

'course of years, has raised up in Europe," "on the most venerable growth of English history, the framework which has sheltered down to this time the freedom of the freest, the teaching of the most learned, and the reason of the most rational church in Christendom." He believed that the "success of such an attack would result in throwing away the best opportunity which the world affords for the growth side by side of intellectual activity and religious earnestness"; that to destroy it would be, as he said of the Established Church of Scotland, "to destroy, so far as human efforts can destroy, the special ideas of freedom, of growth, of comprehension, which are inherent in the very existence of a national church"; that its destruction would only produce "an enslaved clergy amidst an indifferent laity," and tend to degrade the Church of England from its historic position "to that of an illiterate sect, or a satellite of the Church of Rome."

With such views it was impossible that Stanley could have found much sympathy from either of the two great parties among the English clergy. Indeed it was impossible that any party, or any community, which placed the essence of Christianity in the careful guardianship of any circle of theological doctrines could feel in harmony with one who dwelt with such exceeding and growing emphasis on the secondary nature, not only of all that was ceremonial, but on much that was dogmatic, as compared with that which was spiritual and moral.

By the "Evangelical" section of the religious world the biographer of Arnold had been looked on from the first with more than suspicion. Later on, even the mode and form of his defence of their own side in the Gorham controversy, his avowed advocacy of a wide freedom of thought on many questions, especially those connected with Biblical criticism, his attitude towards such subjects as inspiration, justification, and future punishment, were more than distasteful. His loud acknowledgment of the debt owed by Christendom to German theology, "to the most laborious, truth-seeking, and conscientious of Continental nations," his persistent claims for a place within the Church of England for views that "went to the verge of Rome," the more than width—the universality—of his religious sympathies, his delight in placing, not Walter Scott only, or Tennyson, or the author of *Ecc Homo*, but Goethe, and Burns, and Matthew Arnold, and J. Stuart Mill in the ranks of religious teachers, were naturally repugnant to those who cared to read his works, and were not content to shrink in silent dismay from the warm sympathizer with Professor Maurice, the enthusiastic admirer of F. Robertson, and the apologist in turn of *Essays and Reviews* and of Bishop Colenso.

Against the feelings provoked by this aspect of his theological position, neither his acknowledged services to Biblical study, nor his profound and entire belief in the true key to the difficulties of the future being involved in the prosecution of that study, nor his sympathy with their own views as to the relation of the individual soul to God, nor his repeated, his almost daily assertions of the sacredness and value of the gospel history, or of the regenerative power of the Divine life and person of Christ as the "one Master worth living for, worth dying for," could avail much. Whatever the feelings of individuals, the organs of the party of whose once imperilled claim to remain within the fold of the Church of England he had been the staunchest upholder spoke of him from first to last with almost unqualified aversion. He was, or became in due time, even more obnoxious to at least the more advanced section of the High Church party. Nor was this to be wondered at. The differences between him and them were vital and fundamental; and, even where he defended their right—at one time repeatedly challenged—to maintain their distinctive views and observances in the Church of England, he rested their claim on grounds which would hardly win their approval or gratitude. The more clear-sighted of their leaders felt that, if the points of ceremonial, of dress, posture, attitude, ritual, on which they laid exceeding stress, were treated by him with toleration, they were regarded with an indifference that verged upon contempt, as *tolerabiles ineptiæ*, and that he delighted to trace their historical development, and to strip them of all that was essential, significant, or primitive. They felt even more strongly that in that which, to the leaders at least, gave their real interest and importance to all questions of vestments or observances, and even underlay some of the most important questions of religious doctrine,—the very existence of an order of priesthood as the divinely and exclusively commissioned channel of communication between God and man,—the rejection on the part of Stanley of their most cherished and central dogma was absolute and uncompromising. And the difference of view was vital. Much else in his writings might have been welcomed or condoned. His love for the past, his deep and full sympathy with much in the mediæval church, his warm admiration for many of its saints and heroes, his aversion to mere iconoclasm, his poetic and imaginative sensibility, had much to attract them. Even in his treatment of many important religious subjects it was often not so much his actual sentiments as the tendency—the more than tendency, the avowed aim—of all his writings to promote freedom of inquiry and of thought, rather

than submission to church authority, which provoked hostility. But on this question there was no room for compromise. That which they and he alike recognized as the fundamental tenet to which all their distinctive teaching pointed he spoke of as a belief "that they (the clergy) were the depositaries of mystical, supernatural, almost magical influence, independent of any moral or spiritual graces," and on this point he spoke with no doubtful voice. It was, he said, this belief in a "fixed, external, necessary medium on earth between the soul and God which, if he had rightly read the Psalms of David, the epistles of Paul and the gospel of Christ, true religion is always striving to dispense with," and "the more it can be dispensed with, the nearer and the higher is the communion of the human spirit with its Maker and its Redeemer." And this language (used in 1867) was in entire accordance with the manner in which in his latest volume (1881) he hinted at the possibility of "the growing materialism of the ecclesiastic sacristy so undermining the spiritual element of almost the only external ordinance of Christianity (the Eucharist), unquestionably the greatest religious ordinance in the world," "as even to endanger the ordinance itself." In addition to this fundamental divergence of view, it must be remembered that it was to this party, as the representatives of one "always forgetful in its gratitude and implacable in its vengeance," that he looked for the main danger to freedom of thought and width of comprehension in the future, and that he did not hesitate to remind them, even as he supported their claims to the largest possible interpretation of the Articles, that they "claimed a latitude themselves which they constantly refused to others." It will be easily understood therefore that whatever influence Stanley wielded in the church was wholly independent of either of the two great parties into which he found it mainly divided, above all of that which at the time of his death appeared to be every year growing in power and confidence.

