

words had freed them of King Charles, and Savonarola became the lawgiver of Florence. The first thing done at his instance was to relieve the starving populace within and without the walls; shops were opened to give work to the unemployed; all taxes, especially those weighing on the lower classes, were reduced; the strictest administration of justice was enforced, and all men were exhorted to place their trust in the Lord. And, after much debate as to the constitution of the new republic, Savonarola's influence carried the day in favour of Soderini's proposal of a universal or general government, with a great council on the Venetian plan, but modified to suit the needs of the city. The Florentines' love for their great preacher was enhanced by gratitude on this triumphant defence of their rights. The great council consisted of 3200 citizens of blameless reputation and over twenty-five years of age, a third of the number sitting for six months in turn in the hall of the Cinquecento expressly built for the purpose. There was also an upper council of eighty, which in conjunction with the signory decided all questions of too important and delicate a nature for discussion in the larger assembly. These institutions were approved by the people, and gave a fair promise of justice. Savonarola's programme of the new government was comprised in the following formula:—(1) fear of God and purification of manners; (2) promotion of the public welfare in preference to private interests; (3) a general amnesty to political offenders; (4) a council on the Venetian model, but with no dogs. At first the new machinery acted well; the public mind was tranquil, and the war with Pisa—not as yet of threatening proportions—was enough to occupy the Florentines and prevent internecine feuds.

Without holding any official post in the commonwealth he had created the prior of St Mark's was the real head of the state, the dictator of Florence, and guarded the public weal with extraordinary political wisdom. At his instance the tyrannical system of arbitrary imposts and so-called voluntary loans was abolished, and replaced by a tax of ten per cent. (la decima) on all real property. The laws and edicts of this period read like paraphrases of Savonarola's sermons, and indeed his counsels were always given as addenda to the religious exhortations in which he denounced the sins of his country and the pollution of the church, and urged Florence to cast off iniquity and become a truly Christian city, a pattern not only to Rome but to the world at large. His eloquence was now at the flood. Day by day his impassioned words, filled with the spirit of the Old Testament, wrought upon the minds of the Florentines and strung them to a pitch of pious emotion never before—and never since—attained by them. Their fervour was too hot to be lasting, and Savonarola's uncompromising spirit roused the hatred of political adversaries as well as of the degraded court of Rome. Even now, when his authority was at its highest, when his fame filled the land, and the vast cathedral and its precincts lacked space for the crowds flocking to hear him, his enemies were secretly preparing his downfall.

Pleasure-loving Florence was completely changed. Abjuring pomp and vanities, its citizens observed the ascetic regime of the cloister; half the year was devoted to abstinence and few dared to eat meat on the fasts ordained by Savonarola. Hymns and lauds rang in the streets that had so recently echoed with Lorenzo's dissolute songs. Both sexes dressed with Puritan plainness; husbands and wives quitted their homes for convents; marriage became an awful and scarcely permitted rite; mothers suckled their own babes; and persons of all ranks—nobles, scholars, and artists—renounced the world to assume the Dominican robe. Still more wonderful was Savonarola's influence over children, and their response to his appeals is a proof

of the magnetic power of his goodness and purity. He organized the boys of Florence in a species of sacred militia, an inner republic, with its own magistrates and officials charged with the enforcement of his rules for the holy life. It was with the aid of these youthful enthusiasts that Savonarola arranged the religious carnival of 1496, when the citizens gave their costliest possessions in alms to the poor, and tonsured monks, crowned with flowers, sang lauds and performed wild dances for the glory of God. In the same spirit, and to point the doctrine of renunciation of carnal gauds, he celebrated the carnival of 1497 by the famous "burning of the vanities" in the Piazza della Signoria. A Venetian merchant is known to have bid 22,000 gold florins for the doomed vanities, but the scandalized authorities not only rejected his offer but added his portrait to the pile. Nevertheless the artistic value of the objects consumed has been greatly exaggerated by some writers. There is no proof that any book or painting of real merit was sacrificed, and Savonarola was neither a foe to art nor to learning. On the contrary, so great was his respect for both that, when there was a question of selling the Medici library to pay that family's debts, he saved the collection at the expense of the convent purse.

Meanwhile events were taking a turn hostile to the prior. Alexander VI. had long regretted the enfranchisement of St Mark's from the rule of the Lombard Dominicans, and now, having seen a transcript of one of Savonarola's denunciations of his crimes, resolved to silence this daring preacher at any cost. Bribery was the first weapon employed, and a cardinal's hat was held out as a bait. But Savonarola indignantly spurned the offer, replying to it from the pulpit with the prophetic words: "No hat will I have but that of a martyr, reddened with my own blood."

So long as King Charles remained in Italy Alexander's concern for his own safety prevented all vigorous measures against the friar. But no Borgia ever forgot an enemy. He bided his time, and the transformation of sceptical Florence into an austere Christian republic claiming the Saviour as its head only increased his resolve to crush the man who had wrought this marvel. The potent duke of Milan, Ludovico Sforza, and other foes were labouring for the same end, and already in July 1495 a papal brief had courteously summoned Savonarola to Rome. In terms of equal courtesy the prior declined the invitation, nor did he obey a second, less softly worded, in September. Then came a third, threatening Florence with an interdict in case of renewed refusal. Savonarola disregarded the command, but suspending his sermons went to preach for a while in other Tuscan cities. But in Lent his celebrated sermons upon Amos were delivered in the duomo, and again he urged the necessity of reforming the church, striving by ingenious arguments to reconcile rebellion against Alexander with unalterable fidelity to the Holy See. All Italy recognized that a mortal combat was going on between a humble friar and the head of the church. What would be the result? Savonarola's voice was arousing a storm that might shake even the power of Rome! Alive to the danger, the pope knew that his foe must be crushed, and the religious carnival of 1496 afforded a good pretext for stronger proceedings against him. The threatened anathema was, for some reason, deferred, but a brief uniting St Mark's to a new Tuscan branch of the Dominicans now deprived Savonarola of his independent power. However, in the beginning of 1497 the Piagnoni were again in office, with the prior's staunch friend, Francesco Valori, at their head. In March the aspect of affairs changed. The Arrabbiati and the Medicean faction merged political differences in their

common hatred to Savonarola. Piero de' Medici's fresh attempt to re-enter Florence failed; nevertheless his followers continued their intrigues, and party spirit increased in virulence. The citizens were growing weary of the monastic austerities imposed on them, and Alexander foresaw that his revenge was at hand.

