

Chapter 1 : Montesquieu - WikiVisually

â†‘The Collection Bordelaise referred to in note 2. â†‘ The fullest life of Montesquieu is that by L. Vian, *Histoire de Montesquieu*, Paris, But it is inaccurate and uncritical, and has been severely criticized by M. BrunetiÃ¨re (*Revue des deux Mondes*,).

Indeed, the French political anthropologist Georges Balandier considered Montesquieu to be "the initiator of a scientific enterprise that for a time performed the role of cultural and social anthropology". Montesquieu saw two types of governmental power existing: The administrative powers were the executive , the legislative , and the judicial. These should be separate from and dependent upon each other so that the influence of any one power would not be able to exceed that of the other two, either singly or in combination. This was a radical idea because it completely eliminated the three Estates structure of the French Monarchy: His famous articulation of the theory of the separation of powers is found in *The Spirit of the Laws*: By the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other, simply, the executive power of the state. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary controul; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression. The free governments are dependent on fragile constitutional arrangements. Montesquieu devotes four chapters of *The Spirit of the Laws* to a discussion of England, a contemporary free government, where liberty was sustained by a balance of powers. Montesquieu worried that in France the intermediate powers i. These ideas of the control of power were often used in the thinking of Maximilien de Robespierre. Montesquieu advocated reform of slavery in *The Spirit of the Laws*. As part of his advocacy he presented a satirical hypothetical list of arguments for slavery. While addressing French readers of his *General Theory*, John Maynard Keynes described Montesquieu as "the real French equivalent of Adam Smith , the greatest of your economists, head and shoulders above the physiocrats in penetration, clear-headedness and good sense which are the qualities an economist should have. He goes so far as to assert that certain climates are superior to others, the temperate climate of France being ideal. His view is that people living in very warm countries are "too hot-tempered", while those in northern countries are "icy" or "stiff". The climate of middle Europe is therefore optimal. On this point, Montesquieu may well have been influenced by a similar pronouncement in *The Histories of Herodotus* , where he makes a distinction between the "ideal" temperate climate of Greece as opposed to the overly cold climate of Scythia and the overly warm climate of Egypt. Examples of certain climatic and geographical factors giving rise to increasingly complex social systems include those that were conducive to the rise of agriculture and the domestication of wild plants and animals. List of principal works.

Chapter 2 : Montesquieu - Bing ç½'å...

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Resources Charles Louis de Secondat, Baron de Montesquieu, French Enlightenment political philosopher, essayist and social commentator. Montesquieu was among the first to attempt to apply Newtonian analogies to political, social, economic and moral behavior. Conceived of the concepts of "social laws" and a natural "social equilibrium" as the balance of opposing forces, that were later taken up by the Physiocrats. Charles Louis de Secondat was a wealthy aristocrat of Gascon extraction. Charles Louis inherited the baronial Montesquieu title as well as massive estates and fortune from his uncle, Jean-Baptiste de Montesquieu, who died in 1691. Trained in law, Charles-Louis received his degree at the University of Bordeaux in 1714, and went on to become an advocate in the parlement of Bordeaux, succeeding his uncle to its presidency in 1728. But his early interests were in the natural sciences and literature, and he was an active participant in the provincial academies of sciences and belle lettres in Bordeaux. Montesquieu broke into the literary world with his *Lettres Persanes*, published anonymously in Amsterdam in 1721. Montesquieu sold his office of the presidency of the Bordeaux parlement and invested the proceeds into his wine business. After delivering his discourse, Montesquieu decided to depart France for a long sojourn abroad. After returning to France, Montesquieu threw himself completely into literary work, and wrote a dissertation on rise and fall of ancient Rome. Initiated in 1724, it would only finally appear in print a decade later, in 1734, in Geneva. For instance, he notes each system has a different underlying principle of legitimacy, that is, a measure of whether the government is acting according to the system, and the basis for whether it is to be obeyed: But Montesquieu is most famous for focusing attention on the "separation of powers". He is the first to clearly identify three branches of government - the executive, the legislative and the judicial - and to posit that whether or not these powers are separated ultimately determines whether the resulting governments are moderate or despotic, regardless of their type. Although he acknowledges that legislative power is probably most safely held in the hands of elected representatives, he emphasizes the importance of ensuring minorities are not overruled by majorities, and the critical role of the executive in keeping the legislatures in check. Rather, the point is to explain why certain countries have one kind of system, and other countries have another, why some have succeeded in separating powers, where others have failed. In his grand survey, Montesquieu concluded that liberty was rare and fragile, that there was always a tendency towards tyranny. Montesquieu singled out wars as particularly destructive as they were usually accompanied by internal measures. Montesquieu ascribed the fall of Rome to its incessant wars, which undermined liberties, corrupted the government and impoverished society. Contrary to Gibbon and other Enlightenment writers, Montesquieu believed Western Christianity was actually a tonic, given that the Christian church often operated in opposition to the secular state, and historically served as a check to fend off the despotism of Emperors and Kings. He contrasts this with Roman paganism, Chinese Confucianism, and latter Inquisition days, where state and church were merged, and religion reinforced, rather than counter-balanced, the power of the State. He viewed the emergence of Protestantism in the 16th Century, restoring an oppositional stance, in a positive light. In his view, democratic republics were also not ideal - historical examples showed democracy was also prone to abuse and excesses and often led to tyranny. The ideal type for Montesquieu was the moderate monarchy, of which example he has the Medieval Germanic monarchies with heavy checks and balances from other parts of society. Liberty, Montesquieu asserted, flourishes from opposition. Montesquieu was particularly enthralled by the example of England, which seemed to have been able to preserve its liberties, while the rest of Europe slipped into absolutist regimes. He ascribes much of it to her geography - islands having a natural barrier, they are less susceptible to land wars and invasions from outside, thus allowing her to society to remain de-militarized, unfortified and her taxes relatively low. Moreover, naval powers, he asserts, are less susceptible to military coups, which are almost invariably undertaken by generals rather than admirals. Highland civilizations - like the Swiss - also enjoy

