank of England and other public buildings were put in a state of defence, and special constables, to the number, it is said, of 170,000, were enrolled, one of whom was destined shortly after to be the emperor of the French. After all these gigantic preparations on both sides the Chartist demonstration proved to be a very insignificant affair. Instead of half a million, only about 50,000 assembled on Kennington Common, and their leaders, Feargus O’Connor and Ernest Charles Jones, shrank from the responsibility of braving the authorities by conducting the procession to the Houses of Parliament. The monster petition was duly presented, and scrutinized, with the result that the number of signatures was found to have been grossly exaggerated, and that the most unheard-of falsification of names had been resorted to. Thereafter the movement specially called Chartism soon died out. It became merged, so far as its political programme is concerned, with the advancing radicalism of the general democratic movement.

CHARTRES, a city of north-western France, capital of the department of Eure-et-Loir, 55 m. S.W. of Paris on the railway to Le Mans. Pop. (1906) 19,433. Chartres is built on the left bank of the Eure, on a hill crowned by its famous cathedral, the spires of which are a landmark in the surrounding country. To the south-east stretches the fruitful plain of Beauce, "the granary of France," of which the town is the commercial centre. The Eure, which at this point divides into three branches, is crossed by several bridges, some of them ancient, and is fringed in places by remains of the old fortifications, of which the Porte Guillaume (14th century), a gateway flanked by towers, is the most complete specimen. The steep, narrow streets of the old town contrast with the wide, shady boulevards which encircle it and divide it from the suburbs. The Clos St Jean, a pleasant park, lies to the north-west, and squares and open spaces are numerous. The cathedral of Notre-Dame (see ARCHITECTURE: *Romanesque and Gothic Architecture in France*; and CATHEDRAL), one of the finest Gothic churches in France, was founded in the 11th century by Bishop Fulbert on the site of an earlier church destroyed by fire. In 1194 another conflagration laid waste the new building then hardly completed; but clergy and people set zealously to work, and the main part of the present structure was finished by 1240. Though there have been numerous minor additions and alterations since that time, the general character of the cathedral is unimpaired. The upper woodwork was consumed by fire in 1836, but the rest of the building was saved. The statuary of the lateral portals, the stained glass of the 13th century, and the choir-screen of the Renaissance are all unique from the artistic standpoint. The cathedral is also renowned for the beauty and perfect proportions of its western towers. That to the south, the Clocher Vieux (351 ft. high), dates from the 13th century; its upper portion is lower and less rich in design than that of the Clocher Neuf (377 ft.), which was not completed till the 16th century. In length the cathedral measures 440 ft., its choir measures 150 ft. across, and the height of the vaulting is 121 ft. The abbey church of St Pierre, dating chiefly from the 13th century, contains, besides some fine stained glass, twelve representations of the apostles in enamel, executed about 1547 by Léonard Limosin. Of the other churches of Chartres the chief are St Aignan (13th, 16th and 17th centuries) and St Martin-au-Val (12th century). The hôtel de ville, a building of the 17th century, containing a museum and library, an older hôtel de ville of the 13th century, and several medieval and Renaissance houses, are of interest. There is a statue of General F.S. Marceau-Desgraviers (b. 1769), a native of the town.

The town is the seat of a bishop, a prefecture, a court of assizes, and has tribunals of first instance and of commerce, a chamber of commerce, training colleges, a lycée for boys, a communal college for girls, and a branch of the Bank of France. Its trade is carried on chiefly on market-days, when the peasants of the Beauce bring their crops and live-stock to be sold and make their purchases. The game-pies and other delicacies of Chartres are well known, and the industries also include flour-milling, brewing, distilling, iron-founding, leather manufacture, dyeing, and the manufacture of stained glass, billiard requisites, hosiery, &c.

Chartres was one of the principal towns of the Carnutes, and by the Romans was called *Autricum*, from the river *Autura* (Eure), and afterwards *civitas Carnutum*. It was burnt by the Normans in 858, and unsuccessfully besieged by them in 911. In 1417 it fell into the hands of the English, from whom it was recovered in 1432. It was attacked unsuccessfully by the Protestants in 1568, and was taken in 1591 by Henry IV., who was crowned there three years afterwards. In the Franco-German War it was seized by the Germans on the 21st of October 1870, and continued during the rest of the campaign an important centre of operations. During the middle ages it was the chief town of the district of Beauce, and gave its name to a countship which was held by the counts of Blois and Champagne and afterwards by the house of Châtillon, a member of which in 1286 sold it to the crown. It was raised to the rank of a duchy in 1528 by Francis I. After the time of Louis XIV. the title of duke of Chartres was hereditary in the family of Orleans.

See M.T. Bulteau, *Monographie de la cathédrale de Chartres* (1887); A. Pierval, *Chartres, sa cathédrale, ses monuments* (1896); H.J.L.J. Massé, *Chartres: its Cathedral and Churches* (1900).

CHARTREUSE, a liqueur, so called from having been made at the famous Carthusian monastery, La Grande Chartreuse, at Grenoble (see below). In consequence of the Associations Law, the Chartreux monks left France in 1904, and now continue the manufacture of this liqueur in Spain. There are two main varieties of Chartreuse, the green and the yellow. The green contains about 57, the yellow about 43% of alcohol. There are other differences due to the varying nature and quantity of the flavouring matters employed, but the secrets of manufacture are jealously guarded. The genuine liqueur is undoubtedly produced by means of a distillation process.

CHARTREUSE, LA GRANDE, the mother house of the very severe order of Carthusian monks (see CARTHUSIANS). It is situated in the French department of the Isère, about 12½ m. N. of Grenoble, at a height of 3205 ft. above the sea, in the heart of a group of limestone mountains, and not far from the source of the Guiers Mort. The original settlement here was 955
founded by St Bruno about 1084, and derived its name from the small village to the S.E., formerly known as Cartusia, and now as St Pierre de Chartreuse. The first convent on the present site was built between 1132 and 1137, but the actual buildings date only from about 1676, the older ones having been often burnt. The convent stands in a very picturesque position in a large meadow, sloping to the S.W., and watered by a tiny tributary of the Guiers Mort. On the north, fine forests extend to the Col de la Ruchère, and on the west rise well-wooded heights, while on the east tower white limestone ridges, culminating in the Grand Som (6670 ft.). One of the most famous of the early Carthusian monks was St Hugh of Lincoln, who lived here from 1160 to 1181, when he went to England to found the first Carthusian house at Witham in Somerset; in 1186 he became bishop of Lincoln, and before his death in 1200 had built the angel choir and other portions of the wonderful cathedral there.

The principal approach to the convent is from St Laurent du Pont, a village situated on the Guiers Mort, and largely built by the monks—it is connected by steam tramways with Voiron (for Grenoble) and St Béron (for Chambéry). Among the other routes may be mentioned those from Grenoble by Le Sappey, or by the Col de la Charmette, or from Chambéry by the Col de Couz and the village of Les Échelles. St Laurent is about 5½ m. from the convent. The road mounts along the Guiers Mort and soon reaches the hamlet of Fourvoirie, so called from *forata via*, as about 1510 the road was first pierced hence towards the convent. Here are iron forges, and here was formerly the chief centre of the manufacture of the famed Chartreuse liqueur. Beyond, the road enters the “Désert” and passes through most delightful scenery. Some way farther the Guiers Mort is crossed by the modern bridge of St Bruno, the older bridge of Parant being still visible higher up the stream. Here begins the splendid carriage road, constructed by M.E. Viaud between 1854 and 1856. It soon passes beneath the bold pinnacle of the Oeillette or Aiguillette, beyond which formerly women were not allowed to penetrate. After passing through four tunnels the road bends north (leaving the Guiers Mort which flows past St Pierre de Chartreuse), and the valley soon opens to form the upland hollow in which are the buildings of the convent. These are not very striking, the high roofs of dark slate, the cross-surmounted turrets and the lofty clock-tower being the chief features. But the situation is one of ideal peace and repose. Women were formerly lodged in the old infirmary, close to the main gate, which is now a hôtel. Within the conventual buildings are four halls formerly used for the reception of the priors of the various branch houses in France, Italy, Burgundy and Germany. The very plain and unadorned chapel dates from the 15th century, but the cloisters, around which cluster the thirty-six small houses for the fully professed monks, are of later date. The library contained before the Revolution a very fine collection of books and MSS., now mostly in the town library at Grenoble.

The monks were expelled in 1793, but allowed to return in 1816, but then they had to pay rent for the use of the buildings and the forests around, though both one and the other were due to the industry of their predecessors. They were again expelled in 1904, and are dispersed in various houses in England, at Pinerolo (Italy) and at Tarragona (Spain). It is at the last-named spot that the various pharmaceutical preparations are now manufactured for which they are famous (though sold only since about 1840)—the *Elixir*, the *Boule d’acier* (a mineral paste or salve), and the celebrated *liqueur*. The magnificent revenues derived from the profits of this manufacture were devoted by the monks to various purposes of

benevolence, especially in the neighbouring villages, which owe to this source their churches, schools, hospitals, &c., &c., built and maintained at the expense of the monks.

See *La Grande Chartreuse par un Chartreux* (Grenoble, 1898); H. Ferrand, *Guide à la Grande Chartreuse* (1889); and *Les Montagnes de la Chartreuse* (1899)

(W. A. B. C.)

CHARWOMAN, one who is hired to do occasional household work. “Char” or “chare,” which forms the first part of the word, is common, in many forms, to Teutonic languages, meaning a “turn,” and, in this original sense, is seen in “ajar,” properly “on char,” of a door “on the turn” in the act of closing. It is thus applied to a “turn of work,” an odd job, and is so used, in the form “chore,” in America, and in dialects of the south-west of England.