A signory openly hostile to Savonarola took office in May, and on Ascension Day his enemies ventured on active insult. His pulpit in the duomo was defiled, an ass's skin spread over the cushion, and sharp nails fixed in the board on which he would strike his hand. The outrage was discovered and remedied before the service began; and, although the Arrabbiati half filled the church and even sought to attempt his life, Savonarola kept his composure and delivered a most impressive sermon. But the incident proved the bitterness and energy of his foes, and the signory, in feigned anxiety for the public peace, besought him to suspend his discourses. Shortly afterwards the threatened bull of excommunication was launched against him, and Frà Mariano was in Rome stimulating the pope's wrath. Savonarola remained undaunted. The sentence was null and void, he said. His mission was divinely inspired; and Alexander, elected simoniacally and laden with crimes, was no true pope. Nevertheless the reading of the bull in the duomo with the appropriate, terrifying ceremonial made a deep impression on the Florentines. And now, the Arrabbiati signory putting no check on the Compagnacci, the city returned to the wanton licence of Lorenzo's reign. But in July Savonarola's friends were again in power and did their best to have his excommunication removed. Meanwhile party strife was stilled by an outbreak of the plague. The prior of St Mark's used the wisest precautions for the safety of his two hundred and fifty monks, sustained their courage by his own, and sent the younger men to a country retreat out of reach of contagion. During this time Rome was horror-struck by the mysterious murder of the young duke of Gandia, and the bereaved pope mourned his son with the wildest grief. Savonarola addressed to the pontiff a letter of condolence, boldly urging him to bow to the will of Heaven and repent while there was yet time.

The plague ended, Florence was plunged in fresh troubles from Medicean intrigues, and a conspiracy for the restoration of Piero was discovered. Among the five leading citizens concerned in the plot was Bernardo del Nero, a very aged man of lofty talents and position. The gonfalonier, Francesco Valori, used his strongest influence to obtain their condemnation, and all five were put to death. It is said that at least Bernardo del Nero would have been spared had Savonarola raised his voice, but, although refraining from any active part against the prisoners, the prior would not ask mercy for them. This silence proved fatal to his popularity with moderate men, gave new adherents to the Arrabbiati, and whetted the fury of the pope, Sforza, and all potentates well disposed to the Medici faction. He was now interdicted from preaching even in his own convent and again summoned to Rome. As before, the mandate was disobeyed. He refrained from public preaching, but held conferences in St Mark's with large gatherings of his disciples, and defied the interdict on Christmas Day by publicly celebrating mass and heading a procession through the cloisters.

The year 1498, in which Savonarola was to die a martyr's death, opened amid seemingly favourable auspices. The Piagnoni were again at the head of the state, and by their request the prior resumed his sermons in the duomo, while his dearest disciple, Frà Domenico Buonvicini, filed the pulpit of St Lorenzo. Scaffoldings had to be erected to accommodate Savonarola's congregation, and the Arrabbiati could only vent their spite by noisy riots on the

piazza outside the cathedral. For the last time the carnival was again kept with strange religious festivities, and many valuable books and works of art were sacrificed in a second bonfire of "vanities." But menacing briefs poured in from Rome; the pope had read one of Savonarola's recent sermons on Exodus; the city itself was threatened with interdict, and the Florentine ambassador could barely obtain a short delay. Now too the Piagnoni quitted office; the new signory was less friendly, and the prior was persuaded by his adherents to retire to St Mark's. There he continued to preach with unabated zeal; and, since the women of Florence deplored the loss of his teachings, one day in the week was set apart for them. The signory tried to conciliate the pope by relating the wonderful spiritual effects of their preacher's words, but Alexander was obdurate. The Florentines must either silence the man themselves, or send him to be judged by a Roman tribunal.

Undismayed by personal danger, Savonarola resolved to appeal to all Christendom against the unrighteous pontiff, and despatched letters to the rulers of Europe adjuring them to assemble a council to condemn this antipope. The council of Constance, and the deposition of John XXIII., were satisfactory precedents still remembered by the world. One of these letters being intercepted and sent to Rome by the duke of Milan (it is said) proved fatal to the friar. The papal threats were now too urgent to be disregarded, and the cowed signory entreated Savonarola to put an end to his sermons. He reluctantly obeyed, and concluded his last discourse with the tenderest and most touching farewell. Perhaps he foresaw that he should never again address his flock from the pulpit.

The Government now hoped that Alexander would be appeased and Florence allowed to breathe freely. But although silenced the prophet was doomed, and the folly of his disciples precipitated his fate. A creature of the Arrabbiati, a Franciscan friar named Francesco di Puglia, challenged Savonarola to prove the truth of his doctrines by the ordeal of fire. At first the prior treated the pro-vocation with merited contempt, but unfortunately his too zealous disciple Frà Domenico accepted the challenge. And, when the Franciscan declared that he would enter the fire with Savonarola alone, Frà Domenico protested his willingness to enter it with any one in defence of his master's cause. So, as Savonarola resolutely declined the trial, the Franciscan deputed a convert, one Giuliano dei Rondinelli, to go through the ordeal with Frà Domenico. There were long preliminary disputes. Savonarola, perceiving that a trap was being laid for him, discountenanced the "experiment" until over-persuaded by his disciple's prayers. Perhaps because it was a mere *reductio ad absurdum* of his dearest beliefs, he was strangely perplexed and vacillating with regard to it. With his firm conviction of the divinity of his mission he sometimes felt assured of the triumphant issue of the terrible ordeal. Alternately swayed by impassioned zeal and the promptings of reason, his calmer judgment was at last overborne by the fanaticism of his followers. Aided by the signory, which was playing into the hands of Rome, the Arrabbiati and Compagnacci pressed the matter on, and the way was now clear for Savonarola's destruction.

