

England and Scotland, and generally among the Reformed (Calvinistic) churches and in the Greek Church, is known as the Philonic division (Philo *de Decalogo*, § 12). It is sometimes called by the name of Origen, who adopts it in his *Homilies on Exodus*. On this scheme the preface, Exod. xx. 2, has been usually taken as part of the first commandment. The Church of Rome and the Lutherans adopt the Augustinian division (Aug., *Quæst. super Exod.*, lxxi.), combining into one the first and second commandments of Philo, and splitting his tenth commandment into two. To gain a clear distinction between the ninth and tenth commandments on this scheme it has usually been felt to be necessary to follow the Deuteronomic text, and make the ninth commandment, Thou shalt not covet thy neighbour's wife.¹ As scarcely any scholar will now claim priority for the text of Deuteronomy, this division may be viewed as exploded. But there is a third scheme (the Talmudic) still current among the Jews, and not unknown to early Christian writers, which is still a rival of the Philonic view. The preface, Exod. xx. 2, is taken as the first word, and the second embraces verses 3-6. Among recent Christian writers who have adopted this view are Knobel (in his *Com. on Exodus*) and Kuenen (*Godsdiens van Israël*, i. 278 ff.). The decision between Philo and the Talmud must turn on two questions. Can we take the preface as a separate word? And can we regard the prohibition of polytheism and the prohibition of idolatry as one commandment? Now, though the Hebrew certainly speaks of ten "words," not of ten "precepts," it is most unlikely that the first word can be different in character from those that follow. But the statement "I am the Lord thy God," is either no precept at all, or only enjoins by implication what is expressly commanded in the words "Thou shalt have no other gods before me." Thus to take the preface as a distinct word is not reasonable unless there are cogent grounds for uniting the commandments against polytheism and idolatry. But that is far from being the case. The first precept of the Philonic scheme enjoins monolatry, the second expresses God's spiritual and transcendental nature. Accordingly Kuenen does not deny that the prohibition of images contains an element additional to the precept of monolatry, but, following De Goeje, regards the words from "thou shalt not make unto thyself" down to "the waters under the earth" as a later insertion in the original decalogue. Unless this can be made out—of which below—the Philonic scheme is clearly best, and as such it is now accepted by most scholars.

How were the ten words disposed on the two tables? The natural arrangement (which is assumed by Philo and Josephus) would be five and five. And this, as Philo recognized, is a division appropriate to the sense of the precepts; for antiquity did not look on piety towards parents as a mere precept of probity, part of one's duty towards one's neighbour. The authority of parents and rulers is viewed in the Old Testament as a delegated divine authority, and the violation of it is akin to blasphemy (comp. Ex. xxi. 17, Lev. xx. 9, with Lev. xxiv. 15, 16, and note the formula of treason, 1 Kings xxi. 13).

We have thus five precepts of piety on the first table, and five of probity on the second, an arrangement which is accepted by the best recent writers. But the current view of the Western Church since Augustine has been that the precept to honour parents heads the second table. The only argument of weight in favour of this view is that it makes the amount of writing on the two tables less unequal, while we know that the second table as well as

¹ So, for example, Augustine, *I. c. Thomas, Summa (Prima Secundæ, qu. c. art. 4)*, and recently Sonntag and Kurtz. Purely arbitrary is the idea of Lutheran writers (Gerhard, *Loc. xiii. § 46*) that the ninth commandment forbids *concomitantia actualis*, the tenth *concomitantia originalis*.

the first was written on both sides (Ex. xxxii. 15). But we shall presently see that there may be another way out of this difficulty.

4. *Critical questions.*—That the decalogue not only contains Mosaic ideas, but is as old as Moses in its form as a system of "ten words," is admitted by critics of almost every school.² But it is much disputed what the original compass of the decalogue was. Did the whole text of Exod. xx. 2-17 stand on the tables of stone? The answer to this question must start from the reason annexed to the fourth commandment, which is different in Deuteronomy. But the express words "and he added no more," in Deut. v. 22, show that there is no conscious omission by the Deuteronomic speaker of part of the original decalogue, which cannot therefore have included the reason annexed in Exodus. On the other hand the reason annexed in Deuteronomy is rather a parenthetic addition than an original element dropped in Exodus. Thus the original fourth commandment was simply "Remember the Sabbath day to keep it holy."³ When this is granted it must appear not improbable that the elucidations of other commandments may not have stood on the tables. Thus in the second commandment, "Thou shalt not bow down to any visible form," &c., is a sort of explanatory addition to the precept "Thou shalt not make unto thee a graven image." And so the promise attached to the fifth commandment was probably not on the tables, and the tenth commandment may have simply been, "Thou shalt not covet thy neighbour's house," which includes all that is expressed in the following clauses. Such a view gets over the difficulty arising from the unequal length of the two halves of the decalogue. The elucidations (unless in the case of the fourth commandment) may very well be as old as Moses (comp. Ewald, *Geschichte*, ii. 229). It is quite another question whether there is any idea in the decalogue which cannot be as old as Moses. It is urged by many critics that Moses cannot have prohibited the worship of Jehovah by images; for the subsequent history shows us a descendant of Moses as priest in the idolatrous sanctuary of Dan. There were teraphim in David's house, and the worship of Jehovah under the image of a calf was the state religion of the kingdom of Ephraim. It is argued from these facts that image worship went on unchallenged, and that this would not have been possible had Moses forbidden it. This argument does not appear to have all the force that Kuenen and others attach to it, for it must be remembered how large a section of Christendom, in times much more advanced than those of the Old Testament, has accepted the decalogue and yet has worshipped images. And on the other side we have the much more cogent arguments that the number of ten words, which no one doubts to be primitive, cannot be naturally made out if the law against images is dropped, and that the existence of this law is necessary to explain the fact that the unquestionably Mosaic sanctuary of the ark, which is just the sanctuary of the revelation of the ten words, embodies the principle of the worship of Jehovah without images in a distinct and practical form. It may be added that the prohibition of images of hewn stone, which is the primitive sense of the word "graven-image," can hardly be less ancient than the conception that the stones of an altar were defiled by the touch of the chisel (Exod. xx. 24). And this is a conception which cannot be viewed as a later refinement on Mosaic ideas.

5. *The Decalogue of Exodus xxxiv.*—In the book of Exodus the words written on the tables of stone are nowhere expressly identified with the ten commandments of

² Exceptions to this consensus are Vatke (*Biblische Theologie*, p. 202) and Noldeke (*Untersuchungen*, p. 51).

