

the Schloss at Berlin, and grandson to Joseph Genelli, a Roman embroiderer employed to found a school of gobelins by Frederick the Great. Buonaventura Genelli first took lessons from his father and then became a student of the Berlin Academy. After serving his time in the guards he went with a stipend to Rome, where he lived ten years a friend and assistant to Koch the landscape painter, a colleague of Hähnel, Reinhard, Overbeck, and Führich, all of whom made a name in art. In 1830 he was commissioned by Dr Härtel to adorn a villa at Leipzig with frescos, but quarrelling with this patron he withdrew to Munich, where he earned a scanty livelihood at first, though he succeeded at last in acquiring repute as an illustrative and figure draughtsman. In 1859 he was appointed a professor at Weimar, where he ended his days. Genelli painted few pictures, and it is very rare to find his canvasses in public galleries, but there are six of his compositions in oil in the Schack collection at Munich. These and numerous water-colours, as well as designs for engravings and lithographs, reveal an artist of considerable power whose ideal was the antique, but who was also fascinated by the works of Michelangelo. Though a German by birth, his spirit was unlike that of Overbeck or Führich, whose art was reminiscent of the old masters of their own country. He seemed to hark back to the land of his fathers and endeavour to revive the traditions of the Italian Renaissance. Subtle in thought and powerfully conceived, his compositions are usually mythological, but full of matter, energetic and fiery in execution, and marked almost invariably by daring effects of foreshortening. Impeded by straitened means, the artist seems frequently to have drawn from imagination rather than from life, and much of his anatomy of muscle is in consequence conventional and false. But none the less Genelli merits his reputation as a bold and imaginative artist, and his name deserves to be remembered beyond the narrow limits of the early schools of Munich and Weimar.

**GENERATION**, a term in general biology or physiology synonymous with the Greek *γενεσις* and the German *Zeugung*, may comprehend the whole history of the first origin and continued reproduction of living bodies, whether plants or animals; but it is frequently restricted to the sexual reproduction of animals. The subject, in its most comprehensive aspect, would naturally be divided into the following branches, viz. :—(1) the first origin of life and living beings, (2) non-sexual or agamic reproduction, and (3) gamic or sexual reproduction. The first two of these topics have already been shortly treated of in the articles **ABIOTIC GENESIS** and **BIOLOGY**; the third and more extensive division, including (1) the formation and fecundation of the ovum, and (2) the development of the embryo in different animals, it has been deemed expedient to refer to the heading **REPRODUCTION**.

**GENESIS**. See **PENTATEUCH**.

**GENET** (*Genetta*), a genus of carnivorous mammals belonging to the *Viverridae* or family of civets. It contains six species, all of which are found exclusively in Africa, with the exception of the common genet (*Genetta vulgaris*), which occurs also throughout the south of Europe and in Palestine, where Tristram notes it as occurring on Mount Carmel. The fur of this species is of a dark grey colour, thickly spotted with black, and having a dark streak along the back, while the tail, which is nearly as long as the body, is prettily ringed with black and white. The genet is abundant in the south of France and in Spain, where it frequents the banks of streams, and feeds on the smaller mammals and on birds. In the vertically slit pupil of its eyes, and in the complete retractility of its claws, it approximates, along with the other species, to the cats, and correspondingly differs from the true civets, while the anal pouch which is so fully developed in the civet exists as a mere depression

in the present genus, and contains only a faint trace of the highly characteristic odour of the former. In south-western Europe and in Africa it is sought after for its soft and



Genet.

beautifully spotted fur, while in Constantinople it has been tamed and kept like a cat for destroying mice and other vermin.

**GENEVA** (in French *Genève*, in German *Genf*, in classical Latin *Geneva*, and in Low Latin, by metathesis, *Gebenna* or *Gevenna*), a city and canton of Switzerland,—the canton being, with one exception, the smallest, and the city, without exception, the largest within the limits of the confederation.

The canton of Geneva has an area of 279·4 square kilometres, or 107·8 square miles, considerably less than that of Rutland, the smallest of the English counties, and this includes 11½ square miles of water-surface belonging to the lake. The greater part of its frontier is coterminous with France, the department of Haute-Savoie lying to the south, and that of Ain to the west and north; while it is connected with the Swiss canton of Vaud (Waadt) along a line of not more than 3½ miles. The area belongs to the basin of the Rhone, which flows for about 4 miles through the canton, and then for nearly 2 miles forms the boundary towards France. With the exception of the Arve, the Rhone tributaries are mere mountain streams, of which the largest is the London in the extreme west. Market gardens, orchards, and vineyards occupy a large proportion of the soil, whose apparent fertility, however, is due not so much to its natural qualities as to the noble industry of the cultivators. Besides building materials such as sandstone, slate, &c., the only mineral to be found within the canton is bituminous shale, the products of which can be used for petroleum and asphalt (see *Les Gisements bitumineux du canton de Genève*, Paris, 1877). While Geneva is, as has been stated, almost the smallest of the Swiss cantons, the size of the city makes the density of its population far greater than that of any other. In 1870 it had, inclusive of strangers, 93,239 inhabitants, or 871 to the square mile; and this had increased by 1876 to 99,352 inhabitants, or 921 to the square mile. At the earlier date, 43,639 were Protestants and 47,868 Roman Catholics,—the remaining fraction comprising 961 Jews, and 771 of various Christian sects. The prevailing language is French; but

the German element, represented in 1870 by 978 households, is on the increase.

The city of Geneva is situated at the south-western extremity of the beautiful lake of the same name, whence the noble current of the Rhone flows westward under the five bridges by which the two halves of the town communicate with each other. To the south lies the valley of the Arve, which unites with that of the Rhone a little distance further down; and behind the Arve the grey and barren rocks of the Lesser Salève rise like a wall, which in turn is overtopped by the distant and ethereal snows of Mont Blanc. To the north-west the eye takes in the long line of the Jura, with a pleasant stretch of country between it and the lake. The actual site of the town, apart from

the river and the lake, is not so picturesque as that of many other places in Switzerland. Though the central plateau, crowned as it is by the cathedral, gives a certain relief to the general view from the water, a large proportion of the town is built on the alluvial flats along the river. But what Geneva lacks in picturesqueness it now makes up in an appearance of prosperity and comfort,—presenting fine quays, well-ordered pleasure grounds, good streets, and substantial houses, and, in the number and extent of its modern suburbs, giving evidence that its prosperity is not a thing of the past. Since the demolition of the fortifications in 1848, it has pushed eastward to Eaux Vives, and westward into Plainpalais, and an almost continuous succession of houses links it on the south with the village of Carouge beyond the Arve



Plan of Geneva.