On the 7th April 1498 an immense throng gathered in the Piazza della Signoria to enjoy the barbarous sight. Two thick banks of combustibles forty yards long, with a narrow space between, had been erected in front of the palace, and five hundred soldiers kept a wide circle clear of the crowd. Some writers aver that the piles were charged with gunpowder. Not only the square but every window, balcony, or housetop commanding a glimpse of it was filled with eager spectators. The Dominicans

from one side, the Franciscans from the other, marched in solemn procession to the Loggia dei Lanzi, which had been divided by a hoarding into two separate compartments. The Dominicans were led by Savonarola carrying the host, which he reverently deposited on an altar prepared in his portion of the loggia, and when Frà Domenico was seen to kneel before it the Piagnoni burst into a song of praise. The magistrates signalled to the two champions to advance. Frà Domenico stepped forward, but neither Rondinelli nor Frà Francesco appeared. The Franciscans began to urge fantastic objections. The Dominican's vestments might be bewitched, they said. Then, when he promptly changed them for a friar's robe, they pretended that his proximity to Savonarola had probably renewed the charm. He must remove the cross that he wore. He again complied,—was ready to fulfil every condition in order to enter the fire. But fresh obstacles were suggested by the Franciscans, and, when Savonarola insisted that his champion should bear the host, they cried out against the sacrilege of exposing the Redeemer's body to the flames. All was turmoil and confusion, the crowd frantic. And, although Rondinelli had not come, the signory sent angry messages to ask why the Dominicans delayed the trial. Meanwhile the Arrabbiati stirred the public discontent and threw all the blame on Savonarola. Some Compagnacci assaulted the loggia in order to kill him, but were driven back by Salviati's band. The foreign soldiery, fearing an attack on the palace, charged the excited mob, and the tumult was temporarily checked. It was now late in the day, and a storm shower gave the authorities a pretext for declaring that heaven was against the ordeal. The crafty Franciscans slipped away unobserved, but Savonarola raising the host attempted to lead his monks across the piazza in the same solemn order as before. On this the popular fury burst forth. Deprived of their bloody diversion, the people were wild with rage. Frà Girolamo's power was suddenly at an end. These Florentines who had worshipped him as a saint turned on him with rabid hate. Neither he nor his brethren would have lived to reach St Mark's but for the devoted help of Salviati and his men. They were pelted, stoned, and followed with the vilest execrations. Against the real culprits, the dastardly Franciscans, no anger was felt; the zealous prior, the prophet and lawgiver of Florence, was made the popular scapegoat. Notwithstanding the anguish that must have filled his heart, the fallen man preserved his dignity and calm. Mounting his own pulpit in St Mark's he quietly related the events of the day to the faithful assembled in the church, and then withdrew to his cell, while the mob on the square outside was clamouring for his blood.

The next morning, the signory having decreed the prior's banishment, Francesco Valori and other leading Piagnoni hurried to him to concert measures for his safety. Meanwhile the Government decided on his arrest, and no sooner was this made public than the populace rushed to the attack of the convent. The doors of St Mark's were hastily secured, and Savonarola discovered that his adherents had secretly prepared arms and munitions and were ready to stand a siege. The signory sent to order all laymen to quit the cloister, and a special summons to Valori. After some hesitation the latter obeyed, hoping by his influence to rally all the Piagnoni to the rescue. But he was murdered in the street, and his palace sacked by the mob. The monks and their few remaining friends made a most desperate defence. In vain Savonarola besought them to lay down their arms. Frà Benedetto the painter and others fought like lions, while some hurled tiles on the assailants below. When the church was finally stormed Savonarola was seen praying at the altar, and Frà

Domenico, armed with an enormous candlestick, guarding him from the blows of the mob. Profiting by the smoke and confusion a few disciples dragged their beloved master to the inner library and urged him to escape by the window. He hesitated, seemed about to consent, when a cowardly monk, one Malatesta Sacramoro, cried out that the shepherd should lay down his life for his flock. Thereupon Savonarola turned, bade farewell to the brethren, and, accompanied by the faithful Domenico, quietly surrendered to his enemies. Later, betrayed by the same Malatesta, Frà Silvestro was also seized. Huddled, insulted, and injured by the ferocious crowd, the prisoners were conveyed to the Palazzo Vecchio, and Savonarola was lodged in the tower cell which had once harboured Cosimo de' Medici.

Now came an exultant brief from the pope. His well-beloved Florentines were true sons of the church, but must crown their good deeds by despatching the criminals to Rome. Sforza was equally rejoiced by the news, and the only potentate who could have perhaps saved Savonarola's life, Charles of France, had died on the day of the ordeal by fire. Thus another of the friar's prophecies was verified, and its fulfilment cost him his sole protector.

The result of the trial was a foregone conclusion. The signory refused to send their prisoners to Rome, but they did Rome's behests. Savonarola's judges were chosen from his bitterest foes. Day after day he was cruelly tortured, and in his agony, with a frame weakened by constant austerity and the mental strain of the past months, he made every admission demanded by his tormentors. But directly he was released from the rack he always withdrew the confessions uttered in the delirium of pain. And, these being too incoherent to serve for a legal report, a false account of the friar's avowals was drawn up and published instead of his real words.

Though physically unable to resist torture, Savonarola's clearness of mind returned whenever he was at peace in his cell. So long as writing materials were allowed him he employed himself in making a commentary on the Psalms, in which he restated all his doctrines. His doom was fixed, but some delay was caused by the pope's unwillingness to permit the execution in Florence. Alexander was frantically eager to see his enemy die in Rome. But the signory remained firm, insisting that the false prophet should suffer death before the Florentines whom he had so long led astray. The matter was finally compromised. A second mock trial was held by two apostolic commissioners specially appointed by the pope. One of the new judges was a Venetian general of the Dominicans, the other a Spaniard. Meanwhile the trial of Brothers Domenico and Silvestro was still in progress. The former remained nobly faithful to his master and himself. No extremity of torture could make him recant or extract a syllable to Savonarola's hurt; he steadfastly repeated his belief in the divinity of the prior's mission. Frà Silvestro on the contrary gave way at mere sight of the rack, and this seer of heavenly visions owned himself and master guilty of every crime laid to their charge.

The two commissioners soon ended their task. They had the pope's orders that Savonarola was to die "even were he a second John the Baptist." On three successive days they "examined" the prior with worse tortures than before. But he now resisted pain better, and, although more than once a promise to recant was extorted from him, he reasserted his innocence when unbound, crying out, "My God, I denied Thee for fear of pain." On the evening of May 22 sentence of death was pronounced on him and his two disciples. Savonarola listened unmoved to the awful words, and then quietly resumed his interrupted devotions. Frà Domenico exulted in the thought of dying

by his master's side; Frà Silvestro, on the contrary, raved with despair.

