of Sardinia by James II.; finally that of Pedro IV., The Ceremonious (1336–1387), genuine commentaries of that astute monarch, arranged by certain officials of his court, notably by Bernat Des Coll,—these four works are distinguished alike by the artistic skill of their narration and by the quality of their language; it would not be too much to liken these Catalan chroniclers, and Muntaner especially, to Villehardouin, Joinville, and Froissart. The Doctor Illuminatus, Raymond Lully, whose acquaintance with Latin was very poor,—his philosophical works were done into that language by his disciples,—wrote in a somewhat Provençalized Catalan various moral and propagandist works,—the romance *Blanquerna* in praise of the solitary life, the *Libre de les Maravelles*, into which is introduced a "bestiary" taken by the author from *Kalilah and Dimnag*, and the *Libre del Orde de Cavalleria*, a manual of the perfect knight, besides a variety of other treatises and opuscula of minor importance. The majority of the writings of Lully exist in two versions,—one in the vernacular, which is his own, the other in Latin, originating with his disciples, who desired to give currency throughout Christendom to their master's teachings. Lully—who was very popular in the lay world, although the clergy had a low opinion of him and in the 15th century even set themselves to obtain a condemnation of his works by the Inquisition—had a rival in the person of Francesch Ximenez or Eximeniz, a Franciscan, born at Gerona some time after 1350. His *Crestiá* (printed in 1483–84) is a vast encyclopædia of theology, morals, and politics for the use of the laity, supplemented in various aspects by his three other works—*Vida de Jesu Christ*, *Libre dels Angels*, and *Libre de les Dones*; the last-named, which is at once a book of devotion and a manual of domestic economy, contains a number of curious details as to a Catalan woman's manner of life and the luxury of the period. Lully and Eximeniz are the only Catalan authors of the 14th century whose works written in a vulgar tongue had the honour of being translated into French shortly after their appearance.

We have chiefly translators and historians in the 15th century. Antoni Canals, a Dominican, who belongs also to the previous century, translates into Catalan Valerius Maximus and a treatise of St Bernard; Bernat Metge himself well-versed in Italian literature, presents some of its great masters to his countrymen by translating the *Griselidis* of Petrarch, and also by composing *Lo Sompni* ("The Dream"), in which the influence of Dante, of Boccaccio, and, generally speaking, of the Italy of the 13th and 14th centuries is very perceptible. The *Feyts d'Armes de Catalunya* of Bernat Boades, a knightly chronicle brought to a close in 1420, reveals a spirit of research and a conscientiousness in the selection of materials which are truly remarkable for the age in which it was written. On the other hand, Pere Tomich, in his *Histories è Conquestes del Reyalme d'Aragó* (1438), carries us back too much to the manner of the mediæval chroniclers; his credulity knows no bounds, while his style has altogether lost the naive charm of that of Muntaner. To the list of authors who represent the leading tendencies of the literature of the 15th century we must add the name of Johanot Martorell, a Valencian, author of the celebrated romance of chivalry *Tirant lo Blanch* (finished in 1460), which the reader has nowadays some difficulty in regarding as that "treasury of contentment" which Cervantes will have it to be.

With the loss of political was bound to coincide that of literary independence in the Catalonian countries. Catalan fell to the rank of a patois and was written less and less; lettered persons ceased to cultivate it, and the upper classes, especially in Valencia, owing to the proximity of Castile, soon affected to make no further use of the local speech except in familiar conversation. The 16th century, in fact, furnishes literary history with hardly more than a single poet at all worthy of the name—Pere Seraff, some of whose pieces, in the style of Auzias March, but less obscure, are graceful enough and deserve to live; his poems were printed at Barcelona in 1565. Prose is somewhat better represented, but, to tell the truth, it is only the erudite who persist in writing in Catalan,—antiquaries and historians like Pere Miguel Carbonell, compiler of the *Chroniques de Espanya* (1547), Francesch Tarafa, Pere Anton Beuter, also chroniclers, and some others not so well known. In the 17th and 18th centuries the decadence becomes still more marked. A few scattered attempts to restore to the Catalan, now more and more neglected by men of letters, some of its old life and brilliance, fail miserably. Neither Hieronim Pujades the historian, author of a *Coronica Universal del Principat* (Barcelona, 1609), nor even Dr Vicens Garcia, rector of Vallfogona (1582–1623), a verse-writer by no means destitute of verve or humour, but whose literary talent and originality have been very greatly exaggerated by the Catalans of the present day, was able to bring back his countrymen to a cultivation of the local idiom. Some sermons, some lives of saints, some books of devotion, some relations and complaints for the use of the people, exhaust the catalogue of everything written in Catalan throughout the whole area of its domains down to the beginning of the present century; not a single book of importance can be mentioned. Writers who were Catalan by birth had so completely unlearned their mother-tongue that it would have seemed to them quite inappropriate, and even ridiculous, to make use of it in serious works, so profoundly had Castilian struck its roots in the eastern provinces of Spain, and so thoroughly had the work of assimilation been carried out to the advantage of the official language of the court and of the Government.