natural protections, the citizenry being scattered across mountains are harder to subjugate than in open lowland civilizations. Muddy, water-clogged marshes were the natural protections that preserved Venice, Holland and ancient Tyre. But their commerce was also key. Montesquieu believed trade and interdependence was an antidote to conflict and reduced the risk of war although given the numerous Mercantilist -motivated wars of the time, this could be disputed. More permanently, commerce led to the creation of a large middle class and civil society, which held on to local powers and demanded intermediate powers, forcing the separation which kept tyranny in check. He died on February 10, , of a pulmonary infection.

Chapter 3 : Montesquieu, - CORE

Montesquieu by Courtenay Ilbert - Download as PDF File .pdf), Text File .txt) or read online.

That glamour has now passed away. Not that Montesquieu has died, or is likely to die. But he is no longer the oracle of statesmen; his Spirit of Laws is no longer treated by framers of constitutions as a Bible of political philosophy, bearing with it the same kind of authority as that which Aristotle bore among the schoolmen. That authority ended when the greater part of the civilized world had been endowed with parliamentary and representative institutions framed more or less on the model which Montesquieu had described and had held up for imitation. The interest which attaches to him now is of a different order. It is literary and historical. He lives as one of the greatest of French writers, and his Considerations on the Greatness and Decay of the Romans are still read as a school classic by French boys and girls, much as the masterpieces of Burke are, or ought to be, read in English schools. To the student of political history he is known as the source of ideas which exercised an influence of incomparable importance in the framing of constitutions both for the old and for the new continent. And for the student of political science, his work marks a new departure in methods of observation and treatment. The Spirit of Laws has been called the greatest book of the eighteenth century: If it were necessary for me to offer an apology for taking Montesquieu as my subject to-day I might plead, first, that no student of history or of political or legal science can afford to disregard one who has been claimed, on strong grounds, as a founder of the comparative method in its application to the study of Politics and of Law; next, that some recent publications [1] have thrown new and interesting light both on his character and on his methods of work; and lastly that one cannot return too often to the consideration of a really great man. Moreover, it may be suspected that, in this country at least, and at the present day, Montesquieu belongs to the numerous class of authors whom everybody is supposed to know but whom very few have read. It will, of course, be impossible for me to do more than touch on a few of the aspects of such a many-sided man. Charles Louis de Secondat was born in , a year after the Revolution which ended the Stuart dynasty, five years before the birth of Voltaire, years before the outbreak of the French Revolution. Thus he was a countryman of Montaigne,. His family was noble, and belonged to that more modern branch of the nobility which had acquired its fortunes from the exercise of judicial or financial functions, and which was known as the noblesse de la robe. He then studied law, and in , at the age of twenty-five, was made counsellor of the Parlement of Bordeaux, that is to say member of the Supreme Court of the province of Guienne. In the next year he married a Protestant lady. The following year, , made a great difference in his fortunes. His judicial duties were such as to leave him a good deal of leisure. After the fashion of his time he dabbled in physical science. The papers which he read before the newly established Academy of Bordeaux were of no scientific value, but they influenced his subsequent political speculations, and supplied a sufficient excuse for his election during his English visit to a fellowship in our Royal Society [4]. His real interests lay neither in law nor in physics, but in the study of human nature. His first book, the Persian Letters , appeared in The next three years were spent in travel, and his travels ended with a stay of nearly two years in England. He died, as I have said, in His personal appearance is known to us from the excellent medallion portrait by Dassier, executed in Aquiline features, an expression, subtle, kindly, humorous. He was always short-sighted, and towards the end of his life became almost entirely blind. Let us console ourselves by the thought that those who see clearly are not for that reason luminous [5]. The second was published under the ministry of that aged and suspicious despot, Cardinal Fleury, when it was safer to speculate about ancient history than about contemporary politics or society. The last appeared under the rule of Madame de Pompadour, when the Encyclopaedists had begun that solvent work of theirs which prepared the way for the French Revolution. It should be added that all the three books were published anonymously, and printed in foreign countries, the first two at Amsterdam, the last at Geneva. For this knowledge very interesting additional materials have been supplied by the recent publication of the manuscripts which had for many years been preserved in the family archives of the Montesquieu family. The Persian Letters supply a clue to the plan of the Spirit of Laws, and contain the germs of many of the ideas which were subsequently developed in that book. They are the work of a young man. The device was not new,