The only favour Savonarola craved before death was a short interview with his fellow victims. This, after long debate, the signory unwillingly granted, and meanwhile a monk was sent to shrieve all the three. The memorable meeting took place in the hall of the Cinquecento. During their forty days of confinement and torture each one had been told that the others had recanted, and the false report of Savonarola's confession had been shown to the two monks. The three were now face to face for the first time. Frà Domenico's loyalty had never wavered, and the weak Silvestro's enthusiasm rekindled at sight of his chief. Savonarola prayed with the two men, gave them his blessing, and exhorted them by the memory of their Saviour's crucifixion to submit meekly to their fate. Midnight was long past when Savonarola was led back to his cell. Jacopo Niccolini, one of a religious fraternity dedicated to consoling the last hours of condemned men, remained with him. Spent with weakness and fatigue he asked leave to rest his head on his companion's lap, and quickly fell into a quiet sleep. As Niccolini tells us, the martyr's face became serene and smiling as a child's. On awaking he addressed kind words to the compassionate brother, and then prophesied that dire calamities would befall Florence during the reign of a pope named Clement. The carefully recorded prediction was verified by the siege of 1529.

The execution took place the next morning. A scaffold, connected by a wooden bridge with the magistrates' rostrum, had been erected on the spot where the piles of the ordeal had stood. At one end of the platform was a huge cross with faggots heaped at its base. As the prisoners, clad in penitential haircloth, were led across the bridge, wanton boys thrust sharp sticks between the planks to wound their feet. First came the ceremonial of degradation. Sacerdotal robes were thrown over the victims, and then roughly stripped off by two Dominicans, the bishop of Vasona and the prior of Sta Maria Novella. To the bishop's formula, "I separate thee from the church militant and the church triumphant," Savonarola replied in firm tones, "Not from the church triumphant; that is beyond thy power." By a refinement of cruelty Savonarola was the last to suffer. His disciples' bodies already dangled from the arms of the cross before he was hung on the centre beam. Then the pile was fired. For a moment the wind blew the flames aside, leaving the corpses untouched. "A miracle," cried the weeping Piagnoni; but then the fire leapt up and ferocious yells of triumph rang from the mob. At dusk the martyrs' remains were collected in a cart and thrown into the Arno.

Savonarola's party was apparently annihilated by his death, but, when in 1529-30 Florence was exposed to the horrors predicted by him, the most heroic defenders of his beloved if ungrateful city were Piagnoni who ruled their lives by his precepts and revered his memory as that of a saint.

Savonarola's writings may be classed in three categories:—(1) numerous sermons, collected mainly by Lorenzo Violi, one of his most enthusiastic hearers; (2) an immense number of devotional and moral essays and some theological works, of which *Il Trionfo della Croce* is the chief; (3) a few short poems and a political treatise on the government of Florence. Although his faith in the dogmas of the Roman Catholic Church never swerved, his strenuous protests against papal corruptions, his reliance on the Bible as his surest guide, and his intense moral earnestness undoubtedly connect Savonarola with the movement that heralded the Reformation.

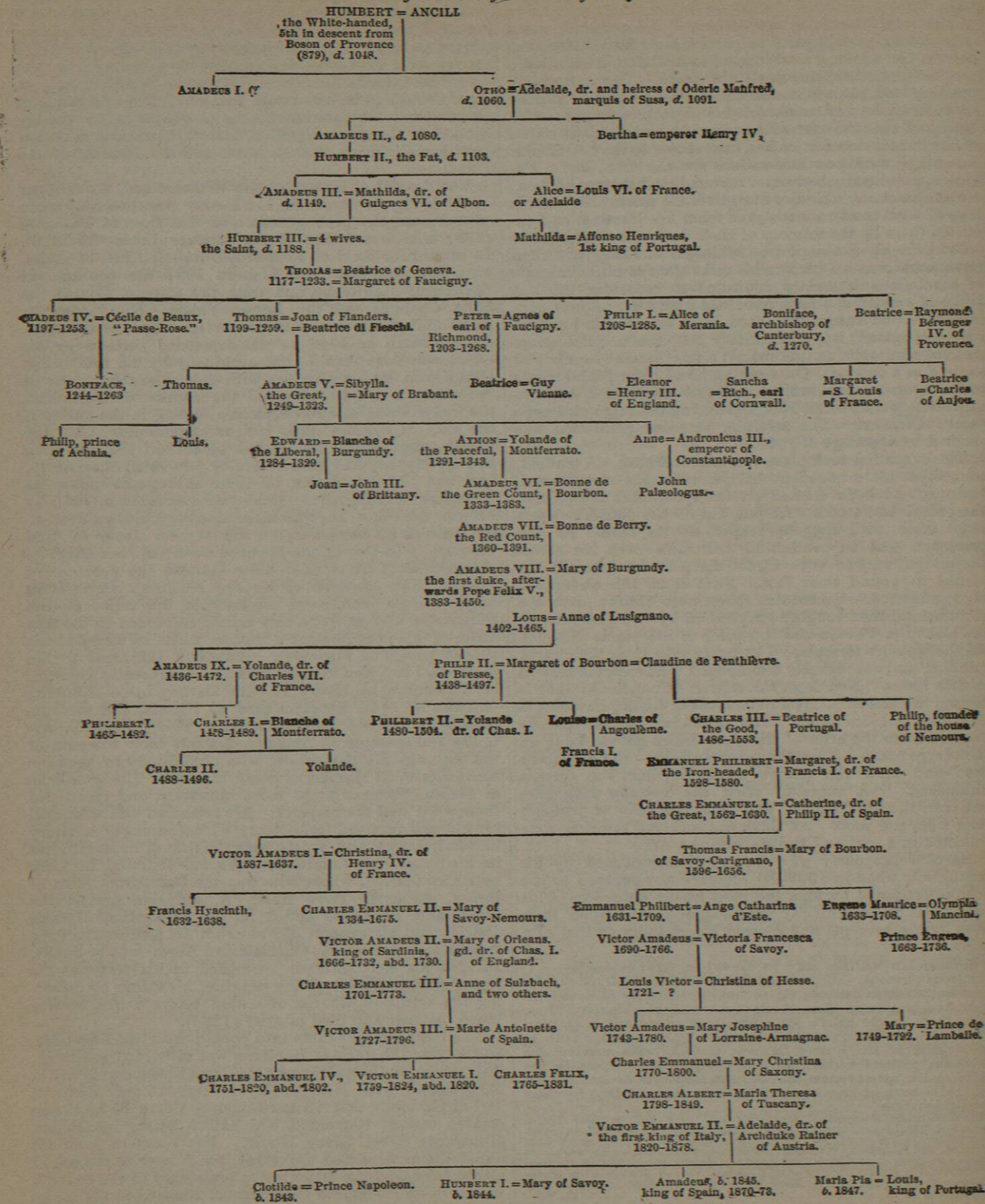
See Rudelbach, *Hieronymus Savonarola und seine Zeit, aus den Quellen dargestellt* (1885); Karl Meier, *Girolamo Savonarola, aus grossentheils handschriftlichen Quellen dargestellt* (1896); Padre Vincenzo Marchese, *Storia di S. Marco di Firenze* (1850); F. T. Perrens, *Jérôme Savonarola, sa vie, ses prédications, ses écrits* (1853); R. R. Madden, *The Life and Martyrdom of Girolamo Savonarola*, etc. (1854); Bartolommeo Aquarone, *Vita di Frà Gerolamo Savonarola* (1857); Pasquale Villari, *La Storia di Girolamo Savonarola e dei suoi tempi* (1882).