³ It is generally assumed that the addition in Exodus is from the hand that wrote Gen. i.-ii. 4.

chap. xx. In xxv. 16 xxxi. 18, xxxii. 15, we simply read of "the revelation" inscribed on the tables, and it seems to be assumed that the contents of this revelation must be already known to the reader. The expression "ten words" first occurs in xxxiv. 28, in a passage which relates the restoration of the tables after they had been broken. But these "ten words" are called "the words of the covenant," and so can hardly be different from the words mentioned in the preceding verse as those in accordance wherewith the covenant was made with Israel. And again, the words of verse 27 are necessarily the commandments which immediately precede in verses 12-26. Accordingly many recent critics, following Hitzig,¹ who seems to have formed his view without reference to a previous suggestion of Goethe's, have sought to show that Exod. xxxiv. 12-26 contains just ten precepts forming a second decalogue. In point of detail it is disputed whether the narrator of Exod. xxxiv. regards this decalogue as precisely identical with that which stood on the first tables (which seems to follow from xxxiv. 1) or as a modification of the original words (so Ewald). It does not seem possible to deny the connection of verses 27, 28 with one another and with the previous context as the text now stands. Hengstenberg (*Beiträge*, ii. 387 ff.) and Bertheau (*Sieben-Gruppen Mosaischer Gesetze*, p. 97) seek to distinguish the words of verse 28, as written by God himself, from those which, in verse 27, Moses is commanded to write. But no such distinction lies in the text, and it is not probable that the narrator felt any contradiction between God's promise to write the words in verse 1 and the use of human instrumentality as implied in verse 28. On the other hand, the hypothesis of a second decalogue has serious if not insuperable difficulties. The number of ten precepts in Exod. xxxiv. is by no means clearly made out, and the individual precepts are variously assigned by different critics; while the most recent supporter of the theory admits that the original number of ten is now concealed by additions.² This supposed decalogue contains no precepts of social morality, but forms a sort of unsystematic abstract of the oldest laws about points of religious observance. If such a system of precepts was ever viewed as the basis of the covenant with Israel, it must belong to a far earlier stage of religious development than that of Exod. xx. This is recognized by Wellhausen, who says that our decalogue stands to that of Exod. xxxiv. as Amos stood to his contemporaries, whose whole religion lay in the observance of sacred feasts. But the idea that the ethical teaching of the prophets had no basis in the original document of the Mosaic covenant is so revolutionary that few will venture to accept "Goethe's decalogue" with such inferences. The difficulty is presumably due to the interweaving of several distinct narratives, which perplexes the sequence of many parts of Exodus. It is more probable that xxxiv. 10-27—a summary of the religious precepts of the Mosaic covenant—originally stood in a different connection than that there ever were two opinions as to what stood on the tables.

6. *The Decalogue in Christian Theology.*—Following the New Testament, in which the "commandments" summed up in the law of love are identified with the precepts of the decalogue (Mark x. 19; Rom. xiii. 9; cf. Mark xii. 28 ff.), the ancient church emphasized the permanent obligation of the ten commandments as a summary of natural in contradistinction to ceremonial precepts, though the observance of the Sabbath was to be taken in a spiritual sense (Augustine, *De Spiritu et Litera*, xiv.; Jerome, *De Celebratione Paschæ*). The mediæval theologians followed in the same line, recognizing all the pre-

cepts of the decalogue as moral precepts *de lege natura*, though the law of the Sabbath is not of the law of nature, in so far as it prescribes a determinate day of rest (Thomas, *Summa*, I^{na} II^{da}, qu. c. art. 3; Duns, *Super Sententias*, lib. iii. dist. 37). The most important mediæval exposition of the decalogue is that of Nicolaus de Lyra; and the 15th century, in which the decalogue acquired special importance in the confessional, was prolific in treatises on the subject (Antoninus of Florence, Gerson, &c.).

Important theological controversies on the decalogue begin with the Reformation. The question between the Lutheran (Augustinian) and Reformed (Philonic) division of the ten commandments was mixed up with controversy as to the legitimacy of sacred images not designed to be worshipped. The Reformed theologians took the stricter view. The identity of the decalogue with the eternal law of nature was maintained in both churches, but it was an open question whether the decalogue, as such (that is, as a law given by Moses to the Israelites), is of perpetual obligation. The Socinians, on the other hand, regarded the decalogue as abrogated by the more perfect law of Christ; and this view, especially in the shape that the decalogue is a civil and not a moral law (J. D. Michaelis), was the current one in the period of rationalism in last century. The distinction of a permanent and a transitory element in the law of the Sabbath is found, not only in Luther and Melancthon, but in Calvin and other theologians of the Reformed church. The main controversy which arose on the basis of this distinction was whether the prescription of one day in seven is of permanent obligation. It was admitted that such obligation must be not natural but positive; but it was argued by the stricter Calvinistic divines that the proportion of one in seven is agreeable to nature, based on the order of creation in six days, and in no way specially connected with anything Jewish. Hence it was regarded as a *universal positive* law of God. But those who maintained the opposite view were not excluded from the number of the orthodox. The laxer conception found a place in the Cocceian school.

Literature.—Geffcken, *Ueber die verschiedenen Eintheilungen des Decalog's und den Einfluss derselben auf den Cultus*; Ewald's *History of Israel*, vol. ii.; Schultz's and especially Oehler's *Old Testament Theology*; Oehler's article "Decalog" in Herzog's *Encyclopædie*; commentaries on Exodus, especially that of Knobel in German, and in English of Kalisch; Kuenen's *Godsdiens van Israël*, Hfdst. v. Kurtz, *Geschichte des Alten Bundes*, Bd. ii.; other literature cited by Oehler and by Koehler, *Biblische Geschichte*, i. 287. For guidance in the theological controversies about the Decalogue the student may consult Walch and Baumgarten. (W. R. S.)

DECAMPS, ALEXANDRE GABRIEL (1803-1860), one of the foremost painters of the modern French school, was born in Paris on the 3d March 1803. He received his artistic training from Abel de Pujol, but set himself free at an early period of his career from academic trammels. He asserted his originality in his choice of subjects as well as in his style of treatment. In his youth he travelled in the East, and reproduced Oriental life and scenery with a bold fidelity to nature that made his works the puzzle of conventional critics. His powers, however, soon came to be recognized, and he was ranked along with Delacroix and Vernet as one of the leaders of the French school. At the Paris Exhibition of 1855 he received the grand or council medal. Most of his life was passed in the neighbourhood of Paris. He was passionately fond of animals, especially dogs, and indulged in all kinds of field sports. He died on the 22d August 1860 in consequence of being thrown from a vicious horse while hunting at Fontainebleau. The style of Decamps was characteristically and intensely French. It was marked by vivid dramatic conception, by a manipulation bold and rapid, sometimes even to roughness, and especially by original and startling use of

¹ *Ostern und Pfingsten im zweiten Decalog*, Heidelberg, 1838.