What was the extent, what the permanent force of his own influence, is a question not easily answered at present. "Dean Stanley," said Dr Story, "stood higher in the respect and affection of a larger and more varied circle of members of many churches than any ecclesiastic in the world." It is not easy to disentangle his personal and social charm, the affection borne him by all who had even momentarily passed within the circle of his striking and attractive individuality, the warm feelings which much in his life, much in his writings, had called forth from multitudes who never saw him, from the more abiding impression made during his lifetime and after his death by the writings which he has left behind him. Yet if, setting aside one single name, that of Prof. Maurice, he be taken as the most prominent, the most fertile, the most gifted, and the most impressive exponent and defender of liberal theology, some estimate may be formed even now of the mark which he made upon his age. It would be easy to undervalue the effect of the work which he did. It might seem at first sight as if his own gloomier anticipations had been fulfilled. He spoke from time to time of a danger of the age being overwhelmed, now by "a general return of forgotten superstitions," now "by a general chaos of incredulity," and of himself as "having perhaps done no more than make good a starting point for those who come after us, perhaps in the 20th or 21st century." He might have seemed to enter into the spirit of his father's words, "My only hope and consolation is that I am a pioneer for better days, and that the seed which I aim, as far as can be, at sowing may bring forth fruit when I am gone to a better and more peaceful world." But such a view would be to a large extent superficial. If the success achieved by the cause of which Stanley was the main representative is carefully weighed, it will be found to be great in solid and direct results, far greater probably in those which are less easily summed up and tabulated. On the questions which he had most at heart, the real and careful and critical study of the sacred records, the progress made since he first lectured as a tutor at Oxford on the Old and New Testaments has been enormous. The large majority of the works published have been written more or less in the spirit in which he would have largely or entirely sympathized. It may be added that of these there are few which would not have encountered, if not fierce criticism, yet at least grave suspicion, some forty years ago. The combination of a reverent treatment of Holy Scripture with fearless inquiry into all questions connected with its criticism is a new birth in English literature. It is one in which he took a leading part, and in the defence of which he bore, sometimes in his own behalf, oftener in chivalrous defence of others, much of the brunt of the earlier and later contests. The impulse which he gave to the study alike of the Bible and church history was a great one. In each he may be recognized, not of course as the originator, but as the representative, of a new school of thought and of treatment, and those who are most familiar with his writings can hardly open a new book by any English theologian, hardly read a sermon of many preachers, above all on any portion of the Old Testament, in which they do not trace his immediate influence. He may be said in a very true sense to colour the writings of many of those who most differ from him. The subjects to which he looked as

the most essential of all—the universality of the Divine love, the supreme importance of the moral and spiritual elements of religion, the supremacy of conscience, the sense of the central citadel of Christianity as being contained in the character, the history, the spirit of its Divine Founder—have beyond doubt, if not yet taken fully the place which he claimed for them, yet impressed themselves more and more on the teaching and the preaching of every class of clergy in the church. They have lifted the teaching of those who most differed from him far above the level of a mechanical or merely ceremonial form of mediæval worship. The great cause too for which he strove so hard, that of comprehension and mutual toleration, the true "enlargement of Christ's church," has gained much from his efforts,—much in the present, and perhaps, in spite of some appearances to the contrary, more in the future. Whatever storms of party strife may be in store for the church, active and energetic Christians of opposite parties no longer waste their energies in mutual attacks, but have learned to work together in Christian teaching and in works of Christian beneficence. His surviving friends may rejoice to remember that no one person had, for, it may be, many generations, done so much as Stanley to draw together in friendly and social intercourse the leaders of various religious parties and of different denominations of Christians.

Those who live, and feel that they live, in an age of transition cannot venture to prophesy the precise form and colour of the religious movement which will in due time succeed that which now seems to be the most prevalent and the most outwardly active. But they may be permitted to hold that its main features were described and anticipated, even if dwelt on with excessive emphasis, by Stanley,—to believe that the next phase of a Christian theology which shall regain a due ascendancy over the thought and intelligence of the civilized world will be embodied in some larger realization of "the one unchangeable element in Christianity," of the witness borne by the teaching and life of Christ to the higher and spiritual nature and destinies of man and to the "principles of freedom, justice, toleration, beneficence, self-denial, universal sympathy, and fearless love of truth, in which all the hopes of a true and permanent development of Christian theology must take their stand." None will have laboured more earnestly in this cause than Arthur Stanley. (G. G. B.)

STANTON, EDWIN M'MASTERS (1833-1869), American statesman, was born in Ohio, December 19, 1814, graduated at Kenyon College in 1833, and was admitted to the bar of his native State. Just at the end of Buchanan's administration in 1860-61, Stanton was called upon to act as attorney-general. In 1862, after the inauguration of Lincoln, the new president, who had had great difficulties with his war office, placed Stanton at its head, where he was at home at last. His intense vigour, excellent organizing powers, and scrupulous honesty were the life of the Federal war department throughout the Civil War; and it may be worth while to note that, after living through boundless opportunities of peculation, he died, like most of the public servants of the United States, a poor man. In spite of his many services to the country, it was not always easy for his associates to get on with him comfortably; and his quarrels with President Johnson were especially bitter in 1867-68, ending in the impeachment of Johnson by the House of Representatives. On the acquittal of the president Stanton resigned, and resumed the practice of law. President Grant, in 1869, made him a justice of the supreme court; but his work during the war had worn him out, and he died December 24, 1869.