SAVOY. The history of the house of Savoy shows in a striking manner how the destinies of a nation may depend on the fortunes of a princely family. During eight centuries, and through all changes of fortune, the princes of Savoy have kept one end steadily in view, and, in the words of Charles Emmanuel III., have "treated Italy as an artichoke to be eaten leaf by leaf." The ambitions of princes and the interests of the people have fortunately tended in the same direction, and their work is now perfected in the glory of their house and the freedom of the state.

The descent of HUBERT the Whitehanded, the founder of the family, is uncertain, but he was most probably a son of Amadeus, the great-grandson of that Boso of Provence (879) who was father of the emperor Louis the Blind. In reward for services rendered to Rudolph III. of Arles, Humbert obtained from him in 1027 the counties of Savoy and Maurienne, and from the emperor Conrad the Salic Chablais and the Lower Valais. His territories, therefore, all lay on the north-western slopes of the Alps. On his death in 1048 he was succeeded perhaps by his eldest son AMADEUS I., but eventually by his fourth son OTHO, who, by his marriage with Adelaide, sole heiress of the marquis of Susa, obtained the counties of Turin and the Val d'Aosta, and so acquired a footing in the valley of the Po. His wife's rank, too, as marchioness made the family guardians of the frontier by authority of the king of Italy, as they had been before by possession of territory, and was the foundation of their subsequent power as "warders" of the Alps. Otho was succeeded in 1060 by his son AMADEUS II., who maintained a judicious neutrality between his brother-in-law the emperor Henry IV. and the pope. In reward for his mediation between them he obtained from the former after Canossa the province of Bugey. The accession of his son HUBERT II. in 1080 brought fresh increase of territory in the valley of the Tarantaise, and in 1091 this prince succeeded to the dignities of his grandmother Adelaide, when he assumed the title of prince of Piedmont. AMADEUS III. came to the throne in 1103, and in 1111 his states were created counties of the empire by Henry V. On his way home from the crusades in 1149 Amadeus died at Nicosia, and was succeeded by his son HUBERT III. This prince did not follow the example of Amadeus II., but took the part of the pope against Barbarossa, who accordingly ravaged his territories until Humbert's death in 1188. The guardians of his son THOMAS acted more discreetly, and reconciled their ward and the emperor. He remained Ghibelline all his life, and received from Henry VI. accessions of territory in Vaud, Bugey, and Valais, with the title of imperial vicar in Piedmont and Lombardy. He was followed in 1233 by AMADEUS IV., whose wife was the beautiful Cecilia of Beaux, surnamed Passe Rose. A campaign against the inhabitants of Valais ended in the annexation of their district, and his support of Frederick II. against the pope caused the erection of Chablais and Aosta into a duchy. In 1253 his son BONIFACE succeeded to his states at the age of nine, but, after giving proofs of his valour by defeating the troops of Charles of Anjou before Turin, he was taken prisoner and died of grief (1263).

The Salic law now came into operation for the first time, and PETER, the uncle of Boniface, was called to the throne. This prince, on the marriage of his nieces Eleanor and Sancha of Provence with Henry III. of England and Richard, earl of Cornwall, had visited England, where he had been created earl of Richmond, and built a palace in London afterwards called Savoy House. His brothers Boniface and William were also appointed, the former to the see of Canterbury, and the latter to the presidency of the council. In return he recognized the claims of Richard to the impe-

Genealogical Table of the House of Savoy.



rial throne, and received from him Kyburg in the diocese of Lausanne, conveniently near to the county of Geneva, which had been willed to him by the last count. But this increase of territory only brought new anxieties, for Peter's short reign was occupied in reducing refractory vassals to obedience. At his death in 1268 he was succeeded by his brother PHILIP I., who died in 1285, when their nephew AMADEUS V. came to the throne. This prince, surnamed the Great, united Bugey and Bresse to his states in right of his wife Sibylla, and later on Lower Faucigny and part of Geneva. For his second wife he married Mary of Brabant, sister of the emperor Henry VII., from whom, in reward for his services in North Italy, he received the epignoury of Aosta. His life was passed in continual and victorious warfare, and one of his last exploits was to force the Turks to raise the siege of Rhodes. In commemoration of his victory it is said that he substituted for the eagles in his arms the letters F.E.R.T. (*Fortitudo ejus Rhodum tenuit*). He died in 1323 while making preparations for a campaign in aid of his nephew, the emperor of the East. His son EDWARD succeeded him, and, dying in 1329, was followed by his brother AYMON. This prince died in 1343, when his son AMADEUS VI. ascended the throne. His reign was, like his grandfather's, a series of petty wars, from which he came out victorious and with extended territory, until, accompanying Louis of Anjou on his expedition against Naples, he died there of the plague (1383). The reign of his son AMADEUS VII. promised to be as glorious as those of his ancestors, but it was cut short by a fall from his horse in 1391. Before his death, however, he had received the allegiance of Barcelonnette, Ventimiglia, Villafranca, and Nice, so gaining access to the Mediterranean.

