

12,000 men; and a yearly festival in the town still celebrates the occasion. After the peace of Westphalia Stralsund was ceded with the rest of Western Pomerania to Sweden; and for more than a century and a half it was exposed to attack and capture as the *Ule-de-pont* of the Swedes in Continental Europe. In 1815 it passed to Prussia. In 1809 it was the scene of the death of Major Schill, in his gallant though ineffectual attempt to rouse his countrymen against the French invaders.

STRANGE, SIR ROBERT (1721-1792), an eminent line engraver, was descended from the Scottish family of Strange, or Strang, of Balcaisky, Fife, and was born in the Mainland of Orkney, on July 14, 1721. In his youth he spent some time in an attorney's office; but, having manifested a taste for drawing, he was apprenticed, in 1735, to Richard Cooper, an engraver in Edinburgh. After leaving Cooper in 1741, he started on his own account as an engraver, and had attained a fair position when, in 1745, he joined the Jacobite army as a member of the corps of life guards. He engraved a half-length of the Young Pretender, and also etched plates for a bank-note designed for the payment of the troops. He was present at the battle of Culloden, and after the defeat remained in hiding in the Highlands, but ultimately returned to Edinburgh, where, in 1747, he married Isabella, only daughter of William Lumisden, son of a bishop of Edinburgh.

In the following year he proceeded to Rouen, and there studied drawing under J. B. Descamps, carrying off the first prize in the Academy of Design. In 1749 he removed to Paris, and placed himself under the celebrated Le Bas. It was from this master that he learned the use of the dry point, an instrument which he greatly improved, and employed with excellent effect in his own engravings. In 1750 Strange returned to England. Presently he settled in London along with his wife and daughter, and superintended the illustrations of Dr William Hunter's great work on the *Gravid Uterus*, published in 1774. The plates were engraved from red chalk drawings by Van Rymdyk, now preserved in the Hunterian Museum, Glasgow, and two of them were executed with great skill by Strange's own hand. By his plates of the Magdalen and Cleopatra, engraved after Guido in 1753, he at once established his professional reputation.

He was invited in 1759 to engrave the portraits of the prince of Wales and Lord Bute, by Allan Ramsay, but declined, on the ground of the insufficient remuneration offered and of the pressure of more congenial work after the productions of the Italian masters. His refusal was attributed to his Jacobite proclivities, and it led to an acrimonious correspondence with Ramsay, and to the loss, for the time, of royal patronage. In 1760 Strange started on a long-meditated tour in Italy. He studied in Florence, Naples, Parma, Bologna, and Rome, executing innumerable drawings, of which many—the Day of Correggio, the Danae and the Venus and Adonis of Titian, the St Cecilia of Raphael, and the Barberini Magdalen of Guido, &c.—were afterwards reproduced by his burin. On the Continent he was received with great distinction, and he was elected a member of the academies of Rome, Florence, Parma, and Paris. He left Italy in 1764, and, having engraved in the French capital the Justice and the Meekness of Raphael, from the Vatican, he carried them with him to London in the following year.

The rest of his life was spent mainly in these two cities, in the diligent prosecution of his art. In 1766 he was elected a member of the Incorporated Society of Artists, and in 1775, piqued by the exclusion of engravers from the Royal Academy, he published an attack on that body, entitled *An Enquiry into the Rise and Progress of the Royal Academy of Arts at London*, and prefaced by a long letter to Lord Bute. In 1787 he engraved West's Apotheosis of the Princes Octavius and Alfred, and was

rewarded with the honour of knighthood. He died in London on the 5th of July 1792.

In the technique of engraving Strange was a master. His line is tender and flowing, without monotony or confusion, and his expression of flesh is characterized by uncommon delicacy and transparency. In draftsmanship his works are often defective.

After his death a splendid edition of reserved proofs of his engravings was issued; and a catalogue of his works, by Charles Blanc, was published in 1848 by Rudolph Weigel of Leipzig, forming part of *Le Graveur en Taille Douce*. See *Memoirs of Sir Robert Strange, Knt., and his Brother-in-law Andrew Lumisden*, by James Dennistoun of Dennistoun, 1855.

STRANRAER, a royal burgh of Wigtownshire, Scotland, is situated on the North Channel, at the head of Loch Ryan, $7\frac{1}{2}$ miles north-east of Portpatrick, and 59 miles south-south-west of Ayr. In the centre of the town is the old baronial castle of the 15th century occupied by Claverhouse when he held the office of sheriff of Galloway. The principal public buildings are the old town-hall, the new town-hall and court-house (1873), and the academy (1845). A reformatory provides accommodation for 100 boys, and there is a combination poorhouse for the county and a few parishes beyond it. The town possesses a library and public reading-room. The harbour, which is tidal, only admits the entrance of vessels of 150 tons, but there is good anchorage in the loch, and the east pier permits of the approach of large steamers, which ply in connexion with the railway daily to Larne in Ireland. There is also steam communication with Glasgow, Liverpool, and other towns; but since the construction of the Girvan and Portpatrick Railway the trade of the port has been on the decline. The principal import is coal, and the principal exports are agricultural produce. The town is chiefly dependent on agriculture. The fishing industry is of minor importance. The population in 1881 of the royal burgh (area 55 acres) was 3455, and of the police burgh 6342. The town was created a burgh of barony in 1596, and a royal burgh in 1617. In 1885 its parliamentary representation (it had been one of the Wigtown burghs) was merged in that of the county.

