

GERMERSHEIM, a fortified town in Rhenish Bavaria, the chief town of a circle, is situated at the confluence of the Queich and the Rhine, 8 miles S.W. of Spire. It possesses a Catholic and a Protestant church, a Latin school, and a hospital. The industries include fishing, shipbuilding, brewing, the manufacture of cigars, and the cultivation of vegetables, fruit, flax, and hemp. The number of the garrison in the town is usually about 2500.

Germersheim existed as a Roman stronghold under the name of *Vicus Julius*. The citadel was rebuilt by the emperor Conrad II., but the town itself was founded in 1276 by the emperor Rudolph I., who granted it the rights of a free imperial city. He died here in 1291. From 1330 to 1622, when it was conquered by Austria, the town formed part of the Palatinate of the Rhine. From 1644 to 1650 it was in the possession of France; but on the conclusion of the peace of Westphalia it was again joined to the Palatinate. In 1674 it was captured and devastated by the French under Turenne, and after the death of the elector Charles in 1685, it was claimed by the French as a dependency of Alsace, on which account followed the Germersheim succession war, which lasted till the peace of Ryswick in 1697. Through the intervention of the pope in 1702, the French, on payment of a large sum, agreed to vacate the town, and in 1715 its fortifications were rebuilt. On the 3d July 1744 the French were defeated there by the imperial troops, and on the 19th and 22d July 1793 by the Austrians. In 1835 the beautiful new town was built, and the present extensive fortifications commenced. Population in 1875, including the garrison, 6456.

GERONA, a city of Spain, the chief town of the province of Gerona (one of the four into which Catalonia was divided), is situated about 54 miles N.E. of Barcelona on the railway to Perpignan in France, near the junction of the Ter and the Oña. The older part of the town occupies the steep slope of the hill of the Capuchins, and with its old-fashioned buildings presents a picturesque appearance against a background of loftier heights; while the newer portion stretches down into the plain and beyond the river, which adds to the effect of the scene by a bridge of three arches. The old city walls with their bastions still remain, though in a dilapidated state; and the hill is crowned by what were at one time very strong fortifications. At present Gerona is a comparatively insignificant place, although it is the seat of a bishop, has four parish churches, an *institutio*, a seminary, a public library, and a theatre, numbers about 15,000 inhabitants, and carries on the manufacture of paper and cotton and woollen goods. To the ecclesiologist, however, it offers unusual attractions. The cathedral is one of the grandest specimens of Gothic architecture in Spain, the nave being the widest pointed vault in Christendom, as it measures no less than 73 feet from side to side, while Albi, the next in size, is only 58 feet, and Westminster Abbey is only 38. The old cathedral on the same site was used as a mosque by the Moors, and on their expulsion in 1015 it appears to have been very greatly modified, if not entirely rebuilt. During the 14th century new works were again carried out on an extensive scale; but it was not till the beginning of the 15th that the proposal to erect the present magnificent nave was originated by the master of the works, Gullielmo Boffy. "The keystone of the last division of the vault," says Mr Street, "seems to have been placed in the time of Bishop Benito, so late as circa 1559," and in 1581 the same bishop laid the first stone of the bell tower. "At the east end of the nave three arches open into the choir and its aisles, which with their many subdivisions give an extraordinary impression of size to the vast vault of the nave, and make it look larger than it really is." The general appearance of the exterior is rather ungainly, but there is a fine approach by a flight of 86 steps to the facade, which rises in tiers and terminates in an oval rose-window. Among the interior decorations the most remarkable is the retablo and baldachin of the 14th century; and among the tombs may be mentioned those of Bishop Berenger (ob. 1108), Ramon Berenger (Cap de Estopa), and the Countess

Ermesinda (ob. 1057). The collegiate church of San Felix (St Felix) is mainly of the 14th century, but it was considerably modified in the 16th, and its facade dates from the 18th. It is one of the few Spanish churches that can boast of a genuine spire, and it thus forms a striking feature in the general view of the town. Besides the tomb of Alvarez and the sepulchre of the patron saint, it contains an image of St Narciso, which, according to the local superstition, had the power of producing swarms of poisonous flies, as was sufficiently proved by the destruction of the French investing the city in 1285 and again in 1684. The Benedictine church of San Pedro de los Gallos is an interesting Romanesque building of early date; and in the same vicinity is a small church worthy of notice as a rare Spanish example of a transverse triapsal plan.

Gerona is the ancient *Gerunda*, a city of the Ausetani. It boasts that it is the place in which St Paul and St James first rested when they came to Spain; and it became the see of a bishop about 247. For a considerable period it was in the hands of the Moors, and their emir, Soleiman, was in alliance with Pepin about 759. It was taken by Charlemagne in 785; but the Moors regained and sacked it in 795, and it was not till 1015 that they were finally expelled. At a later date it gave the title of count to the king of Aragon's eldest son. Into the details of its later vicissitudes it is needless to enter; but its historians tell how it has been besieged no fewer than twenty-five times in all, and that only four of the sieges have resulted in its capture. The investment by the French under Marshal Hocquicourt in 1653, that of 1684 by the French under Marshal Belfond, and the successful enterprise of Marshal Noailles in 1694, are the three great events of the 17th century. Surrendered by the French at the peace of Ryswick, it was again captured by Marshal Noailles in 1706, after a brilliant defence; and in 1717 it held out against the Austrians. But its noblest resistance was yet to be made. In May 1809 it was besieged by the French, with 35,000 troops, under Verdier, Angereau, and St Cyr; forty batteries were erected against it, and a heavy bombardment maintained; but under the leadership of Mariano Alvarez it held out till famine and fever compelled a capitulation on 12th December. The French, it is said, had spent 20,000 bombs and 60,000 cannon balls, and their loss was estimated at 15,000 men.

See Juan Gaspar Roig y Jalpi, *Resumen de las Grandezas, &c.*, Barcelona, 1678; J. A. Nieto y Samaniego, *Memorias*, Tarragona, 1810; Street, *Gothic Architecture in Spain*.

GERRHA, an ancient city of Arabia Felix, on the west side of what is now the Persian Gulf, described by Strabo as inhabited by Chaldaean exiles from Babylon, who built their houses of salt and repaired them by the application of salt water. Three identifications of the site have been attempted, D'Anville choosing El Katig, Niebuhr preferring Koneit, and Forster suggesting the ruins at the head of the bay behind the islands of Bahrein.