His son AMADEUS VIII. now came to the throne, under the guardianship of his grandmother Bonne de Bourbon. On attaining his majority he first directed his efforts to strengthening his power in the outlying provinces, and in this he was particularly successful. The states of Savoy now extended from the Lake of Geneva to the Mediterranean, and from the Saône to the Sesia. Its prince had therefore considerable power, and Amadeus threw all the weight of this on the side of the emperor. Sigismund was not ungrateful, and in 1416 erected the counties of Savoy and Piedmont into duchies. At this time too the duke recovered the fief of Piedmont, which had been granted to Philip, prince of Achaia, by Amadeus V., and his power was thus thoroughly consolidated. The county of Vercelli afterwards rewarded him for joining the league against the duke of Milan; but in 1434 a plot against his life made him put into execution a plan he had long formed of retiring to a monastery. He accordingly made his son Louis lieutenant-general of the dukedom, and assumed the habit of the knights of S. Maurice, a military order he had founded at the priory of Ripaille. But he was not destined to find the repose he sought. The prelates assembled at the council of Basel voted the deposition of Pope Eugenius IV., and elected Amadeus in his place. Felix V., as he was now called, then abdicated his dukedom definitively, but without much gain in temporal honours, for the schism continued until the death of Eugenius in 1447, shortly after which it was healed by the honourable submission of Felix to Nicholas V. The early years of LOUIS's reign were under the guidance of his father, and peace and prosperity blessed his people; but he afterwards made an alliance with the dauphin which brought him into conflict with Charles VII. of France, though a lasting reconciliation was soon effected. His son AMADEUS IX. succeeded in 1465, but, though his virtues led to his beatification, his bodily sufferings made him assign the regency to his wife Yolande, a daughter of

Charles VII. He died in 1472, when his son PHILIBERT I. succeeded to the throne and to his share in the contests of Yolande with her brother and brothers-in-law, who tried to deprive their nephew of his rights. His reign lasted only ten years, when he was succeeded by his brother CHARLES I. This prince raised for a time by his valour the drooping fortunes of his house, but he died in 1489 at the age of thirty-one, having inherited from his aunt, Charlotte of Lusignano, her pretensions to the titular kingdoms of Cyprus, Jerusalem, and Armenia. He was succeeded by his son CHARLES II., an infant, who, dying in 1496, was followed by PHILIP II., brother of Amadeus IX. He died in 1497, leaving PHILIBERT II., who succeeded him, and CHARLES III., who ascended the throne on his brother's death in 1504. In spite of himself Charles was drawn into the wars of the period, for in the quarrel between Francis I. and the pope he could not avoid espousing the cause of his nephew. But the decisive victory of Francis at Marignano gave the duke the opportunity of negotiating the conference at Bologna which led to the conclusion of peace in 1516. So far well, but Charles was less fortunate in the part he took in the wars between Francis I. and Charles V., the brother-in-law of his wife. He tried to maintain a strict neutrality, but his attendance at the emperor's coronation at Bologna in 1530 was imperative in his double character of kinsman and vassal. The visit was fatal to him, for he was rewarded with the county of Asti, and this so displeased the French king that, on the revolt of Geneva to Protestantism in 1532, Francis sent help to the citizens. Bern and Freiburg did likewise, and so expelled the duke from Lausanne and Vaud. Charles now sided definitely with the emperor, and Francis at once raised some imaginary claims to his states. On their rejection the French army marched into Savoy, and, finding the pass of Susa unfortified, descended on Piedmont and seized Turin (1536). Charles V. came to the aid of his ally, and invested the city, but, being himself hard pressed, was obliged to make peace. France kept Savoy, and the emperor occupied Piedmont, so that only Nice remained to the duke. On the resumption of hostilities in 1541 Piedmont again suffered. In 1544 the treaty of Crespy restored his states to Charles, but the terms were not carried out and he died of grief in 1553. His only surviving son EMMANUEL PHILIBERT succeeded to the rights but not the domains of his ancestors. Since 1536 he had attached himself to the service of the emperor, and had already given promise of a brilliant career. On the abdication of Charles V. the duke was appointed governor of the Low Countries, and in 1557 the victory of St Quentin marked him as one of the first generals of his time. Such services could not go unrewarded, and the peace of Cateau-Cambresis restored him his states, with certain exceptions still to be held by France and Spain. One of the conditions of the treaty also provided for the marriage of the duke with the lovely and accomplished Margaret of France, sister of Henry II. The evacuation of the places held by them was faithfully carried out by the contracting powers, and Emmanuel Philibert occupied himself in strengthening his military and naval forces, until his death in 1580 prevented the execution of the ambitious designs he had conceived. His son CHARLES EMMANUEL I., called the Great, being prevented by Henry III. from retaking Geneva, threw in his lot with Spain, and in 1590 invaded Provence and was received by the citizens of Aix. His intention was doubtless to revive the ancient kingdom of Arles, but his plans were frustrated by the accession of Henry IV. to the throne of France. After effecting with Henry an exchange of Bresse and Bugey for the marquisate of Saluzzo he kept up an intermittent war with him until 1609, when, disgusted with the