² Wellhausen in *Jahrb. f. D. Theol.*, 1876, p. 554.

decided contrasts of colour and of light and shade. His subjects embraced an unusually wide range. He availed himself of his travels in the East in dealing with scenes from scripture history, which he was probably the first of European painters to represent with their true and natural local background. Of this class were his Joseph sold by his Brethren, Moses taken from the Nile, and his scenes from the life of Samson, nine vigorous sketches in charcoal and white. Perhaps the most impressive of his historical pictures is his Defeat of the Cimbri, representing with wonderful skill the conflict between a horde of barbarians and a disciplined army. Decamps produced a number of genre pictures, chiefly of scenes from French and Algerine domestic life, the most marked feature of which is humour. The same characteristic attaches to most of his numerous animal paintings. He painted dogs, horses, &c., with great fidelity and sympathy; but his favourite subject was monkeys, which he depicted in various studies and sketches with a grotesque humour that could scarcely be surpassed. Probably the best known of all his works is *The Monkey Connoisseurs*, a clever satire of the jury of the French Academy of Painting, which had rejected several of his earlier works on account of their divergence from any known standard. The pictures and sketches of Decamps were first made familiar to the English public through the lithographs of Eugène la Roux. See Moreau's *Decamps et son Œuvre* (Paris, 1869).

DE CANDOLLE, AUGUSTIN PYRAMUS (1778–1841), a celebrated botanist, was born at Geneva, February 4, 1778. He was descended from one of the most ancient families of Provence, and his ancestors had been expatriated for their religion in the middle of the 16th century. His father was a famous printer, and syndic of the university and republic. Though a weakly boy he showed great aptitude for study, and distinguished himself at school by his rapid attainments in classical and general literature, and specially by a faculty for writing elegant verse, which led Florian to anticipate that he might become famous as a poet. He showed remarkable powers of memory, which proved of the greatest service to him in the science to which he ultimately devoted himself. His interest in plants was first roused while he was residing with his mother at a remote country village during the siege of Geneva in 1792. He began his scientific studies at the college of Geneva, by attending the courses of Saussure and Vaucher, the latter of whom first inspired him with the determination to make botanical science the chief pursuit of his life. In 1796 he removed to Paris, where he resided with Dolomieu, attended various courses of lectures on natural science, and gained the friendship of Jussieu and Desfontaines. His first productions, *Historia Plantarum Succulentarum* (4 vols., 1799) and *Astragalogia* (1802), introduced him to the notice of Cuvier (whose chair in the Collège de France he supplied in 1802), Humboldt, Biot, and Lamarck, who afterwards confided to him the publication of the third edition of the *Flore Française* (1803–15). The introduction to this work contained the first exposition of his principle of classification according to the natural as opposed to the Linnæan or artificial method. Having been elected (1804) doctor of medicine by the medical faculty of Paris, he wrote, as an inaugural work, the *Essai sur les propriétés médicinales des plantes comparées avec leurs formes extérieures et leur classification naturelle*, and soon after, in 1806, his *Synopsis plantarum in florâ Gallicâ descriptorum*. At the desire of the French Government he spent the summers of the following six years in making a botanical and agricultural survey of the whole kingdom, the results of which he published in 1813. In 1807 he was appointed professor of botany in the medical faculty of the university of Montpellier, and in 1810 he was transferred to the newly founded chair of

botany of the faculty of sciences in the same university. He was an admirable lecturer, and the gardens under his charge were much improved during his occupancy of the chair. From Montpellier he removed to Geneva in 1816, having been invited by the now independent republic to fill the newly created chair of natural history. The rest of his life was spent in an attempt to elaborate and complete his "natural" system of botanical classification. The results of his labours in this department are to be found in his *Regni vegetabilis systema naturale*, of which two volumes only were completed (1821) when he found that it would be impossible for him to execute the whole work on so extensive a scale. He accordingly commenced in 1824 a less extensive work in the same direction—his *Prodromus systematis regni vegetabilis*,—but even of this he was able to finish only seven volumes, or two-thirds of the whole. It was carried on after his death by his son Alphonse, who in 1834 had succeeded him in his professorship. He had been for several years in delicate health when he died on the 9th September 1841 at Turin, whither he had gone to attend a scientific reunion. De Candolle received diplomas or the honour of membership from most of the learned societies of Europe, and was a very frequent contributor to their Transactions. Louis Philippe decorated him with the cross of the Legion of Honour. He was highly esteemed in his native city, where he was for a long period rector of the academy and a member of the legislature. For an estimate of his place as a botanist see BOTANY, vol. iv. p. 80.

See Flourens's *Éloge de Candolle* (1842), and De la Rive's *Candolle, sa Vie et ses Travaux* (1851).

DECAPOLIS, a district of Palestine, or perhaps rather a confederation of districts, situated, with the exception of a small portion, on the eastern side of the Upper Jordan and the Sea of Tiberias. Its boundaries are not accurately known, and probably were never precisely defined. It evidently takes its name from the fact that it included ten cities (*δέκα πόλεις*), but the ancient geographers do not agree as to which these ten cities were. This difference of statement may be explained by the supposition that, like the Cinque Ports of England, Decapolis preserved its original designation after new members were received into the confederation, and perhaps some of the old members had lost their connection. Pliny recognizes the uncertainty, but gives the following list:—Damascus, Philadelphia, Raphana, Scythopolis (on the west side of the Jordan), Gadara, Hippo, Dion, Pella, Galasa (Gerasa), and Canatha. Damascus is the only one that retains its importance; Scythopolis, or Beth-Shean, which seems to have been anciently the next in size, is represented by the village of Beisan; and Gerasa, Canatha or Kenath, and Pella are of interest only for their ruins. Decapolis was placed by the Romans under the jurisdiction of the Syrian governor, and seems to have enjoyed special privileges. Regarding the rise and decay of the confederation we have no precise information, but it was at the height of its prosperity in the time of Christ.

DECATUR, a flourishing city of the United States, capital of Macon county, Illinois, situated in the midst of a rich agricultural district to the right of the Sangamon river, at a railway junction about 38 miles east of Springfield. It is well built, and has 15 churches and 24 public schools; but none of its edifices are individually remarkable. Among its industrial establishments is a large rolling mill. Population in 1870, 7161.