GERSE, a department of France, composed of the whole or parts of the five old districts of Gascony, viz., Armagnac, Astarac, Lomagne, Comminges, and Condomois. It is bounded N. by the department of Lot-et-Garonne, E. by Tarn-et-Garonne and Haute-Garonne, S. by Hautes-Pyrénées and Basses-Pyrénées, and W. by Landes. It lies between 43° 17' and 44° 5' N. lat., and between 1° 10' E., and 0° 18' W. long., being about 72 miles in length from E. to W., and 53 in breadth from N. to S. This department is hilly, particularly in the south, where it is mostly covered with ramifications of the Pyrenees. Some of these in the south rise nearly 1200 feet above the level of the sea, but they rapidly decrease in height towards the north. The principal of them run from N.E., N., and N.W., and are separated by longitudinal valleys of great beauty and fertility, narrow in the south, but opening in the north to a width of 3 or 4 miles. The greater part of the department belongs to the basin of the Garonne, while a small portion in the west is drained by the Adour. The chief affluents of the former are the Save, Gimone, Arratz, Gers, and Baise; and those of the latter, the Arros, Midou, and Douse, the last two uniting and taking the name of Midouse, before joining the Adour. The climate is temperate and salubrious, but very changeable. There is seldom any snow, and there

is scarcely any frost. More than half of the department is arable; about one-seventh is occupied by vines, and the rest is meadows, wood, or heath. The soil is not of great fertility, but is tolerably well cultivated, and the grain produced is more than sufficient for home consumption. Wheat, maize, oats, and rye are the principal grain crops. About one-third of the wine produced is used for home consumption, and the remainder is chiefly manufactured into brandy, known by the name of Armagnac. The amount of brandy distilled in the department annually is about 22 million gallons. Horned cattle, sheep, mules, swine, game, and poultry, particularly ducks and geese, are abundant. The minerals and manufactures are unimportant. There are quarries of red and green marble; and gypsum, marl, white clay, and sand for the manufacture of glass are obtained. Gers is divided into the arrondissements of Auch, Lectoure, Mirande, Condom, and Lombez, with 29 cantons and 467 communes. The chief town is Auch. The total area is 2425 square miles, and the population in 1866 was 295,692, and 283,546 in 1876.

GERSON, JOHN (1363–1429), otherwise John Charlier of Gerson, Johannes Gersonus, John de Gerson, J. Jarson, De Jarsone, or Gersen, the famous chancellor of the university of Paris, and the ruling spirit in the oecumenical councils of Pisa and Constance, was born at the village of Gerson, in the bishopric of Rheims and department of Ardennes, on December 14, 1363. We learn a good many details about his family and early upbringing from allusions in some of his devotional tracts. His parents, Arnulph Charlier and Elizabeth de la Chardenière, "a second Monica," belonged to the peasant class, were of eminent piety, and rejoiced to see seven of their twelve children, four daughters and three sons, devoting themselves to a religious life. Young Gerson was sent to Paris to the famous college of Navarre when fourteen years of age. After a five years' course he obtained the degree of licentiate of arts, and then began his theological studies under two very celebrated teachers, Giles Des Champs (*Ægidius Campensis*) and Peter D'Ailly (Petrus de Alliaco), rector of the college of Navarre, chancellor of the university, and afterwards bishop of Puy, archbishop of Cambrai, and cardinal. D'Ailly remained his life-long friend, and in later life the pupil seems to have become the teacher (see pref. to *Liber de Vita Spir. Animæ*). Gerson very soon attracted the notice of the university. He was elected procurator for the French nation in 1383, when barely twenty years of age, and re-elected the year afterwards. In 1384 he took the degree of bachelor of theology. Three years later a still higher honour was bestowed upon him; he was sent along with the chancellor and others to represent the university in a case of appeal taken to the pope. Dr John Montson had been condemned by the faculty of theology because he had taught that the Virgin Mary, like other ordinary descendants of Adam, was born in original sin; and the Dominicans, who were fierce opponents of the doctrine of the immaculate conception, were expelled the university. Montson appealed to Pope Clement VII at Avignon, and D'Ailly, Gerson, and the other university delegates, while they personally supported the doctrine of the immaculate conception, were content to rest their case upon the legal rights of the university to test in its own way its theological teachers. Gerson's biographers have compared his journey to Avignon with Luther's visit to Rome. It is certain that from this time onwards he was zealous in his endeavours to spiritualize the universities, to reform the morals of the clergy, and to put an end to the schism which then divided the church. In 1392 Gerson became doctor of theology, and in 1395, when D'Ailly was made bishop of Puy, he was, at the early age of thirty-two, elected chancellor of the university of Paris, and made a canon of Notre Dame. This great university

was then at the height of its fame, and its chancellor was necessarily a man prominent not only in France but in Europe, sworn to maintain the rights of his university against both king and pope, and entrusted with the conduct and studies of a vast crowd of students attracted from almost every country in Europe. Gerson's writings bear witness to his deep sense of the responsibilities, anxieties, and troubles of his position. He was all his days a man of letters, and an analysis of his writings is his best biography. His work has three periods, in which he was engaged in reforming the university studies, maturing plans for overcoming the schism (a task which after 1404 absorbed all his energies), and in the evening of his life writing books of devotion.

Gerson wished to banish scholastic subtleties from the studies of the university, and at the same time to put some evangelical warmth into them. He was called at this period of his life Doctor Christianissimus; later his devotional works brought him the title Doctor Consolatorius. His plan was to make theology plain and simple by founding it on the philosophical principles of nominalism. His method was a clear exposition of the principles of theology where clearness was possible, with a due recognition of the place of mystery in the Christian system of doctrine. Like the great nominalist William of Occam, he saved himself from rationalism by laying hold on mysticism—the Christian mysticism of the school of St Victor. He thought that in this way he would equally guard against the folly of the old scholastic and the seductions of such Averroistic pantheism as was preached by heretics like Amalric of Bena. His plans for the reformation of university studies may be learned from his *Tract. de Examinatione Doctrinarum* (*Opp.* i. 7), *Epistolæ de reform. Theol.* (i. 121), *Epistolæ ad Studentes Collegii Navarrae, quid et qualiter studere debeat novus theologus auditor, et contra curiositatem studentium* (i. 106), and *Lectiones duæ contra vanam curiositatem in negotio fidei* (i. 86). The study of the Bible and of the fathers was to supersede the idle questions of the schools, and in his *Tract. contra romantiam de rosa* (iii. 297) he warns young men against the evil consequences of mediæval romance-reading. He was oftentimes weary of the chancellorship,—it involved him in strife, and in money difficulties; he grew tired of public life, and longed for learned leisure. To obtain it he accepted the deanery of Bruges from the duke of Burgundy, but after a short sojourn he returned to Paris and to the chancellorship.

Gerson's chief work was what he did to destroy the great schism. Gregory XI. had died in 1378, one year after Gerson went to the college of Navarre, and since his death the church had had two popes. To the mediæval mind, imaginatively apprehending great thoughts in picture-representations, two popes meant two churches and a divided Christ. The spiritual unity of the church, which is founded on the spiritual union of all believers to Christ, was unintelligible to it. Gerson and his contemporaries could not disentangle the invisible from the visible, and if daring spirits like Wickliffe and Huss declared that the elect were the true church, the practical consequences which they drew from this showed that they also were unable to escape from the confusion. The schism had practically been brought about by France. The popes had been under French influence so long that it appeared to France a political necessity to have her own pope, and pious Frenchmen felt themselves somewhat responsible for the sins and scandals of the schism. Hence the melancholy piety of Gerson, D'Ailly, and their companions, and the energy with which they strove to bring the schism to an end. During the lifetime of Clement the university of Paris, led by D'Ailly, Gerson, and Nicholas Clamenges, met in deliberation about the state of Christendom, and resolved that the schism could be ended in three ways,—by cession, if both popes renounced the tiara unconditionally, by arbitration, or by a general council. Clement died. The king of France, urged by the university, sent orders that no new pope should be elected. The cardinals first elected, and then opened the letter. In the new elections, however, both at Rome and Avignon, the influence of Paris was so much felt that each of the new popes swore to "cede" if his rival would do so also.