behaviour of Spain, he made a treaty with France against Philip. But he could not remain faithful for long, and, siding first with one and then with the other, he found himself in almost the same straits as his grandfather, when death put an end to his ambitions and failures in 1630. The first care of his son VICTOR AMADEUS was to free himself from the double burden of his enemy and his ally, so he concluded peace in 1631. In 1635, however, Richelieu determined to drive the Spaniards out of Italy, and offered the duke the alternatives of war or Milan. He gave but a half-hearted assent to the schemes of France, and, without gaining Milan, died in 1637, leaving by his wife Christina of France Francis Hyacinth, a minor, who only survived till the following year, and CHARLES EMMANUEL II., whose legitimacy was unfortunately rather doubtful. The regency of Christina resembled that of Yolande in the same need for guarding her son's interests against the pretensions of his uncles, Louis XIII. and the princes of Savoy. But fortune favoured her, and on the duke's reaching his majority in 1648 the wars of the Fronde occupied all the attention of Mazarin. The brunt of the conflict with Spain consequently fell upon Savoy, and was borne not ingloriously until the conclusion of peace. Charles Emmanuel occupied the remaining part of his reign in repairing the ravages caused by twenty-four years of warfare, and died in 1675, leaving an only son, VICTOR AMADEUS II., whose minority was as peaceful as his father's had been the reverse. He married Mary of Orleans, the daughter of Henrietta of England, and consequently the legitimate heiress to the English crown on the death of Anne and on the exclusion of the Pretender. For a time he united with Louis XIV. in persecuting the Protestants, but the overbearing behaviour of his ally made him join the coalition of Augsburg in 1690. His campaign against Louis was carried on with varying results until 1695, when he accepted proposals of peace. This defection led to the peace of Ryswick in 1697, and in reward he received from Louis the territories then occupied by France. In 1700 he sided with France against Austria, but, an extension of territory in the Milanese not being granted by Louis, he went over to the enemy in 1703. The generalship of his relative Prince Eugene proved too much for the French, and in 1706 they were defeated before Turin and driven across the frontier. The peace of Utrecht afterwards confirmed the duke in the possession of the places granted on his joining the coalition, including the long-coveted Montferrato, and endowed him besides with the crown of Sicily. Austrian influences now replaced Spanish in the peninsula, and Charles VI. persuaded him to exchange his kingdom for that of Sardinia. This was accordingly effected in 1720 by the treaty of Madrid, and afterwards proved the very salvation of the house of Savoy. In 1730 the king abdicated in favour of his son, in order to marry the countess of San Sebastian, at whose instigation he afterwards tried to regain the crown, but he died in 1732.

CHARLES EMMANUEL III. continued his father's intrigues to obtain possession of Milan, and joined the league of France and Spain against Austria in 1732. But he used the victories of the allied forces over the imperialists in such a half-hearted way that it seemed as if he did not wish to break finally with Austria. In the end he only gained from the treaty, which he signed in 1739, the Novarese and Tortona, instead of Milan. The death of Charles VI. in 1740 gave him the chance of expelling the Austrians from Italy, but, though he at first claimed Milan from Maria Theresa, he ended in 1742 by espousing her cause. The complete defeat of the French in 1747 led to the treaty of Aix-la-Chapelle, by which Charles Emmanuel received the Upper Novarese and Vigevano, after which he remained at peace until his death in 1773. His son

VICTOR AMADEUS III. succeeded him, and devoted the early years of his reign to the improvement of the administration and the reorganization of his army. The time soon came for him to use the weapon he had created, and on the outbreak of the Revolution in France he headed the coalition of Italian princes against her. The house of Savoy thus assumed the headship of Italy, but for the time without much gain, for Napoleon's brilliant victories of 1796 ended in the peace of Paris, by which Savoy, along with Nice, was given to France. Victor Amadeus died shortly afterwards, and was succeeded by his son CHARLES EMMANUEL IV. The fever of the Revolution spread to Piedmont, and in 1798 nothing was left to the king but to retire to Sardinia. In 1802 he abdicated in favour of his brother, VICTOR EMMANUEL I., who, in his island kingdom, protected by the English fleet, became the symbol of the coalition against France. The king returned to Turin in 1814, and in the following year took possession again of Savoy. The anti-revolutionary measures which were adopted by the Italian princes on their return caused a spirit of rebellion to spring up among their subjects. The freedom of the individual and the unity of the nation thus came to be considered objects to be attained at one and the same time. The influence of Austria was paramount in the Peninsula, but an insurrection broke out at Turin in 1820 demanding war with her, and, rather than embroil himself both with his people and with Austria, Victor Emmanuel abdicated in favour of his brother, CHARLES FELIX. The general insurrection was suppressed, and for the next few years Italy suffered everything possible at the hands of various petty princes, whose fears and weakness left them no weapon but persecution. In 1831 Charles Felix died without issue, and in him the elder branch of the family ended. He was succeeded by CHARLES ALBERT, of the line of Savoy-Carignano, which was founded by Thomas Francis, son of Charles Emmanuel the Great, and grandfather of Prince Eugene. The first care of Charles Albert was to reorganize his military and naval forces in readiness for the conflict with Austria which he foresaw. At the same time he put down the conspiracies which would have forced his hand, among which the most famous was that of Mazzini and Ramorino in 1834. The French revolution of 1848 fanned the embers of Italian patriotism, and Charles Albert, without any aid, began the War of Independence. Victory at first followed his arms, but he was defeated at last by the Austrians at Custoza. In the next year he was again driven into war with the Austrians, and, after his defeat at Novara, he abdicated in favour of his son, VICTOR EMMANUEL II. From this point the history of the house of Savoy has been told in the article ITALY (vol. xiii. pp. 489 sq.). (H. B. B.)

SAVOY. For the French departments of Savoy and Upper Savoy see SAVOIE and SAVOIE, HAUTE-

SAW. See SAWS.

SÁWANTWÁRI, or SAWUNTWARRIE, a native state forming the southern part of the Concan division of the Bombay presidency, India, and lying between 15° 37' and 16° 16' N. lat. and between 73° 36' and 74° 21' E. long. It has a total area of about 900 square miles, and is bounded on the north and west by Ratnagiri district, on the east by the Sahyádrí Mountains, and on the south by the Portuguese territory of Goa. The general aspect of the country is strikingly picturesque. Its surface is broken and rugged, interspersed with densely-wooded hills; in the valleys are gardens and groves of cocoa-nut and betel-nut palms. Sáwantwári has no rivers of any considerable size; the chief streams are the Karli on the north and the Terekhol on the south, both navigable for small craft. The climate is humid and relaxing, with an average annual rainfall of over 130 inches. The forests and wooded

slopes of the Sahyádris contain large numbers of wild animals, including the tiger, panther, leopard, bear, hyæna, &c. Snakes and other reptiles also abound. The state possesses no railway; but there is an excellent trunk road through the territory.