In 1814 appeared the *Gramática y Apologia de la Llengua Cathalana* of Joseph Pau Ballot y Torres, which may be considered as marking the origin of a genuine renaissance of the grammatical and literary study of Catalan. Although the author avows no object beyond the purely practical one of giving to strangers visiting Barcelona for commercial purposes some knowledge of the language, the enthusiasm with which he sings the praises of his mother-tongue, and his appended catalogue of works which have appeared in it since the time of James I., sufficiently show that this was not his only aim. In point of fact the book, which is entitled to high consideration, as being the first systematic Catalan grammar, written, too, in the despised idiom itself, had a great influence on the authors and literary men of the principality. Under the helping influence of the new doctrines of romanticism twenty years had not passed before a number of attempts in the way of restoring the old language had made their appearance, in the shape of various poetical works of very unequal merit. The *Oda á la Patria* (1833) of Buenaventura Carlos Aribau is among the earliest if not actually the very first of these, and it is also the best; the modern Catalan school has not produced anything either more inspired or more correct. Following in the steps of Aribau, Joaquin Rubió y Ors (*Lo Gayter del Llobregat*), Antonio de Bofarull (*Lo Coblejador de Moncada*), and soon afterwards a number of other verse writers took up the lyre which it might have been feared was never to sound again since it fell from the hands of Auzias March. The movement spread from Catalonia into other provinces of the ancient kingdom of Aragon; the appeal of the Catalans of the principality was responded to at Valencia and in the Balearic Isles. Later, the example of Provence, of the *felibritge* of the south of France, accelerated still further this renaissance movement, which received official recognition in 1859 by the creation of the *jochs florals*, in which prizes are given to the best competitors in poetry, of whom some succeed in obtaining the diploma of *mestre en gay saber*. It is of course impossible to foresee the future of this new Catalan literature,—whether it is indeed destined for that brilliant career which the Catalans themselves anticipate. In spite of the unquestionable talent of poets like Mariano Aguiló (Majorca), Teodoro Llorente (Valencia), and, among the younger of them, Jacinto Verdaguer (Catalonia), author of an epic poem *Atlantída* and of very fascinating *Cants Mistichs*, it is by no means certain that this generation will be succeeded by another to follow in its footsteps, or that such a restoration of a provincial literature has much chance of permanence at the very moment when all the peoples of Europe are tending rather towards unity and centralization in the matter of language. At all events, in order to secure even a comparative success for such a revival, it would be well if the language serving as its instrument were somewhat more fixed, and if its writers would no longer hesitate, as they at present do, between a pretentious archaism and the incorrectness of the most vulgar colloquialism. The few attempts of modern Catalans in the direction of romance writing and dramatic composition have not hitherto been particularly felicitous, and have not led to anything noteworthy.

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SPALATIN, GEORGE (1484–1545). George Burkhardt, a subordinate figure of some interest in the history of the Reformation in Germany, was born on January 17, 1484, at Spalt (whence he assumed the name Spalatinus), about 25 miles from Nuremberg, where his father was an artisan. He went to Nuremberg for education when he was thirteen years of age, and two years afterwards to the university of Erfurt, where he took his bachelor's degree within a year, in 1499. There he attracted the notice of Marschalk, the most influential professor, who made Spalatin his amanu-

ensis and took him to Wittenberg. In 1505 Spalatin went to Erfurt to study jurisprudence, was recommended to Mutianus, and was welcomed by the little band of German humanists of whom Mutianus was chief. His friend got him the post of teacher of young monks in a convent in the Georgenthal and pastor in the high church there. In 1508 he was ordained priest by Bishop John von Laasphe, who had ordained Luther. He had no great love for convent or pastoral work, and in 1509 Mutianus recommended him to Frederick the Wise, the elector of Saxony, who employed him to act as tutor to his son, the future elector, John Frederick. This appointment really determined Spalatin's life and work. He speedily gained the confidence of the famous elector, who employed him in many affairs. He sent him to Wittenberg in 1511 to act as tutor to his nephews, and procured for him a canon's stall in Altenberg. In 1512 the elector made him his librarian. This brought him into correspondence with a large number of literary men, and he began to collect all kinds of literary and especially of historical information, of which he made extensive use later in his chronicles. He was promoted to be court chaplain and confidential secretary to the elector, and took charge of all his private and public correspondence. He thus became one of the most important men at the electoral court, which then was the centre of German life.

