

Italian, Spanish, and old French schools, and especially invaluable treasures of Greek and Scythian antiquities, as also a good collection of 200,000 engravings. The old Christian and old Russian arts are well represented at the museum of the academy of arts. Besides these there are many other museums—pedagogical, medical, engineering, agricultural, forestry, marine, technical.

The press is represented by about 120 periodicals, including those of the scientific societies; the right of publishing political papers is a monopoly in the hands of the very few editors who are able to procure the necessary authorization. The publication of literary and scientific works, after having developed rapidly in 1859-69, is now greatly on the decrease owing to the oppressive measures of the censorship. In the development of the Russian drama St Petersburg has played a far less important part than Moscow, and the stage at St Petersburg has never reached the same standard of excellence as that of the older capital. On the other hand, St Petersburg is the cradle of Russian opera and Russian music. There are only four theatres of importance at St Petersburg—all imperial—two for the opera and ballet, one for the native drama, and one for the French and German drama.

St Petersburg is much less of a manufacturing city than Moscow or Berlin. The annual production of all the manufactures in the government of St Petersburg, chiefly concentrated in or around the capital, was in 1879 valued at £16,768,600 out of £110,294,900 for the empire, against £19,500,000 in the government of Moscow. The chief manufactured goods are cottons (£3,073,000) and other textile fabrics (altogether £3,762,500), machinery (£2,355,800), rails (£1,342,300), tobacco and spirits (about £1,200,000 each), leather, sugar, stearine candles, copper and gum wares (from £850,000 to £450,000 each), and a variety of smaller articles. The minor trades are greatly developed. No exact statistics of the internal trade can be given, except for the import and export of articles of food. In 1883 31,176,000 cwts. of grain and flour were imported by rail or river, of which 18,680,450 were re-exported and 2,809,900 sent to the interior. The exports in 1882 were valued at £1,864,980 from St Petersburg and at £6,557,017 from Cronstadt, the aggregate thus being £8,421,997, in which articles of food, chiefly corn, represented £4,214,312, raw and half raw produce £4,009,446, and manufactured wares £197,520. The value of the imports was—to St Petersburg £8,616,383 and to Cronstadt £116,316. Among the total imports articles of food were valued at £1,941,893, raw and half raw produce at £4,009,090 (chiefly coal), and manufactured wares at £1,062,698. Cronstadt and St Petersburg were visited in the same year by 2195 ships of 951,000 tons (730 ships, 152,730 tons, from Great Britain). The coasting trade was represented by 702 vessels (119,300 tons) entered. The commercial fleet numbered only 43 steamers (14,000 tons) and 49 sailing vessels (8200 tons).

Six railways meet at St Petersburg. Two run westwards along both banks of the Gulf of Finland to Hangö and to Fort Baltic; two short lines connect Oranienbaum, opposite Cronstadt, and Tsarskoye Selo (with Pavlovsk) with the capital; and two great trunk-lines run south-west and south-east to Warsaw (with branches to Riga and Smolensk) and to Moscow (with branches to Novgorod and Rybinsk). All are connected in the capital, except the Finland Railway, which has its station on the right bank of the Neva. Moreover, the Neva is the great channel for the trade of St Petersburg with the rest of Russia, by means of the Volga and its tributaries. The importance of the traffic may best be seen from the following figures, showing in cwts. the amount imported by different channels:—

	Corn and flour.	Firewood.	All kinds of wares.
Neva	11,061,000	20,891,000	59,831,000
Baltic Railway	811,000	801,000	8,382,000
Moscow Railway	12,558,000	482,000	21,056,000
Warsaw Railway	812,000	157,000	2,853,000

No less than 1,162,230 pieces together with 7,337,000 cwts of timber were supplied in the same year via the Neva. The aggregate exports by rail and the Neva amounted to 11,382,000 cwts.

The average income of the St Petersburg municipality was £581,425 in 1880-82 (£577,856 in 1884),—that is, 13·7s. (6·84 roubles) per inhabitant, as against 35·8s. at Berlin and 98·2s. at Paris. The indirect taxes yield but 1s. per inhabitant (57s. at Paris). The average expenses for the same years reached £574,479 (£572,162 in 1884), distributed as follows:—20 per cent. of the whole for the police (10 at Paris and 27·5 at Berlin), 8 for administration, 16 for paving, 7 for lighting, 5 for public instruction, 2·6 for charity, and 3 for the debt (7 at Berlin and 37 at Paris). The municipal affairs are in the hands of a municipality, elected by three categories of electors (see RUSSIA), and is practically a department of the chief of the police. The city is under a separate governor-general, whose authority, like that of the chief of police, is all the more unlimited since it has not been accurately defined by law.

St Petersburg is surrounded by several fine residences, mostly imperial palaces with large and beautiful parks. Tsarskoye Selo, 16

miles to the south-east, and Peterhof, on the Gulf of Finland, are summer residences of the emperor. Pavlovsk has a fine palace and parks, open to the public, where summer concerts attract thousands of people. Oranienbaum is now a rather neglected place. Pulkovo, on a hill 5 miles from St Petersburg, is well known for its observatory; while several villages north of the capital, such as Pargolovo, Murino, &c., are visited in summer by the less wealthy inhabitants.

History.—The region between Lake Ladoga and the Gulf of Finland was inhabited in the 9th century by Finns and some Slavonians. Novgorod and Pskoff made efforts to retain their dominion over this region, so important for their trade, and in the 13th and 14th centuries they built the forts of Koporye (in the present district of Peterhof), Yam (now Yamburg), and Oryeshek (now Schlüsselburg) at the point where the Neva issues from Lake Ladoga. They found, however, powerful opponents in the Swedes, who erected the fort of Landskrona at the junction of the Okhta and the Neva, and in the Livonians, who had their fortress at Narva. Novgorod and Moscow successively were able by continuous fighting to maintain their supremacy over the region south of the Neva throughout the 16th century; but early in the 17th century Moscow was compelled to cede it to Sweden, which erected a fortress (Nyönschanz) on the Neva at the mouth of the Okhta. In 1700 Peter I. began his wars with Sweden. Oryeshek was taken in 1702, and next year Nyönschanz. Two months later (29th June 1703) Peter I. laid the foundations of a cathedral to St Peter and St Paul, and of a fort which received his own name (in its Dutch transcription, "Piterburgh"). Next year the fort of Cronslott was erected on the island of Kotlin, as also the admiralty on the Neva, opposite the fortress. The emperor took most severe and almost barbarous measures for increasing his newborn city. Thousands of people from all parts of Russia were removed thither and died in erecting the fortress and building the houses. Great numbers of artisans and workmen were brought to St Petersburg to form the Myeshchanskaya villages, which raised the population to 100,000 inhabitants. All proprietors of more than "500 souls" were ordered to build a house at St Petersburg and to stay there in the winter. The construction of stone-houses throughout the rest of Russia was prohibited, all masons having to be sent to St Petersburg. After Peter I.'s death the population of the capital rapidly decreased; but foreigners continued to settle there. Under Elizabeth a new series of compulsory measures raised the population to 150,000, which figure was nearly doubled during the reign of Catherine II. Since the beginning of the present century the population has steadily increased (364,000 in 1817, 468,600 in 1837, 491,000 in 1856, and 667,000 in 1869). The chief embellishments of St Petersburg were effected during the reigns of Alexander I. (1801-25) and Nicholas I. (1825-55).