STARAYA RUSSA, a district town of Russia, in the government of Novgorod, 62 miles to the south of that city, on the river Polist, by means of which and Lake Ilmeñ it is brought into easy steamer communication with St Petersburg. Some brine springs, of no great strength, on the eastern side of the town, were used as a source for the supply of salt as late as 1865, yielding about 50,000 cwts. annually; at present they are used only as mineral waters, having a great resemblance to those of Kreuznach. Some thousands of visitors resort to them every summer, and owing to this circumstance Staraya Russa is better built and kept than any other town in Novgorod. The 13,100 inhabitants are supported chiefly by the summer-visitors. About 100 individuals in all employ themselves in brick-making, tanning, and sawing timber, and there

is a trade in rye, oats, and flax shipped to St Petersburg to the value of about £50,000 per annum.

The name of Staraya Russa occurs in the Russian annals as far back as 1167. It was one of the minor towns of the republic of Novgorod, and suffered continually in the wars for possession of the region between Russia, Lithuania, and Livonia. It was afterwards annexed to Moscow.

STARCH is an organized product of the vegetable kingdom, forming one of the most important and characteristic elements of plant life, and an abundantly stored reserve material for the discharge of vegetative functions. It originates within the living vegetable cell through the formative activity of chlorophyll under the influence of light, and is consequently an unfailing characteristic of all plants containing that body (compare *PHYSIOLOGY*, vol. xix. p. 54). Starch found within leaves and other green parts of plants is assimilated and transformed with great rapidity; accumulations of it are carried as starch-formers, and redeposited as starch in special reservoirs or portions of plants as the period of maturity approaches. In this way the body is found to gorge the stems of certain palms—the sago, &c.—just before these plants begin to form their fruit; it is the principal constituent of the underground organs of biennial and perennial plants, tap-roots, root-stocks, corms, bulbs, and tubers; and it is abundantly stored in many fruits and seeds, as in the cereals and pulses, in bananas, bread-fruit, &c. It occurs in minute granules varying in diameter from 1 to 100 and even 200 micromillimetres; and the granules from different sources have each a distinct microscopic character, their forms and size being, however, affected according as they are aggregated in clusters or individually formed (see vol. ii. p. 631, figs. 3 to 6). Under the microscope these granules are seen to consist of a nucleus or hilum surrounded by layers arranged concentrically or eccentrically, and the relations of hilum and layers are the most distinctive features of individual starches. Whether the hilum point bears to the granule the relation of a nucleus is a matter of dispute, the general opinion being that the grains are formed from without inwards, the centre being invariably the softest and most soluble portion, while the outer layers are most closely related to cellulose. Starch consists of a white or yellowish-white glistening powder, which on being rubbed between the fingers emits a crackling sound. It is only slightly acted on by cold water, but under the influence of heat in water it swells up, forming according to the proportions of starch and water a clouded opalescent paste. Iodine acts on it in water by producing a brilliant blue coloration, this reaction forming a very delicate and characteristic test. Diastase and dilute boiling sulphuric acid convert starch into a form soluble in hot water, whence it passes into a series of easily soluble dextrans, and finally into the condition of the sugars, dextrose and maltose. In its chemical relations starch consists of an intimate mixture of two isomeric bodies,—granulose and starch cellulose,—or rather of a series of gradations from the one to the other, the starch cellulose being principally in the external layers, while the granulose is found in the central portions of the granules. Starch cellulose is a body intermediate between granulose and ordinary cellulose; from the latter it is distinguished by being reducible to soluble starch by boiling in water and by digesting in caustic alkali. Together, the substances consist of a combination of carbon with hydrogen and oxygen, the commonly received formula being  $C_6H_{10}O_5 + 2H_2O$ ; but Nägeli, Sachsse, and many other recent investigators show reason why the molecule should be regarded as consisting of  $C_{36}H_{62}O_{31} + 12H_2O$ .

As an economic product starch in its separate condition is a most important alimentary substance, the chief pure

food starches being ARROWROOT, SAGO, TAPIOCA (*qq.v.*), and corn-flour, the starch of the MAIZE (*q.v.*). In its combined condition, in cereals, &c., starch is certainly the greatest and foremost of all the elements of nutrition (compare DIETETICS and NUTRITION). In its other industrial relations starch is used—(1) directly, as a thickening material in calico printing; for the dressing and finishing of many textiles, for laundry purposes, adhesive paste, and powder; and (2) indirectly, for the preparation of dextrin and British gum and starch sugar. Maize, wheat, and rice starch are principally employed for the direct applications; and for the dextrin and starch-sugar manufacture potato starch is almost exclusively selected.

