

runs trains on Sunday one cheap train each way is to be provided (7 and 8 Vict. c. 85, s. 10). Most of the railway companies' own Acts also provide for the running of Sunday trains.

**Commercial.**—At common law a contract made on Sunday is not void, nor is Sunday trading or labour unlawful. At an early period, however, the legislature began to impose restrictions, at first by making Sunday trade impossible by closing the places of ordinary business, later by declaring certain kinds of trade and labour illegal, still later by attempting to prohibit all trade and labour. 28 Edw. III. c. 14 (referred to above) closed the wool market on Sunday. 27 Hen. VI. c. 5 (the earliest Sunday Act still in force) prohibited fairs and markets on Sunday (necessary victual only excepted), unless on the four Sundays in harvest,—an exemption since repealed by 13 and 14 Vict. c. 23. 4 Edw. IV. c. 7 (now repealed) restrained the shoemakers of London from carrying on their business on Sunday. 3 Car. I. c. 1 inflicted a penalty of 20s. on any carrier or drover travelling on the Lord's day, and a penalty of 6s. 8d. on any butcher killing or selling on that day. Both this and the previous Act of 1625 were originally passed only for a limited period, but by subsequent legislation they have become perpetual. Next in order is the most comprehensive Act on the subject, 29 Car. II. c. 7, "An Act for the better observance of the Lord's day, commonly called Sunday." After an exhortation to the observation of the Lord's day by exercises in the duties of piety and true religion, publicly and privately, the Act provides as follows:—No tradesman, artificer, workman, labourer, or other person whatsoever shall do or exercise any worldly labour, business, or work of their ordinary callings upon the Lord's day or any part thereof (works of necessity and charity only excepted); and every person being of the age of fourteen years or upwards offending in the premises shall for every such offence forfeit the sum of 5s.; and no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandises, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof upon pain that every person so offending shall forfeit the same goods so cried, or showed forth, or exposed to sale (s. 1). No drover, horse-courser, waggoner, butcher, higgler, their or any of their servants, shall travel or come into his or their lodging upon the Lord's day or any part thereof, upon pain that each and every such offender shall forfeit 20s. for every such offence; and no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion to be allowed by some justice of the peace, &c., upon pain that every person so offending shall forfeit and lose the sum of 5s. for every such offence. In default of distress or non-payment of forfeiture or penalty the offender may be set publicly in the stocks for two hours (s. 2). Nothing in the Act is to extend to the prohibiting of dressing of meat in families, or dressing or selling of meat in inns, cooks' shops, or victualling houses for such as cannot be otherwise provided, nor to the crying or selling of milk before nine in the morning or after four in the afternoon (s. 3). Prosecutions must be within ten days after the offence (s. 4). The hundred is not responsible for robbery of persons travelling upon the Lord's day (s. 5). Service of process on the Lord's day is void; see above (s. 6). This Act has frequently received judicial construction. The use of the word "ordinary" in section 1 has led to the establishment by a series of decisions of the principle that work done out of the course of the ordinary calling of the person doing it is not within the Act. Thus the sale of a horse on Sunday by a horse-dealer would not be enforceable by him and he would be liable to the penalty, but these results would not follow in the case of a sale by a person not a horse-dealer. Certain acts were held to fall within the exception as to works of necessity and charity, e.g., baking provisions for customers, running stage-coaches, hiring farm-labourers. The legislature also intervened to obviate some of the inconveniences caused by the Act. By 10 and 11 Will. III. c. 24 mackerel was allowed to be sold before and after service. By 11 and 12 Will. III. c. 21 forty watermen were allowed to ply on the Thames on Sunday. By 9 Anne c. 23 licensed coachmen or chairmen might be hired on Sunday. By 34 Geo. III. bakers were allowed to bake and sell bread at certain hours. These Acts are all repealed. Still law are 2 Geo. III. c. 15 s. 7, allowing fish carriages to travel on Sunday in London and Westminster; 7 and 8 Geo. IV. c. 75, repealing section 2 of the Act of Charles II. as far as regards Thames boatmen; and 6 and 7 Will. IV. c. 37, permitting bakers out of London to carry on their trade up to 1.30 P.M. The penalty of the stocks denounced by sect. 2 is practically obsolete (see Brooks). The prosecution of offences under the Act of Charles II. is now subject to 34 and 35 Vict. c. 87 (an Act which was passed for a year, but has since been annually continued by the Expiring Laws Continuance Act of each session), by which no prosecution or proceeding for penalties under that Act can be instituted except with the consent in writing of the chief officer of a police district or the consent of two justices or a stipendiary magistrate. This is surely a more reasonable means of providing against any hardship caused by the Act than the *ex post facto* power of remission of penalties incurred under 21 Geo. III. c. 49. Besides the general