Meanwhile in 1395 the national assembly of France and the French clergy adopted the programme of the university—cession or a general council. The movement gathered strength. In 1398 most of the cardinals and most of the crowned heads in Europe had given their adhesion to the plan. During this period Gerson's literary activity was untiring, and the throbbing of public expectancy, of hope and fear, is revealed in his multitude of pamphlets. At first there were hopes of a settlement by way of cession. These come out in *Protest. super statum ecclesie* (ii. 1), *Tract. de modo habendi se tempore schismatis, De Schismate, &c.* But soon the conduct of the popes made Europe impatient, and the desire for a general council grew strong—see *De Concilio generali unius obedientie* (ii. 24). The council was resolved upon. It was to meet at Pisa, and Gerson poured forth tract after tract for its guidance. The most important are—*Trilogus in materia Schismatis* (ii. 83), and *De unitate Ecclesie* (ii. 113), in which, following D'Ailly (see Tschackert's *Peter v. Ailli*, p. 153), Gerson demonstrates that the ideal unity of the church, based upon Christ, destroyed by the popes, can only be restored by a general council, supreme and legitimate, though unsummoned by a pope. The council met, deposed both anti-popes, and elected Alexander V. Gerson was chosen to address the new pope on the duties of his office. He did so in his *Sermo coram Alexandro Papa in die ascensionis in concilio Pisano* (ii. 131). All hopes of reformation, however, were quenched by the conduct of the new pope. He had been a Franciscan, and loved his order above measure. He issued a bull which laid the parish clergy and the universities at the mercy of the mendicants. The great university of Paris rose in revolt, headed by her chancellor, who wrote a fierce pamphlet—*Censura professorum in theologia circa bullam Alexandri V.* (ii. 442). The pope died soon after, and one of the most profligate men of that time, Pope John XXIII. (Balthasar Cosca) was elected his successor. The council of Pisa had not brought peace; it had only added a third pope. D'Ailly despaired of general councils (see his *De difficultate reformationis in concilio generali*), but Gerson struggled on. Another matter too had roused him. The feuds between the houses of Orleans and Burgundy had long distracted France. The duke of Orleans had been foully and treacherously murdered by the followers of the duke of Burgundy, and a theologian, John Petit, had publicly and unambiguously justified the murder. His eight verities, as he called them—his apologies for the murder—had been, mainly through the influence of Gerson, condemned by the university of Paris, and by the archbishop and grand inquisitor, and his book had been publicly burned before the cathedral of Notre Dame. Gerson wished a council to confirm this sentence. His literary labours were as untiring as ever. He maintained in a series of tracts that a general council could depose a pope; he drew up indictments against the reigning pontiffs, reiterated the charges against John Petit, and exposed the sin of schism—in short, he did all he could to direct the public mind towards the evils in the church and the way to heal them. His efforts were powerfully seconded by the emperor Sigismund, and the result was the council of Constance. This council, unlike its predecessor at Pisa, was summoned by a pope—Pope John XXIII. Sigismund was present, resolutely determined to unite and reform the church, and guided by Cardinals D'Ailly and Zarabella, and above all by Gerson. Gerson indeed practically ruled the council up to the election of a new pope. It was he that dictated the form of submission and cession made by John XXIII., and directed the process against Huss. Many of Gerson's biographers have found it difficult to reconcile his proceedings against Huss with his own opinions upon the supremacy of the pope; but the difficulty has arisen partly from misunderstanding Gerson's position, partly from supposing him to be the author of a famous tract—*De modis uniendi ac reformandi ecclesiam in concilio generali*. All Gerson's high-sounding phrases about the supremacy of a council were meant to apply to some time of emergency. He was essentially a trimmer, and can scarcely be called a reformer. He never wrote the bold tract of Abbot Andrew of Randolph (*cf.* Schwabe, *Johannes Gerson*, p. 483–491), and he hated Huss with all the hatred the trimmer has of the reformer. The council of Constance, which revealed the eminence of Gerson, became in the end the cause of his downfall. He was the prosecutor in the case of John Petit, and the council, overawed by the duke of Burgundy, would not affirm the censure of the university and archbishop of Paris. Petit's justification of murder was declared to be only a moral and philosophical opinion, not of faith. The utmost length the council would go was to condemn one proposition, and even this censure was annulled by the new pope, Martin V., on a formal pretext. Gerson dared not return to France, where, in the disturbed state of the kingdom, the duke of Burgundy was in power. He lay hid for a time in Germany, and then returned to France, to Lyons, where his brother was prior of the Celestines. It is said that he taught a school of boys and girls in Lyons, and that the only fee he exacted was to make the children promise to repeat the prayer, "Lord, have mercy on thy poor servant Gerson." His later years were spent in writing books of mystical devotion and hymns. He died at Lyons on July 12, 1429. Tradition declares that during

his sojourn there he translated or adapted from the Latin a work upon eternal consolation, which afterwards became very famous under the title of *The Imitation of Christ*, and was attributed to Thomas à Kempis. Recent researches, however, have proved beyond a doubt that the famous *Imitatio Christi* was really written by Thomas, and not by John Gerson or the Abbot Gersen.

The literature on Gerson is very abundant. See Dupin, *Gersoniana*, including *Vita Gersoni*, prefixed to the edition of Gerson's works in 5 vols. fol., from which quotations have here been made: Charles Schmidt, *Essai sur Jean Gerson, Chancelier de l'Université de Paris*, Strasbourg, 1839; Schwabe, *Johannes Gerson*, Würzburg, 1859. On the relations between Gerson and D'Ailly, see Paul Tschackert, *Peter von Ailli*, Gotha, 1877. On the authorship of the *Imitatio Christi*, see the editions of Dibden, Genæ, and Kettlewell. On Gerson's public life, see also histories of the councils of Pisa and Constance, especially Herm. v. der Hardt, *Con. Constantiensis libri IV.*, 1695–9. (T. M. L.)

GERSONIDES, or BEN GERSON, LEVI, a distinguished Jewish philosopher and commentator, was born at Bagnolo in Languedoc, towards the close of the 12th century, probably in 1288. As in the case of the other Jewish writers on philosophy during the Middle Ages, extremely little is known of his life. His family had been distinguished for piety and exegetical skill, but though he was known in the Jewish community by commentaries on certain books of the Bible, he never seems to have accepted any Rabbinical post. Possibly the freedom of his opinions, which drew on him the suspicion of infidelity, may have put obstacles in the way of his preferment. He is known to have been at Avignon and Orange during his life, and is believed to have died at Perpignan in 1370. Part of his writings consist of commentaries on the portions of Aristotle then known, or rather of commentaries on the commentaries of Averroes. Some of these are printed in the early Latin editions of Aristotle's works. His most important treatise, that by which he has a place in the history of philosophy, is entitled *Milhamoth Adonai* (The Wars of God), and is said to have occupied twelve years in composition. A portion of it, containing an elaborate survey of astronomy as known to the Arabs, was translated into Latin in 1342 at the request of Clement VI. The *Milhamoth* is throughout modelled after the plan of the great work of Jewish philosophy, the *Moré Nebuchim* of Moses Maimonides, and may be regarded as an elaborate criticism from the more philosophical point of view (mainly Averroistic) of orthodoxy as presented in that work. The six books pass in review (1) the doctrine of the soul, in which Gersonides defends the theory of impersonal reason as mediating between God and man, and explains the formation of the higher reason (or acquired intellect, as it was called) in humanity,—his view being thoroughly realist and resembling that of Ibn Gebirol (see AVICEBRON); (2) prophecy; (3) and (4) God's knowledge of facts and providence, in which is advanced the curious theory that God does not know individual facts, and that, while there is general providence for all, special providence only extends to those whose reason has been enlightened; (5) celestial substances, treating of the strange spiritual hierarchy which the Jewish philosophers of the Middle Ages accepted from the Neo-Platonists and the Pseudo-Dionysius, and also giving, along with astronomical details, much of astrological theory; (6) creation and miracles, in respect to which Gerson deviates widely from the orthodox position of Maimonides.