In the preparation of starch the object of the manufacturer is to burst the vegetable cell walls, to liberate the starch granules, and to free them from the other cell contents with which they are associated. When, as in the case of the potato, the associated cell contents, &c., are readily separated by solution and levigation the manufacture is exceedingly simple. Potato starch is prepared principally by carefully washing the potatoes and in a kind of rasping machine reducing them to a fine pulp, which is deposited in water as raw starch. The impurities of this starch—cellulose, albuminoids, fragments of potato, &c.—are separated by washing it in fine sieves, through the meshes of which the pure starch alone passes. The sieves are variously formed, some revolving, others moving horizontally or in such manner as to keep the material in agitation. The starch is then received in tanks, in which it settles, and so separates from the soluble albuminoids and salts of the potatoes. The settling of the starch is much retarded by the dissolved albuminoids, and to hasten the separation small quantities either of alum or of sulphuric acid are employed. Alum coagulates the albumen and to that extent contaminates the starch, while the acid acts on the starch itself and is difficult of neutralization. After the starch has settled, the brown-coloured supernatant liquor is drawn off and the starch again washed either in tanks or in a centrifugal machine. Finally it is dried by spreading it in layers over porous bricks (a process not required in the case of starch washed in a centrifugal machine) and by exposure to the air, after which it still retains a large proportion of water, but is in a condition for making dextrin or starch-sugar. For further drying it is ground to a rough powder, and dried thoroughly in a hot chamber, then reduced to a powder and sifted. A method of reducing potatoes to a pulp by slicing and heaping them up till fermentation takes place is said to give a large yield of starch, but it is not much practised.

In dealing with the starches of the cereals, there is greater difficulty, owing to the presence of gluten, which with water forms a tough elastic body difficult of solution and removal. The difficulty is experienced in greatest measure in dealing with wheat, which contains a large proportion of gluten. Wheat starch is separated in two different ways—(1) the fermentation method, which is the original process, and (2) by mechanical means without preliminary fermentation. In the fermentation process whole wheat or wheaten meal is softened and swollen by soaking in water. Wheat grains are, in this condition, ground, and the pulp, mixed to a thickish fluid with water, is placed in tanks, where it ferments, developing acetic and volatile acids which dissolve the gummy constituents of the wheat, with part of the gluten, and render the whole less tenacious. After full fermentation, the period of which varies with the weather and the process employed, the starch is separated in a washing drum. It is subsequently washed with water, which dissolves out the gluten, the starch settling in two layers,—one comparatively pure, the other mixed with gluten and some branny particles. These layers are separated, the second undergoing further washing to remove the gluten, &c., and the remaining operations are analogous to those employed in the preparation of potato-starch. By the mechanical process wheat flour is kneaded into a stiff paste, which, after resting for an hour or two, is washed over a fine sieve so long as the water passing off continues milky, whereby the starch is liberated and the greater part of the gluten retained as a gluey elastic mass in the sieve. The starch is subsequently purified by fermentation, washing, and treatment in centrifugal machines. The gluten thus preserved is a useful food for diabetic patients, and is made with flour into artificial macaroni and pastes, besides being valuable for other industrial purposes.

Maize starch is obtained by analogous processes, but, the proportion of gluten in the grain being smaller, and less tenacious in its nature, the operations, whether chemical or mechanical, present fewer difficulties. Under one method the separation of maize starch is facilitated by steeping, swelling, and softening the grain in a weak solution of caustic soda, and favourable results are also obtained by a process in which the pulp from the crushing mill is treated with water acidulated with sulphurous acid.

In the preparation of rice-starch a weak solution of caustic soda is also employed for softening and swelling the grain. It is then washed with pure water, dried, ground, and sifted, and again treated with alkaline water, by which the whole of the nitrogenous constituents are taken up in soluble form. An acid process for obtaining rice-starch is also employed, under which the grain, swollen and ground, is treated repeatedly with a solution of hydrochloric acid, which also dissolves away the non-starchy constituents of the grain. The laundry starches now in use are principally made from rice and from pulse. (J. P. A.)

STAR-CHAMBER, the name given in the 15th, 16th, and 17th centuries to an English high court of justice, consisting of the members of the ordinary council, or of the privy council only, with the addition of certain judges, and exercising jurisdiction, mainly criminal, in certain cases. The origin and early history of the court are somewhat obscure. The Curia Regis of the 12th century, combining judicial, deliberative, and administrative functions, had thrown off several offshoots in the Court of King's Bench and other courts, but the crown never parted with the supreme jurisdiction whence the subsidiary courts had emanated. When in the 13th century the council became a regular and permanent body, practically distinct from the parliament of estates, this jurisdiction continued to be exercised by the king in council. As the ordinary law-courts became more systematic and important, the indefinite character of the conciliar jurisdiction gave rise to frequent complaints; and efforts, for the most part fruitless, were made by the parliaments of the 14th century (*e.g.*, in 15 Edw. II. and 2 Edw. III.) to check it. The equitable jurisdiction of the chancellor, which grew up during the reign of Edward III., flowed from this supreme judicial power, like the common law-courts under Henry II., but without drying up the original source. It is in the reign of Edward III. that we first hear of the "chancellor, treasurer, justices, and others" exercising jurisdiction in the "star-chamber" or "chambre de estoiles" at Westminster. In Henry VI.'s reign one Danvers was acquitted of a certain charge by the king's council "in camera stellata." Hitherto such Acts of Parliament as had recognized this jurisdiction had done so only by way of limitation or prohibition, but in 1453, about the time when the distinction between the ordinary and the privy council first became apparent, an Act was passed by which the chancellor was empowered to enforce the attendance of all persons summoned by the privy seal before the king and his council in all cases not determinable by common law. At this time, then, the jurisdiction of the council was recognized as supplementary to that of the ordinary law-courts. But the anarchy of the Wars of the Roses, and the decay of provincial justice owing to the influence of great barons and the turbulence of the lower classes, obliged parliament to entrust wider powers to the council. This was the object of the famous Act of 3 Hen. VII., which was quoted by the lawyers of the Long Parliament as creating the court of star-chamber. This, however, as is shown above, it was far from doing. The Act of 3 Hen. VII. empowered a committee of the council, consisting of the chancellor, treasurer, privy seal, or any two of them, with the chief justices, or in their absence two other justices, a bishop, and a temporal lord, to act as a court of justice for enforcing the law in cases where it was thwarted by bribery, intimidation, or partiality. The jurisdiction thus entrusted to a committee of the council was not, therefore, like that granted in 1453, supplementary, but superseded the ordinary law-courts in cases where they were too weak to act. The Act simply supplied machinery for the exercise under special circumstances of that extraordinary penal jurisdiction which the council had never ceased to possess. This jurisdiction, Bacon tells us, was still further developed and organized by Wolsey. The court established by the