In the strict sense of the words, Geneva is not a city of great buildings. It possesses, indeed, a great many edifices, both public and private, which may fittingly be described as handsome, elegant, or even beautiful, but it has almost nothing to which the memory reverts as to a masterpiece of architectural art. Being a favourite resort for wealthy foreigners from many lands, it has been enriched with a countless variety of hotels and villas, many of which are palatial in their dimensions, their construction, and their environment, and its principal institutions have been installed in buildings not unworthy of a modern capital; but none of these things compensate for the absence of the grander and more characteristic legacies of the Middle Ages and the Renaissance. The artistic blight of that Calvinism which was too sternly enamoured with the beauty of holi-

ness to be mindful of any other beauty has left indelible effects on the central city of the creed; though it is probable that all the blame does not lie at the door of Calvinism, which certainly did not find in the Genevese a people whose aesthetic faculties had been too strongly developed in the previous periods of their history. The cathedral itself is a second-rate building; and though, as Mr Freeman remarks, "it is an excellent specimen of a small cathedral whose style and plan are peculiarly its own, and which has undergone only very few alterations," its main interest is moral and historical. According to a tradition, at least as likely to be true as false, it occupies the site of a temple of Apollo; and the present building is the third church of St Peter which has been erected on the spot. As a foundation the cathedral is said to date from the middle of



the 10th century; but (even apart from documents still extant which relate to the works) the transition from the Romanesque to the Gothic style is sufficient evidence that it belongs architecturally to the 12th and the 13th. The most glaring alteration to which it has been subjected is the substitution for the original façade (1749-1756) of a portico with Corinthian pillars, copied after the Pantheon at Rome, which, while effective and simple enough in itself, is altogether out of keeping with the rest of the design. In its general plan the church is a Latin cross, having a width of about 65 feet and a length of 187. It is lighted by 86 windows,—those of the choir still preserving painted glass of the 15th century, and some of the others being filled with modern work in commemoration of the jubilee of 1835. Of the internal decorations, the little that has been left comprises portions of the carved stalls, and a few sepulchral monuments—most of them removed from their original sites—Agrippa d'Aubigné's, Michel Roset's, Theodore de Beza's, the duke and duchess of Rohan's, &c. Among the older secular buildings in Geneva are the Hôtel de Ville, the court-house, and the arsenal. The first, which is popularly called the Maison de Ville, or Town House, is situated to the west of St Peter's. It is first mentioned in 1448, but most of the structure dates from the 16th and 17th centuries. There is nothing remarkable, except their plainness, about the several halls or chambers—the hall of the lost footsteps, the chamber of the great council, &c. The *Salle des Festins* is now known as the Alabama Chamber, in memory of the arbitration decided within its walls in 1872. To the historian the building is interesting, not only for its associations, but for the magnificent series of archives which it contains. It was in front of the house that the works of Rousseau were publicly burned in 1762. (See *Novv. Descr. du Hôtel de Ville*, 1877.) The court-house was formerly a hospital, and has been appropriated to its present purpose only since 1858. As a building it dates from 1709, and is a good specimen of the Mansard style in vogue at the time. Among the structures of modern date the most noteworthy are the academic or university buildings, the Athénée, the Rath museum, the conservatorium, the electoral palace, the new theatre, the hall of the reformation, and the Russian church. The first stone of the academic buildings was laid in 1868. They consist of three blocks forming three sides of a square, and occupy an excellent position near the botanic gardens in the Promenade of the Bastions. The Athénée, a highly ornamental building, was founded for the accommodation of the old society of the arts by the wealthy Genevese, J. G. Eynard (1775-1863), well known for his generous devotion to the cause of Greek independence. It was in 1824 and 1826 that, in accordance with his wishes, the sisters of the deceased Simon Rath (1766-1819), a general in the Russian service, devoted a large part of their fortune to the erection of the museum which preserves the name of the family. The building is in the Greek style, with a Corinthian portico and a flight of steps, and it contains a collection of copies of the cardinal masterpieces of ancient art and valuable works of the modern Swiss school. The conservatorium, whose foundation was due to Bartholony, a Genevese financier, owes its reputation as a musical school to Bovy Lysberg (1821-1873). The Fol museum, famous for its Greek and Etruscan vases, occupies the old Academy buildings in the Grand Rue.

Among the larger benevolent institutions are the civic hospital, with an endowment of 3½ million francs, a lunatic asylum, a deaf and dumb institute, and an orphanage; and upwards of 200 distinct societies for philanthropic purposes are at work in the state.

From a comparatively early date the Genevese have given considerable attention to education. In 1429 François Versonnex endowed and restored the "great school," which continued to flourish till the Reformation, and was attended by numerous foreign pupils. An

academy and college were established by Calvin and Beza in 1558, and soon became famous. Since 1875 the academy has ranked as a university, having five faculties,—a scientific, a literary, a legal, a theological, and a medical. Though medical teaching was long practised in Geneva by its more eminent physicians, according as circumstances suggested, there was no regular provision for this department till 1874, when a staff of 13 professors and 10 privat-docents was instituted. An anatomical theatre has been erected by the cantonal hospital, and a maternity hospital and a *poli-clinique* or dispensary are supported by the property of the suppressed religious corporations. In the winter session of 1876-7 the university had 142 regularly enrolled students and 182 unattached auditors; and in the summer session the students numbered 155 and the auditors 147. Of the 297 regular students, no fewer than 126 were foreigners, and only 106 were Genevese proper, while among the auditors the proportion of foreigners was still greater, or 187 as compared with 95. The canton of Geneva has no normal school, but there are two colleges (one in the town and one at Carouge), a gymnasium, and a high school for girls, and in these institutions the training of teachers is an object of attention. The Genevese college had 1134 pupils in 1876-7,—309 being foreigners, and of these 139 French. In all the primary schools, with the exception of those of Carouge, Plainpalais, and Eaux Vives, the mixed system is in vogue. Nearly all the communes, from Lancy in 1848 to Plainpalais in 1877, have been provided with educational libraries, the total number of the books in 1867 being upwards of 20,000. The "public library," formerly located in the Rue Ardaïne and now in the university buildings, is an admirable institution, thoroughly deserving the title of public, as its books, without any needless formality, are at the service of even the casual reader. The first nucleus of the collection, which now numbers about 75,000 volumes, was Boniard's bequest in 1568.

As early as the 14th century, Geneva was the seat of a flourishing silk trade, and its woollen fabrics were largely exported. Four times a year the streets of the town were filled with the traffic of its fairs, which were visited by the merchants of Venice, Florence, and Genoa, of France and German Switzerland. In the 16th century hats, ribbons, velvets, woollens, and gold and silver plate, were among the principal products of Genevese industry; the guild of armourers or *heavymen* was a powerful corporation; and watchmaking was already carried to a high degree of perfection, under the influence of Charles Cusin, who had settled in the town in 1587. By 1685 there were 100 master watchmakers with 800 workmen, and 80 master jewellers with 200 workmen. In the 17th century the silk trade made great progress, and towards its close calico-printing was introduced by the Fazy family. During the 18th century the number of wealthy immigrants from Italy gave an impetus to the various architectural industries, but at the same time the political troubles tended to scatter the industrial population. Voltaire introduced a number of Genevese watchmakers to Ferney; the French sought to make Versoix a manufacturing centre; and the Government of Savoy established a royal watch factory at Carouge. Since the restoration of Genevese independence in 1813 the principal industries of the city and canton have steadily developed. According to the census of 1860, there were 515 master watchmakers and jewellers in the canton, and the number of workers in the trade was 4876, of whom 4004 were men and 872 women. As early as 1827, about 240 persons were employed in the manufacture of musical boxes, and this number had by 1873 increased to at least 1080 of both sexes, capable of turning out 13,000 boxes in a year. Among the minor industries are wood and ivory carving, the making of tools and scientific instruments, iron-smelting and engineering, and the manufacture of tobacco, soda water, and various chemical stuffs. Banking operations are conducted on a large scale, and printing and publishing have long been of prime importance to the city. Printing was introduced in 1478 by Steinschaben of Schweinfurth; and by 1563 there were 20 printing establishments in the city. Robert Stephen, having fled from Paris, was received a citizen of Geneva in 1556; but his son Henry found that the attentions of the consistory could be nearly as offensive and dangerous as those of the Sorbonne, and the great printing establishment over which he presided came to an untimely end. For details on the contributions made by Genevese inventors to the progress of the various arts, the reader may refer to Elie-François Wartmann's interesting brochure, *Notice historique sur les inventions faites à Genève*, Geneva, 1873.