Act of Charles II., there are various Acts dealing with special trades; of these the Licensing Acts and the Factory and Workshop Act are the most important. By the Licensing Act, 1874, premises licensed for the sale of intoxicating liquors by retail are to be open on Sunday only at certain hours, varying according as the premises are situated in the metropolitan district, a town or populous place, or elsewhere. An exception is made in favour of a person lodging in the house or a *bona fide* traveller, who may be served with refreshment during prohibited hours, unless in a house with a six-day licence. Attempts have often been made, but hitherto without success, to induce the legislature to adopt the principle of complete Sunday closing in England as a whole, or in particular counties.<sup>1</sup> In the session of 1886 a Bill for Sunday closing in Durham was passed by the Commons, but rejected by the Lords. The advocates of Sunday closing in Ireland and Wales have been more successful. The Sale of Liquors on Sunday (Ireland) Act, 1878, prohibits the opening of licensed premises on Sunday, except in Dublin, Cork, Limerick, Waterford, and Belfast. In these towns such premises may be opened from 2 P.M. to 7 P.M. Exemptions are also made in favour of lodgers and travellers, of packet-boats and railway stations. The Sunday Closing (Wales) Act, 1881, contains no exceptions of towns, like the Irish Act, and the only exemption is the sale of intoxicating liquors at railway stations. The Factory and Workshop Act, 1878, forbids the employment of a child, young person, or woman on Sunday in a factory or workshop. But a young person or woman of the Jewish religion may be employed on Sunday by a Jewish manufacturer, provided that the factory or workshop be not open for traffic on Sunday. There are a few other legislative provisions of less importance which may be noticed. Fishing for salmon on Sunday by any means other than a rod and line is an offence under the Salmon Fishery Act, 1861. By the same Act a free passage for the salmon through all cribs, &c., used for fishery is to be left during the whole of Sunday. Carrying on the business of a pawnbroker on Sunday is an offence within the Pawnbrokers Act, 1872. Distilling and rectifying spirits on Sunday is forbidden by the Spirits Act, 1880. The effect of Sunday upon bills of exchange is declared by the Bills of Exchange Act, 1882. A bill is not invalid by reason only of its bearing date on a Sunday (s. 13). Where the last day of grace falls on a Sunday, the bill is payable on the preceding business day (s. 14). Sunday is a "non-business day" for the purposes of the Act (s. 92). This review of Sunday legislation pretty clearly shows that its tendency at present is opposed to extending facilities to trade on Sunday, but that as to recreation the tendency is rather in the other direction.<sup>2</sup>