CHASE, SALMON PORTLAND (1808-1873), American statesman and jurist, was born in Cornish township, New Hampshire, on the 13th of January 1808. His father died in 1817, and the son passed several years (1820-1824) in Ohio with his uncle, Bishop Philander Chase (1775-1852), the foremost pioneer of the Protestant Episcopal Church in the West, the first bishop of Ohio (1819-1831), and after 1835 bishop of Illinois. He graduated at Dartmouth College in 1826, and after studying law under William Wirt, attorney-general of the United States, in Washington, D.C., was admitted to the bar in 1829, and removed to Cincinnati, Ohio, in 1830. Here he soon gained a position of prominence at the bar, and published an annotated edition, which long remained standard, of the laws of Ohio. At a time when public opinion in Cincinnati was largely dominated by Southern business connexions, Chase, influenced probably by James G. Birney, associated himself after about 1836 with the anti-slavery movement, and became recognized as the leader of the political reformers as opposed to the Garrisonian abolitionists. To the cause he freely gave his services as a lawyer, and was particularly conspicuous as counsel for fugitive slaves seized in Ohio for rendition to slavery under the Fugitive Slave Law of 1793—indeed, he came to be known as the “attorney-general of fugitive slaves.” His argument (1847) in the famous Van Zandt case before the United States Supreme Court attracted particular attention, though in this as in other cases of the kind the judgment was against him. In brief he contended that slavery was “local, not national,” that it could exist only by virtue of positive State Law, that the Federal government was not empowered by the Constitution to create slavery anywhere, and that “when a slave leaves the jurisdiction of a state he ceases to be a slave, because he continues to be a man and leaves behind him the law which made him a slave.” In 1841 he abandoned the Whig party, with which he had previously been affiliated, and for seven years was the undisputed leader of the Liberty party in Ohio; he was remarkably skilful in drafting platforms and addresses, and it was he who prepared the national Liberty platform of 1843 and the Liberty address of 1845. Realizing in time that a third party movement could not succeed, he took the lead during the campaign of 1848 in combining the Liberty party with the Barnburners or Van Buren Democrats of New York to form the Free-Soilers. He drafted the famous Free-Soil platform, and it was largely through his influence that Van Buren was nominated for the presidency. His object, however, was not to establish a permanent new party organization, but to bring pressure to bear upon Northern Democrats to force them to adopt a policy opposed to the further extension of slavery.

In 1849 he was elected to the United States Senate as the result of a coalition between the Democrats and a small group of Free-Soilers in the state legislature; and for some years thereafter, except in 1852, when he rejoined the Free-Soilers, he classed himself as an Independent Democrat, though he was out of harmony with the leaders of the Democratic party. During his service in the Senate (1849-1855) he was pre-eminently the champion of anti-slavery in that body, and no one spoke more ably than he did against the Compromise Measures of 1850 and the Kansas-Nebraska Bill of 1854. The Kansas-Nebraska legislation, and the subsequent troubles in Kansas, having convinced him of the futility of trying to influence the Democrats, he assumed the leadership in the North-west of the movement to

form a new party to oppose the extension of slavery. The “Appeal of the Independent Democrats in Congress to the People of the United States,” written by Chase and Giddings, and published in the New York *Times* of the 24th of January 1854, may be regarded as the earliest draft of the Republican party creed. He was the first Republican governor of Ohio, serving from 1855 to 1859. Although, with the exception of Seward, he was the most prominent Republican in the country, and had done more against slavery than any other Republican, he failed to secure the nomination for the presidency in 1860, partly because his views on the question of protection were not orthodox from a Republican point of view, and partly because the old line Whig element could not forgive his coalition with the Democrats in the senatorial campaign of 1849; his uncompromising and conspicuous anti-slavery record, too, was against him from the point of view of “availability.” As secretary of the treasury in President Lincoln’s cabinet in 1861-1864, during the first three years of the Civil War, he rendered services of the greatest value. That period of crisis witnessed two great changes in American financial policy, the establishment of a national banking system and the issue of a legal tender paper currency. The former was Chase’s own particular measure. He suggested the idea, worked out all of the important principles and many of the details, and induced Congress to accept them. The success of that system alone warrants his being placed in the first rank of American financiers. It not only secured an immediate market for government bonds, but it also provided a permanent uniform national currency, which, though inelastic, is absolutely stable. The issue of legal tenders, the greatest financial blunder of the war, was made contrary to his wishes, although he did not, as he perhaps ought to have done, push his opposition to the point of resigning.

Perhaps Chase’s chief defect as a statesman was an insatiable desire for supreme office. It was partly this ambition, and also temperamental differences from the president, which led him to retire from the cabinet in June 1864. A few months later (December 6, 1864) he was appointed chief justice of the United States Supreme Court to succeed Judge Taney, a position which he held until his death in 1873. Among his most important decisions were *Texas v. White* (7 Wallace, 700), 1869, in which he asserted that the Constitution provided for an “indestructible union composed of indestructible states,” *Veazie Bank* v. *Fenno* (8 Wallace, 533), 1869, in defence of that part of the banking legislation of the Civil War which imposed a tax of 10% on state bank-notes, and *Hepburn* v. *Griswold* (8 Wallace, 603), 1869, which declared certain parts of the legal tender acts to be unconstitutional. When the legal tender decision was reversed after the appointment of new judges, 1871-1872 (Legal Tender Cases, 12 Wallace, 457), Chase prepared a very able dissenting opinion. Toward the end of his life he gradually drifted back toward his old Democratic position, and made an unsuccessful effort to secure the nomination of the Democratic party for the presidency in 1872. He died in New York city on the 7th of May 1873. Chase was one of the ablest political leaders of the Civil War period, and deserves to be placed in the front rank of American statesmen.

The standard biography is A.B. Hart’s *Salmon Portland Chase* in the “American Statesmen Series” (1899). Less philosophical, but containing a greater wealth of detail, is J.W. Shuckers’ *Life and Public Services of Salmon Portland Chase* (New York, 1874). R.B. Warden’s *Account of the Private Life and Public Services of Salmon Portland Chase* (Cincinnati, 1874) deals more fully with Chase’s private life.

CHASE, SAMUEL (1741-1811), American jurist, was born in Somerset county, Maryland, on the 17th of April 1741. He was admitted to the bar at Annapolis in 1761, and for more than twenty years was a member of the Maryland legislature. He took an active part in the resistance to the Stamp Act, and from 1774 to 1778 and 1784 to 1785 was a member of the Continental Congress. With Benjamin Franklin and Charles Carroll he was sent by Congress in 1776 to win over the Canadians to the side of the revolting colonies, and after his return did much to persuade Maryland to advocate a formal separation of the thirteen colonies from Great Britain, he himself being one of those who signed the Declaration of Independence on the 2nd of August 1776. In this year he was also a member of the convention which framed the first constitution for the state of Maryland. After serving in the Maryland convention which ratified for that state the Federal Constitution, and there vigorously opposing ratification, though afterwards he was an ardent Federalist, he became in 1791 chief judge of the Maryland general court, which position he resigned in 1796 for

that of an associate justice of the Supreme Court of the United States. His radical Federalism, however, led him to continue active in politics, and he took advantage of every opportunity, on the bench and off, to promote the cause of his party. His overbearing conduct while presiding at the trials of John Fries for treason, and of James Thompson Callender (d. 1813) for seditious libel in 1800, drove the lawyers for the defence from the court, and evoked the wrath of the Republicans, who were stirred to action by a political harangue on the evil tendencies of democracy which he delivered as a charge to a grand jury at Baltimore in 1803. The House of Representatives adopted a resolution of impeachment in March 1804, and on the 7th of December 1804 the House managers, chief among whom were John Randolph, Joseph H. Nicholson (1770-1817), and Caesar A. Rodney (1772-1824), laid their articles of impeachment before the Senate. The trial, with frequent interruptions and delays, lasted from the 2nd of January to the 1st of March 1805. Judge Chase was defended by the ablest lawyers in the country, including Luther Martin, Robert Goodloe Harper (1765-1825), Philip Barton Key (1757-1815), Charles Lee (1758-1815), and Joseph Hopkinson (1770-1842). The indictment, in eight articles, dealt with his conduct in the Fries and Callender trials, with his treatment of a Delaware grand jury, and (in article viii.) with his making "highly indecent, extra-judicial" reflections upon the national administration, probably the greatest offence in Republican eyes. On only three articles was there a majority against Judge Chase, the largest, on article viii., being four short of the necessary two-thirds to convict. "The case," says Henry Adams, "proved impeachment to be an impracticable thing for partisan purposes, and it decided the permanence of those lines of constitutional development which were a reflection of the common law." Judge Chase resumed his seat on the bench, and occupied it until his death on the 19th of June 1811.

See *The Trial of Samuel Chase* (2 vols., Washington, 1805), reported by Samuel H. Smith and Thomas Lloyd; an article in *The American Law Review*, vol. xxxiii. (St Louis, Mo., 1899); and Henry Adams's *History of the United States*, vol. ii. (New York, 1889).

CHASE, WILLIAM MERRITT (1849-), American painter, was born at Franklin, Indiana, on the 1st of November 1849. He was a pupil of B.F. Hays at Indianapolis, of J.O. Eaton in New York, and subsequently of A. Wagner and Piloty in Munich. In New York he established a school of his own, after teaching with success for some years at the Art Students' League. A worker in all mediums—oils, water-colour, pastel and etching—painting with distinction the figure, landscape and still-life, he is perhaps best known by his portraits, his sitters numbering some of the most important men and women of his time. Mr Chase won many honours at home and abroad, became a member of the National Academy of Design, New York, and for ten years was president of the Society of American Artists. Among his important canvases are "Ready for the Ride" (Union League Club, N.Y.), "The Apprentice," "Court Jester," and portraits of the painters Whistler and Duveneck; of General Webb and of Peter Cooper.

CHASE. (1) (Fr. *chasse*, from Lat. *captare*, frequentative of *capere*, to take), the pursuit of wild animals for food or sport (see HUNTING). The word is used of the pursuit of anything, and also of the thing pursued, as, in naval warfare, of a ship. A transferred meaning is that of park land reserved for the breeding and hunting of wild animals, in which sense it appears in various place-names in England, as Cannock Chase. It is also a term for a stroke in tennis (*q.v.*). (2) (Fr. *châsse*, Lat. *capsa*, a box, cf. *caisse*, and "chest"), an enclosure, such as the muzzle-end of a gun in front of the trunnions, a groove cut to hold a pipe, and, in typography, the frame enclosing the "forme."