but it had never been employed with such brilliancy of style, with such fine irony, with such audacity, with such fertility of suggestion, with such subtlety of observation, with such profundity of thought. And it was admirably adapted for a writer who wished to let his mind play freely on men and manners, to compare and contrast the religious, political and social codes of different countries, to look at his manifold subject from different points of view, to suggest inferences and reflections, and to do all this without committing himself to or making himself responsible for any definite proposition. Any dangerous comment could be easily qualified by a note which explained that it merely represented the Mahomedan or the Persian point of view. There were a great many dangerous passages. There was the famous letter about the Two Magicians, which nearly cost Montesquieu his election to the Academy. He has no gold mines, like his neighbour the king of Spain, but he has greater riches because he draws them from an inexhaustible mine—the vanity of his subjects. He has undertaken and carried on great wars without funds except titles of honour to sell, and, through a prodigy of human pride, his troops have found themselves feared, his fortresses built, his fleets equipped. Moreover he is a great magician. His empire extends to the minds of his subjects: If he has only one million crowns in his treasure chest and he wants two, he has merely to tell them that one crown is equal to two, and they believe it. If he has a difficult war to carry on and has no money, he has merely to put it into their heads that a piece of paper is money, and they are convinced at once. But this is no such marvel, for there is another still greater magician, who is called the Pope, and the things which he makes people believe are even more extraordinary. There were many references to religion, mostly irreverent, though not with the fierce and bitter irreverence of Voltaire. Usbek finds imperfect and tentative approximations to Mahomedanism in many of the Christian dogmas and rites, and ascribes to the finger of Providence the way in which the world is being thus prepared for general conversion to the creed of Islam. About diversities of ceremonial belief he has naturally much to say. Three men who were near me made me tremble, for they all declared that I had committed a grievous sin, one because the animal was impure, and the second because it had been strangled, and the third because it was not a fish. There are also national types, such as the Spaniard, whose gravity of character is manifested by his spectacles and his moustache, and who has little forms of politeness which would appear out of place in France. The captain never beats a soldier without asking his permission; the inquisitor makes his apology before burning a Jew. In a more serious vein is the description, so often quoted, of the ruin and desolation caused by the trampling of the Ottoman hoof. No law, no security of life or property: He took lodgings in the most fashionable quarter [10], paid his devotions to Mlle de Clermont at Chantilly, was a favourite guest at the salon of the Marquise de Lambert, and through these influences obtained, though not without a struggle, a seat in the Academy. But he was dissatisfied with his reception there, and made up his mind to travel. In the year , when Montesquieu set out on his travels, the international politics of Europe were in a singularly confused and tangled position. Congress after congress, treaty after treaty, succeeded each other with bewildering rapidity and with little permanent effect. Frederick William of Prussia was recruiting his grenadiers, holding his tobacco parliaments, and negotiating his double marriage project. In Italy, the commercial republics of Venice and Genoa were sinking into decay, Piedmont was emerging as a military power, Florence was under the last of the Medici Grand Dukes. In England, Walpole had secured the confidence of the new king through the influence of his capable queen, and was doing his best, with the help of Cardinal Fleury, to maintain the peace of Europe. He travelled through Austria and Hungary, thence went to Venice [11], visited in turn all the petty states into which Italy was then divided, spent several months at Florence, where he devoted himself mainly to art, and made even a longer stay at Rome, to which he returned after Naples. Of his last interview with the Pope a story is told, for which one could wish there were better evidence [12]. The Pope expressed a wish to do something for his distinguished visitor, and at last offered him for himself and his family a perpetual dispensation from fasting. The next day a papal official called with a bull of dispensation made out in due form, and an account of the customary fees. But the thrifty Gascon waved away the parchment. At the Hague he met Lord Chesterfield, who was then British Ambassador, and was on the point of taking leave for England, where he hoped to be made Secretary of State. Montesquieu sailed with him in his yacht on the last day of October , and remained in England until some time in . A distinguished German historian [13], who takes a rather depreciatory view of Montesquieu, says that he travelled rather as a