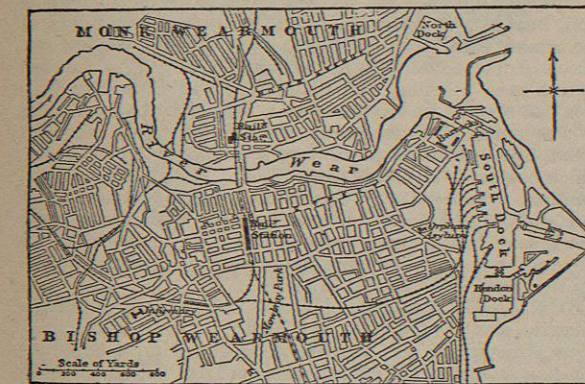
**Scotland.**—The two earliest Acts dealing with Sunday are somewhat out of harmony with the general legislation on the subject. 1457, c. 6, ordered the practice of archery on Sunday; 1526, c. 3, allowed markets for the sale of flesh to be held on Sunday at Edinburgh. Then came a long series of Acts forbidding the profanation of the day, especially by salmon-fishing, holding fairs and markets, and working in mills and salt-pans. 1579, c. 70, and 1661, c. 18, prohibited all work and trading on the Sabbath. The later legislation introduced an exception in favour of duties of necessity and mercy, in accordance with ch. 21 of the Confession of Faith. In more modern times the exigencies of travelling have led to a still further extension of the exception. The Sabbath Observance Acts were frequently confirmed, the last time in 1696. These Acts were held by the High Court of Justiciary in 1870 to be still subsisting, as far as they declare the keeping open shop on Sunday to be an offence by the law of Scotland (Bute's Case, 1 Couper's Reports, 495). The forms of certificate in the schedule to the Public Houses Acts Amendment Act, 1862 (superseding those in the Forbes MacKenzie Act of 1853), provide for the closing on Sunday of public houses and of premises licensed for the sale of excisable liquors, and of inns and hotels, except for the accommodation of lodger and travellers. Scots law is stricter than English in the matter of Sunday fishing. By 55 Geo. III. c. 94 the setting or hauling of a herring-net on Sunday renders the net liable to forfeiture. By the Salmon Fisheries (Scotland) Act, 1862, fishing for salmon on Sunday, even with a rod and line, is an offence. As to contracts and legal process, the law is in general accordance with that of England. Contracts are not void, apart from statute, simply because they are made on Sunday. Diligence cannot be executed, but a warrant of imprisonment or *medietatio fugas* is executable. It should be noticed that, contrary to the English custom, the term "Sabbath" was generally used in the legislation of the Scottish Parliament.

**United States.**—Some of the early colonial ordinances enforced the obligation of attendance at church, as in England. In most States there is legislation on the subject of Sunday, following, as a general rule, the lines of the English Act of Charles II. In

<sup>1</sup> The Act 1 James I. c. 9 (now repealed) appears, however, to have provided for closing ale-houses in most cases, except on usual working days.  
<sup>2</sup> See, in addition to the authorities cited, Lyndewode, *Provincial Constitutions*, bk. II. chap. III.; Ayliffe, *Parson*, p. 479; Gibson, *Codes*, tit. x. chap. i.; Evelyn, *History of the Sabbath*, part II.; the article "Lord's Day" (by Bishop Barry) in the *Dictionary of Christian Antiquities*; and Hesse, *Sunday*, (Bampton Lectures, 1860); also Robert Cox's works on the Sabbath.

Massachusetts travelling, except from necessity or charity, is punishable with a fine of ten dollars. Provision is sometimes made, as in the Massachusetts laws, for the benefit of persons observing Saturday as the Sabbath, on condition that they disturb no other person. The number of Sunday trains is often limited by State legislation. In some of the New England States Sunday is from sunset to sunset. In most States, however, it is reckoned, as in England, from midnight to midnight. By the constitution of the United States, art. I. s. 7, Sundays are to be excluded from the ten days allowed the president to return a Bill. A similar provision is often contained in State constitutions as to the return of a Bill by the governor. The United States legislation on the subject of Sunday is not important. It directs that naval and military studies are not to be pursued, and that the day is not to be reckoned in bankruptcy proceedings. (J. Wt.)