STRASBURG (Germ. *Strassburg*, Fr. *Strasbourg*), the principal town of Alsace, and a fortress of the first rank, is situated at the junction of the Ill and the Breusch, about two miles to the west of the Rhine, in one of the most fertile districts in the upper Rhenish plain. It lies about 90 miles to the north of Basel, 250 miles to the east of Paris, and 370 miles to the south-west of Berlin. Since 1871 it has been the seat of government for the German crownland of Alsace-Lorraine (Elsass-Lothringen); and it is also the see of a Roman Catholic bishop and the headquarters of the 15th corps of the German army.

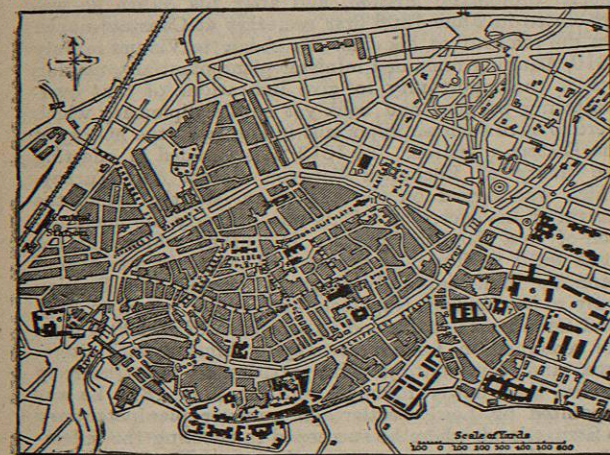


Environs of Strasbourg.

The town proper is divided by the arms of the Ill into three parts, of which the central is the largest and most important. Most of the streets are narrow and irregular, and the quaint aspect of a free mediæval town has to a considerable extent been maintained. The quarters which suffered most in the bombardment of 1870 have, however, been rebuilt in a more modern fashion, and the recent widening of the circle of fortifications, with the destruction of the old walls, has given the city opportunity to expand in all directions.

By far the most prominent building is the minster, or cathedral, which in its present form represents the activity of four centuries. Part of the crypt dates from about 1015; the apse shows the transition from the Romanesque to the Gothic style; and the nave, finished

in 1275, is a fine specimen of pure Gothic. Of the elaborate west façade, with its singular screen of double tracery, the original design was furnished by Erwin of Steinbach (c. 1318). The upper part of the façade and the towers were afterwards completed in accordance with a different plan, and the intricate open-work spire on the north tower, 465 feet high, was added in 1435. The sculptural ornamentation both without and within is very rich. The astronomical clock in the south transept, constructed in 1838-42, contains some fragments of the famous clock built by Dasyppodius in 1571. The church of St Thomas, a Gothic building of the 13th and 14th centuries, contains a fine monument to Marshal Saxe, considered the *chef d'œuvre* of the sculptor Pigalle. Other notable buildings are the Temple-Neuf, or Neukirche, rebuilt since 1870; the old episcopal palace (1731-41), now the library; the old prefecture; the theatre; the town-house; and the so-called "aubette," containing the conservatorium of music. The university of Strasbourg, which was suppressed in the French Revolution as a stronghold of German sentiment, was reopened in 1872, and now occupies



Plan of Strasbourg.

- | | | | |
|-----------------------|---------------------------|------------------|------------------------|
| 1. Cathedral. | 6, 6. Barracks. | 10. Imp. Palace. | 15. Prot. Gymnasium. |
| 2. Library. | 7. Akademie. | 11. Theatre. | 16. Arsenal. |
| 3. St Thomas's Ch. | 8. Govt. Tobacco Factory. | 12. Law Courts. | 17. Military Hospital. |
| 4. Hospital. | 9. University. | 13. Aubette. | |
| 5, 5. Univ. Med. Fac. | | 14. Neukirche. | |

a handsome new building erected for it in 1884. The university and town library, containing about 600,000 volumes, consists largely of the books sent from all parts of Germany to compensate for the town library destroyed in the bombardment of 1870. The precious incunabula and manuscripts which then perished are, however, irreplaceable. General Kleber, who was a native of Strasbourg, and Gutenberg, who spent part of his life here, are both commemorated by statues. Many private houses are most quaint and interesting illustrations of timber architecture. Pleasant public parks and gardens fringe the town.

The population in 1880 was 104,471, including 51,859 Roman Catholics, 48,691 Protestants, and 3521 Jews. In 1885 the total population had risen to 112,091, showing an increase of 7.29 per cent. The town, strictly so called, does not contain more than 90,000 inhabitants, the rest belonging to the suburban villages. Even before the war of 1870-71 more than half of the inhabitants spoke German as their mother-tongue, and this proportion has probably been somewhat increased since. The sympathies of the people, however, like those of most of the Alsations, lay with France, and it will require the growth of a new generation to bring about a complete reconciliation to German rule.

The chief industries of Strasbourg are tanning, brewing, and the making of steel goods, machinery, and tobacco. To these must be added the stall-fattening of geese for its celebrated *pâtés de foie gras*, an occupation which forms a most useful source of income to the poorer classes. The annual value of these "fat liver pies" sent out from Strasbourg is over £100,000. The position of the town at the intersection of natural highways between France and Germany, Switzerland and Belgium, early made it a place of considerable commercial importance, and it now carries on a brisk trade in agricultural produce, hams, sausages, sauerkraut, and hops. Its full development in this direction, though favoured by the canals connecting the Rhine with the Rhone and the Marne, has been somewhat hampered by the iron girdle of fortifications.

