**SPRUE,** a tropical disease, prevalent in India, China, Java, and the West Indies. It is described by Sir Patrick Manson as characterized by a peculiar, inflamed, superficially ulcerated, exceedingly sensitive condition of the mucous membrane of the tongue and mouth; great wasting and anaemia; and more or less diarrhoea, with pale and frothy fermenting stools. It is an obscure disorder, and the treatment recommended is rest and milk diet.

**SPULLER, EUGÈNE** (1835-1896), French politician and writer, was born at Seurre (Côte d'Or) on the 8th of December **1**835, his father being a German who had married and settled in France. After studying law at Dijon he went to Paris, where he was called to the bar, and entered into close relations with Gambetta, collaborating with him in 1868 in the foundation of the *Revue politique.* **He** had helped Emile Ollivier in his electoral campaign in Paris in 1863, but when in 1869 Ollivier was preparing to “ rally” to the empire he supported the republican candidate. During the siege of Paris he escaped from the city with Gambetta, to act as his energetic lieutenant in the provinces. After the peace he edited his chief’s Parisian organ, the *République française*, until in 1876 he entered the Chamber of Deputies for the department of the Seine. He was minister of foreign affairs during part of the brief Gambetta administration, and subsequently one of the vice-presidents of the chamber, serving also on the budget commission and on a special industrial and agricultural inquiry. His Parisian con­stituents thought his policy too moderate on the clerical question, and he had to seek election in 1885 in the Côte d’Or, which in later years he represented in the Senate. He was minister of education, religion and the fine arts in the Rouvier cabinet of 1887, minister of foreign affairs under Tirard (1889-1890), and minister of education in 1894 in the Casimir-Périer cabinet. He died on the 28th of July 1896. His published works include some volumes of speeches and well-known studies of Ignatius Loyola (1876) and of Michelet (1876).

**SPUR** (A.S. *spura, spora,* related to *spornan, spur nan,* to kick, spurn; cf. M.H.G. *sporn,* mod. Ger. *Sporn),* an instrument attached to the heel of a rider’s boot for the purpose of goading the horse. The earliest form of the horseman’s spur armed the heel with a single prick. In England the rowel spur is shown upon the first seal of Henry III., but it does not come into general use until the 14th century. In the 15th century spurs appear with very long shanks, to reach the horse’s flank below the outstanding bards. After this time, and until the beginning of the modern period of costume at the Restoration, they take many decorative forms, some of which remain in the great spurs worn by Mexican cavaliers. Gilded spurs were reckoned the badge of knighthood, and in the rare cases of cere­monious degradation they were hacked from the knight’s heels by the cook’s chopper. After the battle of Courtrai, in 1302, the victors hung up bushels of gilt spurs in the churches of Courtrai and, Maestricht as trophies of what is still remembered by the Flemings as the *Goudensporendag.* For another reason the English named the French rout beside Thérouanne as the Battle of Spurs.

In architecture, a spur (Fr. *griffe,* Ger. *Knoll),* is the ornament carved on the angles of the base of early columns; it consists of a projecting claw, which, emerging from the lower torus of the base, rests on the projecting angle of the square plinth. It is possibly to these that Pliny refers *(Hist. Nat.* xxvi. 42) when speaking of the lizard and frog carved on the bases *(spirae)* of the columns of the temples of Jupiter and Juno in the Portico of Octavius; the earliest known example is that of Diocletian’s palace at Spalato. In Romanesque work the oldest examples are those found on the bases in crypts, where they assumed various conventional forms; being, however, close to the eye, the spur soon developed into an elaborate leaf ornament, which in French 13th-century work and in the early English period is of great beauty; sometimes the spur takes the form of a fabulous animal, such as a griffin.

**SPURGEON, CHARLES HADDON** (1834-1892), English Nonconformist divine, was born at Kelvedon, Essex, on the 19th of June 1834. He was the grandson of an Essex pastor, and son of John Spurgeon, Independent minister at Upper Street, Islington. He went to school at Colchester and Maidstone, and in 1849 he became usher at a school in Newmarket.· He joined the Baptist communion in 1851, and his work at once attested his “conversion.” He began distributing tracts and visiting the poor, joined the lay preachers’ association, and gave his first sermon at Teversham, near Cambridge. In 1852 he became pastor of Waterbeach. He was strongly urged to enter Stepney (now Regent’s Park) College to prepare more fully for the ministry, but an appointment with Dr Joseph Angus, the tutor, having accidently fallen through, Spurgeon interpreted the *contretemps* as a divine warning against a college career. The lack of early systematic theological training certainly had a momentous effect upon his development. Broad in every other respect, he retained to the last the narrow Calvinism of the early 19th' century. His powers as a boy preacher became widely known, and at the close of 1853 he was “ called ” to New Park Street Chapel, Southwark. In a very few months’ time the chapel was full to overflowing. Exeter Hall was used while a new chapel was being erected, but Exeter Hall could not contain Spurgeon’s hearers. The enlarged chapel at once proved too small for the crowds, and a huge tabernacle was projected in Newington Causeway. The preacher had recourse to the Surrey Gardens music hall, where his congregation numbered from seven to ten thousand. At twenty-two he was the most popular preacher of his day. In 1857, on the day of national humiliation for the Indian Mutiny, be preached at the Crystal Palace to 24,000 people. The Metropolitan Tabernacle, with a platform for the preacher and accommodation for 6000 persons, was opened for service on the 25th of March 1861. The cost was over £30,000, and the debt was entirely paid off at the close of the opening services, which lasted over a month. Spurgeon preached habitually at the Tabernacle on Sundays and Thursdays. He frequently spoke for nearly an hour, and invariably from heads and subheads jotted down upon half a sheet of letter paper. His Sunday sermons were taken down in shorthand, corrected by him on Monday, and sold by his publishers, Messrs Passmore & Alabaster, literally by tons. They have been extensively translated. Clear and forcible in style and arrangement, they are models of Puritan exposition and of appeal through the emotions to the individual conscience, illuminated by frequent flashes of spontaneous and often highly unconventional humour. In his method of employing illustration he is suggestive of Thomas Adams, Thomas Fuller, Richard Baxter, Thomas Manton and John Bunyan. Like them, too, he excelled in his vigorous command of the vernacular. Among more recent preachers he had most affinity with George White- field, Richard Cecil and Joseph Irons. Collected as *The Tabernacle Pulpit,* the sermons form some fifty volumes. Spurgeon’s lectures, aphorisms, talks, and “ Saplings for Sermons ” were similarly stenographed, corrected and circulated. He also edited a monthly magazine, *The Sword and Trowel·,* an elaborate exposition of the Psalms, in seven volumes, called *The Treasury of David* (1870-1885); and a book of sayings called *John Ploughman’s Talks; or, Plain Advice for Plain People* (1869), a kind of religious *Poor Richard.* In the summer of 1864 a sermon which he preached and printed on *Baptismal Regeneration* (a doctrine which he strenuously repudiated, maintaining that immersion was only an outward and visible sign of the inward conversion) led to a difference with the bulk of the Evangelical party, both Nonconformist and Anglican. Spurgeon maintained his ground, but in 1865 he withdrew from the Evangelical Alliance. Subsequently in 1887 his distrust of modern biblical criticism led to his withdrawing from the Baptist Union. His powers of organization were strongly exhibited in the Pastors’ College, the Orphanage (at Stockwell), the Tabernacle Almshouses, the Colportage Association for selling religious books, and the gratuitous book fund which grew up under his care. He received large money testimonials