**SUNDERLAND**, a municipal and parliamentary borough, market town, and large seaport of Durham, England, is situated at the mouth of the river Wear and on the North-Eastern Railway, 12 miles south-east of Newcastle-on-Tyne and 77 north-north-west of York. The municipal borough includes, besides the township of Sunderland proper on the south bank of the river, the adjoining township of Bishopwearmouth, which embraces about three-fifths of the total inhabitants, and the township of Monkwearmouth, on the north bank of the river. Sunderland proper consists chiefly of the High Street and other streets near the docks. It is connected with Monkwearmouth by a cast-iron bridge, designed by Rowland Burdon, and consisting of one arch with a span of 236 feet and a height above low water of 100 feet. It was opened in 1796 and widened in 1858. The only ecclesiastical building of antiquarian interest is



Plan of Sunderland.

St Peter's church, Monkwearmouth, which still retains the tower with other portions of the ancient Saxon building attached to the monastery founded by Benedict Biscop in 674. The modern public buildings embrace the custom-house (1837), the Sunderland and North Durham Liberal club in the Ionic style (1839), the corporation offices, the workmen's hall, the new general market, the Victoria hall (1871), the assembly hall, and two theatres. The charitable and benevolent institutions are numerous, including Gibson's almshouses (1725) for twelve poor persons, Bowe almshouses (1725), Trinity Church almshouses (1719, rebuilt in 1876) for eight aged poor, the marine almshouses (1820), the eye infirmary (1836), the sailors' home (1856), the orphan asylum (1853), the infirmary and dispensary (erected in 1868 and extended in 1882), and the blind institute, for which a new building has recently been erected. For the literary society and subscription library, originally founded in 1793, a new building was erected in 1877. The people's park at Bishopwearmouth, 17 acres in extent, contains a bronze statue of Sir Henry Havelock, who was born at Ford Hall in the neighbourhood. The park was lately increased by an addition of 10 acres, called

the Extension Park, in which there is a statue of Alderman Candlish, and a free library, museum, art gallery, and winter garden. Roker, on the north side of Sunderland, is a favourite bathing-place. The population of the municipal borough (area, 3306 acres) in 1871 was 98,242, and in 1881 it was 116,542 (males 57,131, females 59,411). The population of the parliamentary borough (area, 5130 acres) in the same years was 104,409 and 124,841 respectively.

Much of the prosperity of Sunderland is due to the coal and limestone in the neighbourhood of the river Wear, of which it is the port. Its export of coal began in the reign of Henry VII., the trade being principally with London and the western coasts of England, although large quantities were also shipped to Holland, France, and other parts of the Continent. The coal trade is still of great importance, and the Monkwearmouth colliery is one of the deepest coal-pits in the world,—381 fathoms. Sunderland vies with the Clyde for its iron shipbuilding. The number of iron ships built in 1885 was 31 with a tonnage of 30,520 for home and 2 with a tonnage of 1255 for foreigners; of steel ships, 9 with a tonnage of 8099 for home and 3 with a tonnage of 3635 for foreigners. Along both banks of the Wear numerous extensive works of various kinds are situated, including anchor and chain cable works, glass and bottle works, roperies, forges, iron-works, chemical works, paper-mills, breweries, and lime-kilns. The modern prosperity of the town has been largely promoted by the enterprise of George Hudson, the "railway king." The conservation of the port is vested in the Wear commissioners, to whose care the South Dock was transferred by the Wear Navigation and Sunderland Dock Act of 1859. Under their auspices great extensions and improvements have been made, and there are now three large deep-water docks, embracing a total area of 43 acres, viz., Hudson dock north (18), Hudson dock south (14), and Hendon dock (11). Monkwearmouth dock, 6 acres in extent and the property of the railway company, is chiefly used for the export of coal. New piers over half a mile in length are now (1887) being erected. The average annual value of the imports of foreign and colonial merchandise for the five years ending 1886 was a little over £700,000, and of the exports of produce of the United Kingdom a little over £600,000. The coasting trade, in regard to which specific details are wanting, is, however, more important. The total number of British and foreign vessels, sailing and steam, that entered the port of Sunderland with cargoes or in ballast from foreign countries, British possessions, and coastwise in 1876 was 9708 of 2,329,576 tons and in 1885 9451 of 2,764,174 tons. The numbers of cleared in the same years were respectively 9430 of 2,357,430 tons and 9419 of 2,824,218 tons.

