and is installed at court (ix.). Another impression is given by the relations between David and Saul’s daughter, Michal (vi. 16 sqq., cf. also the “wives” in xii. 8), and we learn from yet another source that he handed over Saul’s sons to the Gibeonites who had previously suffered from the king’s bloodthirsty zeal (xxi. I-14). On this occasion (the date is quite uncertain) the remains of Saul and Jonathan were removed from Jabesh-Gilead and solemnly interred in Benjamin. During Absalom’s revolt, Mephibosheth entertained some hopes of reviving the fortunes of his house (xvi. 1-4, xix. 24-30), and two Benjamites, Shimei and Sheba, appear (xvi. 5 sqq., xix. 16-23, xx). But there is no concerted action; the three are independent figures whose presence indicates that Judaean supremacy over Israel was not accepted without a protest, and that the spilt blood of the house of Saul was laid upon the shoulders of David. Henceforth Saul’s family disappears from the pages of history. But a genealogy of his descendants (1 Chron. viii. 33-40, ix. 39-44) tells of “ mighty men of valour, archers,” who with their sons number 150 strong, and this interesting post-exilic list is sug­gestive for the vitality of the traditions of their ancestors.

In surveying the earlier traditions of Saul's rise, it is clear that the desperate state of Israel leaves little room for the quiet picture of the inexperienced youth wandering around in search of his father’s asses, or for the otherwise valuable representation of popular cult at the local sanctuaries (1 Sam. ix.). Since it is Saul who is commis­sioned to deliver Israel, it is disconcerting to meet his grown-up εon who slays the Philistine “ garrison" (rather “ officer ”) in Geba (Gibeah, xiii. 3 seq.), and takes the initiative in overthrowing the Philistines (xiv. 1-16) ; vet the account which follows of Jonathan’s violation of Saul’s hasty vow and its consequences pre­pares us for the subsequent stories of the unfriendly relations between the two. Finally the absence of any prelude to the Philistine oppression is perplexing. On the other hand, Judg. x. 6 sqq. *[now* the introduction to the Gileadite Jephthah and the Ammonites) ■contain references (now obscure) to the distress caused by the Philistines, the straitened circumstances of the people, and their penitent appeal to Yahweh. When at length Yahweh “ could bear the misery of Israel no longer,” it is evident that in the original con­nexion some deliverer was raised. But the sequel cannot be found in the Danite Samson, the priest Eli, or the seer Samuel, and it is only in the history of Saul that Yahweh’s answer to the people’s cry leads to the appointment of the saviour. The traces of the older accounts of Saul's rise and the fragments in the highly composite introduction in Judg. x. *(vv.* 7*a*, 8*b,* 10-16) agree so materially that unless both the prelude to the former and the sequel to the latter have been lost it is probable that the two were once closely con­nected, but have been severed in the course of the literary growth of the traditions. See further Samuel, Books, § 6.

The development of views regarding the pro-monarchical “ judges,” the rise of the monarchy and its place in the religion of Yahweh have been factors quite as powerful as the growth of national tradition of the first king of Israel and the subordination of the narratives in order to give greater prominence to the first king of the Judaean dynasty. Although a considerable body of native tradition encircled the great Israelite heroes (cf. Ahab, Jehu, the wars of Aramaeans and Ammonites), Saul is pre-eminently a Benjamite figure. From the biblical evidence alone it is far from certain that this is the earliest

Chase. Saul’s deliverance of Jabesh-Gilead from Ammon and his burial may suggest (on the analogy of Jephthah) that Gilead re­garded him as its own. Some connexion between Gilead and Benjamin may be inferred from Judg. xxi., and, indeed, the decimation of the latter (see *ibid,* xx. 4, 7, xxi. 13 seq.) seems to link the appearance of the tribe in the earlier history with its new rise under Saul. But the history of the tribe as such in this period is shrouded in obscurity, and the Benjamite cycle appears to represent quite secondary and purely local forms of the great founder of the Israelite monarchy, whose traditions contain features which link him now with another founder of Israel—the warrior Joshua, and now with the still more famous invader and conqueror Jacob.

See S. A. Cook, *Critical Notes on O. T. History* (index, *s.ν.*), and art. Jews, §§ 6-8, Samuel (Books). (S. A. C.)

SAULT SAINTE MARIE, a city and the county-seat of Chippewa county, Michigan, U.S.A., on Saint Mary’s river, at the outlet of Lake Superior and at the E. end of the upper peninsula. Pop. (1890) 5760; (1900) 10,538, of whom 5329 were foreign- born; (1910 census), 12,615. It is served by the Canadian Pacific, the Duluth, South Shore & Atlantic, and the Minneapolis, Saint Paul & Sault Sainte Marie railways. A railway bridge (3607 ft. long, completed in 1887) and steam ferries connect it with the Canadian town of Sault Sainte Marie (pop. 1901, 7169) on the opposite side of the river. The principal buildings are the Court House, City Hall, Post Office, Custom House and

Carnegie Library (1905). Fort Brady, in the south-western part of the city, is an infantry garrison; the old Ft. Brady (built about 1822) in another part of the city is still standing.