The census of 1881 returned the population of Sáwantwári at 174,433 (males 86,061, females 88,372); Hindus numbered 166,080, Mohammedans 3970, and Christians 4213. Agriculture supports the greater part of the population. The staple product is rice, but excepting rice none but the coarsest grains and pulses are raised, both soil, which is stony, and climate being against the cultivation of wheat and other superior grains; oil seeds, hemp, and pepper are also grown. The gross revenue of the state in 1883-84 amounted to about £34,000. Before the establishment of Portuguese power (1510) Sáwantwári was the highway of a great traffic; but during the 16th and 17th centuries trade suffered much from the rivalry of the Portuguese, and in the disturbances of the 18th century it almost entirely disappeared. Since the establishment of order under the British (1819), trade has considerably developed. The present chief being a minor, the administration has been in the hands of the British since 1869.

SAW-FISH. See RAY, vol. xx. p. 299.

SAW-FLIES (*Tenthredinidae*). This subdivision of the *Hymenoptera* is characterized by possessing a sessile abdomen which hides the base of the posterior legs. The antennæ vary in their structure and in the number of their joints. The ovipositor is modified to form two saws, which when at rest lie in a sheath formed of two valves. The larvæ resemble caterpillars, but may be distinguished



Turnip Saw-Fly (*Athalia spinarum*). Saw-Fly (magnified, with lines to left showing natural size), caterpillars, pupa, and pupa-case.

by their greater number of legs; usually 9 to 11 pairs are present. When alarmed they have the habit of rolling themselves up in a spiral fashion; some also discharge a thin fluid from lateral pores situated above the spiracles. The females place their eggs in small incisions made by means of their saws in the soft parts of leaves. Usually one egg is placed in each slit. Some species merely attach their eggs in strings to the exterior of the leaves. With each incision a drop of fluid is usually excreted, which serves to excite a flow of sap to the wounded part. The egg is said to absorb this sap, and so to increase in size. One genus (*Nematus*) alone forms galls. These occur in the young leaves of the willow; a tree which the true gall-flies do not attack. *Nematus ventricosus* resembles the bees and wasps in the fact that the parthenogenetic ova produce only males; as a rule in the animal kingdom the absence of fertilization results in the production of females.

The injury which the saw-flies inflict upon crops or young trees is almost entirely brought about by the voracious habits of the larvæ. These possess well developed mouth-appendages, by means of which they gnaw their way out of the leaf in which they have been hatched, and then eat it. In this way the Turnip Saw-Fly (*Athalia spinarum*), not to be confused with the Turnip Fly (*Phyllotreta nemorum*), attacks the leaves of the turnip, often completely consuming the leafage of acres at a time. The Pine Saw-Fly (*Lophyrus pini*) causes great damage to

plantations of young Scotch firs, devouring the buds, the leaves, and even the bark of the young shoots. Other species infest currant and gooseberry bushes, consuming the soft parts of the leaves, and leaving only the tough veins. The only effectual remedy in most cases is to collect and kill the larvæ when they first appear. Syringing the affected parts with hot water or tobacco water is also recommended.

SAWS. Blades of steel with serrated edges have been used from time immemorial to rend or divide substances of various kinds, including metals and stone; but the principal modern use of the saw is to divide wood. Modern saws are of the finest steel, but the ancients used bronze saws, and among uncivilized nations saws have been made with flakes of flint imbedded in a wooden blade, and held in place by means of bitumen (see Grimshaw, *History, &c., of Saws*), while obsidian has been used by the Mexicans, and shark's teeth and even notched shells form the saws of certain savage islanders. The pyramid-builders in Egypt cut granite and other hard stones by means of bronze saws set with jewels (see vol. xx. p. 124).

Space would fail to describe minutely the various adaptations of the saw to mechanical uses. It is indispensable to the carpenter, the furniture-manufacturer, the watch-maker, and manipulator of metals. It is one of the most trustworthy tools of the surgeon's case, while without it the dentist would of necessity drop back to the barbarous customs of a past century. Iron, horn, pearl, india-rubber, and the thousand and one conveniences of civilized life are dependent upon this useful instrument, which is but an exaggeration after all of the sharpest of knives, whose edge when examined under the microscope exhibits an array of saw teeth so minute as to present a smooth plane to the unassisted eye. As the chief use of the tool is to saw wood, the enormous timber industry of America has given an impetus to the improvement of the saw and its manufacture, which has no parallel elsewhere.

Saws may be classified as (1) straight (reciprocating in action), having a flat blade and straight edge, making a plane cut, or (2) circular or disk-like, cutting at right angles to the motion, or (3) cylindrical or barrel-shaped, with a convex edge cutting parallel to its axis, or (4) band-saws, being a continuous ribbon or band running upon an upper and lower pulley, making a plane or curved cut, with a straight edge parallel to the axis of motion. The oldest and commonest, with the widest range of adaptability, is the straight saw, with reciprocating rectilinear blade. In this class is included the ordinary hand-saw with its varying range of uses from fine to coarse and from rip to cross-cut, and with teeth of forms as various as are the different duties which it is calculated to perform. The teeth are long or short, cutting one way or both ways according to the "pitch" or "set" which may be given, and which should be adapted to both the kind and character of the timber to be sawn. The "pitch" of a saw-tooth is the angle of the point with reference to the blade, and is found by subtracting the back angle from the front, 60° being the generic angle of saw-teeth, which, however, may be variously placed. From the smallest hand-saw to the largest "mill-saw" the same general rules apply. In the largest saws of this class may be named the "pit-saw," used in the earliest manufactures of lumber or timber, and worked by one person standing over the log and drawing upward while another in the pit below follows with the downward or cutting thrust. From the pit-saw we advance to the "gate-saw" used in the earlier adaptation of motive power to the cutting of timber, thence to the "muley-saw,"¹ suspended without strain upon a pitman beneath, having its upper end hung in slides pendent from a heavy beam above. These saws must of necessity be thick, to sustain the heavy thrusts which they are expected to endure, and are consequently of "heavy gauge," this being based upon the different sizes of wire, the largest gauge representing the

¹ According to some writers the term "muley" (or muly) is derived from the German "Mühlsäge," mill-saw, but, as this form of saw, when introduced, differed only from the ordinary mill-saws long in use in the manner in which it was hung (free from strain), the name may have been given to signify "hornless," indicating the absence of the ponderous gate which was the essential feature of strained saws.