Strasbourg has always been a place of great strategic importance, and as such strongly fortified. The pentagonal citadel constructed by Vauban in 1682-84 was destroyed during the siege of 1870. The new German system of fortifications consists of a girdle of fourteen detached forts, at a distance of three to five miles from the centre of the town. Kehl, the *tête-de-pont* of Strasbourg, and several villages are included within this encinte, and three of the outworks lie on the right bank of the Rhine, in the territory of Baden. In case of need a great part of the environs can be laid under water by the garrison.

The site of Strasbourg seems to have been originally occupied by a Celtic settlement, which the Romans conquered and replaced by the fortified station of *Argentoratum*, afterwards the headquarters of the eighth legion. In the year 357 the emperor Julian saved the frontier of the Rhine by a decisive victory gained here over the Alemanni, but about half a century later the whole of the district now called Alsace fell into the hands of that Teutonic people. Towards the end of the 5th century the town passed to the Franks, who named it *Stralaburgum*. The famous "Strasbourg oaths" (see GERMANY, vol. x. p. 480) were taken here in 842; and in 923, through the homage paid by the duke of Lorraine to Henry I., began the connexion of the town with the kingdom of Germany which was to last for more than seven centuries. The bishopric of Strasbourg was founded in the Merovingian period, and soon attained great wealth and importance. The early history of Strasbourg, as in the case of most episcopal cities, consists mainly of a record of the struggle between the bishops and the citizens,—the latter, as they grew in wealth and power, feeling the fetters of ecclesiastical rule inconsistent with their full development. The conflict was finally decided in favour of the citizens by the battle of Oberhausbergen in 1262; and the position of free imperial city, which had been conferred upon Strasbourg by Philip of Swabia, was not again disputed. The throwing off of the episcopal yoke was followed by an internal revolution (1332), which admitted the guilds to a share in the government of the city and impressed upon it the democratic character that it bore down to the French Revolution. Strasbourg now became one of the most flourishing of all the imperial towns, and the names of natives or residents like Sebastian Brant, Tauler, Fischart, and Geiler von Kaysersberg show that its pre-eminence was not confined to the material sphere. On the other hand, its fair fame is sullied by such acts as the burning in 1349 of 2000 Jews, accused of causing a pestilence by poisoning the wells. In 1381 Strasbourg joined the Städtebund, or Swabian League, and about a century later it rendered efficient aid to the Swiss confederates at Granson and Nancy. The Reformation found ready acceptance at Strasbourg, its foremost champion here being Martin Bucer, and the city was skilfully piloted through the ensuing period of religious dissension by its "stadtmeister" Jacob Sturm, who secured for it very favourable terms at the end of the Schmalkald War. In the Thirty Years' War Strasbourg escaped without molestation by observing a prudent neutrality. In 1681, during a time of peace, it was suddenly seized by Louis XIV., and this unjustifiable action received formal recognition at the peace of Ryswick in 1697. The immediate effect of the change of superiors was a partial reaction in favour of Roman Catholicism, but the city remained essentially German until the French Revolution, when it was deprived of its privileges as a free town and sank to the level of a French provincial capital. It was at Strasbourg that Louis Napoleon made his first ineffectual attempt to grasp power. In the war of 1870 Strasbourg, with its garrison of 17,000 men, surrendered to the Germans after a siege of seven weeks. The town and cathedral suffered considerably from the bombardment, but all traces of the havoc now disappeared.

STRASS, or PASTE. See GLASS, vol. x. p. 665.

STRATEGY. See WAR.

STRATFORD, usually designated **STRATFORD-ON-AVON**, a market-town and municipal borough of England, in Warwickshire, near the Gloucestershire border, is pleasantly situated on the Avon, and on the Great Western and Midland Railway lines, 26 miles south of Birmingham and 8 south-west of Warwick. The Avon is crossed by a stone bridge of fourteen arches, built by Sir Hugh Clopton in the