tourist than as a student. The journals of travels and copious notes which have been recently given to the world by the Montesquieu family do not bear out this statement. Probably no man ever started on his travels better equipped by reading and observation, or with a more definite notion of what he wanted to see, hear, and know, or had better opportunities for finding out what was most worth knowing. Montesquieu had already travelled in imagination through the countries which he was to visit in the flesh. I am instructing myself about the secrets of commerce, the interests of princes, the forms of government. I do not neglect even European superstitions. I apply myself to medicine, physics, astronomy. I am studying the arts. In fact, I am emerging from the clouds that covered my eyes in the country of my birth. At Venice he had long conversations with two famous adventurers, the Comte de Bonneval, and the Scotchman, Law. At Rome he made the acquaintance of Cardinal Alberoni and the exiled Stuarts. At Modena he conversed with the great antiquarian, Muratori. But we know that he attended some exciting debates in Parliament, and we know also how profoundly his study of English institutions influenced the Spirit of Laws. On the preparation for that great work Montesquieu was engaged for the next seventeen years of his life. In appeared the Considerations on the Greatness and Decay of the Romans, which might be treated as a first instalment of its contents. Machiavelli had treated Roman history from the point of view of a practical statesman, and had used it as a storehouse of warnings and examples for the guidance of an Italian prince. There are general causes, moral or physical, on which the rise, the stability, the fall of governments depend. If a state is ruined by the chance of a single battle, that is to say by a particular event, the possibility of its being so ruined arises from some general cause, and it is for these causes that the historian should seek. He is not distracted by a multiplicity of topics; the greatness, dignity and unity of his subject give force, character, and continuity to his style. His sentences march like a Roman legion. And he describes also how the scheme of the book originated, and how it was developed. I laid down general principles, and I saw particular cases yield to them naturally. I saw the histories of all nations appear as the consequence of these principles, and each particular law bound with another law, or proceed from one more general I often began and often dropped the work: I followed my object without forming a plan. I was conscious of neither rule nor exceptions: In the course of twenty years I saw my work begin, grow, advance, and finish. In brief, they are these. The world is governed, not by chance, nor by blind fate, but by reason.

Chapter 4 : HET: Montesquieu

Sir Courtenay Peregrine Ilbert GCB KCSI CIE FBA (12 June - 14 May) was a distinguished British lawyer and civil servant who served as legal adviser to the Viceroy of India's Council for many years until his eventual return from India to England.