It would be hard to find a city of the same size as Geneva which could claim the honour of being the birthplace of a greater number of eminent men; and still harder perhaps to find one that had extended its hospitality to so many foreigners of distinction. In the roll of its celebrities the first place is due to Jean Jacques Rousseau, who, in spite of its treatment of him, retained considerable affection for "ma république." The house in which he was born occupied the site of No. 69 of the present Rue Ronsseau. Though M. Marc Monnier, himself a Genevese, has found materials for a volume on *Les poètes de Genève*, such names as Mulhauser (1806-71), author of the dramatic poems *Sempach* and *Philibert Berthelier*, or Petit Senn (1792-1870), whose *Etudes et Bonaires* (1846) has gone through

a number of editions, have hardly more than local reputation. Rodolphe Toepffer, the humorous novelist, has attained a wider popularity, which may almost be called European. But the really famous Genevese are mostly men who have devoted themselves to the sciences, or to the more utilitarian forms of literature. Among the theologians are Mestrezat, the opponent of the Jesuits; Diodati, the translator of the Bible; the Tronchins, the Turretines (Fr. and J. A.), Ed. Diodati, Felix Neff, César Malan, and Gausson. Among the historical writers may be mentioned Baulaere, Mallet (of Scandinavian celebrity), De Lolme, Grénus, Sissondi, Picot, Cherbuliez, Sayous, Blavignac, and Galiffe; and among the philologists, Cramer, Leclerc, Casaubon, and Spanheim. To the medical sciences belong the names of Jean de Carro, Espine, and Charles de la Rive; and to the physical sciences Bonnet, Huber, De Luc, De Saussure, De Candolle, and Pictet. Pradier, the sculptor of the statue of Rousseau on the island in the Rhone, Chapponnière, Hornung, and Calame are the best known of the modern artists.

As far back as 1356 the town of Geneva is said to have contained 5800 inhabitants, and this by 1404 had increased to 6490, exclusive of the Bourg de Four and St Gervais outside of the fortifications. In 1545 the number is given as 12,500, but the plague and other causes had reduced it to 11,000 by 1572. After the revocation of the edict of Nantes it rose to 16,934 in 1698, no fewer than 3000 refugees having sought shelter within its walls. The 18th century was marked by a steady increase: 18,500 in 1711, 24,712 in 1782, and 26,140 in 1789. In 1850 the total was 31,238, of whom 5717 were from other parts of Switzerland, and 6513 from other parts of the world. The census of 1870 gave 46,783, or including the suburbs of Eaux Vives and Plainpalais, 61,486. The noteworthy fact about this increase is that it is due solely to immigration, for the Genevese families are far from prolific, and indeed have an indubitable tendency to die out (Galiffe, *Genève historique*, 1869).

History. According to a well-known passage in Caesar's *Commentaries*, he found Geneva the frontier town of the Allobroges, and when he crossed the bridge which even then spanned the river, he was no longer in the territory of the Allobroges but in that of the Helvetians. How long the little *oppidum* had been in existence before that time it is impossible even to conjecture: that the spot had in far earlier days been occupied by a cluster of crannogs may be accepted as rather more than a conjecture, though the extensive formation of new land within the historic period has completely buried whatever archaeological evidence might otherwise have been available. There was a time clearly when the site of the present lower town was entirely submerged, and the waters of the lake and river found their shores along the edge of the rocky plateau of the upper town. The Allobroges were, it would appear, a Celtic people, and the name Geneva, according to the favourite etymology of modern investigators, has its explanation in the words *gen* and *er*, the "issue" of the "waters." For several centuries of the Christian era the history of Geneva remains a blank, but remains of substructions, aqueducts, canals, inscriptions, statues, pottery, bronzes, arms, coins, &c., show that during the Roman period the town must have been a large and flourishing place, extending, if M. Galiffe is right, over the plateau of the Franchées. Christianity must have been early introduced, the traditional apostles being Dionysius and Paracodus. In 456 the Celtic town passed under the dominion of the German Burgundians, and in 534 it was incorporated with the kingdom of the Franks. To Charles the Fat it was indebted for the right, sanctioned by Pope John VIII., of electing its bishops from among its own clergy. Otpandus, the bishop whose election led to the decision of this point, was a supporter of Rodolph I., founder of Transjuran Burgundy; and it was at Geneva that Conrad the Salic caused himself to be crowned king of Burgundy in 1033. This accession of Conrad proved in several ways of moment to the town; for to him was due the first aggrandizement of the house of Savoy, and from him was derived the temporal sovereignty of its bishops. The counts of Genevois—a district to the south of the Genevan territory, now included in the French department of Haute Savoie—were partly reconciled to the loss of the authority they had previously had over the city when in 1070 they saw Guy of Faucigny Genevois, a member of their own family, elected to the episcopal see. The next bishop, however, Hubert or Humbert of Grammont, laid claim to all the rights and possessions alienated by Guy; and at length, in 1124, by the "Accord of Seyssel," the count of Genevois recognized the bishop as his superior under the emperor. Bishop Arducius (1135-1185) had again to oppose the encroachments of the counts; but the emperor Barbarossa, to whom he appealed at the diet of Spire (1153), not only upheld his claims, but made him prince of the empire. As the bishops could not always attend in person to the civil concerns of his jurisdiction, a vidom or vidomne (*vice dominus*) was appointed, who had to judge according to the customs and usages of the city, and in difficult matters was assisted by the advice of three or four citizens, two canons of Geneva, and two nobles of the church. During the bishopric of Robert of Genevois (1277-1288), the Genevese sought protection from the encroachments of his family at the hands of the count of Savoy, Amadeus V.; and on Robert's death a contest for possession of the