reign of Henry VII.; and widened in 1814; by a bridge of nine arches, built of brick in 1826; and by a foot-bridge erected in 1867, at a cost of £500, on the site of a foot-bridge originally erected in 1599, and rebuilt in 1812. The streets are wide and regular, crossing each other generally at right angles, and, says J. O. Halliwell-Phillipps, "with the exception of a few diffused buildings, scarcely one of which is in its original condition, there is no resemblance between the present town and the Shakespearean borough" (compare article SHAKESPEARE, vol. xxi. pp. 741 sq.). The church of the Holy Trinity occupies the site of a Saxon monastery, which existed before 691, when the bishop of Worcester received it in exchange from Ethelred, king of Mercia. It is a fine cruciform structure, partly Early English and partly Perpendicular, with a central tower and lofty octagonal spire. It was greatly improved in the reign of Edward III. by John de Stratford, who rebuilt the south aisle. He also in 1332 founded a chantry for priests, and in 1351 Ralph de Stratford built for John's chantry priests "a house of square stone," which came to be known as the college, and in connexion with which the church became collegiate. The present beautiful choir was built by Dean Balshall (1465-91), and in the reign of Henry VII. the north and south transepts were erected. The mural monument of Shakespeare, who is buried in the chancel, is of special interest from its effigy of the poet, undoubtedly an authentic representation, though somewhat altered and damaged by time. The foundation of the chapel of the guild of the Holy Cross was laid by Robert de Stratford. The guild, to which both sexes were admitted, was in existence early in the 13th century, and it was incorporated by a charter from Edward III. in 1322. It was dissolved in 1547. The house in which Shakespeare was born still stands,—although its external appearance is much altered,—and an apartment is by immemorial tradition pointed out as his birth-room. In 1597 Shakespeare purchased New Place for his residence (see vol. xxi. p. 765). Shakespeare's house was pulled down by Sir John Clopton in 1702, and the large new mansion erected on its site was pulled down by Sir Francis Gastrell in 1759. Chiefly through the exertions of J. O. Halliwell-Phillipps, the site of New Place was purchased by public subscription, and in 1876 handed over to the trustees of the birthplace. The old theatre, which had occupied part of the ground, was taken down in 1872, and in 1877 a new memorial theatre was erected at a cost of £30,000. The other principal buildings of the town are the town-hall, originally erected in 1633, almost entirely rebuilt in 1767-68, after having been severely injured by an explosion, and greatly altered in 1863 at a cost of £2000; the market-house (1820); the corn exchange (1850); the children's hospital (1871); and the new hospital (1884). The Edward VI. grammar school, where Shakespeare received his education, was founded in 1553. The town is chiefly dependent on the agriculture of the neighbourhood. The population of the borough in 1871 was 7183, and in 1881 (area extended in 1879 to 3865 acres) it was 8054.

There is no authentic mention of Stratford earlier than the 7th century. It received a charter for a market in the reign of Richard I., but was not incorporated till the reign of Edward VI. The charter of Charles II., granted in his 26th year, remained the governing charter of the town till the passing of the Municipal Act in 1835. The town suffered from a severe epidemic in 1564, from inundations in 1583, and from fire in 1598.

See S. L. Lee, *Stratford-on-Avon*, 1884; J. O. Halliwell-Phillipps, *Outlines of the Life of Shakespeare*, sixth edition (with a history of New Place), 1886; and the article SHAKESPEARE.

STRATFORD, a town of Canada, capital of Perth county, Ontario, lies on the river Avon (a tributary of the Thames which discharges into Lake St Clair), about 45 miles by rail south-east of Goderich, at the junction of the Goderich and Buffalo division with the main line of the Grand Trunk Railway. In 1849 it was a village of only

200 inhabitants; but between 1871 and 1881 its population rose from 4313 to 8239. It has a town-hall, extensive repairing shops, and several manufactures.

STRATFORD DE REDCLIFFE, STRATFORD CANNING, VISCOUNT (1786-1880), diplomatist, was the first cousin of George Canning the statesman, and the youngest son of Stratford Canning, who, having been disinherited for marrying beneath his rank, settled in London as a merchant in Clement's Lane, where young Canning was born 4th November 1786. Shortly afterwards the father died, and the family removed to Wanstead, the boy attending the village school and afterwards a school at Hackney until 1794, when he went to Eton. Ultimately he became captain of the school, and he also manifested his literary predilections by publishing, in conjunction with Wellesley and others, a collection of essays entitled *The Miniature*. In 1805 he was elected scholar of King's College, Cambridge, and, while still attending the university, became in 1807 précis writer to his cousin, who had been appointed foreign minister. At the close of the year he went to Copenhagen as one of the secretaries of a special diplomatic mission, and after his return he was appointed in June 1808 first secretary at Constantinople. On the removal of his chief Mr Adair to Vienna in July 1810, Canning remained minister plenipotentiary, making use of the opportunity to give indications of that overmastering purpose and bold yet subtle diplomacy which were to have such an important influence on the history of the Eastern question. In 1812 he succeeded in effecting the treaty of Bucharest between Russia and Turkey, which was signed on the 12th May, shortly before the arrival of his successor. This was properly the inauguration of that English influence in Turkey which did not cease until within recent years. The treaty was also of immense immediate advantage by freeing the Russian army to act against Napoleon, and on his return to England Canning was rewarded by a pension of £1200 a year. He remained in London, occupying himself with literature, and contributing some articles to the *Quarterly Review*, then newly founded, until in May 1814 he was appointed by Lord Castlereagh minister plenipotentiary to Switzerland, where he succeeded in effecting the federation of the cantons as a neutral state. He returned to England in 1817, and in August 1820 was sent as plenipotentiary to the United States, to arrange certain outstanding differences between the States and England; but, although a convention was signed 13th March 1824, this was rejected by the American senate, and matters for several years remained, so far as any actual arrangement was concerned, *in statu quo*. In October 1825 Canning was sent on a second commission to Constantinople, chiefly to promote the independence of Greece, but after long and complicated negotiations the attack, without the knowledge of the ambassadors, on the Turkish fleet by the allies under Sir E. Codrington at Navarino, 20th October 1827, caused a conference then being held to be suddenly broken up, and rendered necessary the withdrawal of the ambassadors from Constantinople. They, however, again met at Poros towards the close of the following year, and ultimately Turkey was compelled, by the treaty of Adrianople, 14th August 1829, following a short war with Russia, to loose her grasp on Greece, and consent to the arrangement of a frontier limit. On his return to England Canning was made G.C.B. In 1828 he had been elected to the House of Commons for Old Sarum, and he sat for different boroughs until 1841, when he again accepted the office of ambassador to Turkey. During the next twelve years he gradually succeeded in winning the confidence of the sultan, as well as awakening his wholesome awe, by convincing him, not