The early history of the borough is associated with Monkwearmouth, which existed long before the town on the other side of the river, and had its origin in a convent which was founded by St Bega in the 7th century and converted into a monastery for Benedictines by Biscop in 674. Bede was born at Wearmouth in 673, and in his seventh year was placed under the charge of Biscop. The monastery was reconstituted as a cell of Durham in 1084. About the close of the 12th century the inhabitants of Sunderland received from Bishop Pudsey a charter of free customs and privileges similar to those of Newcastle-on-Tyne. In 1634 the town was incorporated under the title of "mayor, aldermen, and commonalty," with the privilege of holding a market and annual fairs. In the preamble of the charter it is stated to have been a borough from time immemorial under the name of New Monkwearmouth, and to have been in the enjoyment of various liberties and free customs conferred by the bishops of Durham. Under a special Act in 1851 the town council was constituted the urban sanitary authority. Extensive drainage works have been carried out, as well as important street improvements. Sunderland has returned two members to the House of Commons since 1832. A large number of Scotch families settled in the town in 1640 and gave a considerable impulse to its trade. During the Civil War the inhabitants embraced the cause of the Parliament, while the neighbouring Newcastle held out for the king for two years. The Scottish army under Leslie, earl of Leven, entered Sunderland on 4th March 1644, and the king's forces followed them; but no engagement took place beyond desultory firing.

**SUNDERLAND, ROBERT SPENCER, SECOND EARL OF** (1640-1702), was the eldest son of Henry, the first earl, and Lady Dorothy Sidney, eldest daughter of Robert, second earl of Leicester. He was born in 1640 and succeeded his father (who was killed at Newbury) in the title on 20th September 1643. During the years 1671-73 he acted as ambassador at Madrid, Paris, and Cologne consecutively, and in 1678 went to Paris as ambassador

extraordinary. It was during this period of his life that he acquired that suppleness of feeling and love of finesse which may be traced throughout his subsequent career. From February 1679 to January 1681, a period when the country was rent in twain by real or fancied dangers to the Protestant faith, he held the post of secretary of state for the northern department; but his conduct in office was not marked by discretion. He voted for the exclusion of the duke of York from the succession to the throne, and the ill-feeling which this action created in the mind of Charles II. was augmented by the overtures which Sunderland made to the prince of Orange, whilst differences of opinion on the subject of the Exclusion Bill brought about a fierce quarrel between Sunderland and Halifax, the head of the "trimmers." Early in 1683, having been reconciled to the duke of York and having secured a warm friend in the duchess of Portsmouth, Sunderland regained his place as secretary for the northern department. When James II. succeeded to the throne, Sunderland became secretary for the southern department, from March 1685 to 27th October 1688, for most of which period he held the additional post of president of the council, and was a member of the high commission for ecclesiastical causes. He afterwards claimed that he had used his influence to mitigate the proceedings of this obnoxious body, but he went sufficiently far with his royal master to sign the warrant for the committal of the bishops and to appear as a witness against them. Though Lord Sunderland was in sympathy, if not in actual communion, with Roman Catholicism, he hesitated to commit himself entirely to the acts of the fierce devotees who surrounded James II., and through their opposition he was dismissed in disgrace and sought security in Holland. He had been too much engaged in the acts of James II. to find a place among the advisers of William and Mary.

