and thence to Vienna, where he found a friend in the prince de Ligne. He died on the 16th of August 1803. Sénac also wrote a moderate exposition of the causes that led to the revolution, entitled *Du gouvernement, des mœurs et des conditions en France avant la Révolution, avec les caractères des principaux personnages du règne de Louis XVI*; the last part was reprinted (1813) by the duc de Levis with a notice of the author as *Por­traits et caractères.* Sénac collected his own *Œuvres philosophiques et littéraires* (2 vols.) at Hamburg in 1795.

See his *Œuvres choisies,* edited by M. de Lescure in 1862; *Lettres inédites de Madame de Créqui à Sénac de Meilhan* (1856), edited by Edouard Fournier; Louis Legrand, *Sénac de Meilhan et l'intendance du Hainaut et du Cambrésis* (1868); and the notice by Fernand Caussy prefixed to his edition (1905) of the *Considérations sur l'esprit et les mœurs.*

SENANCOUR, ÉTIENNE PIVERT DE (1770-1846), French author, was born in Paris in November 1770. His father desired him to enter the seminary of Saint-Sulpice preparatory to be- coming a priest, but Senancour, to avoid a profession for which he had no vocation, went on a visit to Switzerland in 1789. At Fribourg he married in 1790 a young Frenchwoman, Mademoiselle Daguet, but the marriage was not a happy one. His wife refused to accompany him to the Alpine solitude he desired, and they settled in Fribourg. His absence from France at the outbreak of the Revolution was interpreted as hostility to the new government, and his name was included in the list of emigrants. He visited France from time to time by stealth, but he only succeeded in saving the remnants of a considerable fortune. In 1 799 he published in Paris his *Reveries sur la nature primitive de Fhomme,* a book containing impassioned descriptive passages which mark him out as a precursor of the romantic movement. His parents and his wife died before the close of the century, and Senancour was in Paris in 1801 when he began *Obermann,* which was finished in Switzerland two years later, and printed (Paris, 2 vols.) in 1804. This singular book, which has never lost its popularity with a limited class of readers, was followed in the next year by a treatise *De l'amour,* in which he attacked the accepted social conventions. *Obermann,* which is to a great extent inspired by Rousseau, was edited and praised successively by Sainte-Beuve and by George Sand, and had a considerable influence both in France and England. It is a scries of letters supposed to be written by a solitary and melancholy person, whose headquarters are placed in a lonely valley of the Jura. The idiosyncrasy of the book in the large class of Wertherian-Byronic literature consists in the fact that the hero, instead of feeling the vanity of things, recognizes his own inability to be and do what he wishes. Professor Brandes has pointed out that while *René* was appreciated by some of the ruling spirits of the century, *Obermann* was understood only by the highly gifted, sensitive temperaments, usually strangers to success. Senancour was tinged to some extent with the older *philosophe* form of free-thinking, and had no sympathy with the Catholic reaction. Having no resources but his pen, Senancour was driven to hack­work during the period which elapsed between his return to France (1803) and his death at St Cloud (10th of January 1846); but some of the charm of *Obermann* is to be found in the *Libres Méditations Pun solitaire inconnu.* Thiers and Villemain succes­sively obtained for Senancour from Louis Philippe pensions which enabled him to pass his last days in comfort. He wrote late in life a second novel in letters entitled *Isabelle* (1833). He composed his own epitaph ; *Éternité, sois mon asile.*

Senancour is immortalized for English readers in the *Obermann* of Matthew Arnold. *Obermann* itself was translated into English, with biographical and critical introduction, by A. G. Waite (1903). See the preface by Sainte-Beuve to his edition (1833, 2 vols.) of *Obermann,* and two articles *Portraits contemporains* (vol. i.); *Un Précurseur* and *Sénancour* (1867) by J. Levallois, who received much information from Sénancour’s daughter, Eulalie de Sénancour, herself a journalist and novelist; and a biographical and critical study *Sénancour,* by J. Merlant (1907).