Montesquieu Montesquieu is credited as being among the progenitors, which include Herodotus Herodotus and Tacitus, of anthropology, as being among the first to extend comparative methods of classification to the political forms in human societies. Indeed, the French political anthropologist Georges Balandier considered Montesquieu Montesquieu to be "the initiator of a scientific enterprise that for a time performed the role of cultural and social anthropology". Montesquieu Montesquieu saw two types of governmental power existing: The administrative powers were the executive, the legislative, and the judicial. These should be separate from and dependent upon each other so that the influence of any one power would not be able to exceed that of the other two, either singly or in combination. This was a radical idea because it completely eliminated the three Estates structure of the French Monarchy: His famous articulation of the theory of the separation of powers is found in *The Spirit of the Laws*: By the second, he makes peace or war, sends or receives embassies, establishes the public security, and provides against invasions. By the third, he punishes criminals, or determines the disputes that arise between individuals. The latter we shall call the judiciary power, and the other, simply, the executive power of the state. Were it joined with the legislative, the life and liberty of the subject would be exposed to arbitrary controul; for the judge would be then the legislator. Were it joined to the executive power, the judge might behave with violence and oppression. The free governments are dependent on fragile constitutional arrangements. Montesquieu Montesquieu devotes four chapters of *The Spirit of the Laws* to a discussion of England, a contemporary free government, where liberty was sustained by a balance of powers. Montesquieu Montesquieu worried that in France France the intermediate powers i. These ideas of the control of power were often used in the thinking of Maximilien de Robespierre. Montesquieu Montesquieu was ahead of his time in advocating major reform of slavery in *The Spirit of the Laws*. As part of his advocacy he presented a satirical hypothetical list of arguments for slavery, which has been open to contextomy. However, like many of his generation, Montesquieu Montesquieu also held a number of views that might today be judged controversial. He firmly accepted the role of a hereditary aristocracy and the value of primogeniture, and while he endorsed the idea that a woman could head a state, he held that she could not be effective as the head of a family. While addressing French readers of his *General Theory*, John Maynard Keynes described Montesquieu Montesquieu as "the real French equivalent of Adam Smith, the greatest of your economists, head and shoulders above the physiocrats in penetration, clear-headedness and good sense which are the qualities an economist should have. He goes so far as to assert that certain climates are superior to others, the temperate climate of France France being ideal. His view is that people living in very warm countries are "too hot-tempered", while those in northern countries are "icy" or "stiff". The climate of middle Europe is therefore optimal. On this point, Montesquieu Montesquieu may well have been influenced by a similar pronouncement in *The Histories* of Herodotus, where he makes a distinction between the "ideal" temperate climate of Greece as opposed to the overly cold climate of Scythia and the overly warm climate of Egypt. Examples of certain climatic and geographical factors giving rise to increasingly complex social systems include those that were conducive to the rise of agriculture and the domestication of wild plants and animals. List of principal works French literature.

Chapter 5 : Courtenay Ilbert - WikiVisually

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

In he married Jeanne de Lartigue, a Protestant , who eventually bore him three children. England had declared itself a constitutional monarchy in the wake of its Glorious Revolution 1689 , and had joined with Scotland in the Union of 1707 to form the Kingdom of Great Britain. These national transformations had a great impact on Montesquieu; he would refer to them repeatedly in his work. He achieved literary success with the publication of his *Lettres persanes* Persian Letters , , a satire representing society as seen through the eyes of two imaginary Persian visitors to Paris and Europe , cleverly criticizing the absurdities of contemporary French society. The book quickly rose to influence political thought profoundly in Europe and America. In France, the book met with an unfriendly reception from both supporters and opponents of the regime. It received the highest praise from the rest of Europe, especially Britain. Montesquieu was also highly regarded in the British colonies in North America as a champion of liberty though not of American independence. Political scientist Donald Lutz found that Montesquieu was the most frequently quoted authority on government and politics in colonial pre-revolutionary British America, cited more by the American founders than any source except for the Bible. Besides composing additional works on society and politics, Montesquieu traveled for a number of years through Europe including Austria and Hungary , spending a year in Italy and 18 months in England where he became a freemason, admitted to the Horn Tavern Lodge in Westminster, [11] before resettling in France. He was troubled by poor eyesight, and was completely blind by the time he died from a high fever in 1758. It is not chance that rules the world. Ask the Romans, who had a continuous sequence of successes when they were guided by a certain plan, and an uninterrupted sequence of reverses when they followed another. There are general causes, moral and physical, which act in every monarchy, elevating it, maintaining it, or hurling it to the ground. All accidents are controlled by these causes. And if the chance of one battle—that is, a particular cause—has brought a state to ruin, some general cause made it necessary for that state to perish from a single battle. In a word, the main trend draws with it all particular accidents. The cause was not the ambition of Caesar or Pompey, but the ambition of man. Political views Montesquieu is credited as being among the progenitors, which include Herodotus and Tacitus , of anthropology , as being among the first to extend comparative methods of classification to the political forms in human societies. Indeed, the French political anthropologist Georges Balandier considered Montesquieu to be "the initiator of a scientific enterprise that for a time performed the role of cultural and social anthropology". Montesquieu saw two types of governmental power existing: The administrative powers were the executive , the legislative , and the judicial. These should be separate from and dependent upon each other so that the influence of any one power would not be able to exceed that of the other two, either singly or in combination. This was a radical idea because it completely eliminated the three Estates structure of the French Monarchy: Likewise, there were three main forms of government, each supported by a social "principle": The free governments are dependent on fragile constitutional arrangements. Montesquieu devotes four chapters of *The Spirit of the Laws* to a discussion of England, a contemporary free government, where liberty was sustained by a balance of powers. Montesquieu worried that in France the intermediate powers i. These ideas of the control of power were often used in the thinking of Maximilien de Robespierre. Montesquieu was somewhat ahead of his time in advocating major reform of slavery in *The Spirit of the Laws*. As part of his advocacy he presented a satirical hypothetical list of arguments for slavery , which has been open to contextomy. However, like many of his generation, Montesquieu also held a number of views that might today be judged controversial. He firmly accepted the role of a hereditary aristocracy and the value of primogeniture , and while he endorsed the idea that a woman could head a state, he held that she could not be effective as the head of a family. While addressing French readers of his *General Theory*, John Maynard Keynes described Montesquieu as "the real French equivalent of Adam Smith, the greatest of your economists, head and shoulders above the physiocrats in penetration, clear-headedness and good sense which are the qualities an economist should have. He goes so