CHASING, or ENCHASING, the art of producing figures and ornamental patterns, either raised or indented, on metallic surfaces by means of steel tools or punches. It is practised extensively for the ornamentation of goldsmith and silversmith work, electro-plate and similar objects, being employed to produce bold flutings and bosses, and in another manner utilized for imitating engraved surfaces. Minute work can be produced by this method, perfect examples of which may be seen in the watch-cases chased by G.M. Moser, R.A. (1704-1783). The chaser first outlines the pattern on the surface he is to ornament, after which, if the work involves bold or high embossments, these are blocked out by a process termed "snarling." The snarling iron is a long iron tool turned up at the end, and made so that when securely fastened in a vise the upturned end can reach and press against any portion of the interior of the vase or other object to be chased. The part to be raised being held firmly against the upturned point of the snarling iron, the workman gives the shoulder or opposite end of the iron a sharp blow, which causes the point applied to the work to give it a percussive stroke, and thus throw up the surface of the metal held against the tool. When the blocking out from the interior is finished, or when no such embossing is required, the object to be chased is filled with molten pitch, which is allowed to harden. It is then fastened to a sandbag, and with hammer and a multitude of small punches of different outline the whole details of the pattern, lined, smooth or "matt," are worked out. Embossing and stamping from steel dies and rolled ornaments have long since taken the place of chased ornamentations in the cheaper kinds of plated works. (See EMBOSSING.)

CHASLES, VICTOR EUPHÉMIEN PHILARÈTE (1798-1873), French critic and man of letters, was born at Mainvilliers (Eure et Loir) on the 8th of October 1798. His father, Pierre Jacques Michel Chasles (1754-1826), was a member of the Convention, and was one of those who voted the death of Louis XVI. He brought up his son according to the principles of Rousseau's *Émile*, and the boy, after a régime of outdoor life, followed by some years' classical study, was apprenticed to a printer, so that he might make acquaintance with manual labour. His master was involved in one of the plots of 1815, and Philarète suffered two months' imprisonment. On his release he was sent to London, where he worked for the printer Valpy on editions of classical authors. He wrote articles for the English reviews, and on his return to France did much to popularize the study of English authors. He was also one of the earliest to draw attention in France to Scandinavian and Russian literature. He contributed to the *Revue des deux mondes*, until he had a violent quarrel, terminating in a lawsuit, with François Buloz, who won his case. He became librarian of the Bibliothèque Mazarine, and from 1841 was professor of comparative literature at the Collège de France. During his active life he produced some fifty volumes of literary history and criticism, and of social history, much of which is extremely valuable. He died at Venice on the 18th of July 1873. His son, Émile Chasles (b. 1827), was a philologist of some reputation.

Among his best critical works is *Dix-huitième Siècle en Angleterre* ... (1846), one of a series of 20 vols. of *Études de littérature comparée* (1846-1875), which he called later *Trente ans de critique*. An account of his strenuous boyhood is given in his *Maison de mon père*. His *Mémoires* (1876-1877) did not fulfil the expectations based on his brilliant talk.

CHASSE (from the Fr., in full *chasse-café*, or "coffee-chaser"), a draught of spirit or liqueur, taken with or after coffee, &c.

CHASSÉ (Fr. for "chased"), a gliding step in dancing, so called since one foot is brought up behind or chases the other. The *chassé croisé* is a double variety of the step.

CHASSELOUP-LAUBAT, FRANÇOIS, MARQUIS DE (1754-1833), French general and military engineer, was born at St Sernin (Lower Charente) on the 18th of August 1754, of a noble family, and entered the French engineers in 1774. He was still a subaltern at the outbreak of the Revolution, becoming captain in 1791. His ability as a military engineer was recognized in the campaigns of 1792 and 1793. In the following year he won distinction in various actions and was promoted successively *chef de bataillon* and colonel. He was chief of engineers at the siege of Mainz in 1796, after which he was sent to Italy. He there conducted the first siege of Mantua, and reconnoitred the positions and lines of advance of the army of Bonaparte. He was promoted general of brigade before the close of the campaign, and was subsequently employed in fortifying the new Rhine frontier of France. His work as chief of engineers in the army of Italy (1799) was conspicuously successful, and after the battle of Novi he was made general of division. When Napoleon took the field in 1800 to retrieve the disasters of 1799, he again selected Chasseloup as his engineer general. During the peace of 1801-1805 he was chiefly employed in reconstructing the defences of northern Italy, and in particular the afterwards famous Quadrilateral. His *chef-d'oeuvre* was the great fortress of Alessandria on the Tanaro. In 1805 he remained in Italy with Masséna, but at the end of 1806 Napoleon, then engaged in the Polish campaign, called him to the *Grande Armée*, with which he served in the campaign of 1806-07, directing the sieges of Colberg, Danzig and Stralsund. During the Napoleonic domination in Germany, Chasseloup reconstructed many fortresses, in particular Magdeburg. In the campaign of 1809 he again served in Italy. In 1810 Napoleon made him a councillor of state. His last campaign was that of 1812 in Russia. He retired from active service soon afterwards, though in 1814 he was occasionally engaged in the inspection and construction of fortifications. Louis XVIII. made him a peer of France and a knight of St Louis. He refused to join Napoleon in the Hundred Days, but after the second Restoration he voted in the chamber of peers against the condemnation of Marshal Ney. In politics he belonged to the constitutional party. The king created him a marquis. Chasseloup's later years were employed chiefly in putting in order his manuscripts, a task which he had to abandon owing to the failure of his sight. His only published work was *Correspondence d'un général français, &c. sur divers sujets* (Paris, 1801, republished Milan, 1805 and 1811, under the title *Correspondance de deux généralś, &c., essais sur quelques parties d'artillerie et de fortification*). The most important of his papers are in manuscript in the Depôt of Fortifications, Paris.

As an engineer Chasseloup was an adherent, though of advanced views, of the old bastioned system. He followed in many respects the engineer Bousmard, whose work was published in 1797 and who fell, as a Prussian officer, in the defence of Danzig in 1807 against Chasseloup's own attack. His front was applied to Alessandria, as has been stated, and contains many elaborations of the bastion trace, with, in particular, masked flanks in the tenaille, which served as extra flanks of the bastions. The bastion itself was carefully and minutely retrenched. The ordinary ravelin he replaced by a heavy casemated caponier after the example of Montalembert, and, like Bousmard's, his own ravelin was a large and powerful work pushed out beyond the glacis.

CHASSEPOT, officially "fusil modèle 1866," a military breech-loading rifle, famous as the arm of the French forces in the Franco-German War of 1870-71. It was so called after its inventor, Antoine Alphonse Chassepot (1833-1905), who, from 1857 onwards, had constructed various experimental forms of breech-loader, and it became the French service weapon in 1866. In the following year it made its first appearance on the battle-field at Mentana (November 3rd, 1867), where it inflicted severe losses upon Garibaldi's troops. In the war of 1870 it proved very greatly superior to the German needle-gun. The breech was closed by a bolt very similar to those of more modern rifles, and amongst the technical features of interest were the method of obturation, which was similar in principle to the de Bange obturator for heavy guns (see ORDNANCE), and the retention of the paper cartridge. The principal details of the chassepot are:—weight of rifle, 9 lb 5 oz.; length with bayonet, 6 ft. 2 in.; calibre, .433 in.; weight of bullet (lead), 386 grains; weight of charge (black

powder), 86.4 grains; muzzle velocity, 1328 f.s.; sighted to 1312 yds. (1200 m.). The chassepot was replaced in 1874 by the Gras rifle, which had a metal cartridge, and all rifles of the older model remaining in store were converted to take the same ammunition (fusil modèle 1866/74).

CHASSÉSRIAU, THÉODORE (1819-1856), French painter, was born in the Antilles, and studied under Ingres at Paris and at Rome, subsequently falling under the influence of Paul Delaroche. He was a well-known painter of portraits and historical pieces, his “Tepidarium at Pompeii” (1853) being now in the Louvre.

CHASSIS (Fr. *châssis*, a frame, from the Late. Lat. *capsum*, an enclosed space), properly a window-frame, from which is derived the word “sash”; also the movable traversing frame of a gun, and more particularly that part of a motor vehicle consisting of the wheels, frame and machinery, on which the body or carriage part rests.

CHASTELARD, PIERRE DE BOCSOZEL DE (1540-1563), French poet, was born in Dauphiné, a scion of the house of Bayard. His name is inseparably connected with Mary, queen of Scots. From the service of the Constable Montmorency, Chastelard, then a page, passed to the household of Marshal Damville, whom he accompanied in his journey to Scotland in escort of Mary (1561). He returned to Paris in the marshal’s train, but left for Scotland again shortly afterward, bearing letters of recommendation to Mary from his old protector, Montmorency, and the *Regrets* addressed to the ex-queen of France by Pierre Ronsard, his master in the art of song. He undertook to transmit to the poet the service of plate with which Mary rewarded him. But he had fallen in love with the queen, who is said to have encouraged his passion. Copies of verse passed between them; she lost no occasion of showing herself partial to his person and conversation. The young man hid himself under her bed, where he was discovered by her maids of honour. Mary pardoned the offence, and the old familiar terms between them were resumed. Chastelard was so rash as again to violate her privacy. He was discovered a second time, seized, sentenced and hanged the next morning. He met his fate valiantly and consistently, reading, on his way to the scaffold, his master’s noble *Hymne de la mort*, and turning at the instant of doom towards the palace of Holyrood, to address to his unseen mistress the famous farewell—“Adieu, toi si belle et si cruelle, qui me tues et que je ne puis cesser d’aimer.” This at least is the version of the *Mémoires* of Brantôme, who is, however, notoriously untrustworthy. But for his madness of love, it is possible that Chastelard would have left no shadow or shred of himself behind. As it is, his life and death are of interest as illustrating the wild days in which his lot was cast.