city took place between the count and the new bishop, William of Confians (1288-1294). In the resulting anarchy the citizens learned to act for themselves, and in 1289 and 1291 we find the bishop complaining of certain procurators, syndics, or agents of the city who had acted as chief magistrates in peace and war. In 1293, however, the syndicate was (for the time) abolished. Between the count of Genevois, who held the castle at Bourg de Four, at the corner of the city, and the count of Savoy, who by the peace of Asti in 1290 had secured the office of vidomne, and now held the castle of the Island, both citizens and bishop were hard bested. In 1320 the castle of Bourg de Four was demolished by Edward and Aymon, sons of the count of Savoy. When the emperor Charles IV. visited Geneva on his way to Avignon (1365), Amadeus V., the "Green Count," obtained the rank of imperial vicar over the old kingdom of Burgundy and over the city of Geneva; but William of Marccossay, who was bishop from 1366 to 1377, persuaded the emperor to abolish the vicariate by a bull at Frankfort (1366), and by a second bull at Prague (1367) to cancel all rights granted to the counts of Savoy over Geneva and its territory; and in 1371 Pope Gregory XI. caused the count to withdraw from the city his castellan and judges. The year 1387 is a memorable one in Genevese history, as the date of the publication by Bishop Adhémar Fabri (1385-1388) of the franchises which served for centuries as the Magna Charta of the city.<sup>1</sup> By the purchase of the countship of Genevois, Amadeus VIII. became possessor of all the country round the city; and although he accepted investiture from the bishop and took the oath of fealty, his ambition was simply biding its time. On the visit of Sigismund in 1455, he was raised to be duke of Savoy; and when Pope Martin V. shortly afterwards passed through the district, he sought to obtain complete jurisdiction over the city. Jean de Pierrescise, however, appointed bishop at the suggestion of the duke, who hoped to find in him an easy tool, was no sooner occupant of the see than he appealed to the people, obtained their vote against the alienation of the temporal rights of his predecessors, and swore in return for their support to maintain their liberties. In 1420 a bull of the emperor Sigismund formally declared that the city held directly of the empire. But by a strange turn of events, the indefatigable Amadeus did ultimately become master of Geneva,—not, indeed, by way of conquest or through the degradation of its bishopric, but by himself succeeding to the bishop's see. During the greater part of his pontificate as Felix V. he resided in Geneva; and on his resignation the council allowed him the administration of the bishoprics of Geneva and Lausanne. In the latter part of the 15th century, amid the dissensions of the house of Savoy, two facts deserve special notice for their effect on Geneva. The duke Louis, irritated against the Genevese because they had admitted his rebellious son Philip of Bresse within their walls, caused the king of France, his son-in-law, to establish a fair at Lyons, which withdrew the greater part of its traffic from the city of Lake Leman; and Bishop John Louis forming an alliance with Charles the Bold, the Swiss (for Geneva was still the last town of the Allobroges) inflicted a ransom of 20,000 crowns.

The beginning of the 16th century brought the long contest between Savoy and Geneva to a climax and a close. Into the struggle, interesting as it is, between the Mamelukes (Mamelus) or ducal party and the Eidgnots (Eidgenossen) or patriots, it is impossible to enter. The great heroes of the city are Philibert Berthelier, Pierre Lévrier, François de Bonivard, the prior of St Victor, and Besançon Hugues. To their patriotic devotion it owed its ultimate liberty, and the alliances with Freiburg and Bern, which, first formed in 1519 and 1526, were solemnly renewed in 1531. Meanwhile the Reformation was advancing in Switzerland. In 1532 Farel entered the city, and in 1535 the reformed doctrine was officially recognized as the religion of the state. In October 1536 a new actor appeared on the scene.—John Calvin, then about 25 years of age. By force of intellect and strength of will he soon made himself the leader of the Protestant party, and proceeded to work out his ideal of government and society. While it rendered homage to many of the noblest elements of human nature, to purity, to honesty, to industry, to benevolence, this ideal had grievous defects; it forgot especially that all healthy moral action must be spontaneous, and that in regard to deeds as well as men it is a dangerous thing to confound the innocent with the guilty. The moral dictates of the sternest conscience of the community were to be the binding laws of every citizen. Religious observances were no longer to be the outcome of individual piety, but part of the inevitable routine of daily life. The church became the state; breach of ecclesiastical discipline was crime; innovation in dogma was treason. The Genevese as a people appear to have been naturally religious: in the old pre-Reformation times they had been distinguished for their liberality and kindness to the clergy, their appreciation of a good preacher, the abundance of their contributions for masses and prayers. Under the guidance of Calvin, this religiosity took a new and sterner cast. But a certain part of the citizens were not so willing to relinquish their liberty, and, under the name

<sup>1</sup> This document, consisting of 79 paragraphs, was translated into French, and published by Montyon, 8vo, 1867.



of Libertins or Liberty men, they contended earnestly against the establishment of the new régime. In 1538 they were so powerful that the four syndics were chosen from their ranks; and they had the satisfaction of seeing Calvin and Farel, on 23d April, expelled from the city by order of the little council, confirmed by the council of the two hundred and the council-general. But the Libertins did not know how to rule; anarchy and licence got possession of the city; the Catholic party recovered ground. Calvin was recalled, and, returning on 3d September 1541, at once re-established his system in all its vigour. The Libertin party again revolted; sixty of their number were condemned to death, and four who failed to make their escape were beheaded. In 1547 Jacques Gruet was executed as an utterer of threats against the dictator and a possessor of impious books; and in 1553 Michel Servetus was burned alive. To the historian of Geneva it is of comparatively little importance whether or not the main guilt of this too famous crime fell directly and solely on Calvin himself; it is condemnation enough that such a deed was possible within the walls of a city where his fiat and his veto were equally supreme. And on the other hand, it must never be forgotten that the very reason why the faggot fire in which Servetus perished has become such a beacon to after times, while the smouldering embers round a Dolet or a Vanini are only now and then stirred to a fitful glare, is that Calvin had made Geneva a city set upon a hill, and that the lurid smoke and flame shone doubly dark against the clear light of his wonderful intellect and his noble life. In some respects Geneva was never greater than under his dictatorship. It was at once the moral capital of the half of Christendom and the great frontier fortress against the invasions of Rome. Like every fortress city, it had to pay the penalty of its position, and the penalty was none the less because its garrison fought with spiritual weapons, and its martial law interfered with the liberties of the mind. In 1564, after twenty-three years of such labours as few men could rival, Calvin died, and his body was laid in the cemetery of Plainpalais; but his spirit continued to live in the constitution he had founded. The milder character of his successor, Theodore Beza, allowed free scope to the other members of the Government, and the democratic element obtained greater prominence. About 1564 Geneva appeared for a time in danger from its Catholic neighbours, and especially from the duke of Savoy; but though this prince recovered possession of the Chablais, the Genevois, and the country of Gex, and appointed Francis de Sales titular bishop of Geneva, no direct attempt was made against the independence of the city. The year 1568 is of note for a revision of the constitution, drawn up by Germain Colladon, which, while retaining in the main the Calvinistic framework, practically placed political power in the hands of a few principal families. The administration nominally consisted of the syndicate and four councils—the council of the twenty-five, the council of the sixty, the council of the two hundred, and the council general; but the council of the twenty-five, usually called the "little" or "narrow council," managed in the long run to arrogate the direction of all public affairs. During the 16th century, both before and after the Colladon revision, the variety of affairs which were considered under its jurisdiction is sufficiently amusing. It was at once the foreign office of the republic and the high court and the police court combined; and it accordingly passed, as matter of course, from the consideration of matters of state, in which the potentates of Europe were parties, to the squabbles of market women, the use of bad eggs in cakes, or the length of a minister's sermon.<sup>1</sup> Its private deliberations were kept strictly secret: in 1491 the betrayer of any of its transactions was judged "infamous," and in 1530 it was added that his tongue should be pierced. Torture was still retained as a legal instrument of investigation, and the penal enactments against heresy and witchcraft remained unpealed. In 1579 the city was taken under the protection of Bern and Soleure, and in 1584 it formed an alliance with Zurich; but these agreements proved of little advantage, and in the conflicts which were always being renewed with the duke of Savoy, Geneva was left to her own resources, and the accidental assistance of Elizabeth of England or Henry IV. of France.