SENARMONT, ALEXANDRE ANTOINE HUREAU DE (1769- 1810), French artillery general, was born at Strassburg, and educated at the Metz school for engineer and artillery cadets. In 1785 be was commissioned in the artillery, in which he served as a regimental officer for fifteen years. In 1800 he won great

credit both by his exertions in bringing the artillery of the Army of Reserve over the Alps and by his handling of guns in the battle of Marengo. In 1806, as a general of brigade, and commander of the artillery of an army corps, he took part in the Jena and Eylau campaigns. But he is remembered chiefly in connexion with the “ caseshot attack ” which was the central feature of Napoleon’s matured tactical system, and which Senarmont put into execution for the first time at Friedland (*q.v.).* For this feat he was made a baron, and in 1808 he was promoted general of division by Napoleon on the field of battle in front of Madrid. He was killed at the siege of Cadiz on the 26th of October 1810.

SENARMONT, HENRI HUREAU DE (1808-1862), French mineralogist and physician, was born at Broué, Eure et Loire, on the 6th of September 1808. He became engineer-in-chief of mines, and professor of mineralogy and director of studies at the École des Mines at Paris. He was distinguished for his researches on polarization and on the artificial formation of minerals. He also wrote essays and prepared maps on the geology of Seine et Marne and Seine et Oise for the Geological Survey of France (1844). He died in Paris on the 30th of June 1862.

SENATE (Lat. *senatus,* from root *sen-,* as in *senex,* old; the root is the Sanskrit *sana,* cf. Gr. ípos; the same element appears in *señor, seigneur, seneschal)* literally the assembly of old men,@@1 originally the heads of the chief families, and hence, in general, the upper council in a governmental system. The Latin word corresponds with the Greek *gerousia (q.v.),* the name of the similar body at Sparta; it must not be used of the Cleis- thenic council (see BoulĒ) at Athens, which was in all respects a different body. The Athenian Areopagus *(q.v.)* represents the Roman senate. The word is applied primarily to the aristocratic Roman assembly (see below). It is also used to designate the second chamber in the legislatures of France, Italy and the United States, as also in those of the separate states composing the Union; in the British legislature it is represented by the House of Lords. By analogy the title is used for the governing bodies of various educational institutions, *e.g.* in the universities of Cambridge and London, and also in certain American colleges and universities, where it denotes an advisory body composed of representatives of the students as well as members of the faculty. So in the Scottish colleges the governing body is the Senatus Academicus. In Scottish law, the lords of session (*i.e.* judges) are called senators of the College of Justice, which is itself spoken of as a senate.

*The Ancient Roman Senate.* (A) *History.—* The senate or council of elders formed the oldest and most permanent element in the Roman constitution. The authorities are unanimous in ascribing the origin of the senate to Romulus, who chose out 100 of the best of his subjects to form his advising body. They are, however, far from unanimous in their account of the subsequent history of the senate down to the foundation of the republic. The only facts on which they are all agreed are that in 509 b.c. it already contained 300 members, and that a distinction already existed within it between *patres maiorum gentium* and *minorum gentium* (Livy i. 35; Cic. *De rep.* ii. 20. 35; Dionys, ii. 47). Moreover, with one exception they agree in asserting that throughout the monarchical period the senate consisted entirely of patricians. There is undoubtedly some connexion between the increase in the numbers of the senate by the admission of new members and the distinction between two classes of *patres.* The most probable view seems to be that the rise in the number of the senators was due to the gradual incorporation of fresh elements into the patrician community, with a consequent increase of *gentes;* and that the new clans, out of which new members came into the senate, were the *gentes minores.* The exclusively patrician char- acter of the senate at this period seems an inevitable inference from all that we know of the political position of the *plebs* at the

@@@1 With the idea of age is conjoined that of superior wisdom and experience, worthy of respect and qualified Jo decide; cf. the Anglo- Saxon Witanagemot, the assembly of the wise men. Originally the members were the advisers of the king, and their spirit was generally aristocratic and conservative.