Act 3 Hen. VII. continued to exist for about fifty years, but disappeared towards the end of Henry VIII.'s reign. Its powers were not lost, but fell back to the general body of the council, and were among the most important of those exercised by the council sitting in the star-chamber. A court not unlike that created in 3 Hen. VII. was erected in 1540. The Act of 31 Hen. VIII., which gave the king's proclamations the force of law, enacted that offenders against them might be punished by the usual officers of the council, together with some bishops and judges, "in the star-chamber or elsewhere." These powers also came after a time, like those granted in 1488, to be exercised by the council at large instead of by certain members of it. It is clear, however,—and this was one of the chief complaints against the court,—that the jurisdiction which belonged by law or custom to the whole body of the king's council was usurped at this time by the inner body of advisers called the privy council, which had engrossed all the other functions of the larger body. Sir T. Smith (temp. Eliz.) tells us that juries misbehaving "were many times commanded to appear in the star-chamber or before the privy council for the matter." The uncertain composition of the court is well displayed by Coke, who says that the star-chamber is or may be compounded of three several councils—(1) the lords and others of the privy council, (2) the judges of either bench and the barons of the exchequer, (3) the lords of parliament, who are not, however, standing judges of the court. Hudson (temp. Car. I.), on the other hand, considers that all peers had a right of sitting in the court. The latter class had, however, certainly given up sitting in the 17th century. The jurisdiction of the court was equally vague, and, as Hudson says, it was impossible to define it without offending the supporters of the prerogative by a limitation of its powers, or the common lawyers by attributing to it an excessive latitude. In practice its jurisdiction was almost unlimited. It took notice of maintenance and liveries, bribery or partiality of jurors, falsification of panels or of verdicts, routs and riots, murder, felony, forgery, perjury, fraud, libel and slander, offences against proclamations, duels, acts tending to treason, as well as of a few civil matters,—disputes as to land between great men or corporations, disputes between English and foreign merchants, testamentary cases, &c.,—in fact, "all offences may be here examined and punished if the king will" (Hudson). Its procedure was not according to the common law; it dispensed with the encumbrance of a jury; it could proceed on mere rumour or examine witnesses; it could apply torture; it could inflict any penalty short of death. It was thus admirably calculated to be the support of order against anarchy or of despotism against individual and national liberty. During the Tudor period it appeared in the former light, under the Stuarts in the latter. It was abolished by the Long Parliament in 1641, and was never afterwards revived.<sup>1</sup>

Authorities.—Smith, *Commonwealth of England*; Bacon, *Reign of Henry VII.*; Hudson, *Treatise of the Court of Star-Chamber* (*Collected Juridical*, vol. ii.); Hallam, *Const. Hist. of England*; Gneist, *Engl. Verfassungsgeschichte*; Dicey, *The Privy Council* (Arnold Prize Essay). The pleadings in the star-chamber are in the Record Office; the decrees appear to have been lost. (G. W. P.)

STARGARD, an ancient manufacturing town in eastern Pomerania, Prussia, is situated on the left bank of the navigable Ihna, 20 miles to the east of Stettin. Formerly a member of the Hanseatic League, the town retains memorials of its early importance in the large church of

<sup>1</sup> The name is probably derived from the stars with which the roof of the chamber was painted; but it has also been derived from a Hebrew word *shetar*, or *sh'itar*, a bond, on the supposition that the room was that in which the legal documents connected with the Jews were kept prior to their expulsion by Edward I.

St Mary, built in the 14th and 15th centuries, the 16th-century town-house, and the well-preserved walls with gateways and towers dating from the 14th century. The extensive new law-courts and three large barracks are among the modern buildings. Stargard has a considerable market for cattle and horses, and carries on trade in grain, spirits, and raw produce. Its manufactures include cigars, tobacco, wadding, and stockings; and there are also iron-foundries and linen and woollen factories in the town. The population in 1885 was 22,109 (in 1816 8706), of whom about 730 were Roman Catholics and about 560 Jews.