At length, in 1602, Charles Emmanuel of Savoy determined to seize the city by a *coup de main*, and on the night of the 11th and 12th December (O.S.) an army of 8000 men were despatched against it. As no declaration of war had been made, the citizens were taken by surprise; and the enemy had fixed their scaling ladders and were already mounting the walls before the alarm was given. But once aroused, the Genevois were not long in turning this success into discomfiture and rout, and when morning broke the city was once more safe, and a joyous crowd heard the voice of the aged Beza in the cathedral read out the grand old Psalm, "Now may Israel say, If the Lord had not been with us." Such is the famous "Escalade," the Bannockburn of the Genevois, which has since been celebrated with all possible forms of celebration.<sup>2</sup> By the treaty of St Julian in the following year the duke of Savoy granted the Genevois freedom of

<sup>1</sup> See "Le Petit Conseil" in *Étrennes genevoises*, Geneva, 1877.  
<sup>2</sup> See H. Hamman, *Les Représentations graphiques de l'Escalade*, Geneva, 1869; and the drama of Mulhauser, the national poet, 1845.

trade, restored the lands of St Victor and St Peter, and promised to build no fortress and assemble no troops within four leagues of the city; but the ambitious prince made one more attack before his death in 1620. During the rest of the 17th century the history of Geneva consists mainly of dissensions between different councils, and between the governing bodies and the people; but amid them all the city advanced in prosperity, especially after the accession to its population occasioned by the revocation of the edict of Nantes. The 18th century brought the political contest to a head. In 1707 Fatio, advocate and member of the two hundred, was appointed president of a commission charged to formulate the grievances of the people. In the document which he drew up he maintained the sovereignty of the people, the equality of all citizens, and the subordination of the magistracy as mere executive functionaries; and at the same time demanded that the council-general should meet at least once a year, and not only when the syndics chose. The councils appeared to yield, but shortly afterwards, supported by confederates from the oligarchical cities of Bern and Zurich, they crushed the popular party, and caused Fatio to be shot. How sternly they were disposed to resent interference was shown in 1731 by their sentence of perpetual imprisonment passed on Micheli Du Crest for merely giving expression to the popular opposition to the new system of fortifications carried out by the councils. The party of which he was so far a spokesman—known as the *representants*—at length, in 1734, gained a decided victory in the general council of 1734. By the edict of 1738, though the whole initiative in matters of legislation was left in the hands of the lesser councils, the actual passing of laws and fixing of taxes were entrusted to the general council, and thirty years later the people obtained the right of naming the half of the council of the two hundred. There was an important class of the inhabitants, however, who were still excluded from political rights—the so-called "natives" or descendants of the aliens who had settled in the city; and this class continued to make known its discontent. At length, in 1782, Bern, Sardinia, and France interfered in favour of the aristocratic party, and by the Act of Pacification the most important reforms in a liberal sense were again abolished. A few years later, and France was under a different régime. The Revolution at Paris was followed by a revolution at Geneva. A new constitution, accepted by the National Assembly in 1794, declared the political equality of all the Genevois; but, by a curious inconsistency, the national committee of finances divided them again into aristocrats, the *englués*, and the patriots, taxing the last class much less heavily than the others. In March 1798 it was agreed that Geneva should become a part of the French republic, and on 13th June the French authorities entered the city. By the treaty of Paris its independence was restored, and it became one of the cantons of the Swiss confederation. A new constitution declared all the citizens equal, and placed the legislative power in the hands of a representative council. As no one, however, could be an elector who paid less than 20 Swiss livres, or about 23 shillings, of direct taxes, the democratic character of the system was considerably modified. It was not till 1841 that any great change was effected. In the early part of that year the "Third of March Society" was formed to watch over the interests of the citizens, and in October the Government was forced by a popular demonstration to summon a constituent assembly.

The legislative power for the canton was now placed in a grand council, consisting of representatives elected in the ratio of 1 to every 333 inhabitants; and the executive power in a council of state consisting of 13 members chosen by and from the grand council. At the same time the city received a communal council of 81 members, and an administrative council of at most 11 members. But the new constitution was not allowed to work long. The radical party had been gathering strength, especially in St Gervais, and in 1846 the Government, finding that the attempt to suppress its opponents by force of arms was of doubtful result, gave in its resignation. A provisional Government, under the leadership of the democrat James Fazy, drew up a constitution, which was accepted by the people on 24th May 1847. The franchise was bestowed even on the pauper class of *prolétaires*, and the election of the council of state was entrusted to the council general or collective assembly of citizens. The old Protestant church of Geneva was abolished, and a new and almost creedless church established, the government of which was vested in a consistory elected by the universal suffrage of Protestants in the canton. For nearly fifteen years the radical party continued in power; and under its hands the physical condition of Geneva was rapidly transformed, and, for good or evil, the city was brought as much as possible into the general current of European progress. "On voudrait faire de Genève," sighed the conservative De la Rive, "la plus petite des grandes villes, et pour moi je préfère qu'elle reste la plus grande des petites villes." Unfortunately for its permanence the radical Government was lavish in its expenditure, and the finances of the canton and city got into a dangerous condition. In November 1861 Fazy was not returned to the council of state; in 1862 the conservative party obtained a majority in the great council; and in 1863, though all the other radical candidates for the council of state were carried, Fazy himself was rejected. The attempt

to invalidate the election of his opponent Chenevière led to a conflict between the parties, in which some blood was shed; and the city was consequently occupied by federal forces, and the matter submitted to the federal council. As the decree was in favour of Chenevière, Fazy retired from public life. The "independents," as the opponents of the radicals are called, came into power in 1865, and for a number of years they fully maintained their position, in spite of the difficulties thrown in their way by the Ultramontane party. Their principal antagonist was Mermillod, the vicar of the bishop of Freiburg, who was declared bishop of Geneva by the pope, and insisted on exercising his episcopal functions without regard to the Government. In February 1873 Mermillod was banished by the federal council of Switzerland, and in the same year the grand council of Geneva deprived all Roman Catholic priests who refused to take the oath of allegiance to the state. Fazy's bill for the separation of church and state was rejected in June 1876; religious corporations were abolished on 23d August, and, on the 26th of the same month, all public ecclesiastical services outside of the churches were forbidden. The cathedral of Geneva was handed over to the Old Catholics. On the 6th of November 1878 Fazy died, and two days after the "conservative-democrat" party gained a victory in the elections for the great council. The expelled curés were now allowed to return, and in December the council accepted the principle of the separation of church and state.