CHASTELLAIN, GEORGES (d. 1475), Burgundian chronicler, was a native of Alost in Flanders. He derived his surname from the fact that his ancestors were burgraves or châtelains of the town; his parents, who belonged to illustrious Flemish families, were probably the Jean Chastellain and his wife Marie de Masmines mentioned in the town records in 1425 and 1432. A copy of an epitaph originally at Valenciennes states that he died on the 20th of March 1474-5 aged seventy. But since he states that he was so young a child in 1430 that he could not recollect the details of events in that year, and since he was

"*écolier*" at Louvain in 1430, his birth may probably be placed nearer 1415 than 1405. He saw active service in the Anglo-French wars and probably elsewhere, winning the surname of *L'adventureux*. In 1434 he received a gift from Philip the Good, duke of Burgundy, for his military services, but on the conclusion of the peace of Arras in the next year he abandoned soldiering for diplomacy. The next ten years were spent in France, where he was connected with Georges de la Trémoille, and afterwards entered the household of Pierre de Brézé, at that time seneschal of Poitou, by whom he was employed on missions to the duke of Burgundy, in an attempt to establish better relations between Charles VII. and the duke. During these years Chastellain had ample opportunity of obtaining an intimate knowledge of French affairs, but on the further breach between the two princes, Chastellain left the French service to enter Philip's household. He was at first pantler, then carver, titles which are misleading as to the nature of his services, which were those of a diplomatist; and in 1457 he became a member of the ducal council. He was continually employed on diplomatic errands until 1455, when, owing apparently to ill-health, he received apartments in the palace of the counts of Hainaut at Salle-le-Comte, Valenciennes, with a considerable pension, on condition that the recipient should put in writing "*choses nouvelles et morales*," and a chronicle of notable events. That is to say, he was appointed Burgundian historiographer with a recommendation to write also on other subjects not strictly within the scope of a chronicler. From this time he worked hard at his *Chronique*, with occasional interruptions in his retreat to fulfil missions in France, or to visit the Burgundian court. He was assisted, from about 1463 onwards, by his disciple and continuator, Jean Molinet, whose rhetorical and redundant style may be fairly traced in some passages of the *Chronique*. Charles the Bold maintained the traditions of his house as a patron of literature, and showed special favour to Chastellain, who, after being constituted *indiciaire* or chronicler of the order of the Golden Fleece, was himself made a knight of the order on the 2nd of May 1473. He died at Valenciennes on the 13th of February (according to the treasury accounts), or on the 20th of March (according to his epitaph) 1475. He left an illegitimate son, to whom was paid in 1524 one hundred and twenty livres for a copy of the *Chronique* intended for Charles V.'s sister Mary, queen of Hungary. Only about one-third of the whole work, which extended from 1410 to 1474, is known to be in existence, but MSS. carried by the Habsburgs to Vienna or Madrid may possibly yet be discovered.

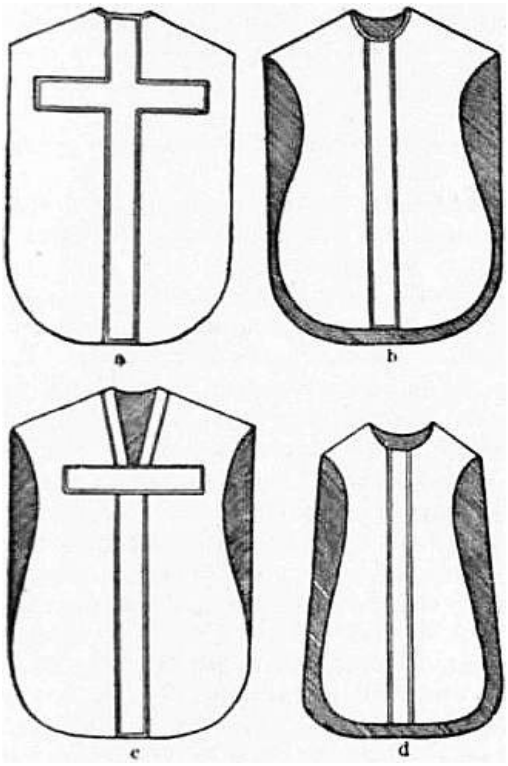
Among his contemporaries Chastellain acquired a great reputation by his poems and occasional pieces now little considered. The unfinished state of his *Chronique* at the time of his death, coupled with political considerations, may possibly account for the fact that it remained unprinted during the century that followed his death, and his historical work was only disinterred from the libraries of Arras, Paris and Brussels by the painstaking researches of M. Buchon in 1825. Chastellain was constantly engaged during the earlier part of his career in negotiations between the French and Burgundian courts, and thus had personal knowledge of the persons and events dealt with in his history. A partisan element in writing of French affairs was inevitable in a Burgundian chronicle. This defect appears most strongly in his treatment of Joan of Arc; and the attack on Agnes Sorel seems to have been dictated by the dauphin (afterwards Louis XI.), then a refugee in Burgundy, of whom he was afterwards to become a severe critic. He was not, however, misled, as his more picturesque predecessor Froissart had been, by feudal and chivalric tradition into misconception of the radical injustice of the English cause in France; and except in isolated instances where Burgundian interests were at stake, he did full justice to the patriotism of Frenchmen. Among his most sympathetic portraits are those of his friend Pierre de Brézé and of Jacques Cœur. His French style, based partly on his Latin reading, has, together with its undeniable vigour and picturesqueness, the characteristic redundance and rhetorical quality of the Burgundian school. Chastellain was no mere annalist, but proposed to fuse and shape his vast material to his own conclusions, in accordance with his political experience. The most interesting feature of his work is the skill with which he pictures the leading figures of his time. His "characters" are the fruit of acute and experienced observation, and abound in satirical traits, although the 42nd chapter of his second book, devoted expressly to portraiture, is headed "*Comment Georges escrit et mentionne les louanges vertueuses des princes de son temps.*"

The known extant fragments of Chastellain's *Chroniques* with his other works were edited by Kervyn de Lettenhove for the Brussels Academy in 1863-1866 (8 vols., Brussels) as *Œuvres de Georges Chastellain*. This edition includes all that had been already published by Buchon in his *Collection de chroniques* and *Choix de chroniques* (material subsequently incorporated in the *Panthéon littéraire*), and portions printed by Renard in his *Trésor national*, vol. i. and by Quicherat in the *Procès de la Pucelle* vol. iv. Kervyn de Lettenhove's text includes the portions of the chronicle covering the periods September 1419, October 1422, January 1430 to December 1431, 1451-1452, July 1454 to October 1458, July 1461 to

July 1463, and, with omissions, June 1467 to September 1470; and three volumes of minor pieces of considerable interest, especially *Le Temple de Boccace*, dedicated to Margaret of Anjou, and the *Déprécation* for Pierre Brézé, imprisoned by Louis XI. In the case of these minor works the attribution to Chastellain is in some cases erroneous, notably in the case of the *Livre des faits de Jacques de Lalain*, which is the work of Lefèbvre de Saint-Remi, herald of the Golden Fleece. In the allegorical *Oultré d'amour* it has been thought a real romance between Brézé and a lady of the royal house is concealed.

See A. Molinier, *Les Sources de l'histoire de France*; as well as notices by Kervyn de Lettenhove prefixed to the *Œuvres* and in the *Biographie nationale de Belgique*; and an article (three parts) by Vallet de Viriville in the *Journal des savants* (1867).

CHASUBLE (Fr. *chasuble*, Ger. *Kasel*, Span. *casulla*; Late Lat. *casula*, a little house, hut, from *casa*), a liturgical vestment of the Catholic Church. It is the outermost garment worn by bishops and priests at the celebration of the Mass, forming with the alb (*q.v.*) the most essential part of the eucharistic vestments. Since it is only used at the Mass, or rarely for functions intimately connected with the sacrament of the altar, it may be regarded as the Mass vestment *par excellence*. The chasuble is thus in a special sense the sacerdotal vestment, and at the ordination of priests, according to the Roman rite, the bishop places on the candidate a chasuble rolled up at the back (*planeta plicata*), with the words, "Take the sacerdotal robe, the symbol of love," &c.; at the end of the ordination Mass the vestment is unrolled. The chasuble or *planeta* (as it is called in the Roman missal), according to the prevailing model in the Roman Catholic Church, is a scapular-like cloak, with a hole in the middle for the head, falling down over breast and back, and leaving the arms uncovered at the sides. Its shape and size, however, differ considerably in various countries (see fig. 1), while some churches—*e.g.* those of certain monastic orders—have retained or reverted to the earlier "Gothic" forms to be described later. According to the decisions of the Congregation of Rites chasubles must not be of linen, cotton or woollen stuffs, but of silk; though a mixture of wool (or linen and cotton) and silk is allowed if the silk completely cover the other material on the outer side; spun glass thread, as a substitute for gold or silver thread, is also forbidden, owing to the possible danger to the priest's health through broken fragments falling into the chalice.



From Braun's *Liturgische Gewandung*, by permission of the publisher, B. Herder.

FIG. 1.—Comparative shape and size of Chasubles as now in use in various countries.

a, b, German. c, Roman. d, Spanish.

The chasuble, like the kindred vestments (the φελόνιον, &c.) in the Eastern Churches, is derived from the Roman *paenula* or *planeta*, a cloak worn by all classes and both sexes in the Graeco-Roman world (see VESTMENTS). Though early used in the celebration of the liturgy it had for several centuries no specifically liturgical character, the first clear instances of its ritual use being in a letter of St Germanus of Paris (d. 576), and the next in the twenty-eighth canon of the Council of Toledo (633). Much later than this, however, it was still an article of everyday clerical dress, and as such was prescribed by the German council convened by Carloman and presided over by St Boniface in 742. Amalarius of Metz, in his *De ecclesiasticis officiis* (ii. 19), tells us in 816 that the *casula* is the *generale indumentum sacrorum ducum* and "is proper generally to all the clergy." It was not until the 11th century, when the cope (*q.v.*) had become established as a liturgical vestment, that the chasuble began to be reserved as special to the sacrifice of the Mass. As illustrating this

process Father Braun (p. 170) cites an interesting correspondence between Archbishop Lanfranc of Canterbury and John of Avranches, archbishop of Rouen, as to the propriety of a bishop wearing a chasuble at the consecration of a church, Lanfranc maintaining as an established principle that the vestment should be reserved for the Mass. By the 13th century, with the final development of the ritual of the Mass, the chasuble became definitely fixed as the vestment of the celebrating priest; though to this day in the Roman Church relics of the earlier general use of the chasuble survive in the *planeta plicata* worn by deacons and subdeacons in Lent and Advent, and other penitential seasons.