Spalatin had never cared for theology, and, although a priest and a preacher, had been a mere humanist. It was to Luther that he owed his awakening to the reality of a spiritual life. How he first became acquainted with the reformer it is impossible to say—probably at Wittenberg; but Luther from the first exercised a great power over him, and became his chief counsellor in all moral and religious matters. His letters to Luther have been lost, but Luther's answers remain, and are extremely interesting. Spalatin was Luther's devoted friend during the stormiest days of the Reformation, and was the means of bringing the great elector to take the side of the outspoken professor in his university of Wittenberg. He read Luther's writings to the elector, and translated for his benefit those in Latin into German. He accompanied Frederick to the diet of Augsburg, and shared in the negotiations with the papal legates, Cajetan and Miltitz. He was with the elector when Charles was chosen emperor and when he was crowned. He was with his master at the diet of Worms. In short, he stood beside Frederick as his confidential adviser in all the troubled diplomacy of the earlier years of the Reformation. Singularly cautious, perhaps timid, before the crisis came and while it could be averted, Spalatin found courage when the crisis had come. He would have dissuaded Luther again and again from publishing books or engaging in overt acts against the papacy, but, when the thing was done, none was so ready to translate the book, or to justify the act.

On the death of Frederick the Wise, Spalatin was as much engaged in diplomatic service as before, but he no longer lived at court. He went into residence as canon at Altenberg, and incited the chapter to institute reforms somewhat unsuccessfully. He married in the same year. During the later portion of his life, from 1526 onwards, he was chiefly engaged in the visitation of churches and schools in electoral Saxony, reporting on the confiscation and application of ecclesiastical revenues. His practical experience in German affairs made him very successful in his delicate task, and he was asked to undertake the same work for Albertine Saxony. He was also permanent visitor of Wittenberg university, and made an annual report of its condition to the elector. Shortly before his death he fell into a state of profound melancholy, and died January 16, 1545, at Altenberg.

Spalatin left behind him a large number of literary remains, both published and unpublished. His original writings are almost all historical. A list of them may be found in Seelheim's *George Spalatin als sächs. Historiograph*, 1878. There is no good life of Spalatin, nor can there be until his letters have been collected and edited, a work still to be done.

SPALATO (Slav. *Split*), a city of Dalmatia, at the head of one of the thirteen departments (area 730 square miles; population in 1880 31,003), is situated on the seaward side of a peninsula lying between the Gulf of Braza and the Gulf of Salona. Though not the capital, it is the most important city in the principality, is the see of a bishop, has a valuable museum of antiquities, and carries on an extensive trade in wine and oil. Since 1879 it has been the terminus of a railway running northwards to Sebenico and Siveric. Built on the low ground at the head of a beautiful bay, and thrown into relief by a background of picturesque hills rising close behind, Spalato has a striking sea-front, in which the leading feature is still the ruined façade of the great palace of Diocletian, erected in 303 A.D., to which the city owes its origin. In ground plan this is almost a square, with a quadrangular tower at each of the four corners. "Its faces correspond nearly with the four points of the compass. The south front (towards the harbour) measures 521 feet, or, with the towers, 598 feet 8 inches, and the eastern and western sides are each 705 feet 8 inches" (Wilkinson). The area included is 348,175 square feet, or, comprising the towers, 352,614 square feet, a little more than eight acres, or rather less than the area of the Escorial. There were four principal gates, with four streets meeting in the middle of the quadrangle, after the style of a Roman camp. The eastern gate (Porta Aenea) is destroyed; but, though the side towers are gone, the main entrance of the building, the beautiful Porta Aurea, in the west front, is still in fairly good preservation. The streets were lined with massive arcades. The vestibule now forms the Piazza del Duomo or public square; to the north-east of this lies the mausoleum (not, as the older antiquaries had it, the temple of Jupiter), which has long been the smallest and darkest of cathedrals; and to the south-east is the temple of Æsculapius, which served originally as a kind of court chapel and has long been transformed into a baptistery. Architecturally the most important of all the many striking features of the palace is the arrangement in the vestibule by which the supporting arches spring directly from the capitals of the large granite Corinthian columns. This, as far as the known remains of ancient art are concerned, is the first instance of such a method; and thus, in Mr Freeman's words, "all Gothic and Romanesque architecture was in embryo in the brain of Jovius or his architect."

