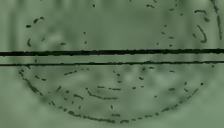


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MAY 1930



BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOLS. XX. and XXI.

1902 and 1903.

EDITED BY GEORGE GILL.

MEMBER'S COPY.

GEORGE ANDERSON & CO.,
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Geo. J. Grant.

BURNLEY

LITERARY AND SCIENTIFIC CLUB.

OUR PORTRAIT

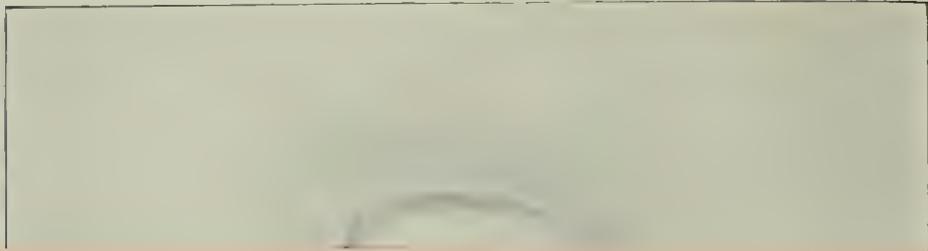
Is that of FRED. J. GRANT, Esq., J.P., who, in April, 1888, followed J. Langfield Ward, Esq., M.A., as President of the Club, and was re-elected in each of the three following years. To him succeeded W. Angelo Waddington, Esq. (our first Secretary), who occupied the Chair for two years; and on his retirement—when he ceased to reside in Burnley—Mr. Grant was again chosen as President, a position which he continued to hold for six years—from April, 1894, to 1900.

Thus did he preside over the Club for ten years, and fulfilled in a pleasant and most satisfactory manner the duties which devolved upon him.

He was one of the Founders of the Club, and no member takes a more lively interest in its welfare.

G.G.

GEORGE ANDERSON & CO.,
ST. JAMES'S STREET, BURNLEY.



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Burnley Literary and Scientific Club.

ESTABLISHED 1873.

President :

1902.

JAMES KAY, J.P.

1903.

W. LEWIS GRANT.

Vice-Presidents :

FRED. J. GRANT, J.P.

ALFRED STRANGE, J.P.

W. LEWIS GRANT.

JAS. LANCASTER.

FRED. H. HILL.

REV. W. S. MATTHEWS, B.A.

FRED. J. GRANT, J.P.

ALFRED STRANGE, J.P.

JAMES KAY, J.P.

JAS. LANCASTER.

REV. W. S. MATTHEWS, B.A.

J. H. HUDSON, M.A.

Hon. Treasurer : GEORGE GILL.

Committee :

WM. LANCASTER.

T. G. CRUMP, B.A., M.B.

W. T. FULLALOVE.

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WM. LANCASTER.

T. G. CRUMP, B.A., M.B.

W. T. FULLALOVE.

WM. THOMPSON.

H. L. JOSELAND, M.A.

A. STEELE SHELDON.

Hon. Secretary :

T. E. RODGERS, LL.B.

| THOS. CROSSLAND, B.Sc.

RULES.

- Rule 1. That the Society be named the "BURNLEY LITERARY AND SCIENTIFIC CLUB."
- Rule 2. That the objects of the Club shall be the instruction and mental recreation of its members by means of original papers, discussions, and conversation of a Literary and Scientific character. Party Politics and Religious controversies to be excluded. That arrangements be made during the Summer for Excursions to places of Historic and Natural interest.
- Rule 3. That the Club consist of Ordinary and Honorary members. That the Committee shall have power to accept the services of others than members.
- Rule 4. That the Club meet on Tuesday evenings at 7-45, the meetings being weekly from September to April. Any meetings held in the Summer months to be preparatory to the Excursions.
- Rule 5. That the Secretary shall commence the proceedings of each meeting by reading the minutes of the last meeting.
- Rule 6. Candidates for membership to be proposed and seconded at one meeting, and balloted for at the next, a majority of three-fourths of the members present being required to secure the election. Candidates for Honorary Membership shall be proposed only after a recommendation from the Committee.
- Rule 7. That the officers consist of a President, six Vice-Presidents, Treasurer, Secretary, and a Committee of six members, who shall manage the affairs of the Club; four to form a quorum. Such officers to be chosen by Ballot at the Annual Meeting, which shall be held on the first convenient Tuesday in April. Nominations to be received only at the three meetings next preceding the Annual Meeting.

- Rule 8. That the reading of any paper shall not occupy more than one hour, the remaining portion of the time, up to ten o'clock, to be spent in conversation and discussion. No speaker to occupy more than five minutes, or to speak more than once, except by permission of the Chairman.
- Rule 9. That a Sessional Programme shall be prepared by the Secretary and printed, in which the business of each evening shall be stated. All subjects proposed to be brought before the Club to be approved by the Committee of Management.
- Rule 10. Each member shall have the privilege of introducing a friend,* but no person so introduced, shall be allowed to take part in the proceedings, unless invited by the Chairman, to whom the said person's name shall be communicated on his entrance into the room. The Committee shall have power to declare any meeting "Special," and to make such arrangements as to admission of friends at such meeting as they shall think proper.
- Rule 11. That an annual Subscription of 10s. be paid by ordinary members, and any person whose subscription is in arrear for three months shall cease to be a member of the Club.
- Rule 12. The Accounts of the Club shall be made up by the Treasurer to the end of December in each year; and a Balance Sheet shall, after having been audited, and passed by the Committee, be printed and sent to the members before the Annual Meeting.
- Rule 13. That the Rules be altered only at the Annual Meeting in April, or at a Special Meeting; in both cases a fortnight's Notice shall be given to the members, stating the nature of the proposed alteration. The Secretary shall be empowered to call a Special Meeting on receiving a requisition signed by six members.