The visit which William paid to Althorp in Northamptonshire, the country seat of Sunderland, in 1695 was the prelude of a reconciliation between the king and his ambitious subject and of Sunderland's recall into public affairs. From April to December 1697 he discharged the duties of lord chamberlain of the household and for the greater part of that time he was also lord justice of England; but he finally retired from active life in the close of 1697 through disgust at the check which William received in the retention of a standing army. The rest of his life was passed in strict seclusion at Althorp, and there he died on 28th September 1702.

Lord Sunderland possessed a keen intellect and was consumed by intense restlessness; but his character was wanting in steadfastness, and he yielded too easily to opposition. His adroitness in intrigue and his fascinating manners were exceptional even in an age when such qualities formed part of every statesman's education; but the characteristics which ensured him success in the House of Lords and in the royal closet led to failure in his attempts to understand the feelings of the mass of his countrymen. Consistency of conduct was not among the objects which he aimed at, nor did he shrink from thwarting in secret a policy which he supported in public. A large share of the discredit attaching to the measures of James II. must be assigned to the earl of Sunderland.

SUNDERLAND, CHARLES SPENCER, THIRD EARL OF (1675-1722), was the second son of the second earl, but on the death of his elder brother at Paris, on 5th September 1688, he became the heir to the peerage. He was born in 1675, and when twenty years old was sent to the House of Commons by the two constituencies of Hedon in Yorkshire and Tiverton in Devonshire. He chose the latter, and represented it until his succession to the earldom of Sunderland in 1702. Throughout this period of his life

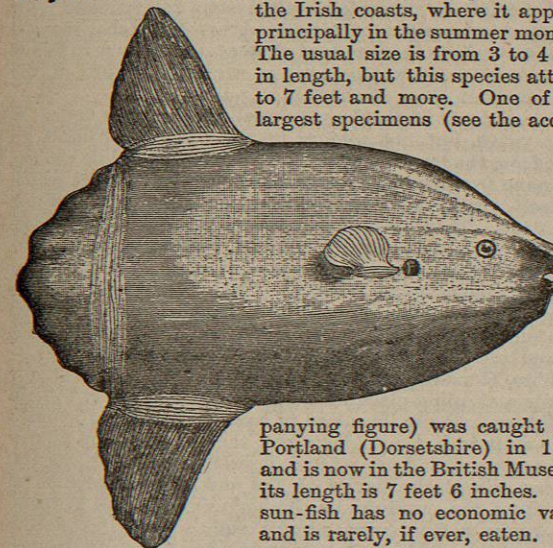
his career was undistinguished; his first start in the world of politics occurred in 1705, when he was sent to Vienna as envoy extraordinary, a mission which he discharged with signal ability. Although Sunderland was tinged with republican feeling and had rendered himself personally obnoxious to Anne, he was foisted by the all-powerful influence of his father-in-law, the duke of Marlborough, into the ministry as secretary of state for the southern department. This office he held from 3d December 1706 to 14th June 1710, when he fell, as he rose, through his connexion with the duke and duchess of Marlborough. The queen offered him a pension of £3000 a year, but he proudly refused the temptation, saying that, if he could not serve, he would not plunder his country. After the accession of George I. he was lord lieutenant of Ireland (1714-15), lord keeper of the privy seal (1715-17), and secretary of state for the northern department (April 1717 to March 1718). At the latter date he was raised to the post of prime minister, holding with the office of first lord of the treasury the position of lord president of the council. Sir Robert Walpole had been shelved, and he revenged himself on the new administration by resisting and defeating the Bill which was designed to limit the numbers of the House of Lords,—a victory over Sunderland which led to a partial reconciliation between him and Townshend and Walpole, his rivals. Lord Sunderland was at the head of affairs during the South Sea mania, and the bursting of the financial bubble led to his political ruin. Through Walpole's influence he was acquitted of personal corruption, but he was forced to resign his place as first lord of the treasury on 1st April 1721. The passion for intrigue which characterized the father had descended to the son: he was ever plotting, and within a few months after Walpole had saved him from disgrace, if not from a worse fate, he was engaged in scheming against the friend who had saved him. But his plots were interrupted by his death, which occurred on 19th April 1722. Lord Sunderland's manners were repelling and his disposition was harsh, but he stands high among his contemporaries for disinterestedness. The love of books ranked among the ruling passions of his life, and he spent his leisure hours and his wealth in forming the great collection at Althorp.