The name Spalato, or Spalatro (a very old spelling), which used to be explained as a corruption of Salonæ Palatium, is pretty certainly of different origin—the oldest form extant being Aspalathum (Constantine Porphyrogenitus) and early variants Spalathon, Spalathron, Spalatrum (*Geogr. Rav.*). Dr Evans suggests a connexion with Aspalathus (the name of a prickly shrub) or perhaps with Asphaltus. Not long after Diocletian's death the buildings seem to have been turned into an imperial cloth factory, and as most of the workers were women we find it called a *gynæcium* (*Notitia*). About 4 miles from the palace lay the ancient city of Salona (Σαλῶνα or Σαλῶναι), which consisted of two parts, the earlier Roman city to the west and a later portion incorporated previous to the time of the Antonines. There are still remains at Salona of ancient city walls, an amphitheatre, &c., and a long line of walls extending "from the western side of the city for a mile and more nearly along the present road to Trau (Tragurium)." The purpose of this line of walls is not evident, and the date of its construction has been the subject of much discussion. Mr Freeman is disposed to consider them Roman workmanship.

Salona in its best days was one of the chief ports of the Adriatic, on one of the most central sites in the Roman world. Made a Roman colony after its second capture by the Romans (B.C. 78), it appears as Colonia Martia Julia and Colonia Claudia Augusta Pia Veteranorum, and bears at different periods the titles of respublica, conventus, metropolis, præfectura, and prætorium. In Christian times it became a bishop's see; and St Doimo or Domnius, its first bishop, still gives his name to the cathedral of Spalato. The city

was taken by Odoacer in 481 and by Totila in the 6th century. Recovered by Justinian in 535, it was in 544 and 552 the starting-point of Belisarius and Narses for their Italian expeditions. In the 7th century Salona was completely destroyed by the Avars; but the empty palace of Diocletian afforded an asylum for its inhabitants. The limits of the building proved sufficient for the new city up to the time that it passed under Hungarian and Venetian protection. Hungarian additions may still be seen above the Porta Aurea; and the large octagonal tower bears the name of Torre d'Harvoye from the Bosnian general who was created duke of Spalato by Ladislaus. The Venetians enclosed the town with regular curtains and bastions in 1645–1670. About 1807–1809 the castle was dismantled and parts of the walls were thrown down.

See Robert Adam, *Ruins of the Palace of Diocletian*, 1764; Cassas and Lavallée, *Voyage Pittoresque et Historique de l'Istrie*, 1802; Wilkinson, *Dalmatia and Montenegro*, 1848; Freeman, *Historical Essays*, 3d series, 1879, and *Subject and Neighbour Lands of Venice*, 1881. Both the first-mentioned works contain magnificent views and restorations of the architecture of the palace.

SPALDING, a market-town of Lincolnshire, England, in the Parts of Holland, is situated on the river Welland, and on the Great Northern and Great Eastern Railways, 93 miles from London. The town, standing in the heart of the Fens, is the centre of a rich agricultural district. Amongst the public buildings are five churches, the Johnson hospital (1881), the corn exchange (1856–57), the buildings of the mechanics' institute and of the Christian association and literary institute, and the district union-house. The parish church of St Mary and St Nicholas was built in 1284 and restored in 1865–66. The adjoining lady chapel (St Mary and St Thomas a Becket) was built in 1315; in 1588 it was appropriated for the grammar school endowed in 1568 by John Blanke and again in 1588 by John Gamlyn. A new grammar school was erected in 1881. Spalding has had a prison for upwards of 600 years; the present building, erected in 1824–25, was closed in 1884. The Welland is crossed at Spalding by two stone bridges. The existing high bridge, constructed in 1838, took the place of a wooden erection dating from the end of the 17th century; this last was built on the site of an older Roman bridge of two arches, the foundations of the centre pier of which were disclosed when the wooden bridge was constructed. The population of the town in 1871 was 9111, and in 1881 9260.

In 1051 Thorold of Bockenhale (now Bucknall, near Horncastle) gave his castle of Spalding and the chapel attached to it as a cell or monastery for the Benedictines of Crowland. Out of this grew the priory, which, however, was dissolved in 1535; the last fragments of its ruins were removed in 1832. About two miles north-east of Spalding stands the ruined chapel of Wykeham, dedicated to St Nicholas and built in 1311 by Prior Clement Hatfield. The building is of the Decorated period, and has been roofless since 1782; its interior dimensions are 43 feet long by 22 feet wide; the walls are 44½ feet high. Each side contains three three-light windows with moulded flowing tracery, and each end one four-light window of similar character. The only one which retains its original mullions and tracery is the centre window on the south side. After the Conquest the estates and priory of Spalding were given by William I. to Ivo Tailbois, who found such a stout antagonist in Hereward the Wake, lord of Brunne or Bourn.