When Peter I., desirous of giving a "European" capital to his empire, laid the first foundations of St Petersburg on the marshy islands of the Neva, in land not fully conquered and remote from the centres of Russian life, it is hardly possible that he could have foreseen the rapid development it has since undergone: it has now a population approaching a million and commands more than one-sixth of the foreign trade and manufactures of Russia. In point of fact, there is no capital in Europe so disadvantageously situated with regard to its own country as St Petersburg. Desolate wildernesses begin at its very gates and extend for hundreds of miles to the north and east. To the south it has the very thinly peopled regions of Pskoff and Novgorod,—the marshy and woody tracts of the Valdai Heights. For 400 miles in each of these three directions there is not a single city of any importance; and towards the west, on both shores of the Gulf of Finland, are foreign peoples who have their own centres of gravitation in cities on or nearer to the Baltic. With the provinces of Russia the capital is connected only by canals and railways, which have to traverse vast tracts of inhospitable country before reaching them. But St Petersburg possesses, on the other hand, one immense advantage in its site, which has proved of great moment, especially in the present century of development of international traffic. Ruled by the idea of creating a new Amsterdam—that is, a meeting-place for traders of all nationalities—and a great export market for Russia, Peter I. could have selected no better place. St Petersburg has been for nearly 150 years the chief place of export for raw produce from the most productive parts of Russia. The great central plateau which forms the upper basins of all the chief Russian rivers had no other outlet to the sea than the estuary of the Neva. The natural outlet might indeed have been the Black Sea; but the rivers to the southward are either interrupted by rapids like the Dnieper, or are shallow like the Don; while their mouths and the entire coast-region remained till the end of the 18th century in the hands of Turkey. As for the Caspian, it faced Asia, and not Europe. The commercial outlet of the central plateau was thus the reverse of the physical. From the earliest years of Russian history trade had taken this northern direction. Novgorod owed its wealth to this fact; and as far back as the 12th century the Russians had their forts on Lake Ladoga and the Neva. In the 14th and 15th centuries they already exchanged their wares with the Dantzic merchants at Nu or Nü,—

the then name for what is now Vasilyevskiy Island. By founding St Petersburg Peter I. only restored the trade to its old but discarded channels. The system of canals for connecting the upper Volga and the Dnieper with the great lakes of the north completed the work; the commercial mouth of the Volga was transferred to the Gulf of Finland, and St Petersburg became the export harbour for more than half Russia. Foreigners hastened thither to take possession of the growing export trade, to the exclusion of the Russians; and to this circumstance the Russian capital is indebted for its cosmopolitan character. But its present extensive and west-European aspect has not been achieved, nor is it maintained, without a vast expenditure of the national resources. It cost hundreds of thousands of human lives before the marshy islands at the mouth of the Neva could be rendered fit to receive a million inhabitants and be brought into connexion with the remainder of Russia; and very many more are annually sacrificed for the maintenance of this capital on its unhealthy site, under the 60th parallel, hundreds of miles distant from the centres of Russian life.

The development of the railway system and the rapid colonization of southern Russia now operate, however, adversely to St Petersburg. Its foreign trade is not actually decreasing, but the very rapid growth in the exports of Russia within the twenty years before 1886 was entirely to the benefit of other ports more highly favoured by nature, such as Riga and especially Libau, while the rapid increase of population in the Black Sea region is tending to shift the Russian centre of gravity: new centres of commercial, industrial, and intellectual life are being developed at Odessa and Rostoff. The revival of Little Russia is another influence operating in the same direction.

Another important factor in the growth of the influence of St Petersburg on Russian life was the concentration of all political power in the hands of an absolute Government and in the narrow circles surrounding the chief of the state. As Yuri Dolgorukiy felt the necessity of creating for a new phase of national history—that of a centralized state—a new capital, Moscow, free from the municipal and republican traditions of the old Russian towns, so Peter I. felt the necessity of again creating a fresh capital for a third phase of the country's progress,—a capital where the rising imperial power would be free from the control of the old boyar families. St Petersburg fully answers to this need. For more than a century and a half it was the real centre of political life and of political thought, impregnated with the conception of a powerful central Government. In so strongly centralized a state as Russia was, and still is, and for the phase of life which the empire has passed through during the last two centuries, it mattered little whether the capital was some hundred miles away from the natural centres of life and without the support of a dense and active surrounding population. Bureaucracy, its leading feature, was simply reinforced by the remoteness of the capital. But these circumstances are at present undergoing a change. Since the abolition of serfdom and in consequence of the impulse given to Russian thought by this reform, the provinces are coming more and more to dispute the right of St Petersburg to guide the political life of the country. It has been often said that St Petersburg is the head of Russia and Moscow its heart. The first part at least of this saying is true. In the development of thought and in naturalizing in Russia the results of west European reflection St Petersburg has played throughout the present century a prominent part. Attracting to itself from the provinces the best intellects of the country, it has powerfully contributed towards familiarizing the reading public with the teachings of west European science and philosophy, and towards giving to Russian literature that liberality of mind and freedom from the trammels of tradition that have so often been noticed by west Europeans. St Petersburg has no traditions, no history beyond that of the palace conspiracies, and nothing in its past can attract the writer or the thinker. But, as new centres of intellectual movement and new currents of thought develop again at Moscow and Kieff or arise anew at Odessa and in the eastern provinces, these places claim the right to their own share in the further development of intellectual life in Russia; and it would not be surprising if the administrative and intellectual centre of the empire, after its migrations successively from Kieff, Novgorod, and Pskoff to Moscow, and thence to St Petersburg, were again to follow a new movement towards the south.

ST PIERRE. See RÉUNION, vol. xx. p. 493.

ST PIERRE. See MARTINIQUE, vol. xv. p. 586.

SAINT-PIERRE, CHARLES IRÉNÉE CASTEL, ABBÉ DE (1658-1743), a French writer of much ingenuity and influence, who is not infrequently confounded with the author of *Paul et Virginie*, was born near Barfleur on the 18th of February 1658. His father was bailli of the Cotentin, and Saint-Pierre, who was educated by the Jesuits, appears to have had an easy entrance to the best literary and political society of the capital. He was presented to the

abbacy of Tours, which a century before the poet Desportes had held, and was elected to the Academy in 1695. But in 1718, in consequence of the political offence given by his *Polysynodie*, he suffered the very rare penalty of expulsion from that body. He died at Paris in 1743.

Saint-Pierre's works (collected shortly before his death in eighteen volumes and originally published chiefly in the second and third decades of the 18th century) are almost entirely occupied with an acute and inventive, though generally visionary, criticism of politics, law, and social institutions. They had a great influence on Rousseau, who has left elaborate examinations of some of them, and has reproduced not a few of their ideas in his own work. The titles are almost sufficient to show their nature. The chief are *Projet de Paix Perpetuelle* (appositely published at Utrecht in 1713) and *Polysynodie* (a severe stricture on the Government of Louis XIV., with projects for the administration of France by a system of councils for each department of government), together with a crowd of memorials and projects for stopping duelling, for equalizing taxation, for treating mendicancy, for reforming education and spelling, &c. Unlike the later reforming abbés of the *philosophe* period, Saint-Pierre was a man of very unworldly character and quite destitute of the Frondeur spirit. He was also a man of not a little intellectual power, and, as in the case of every such man who gives his fancy free course in the construction of political Utopias, not a few of his wishes and ideas have been realized in course of time. But it is difficult to give him much credit for practical grasp of politics.