Stargard, mentioned as having been destroyed by the Poles in 1120, received town-rights in 1229, and became the capital of eastern Pomerania. As a Hanseatic town it enjoyed considerable commercial prosperity, but had also to undergo siege and capture in the Middle Ages and during the Thirty Years' War. In 1807 it was taken by Schill. The name Stargard (from the Slavonic Starograd or Starigrod, meaning "old town") is common to several other towns in the north of Germany, of which the chief are Prussian Stargard, near Dantzig, and Stargard-in-Mecklenburg.

STARLING (*A.S. Star, Stearn, and Sterlyng*; *Lat. Sturnus*; *Fr. Étourneau*), a bird long time well-known in most parts of England, and now, through the extension of its range within the present century, in the rest of Great Britain, as well as in Ireland, where, though not generally distributed, it is very numerous in some districts. It is about the size of a Thrush, and, though at a distance it appears to be black, when near at hand its plumage is seen to be brightly shot with purple, green, and steel-blue, most of the feathers when freshly grown being tipped with buff. These markings wear off in the course of the winter, and in the breeding-season the bird is almost spotless. It is the *Sturnus vulgaris* of ornithologists.

To describe the habits of the Starling<sup>2</sup> within the limits here allotted is impossible. A more engaging bird scarcely exists, for its familiarity during some months of the year gives opportunities for observing its ways that few others afford, while its varied song, its sprightly gestures, its glossy plumage, and, above all, its character as an insecticide—which last makes it the friend of the agriculturist and the grazer—render it an almost universal favourite. The worst that can be said of it is that it occasionally pilfers fruit, and, as it flocks to roost in autumn and winter among reed-beds, does considerable damage by breaking down the stems.<sup>3</sup> The congregations of Starlings are indeed very marvellous, and no less than the aerial evolutions of the flocks, chiefly before settling for the night, have attracted attention from early times, being mentioned by Pliny (*Hist. Naturalis*, x. 24) in the 1st century. The extraordinary precision with which the crowd, often numbering several hundreds, not to say thousands, of birds, wheels, closes, opens out, rises, and descends, as if the whole body were a single living thing—all these movements being executed without a note or cry being uttered—must be seen to be appreciated, and may be seen repeatedly with pleasure. For a resident, the Starling is rather a late breeder. The nest is commonly placed in the hole of a tree or of a building, and its preparation is the work of some little time. The eggs, from 4 to 7 in number, are of a very pale blue, often tinged with green. As the young grow they become very noisy, and their parents, in their assiduous attendance, hardly less so, thus occasionally making themselves disagreeable in a quiet neighbourhood. The Starling has a wide range over Europe and Asia, reaching India; but examples from Kashmir, Persia, and Armenia have been considered worthy of specific distinction, and the resident Starling of the countries bordering the Mediterranean is generally regarded as a good species, and called *S. unicolor* from its unspotted plumage.

Of the many forms allied to the genus *Sturnus*, some of which have perhaps been needlessly separated therefrom, those known as GRACKLES (vol. xi. p. 26) have been already mentioned, and there is only room here to notice one other, *Pastor*, containing a beautiful species *P. roseus*,

<sup>2</sup> They are dwelt on at some length in Yarrell's *British Birds*, ed. 4, vol. ii. pp. 229-241.

<sup>3</sup> A most ridiculous and unfounded charge has been, however, more than once brought against it—that of destroying the eggs of Skylarks. There is little real evidence of its sucking eggs, and much of its not doing so; while, to render the allegation still more absurd, it has been brought by a class of farmers who generally complain that Skylarks themselves are highly injurious.

the Rose-coloured Starling, which is not an unfrequent visitor to the British Islands. It is a bird of most irregular and erratic habits—a vast horde suddenly arriving at some place to which it may have hitherto been a stranger, and at once making a settlement there, leaving it wholly deserted as soon as the young are reared. This happened in the summer of 1875 at Villafranca, in the province of Verona, the castle of which was occupied in a single day by some 12,000 or 14,000 birds of this species, as has been graphically told by Sig. de Betta (*Atti del R. Ist. Veneto*, ser. 5, vol. ii.);<sup>1</sup> but similar instances have been before recorded,—as in Bulgaria in 1867, near Smyrna in 1856, and near Odessa in 1844, to mention only some of which particulars have been published.<sup>2</sup>

(A. N.)  
STARODUB, a district town of Russia, in the government of Tchernigoff, 116 miles to the north-east of that town, on the marshy banks of a small tributary of the navigable Sudost. It is regularly built, with broad straight streets, the houses being surrounded by large gardens. Its 23,890 inhabitants—Little Russian descendants of former Cossacks, with about 5000 Jews—support themselves chiefly by gardening and agriculture. Tanning is also carried on, and the trade in corn and hemp exported to Riga and St Petersburg has some importance.

Starodub at one time played a prominent part in the history of the Ukraine. As early as the 11th and 12th centuries it was a bone of contention between different Russian princes, who appreciated the value of its strategic position. The Mongols seem to have destroyed it, and its name does not reappear till the 14th century. During the 15th and 16th centuries the Russians and Lithuanians were continually disputing the possession of its fortress, and at the beginning of the 17th century it became a stronghold of Poland.

STARO-KONSTANTINOFF, a district town of Russia, in the government of Volhynia, situated 121 miles to the west-south-west of Zhitomir. It is an old-fashioned, poorly built town, dating from the 16th century, and is often mentioned in history in connexion with the rising of Cossacks under Bogdan Khmelnitzky. Owing to its excellent position close to the Austrian frontier and its railway communication with south-west Russia, it has a very active trade in corn, cattle, and salt with Austria, Prussia, and Poland. Its population (17,980 in 1884, of whom two-thirds were Jews) is rapidly increasing.