SPALDING, William (1809–1859), logician and literary historian, was born in Aberdeen in 1809. After a thorough education at the grammar school and at Marischal College there, he came to Edinburgh in 1830, where he was called to the bar in 1833. In that year he published a *Letter on Shakespeare's Authorship of the Two Noble Kinsmen*, which, by its critical acumen and the knowledge of the old dramatists which it displayed, attracted the notice of Jeffrey and procured the author an invitation to become a contributor to the *Edinburgh Review*. Before settling down to the business of the bar he undertook a prolonged Continental tour. He was absent fifteen months, the greater part of the time being spent in Italy, and in 1841 the fruits of his stay appeared in three volumes entitled *Italy and the Italian Islands from the Earliest Ages to the Present Time*. This learned and comprehensive work went through five editions in a few years. His attempts to gain a legal practice not proving successful, he became a candidate in 1838 for the chair of rhetoric in Edinburgh university, which he held till 1845, when he was appointed professor of logic in the university of St Andrews. He held the latter post till his death on the 16th November 1859.

Besides the works already mentioned, and various articles contributed to the *Edinburgh Review* and *Blackwood's Magazine*, he was the author of a concise *History of English Literature*, which has many merits and has been much used as a text book. He also wrote the articles "Logic" and "Rhetoric" (as well as a number of literary biographies) for the eighth edition of the *Encyclopædia Britannica*. The former article, written mainly on Hamiltonian lines, constitutes a systematic treatise on Formal Logic, and is honourably distinguished by its clear scientific exposition. By these two articles and his *History of English Literature* Spalding is chiefly remembered.

SPALLANZANI, Lazaro (1729–1799), is one of the most important and certainly also one of the most picturesque figures in the history of science during the 18th century. Born at Scandiano in Modena in 1729, he was at first educated by his father, who was an advocate. At the age of fifteen he was sent to the Jesuit college at Reggio di Modena, and was pressed to enter that body. He went, however, to the university of Bologna, where his famous kinswoman Laura Bassi, was professor, and it is to her influence that his scientific impulse has been usually attributed. With her he studied natural philosophy and mathematics, and gave also great attention to languages, both ancient and modern, but soon abandoned the study of law, and afterwards took orders. His reputation soon widened, and in 1754 he became professor of logic, metaphysics, and Greek in the university of Reggio, and in 1760 was translated to Modena, where he continued to teach with great assiduity and success, but devoted his whole leisure to natural science. He declined many offers from other Italian universities and from St Petersburg until 1768, when he accepted the invitation of Maria Theresa to the chair of natural history in the university of Pavia, which was then being reorganized. He also became director of the museum, which he greatly enriched by the collections of his many journeys along the shores of the Mediterranean. In 1785 he was invited to succeed Vallisneri at Padua, but to retain his services his sovereign doubled his salary and allowed him leave of absence for a visit to Turkey, where he remained nearly a year, and made many observations, among which may be noted those of a copper mine in Chalki and of an iron mine at Principi. His return home was almost a triumphal progress: at Vienna he was cordially received by Joseph II., and on reaching Pavia he was met with acclamations outside the city gates by the students of the university. During the following year his students exceeded five hundred. His integrity in the management of the museum was called in question, but a judicial investigation speedily cleared his honour, to the satisfaction even of his accusers. In 1788 he visited Vesuvius and the volcanoes of the Lipari Islands and Sicily, and embodied the results of his researches in a large work published four years later. He died from an apoplectic seizure, in 1799, at the age of seventy.

His indefatigable exertions as a traveller, his skill and good fortune as a collector, his brilliance as a teacher and expositor, and his keenness as a controversialist no doubt aid largely in accounting for Spallanzani's exceptional fame among his contemporaries, yet greater qualities were by no means lacking. His life was one of incessant eager questioning of nature on all sides, and his many and varied works all bear the stamp of a fresh and original genius, capable of stating and solving problems in all departments of science,—at one time finding the true explanation of "ducks and drakes" (formerly attributed to the elasticity of water) and at another helping to lay the foundations of our modern vulcanology and meteorology. His main discoveries, however, were in the field of physiology: he wrote valuable and suggestive papers on respiration, on the senses of bats, &c., while his highly important controversy with Needham and Buffon, in which he experimentally disproved the occurrence of spontaneous generation, has been already

referred to under ABIOGENESIS. In this regard also he was led to pay considerable attention to the infusorial animalcules. His great work, however, is the *Dissertationi de Fisica Animale e Vegetale* (2 vols., 1780). Here he first interpreted the process of digestion, which he proved to be no mere mechanical process of trituration, but one of actual solution, taking place primarily in the stomach, by the action of the gastric juice. Verifying this by the important experiment of artificial digestion outside the stomach in sealed tubes, he was attacked by John Hunter, but emerged victorious from the encounter. Of no less importance are his researches on reproduction, in which he experimentally settled the relative functions of the ovum and the spermatozoon. See REPRODUCTION.