At the Reformation the chasuble was rejected with the other vestments by the more extreme Protestants. Its use, however, survived in the Lutheran churches; and though in those of Germany it is no longer worn, it still forms part of the liturgical costume of the Scandinavian Evangelical churches. In the Church of England, though it was prescribed alternatively with the cope in the First Prayer-Book of Edward VI., it was ultimately discarded, with the other "Mass vestments," the cope being substituted for it at the celebration of the Holy Communion in cathedral and collegiate churches; its use has, however, during the last fifty years been widely revived in connexion with the reactionary movement in the direction of the pre-Reformation doctrine of the eucharist. The difficult question of its legality is discussed in the article Vestments.

Form.—The chasuble was originally a tent-like robe which fell in loose folds below the knee (see Plate I. fig. 4). Its obvious inconvenience for celebrating the holy mysteries, however, caused its gradual modification. The object of the change was primarily to leave the hands of the celebrant freer for the careful performance of the manual acts, and to this end a process of cutting away at the sides of the vestment began, which continued until the tent-shaped chasuble of the 12th century had developed in the 16th into the scapular-like vestment at present in use. This process was, moreover, hastened by the substitution of costly and elaborately embroidered materials for the simple stuffs of which the vestment had originally been composed; for, as it became heavier and stiffer, it necessarily had to be made smaller. For the extremely exiguous proportions of some chasubles actually in use, which have been robbed of all the beauty of form they ever possessed, less respectable motives have sometimes been responsible, viz. the desire of their makers to save on the materials. The most beautiful form of the chasuble is undoubtedly the "Gothic" (see the figure of Bishop Johannes of Lübeck in the article Vestments), which is the form most affected by the Anglican clergy, as being that worn in the English Church before the Reformation.

Decoration.—Though *planetae* decorated with narrow orphreys are occasionally met with in the monuments of the early centuries, these vestments were until the 10th century generally quite plain, and even at the close of this century, when the custom of decorating the chasuble with orphreys had become common, there was no definite rule as to their disposition; sometimes they were merely embroidered borders to the neck-opening or hem, sometimes a vertical strip down the back, less often a forked cross, the arms of which turned upwards over the shoulders. From this time onward, however, the embroidery became ever more and more elaborate, and with this tendency the orphreys were broadened to allow of their being decorated with figures. About the middle of the 13th century, the cross with horizontal arms begins to appear on the back of the vestment, and by the 15th this had become the most usual form, though the forked cross also survived—*e.g.* in England, where it is now considered distinctive of the chasuble as worn in the Anglican Church. Where the forked cross is used it is placed both on the back and front of the vestment; the horizontal-armed cross, on the other hand, is placed only on the back, the front being decorated with a vertical strip extending to the lower hem (fig. 1, *b, d*). Sometimes the back of the chasuble has no cross, but only a vertical orphrey, and in this case the front, besides the vertical stripe, has a horizontal orphrey just below the neck opening (see Plate I. fig. 2). This latter is the type used in the local Roman Church, which has been adopted in certain dioceses in South Germany and Switzerland, and of late years in the Roman Catholic churches in England, *e.g.* Westminster cathedral (see Plate I. figs. 3 and 5).

Plate I.

FIG. 2.—Chasuble of Pope Calixtus III. (15th century) preserved at Valencia.

From a photograph by Father J.L. Braun in *Die liturg Gewandung*, by permission of the publisher, B. Herder.

FIG. 3.—Chasuble of Pope Pius V. (late 15th century) at S. Maria Maggiore at Rome.

From a photograph by Father J.L. Braun in *Die liturg Gewandung*.

FIG. 4.—Chasuble dedicated by Stephen of Hungary (997-1038) and his wife Gisela, used as the Hungarian Coronation Robe.

(From Braun, *Die liturg. Gewandung*.)

FIG. 5.—Modern Roman Chasuble of Archbishop Bourne of Westminster.

FIG. 6.—Modern English Chasuble, used at St Paul's Church, Knightsbridge, London.

Plate II.

FIG. 7.—Back of a Chasuble of Italian Brocaded Damask (Red) with Embroidered Orphreys. The Vestment is of the early 16th century, the Orphreys of the late 14th century. (English. In the Victoria and Albert Museum.)

It has been widely held that the forked cross was a conscious imitation of the archiepiscopal pallium (F. Bock, *Gesch. der liturg. Gewänder*, ii. 107), and that the chasuble so decorated is proper to archbishops. Father Braun, however, makes it quite clear that this was not the case, and gives proof that this decoration was not even originally conceived as a cross at all, citing early instances of its having been worn by laymen and even by non-Christians (p. 210). It was not until the 13th century that the symbolical meaning of the cross began to be elaborated, and this was still further accentuated from the 14th century onward by the increasingly widespread custom of adding to it the figure of the crucified Christ and other symbols of the Passion. This, however, did not represent any definite rule; and the orphreys of chasubles were decorated with a great variety of pictorial subjects,

scriptural or drawn from the stories of the saints, while the rest of the vestment was either left plain or, if embroidered, most usually decorated with arabesque patterns of foliage or animals. The local Roman Church, true to its ancient traditions, adhered to the simpler forms. The modern Roman chasuble pictured in Plate I. fig. 5, besides the conventional arabesque pattern, is decorated, according to rule, with the arms of the archbishop and his see.

The Eastern Church.—The original equivalent of the chasuble is the phelonion (φελόνιον, φελόνης, φαινόλιον, from *paenula*). It is a full vestment of the type of the Western bell chasuble; but, instead of being cut away at the sides, it is for convenience' sake either gathered up or cut short in front. In the Armenian, Syrian, Chaldaean and Coptic rites it is cope-shaped. There is some difference of opinion as to the derivation of the vestment in the latter case; the Five Bishops (Report to Convocation, 1908) deriving it, like the cope, from the *birrus*, while Father Braun considers it, as well as the cope, to be a modification of the *paenula*.[1] The phelonion (Arm. *shurtshar*, Syr. *phaina*, Chald. *maaphra* or *phaina*, Copt, *burnos, felonion, kuklion*) is confined to the priests in the Armenian, Syrian, Chaldaean and Coptic rites; in the Greek rite it is worn also by the lectors. It is not in the East so specifically a eucharistic vestment as in the West, but is worn at other solemn functions besides the liturgy, *e.g.* marriages, processions, &c.

Until the 11th century the phelonion is always pictured as a perfectly plain dark robe, but at this period the custom arose of decorating the patriarchal phelonion with a number of crosses, whence its name of πολυσταύριον. By the 14th century the use of these polystauria had been extended to metropolitans and later still to all bishops. The purple or black phelonion, however, remained plain in all cases. The Greeks and Greek Melchite metropolitans now wear the *sakkos* instead of the phelonion; and in the Russian, Ruthenian, Bulgarian and Italo-Greek churches this vestment has superseded the phelonion in the case of all bishops (see DALMATIC and VESTMENTS).

See J. Braun, S.J., *Die liturgische Gewandung* (Freiburg im Breisgau, 1907), pp. 149-247, and the bibliography to the article VESTMENTS.

(W. A. P.)

1 The writer is indebted to the courtesy of Father Braun for the following note:—"That the Syrian *phaina* was formerly a closed mantle of the type of the bell chasuble is clearly proved by the evidence of the miniatures of a Syrian pontifical (dated 1239) in the Bibliothèque Nationale at Paris (cf. Bild 16, 112, 284, in *Die liturgische Gewandung*). The liturgical vestments of the Armenians are derived, like their rite, from the Greek rite; so that in this case also there can be no doubt that the *shurtshar* was originally closed. The Coptic rite is in the same relation to the Syrian. Moreover, it would be further necessary to prove that the *birrus*, in contradistinction to the *paenula*, was always open in front; whereas, *per contra*, the *paenula*, both as worn by soldiers and in ordinary life, was, like the modern Arab *burnus*, often slit up the front to the neck. For the rest, it is obvious that if the Syrian *phaina* was still quite closed in the 13th century, and was only provided with a slit since that time, the same is very probable in the case of the Armenian chasuble. The absence of the hood might also be taken as additional proof of the derivation of the *phaina* from the *paenula*, but I should not lay particular stress upon it. The question is settled by the above-mentioned miniatures."

CHÂTEAU (from Lat. *castellum*, fortress, through O. Fr. *chastel, chasteau*), the French word for castle (*q.v.*). The development of the medieval castle, in the 15th and 16th centuries, into houses arranged rather for residence than defence led to a corresponding widening of the meaning of the term *château*, which came to be applied to any seigniorial residence and so generally to all houses, especially country houses, of any pretensions (cf. the Ger. *Schloss*). The French distinguish the fortified castle from the residential mansion by describing the former as the *château fort*, the latter as the *château de plaisance*. The development of the one into the other is admirably illustrated by surviving buildings in France, especially in the *châteaux* scattered along the Loire. Of these Langeais, still in perfect preservation, is a fine type of the *château fort*, with its 10th-century keep and 13th-century walls. Amboise (1490), Blois (1500-1540), Chambord (begun 1526), Chenonceaux (1515-1560), Azay-le-Rideau (1521), may be taken as typical examples of the *château de plaisance* of the transition period, all retaining in greater or less degree some of the architectural characteristics of the medieval castle. Some description of these is given under

their several headings. In English the word *château* is often used to translate foreign words (*e.g. Schloss*) meaning country house or mansion.

For the Loire châteaux see Theodore Andrea Cook, *Old Touraine* (1892).