DECCAN (DAESHIN, the Country of the South), in India, includes, according to Hindu geographers, the whole of the territories situated to the south of the Nerbudda. In its more modern acceptation, however, it is sometimes understood as comprising only the

country lying between that river and the Krishna, the latter having for a long period formed the southern boundary of the Mahometan empire of Delhi. Assigning it the more extended of these limits, it comprehends the whole of the Indian peninsula, and in this view the mountainous system, consisting of the Eastern and Western Ghâts, constitutes the most striking feature of the Deccan. These two mountain ranges unite at their northern extremities with the Vindhya chain of mountains, and thus is formed a vast triangle supporting at a considerable elevation the expanse of table-land which stretches from Cape Comorin to the valley of the Nerbudda. The surface of this table-land slopes from west to east as indicated by the direction of the drainage of the country,—the great rivers the Cauvery, Godavery, Krishna, and Pennaur, though deriving their sources from the base of the Western Ghâts, all finding their way into the Bay of Bengal through fissures in the Eastern Ghâts.

In early times this country embraced that possessed by the five Hindu princes of Telingana, Maharashtra, the Tamil country, Orissa, and Carnata or Bijayanagar. It was first invaded by the Mahometans in 1294, who stormed Deogiri, the capital of Maharashtra, and abandoned the city to pillage. In the year 1325 the Mahometans made further progress in its conquest; and having extirpated the Hindu dynasties, they annexed the provinces as far south as the Krishna to the empire of Delhi. The imperial sway was, however, of brief duration. Telingana and Carnata speedily reverted to their former masters; and this defection on the part of the Hindu states was followed by a general revolt, resulting in the establishment in 1347 of the independent Mahometan dynasty of Bahmani, and the consequent withdrawal of the power of Delhi from the territory south of the Nerbudda. In the struggles which ensued, the Hindu kingdom of Telingana fell to the Mussulmans, who at a later period formed a league against the remaining Hindu prince, and at the battle of Talikota in 1565 destroyed the monarchy of Bijayanagar or Carnata. On the dissolution of the Bahmani empire, its dominions were distributed into the five Mahometan states of Golconda, Bijapur, Ahmednagar, Beder, and Berar. Of these the larger succeeded in subverting those of less importance; and in 1630, during the reign of Shâh Jahân of Delhi, the greater portion of the Deccan had been absorbed by the kingdoms of Golconda, Ahmednagar, and Bijapur. During the reign of Aurungzebe (in the latter half of the 17th century) all those states were reduced, and the Deccan was again annexed to the empire of Delhi. In the subsequent reigns, when the great empire of Aurungzebe fell into decay, the Nizâm threw off his allegiance and fixed his court at Hyderabad. At the same time the Mahrattas, emerging from obscurity, established a powerful monarchy, which was usurped by the Peshwa. The remainder of the imperial possessions in the peninsula were held by chieftains acknowledging the supremacy of one or other of these two potentates. In the sequel, Mysore became the prize of the Mahometan usurper Hyder Ali. During the contests for power which ensued about the middle of the last century between the native chiefs, the French and the English took opposite sides. After a brief course of triumph, the interests of France declined, and a new empire in India was established by the British. Mysore formed one of their earliest conquests in the Deccan. Tanjore and the Carnatic were shortly after annexed to their dominions. In 1818 the forfeited possessions of the Peshwa added to their extent; and these acquisitions, with others which have more recently fallen to the paramount power by cession, conquest, or failure of heirs, form a continuous territory stretching from the Nerbudda to Cape Comorin. Its length is upwards of 1000 miles, and its

extreme breadth exceeds 800. This vast tract comprehends the chief provinces now distributed between the presidencies of Madras and Bombay, together with the native states of Hyderabad and Mysore, and those of Kolâpur, Sawantwâri, Travancore, Cochin, and the petty possessions of France and Portugal.

DECEMBER, the last month of the year. In the Roman calendar, traditionally ascribed to Romulus, the year was divided into ten months, the last of which was called December, or the *tenth* month, and this name, though etymologically incorrect, was retained for the last or twelfth month of the year as now divided. In the Romulan calendar December had thirty days; Numa reduced the number to twenty-nine; Julius Cæsar added two days to this, giving the month its present length. The *Saturnalia* occurred in December, which is therefore styled "acceptus geniis" by Ovid (*Fasti*, iii. 58); and this also explains the phrase of Horace "libertate Decembri utere" (*Sat.* ii. 7). Martial applies to the month the epithet *canus* (hoary), and Ovid styles it *gelidus* (frosty) and *fumosus* (smoky). The Saxons called it *winter-monat*, or winter month, and *heligh-monat*, or holy month, from the fact that Christmas fell within it. The 22d December is the date of the winter solstice, when the sun reaches the tropic of Capricorn.

DECEMVIRI (*i.e.*, the ten men), ten magistrates of absolute authority among the Romans. Their appointment, according to Roman tradition, was due to plebeian dissatisfaction with the capricious administration of justice by the patricians, who had no written law to direct them. On the representation to the senate of the popular grievances by the tribunes, commissioners were sent to Greece to collect the laws of Solon and of the other celebrated legislators of Greece. On the return of these commissioners it was agreed, after much discussion, that ten new magistrates, called decemviri, should be elected from the senate to draw up a body of laws. Their election involved the abdication of all other magistrates; they were invested with supreme power, and presided over the city with regal authority. They were, each in turn, clothed with the badges of the consulship, and the one so distinguished had the power of assembling the senate and confirming its decrees. The first decemvirs were chosen in the year 302 A.U.C. (451 B.C.) They arranged the laws by which their government was to be regulated in ten divisions, submitted them to the senate and comitia for their approbation, and, after the code was recognized as constitutional, administered it with so much moderation and efficiency that the continuance of the decemviral office for another year was unanimously voted. The second body of decemvirs included one member of the first—Appius Claudius—and, according to Niebuhr, five plebeians. The new magistrates added to the laws which had already been enacted, and thus completed the celebrated *leges duodecim tabularum*, on which all Roman law, in future ages, was founded. Their administration, however, was as unpopular as that of their predecessors had been the reverse; and, by its partiality and injustice, which reached a climax in the flagitious pursuit of Virginia by Appius Claudius, it so roused the popular fury that the abolition of the office was effected. But, as Sir G. Cornewall Lewis has shown in his work on the *Credibility of Early Roman History*, it is difficult to write with scientific accuracy about this episode in Roman history. There were other magistrates in Rome, called decemvirs, in regard to whose appointment and jurisdiction information is scanty. Scholars differ concerning the date of their institution, and the special functions of their office. There is evidence, however, that such a court existed during the empire; but it is uncertain whether the jurisdiction of the later coincided

with that of the earlier magistrates bearing the same name, and connected by some scholars, not only with the republic, but with the kings. There were also the *Decemviri Sacrorum*, who were custodians of the Sibylline books. Their number, which originally consisted of two, and afterwards of ten, at last reached fifteen. It devolved on these functionaries not only to guard the Sibylline books, and to consult them on all emergencies of state, but also to take a prominent part in the celebration of the games of Apollo.