SPANDAU, a strongly-fortified town in the province of Brandenburg, Prussia, is situated at the confluence of the Havel and Spree, 8 miles to the north-west of Berlin. It has recently been converted into a fortress of the first class, and is now the key of the defences of the capital. The Julius tower in the citadel, which is surrounded by water, contains the imperial war treasure (Reichskriegsschatz),—a sum of £6,000,000 in gold, kept in readiness for any warlike emergency. Besides numerous barracks, Spandau contains various military establishments appropriate to an important garrison town; and its chief industries are connected with the preparation of munitions of war. The Government factories for the manufacture of small arms, artillery, gunpowder, &c., cover upwards of 200 acres, and employ about 4000 workmen. The other industries are not very important; they comprise miscellaneous manufactures, fishing, boat-building, and some shipping on the Havel. The population in 1885, including the garrison of nearly 4000 men, was 31,463.

Spandau is one of the oldest places in the Altmark, and received town-rights in 1232. It afterwards became a favourite residence of the Hohenzollern electors of Brandenburg, and was fortified in 1577–83. In 1635 it surrendered to the Swedes, and in 1806 to the French. A short investment in 1813 restored it to Prussia. The population in 1816 was 6250.

SPANGENBERG, AUGUST GOTTLIEB (1704–1792), Count Zinzendorf's successor, and bishop of the Moravian Brethren, was born July 14, 1704, at Klettenberg, on the south of the Harz Mountains, where his father was court-preacher, and ecclesiastical inspector of the grafschaft of Hohenstein. Left an orphan at the early age of ten, he was sent to the excellent high school at Ilefeld, and passed thence (1722), in poorest circumstances, to Jena to study law. Prof. Buddeus received the poor youth into his family, and a "stipendium" was procured for him. Theology rather than law was his natural destination, and it needed only the impulse of the remark of Buddeus that the inevitable prospect before a true theologian is ignominy and trial to convert the student of law, who was profoundly exercised with religious conflicts, into a student of theology. Somewhat after the manner of the Wesleys at Oxford a little later, he studied the mystics, read the Bible, observed rigid devotional exercises, sought to quicken his sense of sin, avoided taking the Lord's Supper with unbelievers in the Lutheran Church, and took an active part in a religious union of students and in schools for poor children just outside Jena. He took his degree in 1726, and began to give free lectures on theology. In 1727 he made the acquaintance of the Moravian colony at Herrnhut and its head, Count Zinzendorf. A "collegium pastorale practicum" for the care of the sick and poor was in consequence founded by him at Jena, which the authorities at once broke up as a "Zinzendorfian institution." But Spangenberg's relations with the Moravians were confirmed by several visits to the colony, and the accident of an unfavourable appeal to the lot alone prevented his appointment as chief elder of the community, March 1733. Meanwhile his free lectures in Jena met with much acceptance, and led to an invitation from Gotthelf Francke to the post of assistant professor of theology and superintendent of the educational department of his orphanage at Halle. He accepted the invitation, and entered on his duties in September 1732. But it soon appeared that the differences between the Pietists of Halle and himself were far too serious to admit of any harmonious co-operation. He found their religious life too formal, legal, external, and worldly; and they could not sanction his comparative indifference to doctrinal correctness and his incurable tendency to separatism in church life. Spangenberg's participation in private observances of the Lord's Supper brought matters to a crisis. His intimate connexion with Count Zinzendorf was made a further charge against him. His preaching was pronounced "singular," and an "affected humility towards common people" obnoxious. He was offered by the senate of the theological faculty of Halle the alternative of doing penance before God, submitting to his superiors, and separating himself from Zinzendorf, or leaving the matter to the decision of the king, unless he preferred to "leave Halle quietly." The case came before the king, and on April 8, 1733, Spangenberg was conducted by the military outside the gates of Halle. At first he bent his steps to Jena, but Zinzendorf at once sought to secure him as a fellow-labourer, though, with that "jesuitry" of which Wesley subsequently complained, the count wished to obtain from him a declaration which would remove from the Pietists of Halle all blame with regard to the disruption. Spangenberg found amongst the Moravians his life-work. He could amongst them carry out his fundamental principle that the churches are but spheres in *all* of which Christians are to be found, and that the one church of Christ is only where believers live in Christian fellowship. He joined the Moravians at a moment when the stability of the society was threatened, and a wise organizer, enterprising missionary, and theological teacher was imperatively required. He became its theologian, its apologist, its statesman and corrector, through sixty long years of incessant labour. For the first thirty years (1733–62) his work was mainly devoted to the superintendence and organization of the extensive missionary enterprises of the body in Germany, England, Denmark, Holland, Surinam, Georgia, and elsewhere. His missionary work tended to still further modify and broaden his theological opinions, unsatisfactory as the Pietists of Halle had found them in 1733. It was on an island off Savannah that Spangenberg startled John Wesley with his questions and profoundly influenced his entire future career. One special endeavour of Spangenberg in Pennsylvania was to bring over the scattered Schwenkfeldians to his faith. In 1741–42 he was in England collecting for his mission and obtaining the sanction of the archbishop of Canterbury. During the second half of this missionary period of his life he superintended as bishop the churches of Pennsylvania, defended the Moravian colonies against the Indians at the time of war between France and England, became the apologist of his body against the attacks of the Lutherans and the Pietists, and did much to moderate the mystical extravagances of Zinzendorf, with which his simple, practical, and healthy nature was out of sympathy. The second thirty years of his work (1762–92) were devoted to the consolidation of the German Moravian Church. Zinzendorf's death (1760) had left room and need for his labours at home. At Herrnhut there were conflicting tendencies, doctrinal and practical extravagances, and the organization of the brethren was very defective. Spangenberg proved himself to be the man required. In 1777 he was commissioned to draw up an *idea fidei fratrum*, or compendium of the Christian faith of the United Brethren, which was published two years afterwards and became the accepted declaration of the Moravian belief. As compared with