SUN-FISH. This name is chiefly and properly applied to a marine fish (*Orthogoriscus*) which by its large size, grotesque appearance, and numerous peculiarities of organization has attracted the attention equally of fishermen as of naturalists. Only two species are known,—the rough or short sun-fish (*O. mola*), which is found in all seas of the temperate and tropical zones; and the much smaller and scarcer smooth or oblong sun-fish (*O. truncatus*), of which only a small number of specimens have been obtained from the Atlantic and Indian Oceans. That this genus belongs to the order *Plectognathi* and is allied more especially to the globe-fishes (*Diodon* and *Tetrodon*) has been indicated in the article ICHTHYOLOGY (vol. ix. pp. 663, 694), where also the principal anatomical peculiarities have been noticed, and where illustrations of the young have been given (see figs. 64, 65).

Sun-fishes have the appearance of tailless fish. This is due to the extreme shortening of the tail, which is supported by only a few short vertebrae and reduced to a broad fringe of the trunk. Directly in front of it rise dorsal and anal fins, high and broad, similar to each other in size and triangular in form. The head is completely merged in the trunk, the boundary between them being indicated only by a very small and narrow gill-opening and a comparatively small pectoral fin. This fin can be of but little use in locomotion, and the horizontal and vertical movements of the fish, as well as the maintenance of its body in a vertical position, are evidently executed by

the powerful dorsal and anal fins. The small mouth, situated in front of the head, is armed with an undivided dental plate above and below, similar to but weaker than the teeth of the globe-fish (*Diodon*).

Sun-fishes are truly pelagic, propagating their species in the open sea, and only occasionally approach the coast. During the stormy season they live probably at some depth, but in calm bright weather they rise and rest or play on the surface with their dorsal fin high above the water. This habit has given rise to the popular name "sun-fish," a term also sometimes applied to the basking-shark (vol. xxi. p. 777), which in like manner enjoys the warmth of a sunny day. In some years the rough sun-fish is by no means scarce on the south coast of England and on the Irish coasts, where it appears principally in the summer months. The usual size is from 3 to 4 feet in length, but this species attains to 7 feet and more. One of the largest specimens (see the accom-



Sun-fish (*Orthogoriscus mola*).

panying figure) was caught near Portland (Dorsetshire) in 1846, and is now in the British Museum; its length is 7 feet 6 inches. The sun-fish has no economic value, and is rarely, if ever, eaten.

Whist the rough sun-fish has a granulated, rough, shagreen-like skin, the second species (*O. truncatus*) has the surface of the body smooth and polished, with its small dermal scutes arranged in a tessellated fashion. It is oblong in shape, the body being much longer than it is deep. The sides are finely ornamented with transverse silvery, black-edged stripes running downwards to the lower part of the abdomen. It has not been found to exceed 2 feet in length, but is very scarce, only a few specimens having been captured on the coasts of Europe, at the Cape of Good Hope, and off Mauritius.

SUNFLOWER. In the modern vernacular this name is most commonly applied to various species of *Helianthus*, especially to *H. annuus*; but, as this is a tropical American herb, and the word "sunflower" or something corresponding to it existed in English literature prior to its introduction; or at any rate prior to its general diffusion in gardens, it is obvious that some other flower than the *Helianthus* must have been intended. The marigold (*Calendula officinalis*) is considered by Dr Prior to have been the plant intended by Ovid (*Met.*, iv. 269-70)—