far as to assert that certain climates are superior to others, the temperate climate of France being ideal. His view is that people living in very warm countries are "too hot-tempered", while those in northern countries are "icy" or "stiff". The climate of middle Europe is therefore optimal. On this point, Montesquieu may well have been influenced by a similar pronouncement in The Histories of Herodotus , where he makes a distinction between the "ideal" temperate climate of Greece as opposed to the overly cold climate of Scythia and the overly warm climate of Egypt. Examples of certain climatic and geographical factors giving rise to increasingly complex social systems include those that were conducive to the rise of agriculture and the domestication of wild plants and animals. List of principal works.

Montesquieu was born at the Châteaux de la Brède in southwest France, 25 kilometres (16 mi) south of Bordeaux. His father, Jacques de Secondat, was a soldier with a long noble ancestry.

Devon is a county of England, reaching from the Bristol Channel in the north to the English Channel in the south. It is part of South West England, bounded by Cornwall to the west, Somerset to the northeast, combined as a ceremonial county, Devon's area is 6,820 km² and its population is about 1.1 million. Devon derives its name from Dumnonia, which, during the British Iron Age, Roman Britain, the Anglo-Saxon settlement of Britain resulted in the partial assimilation of Dumnonia into the Kingdom of Wessex during the eighth and ninth centuries. The north and south coasts of Devon each have both cliffs and sandy shores, and the bays contain seaside resorts, fishing towns. The inland terrain is rural, generally hilly, and has a low density in comparison to many other parts of England. Dartmoor is the largest open space in southern England at 954 km², to the north of Dartmoor are the Culm Measures and Exmoor. In the valleys and lowlands of south and east Devon the soil is fertile, drained by rivers including the Exe, the Culm, the Teign, the Dart. As well as agriculture, much of the economy of Devon is linked with tourism, in the Brittonic, Devon is known as Welsh, Dyfnaint, Breton, Devnent and Cornish, Dewnens, each meaning deep valleys. One erroneous theory is that the suffix is due to a mistake in the making of the original letters patent for the Duke of Devonshire. However, there are references to Defenascire in Anglo-Saxon texts from before AD, the term Devonshire may have originated around the 8th century, when it changed from Dumnonia to Defenascir. Kents Cavern in Torquay had produced human remains from 30,000–40,000 years ago, Dartmoor is thought to have been occupied by Mesolithic hunter-gatherer peoples from about 8000 BC. The Romans held the area under occupation for around 400 years. Devon became a frontier between Brittonic and Anglo-Saxon Wessex, and it was absorbed into Wessex by the mid 9th century. This suggests the Anglo-Saxon migration into Devon was limited rather than a movement of people. Devon has produced tin, copper and other metals from ancient times, Devon's tin miners enjoyed a substantial degree of independence through Devon's Stannary Parliament, which dates back to the 12th century. The last recorded sitting was in 1849, agriculture has been an important industry in Devon since the 19th century. 2. Among the colleges alumni are three former ministers, five Nobel laureates, and numerous literary and philosophical figures, including Adam Smith, Gerard Manley Hopkins. Under a statute of 1827, New Inn Hall was merged into Balliol College in 1827, Balliol acquired New Inn Hall's admissions and other records for 1827 as well as the library of New Inn Hall, which largely contained 18th-century law books. Along with many of the ancient colleges, Balliol has evolved its own traditions and customs over the centuries, the patron saint of the College is Saint Catherine of Alexandria. On her feast day, a dinner is held for all final year students within Balliol. This festival was established by another important feast is the Snell Dinner and this dinner is held in memory of John Snell, whose benefaction established exhibitions for students from the University of Glasgow to study at Balliol one of whom was Adam Smith. The feast is attended by fellows of Balliol College, the current Snell Exhibitioners, by far the most eccentric event is The Nepotists carol-singing event organised by the Colleges Arnold and Brackenbury Society. This event happens on the last Friday of Michaelmas term each year, on this occasion, Balliol students congregate in the college hall to enjoy mulled wine and the singing of carols. The evening historically ended with a rendition of The Gordouli on Broad Street, outside the gates of Trinity College, verses of this form are now known as Balliol rhymes. The best known of these rhymes is the one on Benjamin Jowett and this has been widely quoted and reprinted in virtually every book about Jowett and about Balliol ever since. This and 18 others are attributed to Henry Charles Beeching, the other quatrains are much less well known. For many years, there has been a traditional and fierce rivalry shown between the students of Balliol and those of its neighbour to the east, Trinity College. It has manifested itself on the field and the river, in the form of songs sung over the dividing walls. In college folklore, the rivalry back to the late 17th century. In fact, in its form, the rivalry appears to date from the late 13th century. 3. Lawyer is a person who practices law, as an advocate, barrister, attorney, counselor or solicitor or chartered legal executive. The role of the