CHATEAUBRIAND, FRANÇOIS RENÉ, Vicomte de (1768-1848), French author, youngest son of René Auguste de Chateaubriand, comte de Combourg,[1] was born at St Malo on the 4th of September 1768. He was a brilliant representative of the reaction against the ideas of the French Revolution, and the most conspicuous figure in French literature during the First Empire. His naturally poetical temperament was fostered in childhood by picturesque influences, the mysterious reserve of his morose father, the ardent piety of his mother, the traditions of his ancient family, the legends and antiquated customs of the sequestered Breton district, above all, the vagueness and solemnity of the neighbouring ocean. His closest friend was his sister Lucile,[2] a passionate-hearted girl, divided between her devotion to him and to religion. François received his education at Dol and Rennes, where Jean Victor Moreau was among his fellow-students. From Rennes he proceeded to the College of Dinan, and passed some years in desultory study in preparation for the priesthood. He finally decided, after a year's holiday at the family château of Combourg, that he had no vocation for the Church, and was on the point of proceeding to try his fortune in India when he received (1786) a commission in the army. After a short visit to Paris he joined his regiment at Cambrai, and early in the following year was presented at court. In 1788 he received the tonsure in order to enter the order of the Knights of Malta. In Paris (1787-1789) he made acquaintance with the Parisian men of letters. He met la Harpe, Évariste Parny, "Pindare" Lebrun, Nicolas Chamfort, Pierre Louis Ginguené, and others, of whom he has left portraits in his memoirs.

Chateaubriand was not unfavourable to the Revolution in its first stages, but he was disturbed by its early excesses; moreover, his regiment was disbanded, and his family belonged to the party of reaction. His political impartiality, he says, pleased no one. These causes and the restlessness of his spirit induced him to take part in a romantic scheme for the discovery of the North-West Passage, in pursuance of which he departed for America in the spring of 1791. The passage was not found or even attempted, but the adventurer returned enriched with the—to him—more important discovery of his own powers and vocation, conscious of his marvellous faculty for the delineation of nature, and stored with the new ideas and new imagery, derived from the virgin forests and magnificent scenery of the western continent. That he actually lived among the Indians, however, is shown by Bedier to be doubtful, and the same critic has exposed the untrustworthiness of the autobiographical details of his American trip. His knowledge of America was mainly derived from the books of Charlevoix and others.

The news of the arrest of Louis XVI. at Varennes in June 1791 recalled him to France. In 1792 he married Mlle Céleste Buisson de Lavigne, a girl of seventeen, who brought him a small fortune. This enabled him to join the ranks of the emigrants, a course practically imposed on him by his birth and his profession as a soldier. After the failure of the duke of Brunswick's invasion he contrived to reach Brussels, where he was left wounded and apparently dying in the street. His brother succeeded in obtaining some shelter for him, and sent him to Jersey. The captain of the boat in which he travelled left him on the beach in Guernsey. He was once more rescued from death, this time by some fishermen. After spending some time in the Channel Islands under the care of an emigrant uncle, the comte de Bédée, he made his way to London. In England he lived obscurely for several years, gaining an intimate acquaintance with English literature and a practical acquaintance with poverty. His own account of this period has been exposed by A. le Braz, *Au pays d'exil de Chateaubriand* (1909), and by E. Dick, *Revue d'histoire littéraire de la France* (1908), i. From his English exile dates the *Natchez* (first printed in his *Œuvres complètes*, 1826-1831), a prose epic designed to portray the life of the Red Indians. Two brilliant episodes originally designed for this work, *Atala* and *René*, are among his most famous productions. Chateaubriand's first publication, however, was the *Essai historique, politique et moral sur les révolutions ...* (London, 1797), which the author subsequently retracted, but took care not to suppress. In this volume he appears as a mediator between royalist and revolutionary ideas, a free-thinker in religion, and a philosopher imbued with the spirit of Rousseau. A great change in his views was, however, at hand, induced, according to his own statement,

by a letter from his sister Julie (Mme de Farcy), telling him of the grief his views had caused his mother, who had died soon after her release from the Conciergerie in the same year. His brother had perished on the scaffold in April 1794, and both his sisters, Lucile and Julie, and his wife had been imprisoned at Rennes. Mme de Farcy did not long survive her imprisonment.

Chateaubriand's thoughts turned to religion, and on his return to France in 1800 the *Génie du christianisme* was already in an advanced state. Louis de Fontanes had been a fellow-exile with Chateaubriand in London, and he now introduced him to the society of Mme de Staël, Mme Récamier, Benjamin Constant, Lucien Bonaparte and others. But Chateaubriand's favourite resort was the salon of Pauline de Beaumont, who was destined to fill a great place in his life, and gave him some help in the preparation of his work on Christianity, part of the book being written at her house at Savigny. *Atala, ou les amours de deux sauvages dans le désert*, used as an episode in the *Génie du christianisme*, appeared separately in 1801 and immediately made his reputation. Exquisite style, impassioned eloquence and glowing descriptions of nature gained indulgence for the incongruity between the rudeness of the personages and the refinement of the sentiments, and for the distasteful blending of prudery with sensuousness. Alike in its merits and defects the piece is a more emphatic and highly coloured *Paul et Virginie*; it has been justly said that Bernardin Saint-Pierre models in marble and Chateaubriand in bronze. Encouraged by his success the author resumed his *Génie du christianisme, ou beautés de la religion chrétienne*, which appeared in 1802, just upon the eve of Napoleon's re-establishment of the Catholic religion in France, for which it thus seemed almost to have prepared the way. No coincidence could have been more opportune, and Chateaubriand came to esteem himself the counterpart of Napoleon in the intellectual order. In composing his work he had borne in mind the admonition of his friend Joseph Joubert, that the public would care very little for his erudition and very much for his eloquence. It is consequently an inefficient production from the point of view of serious argument. The considerations derived from natural theology are but commonplaces rendered dazzling by the magic of style; and the parallels between Christianity and antiquity, especially in arts and letters, are at best ingenious sophistries. The less polemical passages, however, where the author depicts the glories of the Catholic liturgy and its accessories, or expounds its symbolical significance, are splendid instances of the effect produced by the accumulation and judicious distribution of particulars gorgeous in the mass, and treated with the utmost refinement of detail. The work is a masterpiece of literary art, and its influence in French literature was immense. The *Éloa* of Alfred de Vigny, the *Harmonies* of Lamartine and even the *Légende des siècles* of Victor Hugo may be said to have been inspired by the *Génie du christianisme*. Its immediate effect was very considerable. It admirably subserved the statecraft of Napoleon, and Talleyrand in 1803 appointed the writer *attaché* to the French legation at Rome, whither he was followed by Mme de Beaumont, who died there.

When his insubordinate and intriguing spirit compelled his recall he was transferred as envoy to the canton of the Valais. The murder of the duke of Enghien (21st of March 1804) took place before he took up this appointment. Chateaubriand, who was in Paris at the time, showed his courage and independence by immediately resigning his post. In 1807 he gave great offence to Napoleon by an article in the *Mercure de France* (4th of July), containing allusions to Nero which were rightly taken to refer to the emperor. The *Mercure*, of which he had become proprietor, was temporarily suppressed, and was in the next year amalgamated with the *Décade*. Chateaubriand states in his *Mémoires* that his life was threatened, but it is more than possible that he exaggerated the danger. Before this, in 1806, he made a pilgrimage to Jerusalem, undertaken, as he subsequently acknowledged, less in a devotional spirit than in quest of new imagery. He returned by way of Tunis, Carthage, Cadiz and Granada. At Granada he met Mme de Mouchy, and the place and the meeting apparently suggested the romantic tale of *Le Dernier Abencérage*, which, for political reasons, remained unprinted until the publication of the *Œuvres complètes* (1826-1831). The journey also produced *L'Itinéraire de Paris à Jérusalem* ... (3 vols., 1811), a record of travel distinguished by the writer's habitual picturesqueness; and inspired his prose epic, *Les Martyrs, ou le triomphe de la religion chrétienne* (2 vols., 1809). This work may be regarded as the argument of the *Génie du christianisme* thrown into an objective form. As in the *Epicurean* of Thomas Moore, the professed design is the contrast between Paganism and Christianity, which fails of its purpose partly from the absence of real insight into the genius of antiquity, and partly because the heathen are the most interesting characters after all. *René* had appeared in 1802 as an episode of the *Génie du christianisme*, and was published separately at Leipzig without its author's consent in the same year. It was perhaps Chateaubriand's most characteristic production. The connecting link in European

literature between *Werther* and *Childe Harold*, it paints the misery of a morbid and dissatisfied soul. The representation is mainly from the life. Chateaubriand betrayed amazing egotism in describing his sister Lucile in the Amélie of the story, and much is obviously descriptive of his own early surroundings. With *Les Natchez* his career as an imaginative writer is closed. In 1831 he published his *Études ou discours historiques* ... (4 vols.) dealing with the fall of the Roman Empire.

As a politician Chateaubriand was equally formidable to his antagonists when in opposition and to his friends when in office. His poetical receptivity and impressionableness rendered him no doubt honestly inconsistent with himself; his vanity and ambition, too morbidly acute to be restrained by the ties of party allegiance, made him dangerous and untrustworthy as a political associate. He was forbidden to deliver the address he had prepared (1811) for his reception to the Academy on M.J. Chénier on account of the bitter allusions to Napoleon contained in it. From this date until 1814 Chateaubriand lived in seclusion at the Vallée-aux-loups, an estate he had bought in 1807 at Aulnay. His pamphlet *De Bonaparte, des Bourbons, et de la nécessité de se rattier à nos princes légitimes*, published on the 31st of March 1814, the day of the entrance of the allies into Paris, was as opportune in the moment of its appearance as the *Génie du christianisme*, and produced a hardly less signal effect. Louis XVIII. declared that it had been worth a hundred thousand men to him. Chateaubriand, as minister of the interior, accompanied him to Ghent during the Hundred Days, and for a time associated himself with the excesses of the royalist reaction. Political bigotry, however, was not among his faults; he rapidly drifted into liberalism and opposition, and was disgraced in September 1816 for his pamphlet *De la monarchie selon la charte*. He had to sell his library and his house of the Vallée-aux-loups.