A careful analysis of the *Milhamoth* is given in Rabbi Isidore Weil's *Philosophie Religieuse de Lévi-Ben-Gerson*, Paris, 1868. See also Munk, *Mélanges de Phil. Juive et Arabe*; and Joel, *Religions-philosophie d. L. Ben-Gerson*, 1892. The *Milhamoth* was published in 1560 at Riva di Trento, and has been republished at Leipsic, 1866.

GERSTÄCKER, FRIEDRICH (1816–1872), who enjoyed a most extensive popularity as a novelist and a writer of travels both at home and abroad, was born at Hamburg on 10th May 1816. Having lost his father at the age of nine, he was placed under the guardianship of an uncle at

Brunswick, who sent him to a house of business at Cassel as clerk. He soon got tired, however, of the monotonous commercial routine, and selected the more active life of a farmer, in which capacity he spent the years from 1835 to 1837 in Saxony. But the uneventful agricultural life was unable to repress in him the innate roving instinct which, according to his own statement, had received a strong impulse in his eighth year by the perusal of *Robinson Crusoe*. The word "America" had from that time exercised on him an irresistible charm, and so he went in 1837 from Bremen to New York. He travelled on foot over all parts of the United States, working as he went for his bare subsistence, and then settled for some time in Arkansas, where he led the life of a roving sportsman. Only now and then he visited inhabited places to see civilized society, and to earn some means by whatever work he could obtain. Thus he went in 1842 to Point Coupée in Louisiana, where he undertook the management of a hotel. This time, however, he did not return with the acquired means to the backwoods, but repaired to his German home to see his mother and other relatives, after having led an adventurous life for six years and a half. On his return to Germany he found himself, to his great surprise, known as an author, on a limited scale at least. His mother had shown his diary, which he regularly sent home, and which contained descriptions of his adventures in the New World, to the editor of the *Rosen*, who readily published them in his periodical. The travelling sketches having found great favour with the German public, Gerstäcker issued them, in 1844, in a collected form, under the title of *Streif- und Jagdzüge durch die Vereinigten Staaten Nordamerikas*. His next literary labours consisted of translations from the English, during the performance of which it occurred to him that he might himself become an original author, since he was able to delineate original characters, to relate remarkable occurrences, and to describe romantic scenery from his own experience, whilst others were obliged to draw upon their imagination only in producing works of fiction. Accordingly Gerstäcker issued, in 1845, his first novel, *Die Regulatoren in Arkansas*, and henceforth the stream of his productiveness flowed on uninterruptedly. In 1849 he again repaired to America, being this time provided with a grant from the then "German Government," and acting at the same time as correspondent to the *Augsburger Allgem. Zeitung*. After having made very extensive travels both in America, Polynesia, and Australia, he returned in 1852 to Leipsic. In 1860 his innate restlessness drove him to South America, chiefly with a view of inspecting the German colonies there. After having traversed nearly all the principal South American countries he returned to Germany, but for a short time only, for in 1862 he accompanied the Duke Ernest of Coburg-Gotha to Egypt and Abyssinia. This was his last great journey, after the return from which he lived first near Gotha and then at Brunswick, where he died on May 31, 1872.

Gerstäcker was greatly esteemed and liked as a man, on account of his genial temper and straightforward character, and as an author he enjoyed an almost unprecedented popularity at home and was very favourably known abroad. The charm of his productions consists in the natural freshness of his descriptions, nearly all of which have an exotic background, and in the originality of his characters, the most prominent of which are drawn from real life. He did not possess any high literary power, and probably never touched up what he had once written; his writings lack therefore on the whole that artistic finish which forms one of the principal elements of a good writer. This defect, however, impresses even on his works of fiction the stamp of probability, nay of truthfulness. His writings nowhere betray that intention of producing an effect which so often

destroys the illusion of the reader in elaborately worked out productions. He generally writes in a homely, ungarish manner, just as a traveller would relate his adventures amidst a circle of friends. His writings, therefore, nearly always rivet the attention of the reader from beginning to end. The works of Gerstäcker have, besides, the merit that they formed a wholesome counterpoise against the too idealistic tendency of the literature of Germany, against the lax and realistic school of France, and against the morbid sensationalism which prevailed in England. A number of his works have been translated into several modern languages, but mostly into English; their descriptions of exciting adventures on land and sea affording, with their sturdy humour, congenial reading to the English-speaking community in the Old and New World. His best works, from a literary point of view, are, besides the above-mentioned *Regulatoren*, his *Flusspiraten des Mississippi*, his South Sea novel *Tahiti*, his Australian romance *Die beiden Sträflinge*, his *Matrosenleben* and *Blau Wasser*. His collected works have been issued in a cheap and handy edition published at Jena.

GERVAIS, PAUL (1816–1879), an eminent palæontologist, was born September 26, 1816, at Paris, where he obtained the diplomas of doctor of science and of medicine, and in 1835, as assistant to De Blainville in the laboratory of comparative anatomy at the Museum of Natural History, commenced palæontological research. In 1841 he obtained the chair of zoology and comparative anatomy at the Faculty of Sciences in Montpellier, of which he was in 1856 appointed dean. In 1848–52 appeared his important work *Zoologie et Paléontologie Françaises*, supplementary to the palæontological publications of G. Cuvier and De Blainville; of this a second and greatly improved edition was issued in 1859. In 1865 he accepted the professorship of zoology at the Sorbonne, vacant through the death of Gratiolet; this post he left in 1868 for the chair of comparative anatomy at the Paris Museum of Natural History, the anatomical collections of which he greatly enriched by his exertions. He was elected a member of the Academy of Sciences at Paris, in the place of Coste, January 26, 1874. Gervais was remarkable for the disinterestedness with which he devoted himself to the cause of science. He died February 10, 1879, in the sixty-third year of his age.

Besides his *Zoologie et Paléontologie Françaises*, Gervais wrote:—The "Zoologie" for Laplace's *Voyage autour du Monde*, 1833, &c. (with F. Eydoux); *Hist. naturelle des insectes aptères*, 1837, &c. (with Walkenaer); *Le jardin des plantes*, 1842, &c. (with P. Bernard); *Atlas de Zoologie*, 1844; *Zoologie de la France*, 1847 (with Aicard and others); *Hist. naturelle des mammifères*, 1853, &c.; part of Thiollière's *Description des poissons fossiles*, 1854, &c.; *Théorie du squelette humain*, 1856; *Zoologie médicale*, 1859 (with Van Beneden); *De la métamorphose des organes et des générations alternantes*, 1860; *Un millon de faits*, 1861 (with Aicard, Desportes, and others); *De l'ancienneté de l'homme*, 1865; *Zoologie*, 1866, in the series *Éléments des sciences naturelles*; *Recherches sur l'ancienneté de l'homme et la période quaternaire*, 19 pl., 1867; *Zool. et paléontologie générales*, 1867; *Éléments de zoologie*, 1868 and 1869; *Ostéographie des Cétacés*, 1869, &c. (with Van Beneden); *Notions élémentaires d'histoire naturelle*, 1869 and 1872 (with Marchand and Raulin). His scientific papers are exceedingly numerous. See E. Blanchard, "Nécrologie," *Revue Scientifique*, Feb. 15, 1879, p. 783; S. Meunier, *La Nature*, March 15, 1879, p. 225.