SAINT-PIERRE, JACQUES HENRI BERNARDIN DE (1737-1814), French man-of-letters, was born at Havre on 19th January 1737 and was educated at Caen. After a fashion commoner with English than with French boys, he took an early fancy to the sea, and his uncle, a ship captain, gave him the opportunity of gratifying it. But a single voyage to Martinique was enough for him and he went back to school. He next wanted to be a missionary; but his parents, who had probably taken the measure of his enthusiasms from his sea experiences, objected, and he became an engineer. He served in the army, but was dismissed for insubordination, and, after quarrelling with his family, was in some difficulty. But in 1761 he obtained an appointment at Malta, which also he did not hold long. The most rolling of stones, he appears at St Petersburg, at Warsaw, at Dresden, at Berlin, holding brief commissions as an engineer and rejoicing in romantic adventures. But he came back to Paris at the age of thirty even poorer than he set out. He then passed two years in literary work, supporting himself in an unknown fashion, and in 1768 (for he seems to have been as successful in obtaining appointments as in losing them) he set out for the Isle of France (Mauritius) with a Government commission and remained there three years, returning home in 1771. These wanderings supplied Bernardin with the whole of what may be called his stock-in-trade, for, though he lived more than forty years longer, he never again quitted France. He was very poor, and indeed it is not easy to discover from his biographers what he lived upon, for, though he was an unwearied solicitor of employments and "gratifications," he received but little, and his touchy and sensitive temperament frequently caused him to quarrel with what little he did receive. On his return from Mauritius he was introduced to the society of D'Alembert and his friends, and continued to frequent it. But he took no great pleasure in the company of any literary man except Rousseau, of whom in Jean Jacques's last years he saw much, and on whom he formed both his own character and still more his style to a considerable degree. His first work of any importance, the *Voyage à l'Île de France*, appeared in 1773 and gained him some reputation. It is the soberest and therefore the least characteristic of his books. The *Études de la Nature*, which made his fame and assured him of literary success, did not appear till ten years later, his masterpiece *Paul et Virginie* not till 1787, and his other masterpiece (which, as much less sentimental and showing not a little humour, some persons may be allowed to prefer), the *Chaumière Indienne*, not till 1790. In 1792 he married

a very young girl, Félicité Didot. For a short time in 1792 he was superintendent of the Jardin des Plantes and again for a short time professor of morals at the École Normale in 1794. Next year he became a member of the Institute. After his first wife's death he married, in 1800, when he was sixty-three, another young girl, Désirée de Pelleport, and is said to have been very happy with her. He still continued to publish, and was something of a favourite with Napoleon. On the 21st of January 1814 he died at Éragny near Pontoise, where he had in his last years chiefly lived and where he had a house, so that he cannot have been ill off.

It has been hinted that Bernardin de Saint-Pierre's personal character was not entirely amiable; it may be added that his literary character has not in all English eyes sufficed to atone for it. Englishmen, and not Englishmen only, have been found to pronounce *Paul et Virginie* gaudy in style and unhealthy, not to say unwholesome, in tone. Perhaps Bernardin is not fairly to be judged by this famous story, in which the exuberant sensibility of the time finds equally exuberant expression. The *Chauvinière* and some passages in the *Études de la Nature* proper may be thought to exhibit the real merits of his style to greater advantage. The historic estimate (the sole estimate that is of much worth in comparative literary criticism) at once disengages the question from its difficulties. Where Bernardin is of merit and importance is in his breaking away from the dull and arid vocabulary and phrase which more than a century of classical writing had brought upon France, in his genuine and vigorous preference of the beauties of nature to the mere charms of drawing-room society, and in the attempt which he made, with as much sincerity as could fairly be expected from a man of his day, to reproduce the aspects of the natural world faithfully. After Rousseau, and even more than Rousseau, Bernardin was in French literature the apostle of the return to nature, and, though in him and his immediate follower, Chateaubriand, there is still much mannerism and unreality, he should not and will not lack the credit due.

Aimé Martin, disciple of Bernardin and the second husband of his second wife, published a complete edition of his works in 18 volumes (Paris, 1818-20), afterwards increased by additional correspondence, &c. *Paul et Virginie*, the *Chauvinière Indienne*, &c., have been separately reprinted in innumerable forms.

ST PIERRE AND MIQUELON, two islands 10 miles off the south coast of Newfoundland (see vol. xvii. pl. V.), at the entrance of Fortune Bay, are, with five lesser islets, the last remnant of the North American colonies of France. Both are rugged masses of granite, with a few small streams and lakelets, a thin covering of soil, and scanty vegetation. Miquelon (area, 45,542 acres) consists of Great Miquelon in the north and Little Miquelon, Langlade, or Langley in the south; previous to 1783 they were separate islands divided by a navigable channel, but they have since become connected by a dangerous sandbar. St Pierre (6420 acres) has a good harbour and roadstead, the latter, protected by Île aux Chiens, affording shelter, except in north-east storms, to the largest vessels. The small but busy town of St Pierre climbing the steep hill above the harbour is mainly built of wood; but it has a cathedral (of wood), an English chapel, a governor's residence, and various administrative offices, including the American terminus of the French Atlantic cable. Cod-fishing, to which the settlement owes its prosperity, was prosecuted in the five years 1878-82, on an average, by 4560 fishermen (mainly from Dupkirk and other French ports), and produced 3876 tons of dried and 157,754 tons of undried cod, with 450 tons of cod-liver oil. The total exports and imports were valued, respectively, at 9,218,278 and 4,441,817 francs in 1865, and 17,164,153 and 11,062,617 francs in 1883. The foreign trade in 1883 was valued at 10,218,473 francs. The population of the islands was 5564 (town of St Pierre 4365) in 1883; but the number is often above 10,000 in the fishing-season.

St Pierre and Miquelon, with 8000 inhabitants, were ceded to England along with Newfoundland in 1713; but on the English conquest of Canada they were assigned to France as a fishery depot. Destroyed by the English in 1778, restored to France in 1783, again depopulated by the English in 1793, recovered by France in 1802 and lost in 1803, the islands have remained an undisputed French possession since 1816.

ST PIERRE-LÈS-CALAIS, a suburb of CALAIS (*q.v.*), with a population of 30,786 in 1881.

ST POL DE LÉON, a town of France, in the arrondissement of Morlaix and department of Finistère, not far from the shores of the English Channel, 13½ miles north-west of Morlaix by the railway to Roscoff. This quiet episcopal city, old but modernized, is mainly of interest on account of its cathedral and the church of Notre Dame, though it also contains an episcopal palace (1712-50), a seminary (1691), and a hospital (1711). The cathedral, classed as an historical monument, belongs largely to the 13th century. Besides the west front, with its portico and its two towers with granite spires 180 feet high, the principal points of architectural interest are the traceried window of the south transept (with its glass) and the rectangular apse, and in the interior the stalls of the choir (16th century) and the fascicled pillars and vault-arches of the nave. On the right of the high altar is a wooden shrine containing the bell of St Pol de Léon (6 lb 10 oz. in weight), which has the repute of curing headache and diseases of the ear, and at the side of the main entrance is a huge baptismal font, popularly regarded as the stone coffin of Conan Mériadec, king of the Bretons. Notre Dame de Creizker has a 15th-century spire, 252 feet high, which crowns the central tower. The north porch is a fine specimen of the flamboyant style. The population of the town in 1881 was 3739 and of the commune 6659.

St Pol de Léon, or *Fanum Sancti Pauli Leonini*, was formerly a place of considerable importance. The barony of Léon, in the possession of the dukes of Rohan, gave them the right of presiding in the provincial states alternately with the duke of La Trémouille, baron of Vitry.