Zinzendorf's own writings, this book exhibits the finer balance and greater moderation of Spangenberg's nature, while those offensive descriptions of the relation of the sinner to Christ in which the Moravians at first indulged are almost absent from it. In his last years Spangenberg devoted special attention to the education of the young, in which the Moravians have since been so successful. He died at Berthelsdorf, September 18, 1792. In addition to the *Idea Fidei Fratrum*, Spangenberg wrote, besides other apologetic books, a *Declaration über die zeither gegen uns ausgegangenen Beschuldigungen* (Leipsic, 1751), an *Apologetische Schlussschrift* (1752), *Leben des Grafen Zinzendorf* (1772–75); and his hymns are well known beyond the Moravian circle.

See Risler, *Leben Spangenbergs*, Barby, 1794; K. F. Ledderhose, *Das Leben Spangenbergs*, Heidelberg, 1846; Frick, *Beiträge zur Lebensgeschichte A. G. Spangenberg's*, Halle, 1884; Herzog-Plitt's *Realencyklopädie*, s.v. "Spangenberg."

SPARROW (A.S. *Spearwa*; Icel. *Spörr*; Old High Germ. *Sparo*), a word perhaps (like the equivalent Latin *Passer*) originally meaning almost any small bird, but gradually restricted in signification and nowadays in common English applied to only four kinds, which are further differentiated as Hedge-Sparrow, House-Sparrow, Tree-Sparrow, and Reed-Sparrow—the last being a BUNTING (vol. iv. p. 525)—though when used without a prefix the second of these is usually intended.

1. The HEDGE-SPARROW, called "Dunnock" in many parts of Britain, the *Accentor modularis* of ornithologists, is the little brown-backed bird with an iron-grey head and neck that is to be seen in nearly every garden throughout the country, unobtrusively and yet tamely seeking its food, which consists almost wholly of insects, as it progresses over the ground in short jumps, each movement being accompanied by a slight jerk or shuffle of the wings. Though on the Continent it regularly migrates, it is one of the few soft-billed birds that reside throughout the year with us, and is one of the earliest breeders,—its well-known greenish-blue eggs, laid in a warmly-built nest, being recognized by hundreds as among the surest signs of returning spring; but a second or even a third brood is produced later. The cock has a sweet but rather feeble song; and the species has long been accounted, though not with accuracy, to be the most common dupe of the Cuckow. Several other species are assigned to the genus *Accentor*; but all, except the Japanese *A. rubidus*, which is the counterpart of the British Hedge-Sparrow, inhabit more or less rocky situations, and one, *A. collaris* or *alpinus*, is a denizen of the higher mountain-ranges of Europe, though it has several times strayed to England. The taxonomic position of the genus is regarded by some systematists as doubtful; but to the present writer there seems no good reason for removing it from the group which contains the Thrushes and Warblers (*Turdidæ* and *Sylviidæ*), to which it was long referred.