merely of his sincere interest in the welfare of Turkey, but of his sole ability to thwart the wiles of the Russian emperor. There is no doubt a certain degree of exaggeration in Kinglake's description of Canning as the "Great Elchi," at whose slightest frown the Turks were ready to quail, and by whose matchless skill and coolness the emperor Nicholas was placed at his wits' end; but the consummate ability with which he managed the negotiations connected with the question of the Holy Places, so as to place the emperor as much as possible in the wrong, and to render his act of hostility on 3d July 1853—which led to the Crimean war—unjustifiable, cannot be denied. During the war he retained his position at Constantinople, but at its conclusion he returned in 1858 to London. In 1852 he had been raised to the peerage with the title Viscount Stratford de Redcliffe. His later years were spent chiefly in retirement, and, except when the Eastern question came prominently into notice, he took little part in political discussion. On Eastern politics he contributed several papers to the *Times* and the *Nineteenth Century*. He died without surviving male issue 14th August 1880.

His essays were collected and published in 1881 under the title of the *Eastern Question*, with a memorial preface by Dean Stanley. A memoir by Stanley Lane Poole is in preparation.

STRATO. See PERIPATETICS, vol. xviii. p. 545.

STRAUBING, an ancient town in the most fertile part of Lower Bavaria, is situated on the right bank of the Danube, 25 miles to the south-east of Ratisbon. Its oldest and most characteristic building is the tall square tower of the town-hall, with its five pointed turrets, dating from 1208. The church of St James is a good Late Gothic edifice (1292-1512), with some paintings ascribed to Wohlgemuth, and the old Carmelite church contains a handsome monument to Duke Albert II. of Bavaria. The industries of Straubing are tanning, brewing, and trade in grain and cattle. The population in 1880 was 12,625, nearly all Roman Catholics.

Straubing is a town of remote origin, believed to be identical with the Roman station of *Serviodurum*. In definite history, however, it is known only as a Bavarian town, and from 1333 to 1425 it was the seat of the collateral dual line of Baiern-Straubing. Its chief historical interest attaches to its connexion with the unfortunate Agnes Bernauer, who lived at the chateau here with her husband Duke Albert III. During the latter's absence his father, Duke Ernest, exasperated at the mesalliance, cruelly and unjustly condemned his son's low-born wife to death, and caused her to be hurled into the Danube from the bridge (1435). A chapel in the churchyard of St Peter's is said to cover her remains. Fraunhofer the optician was born at Straubing in 1787.

STRAUSS, DAVID FRIEDRICH (1808-1874), author of the *Leben Jesu*, was born at Ludwigsburg, near Stuttgart, January 27, 1808. He was the son of a small tradesman who loved literature and thought more than business, and his mother was a bright intelligent woman whose piety was practical rather than meditative, while she had an open eye for the beauties of art and nature. In his thirteenth year the boy was sent to the evangelical seminary at Blaubeuren, near Ulm, to be prepared for the study of theology. Amongst his school-fellows were youths destined to become equally distinguished with himself, of whom he has given sketches in his *Christian Märklin*. Amongst the principal masters in the school were Professors Kern and F. C. Baur, who infused into their pupils above all a deep love of the ancient classics. In 1825 Strauss passed from school to the university of Tübingen. The course of study was two years of philosophy and history and three of theology. The professors of philosophy failed to interest him, and he accordingly followed pretty much his own devices in this field, devoting himself especially to Schelling, the writers of the romantic school, Jacob Böhme, and even to somnambulist and other modern superstitions. In 1826 his previous teachers, Kern and Baur,