GERVAISE OF CANTERBURY, born about 1150, was one of the monks of the priory of Christ Church, Canterbury, and witnessed the burning of the cathedral in 1174. His earliest known literary effort was a *Tractatus de combustione et Reparatione Dorobornensis Ecclesie*, being an account of that conflagration and of the subsequent process of rebuilding, written probably about 1184. This was followed about 1194 by *Imaginationes de discordiis inter monachos Cantuarienses et Archiepiscopum Baldevinum*, a detailed relation of clerical disputes which had occurred during the episcopate of Baldwin from 1185 to 1190. Gervaise's

*Chronica de tempore regum Anglia, Stephani, Henrici II., et Ricardi I.*, brings the history down to the death of the last named (1199); but his *Vita Dorobornensium Archiepiscoporum* closes with that of Reginald Fitz-Joceline (1191). These works, which are all of them characterized by laboriousness and trustworthiness, are reprinted in Twysden's *Historia Anglicana Scriptores* (vol. x.). In the library of Corpus Christi College, Cambridge, there is an unpublished MS., also by Gervase, containing a work entitled *Mappa Mundi*, and also an English chronicle from the fabulous ages to the death of Richard. The year of the death of Gervase is not recorded, but the fact that he does not appear to have accomplished any part of his promised chronicle of the reign of John may fairly be taken to imply that he did not live long after 1200. See Wright, *Biographia Britannica* (1846).

GERVASE, or GERVAISE, of Tilbury (*Gervasius Tilburicensis*), an English Latin writer of the 13th century, was probably born at Tilbury in Essex. He is frequently said to have been a nephew of Henry II. of England; but if this was the case, it is strange that in speaking of Henry to Otto IV. he makes no allusion to this relationship, but simply calls him "my master the illustrious king of the English, Henry II., your uncle *vestri avunculi*." The truth probably is that the statement owes its origin to some careless copyist or reader either taking *vestri* for *nostrum* in this passage, or, as M. Petit Radet suggests, the contraction *vri* for *mei*. Gervase was present at the peace of Venice in 1177, was professor of canon law some years later at Bologna, and afterwards entered the service of William II. of Sicily. Having obtained the favour of Otto IV., who had close intercourse with England, he was by him appointed about 1200 chancellor and marshal of the kingdom of Arles. He subsequently received the provostship of the nunnery at Ebsdorf, and died about 1235. His best known, if not his only important work, is the *Otia Imperialia*, which he composed about 1212 for the entertainment of his imperial patron. The first two books are a sort of geographical and historical compendium, and the third is devoted to all kinds of curious facts and beliefs. The history begins at the beginning with the creation of the world, but it only comes down to the author's own days, as he confesses he had not the gift of prophecy. It is a fairly learned but on the whole very dry digest of the ordinary narratives handed on from chronicler to chronicler, relieved at times with curious disquisitions, or passages from the writer's own experience. It is mainly the third book which justifies Mr Wright's assertion that Gervase was "one of the most amusing writers of the period," for in it he collects a great many popular myths and legends about such matters as the magnet, asbestos, the sirens of the British sea, the veronica, the horn of St Simon, and so on.

The *Otia* was printed by Leibnitz in vol. i. of *Scriptores rerum Brunsvicensium*, and corrections from MSS. appeared in vol. ii. A portion of the second book had already been printed by J. J. Maderus as *Gervasii Tilb. de Imperio Romanorum*, Helmstadt, 1673; and Liebrecht has since made selections from the non-historical portions, Hanover, 1856. The *Dialogus de Scaccario*, now recognized as the work of Nigel bishop of Ely, was long attributed to Gervase; and he had consequently the credit also of the *Tricolumnus* (now lost) claimed by the author of the dialogue. It is needless to mention the works assigned to him by Bale; but we have his own authority for the statement that he wrote a *Liber Facetiarum*, or book of anecdotes, for Henry II. See Petit Radet in *Hist. Litt. de la France*, vol. xvii.

GERVINUS, GEORG GOTTFRIED, (1805-1871), one of the most eminent literary and political historians of Germany, was born on May 20, 1805, at Darmstadt. His well-to-do parents, belonging to the middle classes, had him educated at the gymnasium of the town, where he studied with great success. At the age of fourteen they chose

for him a commercial career, but Gervinus continued his classical studies privately, and made himself fully acquainted with the polite literature of Germany and other countries. He also cultivated his literary and musical taste by frequenting the theatre of the Hessian capital, which was then in an excellent condition. In 1825 he relinquished the uncongenial commercial life, and repaired, after a brief preparation, to the university of Giessen to study philology. The short interruption in his school education helped to develop in him, in an eminent degree, his social qualities, and taught him to employ methodically and usefully every hour of his life. In 1826 he went to Heidelberg, where he attended the lectures of the great historian Schlosser, who became henceforth his guide and his model. From 1828 to 1830 he held a mastership in a private institution at Frankfort-on-the-Main, issuing at the same time, in conjunction with Morstadt and Hertlein, a comprehensive edition of Thucydides, and writing an essay on Bloomfield's English translation of the Greek historian. In 1830 he returned to Heidelberg, and wrote among other essays one on Probert's *Ancient Lavus of Cambria*. The year 1832 he spent in Italy as travelling tutor to a young Englishman, and on his return to Heidelberg he wrote several historical treatises, which he issued in 1833, in a collected form, as the first volume of his *Historische Schriften*. This publication procured him the appointment of professor extraordinarius; and the first volume of his *Geschichte der poetischen Nationalliteratur der Deutschen* brought him, through the special recommendation of the historian Dahlmann, the appointment to a regular professorship of history and literature at Göttingen. He settled there at Easter 1836, and married a wealthy young lady, who proved a true "companion to his intellect." In the following year he wrote his *Grundzüge der Historik*, which is perhaps the most thoughtful of his philosophico-historical productions. The same year brought his expulsion from Göttingen in consequence of his manly protest, in conjunction with six of his colleagues, against the unscrupulous violation of the constitution by Ernest Augustus, king of Hanover and duke of Cumberland. After applying himself to his literary and artistic studies at Heidelberg, Darmstadt, and Rome, he returned once more to Heidelberg, where he continued, among other works, his history of German literature, and was appointed in 1844 honorary professor. He zealously took up in the following year the cause of the German Catholics, hoping it would lead to a union of all the Christian confessions, and to the establishment of a national church. He also came forward in 1846 as a patriotic champion of the Schleswig-Holsteiners, and when, in 1847, King Frederick William IV. promulgated the royal decree for summoning the so-called "United Diet" (Vereinigter Landtag), Gervinus hoped that this event would form the basis of the constitutional development of the largest German state; and, thinking that the hour of publicistic activity had arrived, he founded, in common with some other patriotic scholars, the *Deutsche Zeitung*, which certainly was one of the best-written political journals ever published in Germany. His appearance in the political arena secured his election as deputy for the Prussian province of Saxony to the National Assembly sitting in 1848 at Frankfort. The weight of his name and his journalistic activity were of considerable advantage to the liberals in that short-lived parliament; but when he saw that all their endeavours were frustrated by the indecision of the king of Prussia, who declined accepting the imperial crown of Germany, he retired in gloomy disappointment from all active political life. So embittered was he against the royal house of Hohenzollern that neither the formation of the North German Confederation in 1866, which in former years he would have hailed with the greatest satisfaction, nor the glorious estab-