2. The HOUSE-SPARROW, the *Fringilla domestica* of Linnæus and *Passer domesticus* of modern authors, is far too well known to need any description of its appearance or habits, being found, whether in country or town, more attached to human dwellings than any other wild bird; nay, more than that, one may safely assert that it is not known to thrive anywhere far away from the habitations or works of men, extending its range in such countries as Northern Scandinavia and many parts of the Russian empire as new settlements are formed and land brought under cultivation. Thus questions arise as to whether it should not be considered a parasite throughout the greater portion of the area it now occupies, and as to what may have been its native country. Moreover, of late years it has been inconsiderately introduced to several of the large towns of North America and to many of the British colonies, in nearly all of which, as had been foreseen by ornithologists, it has multiplied to excess and has become an intolerable nuisance, being unrestrained by the natural checks which partly restrict its increase in Europe and Asia. Whether indeed in the older seats of civilization the House-Sparrow is not decidedly injurious to the agriculturist and horticulturist has long been a matter of discussion, and no definite result that a fair judge can accept has yet been reached. It is freely admitted that the damage done to growing crops is often enormous, but as yet the service frequently rendered by the destruction of insect-pests cannot be calculated. Both friends and foes of the House-Sparrow write as violent partisans,[1] and the truth will not be known until a series of experiments, conducted by scientifically-trained investigators, has been instituted, which, to the shame of numerous agricultural and horticultural societies, has not yet been done. It is quite likely that the result will be unfavourable to the House-Sparrow, from what has been said above as to its being so dependent on man for its subsistence; but, while the evil it does is so apparent,—for instance, the damage to ripening grain-crops,—the extent of the counterbalancing benefit is quite uncertain, and from the nature of the case is often overlooked. In the South of Europe the House-Sparrow is in some measure replaced by two allied species, *P. hispaniolensis* and *P. italiæ*, whose habits are essentially identical with its own; and it is doubtful whether the Sparrow of India, *P. indicus*, is specifically distinct; but Africa has several members of the genus which are decidedly so.

3. The TREE-SPARROW, the *Fringilla montana* of Linnæus and *Passer montanus* of modern writers, in appearance much resembling the House-Sparrow, but easily distinguishable by its reddish-brown crown, the black patch on the sides of its neck, and its doubly-barred wings,[2] is a much more local species, in England generally frequenting the rows of pollard-willows that line so many rivers and canals, in the holes of which it breeds; but in some Eastern countries, and especially in China, it frequents houses, even in towns, and so fills the place of the House-Sparrow. Its geographical distribution is extensive, and marked by some curious characters, among which may be mentioned that, being a great wanderer, it has effected settlements even in such remote islands as the Færoes and some of the Outer Hebrides.

That the genus *Passer* properly belongs to the *Fringillidæ* is admitted by most ornithologists, yet there have been some who would refer it to the Weaver-birds, *Ploceidæ*, if they are to be accounted as forming a distinct Family,—a matter which is not at all clear. The American birds called "Sparrows" have little in common with the members of the genus *Passer*, and probably belong rather to the family *Emberizidæ* than to the *Fringillidæ*. (A. N.)

SPARROWHAWK. See HAWK.

SPARTA, after Athens, was the most powerful and important of the Greek states. Her fame rested mainly on her soldiers, her military discipline, her somewhat narrow patriotism, and her intense political conservatism; in general intellectual culture, in art and in everything connected with it, she was immeasurably inferior to Athens, and even to some of the other Greek states, though there is evidence to show that a genius and a taste for sculpture and music were by no means wanting to her citizens. Her eminent men were almost all eminent as soldiers, and few of them had any pretensions to rank as able and enlightened statesmen. No such man as Themistocles or Pericles ever appeared in Sparta; she produced no great thinkers or philosophers; the typical Spartan, in short, was a brave and well-trained soldier, with a decided simplicity of character and strong religious scruples, amounting to what we must call superstition, which from time to time were a hindrance to prompt action and discredited the state in the public opinion of Greece.

Sparta was not so much a city as a cluster of open villages in a plain in the heart of Laconia (see vol. xi. plate I.), in the middle valley of the Eurotas, on the west bank of the river, between the ranges of Taygetus and Parnon, and built in part on the spurs of these mountains. Its situation was very picturesque: "hollow, lovely Lacedæmon"[3] is Homer's description. Taygetus on the west rises to its greatest height of nearly 8000 feet just above the city, with primeval forests on its lower slopes, in which Spartans hunted the stag and the wild boar. Sparta seems to have been about six miles in circuit; it was not, like most Greek cities, near the coast,—Gythium,

[1] The most recent attacks upon it are contained in the various issues of the *Report of Observations of Injurious Insects and Common Crop Pests*, annually made by Miss Eleanor Ormerod, and in a little volume bearing the title of *The House Sparrow*, published in 1885, and consisting chiefly of three essays by Mr J. H. Gurney, jun., Lieut.-Col. C. Russell, and Prof. Coues, but the last has only reference to the behaviour of the bird in the United States of America, where, from the reason above assigned, its presence was expected by almost all well-informed persons to be detrimental.

[2] A more important difference is that the two sexes have almost the same plumage, while in the House-Sparrow they are unlike in this respect.

[3] Lacedæmon was simply another name for Sparta, though sometimes it seems to stand for the surrounding district.