"... Illa suum, quamvis radice tenetur,  
Vertitur ad solem; mutataque servat amorem"—

and likewise the *solsæce* of the Anglo-Saxon, a word equivalent to *solsæquium* (sun-following). But this movement with the sun is more imaginary than real, the better explanation being afforded by the resemblance to "the radiant beams of the sun," as Gerard expresses it. The central disk of tubular hermaphrodite flowers, encompassed by

the spreading neuter florets of the ray, has, indeed, a marked resemblance to the sun as conventionally depicted. The florets are provided with two or three dry, sharply pointed scales, which serve as pappus, and the whole mass of florets is encircled by a close involucre of leafy bracts. There are numerous varieties of the common sunflower in cultivation, the so-called double form being one in which the ordinarily tubular florets in the centre become spreading and "ligulate" like those at the circumference. The seeds, or more strictly speaking the fruits, contain much oil, for which the plant is cultivated in southern Russia. The oil is used in the manufacture of soap. The seeds are also valued for their agreeable flavour, and are much used as food for poultry, &c. The so-called "Jerusalem artichoke" (*Helianthus tuberosus*) belongs to the same genus. It is believed to be a native of Canada, or perhaps a modified form of *H. doricoides*. The tubers are rich in inulin and sugar, and the plant deserves more attention at the hands of cultivators than it has yet received. The word "Jerusalem" is evidently a corruption, while "artichoke" applies to the flavour of the tuber, which is not unlike that of the artichoke.

SUNNITES AND SHĪTES. The religion of Mohammed is at present professed by 150 to 200 million souls, spread over great parts of Asia (including the Indian Archipelago), Africa, and southern Europe,<sup>1</sup>—over Asia Minor, Armenia, Syria, Palestine, Arabia, Mesopotamia, the Caucasus, Persia, all upper Asia (including Siberia), the steppes of southern Russia, Afghanistan, Beluchistan, Tibet, China, Japan, India, Egypt, the Soudan as far as the equatorial lakes, the whole north coast of Africa and thence deep into the interior, European Turkey, Bulgaria, Bosnia, and Herzegovina. In most of these regions Moslems live side by side with men of other confessions, even where Islam is the ruling creed; it is found unmixed in Central Asia and some parts of Arabia.

Mohammedans fall into the two great divisions of Sunnites and ShĪtes (ShĪ'a), separated by such bitter hatred as belongs to two hostile religions, or such as some Catholic populations feel towards a Protestant.<sup>2</sup> The Sunnites, who accept the orthodox tradition (*Sunna*) as well as the Koran as a source of theologico-juristic doctrines, predominate in Arabia, the Turkish empire, the north of Africa, Turkestan, Afghanistan, and the Mohammedan parts of India and the east of Asia; the ShĪtes, whose origin has been explained in MOHAMMEDANISM (vol. xvi. pp. 564, 568, 592), have their main seat in Persia, where their confession is the state religion, but are also scattered over the whole sphere of Islam, especially in India and the regions bordering on Persia, except among the nomad Tatars, who are all nominally Sunnite. Even in Turkey there are many native ShĪtes, generally men of the upper classes, and often men in high office. The ShĪtes are less numerous and less important than the Sunnites, but on the whole may amount to 20 millions.

#### SUNNITES.

Orthodox Islam preserves unchanged the form of doctrine established in the 10th century by Abū 'l-Hasan al-Ash'ari (see vol. xvi. p. 593, and also pp. 553 sq., 592, 584). The attacks of rationalism, aided by Greek philosophy, were repelled and vanquished by the weapons of scholastic dialectic borrowed from the enemy; on most points of dispute discussion was forbidden altogether,

<sup>1</sup> Exact statistics are unattainable because we lack details as to the great advances which Islam has recently made and is still making in Central Africa.

<sup>2</sup> Generally speaking the Sunnites are the more bitter party. The relation is least strained in India, where the Sunnites approach the ShĪtes in reverence for 'Alī, Hasan, and Hosain, and share the feasts of these saints.