lishment in 1870 of an united German empire, could reconcile him to a dynasty one sickly scion of which had foiled the national aspirations of Germany. Gervinus now took refuge among his literary and historical studies, more especially devoting himself to the study of Shakespeare, the result of which was his great work *Shakespeare* (1849, 1850), in four volumes. He also revised his *magnum opus*, the *History of German Literature*, for a fourth edition (1853), and began at the same time to plan his *History of the 19th Century*, which was to be a continuation of the *History of the 18th Century* by his guide and teacher, Schlosser. He heralded that voluminous work by a programme or manifesto entitled *Einleitung in die Geschichte des neunzehnten Jahrhunderts*, which was issued in 1853, and made a great stir in the literary and political world, chiefly owing to the circumstance that the Government of Baden imprudently instituted a prosecution against the author for high treason. Gervinus had prophesied in his famous pamphlet the final victory of democracy, and based his prediction on the theory that all the great revolutionary outbreaks follow each other in a kind of geometrical progression,—to wit, 1820, 1830, and 1848. Hence he concluded that the next great revolutionary shock would take place about 1888-1890, and that it would insure the final victory to democracy, just as the same decade brought in former centuries freedom and independence to the Americans, the French, the English, and the inhabitants of the Netherlands. Arraigned before a tribunal, he defended himself with a great display of ability and manly courage, but was nevertheless condemned to an imprisonment of two months, and all the copies of the "seditious publication" were to be destroyed. Fortunately for Germany, this disgrace was spared her, the verdict having been rescinded by a higher tribunal. This occurrence, which would have aroused a more elastic temper to greater political activity, had the contrary effect upon the sensitive mind of Gervinus. He buried himself still more among his books, and even forebore to deliver lectures. With unwearied energy he now devoted himself to his above-mentioned great historical work, *Geschichte des neunzehnten Jahrhunderts seit den Wiener Verträgen*, which he issued in eight volumes, the first in 1855 and the last in 1866. In the midst of his historical studies he found relief in his devotion to the works of his favourite musician Handel. He founded, and liberally supported, the Handel Society in Germany, whose object it was to restore the compositions of the great master in an authentic form, and to issue German versions of the texts suitable to the compositions. The result of his Handel studies was his critical and æsthetic work *Händel und Shakespeare, zur Ästhetik der Tonkunst* (1868), in which he drew an ingenious parallel between his favourite poet and his favourite composer, showing that their intellectual affinity was based on the Teutonic origin common to both, on the same healthiness of their mental capacities, on their analogous intellectual development, and even on a similarity of their inclinations and fates. This philosophical treatise fell flat on the German public, who could not forgive the author for having extolled Handel above the great national masters, Haydn, Mozart, and Beethoven. The ill-success of that publication, and the indifference with which the latter volumes of his *History of the 19th Century* were received by his countrymen, together with the feeling of disappointment that the unity of Germany had been brought about in another fashion and by other means than he wished to see employed, combined to embitter in the highest degree the writer and the politician, but it could not sour in him his kindly and humane disposition, nor did it in the least affect his sociable temper, and he cultivated refined society to the last. He died rather suddenly, on the 18th of March 1871.

The works which will, above all others, insure to Gervinus a lasting fame, are his *Geschichte der Deutschen Dichtung*, and his work on *Shakespeare*. The former, a fifth edition of which was edited (1871-74) by the eminent literary historian and philologist, Professor Karl Bartsch of Heidelberg, was the first comprehensive history of German poetry in a connected form, and was executed with a literary skill, a profound erudition, and a lofty enthusiasm for the subject, which imparted upon it the stamp of a national work of permanent value. The author represented the literary activity of Germany in its successive stages as it grew out of her political life, thus making political history the foil and basis of literary history. His judgment was sincere and independent, and although his criticism often assumed a censorious and pedantic tone against the most prominent poets of Germany, the German people, without allowing themselves to be misguided in their judgment regarding the merits of Goethe, Schiller, Jean Paul, &c., gratefully accepted his work as a national homage to that subject of which they have most reason to be proud. The object of Gervinus in writing his literary history was, besides, a patriotic one. He endeavoured to show that Germany, having already attained great eminence in literature, should henceforth exclusively devote herself to political activity, and surpass other nations also in this respect. He had a no less patriotic object in view in writing his commentary on *Shakespeare*, which has been made popular in England by an excellent translation. This work is not so much a philological or æsthetic commentary as a treatise pointing out the ethical or moral precepts which may be deduced from his productions, and this circumstance makes it of considerable value and interest also to English readers. Gervinus, who considered Shakespeare the intellectual property of Germany, in the same way as he considered Handel the artistic property of England, wished above all to inculcate on his countrymen the teachings of healthy practical activity to be found in the works of the English dramatist. The object for which he wrote, viz., the moral improvement of his readers from a practical point of view, seemed to him the easier to be accomplished through the productions of Shakespeare, because the poet was descended from a kindred race, and the fructifying seeds of his thoughts and sentiments, falling upon a congenial soil, would be sure to take root there kindly. As a political historian, Gervinus was the antipode of Ranke. Following the principles of F. C. Schlosser, he slighted all documentary history. He had such a deep distrust of all state papers and diplomatic documents that he considered them as most untrustworthy sources for any historical record. He confined himself, therefore, chiefly to taking into account the political events and their results just as they lay on the surface; and, not consulting the state archives for the secret springs which set them in motion, he based his historical narratives almost entirely on his subjective judgment. Many brilliant passages will be found in his general *History of the 19th Century*, such as the accounts of the South American and Greek revolutions, and of the July revolution in 1830; and his *Historische Schriften* also contain a number of valuable treatises and essays, which may be said to have paved the way to a new era in the art of writing history. Gervinus entertained a kindly feeling towards England, which he called the land of political mastery; and though he was, what is both the bane and the glory of so many Germans, rather a cosmopolitan, he nevertheless remained a German patriot to the core. He was, besides, distinguished by a rare nobleness and manliness of character, and considering that he was a powerful factor in the literary and political progress of modern times, we may fully agree with Ranke's opinion "that he will never be forgotten." (C. A. B.)