ST QUENTIN, a manufacturing town of France, the chief-lieu of an arrondissement and in population (45,697) in 1881 the largest town in the department of Aisne, stands on the right bank of the Somme, at the junction of the Somme Canal with the St Quentin Canal (which unites the Somme Canal with the Scheldt), 95½ miles north-east of Paris by the railway to Brussels and Cologne, with branch lines to Guise (on the Oise) and Epéhy on the Flanders and Picardy railway. Built on a slope, with a southern exposure, the town is crowned by the collegiate church of St Quentin, one of the finest Gothic buildings of the north of France, which was erected between 1114 and 1477, and has, like some English cathedrals, the somewhat rare peculiarity of double transepts. The length of the church is 436 feet and the height of the nave 131. The magnificent clerestory windows are supported by a very elegant triforium. The baptismal chapel contains a fine stone retable. The choir has a great resemblance to that of Rheims, and, like the chapels of the apse, has been decorated with polychromic paintings. Under the choir is a crypt occupying the site of an older crypt constructed in the 9th century, of which only the three vaults with the tombs of St Quentin and his fellow-martyrs remain. The town-house of St Quentin is a splendid building of the 15th and 16th centuries, with a flamboyant façade, adorned with curious sculptures. Behind the central gable rises a bell-tower with chimes. The council-room is a fine hall with a double wooden ceiling and a huge chimney-piece half Gothic half Renaissance. The old buildings of the Bernardines of Fervaques now provide accommodation for the courts, the learned societies, the school of design, the museum, and the library, and contain a large hall for public meetings. St Quentin is the centre of an industrial district which employs 130,000 workmen in 800 factories, and manufactures the fortieth part of the cotton imported into France, producing goods to the value of about £3,500,000, mainly calicoes, percales (glazed cottons), cretonnes, jaconas, twills, piqués, muslins, cambrics, gauzes, wool-muslins, Scotch cashmeres, and merinos. Other in-

dustries are the making of embroideries by machinery and by hand, turning billiard-balls, and engine-building.

St Quentin, the *Augusta Veromanduorum* of the Romans, stood at the meeting-place of five roads of military importance. In the 3d century it was the scene of the martyrdom of Calus Quintinus, who had come as a preacher of Christianity, and in the reign of Dagobert the martyr's tomb became under the influence of St Eloi a place of pilgrimage. After it had been thrice ravaged by the Normans the town was surrounded by walls in 883. It became under Pippin, grandson of Charlemagne, one of the principal domains of the county of Vermandois, and in 1103 was constituted a commune. In 1195 it was incorporated with the royal domain and about the same time received an increase of its privileges. From 1420 to 1471 St Quentin was occupied by the Burgundians. Its capture by the Spaniards on the day of St Lawrence, 1557, was the success which Philip II. of Spain commemorated by building the Escorial. Two years later the town was restored to the French, and in 1560 it was assigned as the dowry of Mary Stuart. The fortifications erected under Louis XIV. were demolished between 1810 and 1820. During the Franco-Prussian War St Quentin repulsed the German attacks of 8th October 1870; and on 19th January 1871 it was the centre of the great battle fought by General Faidherbe, one of the last episodes of the campaign.

ST SEBASTIAN. See SAN SEBASTIAN.

ST SERVAN, a cantonal town of France, in the department of Ille-et-Vilaine, on the right bank of the Rance to the south of St Malo, from which it is separated by a creek at least a mile wide (see ST MALO). In population (10,691 inhabitants in 1881; 12,867 in the commune) St Servan is slightly the smaller town of the two. It is not enclosed by walls, and with its new houses, straight wide streets, and numerous gardens forms quite a contrast to its neighbour. In summer it attracts a number of seaside visitors. The floating dock will when finished have an area of 27 acres and one mile of quays. The creek on which it opens is dry at low water, but at high water is 30 to 40 feet deep. Another port on the Rance, to the south-west of the town at the foot of the tower of Solidor, is used by the local guard-ship. This tower, erected in the close of the 14th century by Duke John IV. for the purpose of contesting the claims of Josselin de Rohan, bishop of St Malo, to the temporal sovereignty of the town, consists of three distinct towers formed into a triangle by loop-holed and machicolated curtains. At the north-west point of St Servan stands the "city fort" and near by are the ruins of the cathedral of St Peter of Aleth, the seat of a bishopric from the 6th to the 12th century. The church is modern (1742-1842).

The northern quarter of St Servan, called "the City," occupies the site of the city of Aleth, which at the close of the Roman empire supplanted Corseul as the capital of the Curiosolites. Aleth was a bulwark of Druidism in those regions and was not Christianized till the 6th century, when St Malo became its first bishop. On the removal of the bishopric to St Malo Aleth declined; but the houses that remained standing became the nucleus of a new community, which placed itself under the patronage of St Servan, apostle of the Orkneys. In 1758 the place was occupied by Marlborough. It was not till 1789 that St Servan became a separate commune from St Malo with a municipality and police of its own.

SAINT-SIMON, CLAUDE HENRI, COMTE DE (1760-1825), the founder of French socialism, was born at Paris on 17th October 1760. He belonged to a younger branch of the family of the celebrated duke of that name. His education, he tells us, was directed by D'Alembert. At the age of nineteen he went as volunteer to assist the American colonies in their revolt against Britain. From his youth Saint-Simon felt the promptings of an eager ambition. His valet had orders to awake him every morning with the words, "Remember, monsieur le comte, that you have great things to do"; and his ancestor Charlemagne appeared to him in a dream foretelling a remarkable future for him. Among his early schemes was one to unite the Atlantic and the Pacific by a canal, and another to construct a canal from Madrid to the sea. He took no part of any importance in the Revolution, but amassed a little fortune by land speculation,—not on his own account,

however, as he said, but to facilitate his future projects. Accordingly, when he was nearly forty years of age he went through a varied course of study and experiment, in order to enlarge and clarify his view of things. One of these experiments was an unhappy marriage, which, after a year's duration, was dissolved by the mutual consent of the parties. Another result of his experiments was that he found himself completely impoverished, and lived in penury for the remainder of his life. The first of his numerous writings, *Lettres d'un Habitant de Genève*, appeared in 1803; but his early writings were mostly scientific and political. It was not till 1817 that he began in a treatise entitled *L'Industrie* to propound his socialistic views, which he further developed in *L'Organisateur* (1819), *Du Système Industriel* (1821), *Catéchisme des Industriels* (1823). The last and most important expression of his views is the *Nouveau Christianisme* (1825). For many years before his death in 1825 (at Paris on 19th May) Saint-Simon had been reduced to the greatest straits. He was obliged to accept a laborious post for a salary of £40 a year, to live on the generosity of a former valet, and finally to solicit a small pension from his family. In 1823 he attempted suicide in despair. It was not till very late in his career that he attached to himself a few ardent disciples.