removed to Tübingen, and the latter introduced him to the writings of Schleiermacher, which awoke his keen dialectical faculty and delivered him from the vagueness and exaggerations of romantic and somnambulist mysticism, while for a time he found satisfaction for his religious nature in Schleiermacher's idea of religion. In the last year of his stay at Tübingen he read with Märklin Hegel's *Phänomenologie*, which was the beginning of his abandonment of Schleiermacher for Hegel. In 1830 he passed his examination brilliantly, and became assistant to a country clergyman, and was greatly beloved as preacher and pastor by the parishioners. After nine months in this position he accepted the post of professor in the high school at Maulbronn, having to teach Latin, history, and Hebrew. Here also he was most successful and highly valued. But in October 1831 he resigned his office in order to study under Schleiermacher and Hegel in Berlin. Hegel died just as he arrived, and, though he regularly attended Schleiermacher's lectures, it was only those on the life of Jesus which exercised a very powerful influence upon him. It was amongst the followers of Hegel that he found kindred spirits. Under the leading of Hegel's distinction between "Vorstellung" and "Begriff," he had already conceived the idea of his two principal theological works—the *Life of Jesus* and the *Christian Dogmatics*. In 1832 he returned to Tübingen and became repent in the university, lecturing on logic, history of philosophy, Plato, and history of ethics, with great success. But in the autumn of 1833 he resigned this position in order to devote all his time to the completion of his projected *Life of Jesus*. In a year the manuscript was finished, and in 1834 the first volume and in 1835 the second were given to the world. The work produced an immense sensation and created a new epoch in the treatment of the rise of Christianity. The chief replies to it were by Tholuck, Neander, A. Schweizer, Ullmann, and Bruno Bauer. In 1837 Strauss replied to his critics (*Streitschriften zur Vertheidigung meiner Schrift über das Leben Jesu*). In the third edition of the work (1839), and in *Zwei Friedliche Blätter*, he made important concessions to his critics, which he withdrew, however, in the fourth edition (1840, translated into English by George Eliot, with Latin preface by Strauss, 1846). In 1840 and the following year he published his *Christliche Glaubenslehre* (2 vols.), the principle of which is that the history of Christian doctrines is their disintegration. Between the publication of this work and that of the *Friedliche Blätter* he had been elected to a chair of theology in the university of Zurich. But the appointment provoked such a storm of popular ill-will in the canton that the authorities considered it wise to pension him before he entered upon his duties, although this concession came too late to save the Government. With his *Glaubenslehre* he took leave of theology for upwards of twenty years. In August 1842 he married Agnes Schebest, a cultivated and beautiful opera singer of high repute, but not adapted to be the wife of a scholar and literary man like Strauss. Five years afterwards, when two children had been born, a separation by arrangement was made. Strauss resumed his literary activity by the publication of *Der Romantiker auf dem Throne der Cæsaren*, in which he drew a satirical parallel between Julian the Apostate and Frederick William IV. of Prussia (1847). In 1848 he was nominated as member of the Frankfort parliament, but was defeated. He was elected for the Württemberg chamber, but his action was so conservative that his constituents requested him to resign his seat. He forgot his political disappointments in the production of a series of biographical works, which secured for him a permanent place in German literature (*Schubart's Leben*, 2 vols., 1849; *Christian Märklin*, 1851; *Frischlin*,

1855; *Ulrich von Hutten*, 3 vols., 1858-60, 4th ed., 1878; *H. S. Reimarus*, 1862). With this last-named work (see REIMARUS) he returned to theology, and two years afterwards (1864) published his *Leben Jesu für das Deutsche Volk* (4th ed., 1877). It failed to produce an effect comparable with that of the first *Life*, but the replies to it were many, and Strauss answered them in his pamphlet *Die Halben und die Ganzen* (1865), directed specially against Schenkel and Hengstenberg. His *Christus des Glaubens und der Jesus der Geschichte* (1865) is a severe criticism of Schleiermacher's lectures on the life of Jesus, which were then first published. From 1865 to 1872 Strauss resided in Darmstadt, where he made the personal acquaintance of the princess Alice and the crown-princess of Germany, receiving from both ladies many marks of esteem. In 1870 he published his lectures on *Voltaire* (3d ed., 1872), which were written for the princess Alice and delivered before her. In the works of these years it seemed that the truth of Christianity had become still more problematic to Strauss, and this was more obvious than ever in his next and last important work, his confession, and final summary answer to the four great questions—Are we Christians? Have we still religion? What is our conception of the world? How are we to regulate our lives? (*Der Alte und der Neue Glaube*, 1872, 11th ed., 1881, English translation by M. Blind, 1873). The work produced a greater sensation than his first *Life of Jesus*, and not least amongst Strauss's own friends, who wondered at his one-sided view of Christianity, his professed abandonment of all spiritual philosophy, the strange inconsistencies of his thought, his scientific credulity, and the offensive form of his negations. To the fourth edition of the book he added a *Nachwort als Vorwort* (1873). The same year symptoms of a fatal malady appeared, and death followed February 7, 1874. Though his last book renounced in almost frivolous language the hope of immortality, he read Plato's *Phædo* in the Greek during his last days, and Zeller says "his friends bade him adieu with feelings such as Plato has described at the end of that dialogue."

Strauss's mind was almost exclusively analytical and critical, without depth of religious feeling, or philosophical penetration, or historical sympathy. His work was accordingly rarely constructive, and, save when he was dealing with a kindred spirit, he failed as an historian, biographer, and critic, strikingly illustrating Goethe's profoundly true principle that loving sympathy is essential for productive criticism. His first *Life of Jesus* was directed against not only the traditional orthodox view of the Gospel narratives, but likewise the rationalistic treatment of them, whether after the manner of Reimarus or that of Paulus. The mythical theory that the Christ of the Gospels, excepting the most meagre outline of personal history, was the unintentional creation of the early Christian Messianic expectation he applied with merciless rigour and mechanical inconsideration to the narratives. But his operations were based upon fatal defects, positive and negative. He held a narrow theory as to the miraculous, a still narrower as to the relation of the divine to the human, and he had no true idea of the nature of historical tradition, while, as C. F. Baur complained, his critique of the Gospel history had not been preceded by the essential preliminary critique of the Gospels themselves. With a broader and deeper philosophy of religion, juster canons of historical criticism, with a more exact knowledge of the date and origin of the Gospels, his rigorous application of the mythical theory with its destructive results would have been impossible. In his second *Life of Jesus*, though conceding something to C. F. Baur, he adheres substantially to his mythical theory, while he seeks to make good one defect of the first *Life* by supplying a previous examination of the Gospels. But this examination shows little independent research, being scarcely more than the adoption of the conclusions of C. F. Baur and his earlier disciples. Another advance on the first work is the addition of a sketch of the historical facts of the life of Jesus and of his religious character, but he adheres to his early limited and shallow view of the relation of the divine and the human, and still fails to apprehend the true mission of the founder of the Christian religion. But the estimate of the religious mission of Jesus, and of the historical trustworthiness of the Gospels, is far higher in this *Life* than the final one in *Der Alte und der Neue Glaube*. As in his philosophical development he exhibited waver-

ing uncertainty, so it is impossible to reconcile his views of Christ and Christianity at different periods of his life. Some of the expressions of his last book in this respect are in glaring contrast with the positions he maintained in earlier years.