GESENIUS, FRIEDRICH HEINRICH WILHELM (1786-1842), Orientalist and biblical critic, was born at Nordhausen, Hanover, on the 3d of February 1786. From the gymnasium of his native town he passed in 1803 as a student of philosophy and theology to the university of Helmstadt, where Henke was his most influential teacher; but the latter part of his undergraduate course was taken at Göttingen, where Eichhorn and T. C. Tychsen were then at the height of their popularity. In 1806, shortly after graduation, he became "repentent" and "privat-docent" in that university; and, as he was fond of afterwards relating, had Neander for his first pupil in Hebrew. In 1809, on the recommendation of Johann von Müller, he was appointed to a mastership in the gymnasium of Heiligenstadt, Westphalia, whence, in the following year, he was transferred to the university of Halle, where, from being professor extraordinarius in theology, he was in a very short time promoted to an ordinary chair (1811). Many offers were subsequently made to him of high preferment elsewhere, but he clung to Halle for the remainder of his life, and taught with great

regularity for upwards of thirty years, the only interruptions indeed being that of 1813–14, occasioned by the war of liberation, during which the university was closed, and those occasioned by two prolonged literary tours, first in 1820 to France and England in the society of his colleague Thilo for the examination of rare Oriental manuscripts, and afterwards in 1835 to England and Holland in connexion with his Phœnician studies. At a very early period he became the most popular teacher of Hebrew and of Old Testament introduction and exegesis in Germany; and during his later years the annual number of students attending his lectures on these and kindred subjects, such as church history and Biblical archaeology, amounted to nearly 500. Of his pupils many have risen to great eminence in the departments he specially cultivated; among these the names of Von Bohlen, Hoffmann, Hupfeld, Rödiger, Tuch, Vatke, and Benfey may be mentioned. In 1827 Gesenius was made a consistorialrath; but, unless account be taken of the violent attacks to which he, along with his friend and colleague Wegscheider, was in 1830 subjected by Hengstenberg and his party in the *Evangelische Kirchenzeitung*, there are few noteworthy occurrences to be recorded in his biography. His death took place at Halle, October 23, 1842. It would be difficult to overestimate the services rendered by Gesenius to Semitic philology. To him belongs in a large measure the credit of having freed it from the trammels of theological and religious prepossession by which it had previously been hampered, and of inaugurating the strictly scientific method which has since been so fruitful in valuable results. Nor can it be doubted that as an exegete he has exercised a powerful, and on the whole a beneficial, influence on the tendencies of modern theological investigation.

Of his very numerous works the earliest, published in 1810, entitled *Versuch über die Maltesische Sprache*, was a successful refutation of the widely current opinion that the modern Maltese was of Punic origin. In the same year appeared the first volume of the *Hebräisches u. Chaldäisches Handwörterbuch*, completed in 1812 (8th ed., 1878; English translation by Tregelles, 1846–52). The *Hebräische Grammatik*, published in 1813 (22d ed., by Kautzsch, 1878), was followed in 1815 by the *Geschichte der Hebräischen Sprache* (now very rare), and in 1817 by the *Ausführliches Lehrgebäude der Hebräischen Sprache*. The first volume of his well-known commentary on Isaiah (*Der Prophet Jesaja*), with a translation, appeared in 1821; but the work was not completed until 1829. The *Thesaurus philologico-criticus Linguae Hebraicae et Chaldaicae V. T.*, begun in 1829, he did not live to complete; the latter part of the third volume is edited by Rödiger (1858). The other works of Gesenius are *De Pentateuchi Samaritanorum Origine, Idole, et Auctoritate* (1815), supplemented in 1822 and 1824 by the treatise *De Samaritanorum theologia*, and by an edition of *Carmina Samaritana*; *Paläographische Studien über Phönizische u. Punische Schrift* (1835), a pioneering work which he followed up in 1837 by his collection of Phœnician monuments (*Scripturae linguarum Phœniciae monumenta quotquot supersunt*); an Aramaic lexicon (1834–39); and a treatise on the Himyaritic language written in conjunction with Rödiger in 1841. Gesenius also contributed extensively to Ersch and Gruber's *Encyclopädie*, and enriched the German translation of Burckhardt's *Travels in Syria and the Holy Land* with valuable geographical notes. For many years he also edited the Halle *Allgemeine Literaturzeitung*. A well executed sketch of his life was published in 1843 (*Gesenius: eine Erinnerung für seine Freunde*).

GESNER, JOHANN MATTHIAS (1691–1761), a distinguished German classical scholar, was born at Roth near Ansbach, 9th April 1691. He studied at the university of Jena, and in 1714 published a work on the *Philopatris* ascribed to Lucian. In 1715 he became librarian and corrector at Weimar, in 1729 rector of the gymnasium at Ansbach, and in 1730 rector of the Thomas school at Leipsic, where he had for colleagues Joh. A. Ernesti and Joh. Sebastian Bach. On the foundation of the university of Göttingen he became professor of rhetoric and subsequently librarian also. He died at Göttingen 3d August 1761. His special merit as a classicist is the attention he

devoted to the explanation and illustration of the subject matter of the classical authors.

His principal works are editions of the *Scriptores de re rustica*, of Quintilian, Claudian, Pliny the Younger, Horace, and the Orphic poems; *Præviae lineæ isagogæ in eruditionem universam*; an edition of Faber's *Thesaurus eruditionis scholasticæ*, afterwards continued under the title *Novus linguae et eruditionis Romanae thesaurus*; *Opuscula varii argumendi*; and *Thesaurus epistoliarum Gesneri*. See Ernesti, *Opuscula oratoria*, 1762; and Göttinger Professoren, Gotha, 1872.

GESNER, or GESSNER, KONRAD (1516–1565), a very famous naturalist and author, surnamed the German Pliny and *litterarum miraculum* on account of his vast erudition, was born of poor parents at Zürich, 26th March 1516. He received the first elements of education from Chaplain Frick, his maternal uncle; and it was while gathering plants in his relative's garden that he became imbued with that enthusiastic love of science which remained with him through life. In 1513 he went to Strasburg, then to Bourges, and in 1534 to Paris, studying at all those places with characteristic passionate zeal. In 1535 we find him again in Zürich, where he married somewhat imprudently, for he was very poor, and had no immediate prospect of bettering his condition. His whole day was occupied in teaching, but at least the night was his own, and too great a portion of the time that others give to rest was occupied by Gesner in adding to his already great stock of erudition. In 1537 he was appointed professor of Greek at Lausanne, and in 1541 professor of physics and natural history at Zürich. But in neither of these offices was he well paid, and during those years he wrote a large number of books, partly to support himself, partly from the interest he felt in their subjects. He wrote several works on ancient medicine and on botany, and a treatise on milk (in which he described the rural economy of Switzerland), translated into Latin a Greek logical manual and some works on the moral interpretation of Homer, carefully edited a new edition of *Johannis Stobæi Sententiae* (Zürich, 1543) and an expurgated edition of Martial (1544), prepared a new edition of the Latin dictionary of Ambrosius Calepinus (Basel, 1544), and wrote besides some lesser dissertations and translations. All this, however, was only mere side work, for in 1545 he issued at Zürich the first part of his justly renowned *Bibliotheca Universalis*, a catalogue of all the works in Latin, Greek, and Hebrew, extant and not extant, published or as yet unpublished. Under each important name there was given a vast mass of bibliographical information and criticism, original and selected. Three years later the second part of this stupendous work appeared, likewise at Zürich, under the title of *Pandectarum sive partitionum universalium Conradi Gesneri Tigurini Libri XXI*. Only nineteen of these books then appeared; the twenty-first, which was a theological encyclopædia, was published in 1549, but the twentieth, which was to contain the medical writings, and which he intended should represent the quintessence of the labours of a lifetime, was never finished and never published.