STASSFURT, a town in the Prussian province of Saxony, and one of the chief seats of the German salt-producing industry, is situated on both sides of the Bode, 19 miles to the south-west of Magdeburg. Although saline springs are mentioned here as early as the 13th century, the first attempt to bore for salt was not made until 1839, while the systematic exploitation of the salt-beds, to which the town is indebted for its prosperity, dates only from 1856. The shafts reached deposits of salt at a depth of 850 feet, but the finer and purer layers lie more than 1100 feet below the surface. Besides the rock-salt, which is excavated by blasting, the saline deposits of Stassfurt yield a considerable quantity of deliquescent salts and other saline products, which have encouraged the foundation of numerous chemical factories in the town and in the neighbouring village of Leopoldshausen, which stands upon Anhalt territory. The formation of the Stassfurt salt-beds and the composition of the rock-salt are described under SALT (vol. xxi. pp. 231, 232). The rock-salt works are mainly Government property, while

<sup>1</sup> A partial translation of this paper is given in the *Zoologist* for 1878, pp. 18–22.

<sup>2</sup> It is remarkable that on almost all of these occasions the locality pitched upon has been, either at the time or soon after, ravaged by locusts, which the birds greedily devour. Another fact worthy of attention is that they are often observed to affect trees or shrubs bearing rose-coloured flowers, as *Nerium oleander* and *Robinia viscosa*, among the blossoms of which they themselves may easily escape notice, for their plumage is rose-pink and black shot with blue.

the chemical factories are in private hands. About 2000 workmen are employed in the Stassfurt salt industry, and about 490,000 tons of raw salt are annually excavated. The population of the town, which contains one or two miscellaneous factories, was 16,457 in 1885.

STATE, GREAT OFFICERS OF. All the principal ministers of the British crown are popularly called the great officers of state. Under this designation are more or less accurately included the premier for the time being, the other members of the cabinet, and the leading functionaries of the court. But properly speaking the great offices of state are only nine in number, and it is to the holders of them alone that the description of "the great officers of state" strictly and distinctively applies. They are the lord high steward, the lord high chancellor, the lord high treasurer, the lord-president of the privy council, the lord-keeper of the privy seal, the lord great chamberlain, the lord high constable, the earl marshal, and the lord high admiral. Of these, three—the lord chancellor, the lord-president of the council, and the lord privy seal—are the first and second always and the third almost always cabinet ministers. The offices of two more—those of the lord treasurer and the high constable—are now executed by commission, the chief of the lords commissioners, known severally as the first lord of the treasury and the first lord of the admiralty, being likewise members of the cabinet, while the first lord of the treasury is usually at the head of the Government. But, although it has become the rule for the treasury and the admiralty to be put in commission, there is nothing except usage of longer or shorter duration to prevent the crown from making a personal appointment to either of them, and the functions which formerly appertained to the lord treasurer and the high admiral are still regularly performed in the established course of the national administration. The four offices of the high steward, the great chamberlain, the high constable, and the earl marshal stand on a different footing, and can be regarded at the present day as little else than survivals from an earlier condition of society. They have practically ceased to have any relation to the ordinary routine of business in the country or of ceremonial in the palace, and the duties associated with them have either passed entirely into abeyance or are restricted within extremely narrow limits, save on certain occasions of exceptional pomp and solemnity. All of them were once hereditary, and, taking the three kingdoms together, they or their counterparts and equivalents continue to be held by right of inheritance in one or other of them even now. The prince of Wales is the hereditary great steward of Scotland, and the earl of Shrewsbury is the hereditary grand seneschal of Ireland. The great chamberlainship of England is held jointly by Lady Willoughby de Eresby and Lord Carrington on the one part and on the other part by the marquis of Cholmondeley. The hereditary high constable of Scotland is the earl of Erroll, and the hereditary earl marshal of England is the duke of Norfolk. It is of the great offices of the steward, the chamberlain, the constable, and the marshal that we shall at present speak, the rest of those we have mentioned being dealt with under their proper headings, or in the articles CABINET, MINISTRY, PRIVY COUNCIL, and ROYAL HOUSEHOLD.

The lord high steward of England ranks as the first of the great officers of state. His office is called out of abeyance by commission under the great seal only for coronations and for trials by the House of Lords. At the former he bears the crown of St Edward immediately before the sovereign in the procession to Westminster Abbey, and he presides at the latter on the arraignment of a peer or a peeress for treason or felony. From the reign of Richard II. to that of Henry VII. it was the duty of the