As a thinker Saint-Simon was entirely deficient in system, clearness, and consecutive strength. But his great influence on modern thought is undeniable, both as the historic founder of French socialism and as suggesting much of what was afterwards elaborated into Comtism. Apart from the details of his socialistic teaching, which are vague, inconsistent, and unsystematic, we find that the ideas of Saint-Simon as to the reconstruction of society are very simple. His opinions were conditioned by the French Revolution and by the feudal and military system still prevalent in France. In opposition to the destructive liberalism of the Revolution he insisted on the necessity of a new and positive reorganization of society. So far was he from advocating fresh social revolt that he appealed to Louis XVIII. to inaugurate the new order of things. In opposition, however, to the feudal and military system, the former aspect of which had been strengthened by the restoration, he advocated an arrangement by which the industrial chiefs should control society. In place of the mediæval church the spiritual direction of society should fall to the men of science. What Saint-Simon desired, therefore, was an industrialist state directed by modern science. In short, the men who are fitted to organize society for productive labour are entitled to bear rule in it. The social aim is to produce things useful to life; the final end of social activity is "the exploitation of the globe by association." The contrast between labour and capital so much emphasized by later socialism is not present to Saint-Simon, but it is assumed that the industrial chiefs, to whom the control of production is to be committed, shall rule in the interest of society. Later on the cause of the poor receives greater attention, till in his greatest work, *The New Christianity*, it becomes the central point of his teaching and takes the form of a religion. It was this religious development of his teaching that occasioned his final quarrel with Comte. Previous to the publication of the *Nouveau Christianisme*, Saint-Simon had not concerned himself with theology. Here he starts from a belief in God, and his object in the treatise is to reduce Christianity to its simple and essential elements. He does this by clearing it of the dogmas and other excrescences and defects which have gathered round both the Catholic and Protestant forms of it, which he subjects to a searching and ingenious criticism. "The new Christian organization will deduce the temporal institutions as well as the spiritual from the principle that all

men should act towards one another as brethren." Expressing the same idea in modern language, Saint-Simon propounds as the comprehensive formula of the new Christianity this precept—"The whole of society ought to strive towards the amelioration of the moral and physical existence of the poorest class; society ought to organize itself in the way best adapted for attaining this end." This principle became the watchword of the entire school of Saint-Simon; for them it was alike the essence of religion and the programme of social reform.

During his lifetime the views of Saint-Simon had very little influence; and he left only a very few devoted disciples, who continued to advocate the doctrines of their master, whom they revered as a prophet. An important departure was made in 1828 by Bazard, who gave a "complete exposition of the Saint-Simonian faith" in a long course of lectures at Paris in the Rue Taranne. In 1830 Bazard and Enfantin were acknowledged as the heads of the school; and the fermentation caused by the revolution of July of the same year brought the whole movement prominently before the attention of France. Early next year the school obtained possession of the *Globe* through Pierre Leroux, who had joined the school, which now numbered some of the ablest and most promising young men of France, many of the pupils of the École Polytechnique having caught its enthusiasm. The members formed themselves into an association arranged in three grades, and constituting a society or family, which lived out of a common purse in the Rue Monsigny. Before long, however, dissensions began to arise in the sect. Bazard, a man of logical and more solid temperament, could no longer work in harmony with Enfantin, who desired to establish an arrogant and fantastic sacerdotalism with lax notions as to marriage and the relation of the sexes. After a time Bazard seceded and many of the strongest supporters of the school followed his example. A series of extravagant entertainments given by the society during the winter of 1832 reduced its financial resources and greatly discredited it in character. They finally removed to Menilmontant, to a property of Enfantin, where they lived in a communistic society, distinguished by a peculiar dress. Shortly after the chiefs were tried and condemned for proceedings prejudicial to the social order; and the sect was entirely broken up (1832). Many of its members became famous as engineers, economists, and men of business. The idea of constructing the Suez Canal, as carried out by Lesseps, proceeded from the school.

In the school of Saint-Simon we find a great advance both in the breadth and firmness with which the vague and confused views of the master are developed; and this progress is due chiefly to Bazard. In the philosophy of history they recognize epochs of two kinds, the critical or negative and the organic or constructive. The former, in which philosophy is the dominating force, is characterized by war, egotism, and anarchy; the latter, which is controlled by religion, is marked by the spirit of obedience, devotion, association. The two spirits of antagonism and association are the two great social principles, and on the degree of prevalence of the two depends the character of an epoch. The spirit of association, however, tends more and more to prevail over its opponent, extending from the family to the city, from the city to the nation, and from the nation to the federation. This principle of association is to be the keynote of the social development of the future. Hitherto the law of humanity has been the "exploitation of man by man" in its three stages, slavery, serfdom, the proletariat; in the future the aim must be "the exploitation of the globe by man associated to man." Under the present system the industrial chief still exploits the proletariat, the members of which, though nominally free, must accept his terms under pain of starvation. This state of things is consolidated by the law of inheritance, whereby the instruments of production, which are private property, and all the attendant social advantages are transmitted without regard to personal merit. The social disadvantages being also transmitted, misery becomes hereditary. The only remedy for this is the abolition of the law of inheritance, and the union of all the instruments of labour in a social fund, which shall be exploited by association. Society thus

becomes sole proprietor, intrusting to social groups and social functionaries the management of the various properties. The right of succession is transferred from the family to the state. The school of Saint-Simon insists strongly on the claims of merit; they advocate a social hierarchy in which each man shall be placed according to his capacity and rewarded according to his works. This is, indeed, a most special and pronounced feature of the Saint-Simonian socialism, whose theory of government is a kind of spiritual or scientific autocracy, degenerating into the fantastic sacerdotalism of Enfantin. With regard to the family and the relation of the sexes the school of Saint-Simon advocated the complete emancipation of woman and her entire equality with man. The "social individual" is man and woman, who are associated in the exercise of the triple function of religion, the state, and the family. In its official declarations the school maintained the sanctity of the Christian law of marriage. On this point Enfantin fell into a prurient and fantastic latitudinarianism, which made the school a scandal to France, but many of the most prominent members besides Bazard refused to follow him. Connected with these doctrines was their famous theory of the "rehabilitation of the flesh," deduced from the philosophic theory of the school, which was a species of Pantheism, though they repudiated the name. On this theory they rejected the dualism so much emphasized by Catholic Christianity in its penances and mortifications, and held that the body should be restored to its due place of honour. It is a vague principle of which the ethical character depends on the interpretation; and it was variously interpreted in the school of Saint-Simon. It was certainly immoral as held by Enfantin, by whom it was developed into a kind of sensual mysticism, a system of free love with a religious sanction.

An excellent edition of the works of Saint-Simon and Enfantin was begun by survivors of the sect in Paris (1865), and now numbers forty vols. See Reybaud, *Études sur les Réformateurs modernes* (7th edition, Paris, 1864); Janet, *Saint-Simon et le Saint-Simonisme* (Paris, 1878); A. J. Booth, *Saint-Simon and Saint-Simonism* (London, 1871). (R. S.)

SAINT-SIMON, LOUIS DE ROUVRAY (or ROUVROY), DUC DE (1675-1755), was born at Versailles on 16th January 1675. He was the son of Claude de Saint-Simon, who represented a family which had been established for many centuries at La Ferté Vidame, between Mortagne and Dreux, and which claimed descent from Charlemagne. Claude de Saint-Simon had been a page of Louis XIII., and, gaining the king's favour as a sportsman, had received various preferments and was finally created *duc et pair*. This peerage is the central fact in Saint-Simon's history, and it is impossible to understand him without understanding it. To speak, as one of his few biographers in English has spoken, of "a young duke of recent creation," and of the apparent absurdity of such a young duke taking the aristocratic views which characterized Saint-Simon through life, is to show the most deplorable ignorance of the facts. The French peerage under the old régime was a very peculiar thing, difficult to comprehend at all, but quite certain to be miscomprehended if any analogy of the English peerage, such as is implied in the observation just quoted, is imported into the consideration. No two things could be more different in France than ennobling a man and making him a peer. No one was made a peer who was not ennobled, but men of the noblest blood in France and representing their houses might not be, and in most cases were not, peers. Derived at least traditionally and imaginatively from the *doux pairs* of Charlemagne, the peers were supposed to represent the chosen of the noblesse, and gradually, in an indefinite and constantly disputed fashion, became associated with the parlement of Paris as a quasi-legislative (or at least law-registering) and directly judicial body. But the peerage was further complicated by the fact that not persons but the holders of certain fiefs were made peers. Strictly speaking, neither Saint-Simon nor any one else in the same case was made a peer, but his estate was raised to the rank of a *duché pairie* or a *comté pairie* as the case might be. If all analogies were not deceptive, the nearest idea of a French peerage of the old kind may be obtained by an English reader if he takes the dignity of a Scotch or Irish representative peer, then supposes that dignity to be made hereditary, and then limits the heritableness of it not merely to descent