The next few years were spent in writing small treatises, and in the preparation of another *magnum opus*, a zoological work entitled *Historia Animalium*, which was published in six books (the last of these unfinished) at Zürich between 1551 and 1587. To prepare himself for the worthy execution of this undertaking he read 250 authors, travelled over nearly all Europe, received hints from hosts of learned friends, and did not disdain the information which he obtained from hunters and shepherds. He also made himself a proficient artist, in order that he might by drawings assist his labours. This work contained the names of all known animals in the ancient and modern languages, a description of each as to every important particular, and a mass of interesting literary information, embracing facts

and legends regarding them. After this he again occupied himself with lesser writings for some years. He devoted some attention to philology, aided in the preparation of a German-Latin dictionary, and pointed out the force and undreamt-of beauty that lay in that then vulgar and half-developed tongue. But again these and other publications were only secondary labours, for he had a third great work in preparation. He had for some time given great attention to botany, and he now proposed to publish a work on that science corresponding to his great work on zoology. He had made a large collection of materials towards this when his health, never very good, completely gave way. A few hours before his death he desired to be carried into his museum, and there he spent the last moments of life. He died 13th December 1565, not having completed his fiftieth year.

Gesner's intense devotion to science, and his almost incredible powers of acquisition, are seen from the recital of the facts of his biography, and from a mere catalogue of his labours. It deserves to be added that his life was singularly pure and blameless, that his love of knowledge was as disinterested as it was engrossing, that he was always ready and glad to acknowledge any help he received. When obliged to engage in controversy, he did so in a dignified and courteous manner. His medical writings show him to have been far above the silly prejudices of his day. A cheerful and amiable piety was a prominent feature in his character—a character chastened, not soured, by the trials of a hard lifetime.

After Gesner's death his unpublished writings went through a career of vicissitudes not unlike that of their author. A part of them, edited by Professor Schmiedel, was published at Nuremberg in 1753. Other parts followed, but the work was never completed. Lives of Gesner have been written by J. Simmler (Zürich, 1566) and J. Hanhart (Winterthur, 1824). See also Lebert's *Gesner als Arzt* (Zürich, 1854), and Gesner's autobiography in his *Bibliotheca Universalis* (1st ed., p. 180).

GESSNER, SALOMON (1730–1788), Swiss painter and poet, and once a very favourite and widely-read author, was born at Zürich 1st April 1730. With the exception of some time spent in Berlin, and a visit to Hamburg undertaken in order to see Hagedorn, he passed the whole of his life in his native town, where he carried on the business of a bookseller. He died 2d March 1788. The first of his writings that attracted attention was his *Lied eines Schweizers an sein bezaubertes Mädchen* (1751). Then followed *Daphnis* (1754), *Idyllen* (1756), *Inkel and Yariko* (1756), a version of a story already worked out by Gellert and Bodmer, and *Der Tod Abels* (1758), "a sort of idyllic prose pastoral." It is somewhat difficult for us now to understand the reason of Gessner's universal popularity, unless it was the taste of the period for the conventional pastoral. His writings are marked, it is true, by sweetness and melody, but the sweetness soon becomes insipidity, and the melody monotony. He represents in most of his works the existence of shepherds in a golden or rather tinsel age, and nothing more unreal could possibly be imagined. His men and women are inane and lifeless representations. They are all alike, and all equally uninteresting. They never give utterance to any powerful, genuine, human sentiments. Their talk is but meaningless platitude. As a painter Gessner represented "still country scenes, rocks, springs, and waterfalls, shepherds and shepherdesses"—in short, the conventional classical landscape. His son, Konrad Gessner (1764–1826), was also a painter of some reputation.

Collected editions of Gessner's works were repeatedly published (2 vols. 1777–78, finally 2 vols. 1841, both at Zürich). They were translated into French (3 vols., Paris, 1786–93), and versions of the *Idyllen* appeared in English, Dutch, Portuguese, Spanish, Swedish, and Bohemian. Gessner's life was written by Hottinger (Zürich, 1796); see also his *Briefwechsel mit seinem Sohn* (Bern and Zürich, 1801).

GESTA ROMANORUM, a Latin collection of anecdotes and tales, probably compiled about the end of the 13th century or the beginning of the 14th, which still possesses a twofold literary interest, first as one of the most popular books of its time, and secondly as the source, directly or indirectly, of much which has since become current under the stamp of genius. Of its authorship nothing certain is known; and there is little but gratuitous conjecture to associate it either with the name of Helinandus or with that of Petrus Berchorius (Pierre Bercheure). It is even a matter of debate whether it took its rise in England, Germany, or France; while Mr Douce was disposed to give the credit of it to the Germans, Herr Oesterley is inclined to recognize the priority of the English. The work at least was evidently intended as a manual for preachers, and was probably written by one who himself belonged to the clerical profession. The name, *Deeds of the Romans*, is only partially appropriate to the collection in its present form, since, besides the titles from Greek and Latin history and legend, it comprises fragments of very various origin, Oriental and European. The unifying element of the book is its moral purpose; everything is made serviceable for reproof and doctrine, the powerful chemistry of the allegorical method extracting the sunshine of Christian truth from the cucumbers of the most worldly and wicked circumstance. The style is barbarous, and the narrative ability of the compiler seems to vary with his source; but he has managed to bring together a considerable variety of excellent material. He gives us, for example, the germ of the romance of "Guy of Warwick," the story of "Darius and his Three Sons," versified by Occleve, part of Chaucer's "Man of Lawes' Tale," a tale of the emperor Theodosius, the same in its main features as that of *Lear*, the story of the "Three Black Crows," the "Hermit and the Angel," so well-known from Parnell's version, and a story identical with the *Fridolin* of Schiller. Owing to the loose structure of the book, it was easy for a transcriber to insert any additional story into his own copy, and consequently the MSS. of the *Gesta Romanorum* exhibit considerable variety. Oesterley, who has bestowed the fullest investigation on the subject, recognizes an English group of MSS. (written always in Latin), a German group (sometimes in Latin and sometimes in German), and a group which is represented by the vulgate or common printed text. The earliest editions are supposed to be those of Ketelaer and De Lecompt at Utrecht, of Arnold Ter Hoenen at Cologne, and of Ulrich Zell at Cologne; but the exact date is in all three cases uncertain.

An English translation, probably based directly on the MS. Harl. 5369, was published by Wynkyn de Worde about 1510–1515, the only copy of which now known to exist is preserved in the library of St John's College, Cambridge. In 1577 Richard Robinson published a revised edition of Wynkyn de Worde, and the book proved highly popular. Between 1648 and 1703 at least eight impressions were issued. In 1703 appeared the first vol. of a translation by B. P., probably Bartholomew Pratt, "from the Latin edition of 1514." A translation by the Rev. C. Swan, first published in 2 vols. in 1824, forms part of Bohn's Antiquarian Library, and was re-edited by Wynnard Hooper in 1877. The German translation was first printed at Augsburg, 1489. A French version, under the title of *Le Violier des histoires romaines moralisées*, appeared in the early part of the 16th century, and went through a number of editions; it has been reprinted by G. Brunet (Paris, 1853). Critical editions of the Latin text have been produced by A. Keller (Stuttgart, 1842), and Oesterley (Berlin, 1872). See also Warton, "On the *Gesta Romanorum*," dissertation iii., prefixed to the *History of English Poetry*; Douce, *Illustrations of Shakespeare*, vol. ii.; Frederick Madden, Introduction to the Roxburghe Club edition of *The Old English Versions of the Gesta Romanorum*, 1838.

GETA, PUBLIUS SEPTIMIUS ANTONINUS (189–212), younger son of the Roman emperor Severus, was born at Milan, 189 A.D. Between him and his brother Caracalla there existed from their early years a keen rivalry and antipathy. On the death of their father in 211 they were,