Strauss's works are published in a collected edition in 12 vols., by Zeller, Bonn, 1876-78, without his *Christliche Dogmatik*. On his life and works see Zeller's *David Friedrich Strauss in seinem Leben und seinen Schriften*, Bonn, 1874; A. Hausrath's *D. F. Strauss und die Theologie seiner Zeit*, 2 vols., Heidelberg, 1876-78; his own essay on *Julius Kerner*; F. J. Vischer's *Kritische Gänge*, 1. 3. Karl Schwarz, *Zur Geschichte der neuesten Theologie*, 4th ed., 1869; Heinrich Lang, *Religiöse Reden*, vol. II.; Dorner, *Geschichte der protestantischen Theologie*, 1876; Nippold, *Handbuch der neuesten Kirchengeschichte*, 1868; J. H. Scholten, "Strauss and Christianity," in *Theological Review*, 1874, Jan. and April; Hase, *Geschichte Jesu*, 1876, give critiques from different points of view of Strauss's theological works, particularly his *Lives of Jesus*. (J. F. S.)

STRAUSS, JOHANN (1804-1849), orchestral conductor and composer of dance-music, was born at Vienna, March 14, 1804. In 1819 he obtained his first engagement as a violinist in a small band then playing at the Sperl, in the Leopoldstadt. Shortly afterwards he joined Lanner, with whom he remained associated as deputy-conductor until 1825, when he organized a little band of fourteen performers on his own account. It was during the carnival of 1826 that Strauss inaugurated his long line of triumphs by introducing his band to the public of Vienna at the Schwan, in the Rossau suburb, where his famous *Taüberl-Walzer* (op. 1) at once established his reputation as the best composer of dance-music then living. Upon the strength of this success he was invited back to the Sperl, where he accepted an engagement, with an increased orchestra, for six years. Soon after this he was appointed kapellmeister to the 1st Bürger regiment, and entrusted with the duty of providing the music for the court balls; while the number of his private engagements was so great that he found it necessary to enlarge his band from time to time until it consisted of more than two hundred performers. In 1833 he began a long and extended series of tours throughout northern Europe, eventually visiting England in 1838. In Paris he associated himself with Musard, whose quadrilles became not much less popular than his own waltzes; but his greatest successes were achieved in London, where he arrived in time for the coronation of Queen Victoria, and played at seventy-two public concerts, besides innumerable balls and other private entertainments. The fatigue of these long journeys seriously injured Strauss's health; but he soon resumed his duties at the Sperl; and on May 5, 1840 he removed with his band to the Imperial "Volksgarten," which thenceforth became the scene of his most memorable successes. Those who enjoyed the privilege of hearing him conduct there could never forget the wonderful delicacy of the performance, over which the master presided with a quiet power which ensured the perfection of every minutest nuance. In 1844 Strauss began another extensive series of tours. In 1849 he revisited London, and, after his farewell concert, was escorted down the Thames by a squadron of boats, in one of which a band played tunes in his honour. This was his last public triumph. On his return to Vienna he was attacked with scarlet fever, of which he died, September 25, 1849.

Strauss was survived by three sons,—Johann (born 1825), Joseph (1827-1870), and Edward (born 1835), all of whom have distinguished themselves as composers of dance-music, and assisted in recruiting the ranks and perpetuating the traditions of the still famous band.

STRAUSS-DURCKHEIM, HERCULE (b. 1790, d. 1865), an eminent French entomologist, was the author of anatomical works of exquisite precision and fulness of detail. Two of these (his monographs of the anatomy of the cockchafer and of the cat) are permanent classics, of which the influence has aided greatly in raising the standard of zoological works.

STRAWBERRY (*Fragaria*). Apart from its interest as a dessert fruit (see HORTICULTURE, vol. xii. p. 276), the strawberry has claims to attention by reason of the pecu-

uliarities of its structure and the excellent illustrations it offers of the inherent power of variation possessed by the plant and of the success of the gardener in availing himself of this tendency. The genus *Fragaria* consists of a small number (three to four, according to Hooker) of species, native of the temperate regions of both hemispheres, as well as of mountain districts in warmer climes. The tufted character of the plant, and its habit of sending out long slender branches (runners) which produce a new bud at the extremity, are well known. The leaves are usually palmately three-parted, but the number of leaflets may be increased to five or reduced to one. While the flower has the typical Rosaceous structure, the so-called fruit is very peculiar, but it may be understood by the contrast it presents with the "hip" of the rose. In the last-named plant the top of the flower-stalk expands as it grows into a vase-shaped cavity, the "hip," within which are concealed the true fruits or seed-vessels. In the rose the extremity of the floral axis is concave and bears the carpels in its interior. In the strawberry the floral axis, instead of becoming concave, swells out into a fleshy, dome-shaped or flattened mass in which the carpels or true fruits, commonly called pips or seeds, are more or less imbedded but never wholly concealed. A ripe strawberry in fact may be aptly compared to the "fruit" of a rose turned inside out.