but to the tenure in direct succession of certain estates. It must of course be understood that the peers were not elected but nominated. Still they were in a way a standing committee representative of the entire body of nobles, and it was Saint-Simon's lifelong ideal and at times his practical effort to convert them into a sort of great council of the nation. These remarks are almost indispensable to illustrate his life, to which we may now return. His mother, Claude de Saint-Simon's second wife, was Charlotte de l'Aubespine, who belonged to a family not of the oldest nobility but which had been distinguished in the public service at least since the time of Francis I. Her son Louis was well educated, to a great extent by herself, and he had had for godfather and godmother no less persons than Louis XIV. and the queen. After some tuition by the Jesuits (especially by Sanadon, the editor of Horace), he betook himself in 1692, at the age of seventeen, to the career of arms, entering the *mousquetaires gris*. He was present at the siege of Namur, and next year his father died. He still continued in the army and was present at the battle of Neerwinden. But it was at this very time that he chose to begin the crusade of his life by instigating, if not bringing, an action on the part of the peers of France against Luxembourg, his victorious general, on a point of precedence. He fought, however, another campaign or two (not under Luxembourg), and in 1695 married Gabrielle de Durfort, daughter of the *maréchal de Loges*, under whom he latterly served. He seems to have regarded her with a respect and affection not very usual between husband and wife at the time; and she sometimes succeeded in modifying his aristocratic crochets. But as he did not receive the promotion he desired he flung up his commission in 1702. Louis, who was already becoming sensitive on the point of military ill-success, and who was not likely to approve Saint-Simon's litigiousness on points of privilege, took a dislike to him, and it was only indirectly and by means of establishing interest with the dukes of Burgundy and Orleans that he was able to keep something of a footing at court. He was, however, intensely interested in all the transactions of Versailles, and by dint of a most heterogeneous collection of instruments, ranging from dukes to servants, he managed to obtain the extraordinary secret information which he has handed down to us about almost every event and every personage of the last twenty years of the "grand monarch." His own part appears to have been entirely subordinate. He was appointed ambassador to Rome in 1705, but the appointment was cancelled before he started. At last he attached himself to the duke of Orleans and, though this was hardly likely to conciliate Louis's good will to him, it gave him at least (what was of the first importance in that intriguing court) the status of belonging to a definite party, and it eventually placed him in the position of tried friend to the acting chief of the state. He was able, moreover, to combine attachment to the duke of Burgundy with that to the duke of Orleans. Both attachments were no doubt all the more sincere because of his undying hatred to "the bastards," that is to say, the illegitimate sons of Louis XIV. It does not appear that this hatred was founded on moral reasons or on any real fear that these bastards would be intruded into the succession. The true cause of his wrath was that they had precedence of the peers.

The death of Louis seemed to give Saint-Simon a chance of realizing his hopes. The duke of Orleans was at once acknowledged regent and Saint-Simon was of the council of regency, but no steps were taken to carry out his favourite vision of a France ruled by the nobles for its good (it must always be understood that Saint-Simon's ideal was in no respect an aristocratic tyranny except of the beneficent kind), and he had little real influence with

the regent. He was indeed gratified by the degradation of "the bastards," and in 1721 he was appointed ambassador to Spain to arrange for the marriage (not destined to take place) of Louis XV. and the infanta. His visit was splendid; he received the grandeeship, and, though he also caught the smallpox, he was quite satisfied with the business. After his return he had little to do with public affairs. His own account of the cessation of his intimacy with Orleans and Dubois, the latter of whom had never been his friend, is, like his own account of some other events of his life, obscure and rather suspicious. But there can be little doubt that he was practically ousted by the favourite. He survived for more than thirty years; but little is known of his life. His wife died in 1743, his eldest son a little later; he had other family troubles, and he was loaded with debt. When he died, at Paris on 2d March 1755, he had almost entirely outlived his own generation (among whom he had been one of the youngest) and the prosperity of his house, though not its notoriety. This last was in strange fashion revived by a distant relation born five years after his own death, Claude Henri, Comte de Saint-Simon, the subject of the preceding article.

It will have been observed that the actual events of Saint-Simon's life, long as it was and high as was his position, are neither very numerous nor very noteworthy. If nothing more had been known about him than was known at the time of his death he would certainly not have deserved mention at length here. Saint-Simon is, however, an almost unique example of a man who has acquired great literary fame entirely by posthumous publications. He was an indefatigable writer, and not merely from the time he left the army but much earlier he began to set down in black and white all the gossip he collected, all his interminable legal disputes of precedence, and a vast mass of unclassified and almost unclassified matter. Most of his manuscripts came into the possession of the Government, and it was long before their contents were published in anything like fulness. Extracts and abstracts, however, leaked out and parts of the manuscript were sometimes lent to privileged persons, so that some notion of the unique value of Saint-Simon got abroad within twenty or thirty years of his death. Partly in the form of notes on Dangeau's *Journal*, partly in that of original and independent memoirs, partly in scattered and multifarious tracts and disquisitions, he had committed to paper an amount of matter which has probably never been exceeded by any one except a professional journalist, if indeed the parallel will hold even there. The new edition now publishing of the *Memoirs* with the notes on Dangeau is estimated to contain thirty large octavo volumes. Besides this, M. Drumont, M. Fagère, and other independent workers are bringing out series of *Œuvres Inédites* of a less gossipping and more technical character found in different receptacles of the public archives. But the mere mass of these productions is their least noteworthy feature, or rather it is most remarkable as contrasting with their character and style. The voluminous writer is usually thought of as least likely to be characterized by an original and sparkling style. Saint-Simon, though careless and sometimes even ungrammatical, ranks among the most striking memoir writers of France, the country richest in memoirs of any in the world. His pettiness, his absolute injustice to his private enemies and to those who espoused public parties with which he did not agree, the bitterness which allows him to give favourable portraits of hardly any one, his omnivorous appetite for gossip, his lack of proportion and perspective, are all lost sight of in admiration of his extraordinary genius for historical narrative and character-drawing of a certain sort. He has been compared to Tacitus, and for once the comparison, so often made and generally so ludicrously out of place, is just. In the midst of his enormous mass of writing phrases scarcely inferior to the Roman's occur frequently, and here and there passages of sustained description equal for intense concentration of light and life to those of Tacitus or of any other historian. As may be expected from the vast extent of his work, it is in the highest degree unequal. But he is at the same time not a writer who can be "sampled" easily, inasmuch as his most characteristic phrases sometimes occur in the midst of long stretches of quite uninteresting matter. Hence he has been even since his discovery more praised than read, and better liked by critics than by the general reader. A few critical studies of him, especially those of Sainte-Beuve, are in fact the basis of much, if not most, that has been written about him. Yet no one is so little to be taken at second-hand. Even his most famous passages, such as the account of the death of the dauphin or of the bed of justice where his enemy the duke of Maine was degraded, will not give a fair idea of his talent. These are his gallery pieces,

his great "machines," as French art slang calls them. Much more noteworthy as well as more frequent are the sudden touches which he gives. The bishops are "cunstre violets"; M. de Caumartin "porte sous son manteau toute la fatuité que M. de Villeroi étale sur son baudrier"; another politician has a "mine de chat fâché"; a third is hit off as "comptant faire" ("he would still be doing," though Saint-Simon certainly did not know that phrase). In short, the interest of the *Memoirs*, independent of the large addition of positive knowledge which they make, is one of constant surprise at the novel and adroit use of word and phrase. It is not superfluous to inform the English reader that some of Macaulay's most brilliant portraits and sketches of incident are adapted and sometimes almost literally translated from Saint-Simon.