DECIMAL COINAGE. It has often been proposed to substitute for our quarto-duodecimo-vicesimal system of reckoning money one entirely decimal, and therefore in harmony with the system, employed in all civilized countries, of reckoning numbers both integral and fractional. In the case of numbers, there is no difficulty in regard to the standard by which to reckon: it is unity, and all integral numbers are either so many units, tens of units, hundreds of units, &c., or combinations of these; and all fractional numbers either so many tenths of a unit, hundredths of a unit, &c., or combinations of these. In the case of money, however, the selection of the standard of value, or the unit by which to reckon, constitutes the main, if not the sole, theoretical difficulty to be overcome, previous to the introduction of a decimal coinage. Practical difficulties would arise from the unwillingness of people to make the changes in thinking and speaking that would be necessitated by new coins, or the altered values of old ones.

Of all the schemes proposed in England, that which advocates the retention of the sovereign, or pound sterling, as the unit of value seems to have met with most favour. According to this scheme, the pound would be divided into 10 florins, the florin into 10 cents, and the cent into 10 mils. The name florin, as well as the coin, is in use already; the names cent and mil would mark the relation of the corresponding coins to the pound. The cent, being the $\frac{1}{100}$ th part of the pound, would represent $2\frac{1}{2}$ d., or nearly $2\frac{1}{2}$ d.; the mil, being the $\frac{1}{1000}$ th part, would be worth a little less than a farthing, which is the $\frac{1}{400}$ th. The coins which it would be found necessary to issue would probably be—in copper, the mil = $\frac{1}{1000}$ d., the 2-mil piece = $\frac{1}{500}$ d., rather less than a halfpenny, and the 5-mil piece = $\frac{1}{200}$ d., rather less than a penny farthing; in silver, the cent = $2\frac{1}{2}$ d., the 2-cent piece = $4\frac{1}{2}$ d., the 5-cent piece, or shilling, and the 10-cent piece, or florin; in gold, the half-sovereign, and the sovereign. In addition to the preceding, perhaps a double florin = 4s., in silver, and a crown = 5s., in gold, might be found convenient.

The chief disadvantage of this system is that it would abolish the copper farthing, halfpenny, and penny, and the silver coins representing 3d., 4d., 6d. Since 6d. = 25 mils is the lowest number of pence which could be paid exactly in mils, inconvenience would thus be caused to the poorer classes, whose unit of value may be said to be the penny; and difficulties would also arise in cases where fixed imposts of a penny and a halfpenny are levied, such as penny and halfpenny tolls, postages, &c.

A second scheme advocates the adoption of the farthing as the unit of value, and its coins of account would be the farthing, the cent or doit = 10 farthings, the florin = 10 cents or doits; the pound = 10 florins. The coins required for circulation would probably be—in copper, the farthing, the halfpenny, the penny; in silver, the cent or doit = $2\frac{1}{2}$ d., the 2-cent piece or groat = 5d., the shilling = $12\frac{1}{2}$ d., and the florin = 25d.; in gold, the half-sovereign = 10s. 5d., and the sovereign = 20s. 10d. Here also a silver double florin = 4s. 2d., and a gold crown = 5s. 2d., might be found convenient.

The chief disadvantages of this system would be the abolition of the present pound sterling, the unit of value in national finance, in banks, insurance and all great com-

mercial offices, and the trouble that would thereby be caused in comparing values expressed in the old coinage with those of the new. Among its advantages may be reckoned the fact that, during the transition to the new state of things, the old coins would still be serviceable, for any sum of money expressed in the new coinage could be paid by means of them. The alterations on small imposts, requisite under the first scheme, would here be unnecessary; and inconvenience would be saved to those classes of the population who receive weekly wages, which are generally fixed at so many pence per hour. The reduction of sums expressed in the old coinage to their equivalents in the new would, however, be slightly more difficult than under the first system.

A third scheme proposes as the unit the half-sovereign, a coin almost as familiar as the sovereign, with the view of having only three instead of four coins of account. The half-sovereign would be divided into 10 shillings as at present, and the shilling into 10 pence, each of which would therefore be equivalent to $1\frac{1}{4}$ d., or 20 per cent. more than the present penny. As a penny is of more value than the metal of which it is made, the present copper coinage could be made to serve under the new system. This scheme, from its alteration of the value of the penny, is open to most of the objections that can be brought against the first; and, in comparing accounts expressed in the old and the new coinages, it would necessitate—a very slight inconvenience certainly—multiplication or division by 2.

A fourth scheme proposes that the penny be made the unit of value, and that all accounts should be kept in pence and pence. All the present coins, though only one of them would be a coin of account, could still remain in circulation; and only two new coins would be required, the pence and its half, fivepence.

It has also been proposed that there should be only two coins of account, the higher equivalent to 100 of the lower, such as florins and cents, the cent in this scheme being the mil of the first. Centesimal coinage similar to this exists in several foreign countries, &c.; but it is probable that, should a change be made, the practice of other nations will be imitated only where it is found to conduce to national convenience.

The preceding are the most important of the schemes that have been suggested to replace the present system, and the adoption of the first of them has been recommended by a committee of the House of Commons. But since 1855 public opinion on the question does not appear to have advanced much. The arguments for and against a change are numerous, and to detail them would be to fill a moderate volume. The principal reason for making the change is that calculation would be enormously simplified, for reduction from one denomination of money into another could always be performed at sight; and the compound rules, as far as money is concerned, would be virtually abolished. The greatest objections to the change, apart from the difficulty of getting people to make it, which is doubtless much exaggerated, are that a decimal system does not admit to a sufficient extent of binary subdivision, and that it does not admit of ternary subdivision at all. The third part, for instance, of a pound, of a florin, of a cent, being $33\frac{1}{3}$, $33\frac{1}{3}$, $3\frac{1}{3}$ mils respectively, could not be exactly paid in decimal currency, while there is no difficulty in paying the third part of a pound, or of a shilling by our present coinage. Again, the $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ of the pound, the $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ of the florin, and the $\frac{1}{2}$ of the cent are the only binary subdivisions possible with the decimal coins of account; the $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{5}$, $\frac{1}{6}$, $\frac{1}{8}$, $\frac{1}{10}$ of the pound, and the $\frac{1}{2}$, $\frac{1}{3}$, $\frac{1}{4}$ of the shilling are possible at present. Notwithstanding these drawbacks, the advantages of a decimal system seem con-

siderably preponderate, and the introduction of it to be merely a question of time.