The common wild strawberry of Great Britain, which indeed is found throughout Europe and great part of North America, is *F. vesca*, and this was the first species brought under cultivation in the early part of the 17th century. Later on other species were introduced, such as *F. elatior*, a European species, the parent stock of the hautbois strawberries, and especially *F. virginiana* from the United States and *F. chiloensis* from Chiloe. From these species, crossed and recrossed in various manners, have sprung the vast number of different varieties now enumerated in catalogues, whose characteristics are so inextricably blended that the attempt to trace their exact parentage or to follow out their lineage has become impossible. It must suffice to say that the varieties at present cultivated vary in the most remarkable degree in size, colour, flavour, shape, degree of fertility, season of ripening, liability to disease, and constitution of plant. Some, as previously stated, vary in foliage, others produce no runners, and some vary materially in the relative development of their sexual organs, for, while in most cases the flowers are in appearance hermaphrodite, at least in structure, there is a very general tendency towards a separation of the sexes, so that the flowers are males or females only as to function, even although they may be perfect in construction. This tendency to dioecism is a common characteristic among *Rosaceæ*, and sometimes proves a source of disappointment to the cultivator, who finds his plants barren where he had hoped to gather a crop. This happens in the United States more frequently than in Britain, but when recognized can readily be obviated by planting male varieties in the vicinity of the barren kinds. Darwin, in alluding to the vast amount of variability in the so-called "fruit,"—a change effected by the art of the horticulturist in less than three centuries,—contrasts with this variability the fixity and permanence of character presented by the true fruits, or pips, which are distributed over the surface of the swollen axis. The will and art of the gardener have been directed to the improvement of the one organ, while he has devoted no attention to the other, which consequently remains in the same condition as in the wild plant. Too much stress is not, however, to be laid on this point, for it must be remembered that the foliage, which is not specially an object of the gardener's "selection," nevertheless varies considerably.

STRAW MANUFACTURES. Straw forms the raw material of some not unimportant industries. It serves for the thatching of roofs, for a paper-making material, for ornamenting small surfaces as a "straw mosaic," for plaiting into door and table mats, mattresses, &c., and for weaving and plaiting into light baskets, artificial flowers, &c. These applications, however, are insignificant in comparison with the place occupied by straw as a raw material for the straw bonnets and hats worn by both sexes. Of the various materials which go to the fabrication of plaited head-gear the most important is wheaten straw. It is only in certain areas that straw suitable for making plaits is produced. The straw must have a certain length of "pipe" between the knots, must possess a clear delicate golden colour, and must not be brittle. The most valuable straw for plaits is grown in Tuscany, and from it the well-known Tuscan plaits and Leghorn hats are made. The straw of Tuscany, specially grown for plaiting, is distinguished into three qualities,—*Pontederas Semone* being the finest, *Mazzuolo* the second quality, from which the bulk of the plaits are made, while from the third quality, *Santa Fiora*, only "Tuscan pedals" and braids are plaited. The wheat-seed for these straws is sown very thickly on comparatively elevated and arid land, and it sends up long attenuated stalks. When the grain in the ear is about half developed the straw is pulled up by the roots, dried in the sun, and subsequently spread out for several successive days to be bleached under the influence of alternate sunlight and night-dews. The pipe of the upper joint alone is selected for plaiting, the remainder of the straw being used for other purposes. These pipes are made up in small bundles, bleached in sulphur fumes in a closed chest, assorted into sizes, and so prepared for the plaiters. Straw plaiting is a domestic industry among the women and young children of Tuscany and some parts of Emilia. Tuscan plaits and hats vary enormously in quality and value; the plait of a hat of good quality may represent the work of four or five days, while hats of the highest quality may each occupy six to nine months in making. The finest work is excessively trying to the eyes of the plaiters, who can at most give to it two or three hours' labour daily. The exports of plaits and manufactured hats from Leghorn average in value £480,000 annually, about one half of the goods going to America.

The districts around Luton in Bedfordshire and the neighbouring counties have, since the beginning of the 17th century, been the British home of the straw-plait industry. The straw of certain varieties of wheat cultivated in that region is, in favourable seasons, possessed of a fine bright colour and due tenacity and strength. The straw is cut as in ordinary harvesting, but is allowed to dry in the sun before binding. Subsequently straws are selected from the sheaves, and of these the pipes of the two upper joints are taken for plaiting. The pipes are assorted into sizes by passing them through graduated openings in a grilled wire frame, and those of good colour are bleached by the fumes of sulphur. Spotted and discoloured straws are dyed either in pipe or in plait. The plaiters work up the material in a damp state, either into whole straw or split straw plaits. Split straws are prepared with the aid of a small instrument having a projecting point which enters the straw pipe, and from which radiate the number of knife-edged cutters into which the straw is to be split. The plaiting of straw in the Luton district formerly gave employment to many thousands of women and young children; but now vast quantities of plaits are imported at a very cheap rate from Canton in China. The result is that, while the Luton trade is extending, the number of persons it there gives occupation is greatly diminished. In 1871 about 50,000 persons