lord high steward to sit judicially in the court of claims to hear and determine all claims to render services of grand serjeanty to the king or queen at his or her coronation. Since the accession of the house of Tudor, however, this function has generally been discharged by a specially appointed commission, or a committee of the privy council. According to the tradition once current among lawyers and antiquaries, the steward of England was, under the Norman and Angevin kings, the second personage in the realm, the viceroy in the absence and the chief minister in the presence of the sovereign. Coke says, on the more than doubtful authority of an ancient manuscript, that his office was to superintend under the king and next after the king the whole kingdom and all the ministers of the law within the kingdom in time of both peace and war. But of this there is no satisfactory evidence. It is not improbable that the steward of England may for a short period after the Conquest have occupied a position analogous to that of the Saxon heah-gerefa or that of the Norman seneschal, or of the two in combination. But, as Stubbs points out, the chief minister and occasional viceroy, either alone or with others, of the Conqueror and his earlier successors was the person to whom the historians and the later constitutional writers give the name of justiciarius with or without the prefix "summus" or "capitalis." He adds that most likely the Norman seneschalship was the origin of the English justiciarship, that under Henry II. the seneschal of Normandy receives the name of justiciar, and that it is only in the same reign that the office in England acquires the exclusive right to the definite name of "summus" or "capitalis justiciarius" or "justiciarius totius Angliæ." But whatever may have been his original condition the steward had been by that time at the latest eclipsed in his most important functions by the justiciar, and he makes, as Stubbs observes, in his official capacity no great figure in English history. By the reign of Henry II. at any rate all connexion between the stewardship and the justiciarship had come to an end; and, while the second retained its authority unimpaired until its extinction, the first became a grand serjeanty, primarily annexed to the barony of Hinckley, it is said, and afterwards to the earldom of Leicester. On the attainder of Simon de Montfort the earldom and stewardship were forfeited, and both were granted by Edward I. to his brother Edmund Plantagenet, earl of Lancaster, from whom they descended to the daughter and eventual heiress of Henry Plantagenet, duke of Lancaster. She was the first wife of John of Gaunt and the mother of Henry IV. On the accession of her son to the throne they became merged in the crown, from which period the stewardship has been revived only *hac vice* from time to time as occasion required. It is indeed to John of Gaunt that the pre-eminent position accorded to the office since the end of the 14th century is really due. It emerged from the comparative obscurity in which it had rested for nearly three hundred years as soon as he became the tenant of it by courtesy in right of his deceased wife. As far as any records show to the contrary he was the first steward of England who took part in the coronation of a king or queen, and he was certainly the first steward of England who sat in the court of claims or who presided at a trial by the House of Lords. It seems to have been by him also that the precedence of the stewardship before all the other great offices of state was secured, a restoration or augmentation of rank which is the more remarkable in that the steward of Scotland gave place to the chamberlain and the seneschal of Ireland gave place to the constable of the two kingdoms respectively. John of Gaunt may be regarded, in fact, as the creator of the lord high stewardship and all its privileges and prerogatives as they have existed from his days to our own.

The lord great chamberlain of England ranks as the sixth great officer of state. Whenever the sovereign attends the palace of Westminster the keys are delivered to him, and he is for the time in command of the building. At the opening or closing of the session of parliament by the sovereign in person he disposes of the sword of state to be carried by any peer he may select, and walks himself in the procession on the right of the sword of state, a little before it and next to the sovereign. He assists at the introduction of all peers into the House of Lords on their creation, and at the homage of all bishops after their consecration. At a coronation he receives the regalia from the dean and chapter of Westminster, and distributes them to the personages who are to bear them in the ceremony. On that day it is his duty to carry the sovereign his shirt and wearing apparel before he rises and to serve him with water to wash his hands before and after dinner. The chamberlain was originally a financial officer; his work, Stubbs says, was rather that of auditor or accountant than that of treasurer; he held a more definite position in the household than most of the other great officers, "and in the judicial work of the country he was only less important than the justiciar." The office was hereditary in the Veres, earls of Oxford, from the reign of Henry I. to the reign of Charles I., when it passed through an heiress to the Berties, Lords Willoughby de Eresby, and afterwards earls of Lindsey and dukes of Ancaster, and from the Berties it was transmitted through coheiresses to the present inheritors of the dignity. The Stuarts, dukes of Lennox, were hereditary great chamberlains of Scotland in the 16th and 17th centuries. The office on their extinction was granted by Charles II. to James, duke of Monmouth and Buccleuch, on whose attainder it passed to Charles, duke of Richmond and Lennox, by whom it was surrendered to the crown in 1703.

The lord high constable of England ranks as the seventh of the great officers of state. His office is called out of abeyance for coronations alone, when it is his duty to assist in the reception of the regalia from the dean and chapter of Westminster, and during the coronation banquet to ride into Westminster Hall on the right hand of the champion. The constable was originally the commander of the royal armies and the master of the horse. He was also one of the judges of the court of chivalry or court of honour. The constableness was granted as a grand serjeanty with the earldom of Hereford by the empress Maud to Milo of Gloucester, and was carried by his heiress to the Bohuns, earls of Hereford and Essex. Through a coheiress of the Bohuns it descended to the Staffords, dukes of Buckingham; and on the attainder of Edward Stafford, third duke of Buckingham, in the reign of Henry VIII. it became merged in the crown. The Lacys and Verduns were hereditary constables of Ireland from the 12th to the 14th century; and the Hays, earls of Erroll, have been hereditary constables of Scotland from early in the 14th century until the present time.

The earl marshal of England ranks as the eighth of the great officers of state. He is the head of the college of arms, and has the appointment of the kings-of-arms, heralds, and pursuivants at his discretion. He attends the sovereign in opening and closing the session of parliament, walking opposite to the lord great chamberlain on his or her right hand. It is his duty to make arrangements for the order of all state processions and ceremonials, especially for coronations and royal marriages and funerals. Like the lord high constable he rides into Westminster Hall with the champion after a coronation, taking his place on the left hand, and with the lord great chamberlain he assists at the introduction of all newly-created peers into the House of Lords. The marshal appears in the feudal