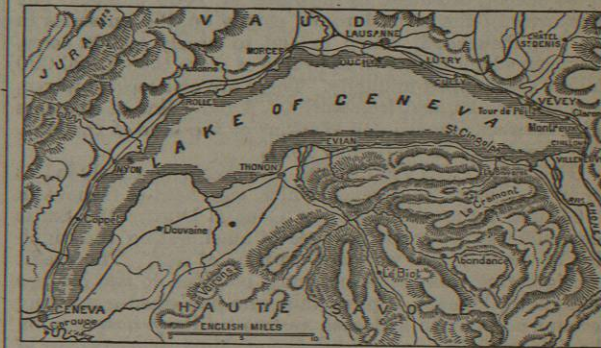
Besides the older works of Spon, Béranger, Picot, &c., and the *Mémoires et documents de la soc. genevoise d'hist. et d'archéol.*, see Senelier, *Hist. litt. de Genève* (1783); J. A. Gallie, *Matériaux pour l'hist. de Genève* (1829-30), and *Notices géologiques* (3 vols., 1819-30); Rigand, *Renseignements rel. à la culture des beaux-arts à Genève* (1849, new ed. 1876); Archinard, *Genève ecclési., ou Livre des spectacles pasteurs* (1861), and *Les édifices religieux de l'ancienne Genève* (1869); J. B. G. Gallie, *Genève hist. et archéol.* (1869); Blavignac, *Armorial genevois* (1819), and *Études sur Genève* (1872-74); Thourel, *Hist. de Genève* (1833); Pictet de Saury, *Genève, origine, &c.* (1842-47), and *Genève ressuscitée* (1869); Cherbuliez, *Genève, ses institutions, &c.* (1868); Roget, *Hist. du peuple de Genève* (1876); Thorens, *Abrégé de l'hist. de Genève* (1878); Albert de Montet, *Dict. biogr. des Genevois et des Vaudois* (1878). (H. A. W.)

GENEVA, THE LAKE OF (the Latin *Lacus Lemanus* or Lake Lemman, also known in the Middle Ages as Lac Losaunete or Lake of Lausanne, and as Mer du Rhône or Sea of the Rhone), is the largest of the Swiss lakes, having an area of 578 sq. kil. or 223 sq. miles. Its general form is that of a crescent, the northern shore being almost the arc of a circle, with a radius of 21½ miles. The eastern end of the crescent is broad and rounded, while the western tapers towards Geneva. Its maximum breadth, between Morges and Amphion, is 8½ miles. It is divided into two portions, the Great and Little Lake, by the strait of Promonthoux, which is not much more than 2 miles across. The Great Lake is 39 miles long, with a mean breadth of 6 miles, and the Little or Western Lake is 14 miles long, with a mean breadth of rather more than 2 miles. The bottom of the larger basin forms a wide valley, which gradually deepens from 200 to 325 feet at the foot of the slopes to a maximum of 1095 feet, which it attains between Ouchy and Évian. The mean level of the surface of the lake is 1230 feet above the level of the sea. According to the elaborate soundings made in 1873 by M. Gosset, engineer of the Federal Topographic Department, the bottom is remarkably free from inequalities, almost all traces of rocks, erratic blocks, or moraines, having been covered over by a regular bed of extremely fine argillo-calcareous mud, which can be moulded and baked like potter's clay. Between the basin of the Great Lake and that of the Little Lake there runs a ridge or bar not very strongly marked, 200 feet from the surface. The maximum depth of the lesser basin is only 71 metres or 233 feet. The bottom is apparently level, but it presents numerous erratic blocks, and in one place rises to a considerable eminence, known to the Genevois fishers as the Hauts Monts.<sup>1</sup> The unusual blueness of the waters of the Lemman has long been remarked. According to M. Forel,<sup>2</sup>

<sup>1</sup> Further details on the conformation of the lake will be found in De la Beche's letter to Professor Pictet, published in *Bibliothèque Universelle: Sciences et Arts*, t. xii., 1817; in M. Gosset's *Carte Hydrogr. du Lac Léman*, issued as part of the *Topog. Atlas der Schweiz*, and described in *Bibl. Un. (Sci. et Arts)*, t. lii., 1875, and in a *Note sur la Carte du Lac*, by Ed. Pictet, in th. same number.

<sup>2</sup> "Études sur les variations de la transparence des eaux du lac Léman," in *Bibl. Un. (Sci. et Arts)*, 1877.

the transparency is very much greater in winter than summer, the extreme limit of visibility of a white disk on an average for the seven winter months from October to April being 41 feet, and for the five summer months 21.6. This arises from the thermal stratification of the water keeping in suspension a greater quantity of dust and organic particles during summer. It is generally in August that the level of the lake reaches its highest limit, between 4 and 5 feet on an average above its lowest limit, which is usually reached in March. Besides this seasonal change, due to differences of influx and removal of water, several disturbances of level of a less obvious kind have attracted the attention of the Swiss physicists. Most remarkable are the *seiches*, or "movements of steady uniodal oscillation," in which the whole mass of water in the lake rhythmically swings from shore to shore. According to M. Forel,<sup>3</sup> there are both longitudinal and transverse *seiches*. Their effect is most distinctly seen at Geneva, where they sometimes raise the level of the water from 4 to 5 feet. They are not improbably due to several distinct causes, but the most efficient would appear to be a difference of barometric pressure in different parts of the



Lake of Geneva.

lake. In the eastern portion of the lake there is an irregular but violent current during spring and autumn, called *Lardeyre* or *La Dière*, which is supposed to be due to subterranean affluents. The principal winds are the Bise from the north-east, the stormy *Bornand* that rushes from the ravines of Savoy, and the dry south wind, known as the *Séhard*. Less use is made of the lake as a means of communication since the opening of the railway along the Swiss shore, but the lateen sails of the minor craft still brighten the landscape, and an excellent steam service is maintained by a company formed in 1873. The first steamboat, the "William Tell," was introduced on the lake in 1823; and the first saloon steamboat, the "Mont Blanc," dates only from 1876.

The Lake of Geneva is not so rich in fish as many of the smaller lakes of Switzerland.<sup>4</sup> Comparatively small success has attended the attempts of Professor Chavannes of Lausanne to introduce the salmon, which, like many other fishes, finds the *Perte du Rhône* a barrier between

<sup>3</sup> M. Forel's numerous studies on the subject will be found in the *Bibliothèque Universelle*, and the *Bulletin de la soc. vaud. (Lausanne)*.