The 1st edition of Saint-Simon (some scattered pieces may have been printed before) appeared in 1788. It was a mere selection in three volumes and was much cut down before it was allowed to appear. Next year four more volumes made their appearance, and in 1791 a new edition, still further increased. The whole, or rather not the whole, was printed in 1829-30 and reprinted some ten years later. The real creator of Saint-Simon, as far as a full and exact text is concerned, was M. Chéruel, whose edition in 20 volumes dates from 1836 and was reissued again revised in 1872. So immense, however, is the mass of Saint-Simon's MSS. that still another revision has been found necessary, and is now being published by M. de Boissis in the series of *Grands Ecrivains*, but with M. Chéruel's sanction and assistance. Even this, as above noted, will not exhaust available Saint-Simoniana, and it may be doubted whether it will be possible for many years to place a complete edition on the shelves. It must, however, be admitted that the matter other than the *Memoirs* is of altogether inferior interest and may be pretty safely neglected by any one but professed antiquarian and historical students. For criticism on Saint-Simon there is nothing better than Sainte-Beuve's two sketches in the 3d and 15th volumes of the *Cronique de L'Inde*. The latter was written to accompany M. Chéruel's 1st edition. In English by far the most accurate treatment is in a recent Lothian prize essay by E. Cannan (Oxford and London, 1883). (G. S. A.)

ST THOMAS, one of the Danish West India Islands, lies 36 miles east of Porto Rico (Spanish) and 40 north-west of St Croix (Danish), with its principal town (Charlotte Amalie) in 18° 20' 27" N. lat. and 64° 55' 40" W. long. It is 13 miles long from east to west, with an average breadth of 3, and is estimated to have an area of 33 square miles. The highest point, West Mountain, is 1586 feet above the sea. Previous to the abolition of slavery in 1848 the island was covered with sugar plantations and dotted with substantial mansions; but now a few vegetables, a little fruit, and some guinea grass are all that it produces. Greengroceries are imported from the United States, poultry and eggs from the neighbouring islands. Nor is the exceptional position which St Thomas has hitherto enjoyed as a commercial dépôt any longer secure; the value of the imports in 1880 was less than one-half of what it was in 1870, and the merchants of Venezuela, Porto Rico, San Domingo, Hayti, &c., who used to purchase in St Thomas, now go direct to the markets of the United States and Europe. The Royal Mail Company, which at an early date chose the island as the principal rendezvous for its steam-packets in that part of the world, and whose example was followed by other important lines, removed its headquarters to Barbados in 1885. The harbour lies about the middle of the south coast and is nearly landlocked; its depth varies from 36 to 18 feet. A floating dock, 250 feet in length, was completed in 1875; there is in addition a steam-slip capable of taking up a vessel of 1200 tons. Along the north side of the harbour lies Charlotte Amalie, popularly known as St Thomas, the only town on the island. In 1880 the inhabitants of the island numbered 14,389 (males 5757, females 8632), of whom about a sixth are white, of various nationalities; the rest have nearly all more or less of Negro blood. English has gradually become almost the exclusive language of the educated classes, and is used in the schools and churches of all the various communities. The curious Creole speech of the Negroes, which contained a mixture of broken Dutch, Danish, English, &c., though it was reduced to writing by the Moravian missionaries subsequent to 1770, is rapidly dying out.¹ About a third of the population are Roman Catholics, and the rest mainly Protestants of the Lutheran, Dutch Reformed, Moravian, and English Episcopal Churches. The Jewish community, 500 or 600 strong, has a synagogue. There are in the town two

¹ See specimens and analysis by Dr E. Pontoppidan, in *Ztschr. f. Ethnol.*, Berlin, 1881.

hospitals, a public reading-room and library, a Government college (1877), a Roman Catholic college (St Thomas), a Moravian school, and a small theatre. A quarantine lazaretto is maintained on Lighthouse or Mühlenfeldt Point. The general health of the town is good. The climate varies little all the year round, the thermometer seldom falling below 70° or rising above 90°. In the "hurricane" months—August, September, and October—south winds, accompanied by sultry heat, rain, and thunder, are not uncommon; throughout the rest of the year the wind blows between east and north. Earthquakes are not unfrequent, but they do little damage in comparison with cyclones, which sometimes sweep over the island.

St Thomas was discovered by Columbus in 1493, and at that time was inhabited by two tribes, the Caribs and the Arrowauks. In 1657 it was colonized by the Dutch, and after their departure for New York it was held by the English in 1667. The Danish West India and Guinea Company took possession in 1671, and some eight years later began the introduction of slave labour. It was succeeded in 1685 by the so-called Brandenburg Company, the principal shareholders of which were Dutch. The colony was strengthened by French refugees from St Christopher's after the revocation of the edict of Nantes. The neutrality of Denmark led to the prizes of the various belligerents being brought to its port for sale. In 1754 the king of Denmark took the management of the colony into his own hands, and in 1764 he threw open the port to vessels of all nations. The neutrality of Denmark again favoured it in the war of 1792; and it became the only market in the West Indies from which the products of the colonies could be conveyed to the north of Europe. In 1801 the island was held by the British for ten months, and it was again in their possession from the latter part of 1807 to 1815. At that time the harbour was three or four times a year the rendezvous for homeward-bound English ships, from 200 to 400, as the case might be, which waited there for their convoys. The South American War of Independence led a number of Spaniards to settle at St Thomas. A great but temporary stimulus was given to its commerce during the American Civil War. In 1871 the Danish Government removed the headquarters of their West India possessions from St Croix to St Thomas.

ST THOMAS (Portuguese, *São Thomé*), a volcanic island in the Gulf of Guinea (West Africa), lies immediately north of the equator and in 6° 40' E. long. From the Gaboon, the nearest point of the mainland, the distance is 166 miles, and from the Cameroons 297. The extreme length of the island is 32 miles and the breadth from west to east 21; the area is estimated at 355 square miles. From the coast it rises pretty uniformly towards the lofty and verdant mountains, in the midst of which the peak of St Thomas towers to a height of 6000 feet. At least a hundred streams great and small rush down the mountainsides through deep-cut ravines, many of them forming beautiful waterfalls, such as those of Blu-blu, &c., on the Agua Grande. The bi-seasonal climate of the tropics obtains a comparatively normal development on the island, which, however, has a very evil repute of unhealthiness, probably owing to the fact that the chief town occupies a peculiarly malarial site on the coast. The first object of European cultivation in St Thomas was sugar, and to this the colony owed its prosperity in the 16th century; but now it is quite displaced by coffee and cocoa, introduced in the beginning of the 19th century. In 1879-80 the export of coffee was 3,778,580 lb and of cocoa 1,026,746 lb. Vanilla and cinchona bark both succeed well, the latter between 1800 and 3300 feet of altitude. Though nearly the whole surface of the island is fitted for cultivation, only about a fifth part is really turned to account. Along with Principe, St Thomas forms a Portuguese province, to which are attached the little island of Rolas and the petty fort of Ajuda on the Guinea coast.