lawyer varies greatly across legal jurisdictions, in practice, legal jurisdictions exercise their right to determine who is recognized as being a lawyer. As a result, the meaning of the lawyer may vary from place to place. In Australia, the lawyer is used to refer to both barristers and solicitors. In Canada, the word lawyer refers to individuals who have been called to the bar or. Common law lawyers in Canada are formally and properly called barristers and solicitors, however, in Quebec, civil law advocates often call themselves attorney and sometimes barrister and solicitor in English. The Legal Services Act defines the activities that may only be performed by a person who is entitled to do so pursuant to the Act. Lawyer is not a protected title, in India, the term lawyer is often colloquially used, but the official term is advocate as prescribed under the Advocates Act, In Scotland, the word refers to a more specific group of legally trained people. It specifically includes advocates and solicitors, in a generic sense, it may also include judges and law-trained support staff. In the United States, the term refers to attorneys who may practice law. It is never used to refer to patent agents or paralegals, in fact, there are regulatory restrictions on non-lawyers like paralegals practicing law. Other nations tend to have terms for the analogous concept. In most countries, particularly civil law countries, there has been a tradition of giving many legal tasks to a variety of civil law notaries, clerks, and scribes. Several countries that originally had two or more legal professions have since fused or united their professions into a type of lawyer. Most countries in this category are common law countries, though France, in countries with fused professions, a lawyer is usually permitted to carry out all or nearly all the responsibilities listed below. Arguing a clients case before a judge or jury in a court of law is the province of the barrister in England. However, the boundary between barristers and solicitors has evolved, in England today, the barrister monopoly covers only appellate courts, and barristers must compete directly with solicitors in many trial courts 4. The name derives from the medieval ceremony for appointing a knight. Prior to , the order had only a class, Knight Companion. Recipients of the Order are now usually senior officers or senior civil servants. Commonwealth citizens who are not subjects of the Queen and foreign nationals may be made Honorary Members, in the Middle Ages, knighthood was often conferred with elaborate ceremonies. These usually involved the taking a bath during which he was instructed in the duties of knighthood by more senior knights. He was then put to bed to dry, clothed in a special robe, he was led with music to the chapel where he spent the night in a vigil. At dawn he made confession and attended Mass, then retired to his bed to sleep until it was fully daylight, in the early medieval period the difference seems to have been that the full ceremonies were used for men from more prominent families. Knights Bachelor continued to be created with the form of ceremony. The last occasion on which Knights of the Bath were created was the coronation of Charles II in . From at least , and possibly from the reign of James I, Knights of the Bath were using the motto *Tria iuncta in uno*, and wearing as a badge three crowns within a plain gold oval. These were both adopted by the Order of the Bath, a similar design of badge is still worn by members of the Civil Division. Their symbolism however is not entirely clear, the three joined in one may be a reference to the kingdoms of England, Scotland and either France or Ireland, which were held by English and, later, British monarchs. This would correspond to the three crowns in the badge, another explanation of the motto is that it refers to the Holy Trinity. The prime mover in the establishment of the Order of the Bath was John Anstis, Garter King of Arms, the Court remained the centre of the political world. The King was limited in that he had to choose Ministers who could command a majority in Parliament, the leader of an administration still had to command the Kings personal confidence and approval. A strong following in Parliament depended on being able to supply places, pensions, the attraction of the new Order for Walpole was that it would provide a source of such favours to strengthen his political position 5. For other items of the name, please see disambiguation at Star of India. The Most Exalted Order of the Star of India is an order of chivalry founded by Queen Victoria in , with the death of the last surviving knight, the Maharaja of Alwar, the order became dormant in . The motto of the order is *Heavens light our guide*, the Star of India, the emblem of the order, also appeared on the flag of the Viceroy of India and other flags used to represent British India. The last appointments to the orders relating to the British Empire in India were made in the New Year Honours, the orders have never been formally abolished, and Elizabeth II succeeded her father George VI as Sovereign of the Orders when she ascended the throne in . She remains Sovereign of the Order to this day, however, there are no living members of the order. The next-most