<sup>4</sup> According to G. Lunel, whose *Histoire naturelle des poissons du bassin du Léman*, (Geneva, 1874) has superseded the valuable memoir of Professor Jurine in the *Mémoires de la Société de physique*, tome iii. (1825), there are 21 species:—*Perca fluviatilis*, L.; *Cottus gobio*, L.; *Lota vulgaris*, Cuv.; *Cyprinus carpio*, L.; *Cyprinopsis auratus*, L.; *Tinca vulgaris*, Cuv.; *Gobio fluviatilis*, Cuv.; *Alburnus lucidus*, Heckel; *Alb. bipunctatus*, L.; *Scardinus erythrophthalmus*, Bonap.; *Leuciscus rutilus*, L.; *Squalius cephalus*, Bonap.; *Phoxinus phoxinus*, Ag.; *Cobitis barbatula*, Lin.; *Coregonus fera*, Jurine; *Coregonus hiemalis*, Jurine; *Thymallus vulgaris*, Nilsson; *Salmo umbla*, L.; *Trutta variabilis*, G.L.; *Esox lucius*, L.; *Anguilla vulgaris*, Fleming.



the sea and the lake. The "fera" (*Coregonus fera*) is economically the most important species. In the mud at the bottom of the lake there exists an interesting fauna, of about 40 species, mainly belonging to the lower orders. Several of the species, as *Gammarus cœcus*, are found 1000 feet below the surface, in the reign of perpetual darkness. Two species of gastropods of the genus *Limnæus* are worthy of special note as possessing developed lungs, though they live at a depth of from 150 to 300 feet.<sup>1</sup>

See Rodolphe Rey, *Genève et les rives du Léman*, 3d ed. (Geneva, 1875); Egli, *Taschenbuch Schweizerischen statistik* (Zurich, 1875); Herbst, *Der Genfer See und seine Umgebung* (Weimar, 1877).

GENEVA, a post village of Ontario county, New York, U.S., is beautifully situated at the north end of Seneca Lake, on the New York central railway and at the terminus of the Ithaca branch railway, 52 miles E.S.E. of Rochester. One of its chief features is the terraced gardens, which extend from the principal street to the shore of the lake; and there are also two fine parks. Geneva is the seat of Hobart Free College, which is under Episcopalian management, and has 9 professors and about 50 students. It has also a graded union school, attended by upwards of 1000 pupils. The prosperity of the town depends chiefly on the nurseries in the neighbourhood, which extend to nearly 10,000 acres, and from which plants to the value of more than 1,000,000 dollars are shipped annually. There are also marble-works, benching-works, and iron-works. A daily line of steamers plies between Geneva and Watkins at the head of the lake. The population in 1870 was 5521.

GENEVA CONVENTION, an agreement concluded at an international conference which was held at Geneva in 1864, under the presidency of General Dufour the Swiss plenipotentiary, for the purpose of ameliorating the condition of the sick and wounded in time of war. The credit of originating this conference must be given to two citizens of Geneva, Dunant, a physician, who published a startling account of what he had seen in two military hospitals on the field of Solferino, and his friend Moynier, chairman of the Geneva society of public utility, who took up the idea of "neutralizing the sick waggons," formed associations for its agitation, and at length pressed it upon the Governments of Europe, most of which sent representatives to the conference. The convention was drawn up and signed by them on the 22d August, and since then it has received the adherence of every European power, and one Asiatic (viz., Persia). The convention consists of ten articles, of which the last two are formal.

The others provide (1) for the neutrality of ambulances and military hospitals as long as they contain any sick; (2) for that of their staff; (3) that the neutrality of these persons shall continue after occupation of their hospitals by the enemy, so that they may stay or depart, as they choose; (4) that if they depart, they can take only their private property with them, except in case of ambulances, which they may remove entire; (5) that a sick soldier in a house shall be counted a protection to it, and entitle its occupant to exemption from the quartering of troops and from part of the war requisitions; (6) that wounded men shall, when cured, be sent back to their own country on condition of not bearing arms during the rest of the war; (7) that hospitals and ambulances shall carry, in addition to the flag of their nation, a distinctive and uniform flag bearing a red cross on a white ground, and that their staff shall wear an arm-badge of the same colours; (8) that the details shall be left to the commanders.

A second conference was held at Geneva on the same subject in 1868, and a supplementary convention drawn out, which, though not formally signed, has been acquiesced in by all the signatories of the original convention, except the pope, and which, while still unratified, was adopted provisionally by France and Germany in their war of 1870. It consists partly of interpretations of the former conven-

<sup>1</sup> For details see Forel's contributions to the *Bulletin de la soc. vaudoise des sc. nat.*, t. xiii., &c.

tion, and partly of an application of its principles to maritime wars. Its main provisions are these:—

That, when a person engaged in an ambulance or hospital occupied by the enemy desires to depart, the commander-in-chief shall fix the time for his departure, and, when he desires to remain, that he be paid his full salary; that account shall be taken in exacting war requisitions not only of actual lodging of wounded men but of any display of charity towards them; that the rule which permits cured soldiers to return home on condition of not serving again shall not apply to officers, for their knowledge might be useful; that hospital ships, merchantmen with wounded on board, and boats picking up wounded and wrecked men, shall be neutral; that they shall carry the red-cross flag and their men the red-cross armband; that hospital ships belonging to Government shall be painted white with a green stripe, those of aid societies white with a red stripe; that in naval wars any strong presumption that the convention is being abused by one of the belligerents shall give the other the right of suspending it towards that power till the contrary is proved, and, if the presumption becomes a certainty, of suspending it to the end of the war.

GENEVÈVE, or GENOVEFA, St, patroness of Paris, flourished during the latter half of the 5th century. She was born about 425 at Nanterre near Paris, or according to another tradition at Montrière; her parents were called Severus and Gerontia, but accounts differ widely as to their social position. According to the legend, she was only in her seventh year when she was induced by Bishop (afterwards Saint) Germain d'Auxerre to dedicate herself to the religious life. On the death of her parents she removed to Paris, where she distinguished herself by the activity of her benevolence, as well as by the austerity of her sanctity. She is said to have been the recipient of supernatural revelations, and to have predicted the invasion of the Huns; and when Attila with his army was threatening the city, she gave courage to the panic-stricken inhabitants by an assurance, justified by subsequent events, to the effect that the attack would come to nothing (451). In the year 460 she caused a church to be built over the tomb of St Denis, where the abbey was afterwards raised by Dagobert I. Her death occurred in 500, or according to another account in 512, and her remains were ultimately laid in the chapel bearing her name, which has now become merged in the Pantheon or Église St. Geneviève. Charpentier published in 1687 a life of the saint based upon the statements of an anonymous author who is alleged to have written her biography only eighteen years after her death. The legends, miraculous and other, are also given in the Bollandist *Acta Sanctorum* and in the great work of Tillemont. Her festival is celebrated on the 3d of January.

The "Canonici of St Geneviève," or "Canonici of the congregation of France," constitute a religious order dating from 1614, in which year they were organized by Charles Faure, a reforming monk belonging to the abbey of St Vincent at Senlis. They rapidly came into considerable repute; and for a considerable period the chancellor of the Sorbonne was invariably chosen from their order. The "daughters of St Geneviève" were constituted in 1636 at Paris, at the instance of a pious nun of the name of Blosset, but since their union, in 1665, with the order "of the Holy Family," whose lady-foundress was called Miramion, they have been best known as Miramiones. They find their chief employment in tending the sick, and in the education of girls.