The coinage of the United States, which was made decimal in 1786, consists of the eagle = 10 dollars, the dollar = 10 dimes, the dime = 10 cents, but of these denominations dollars and cents are the only ones commonly used. In France, shortly after the great Revolution, a decimal system not only of money, but also of weights and measures, was introduced. The standard of value is the franc = 100 centimes; but though the only coins are francs, centimes, and multiples of these, the word sou, a term belonging to the superseded coinage, is often used to denote the 20th part of the franc, or 5 centimes. The Belgian and the Swiss monetary systems were assimilated to that of France in 1833 and 1851; and in 1865 France, Italy, Belgium, and Switzerland, became parties to a treaty for the maintenance of a common system. Germany, within the last few years, has effected a reform of her currency, the mark, which corresponds closely to our shilling, being = 10 groschen = 100 pfennige. A decimal coinage exists also in Russia, where the rouble = 100 kopecks; in Holland, where the guilder = 10 dubbeltjes = 100 cents; and in Portugal, where the milrei = 1000 reis.

See *Observations on the Expediency and Practicability of Simplifying and Improving the Measures, Weights, and Money, &c.*, by General Sir Charles Pasley, 8vo, 1834; the Report of the Select Committee on a Decimal System of Coinage, August 1853; and the publications of the "Decimal Association." (J. S. M.)

DECLUS MUS. See **MUS.**

DECLARATION in an action at law was the first step in pleading—the formal statement of the matter in respect of which the defendant sued. It was divided into counts, in each of which a specific cause of action was alleged, but the language used was cautious and general, and the same matter might be the subject of several counts. By the simpler form of pleading established by the Judicature Act, 1873, the declaration is replaced by a statement of claim setting forth the simple facts on which the plaintiff relies.

Statutory declaration.—By 5 and 6 Will. IV. c. 62 (which was an Act to make provisions for the abolition of unnecessary oaths, and to repeal a previous Act of the same session on the same subject) various cases are specified in which a declaration shall be substituted for an affidavit on oath. There is a general clause empowering any justice of the peace, notary public, or other officer now by law authorized to administer an oath, to take and receive the declaration of any person voluntarily making the same before him in the form in the schedule to the Act annexed; and if any declaration so made shall be false or untrue in any material particular, the person wilfully making such false declaration shall be deemed guilty of a misdemeanour.

DECLARATION OF PARIS, a diplomatic instrument or protocol signed by the representatives of all the powers present at the Congress of Paris in 1856, and subsequently accepted as a binding engagement of public law by all the other powers (except the United States of America, Spain, and Mexico), for the purpose of settling and defining certain rules of maritime law, in time of war, on points of great moment to belligerent and neutral states—points, it must be added, upon which the ancient law of nations had gradually undergone some change, and on which great differences of opinion and practice prevailed. The four propositions agreed to by the plenipotentiaries were embodied in the following terms:—

1. Privateering is and remains abolished.
2. The neutral flag covers enemy's goods, with the exception of contraband of war.
3. Neutral goods, with the exception of contraband of war, are not liable to capture under an enemy's flag.
4. Blockades, in order to be binding, must be effective,—that is to say, maintained by a force sufficient readily to prevent access to the coast of the enemy.

By most of the modern writers on international law these principles are regarded as a distinct gain to the cause of civilization, international justice, commerce, and peace. But a feeble and ineffectual attempt has been made to repudiate these new rules of maritime law, though they received the tacit assent of Parliament, and have been acted upon by all nations in the six wars which have occurred since 1856, including the American civil war, although the United States had not concurred in the Declaration. The American Government withheld its assent, not because it objected to these principles, but because it held that they did not go far enough, and that they ought to be extended to secure from capture all private property at sea. It is argued by the opponents of the Declaration that the British envoy at Paris exceeded his powers; that the form of the instrument itself is declaratory, but not binding either as a contract or a legislative act; that it is not competent to a congress to change the rights of belligerents founded on ancient law and usage; and that Great Britain committed a fatal error in renouncing the right to seize enemy's goods in neutral ships and to equip privateers.

To these arguments it is said in reply that the British envoy at Paris had full powers to pledge the faith of the Crown, with the concurrence of the Cabinet, and that if Parliament disapproved his conduct, it ought to have been pressed to a division at the time, and not when Great Britain has enjoyed the benefit of the Declaration, as a neutral, for twenty years. It is a part of the prerogative of the Crown to fix our international relations, and to determine the conditions of maritime warfare. The most fitting and binding expression of international law (which cannot assume the form of positive law by sovereign enactment) is to be found in instruments recording in solemn form the consent of all civilized nations. On the ground of expediency, it is contended by the supporters of the Declaration of Paris, that Great Britain is, of all countries in the world, that which has most to gain by it, because she is not only the greatest naval power, but the power which has the largest number of merchant vessels and the largest amount of property afloat on the seas, and liable to attack.

The primary advantage of the Declaration no doubt accrues to neutrals, as it secures to them a larger carrying trade in time of war, and exempts them from the seizure of enemy's goods in neutral ships. Hence, if a belligerent were now to violate the rules of the Declaration, he would have to encounter the opposition of all neutral states, and would speedily find them arrayed on the side of the enemy. But in the event of war, Great Britain is the state most exposed, by reason of the magnitude of her maritime trade, to the depredations of hostile cruisers; the injury done is to be measured by the amount of the shipping and property exposed to it; and a single cruiser of a small state may cause enormous losses to the commerce of a great power, as was seen in the American civil war. Since the establishment of a general system of railroads, the greater part of the trade of all the states of continental Europe can be carried on by land, either by direct communication or through neutral ports. The power of a naval state to inflict serious injury on an enemy by the interruption of her trade is therefore by the nature of things greatly diminished, and the same remark applies to commercial blockades. To England all foreign commodities must be brought by sea, and England is more dependent than any other country on foreign trade for the raw material of her manufactures, and even for the food of her inhabitants. It is therefore the paramount interest of England to keep open all the channels of trade, as much as possible, both in peace and war; and injuries done to the trade of an enemy are often equally prejudicial to the state which

inflicts them. These are some of the leading arguments which have been advanced in defence of the Declaration of Paris, and which no doubt actuated the authors of it.