senior member was the Grand Master, the position was held, *ex officio*, when the order was established in 1784, there was only one class of Knights Companions, who bore the postnominals KSI. In 1801, however, it was expanded to three classes, members of the first class were known as Knights Grand Commanders, rather than Knights Grand Cross, so as not to offend the non-Christian Indians appointed to the Order. All those surviving members who had already been made Knights Companions of the Order were retroactively known as Knights Grand Commanders. Former viceroys and other officials, as well as those who served in the Department of the Secretary of State for India for at least thirty years were eligible for appointment. Rulers of Indian Princely States were also eligible for appointment, like some rulers of princely states, some rulers of particular prestige, for example the Maharajas of the Rana dynasty or the Sultans of Oman, were usually appointed Knights Grand Commanders. Women, save the princely rulers, were ineligible for appointment to the order and they were, unlike the habit of many other orders, admitted as Knights, rather than as Dames or Ladies. Members of the Order wore elaborate costumes on important ceremonial occasions, The mantle, on the left side was a representation of the star. The collar, also only by Knights Grand Commanders, was made of gold 6. With the death of the last surviving knight, the Maharaja of Dhrangadhra, the motto of the Order is *Imperatricis auspiciis*, a reference to Queen Victoria, the first Empress of India. The Order is the junior British order of chivalry associated with the British Indian Empire, the British founded the Order in 1784 to reward British and native officials who served in India. The Order originally had one class, but expanded to comprise two classes in 1801. The Grand Master held the next-most senior rank, the position was held, *ex officio*, members of the first class were known as Knights Grand Commanders rather than Knights Grand Cross so as not to offend the non-Christian Indians appointed to the Order. At the time of foundation in 1784 the order had one class. In 1801, the Order was divided into the two classes of Knights Commander and Companions, the following year the class of Knight Grand Commander was added, the composition of the other two classes remained the same. A special statute of 21 October permitted up to 92 Knights Commander, on 21 December 1801, in connection with the Delhi Durbar, the limits were increased to 40 Knights Grand Commander, Knights Commander, and 40 nominations of companions in any successive year. British officials and soldiers were eligible for appointment, as were rulers of Indian Princely States, generally, the rulers of the more important states were appointed Knights Grand Commanders of the Order of the Star of India, rather than of the Order of the Indian Empire. Women, save the princely rulers, were ineligible for appointment to the Order, female princely rulers were, oddly, admitted as Knights rather than as Dames or Ladies. As well, other Asian and Middle Eastern rulers were also appointed, members of the Order wore elaborate costumes on important ceremonial occasions, The mantle, worn only by Knights Grand Commanders, comprised dark blue satin lined with white silk. On the left side was a representation of the star, the collar, also worn only by Knights Grand Commanders, was made of gold 7. The officer had direct control only over Fort William, but supervised other British East India Company officials in India, complete authority over all of British India was granted in 1773, and the official came to be known as the Governor-General of India. In 1858, the territories of the East India Company came under the control of the British government. The governor-general headed the government of India, which administered the provinces of British India, including the Punjab, Bengal, Bombay, Madras, the United Provinces. To reflect the role as the representative of the monarch to the feudal rulers of the princely states, from the term Viceroy. Until 1903, the governor-general was selected by the Court of Directors of the East India Company, after 1903, the sovereign continued to appoint the governor-general, but did so on the advice of the Indian government. Governors-General served at the pleasure of the sovereign, though the practice was to have them serve five-year terms, Governors-General could have their commission rescinded and if one were removed or left a provisional governor-general was sometimes appointed until a new holder of the office could be chosen. Provisional governors-general were often chosen from among the provincial governors, many parts of the Indian subcontinent were governed by the East India Company, which nominally acted as the agent of the Mughal Emperor. In 1858, motivated by corruption in the Company, the British government assumed control over the governance of India with the passage of the Regulating Act of 1773. The Act provided for a term for the Governor-General and Council. The Government of India Act vested the power to appoint the Governor-General in the Sovereign, the Governor-General, in turn, had the power to appoint all lieutenant

governors in India, subject to the Sovereigns approval.

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