After the fall of his opponent, the due Decazes, Chateaubriand obtained the Berlin embassy (1821), from which he was transferred to London (1822), and he also acted as French plenipotentiary at the Congress of Verona (1822). He here made himself mainly responsible for the iniquitous invasion of Spain—an expedition undertaken, as he himself admits, with the idea of restoring French prestige by a military parade. He next received the portfolio of foreign affairs, which he soon lost by his desertion of his colleagues on the question of a reduction of the interest on the national debt. After another interlude of effective pamphleteering in opposition, he accepted the embassy to Rome in 1827, under the Martignac administration, but resigned it at Prince Polignac’s accession to office. On the downfall of the elder branch of the Bourbons, he made a brilliant but inevitably fruitless protest from the tribune in defence of the principle of legitimacy. During the first half of Louis Philippe’s reign he was still politically active with his pen, and published a *Mémoire sur la captivité de madame la duchesse de Berry* (1833) and other pamphlets in which he made himself the champion of the exiled dynasty; but as years increased upon him, and the prospect of his again performing a conspicuous part diminished, he relapsed into an attitude of complete discouragement. His *Congrès de Vérone* (1838), *Vie de Rancé* (1844), and his translation of Milton, *Le Paradis perdu de Milton* (1836), belong to the writings of these later days. He died on the 4th of July 1848, wholly exhausted and thoroughly discontented with himself and the world, but affectionately tended by his old friend Madame Récamier, herself deprived of sight. For the last fifteen years of his life he had been engaged on his *Mémoires*, and his chief distraction had been his daily visit to Madame Récamier, at whose house he met the European celebrities. He was buried in the Grand Bé, an islet in the bay of St Malo. Shortly after his death his memory was revived, and at the same time exposed to much adverse criticism, by the publication, with sundry mutilations as has been suspected, of his celebrated *Mémoires d’outre-tombe* (12 vols., 1849-1850). These memoirs undoubtedly reveal his vanity, his egotism, the frequent hollowness of his professed convictions, and his incapacity for sincere attachment, except, perhaps, in the case of Madame Récamier. Though the book must be read with the greatest caution, especially in regard to persons with whom Chateaubriand came into collision, it is perhaps now the most read of all his works.

Chateaubriand ranks rather as a great rhetorician than as a great poet. Something of affectation or unreality commonly interferes with the enjoyment of his finest works. The *Génie du christianisme* is a brilliant piece of special pleading; *Atala* is marred by its unfaithfulness to the truth of uncivilized human nature, *René* by the perversion of sentiment which solicits sympathy for a contemptible character. Chateaubriand is chiefly significant as marking the transition from the old classical to the modern romantic school. The fertility of ideas, vehemence of expression and luxury of natural description, which he shares with the romanticists, are controlled by a discipline learnt in the school of their predecessors. His palette, always brilliant, is never gaudy; he is not merely a painter but an artist. He is also a master of epigrammatic and incisive sayings. Perhaps, however, the most truly

characteristic feature of his genius is the peculiar magical touch which Matthew Arnold indicated as a note of Celtic extraction, which reveals some occult quality in a familiar object, or tinges it, one knows not how, with “the light that never was on sea or land.” This incommunicable gift supplies an element of sincerity to Chateaubriand’s writings which goes far to redeem the artificial effect of his calculated sophistry and set declamation. It is also fortunate for his fame that so large a part of his writings should directly or indirectly refer to himself, for on this theme he always writes well. Egotism was his master-passion, and beyond his intrepidity and the loftiness of his intellectual carriage his character presents little to admire. He is a signal instance of the compatibility of genuine poetic emotion, of sympathy with the grander aspects both of man and nature, and of munificence in pecuniary matters, with absorption in self and general sterility of heart.

BIBLIOGRAPHY.—The *Œuvres complétes* of Chateaubriand were printed in 28 vols., 1826-1831; in 20 vols., 1829-1831; and in many later editions, notably in 1858-1861, in 20 volumes, with an introductory study by Sainte-Beuve. The principal authority for Chateaubriand’s biography is the *Mémoires d’outre-tombe* (1849-1850), of which there is an English translation, *The Memoirs of ... Chateaubriand* (6 vols., 1902), by A. Teixeira de Mattos, based on the admirable edition (4 vols., 1899-1901) of Edmond Biré. This work should be supplemented by the *Souvenirs et correspondances tirés des papiers de Mme Récamier* (2 vols., 1859, ed. Mme Ch. Lenormant). See also Comte de Marcellus, *Chateaubriand et son temps* (1859); the same editor’s *Souvenirs diplomatiques; correspondance intime de Chateaubriand* (1858); C.A. Sainte-Beuve, *Chateaubriand et son groupe littéraire sous l’empire* (2 vols., 1861, new and revised ed., 3 vols., 1872); other articles by Sainte-Beuve, who was in this case a somewhat prejudiced critic, in the *Portraits contemporains*, vols. i. and ii.; *Causeries du lundi*, vols. i., ii. and x.; *Nouveaux Lundis*, vol. iii.; *Premiers Lundis*, vol. iii.; A. Vinet, *Études sur la litt. française au XIXe siècle* (1849); M. de Lescure, *Chateaubriand* (1892) in the *Grands écrivains français*; Émile Faguet, *Études littéraires sur le XIXe siècle* (1887); and *Essai d’une bio-bibliographie de Chateaubriand et de sa famille* (Vannes, 1896), by René Kerviler. Joseph Bedier, in *Études critiques* (1903), deals with the American writings. Some correspondence with Sainte-Beuve was edited by Louis Thomas in 1904, and some letters to Mme de Staël appeared in the *Revue des deux mondes* (Oct. 1903).

1 For full details of the Chateaubriand family see R. Kerviler, *Essai d’une bio-bibliographie de Chateaubriand et de sa famille* (Vannes, 1895).

2 Her *Œuvres* were edited in 1879, with a memoir, by Anatole France.

CHÂTEAUBRIANT, a town of western France, capital of an arrondissement in the department of Loire-Inférieure, on the left bank of the Chère, 40 m. N.N.E. of Nantes by rail. Pop. (1906) 5969. Châteaubriant takes its name from a castle founded in the 11th century by Brient, count of Penthièvre, remains of which, consisting of a square donjon and four towers, still exist. Adjoining it is another castle, built in the first half of the 16th century by Jean de Laval, and famous in history as the residence of Françoise de Foix, mistress of Francis I. Of this the most beautiful feature is the colonnade running at right angles to the main building, and connecting it with a graceful pavilion. It is occupied by a small museum and some of the public offices. There is also an interesting Romanesque church dedicated to St Jean de Béré. Châteaubriant is the seat of a subprefect and has a tribunal of first instance. It is an important centre on the Ouest-État railway, and has trade in agricultural products. The manufacture of leather, agricultural implements and preserved angelica are carried on. In 1551 Henry II. signed an edict against the reformed religion at Châteaubriant.

CHÂTEAUDUN, a town of north central France, capital of an arrondissement in the department of Eure-et-Loir, 28 m. S.S.W. of Chartres by rail. Pop. (1906) 5805. It stands on an eminence near the left bank of the Loire. The streets, which are straight and regular, radiate from a central square, a uniformity due to the reconstruction of the town after fires

in 1723 and 1870. The château, the most remarkable building in the town, was built in great part by Jean, count of Dunois, and his descendants. Founded in the 10th century, and rebuilt in the 12th and 15th centuries, it consists of a principal wing with a fine staircase of the 16th century, and, at right angles, a smaller wing adjoined by a chapel. To the left of the courtyard thus formed rises a lofty keep of the 12th century. The fine apartments and huge kitchens of the château are in keeping with its imposing exterior. The church of La Madeleine dates from the 12th century; the buildings of the abbey to which it belonged are occupied by the subprefecture, the law court and the hospital. The medieval churches of St Valérien and St Jean and the ruined chapel of Notre-Dame du Champdé, of which the façade in the Renaissance style now forms the entrance to the cemetery, are other notable buildings. The public institutions include a tribunal of first instance and a communal college. Flour-milling, tanning and leather-dressing, and the manufacture of blankets, silver jewelry, nails and machinery are the prominent industries. Trade is in cattle, grain, wool and hemp. Châteaudun (*Castrodunum*), which dates from the Gallo-Roman period, was in the middle ages the capital of the countship of Dunois.

CHÂTEAU-GONTIER, a town of western France, capital of an arrondissement in the department of Mayenne, on the Mayenne, 18 m. S. by E. of Laval by road. Pop. (1906) 6871. Of its churches, that of St Jean, a relic of the castle, dates from the 11th century. Château-Gontier is the seat of a subprefect and has a tribunal of first instance, a communal college for boys and a small museum. It carries on wool- and cotton-spinning, the manufacture of serge, flannel and oil, and is an agricultural market. There are chalybeate springs close to the town. Château-Gontier owes its origin and its name to a castle erected in the first half of the 11th century by Gunther, the steward of Fulk Nerra of Anjou, on the site of a farm belonging to the monks of St Aubin d'Angers. On the extinction of the family, the lordship was assigned by Louis XI. to Philippe de Comines. The town suffered severely during the wars of the League. In 1793 it was occupied by the Vendeans.

CHÂTEAUNEUF, LA BELLE, the name popularly given to Renée de Rieux, daughter of Jean de Rieux, seigneur de Châteauneuf, who was descended from one of the greatest families of Brittany. The dates both of her birth and death are not known. She was maid of honour to the queen-mother Catherine de' Medici, and inspired an ardent passion in the duke of Anjou, brother of Charles IX. This intrigue deterred the duke from the marriage which it was desired to arrange for him with Elizabeth of England; but he soon abandoned La Belle Châteauneuf for Marie of Cleves (1571). The court then wished to find a husband for Renee de Rieux, whose singular beauty gave her an influence which the queen-mother feared, and matches were in turn suggested with the voivode of Transylvania, the earl of Leicester, with Du Prat, provost of Paris, and with the count of Brienne, all of which came to nothing. Ultimately, on the ground that she had been lacking in respect towards the queen, Louise of Lorraine-Vaudémont, Renée was banished from the court. She married a Florentine named Antinotti, whom she stabbed in a fit of jealousy (1577); then she remarried, her husband being Philip Altoviti, who in 1586 was killed in a duel by the Grand Prior Henry of Angoulême, who was himself mortally wounded.