A full account of the controversy will be found in the third volume of Sir Robert Phillimore's *Commentaries on International Law*, where the learned author supports and advocates the old traditions of the Court of Admiralty, and also in Hall's *Rights and Duties of Neutrals* (1874). The principles on which the Declaration of Paris is based are explained and defended in an article in the *Edinburgh Review*, No. 296. (H. R.)

DECLARATOR, in Scotch law, is a form of action by which some right of property, or of servitude, or of status, or some inferior right or interest, is sought to be judicially declared (see Bell's *Dictionary and Digest of the Law of Scotland*.)

DECREE, DECREET, the judgment of a court of justice, and, in English law, more particularly the judgment of a court of equity. A decree *in rem* is the conditional order for a dissolution of marriage made by the court for divorce and matrimonial causes, which will be made absolute after six months, in the absence of sufficient cause shown to the contrary.

DECRETALS, in canon law, are the answers sent by the Pope to applications made to him as head of the church, chiefly by bishops, but also by synods, and even private individuals, for guidance in cases involving points of doctrine or discipline. In the early days of the church these replies came to be circulated throughout the various dioceses, and furnished precedents to be observed in analogous circumstances. From the 4th century onwards they formed the most prolific source of canon law. Decretals (*decreta constituta decretalia, epistolae decretales*, or shortly *decretalia*, or *decretales*) ought, properly speaking, to be distinguished, on the one hand from constitutions (*constitutiones pontificiae*), or general laws enacted by the Pope *sua sponte* without reference to any particular case, and on the other hand from rescripts (*rescripta*), which apply only to special circumstances or individuals, and constitute no general precedent. But this nomenclature is not strictly observed.

For further information see art. CANON LAW, in which will also be found an account of the *Pseudo-Isidorian* or *False Decretals*.

DECURIO, an officer in the Roman cavalry, commanding a decuria, which was a body consisting of ten men. There were certain provincial magistrates called *decuriones municipales*, who had the same position and powers in free and corporate towns as the senate had in Rome. As the name implies, they consisted at first of ten, but in later times the number was often as many as a hundred; their duty was to watch over the interests of their fellow-citizens, and to increase the revenues of the commonwealth. Their court was called *curia decurionum*, and *minor senatus*; and their decrees, called *decreta decurionum*, were marked with D. D. at the top. They generally styled themselves *civitatum patres curiales*, and *honorati municipiorum senatores*. They were elected with the same ceremonies as the Roman senators, and they required to be at least twenty-five years of age, and to be possessed of a certain fixed income. The election took place on the kalends of March.

DEE, JOHN (1527–1608), a mathematician and astrologer, was born in July 1527, in London, where his father was a wealthy vintner. In 1542 he was sent to St John's College, Cambridge. After five years' close application to mathematical studies, particularly astronomy, he went to Holland, in order to visit several eminent Continental mathematicians. Having remained abroad nearly a year, he returned to Cambridge, and was elected a fellow of Trinity College, then first erected by King Henry VIII. In 1548 he took the degree of master of arts; but in the same year he found it necessary to leave England on account of the suspicions entertained of his being a conjuror,

which were first excited by a piece of machinery, in the *Irene* of Aristophanes, he exhibited to the university, representing the scarabæus flying up to Jupiter, with a man and a basket of victuals on its back. On leaving England he went first to the university of Louvain, where he resided about two years, and then to the college of Rheims, where he read lectures on Euclid's *Elements* with great applause. On his return to England in 1551 King Edward assigned him a pension of 100 crowns, which he afterwards exchanged for the rectory of Upton-upon-Severn. Soon after the accession of Mary, he was accused of using enchantments against the queen's life; but after a tedious confinement, he obtained his liberty in 1555, by an order of council.

When Elizabeth ascended the throne, Dee was asked by Lord Dudley to name a propitious day for the coronation. On this occasion he was introduced to the queen, who took lessons in the mystical interpretation of his writings, and made him great promises, which, however, were never fulfilled. In 1564 he again visited the Continent, in order to present a book which he had dedicated to the Emperor Maximilian. He returned to England in the same year; but in 1571 we find him in Lorraine, whither two physicians were sent by the queen to his relief in a dangerous illness. Having once more returned to his native country, he settled at Mortlake, in Surrey, where he continued his studies with unremitting ardour, and made a collection of curious books and manuscripts, and a variety of instruments, most of which were destroyed by the mob during his absence, on account of his supposed familiarity with the devil. In 1578 Dee was sent abroad to consult with German physicians and astrologers in regard to the illness of the queen. On his return to England, he was employed in investigating the title of the Crown to the countries recently discovered by British subjects, and in furnishing geographical descriptions. Two large rolls containing the desired information, which he presented to the queen, are still preserved in the Cottonian Library. A learned treatise on the reformation of the calendar, written by him about the same time, is still preserved in the Ashmolean Library at Oxford.

From this period the philosophical researches of Dee were concerned entirely with the pseudo-science of necromancy. In 1581 he became acquainted with Edward Kelly, an apothecary who professed to have discovered the philosopher's stone, and by whose assistance he performed various incantations, and maintained a frequent imaginary intercourse with spirits. Shortly after, Kelly and Dee were introduced to a Polish nobleman, Albert Laski, palatine of Sieradz (Sieradz), devoted to the same pursuits, who persuaded the two friends to accompany him to his native country. They embarked for Holland in September 1583, and arrived at Laski's place of residence in February following. They lived for some years in Poland and Bohemia in alternate wealth and poverty, according to the credulity or scepticism of those before whom they exhibited. They professed to raise spirits by incantation. Kelly dictated their utterances to Dee, who wrote them down and interpreted them.

Dee, having at length quarrelled with his companion, quitted Bohemia and returned to England, where he was made chancellor of St Paul's Cathedral in 1594, and warden of Manchester College in 1595. He afterwards returned to his house at Mortlake, where he died in 1608, at the age of eighty-one.

