On the site of Chihuahua a fort, San Fernando, was erected by the Spaniards in 1714, and four years later the mission of the Alamo (poplar tree) was established in its vicinity. Both fort and mission were afterwards transferred to the other side of the San Pedro,—the fort taking the name of the mission, which was thus destined to become famous in the Texan war, when in 1836 a garrison attacked by a superior Mexican force perished rather than surrender. German immigration began about 1845.

SANCHEZ. Three persons of this name once enjoyed considerable literary celebrity:—(1) Francisco Sanchez (Sanctius) (1523-1601), successively professor of Greek and of rhetoric at Salamanca, whose *Minerva,* first printed at that town in 1587, was long the standard work on Latin grammar; (2) Francisco Sanchez, a Portuguese physician of Jewish parentage, professor of philosophy and physic at Toulouse, where he died at the age of seventy in 1632, whose ingenious but sophistical writings *(Quod nihil scitur,* 1581) mark the high-water of reaction against the dogmatism of the traditional schools of his time; (3) Thomas Sanchez of Cordova (1551-1610), Jesuit and casuist, whose treatise *De Matrimonio* (Genoa, 1592) is more notorious for its repulsive features than celebrated for its real learning and ability.

SANCHO I. (1154-1211) and SANCHO II. (1208- 1248), kings of Portugal from 1185 and 1223 respectively. See Portugal, vol. xix. p. 541-2.

SANCHUNIATHON, (that is, jrPW, “the god Sakkun hath given ”) is the name of the pretended author of the Phoenician writings said to have been used by Philo Byblius (q.v.). See also Phcenicia, vol. xviii. p. 802.

SAN CRISTOBAL DE LOS LLANOS, otherwise known as Ciudad Real, chief town of the Mexican state of Chiapas, stands in a fertile valley on the eastern slope of the central mountain range 450 miles east-south-east from the city of Mexico. It was founded in 1528 under the name of Villa Real, and received its present name in 1829. Its inhabitants, variously estimated as numbering from 8000 to 12,000, are chiefly employed in rearing cattle. Coarse woollen and cotton stuffs, and also common earthenware, are manufactured.

SANCROFT, William (1616—1693), archbishop of Canterbury, was born at Fressingfield in Suffolk 30th January 1616, and entered Emmanuel College, Cambridge, in July 1634. He became M.A. in 1641 and fellow in 1642, but was ejected in 1649 for refusing to accept the “ Engagement.” He then remained abroad till the Resto­ration, after which he was chosen one of the university preachers, and in 1663 he was nominated to the deanery of York. In 1664 he was installed dean of St Paul’s. In this situation he set himself with unwearied diligence to repair the cathedral, till the fire of London in 1666 necessitated the rebuilding of it, towards which he gave £1400. He also rebuilt the deanery, and improved its revenue. In 1668 he was admitted archdeacon of Canterbury upon the king’s presentation, but he resigned the post in 1670. In 1677, being now prolocutor of the Convocation, he was unexpectedly advanced to the archbishopric of Canterbury. He attended Charles II. upon his deathbed, and “made to him a very weighty exhortation, in which he used a good degree of freedom.” He wrote with his own hand the petition presented in 1687 against the reading of the Declaration of Indulgence, which was signed by himself and six of his suffragans. For this they were all committed to the Tower, but after a trial for misdemeanour they were acquitted. Upon the withdrawal of James II. he concurred with the Lords in a declaration to the prince of Orange for a free parliament, and due indulgence to the Protestant dissenters. But, when that prince and his consort were declared king and queen, he refused to take the oath to them, and was accordingly suspended and deprived. From 5th August 1691 till his death on Novem­

ber 24, 1693, he lived a very retired life in his native place. He was buried in the churchyard of Fressingfield, where there is a Latin epitaph to his memory.

He published *Fur Prædestinatus* (1651), *Modern Politics* (1652), and *Three Sermons* (1694). *Nineteen Familiar Letters to Mr North* (afterwards Sir Henry North) appeared in 1757. He is characterized by Macaulay as “an honest, pious, narrow-minded man.”

SANCTUARY is the Christian representative of the classical Asylum *(q.v.),* and was no doubt suggested in the first instance by the cities of refuge of the Levitical law. Originally every church or churchyard was a sanctu­ary for criminals. In England about thirty churches, from a real or pretended antiquity of the privilege, acquired special reputation as sanctuaries, *e.g.,* Westminster Abbey and Beverley Minster. “The precincts of the Abbey,” says Dean Stanley, “ were a vast cave of Adullam for all the distressed and discontented in the metropolis who desired, according to the phrase of the time, to take West­minster.” The sanctuary seats at Hexham and Beverley and the sanctuary knocker at Durham are still in exist­ence. The protection afforded by a sanctuary at common law was this:—a person accused of felony might fly for the safeguard of his life to sanctuary, and there before the coro­ner, within forty days, confess the felony and take an oath of abjuration entailing perpetual banishment into a foreign Christian country. The sanctuary being the privilege of the church, it is not surprising to find that it did not ex­tend to the crime of sacrilege, nor was it held to extend to high or petit treason. The law of abjuration and sanctuary was regulated by numerous and intricate statutes. A list of them will be found in Coke, *Institutes,* vol. iii. p. 115. Finally it was enacted by 21 Jac. I. c. 28, § 7, that no sanctuary or privilege of sanctuary should be admitted or allowed in any case. The privilege of sanctuary as pro­tecting from civil process extended to certain places, parts or supposed parts of royal palaces, such as White Friars or Alsatia, the Savoy, and the Mint. The privilege of these places was abolished by 8 and 9 Will. III. c. 27, and 9 Geo. I. c. 28. (See Stephen, *Hist. of the Crim. Law,* vol. i., c. xiii.).

In Scotland religious sanctuaries were abolished at the Reforma­tion. But the debtor still finds sanctuary from diligence in Holyrood House and its precincts. The sanctuary does not protect criminals, or even all debtors, *e.g.,* not crown debtors or fraudulent bankrupts; and a *meditatio fugæ* warrant may be executed within the sanctuary. After twenty-four hours’ residence the debtor must enter his name in the record of the Abbey Court in order to entitle him to further protection. Under the Act 1696, c. 5, insolvency concurring with retreat to the sanctuary constitutes notour bankruptcy (see Bell, *Commentaries,* vol. ii. p. 461).

SAND, George. See Dudevant.

SANDALWOOD, a fragrant wood obtained from various trees of the natural order *Santalaceæ* and from the genera *Santalum* and *Fusanus.* The principal commercial source of sandalwood is *Santalum album,* L., a native of India, but it is also yielded by *S. Freycinetianum,* Gaud., and *S. pyrularium,* A. Gray, in the Hawaiian Islands, S. *Homei,* Seem., and *S. austro-caledonicum,* Viell., in New Caledonia, and *S.* *insulare,* Bert., in Tahiti. The wood of *S* *latifolium,* Benth., and also that of *Fusanus spicatus,* R. Br., have been exported from south-west Australia, and that of *Eremophila Mitchelli,* of the natural order *Myoporineæ,* from Queensland, but these have little odour and are chiefly used for cabinet work. Sandalwood is also said to be pro­duced in Nossi-Bé, and has been imported into London from Zanzibar, and into Germany from Venezuela, but of the botanical source of these varieties little is at present known. The use of sandalwood dates as far back at least as the 5th century B.c., for the wood is mentioned under its Sanskrit name “chandana” in the *Nirukta,* the earliest extant Vedic commentary. It is still extensively used in India and China, wherever Buddhism prevails, being em­