GENGA, GIROLAMO (c. 1476–1551), a painter and architect, was born in Urbino towards 1476. At the age of ten he was apprenticed to the woollen trade, but showed so much inclination for drawing that he was sent to study under an obscure painter, and at thirteen under Luca Signorelli, with whom he remained a considerable while, frequently painting the accessories of his pictures. He was afterwards for three years with Pietro Perugino, in company with Raphael, and he developed a similar style of painting. He next worked in Florence and Siena, along with Timoteo della Vite; and in the latter city he painted various compositions for Pandolfo Petrucci, the leading local statesman of the time. Returning to Urbino, he was employed by Duke Guidobaldo in the decorations of his palace, and showed

extraordinary aptitude for theatrical adornments. Thence he went to Rome; and in the church of S. Caterina da Siena, in that capital, is one of his most distinguished works, The Resurrection, remarkable both for design and for colouring. He studied the Roman antiquities with zeal, and measured a number of edifices; this practice, combining with his previous mastery of perspective, qualified him to shine as an architect. Francesco Maria, the reigning duke of Urbino, recalled Genga, and commissioned him to execute works in connexion with his marriage-festivities. This prince being soon afterwards expelled by Pope Leo X., Genga followed him to Mantua, whence he went for a time to Pesaro. The duke of Urbino was eventually restored to his dominions; he took Genga with him, and appointed him the ducal architect. As he neared the close of his career, Genga retired to a house in the vicinity of the city, continuing still to produce designs in pencil; one, of the Conversion of St Paul, was particularly admired. Here he died on the 11th of July 1551. Genga was a sculptor and musician as well as painter and architect; and he wrote various essays, as yet unpublished, on the arts. He was jovial, an excellent talker, and kindly to his friends. His principal pupil was Francesco Menzocchi. His own son Bartolommeo, (1518–1558), also a pupil, became an architect of celebrity. In Genga's paintings there is a great deal of freedom, and a certain peculiarity of character consonant with his versatile, lively, and social temperament. One of his leading works is in the church of St Augustine in Cesena,—a triptych in oil-colours, representing the Annunciation, God the Father in Glory, and the Madonna and Child. Among his architectural labours are the church of the Baptist in Pesaro, one of the finest edifices in that neighbourhood; the bishop's palace at Sinigaglia; the façade of the cathedral of Mantua, ranking high among the productions of the 16th century; and a new palace for the duke of Urbino, built on the Monte Imperiale. He was also concerned in the fortifications of Pesaro.

GENGIS KHAN. See JENGHIZ KHAN.

GENLIS, STÉPHANIE-FÉLICITÉ DUCREST DE SAINT-AUBIN, COMTESSE DE (1746–1830), a voluminous French writer, was born of a noble but impoverished Burgundian family, at the Château de Champcercy, near Autun, on the 25th of January 1746. When six years of age, she was received as a canoness into the noble chapter of Alix, near Lyons, with the title of Madame la Comtesse de Lancy, taken from the town of Bourbon-Lancy, of which her father was at that time superior. Her entire education, however, was conducted at home under the eye of her mother by an accomplished governess. In 1758 she removed along with her mother to Paris, where her skill in music and her vivacious wit speedily attracted attention and admiration. Her marriage with the Comte de Genlis, a colonel of grenadiers, who afterwards became marquis of Sillery, took place in her sixteenth year, but was not suffered to interfere with a rapidly developing taste for acquiring and imparting knowledge. Some years later, through the influence of her aunt, Madame de Montesson, who had been clandestinely married to the duke of Orleans, she entered the Palais Royal as lady-in-waiting to the duchess of Chartres (1770); and, after having acted with great energy and zeal as governess to the daughters of the family, she was in 1781 appointed by the duke to the responsible office of "gouverneur" of his sons, a bold step which, though it led to the resignation of all the tutors as well as to much social scandal, can hardly in fairness be held to have seriously prejudiced the intellectual interests at least of those committed to her charge. The better to carry out her theory of education, she wrote several works for the use of her royal pupils, the best known of which are the *Théâtre d'Éducation* (1779–80), a collection of short comedies for

young people, and *Les Annales de la Vertu* (1781). When the Revolution of 1789 occurred, Madame de Genlis showed herself not unfavourable to the movement, and is said to have had considerable influence on the conduct of the duke of Orleans; but the fall of the Girondins in 1793 compelled her to take refuge in Switzerland along with her pupil Mademoiselle d'Orleans. It was in this year that her husband, the marquis of Sillery, from whom she had been separated since 1782, perished on the scaffold. An "adopted" daughter, Pamela Berkley or Simms, had been married to Lord Edward Fitzgerald in the preceding December (see Sir Bernard Burke's *Rise of Great Families*, 1872). In 1794 Madame de Genlis fixed her residence at Berlin, but having been expelled by the orders of King Frederick William, she afterwards settled in Hamburg, where she supported herself for some years by writing and painting. After the revolution of 18th Brumaire (1799) she was permitted to return to France, and was received with favour by Napoleon, who gave her apartments at the arsenal, and afterwards assigned her a pension of 6000 francs. During this period she wrote largely, and produced what is generally considered to be her best romance, entitled *Mademoiselle de Clermont*. At the restoration she succeeded in adjusting herself once more to the new state of things, and continued to write with all her former diligence. Her later years were occupied largely with literary quarrels, notably with that which arose out of the publication of the *Diners du Baron d'Holbach*, a volume in which she set forth with a good deal of sarcastic cleverness the intolerance, the fanaticism, and the eccentricities of the "philosophes" of the 18th century. Madame de Genlis before her death, which occurred on the 31st of December 1830, had the satisfaction of seeing her former pupil, Louis Philippe, seated on the throne of France.

The numerous works of Madame de Genlis (which considerably exceed eighty), comprising prose and poetical compositions on a vast variety of subjects and of various degrees of merit, owed much of their success to adventitious causes which have long ceased to operate, and they are now but little read. The swiftness with which they were written, their very multiplicity, and their diffuseness, all forbid us to look in them for thought of perennial value or literary art of any high order. They are useful, however (especially the voluminous *Mémoires*), as furnishing material for history; and she herself can hardly pass altogether unnoticed in the crowd which thronged the stage of public life in the confused and busy time of the French Revolution. Most of her writings were translated into English almost as soon as they were published.

GENNADIUS. Georgius Scholari or Scholarius, better known as Gennadius, a learned Greek and for some time patriarch of Constantinople, obtains a place in history through the important part played by him in the contest between Platonism and Aristotelianism which marks the transition from mediæval to modern thought. Extremely little is known of his life, and so contradictory are some of the accounts bearing on detached facts in it that it has often been supposed there were two writers of the same name living at the same period. The researches of Renaudot seem, however, to render it approximately certain that all the historical notices we possess relate to one Scholarius, and that the apparent inconsistency in the accounts is due largely to a real change in that writer's views. Scholarius first appears in history as assisting at the great council held in 1438 at Ferrara and Florence with the object of bringing about a union between the Greek and Latin Churches (see EUGENIUS IV., BESSARION). At the same council was present the celebrated Platonist, George Gemistus Pletho, the most powerful opponent of the then dominant Aristotelianism, and consequently the special object of reprobation to Gennadius. In church matters, as in philosophy, the two were opposed,—Pletho maintaining strongly the principles of the Greek Church, and being unwilling to accept union through compromise, Gennadius,