CHÂTEAU-RENAULT, FRANÇOIS LOUIS DE ROUSSELET, Marquis de (1637-1716), French admiral, was the fourth son of the third marquis of Château-Renault. The family was of Breton origin, but had been long settled near Blois. He entered the army in 1658, but in 1661 was transferred to the navy, which Louis XIV. was eager to raise to a high level of strength. After a short apprenticeship he was made captain in 1666. His early services were

mostly performed in cruises against the Barbary pirates (1672). In 1673 he was named *chef d'escadre*, and he was promoted *lieutenant général des armées navales* in 1687. During the wars up to this date he had few chances of distinction, but he had been wounded in action with the pirates, and had been on a cruise to the West Indies. When war broke out between England and France after the revolution of 1688, he was in command at Brest, and was chosen to carry the troops and stores sent by the French king to the aid of James II. in Ireland. Although he was watched by Admiral Herbert (Lord Torrington, *q.v.*), with whom he fought an indecisive action in Bantry Bay, he executed his mission with success. Château-Renault commanded a squadron under Tourville at the battle of Beachy Head in 1690. He was with Tourville in the attack of the Smyrna convoy in 1693, and was named grand cross of the order of Saint Louis in the same year. Though in constant service, the reduced state of the French navy (owing to the financial embarrassments of the treasury) gave him few openings for fighting at sea during the rest of the war.

On the death of Tourville in 1701 he was named to the vacant post of vice-admiral of France. On the outbreak of the War of the Spanish Succession he was named for the difficult task of protecting the Spanish ships which were to bring the treasure from America. It was a duty of extreme delicacy, for the Spaniards were unwilling to obey a foreigner, and the French king was anxious that the bullion should be brought to one of his own ports, a scheme which the Spanish officials were sure to resent if they were allowed to discover what was meant. With the utmost difficulty Château-Renault was able to bring the galleons as far as Vigo, to which port he steered when he learnt that a powerful English and Dutch armament was on the Spanish coast, and had to recognize that the Spanish officers would not consent to make for a French harbour or for Passages, which they thought too near France. His fleet of fifteen French and three Spanish war-ships, having under their care twelve galleons, had anchored on the 22nd of September in Vigo Bay. Obstacles, some of an official character, and others due to the poverty of the Spanish government in resources, arose to delay the landing of the treasure. There was no adequate garrison in the town, and the local militia was untrustworthy. Knowing that he would probably be attacked, Château-Renault strove to protect his fleet by means of a boom. The order to land the treasure was delayed, and until it came from Madrid nothing could be done, since according to law it should have been landed at Cadiz, which had a monopoly of the trade with America. At last the order came, and the bullion was landed under the care of the Gallician militia which was ordered to escort it to Lugo. A very large part, if not the whole, was plundered by the militiamen and the farmers whose carts had been commandeered for the service. But the bulk of the merchandise was on board of the galleons when the allied fleet appeared outside of the bay on the 22nd of October 1702. Sir George Rooke and his colleagues resolved to attack. The fleet was carrying a body of troops which had been sent out to make a landing at Cadiz, and had been beaten off. The fortifications of Vigo were weak on the sea side, and on the land side there were none. There was therefore nothing to offer a serious resistance to the allies when they landed soldiers. The fleet of twenty-four sail was steered at the boom and broke through it, while the troops turned the forts and had no difficulty in scattering the Gallician militia. In the bay the action was utterly disastrous to the French and Spaniards. Their ships were all taken or destroyed. The booty gained was far less than the allies hoped, but the damage done to the French and Spanish governments was great.

Château-Renault suffered no loss of his master's favour by his failure to save the treasure. The king considered him free from blame, and must indeed have known that the admiral had been trusted with too many secrets to make it safe to inflict a public rebuke. The Spanish government declined to give him the rank of grandee which was to have been the reward for bringing home the bullion safe. But in 1703 he was made a marshal of France, and shortly afterwards lieutenant-general of Brittany. The fight in Vigo Bay was the last piece of active service performed by Château-Renault. In 1708 on the death of his nephew he inherited the marquisate, and on the 15th of November 1716 he died in Paris. He married in 1684 Marie-Anne-Renée de la Porte, daughter and heiress of the count of Crozon. His eldest son was killed at the battle of Malaga 1704, and another, also a naval officer, was killed by accident in 1708. A third son, who too was a naval officer, succeeded him in the title.

A life of Château-Renault was published in 1903 by M. Calmon-Maison. There is a French as well as an English account of the part played by him at Bantry Bay and Beachy Head, and the controversy still continues. For the French history of the navy under Louis XIV. see Léon Guerin, *Histoire maritime de la France* (1863), vols. iii., iv.; and his *Les Marins illustres* (1861). Also the naval history by Charles Bouzel de la Roncière.

(D. H.)

CHÂTEAUROUX, MARIE ANNE DE MAILLY-NESLE, Duchesse de (1717-1744), mistress of Louis XV. of France, was the fourth daughter of Louis, marquis de Nesle, a descendant of a niece of Mazarin. In 1740, upon the death of her husband, the marquis de la Tournelle, she attracted the attention of Louis XV.; and by the aid of the duc de Richelieu, who, dominated by Madame de Tencin, hoped to rule both the king and the state, she supplanted her sister, Madame de Mailly, as titular mistress in 1742. Directed by Richelieu, she tried to arouse the king, dragging him off to the armies, and negotiated the alliance with Frederick II. of Prussia, in 1744. Her political rôle, however, has been exaggerated. Her triumph after the passing disgrace provoked by the king's illness at Metz did not last long, for she died on the 8th of December 1744.

See Ed. and J. de Goncourt, *La Duchesse de Châteauroux et ses sœurs* (Paris, 1879).

CHÂTEAUROUX, a town of central France, capital of the department of Indre, situated in a plain on the left bank of the Indre, 88 m. S. of Orleans on the main line of the Orleans railway. Pop. (1906) 21,048. The old town, close to the river, forms a nucleus round which a newer and more extensive quarter, bordered by boulevards, has grown up; the suburbs of St Christophe and Déols (*q.v.*) lie on the right bank of the Indre. The principal buildings of Châteauroux are the handsome modern church of St André, in the Gothic style, and the Château Raoul, of the 14th and 15th centuries; the latter now forms part of the prefecture. The hôtel de ville contains a library and a museum which possesses a collection of paintings of the Flemish school and some interesting souvenirs of Napoleon I. A statue of General Henri Bertrand (1773-1844) stands in one of the principal squares. Châteauroux is the seat of a prefect and of a court of assizes. It has tribunals of first instance and of commerce, a board of trade-arbitrators, a branch of the Bank of France, a chamber of commerce, a lycée, a college for girls and training colleges. The manufacture of coarse woollens for military clothing and other purposes, and a state tobacco-factory, occupy large numbers of the inhabitants. Wool-spinning, iron-founding, brewing, tanning, and the manufacture of agricultural implements are also carried on. Trade is in wool, iron, grain, sheep, lithographic stone and leather. The castle from which Châteauroux takes its name was founded about the middle of the 10th century by Raoul, prince of Déols, and during the middle ages was the seat of a seigniory, which was raised to the rank of countship in 1497, and in 1616, when it was held by Henry II., prince of Condé, to that of duchy. In 1736 it returned to the crown, and was given by Louis XV. in 1744 to his mistress, Marie Anne de Mailly-Nesle, duchess of Châteauroux.

CHÂTEAU-THIERRY, a town of northern France, capital of an arrondissement in the department of Aisne, 59 m. E.N.E. of Paris on the Eastern railway to Nancy. Pop. (1906) 6872. Château-Thierry is built on rising ground on the right bank of the Marne, over which a fine stone bridge leads to the suburb of Marne. On the quay stands a marble statue erected to the memory of La Fontaine, who was born in the town in 1621; his house is still preserved in the street that bears his name. On the top of a hill are the ruins of a castle, which is said to have been built by Charles Martel for the Frankish king, Thierry IV., and is plainly the origin of the name of the town. The chief relic is a gateway flanked by massive round towers, known as the Porte Saint-Pierre. A belfry of the 15th century and the church of St Crépin of the same period are of some interest. The town is the seat of a sub-prefect and has a tribunal of first instance and a communal college. The distinctive industry is the manufacture of mathematical and musical instruments. There is trade in the white wine of the neighbourhood, and in sheep, cattle and agricultural products. Gypsum, millstone and paving-stone are quarried in the vicinity. Château-Thierry was formerly the capital of the district of Brie Pouilleuse, and received the title of duchy from Charles IX. in 1566. It was captured by the English in 1421, by Charles V. in 1544, and sacked by the Spanish in 1591. During the wars of the Fronde it was pillaged in 1652; and in the campaign of 1814 it suffered severely. On the 12th of February of the latter year the Russo-Prussian forces were beaten by Napoleon in the neighbourhood.

CHÂTELAIN (Med. Lat. *castellanus*, from *castellum*, a castle), in France originally merely the equivalent of the English castellan, *i.e.* the commander of a castle. With the growth of the feudal system, however, the title gained in France a special significance which it never acquired in England, as implying the jurisdiction of which the castle became the centre. The *châtelain* was originally, in Carolingian times, an official of the count; with the development of feudalism the office became a fief, and so ultimately hereditary. In this as in other respects the châtelain was the equivalent of the viscount (*q.v.*) sometimes the two titles were combined, but more usually in those provinces where there were châtelains there were no viscounts, and vice versa. The title châtelain continued also to be applied to the inferior officer, or *concierge châtelain*, who was merely a castellan in the English sense. The power and status of châtelains necessarily varied greatly at different periods and places. Usually their rank in the feudal hierarchy was equivalent to that of the simple *sire* (*dominus*), between the baron and the *chevalier*; but occasionally they were great nobles with an extensive jurisdiction, as in the Low Countries (see BURGRAVE). This variation was most marked in the cities, where in the struggle for power that of the châtelain depended on the success with which he could assert himself against his feudal superior, lay or ecclesiastical, or, from the 12th century onwards, against the rising power of the communes. The *châtellenie* (*castellania*), or jurisdiction of the châtelain, as a territorial division for certain judicial and administrative purposes, survived the disappearance of the title and office of the châtelain in France, and continued till the Revolution.

See Achille Luchaire, *Manuel des institutions françaises* (Paris, 1892); Du Cange, *Glossarium, s.* "Castellanus."

CHATELAINE (Fr. *châtelaine*, the feminine form of *châtelain*, a keeper of a castle), the mistress of a castle. From the custom of a châtelaine to carry the keys of the castle suspended from her girdle, the word is now applied to the collection of short chains, often worn by ladies, to which are attached various small articles of domestic and toilet use, as keys, penknife, needlecase, scissors, &c.

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