The town of St Thomas, the capital of the province, is situated on the north-east coast of the island, and the neighbouring districts form the only well-peopled region. In 1878 the population in the island was 18,266, of whom 1200 were white. The great bulk consisted of a mixture of Negroes from various parts of the West Coast, mainly introduced as slaves, and now all using a Negro Portuguese—"lingua de S. Thomé." On the south-west coast are

about 1200 Angolares, descendants of a shipload of Angola slaves wrecked at Sete Pedras in 1544, who still retain their Bunda speech and peculiar customs.

St Thomas was discovered about the close of 1470 by the Portuguese navigators João de Santarem and Pero de Escobar, who in the beginning of the following year discovered Annobom ("Good Year"). They found St Thomas uninhabited. The first attempts at colonization were João de Paiva's in 1485; but nothing permanent was accomplished till 1493, when a body of criminals and of young Jews torn from their parents to be baptized were sent to the island, and the present capital was founded by Alvaro de Carminha. Considerable progress had been made by the 16th century; but in 1567 the settlement was attacked by the French, and in 1574 the Angolares began those raids which only ended with their subjugation in 1693. In 1595 there was a slave revolt; and from 1641 to 1844 the Dutch, who had plundered the capital in 1600, held possession of the island. The French did great damage in 1709; and in the course of the century internal anarchy reduced St Thomas to a deplorable state.

See Dr Greeff's papers in *Petermann's Mittheilungen*, 1884, and *Globus*, 1882, vol. xiii.

SAINT-VICTOR, PAUL DE (1827-1883), one of the chief masters of a very ornate style in recent French literature, was born at Paris in 1827 and died there in 1883. He was of noble birth and inherited the title of count, but rarely used it, his political principles being democratic. Saint-Victor began as a dramatic critic on the *Pays* in 1851 and subsequently wrote in many journals. In 1870, during the last days of the second empire, he was made inspector-general of fine arts. Almost all Saint-Victor's work consists of reprinted articles, the best known, and on the whole the best, being the collection entitled *Hommes et Dieux* (1867). His death interrupted the publication of an elaborate work, partly reprinted, partly developed from formerly printed papers, entitled *Les Deux Masques*, in which the author intended to survey the whole dramatic literature of ancient and modern times. Saint-Victor's actual critical faculty was considerable, though rather one-sided; but his position in French literature is likely to be, in an inferior degree, something like that of Mr Ruskin in English. He owed a good deal to Théophile Gautier, but he carried ornament to a pitch far beyond Gautier's, —a pitch which may sometimes deserve the epithet "barbaric."

ST VINCENT, an island in the West Indies, discovered by Columbus in 1498, is situated in 13° 10' N. lat. and 60° 57' W. long., 100 miles to the west of Barbados; it is 18 miles in length, 11 in breadth, and has an area of 132 square miles. Volcanic hills cross the island from north to south, intersected by beautiful and fertile valleys. In the north-west is the Souffriere, a volcanic mountain (3000 feet), of which the last violent eruption was in 1812; the crater is 3 miles in circumference and 500 feet in depth. The climate is humid and tolerably healthy (average rainfall nearly 80 inches). In 1627, when Charles I. granted St Vincent to the earl of Carlisle, it was peopled by Caribs; in 1672 it was given to Lord Willoughby, and in 1722 was granted, along with other islands, to the duke of Montagu by George I. After hostilities with the French and Caribs, it passed definitively to Great Britain in 1783. Immigrants were afterwards introduced and plantations cultivated; the chief products are sugar, rum, molasses, and arrowroot. The capital is Kingstown (population, 5593), the total population of the island being 42,200, including 2700 Europeans and 30,000 Africans. The island was formerly under the general government of the Windward Islands, Barbados being headquarters; but in 1885 Barbados was made a separate government, and Grenada, St Vincent, Tobago, and St Lucia were placed under a governor. The legislative council of St Vincent is composed of official members and others nominated by the crown. In 1883 the revenue and expenditure were respectively £34,509 and £32,962, the debt being £2840. The tonnage entered and cleared was 172,989, the imports

and exports being valued at £148,286 and £166,752 respectively (sugar exports, 9250 tons).

ST VINCENT, SIR JOHN JERVIS, EARL (1734-1823), a distinguished naval officer, was born at Meaford, Staffordshire, on 9th January 1734. His father was counsel and solicitor to the admiralty and treasurer of Greenwich hospital. Young Jervis was destined for the law, but early showed such a strong predilection for the sea that he ran away from school in order to become a sailor. Accordingly in 1748 he was placed on board the "Gloucester" under Commodore Townsend. Six years later he rose to be lieutenant, and in 1759 he distinguished himself so much at the siege and capture of Quebec that he was promoted to the rank of commander. In the following year he was made a post-captain. He commanded the "Foudroyant" in July 1778, when the memorable *rencontre* took place between Admiral Keppel and Count d'Orville, and bore a very distinguished part in that action. In 1782, while in command of the same vessel, he captured the French ship "Pégase," of 74 guns and 700 men, off Brest Harbour, and was rewarded for his exploit by being made Knight Companion of the Bath. In 1784 he entered parliament as member for Launceston, and he afterwards sat for Yarmouth. Conjointly with Sir Charles Grey, Jervis was appointed to command an expedition sent out in 1793 against the French Caribbee islands, and, though the rainy season and the yellow fever prevented the full success of the British, they were able to obtain possession of Martinique and St Lucia, and to hold Guadeloupe for a short time. In 1795 Jervis became full admiral and succeeded Lord Wood in command of the British fleet in the Mediterranean, where he rendered important service in blockading the French fleet in Toulon, and protecting English trade in the Levant. On 14th February 1797 he won his most celebrated victory. With only fifteen ships of the line, seven frigates, and two sloops he encountered off Cape St Vincent a Spanish fleet of twenty-six sail of the line, twelve frigates, and a brig, and completely defeated it, capturing four of the enemy's largest ships. For this great triumph, which had a most important effect on the prosecution of the war, Jervis was created a peer by the title of Earl St Vincent. He still further distinguished himself some months later by his resolute and sagacious conduct in repressing a mutiny in his fleet when off Cadiz. In June 1799 he resigned his command in consequence of ill-health, but was shortly afterwards placed at the head of the Channel fleet. On the formation of the Addington ministry in 1801 he was made first lord of the admiralty, and in that important office, which he held for three years, the great capacity for business with which he was endowed by nature shone forth in all its lustre. By means of the celebrated commission of naval inquiry he was enabled to expose a vast extent of corruption in the public service and to lay the foundation of a system of economical administration. He grappled boldly with the monstrous and deep-rooted abuses brought to light, and by his vigour, honesty, and energy succeeded in rectifying them. In 1806, at the age of seventy-two, Lord St Vincent was again called upon to take the command of the Channel fleet and to head an expedition to the court of Portugal, in which he displayed great talents and address. Advanced age and impaired health led to his final retirement from public life in 1807, but he survived till 13th March 1823, when he died in his ninetieth year.

See Brenton, *Life of Earl St Vincent*; Lord Brougham, *Statesmen of the Times of George III.*

ST VITUS'S DANCE,¹ or **CHOREA**, a disorder of the

¹ This name was originally employed in connexion with those remarkable epidemic outbursts of combined mental and physical excitement which for a time prevailed among the inhabitants of some parts of Germany in the Middle Ages. It is stated that sufferers from