His principal works are—*Propædeumata Aphoristica*, Lond. 1558; *Monas Hieroglyphica*, Antwerp, 1564; *Epistola ad Fredericum Commandinum*, Pesaro, 1570; *Preface Mathematica to the English Euclid*, 1570; *Divers Annotations and Inventions added after the tenth book of English Euclid*, 1570; *Epistola præfata Ephemeridibus Joannis Feldi*, a 1557; *Psalterica Commentationis Praecor-*

que Nucleus quidam, London, 1573. The catalogue of his printed and published works is to be found in his *Compendious Rehearsal*, as well as in his letter to Archbishop Whitgift, to which the reader is referred. A manuscript of Dee's, relating what passed for many years between him and some spirits, was edited by Meric Casaubon and published in 1659. *The Private Diary of Dr John Dee*, and *the Catalogue of his Library of Manuscripts*, edited by J. O. Halliwell, was published by the Camden Society in 1842.

DEED is a contract in writing, sealed and delivered by the party bound to the party benefited. Contracts or obligations under seal are called in English law *specialties*, and down to a recent date they took precedence in payment over *simple* contracts, whether written or not. Writing, sealing, and delivery are all essential to a deed. The signature of the party charged is not material, and the deed is not void for want of a date. Delivery, it is held, may be complete without the actual handing over of the deed; it is sufficient if the act of sealing were accompanied by words or acts signifying that the deed was intended to be presently binding; and delivery to a third person for the use of the party benefited will be sufficient. On the other hand, the deed may be handed over to a third person as an *escrow* (*écrit*), in which case it will not take effect as a deed until certain conditions are performed. Such conditional delivery may be inferred from the circumstances attending the transaction, although the conditions be not expressed in words. A deed indented, or indenture (so called because written in counterparts on the same sheet of parchment, separated by cutting a wavy line between them), is between two or more parties who contract mutually. The actual indentation is not now necessary to an indenture. A *deed-poll* (without indentation) is a deed in which one party binds himself without reference to any corresponding obligations undertaken by another party. See CONTRACT.

DEER (*Cervidae*), a family of Ruminant Artiodactyle Mammals, distinguished by the possession of deciduous branching horns or antlers, and by the presence of spots on the young. The antlers are borne by the frontal bone, and generally begin to appear towards the end of spring. At that season there is a marked determination of blood to the head, the vessels surrounding the frontal eminences become temporarily enlarged, and the budding horn grows with marvellous rapidity, the antlers of a full-grown stag being produced in ten weeks. At first the horns are soft, vascular, and highly sensitive, and are covered with a delicate hairy integument known as the "velvet," amply provided with blood-vessels. On attaining their full growth the "burr," consisting of a ring of osseous tubercles at the base of the horn, is formed, and this by pressing upon, gradually cuts off the blood-vessels which supply nutriment to the antlers. The velvety covering then begins to shrivel and to peel off, its disappearance being hastened by the deer rubbing its antlers against trees and rocks; while the grooves, which are seen to furrow the now exposed surface, mark the place of the former blood-vessels. With the single exception of the reindeer, antlers are confined to the male sex, and are fully developed at the commencement of the rutting season, when they are brought into use as offensive weapons in the sanguinary fights between the males for possession of the females. When the season of love is over they are shed, reappearing, however, in the following spring, and continuing to grow larger and heavier until the deer attains its full growth. Whether the deer inhabiting the warmer regions of the earth shed their antlers every year has been a matter of considerable dispute, but in a recent work (*Highlands of Central India*) Forsyth states that he has convinced himself, from repeated observations, that in Indian deer this operation does not take place annually. In castrated animals the antlers either cease to appear or are merely rudimentary, while any influence whatever which disturbs the general

system seems detrimental to their growth, as was observed in a case quoted by Darwin, where the antlers of a Wapiti deer, formed during a voyage from America, were singularly stunted, although the same individual afterwards, when living under normal conditions, produced perfect horns. Spots are common to the young of so many species of deer that their presence may fairly be regarded as a family character. These spots persist through life in such forms as the Axis, or Spotted Deer (*Axis maculata*), but in the majority of species they altogether disappear in the adult form. Darwin considers that in all such cases the old have had their colour changed in the course of time, while the young have remained but little altered, and this he holds has been effected "through the principle of inheritance at corresponding ages." The lachrymal sinus, or "tearpit," is present in most species of deer. This consists of a cavity beneath each eye, capable of being opened at pleasure, in which a waxy substance of a disagreeable odour is secreted, the purpose of which is not yet clearly-ascertained. "The big round tears" which the contemplative Jacques watched, as they

"Coursed one another down his innocent nose
In piteous chase,"

is Shakespeare's interpretation of the appearance presented by the motion of the glistening edges of the tearpits in the stag. The deer family comprises 8 genera and 52 species, distributed over all the great regions of the earth except the Ethiopian, and living under the most diverse climatic conditions. Their total absence from Africa south of the Sahara may be due, as A. R. Wallace (*Geographical Distribution of Animals*) contends, to the presence in the past, as now, of a great belt of dry and desert country effectually preventing the immigration from Europe into Africa of such a forest-frequenting group as the deer, while favouring the introduction of antelopes, which attain their greatest development in that region. They are also absent from Australia, although present in the Austro-Malayan region. The following are some of the more remarkable species.

The Red Deer or Stag (*Cervus elaphus*), the largest of the British deer, is a native of the temperate regions of Europe and Northern Asia, inhabiting dense forests, or frequenting moors and barren hill-sides as in Scotland. In England, where in feudal times it was protected by forest laws, which set greater value on the life of a stag than on that of a man, it was formerly abundant in all the royal forests. It is now almost extinct in that country, as well as in Ireland, in the wild state. In Scotland considerable herds are still to be found in the Highlands, and in several of the Western Isles, although, owing probably to the diminished extent of their feeding grounds, to the breeding in and in which takes place, and to the anxiety of deer-stalkers to secure the finest heads, the species is believed to be degenerating. The finest specimens in this country are found in the deer forests of Sutherlandshire, but these are inferior in size to those still obtained in the east of Europe. The antlers of the Stag are rounded, and bear three "tines," or branches, and a crown consisting of three or more points. The points increase in number with the age of the creature, and when 12 are present it is known in Scotland as a "royal stag." This number, however, is sometimes exceeded, as in the case of a pair of antlers, weighing 74 lb. from a stag killed in Transylvania, which had 45 points. The antlers during the second year consist of a simple unbranched stem, to which a tine or branch is added in each succeeding year, until the normal development is attained, after which their growth is somewhat irregular. The Red Deer is gregarious, the females and calves herding together apart from the males except at the rutting season, which begins about the end of September and lasts for three weeks. Dur-