The river is here nearly 1 m. wide and falls 20 ft. in three-fourths of a mile; it has been made navigable by lock canals for vessels drawing 20 ft. of water. The North West Fur Company built a lock here in 1797-1798. A canal 5700 ft. long, navigable for vessels of 11 ∙5 ft. draught, was completed by the state in 1855. Between 1870 and 1881 the Federal government widened the canal to 100 ft., made the draught 16 ft., and built the Weitzel lock, 515 ft. long, 80 ft. wide, 60 ft. at gate openings, with a lift of 18-20 ft.; in 1896 the Poe lock (on the site of the old state locks), having a lift of 18-20 ft., and measuring 800 ft.× 100 ft., was opened, and the canal and its approaches were deepened. In 1908 the government began the widening of the canal above the locks and the construction of a new lock, 1350 ft. long between gates and having a draft of 24∙5 ft. at extreme low-water. The estimated cost of this lock and approaches is $6,200,000. In 1907 the commerce passing here during the navigation season of eight months and twenty-three days amounted to 58,217,214 tons of freight, valued at more than $600,000,000; the commerce passing through the canals at this point is larger than that of any other canal in the world. There is a ship canal (1⅛ m. long) on the Canadian side of the river, which was completed in 1895 at a cost of $3,750,000. From the rapids opposite the city two water- power plants (of 50,000 and 10,000 h.ρ. respectively) derive their power; the larger, a hydraulic water-power canal (costing, with power equipment, $6,500,000) is 1½ m. long, and extends from the lake above to a power-house below the rapids ; in this power-house are 320 turbines. The total value of the factory product in 1904 was $2,412,481, an increase of 231∙3 % over that of 1900. Much hay and fish are packed and shipped here.

The place was long a favourite fishing-ground of the Chippewa Indians. It was visited by the French missionaries Rambault and Jogues in 1641 and by Père René Ménard in 1660. In 1668 Jacques Marquette founded a mission here. In 1671 the governor-general of New France called a great council of the Indians here and in the name of the king of France took formal possession of all the country S. to the Gulf of Mexico and W. to the Pacific. The mission was abandoned in 1689; but as a trading post of minor importance—for a time protected by a palisade fort—the settlement was continued. In 1879 Sault Sainte Marie was incorporated as a village; in 1887 it was chartered as a city.

For an account of the mission see Antoine I. Rezek, *History of the Diocese of Sault Ste Marie and Marquette* (2 vols., Houghton, Mich., 1906-1907); see also A. B. Gilbert’s “A Tale of Two Cities” in *Historical Collections,* vol. 29 (Lansing, 1901) of the Michigan Pioneer and Historical Society.

SAUMAREZ, JAMES SAUMAREZ [or Saüsmarez], Baron de (1757-1836), English admiral, was descended from an old family, and was born at St Peter Port, Guernsey, 11th of March 1757. Many of his ancestors had distinguished themselves in the naval service, and he entered it as midshipman at the age of thirteen. For his bravery at the attack of Charleston in 1776 on board the “ Bristol’’ he was raised to the rank of lieutenant, and he was promoted commander for his gallant services off the Dogger Bank, 5th of August 1781, when he was wounded. In command of the “ Russell,” 70, he contributed to Rodney’s victory over De Grasse (12th of April 1782). For the capture of “ La Réunion,” a French frigate, in 1793, he was knighted. While in command of a small squadron he was on the 5th of June 1794 attacked by a superior French force on the way from Plymouth to Guernsey, but succeeded in gaining a safe anchorage in Guernsey harbour. After being promoted to the “ Orion,” 74, in 1795, he took part in the defeat of the French fleet off Lorient, on the 22nd of June, distinguished himself in the battle of Cape St Vincent in February 1797, and was present at the blockade of Cadiz from February 1797 to April 1798, and at the battle of the Nile, where he was wounded. On his return from Egypt he received the command of the “ Caesar,” 84, with orders to watch the French fleet off Brest during the winters of 1799 and 1800. In 1801 he was raised to the rank of rear- admiral of the blue, was created a baronet, and received the command of a small squadron which was destined to watch the movements of the Spanish fleet at Cadiz. Between the 6th and 12th of July he performed a brilliant piece of service, in which after a first repulse at Algeciras he routed a much superior combined force of French and Spanish ships. For his services