* No gentleman residing within the Parliamentary Borough, not being a member, will be eligible for admission.

REPORT

Presented at the Annual Meeting held April 8th, 1902.

In presenting the Twenty-eighth Annual Report, the Committee of the Burnley Literary and Scientific Club are gratified at again being able to point to the continued usefulness of the Club.

During the last two Sessions twenty-two ordinary meetings have been held, one evening being devoted to Music. The Winter Session was opened by Canon H. D. Rawnsley, M.A., who eloquently expounded the objects of "The National Trust for the Preservation of Places of Historic Interest or Natural Beauty." The Visit of Professor W. A. Flinders Petrie deserves special notice, when a lecture was delivered by him in the Church Institute before a large audience, on "The Rise of Civilisation in Egypt." The last ordinary meeting of the year was exceptionally interesting, when four younger members of the Club read short Papers on what they considered the best book they had read in the year 1901.

Twelve new members have been elected, and the Club now consists of 23 Honorary members and 201 Ordinary members. Throughout the year the average attendance at ordinary meetings has been 33 members and 22 friends, making a total average

attendance of 55, as against 73 the year previous. This decrease is, to a very large extent, due to the unusually severe weather during the Winter Session, and to the fact that for some months the service of trams in the town was stopped owing to the re-construction of the Tramways.

The Committee wish to report that a new Lantern, with electric fittings and appliances, has been purchased for the Club, and has been successfully used in connection with several illustrated lectures.

Since the last Annual Meeting, two volumes of the Transactions of the Club, for the years 1898 and 1899, have been published, and it is confidently expected that in a very short time those for the years 1900 and 1901 will be in the possession of the members.

Finally, the Committee would again urge the claims of the Club to the hearty support of all in our community, who are interested in the welfare and maintenance of a society whose prime object is the intellectual advancement of its members.



SYLLABUS.

JANUARY TO APRIL, 1902.

-
- Jan. 14—"The Life of the Wave" (Illustrated by the Lantern).
Captain W. N. Greenwood.
- „ 21—"The Registers of St. Peter's Church, Burnley"
(Second Paper—prepared, for the most part, by the
late James Grant) Fred J. Grant, J.P.
- „ 28—"Contrasts in English Prose" A. G. Gardiner
- Feb. 4—"An Ascent of Mont Blanc from Italy" (Illustrated
by the Lantern)... .. C. Pilkington (Ex-President
Alpine Club).
- „ 10 (Monday)—"King Arthur"...Rev. W. S. Matthews, B.A.
- „ 18—"The Religion of Humanity in Wordsworth"
Rev. J. H. Wicksteed, M.A.
- „ 25—"My Visits to Some Notable Yorkshire Places" (Illus-
trated by the Lantern) ... Harry Speight (Author of
"The Craven Highlands," "Through Airedale," &c.)
- Mar. 4—"Peter the Great"... .. H. L. Joseland, M.A.
- „ 11—"The Bacterial Treatment of Sewage" (Illustrated by
the Lantern)... .. Raymond Ross, F.I.C.
- „ 18—"Elizabethan Seamen" W. Race.
- „ 25—"The Best Book I read in 1901, and Why I think so"
Four Members.
- April 8—Annual Meeting—
Presentation of Reports and Accounts.
Election of Officers.

SYLLABUS.

OCTOBER TO DECEMBER, 1902.

- Oct. 7—"The Great Siberian Railroad" (With Lantern Views)
A. Montefiore Brice, F.G.S., F.R.G.S.
- „ 14—"Thoughts suggested by a visit to the Italian Riviera"
Fred. J. Grant, J.P.
- „ 20—(Monday)—"Westminster Abbey" (With Lantern Views) Rev. T. R. Pickering.
- „ 28—"An Evening with Whittier" (with Musical Accompaniments and Illustrations)
Rev. T. P. Brocklehurst, M.A.
- Nov. 4—"The Third Egyptian Dynasty" John Garstang, B.A.
- „ 11—"The Metric System for British Use" (With Lantern Slides) S. Jackson, M.A., Oxon.
- „ 17—(Monday)—"The Dolomites" (With Lantern Views)
Joseph Collier, F.R.G.S. (Member of the Alpine Club).
- „ 25—"Wireless Telegraphy" (With Experiments and Lantern Views) Rev. J. R. Rendell, B.A.
- Dec. 2—"The Christmas Carol" (A Recital) John Harwood.
- „ 9—"Robert Browning's Message" Fred H. Hill.
- „ 16 { "Brownsholme" (With Lantern Views)
Alfred Strange, J.P.
- „ 16 { "A Glimpse of Morocco and Algiers" (With Lantern Views) Jas. Lancaster.
- „ 19—Annual Dinner.

THE LIFE OF THE WAVE.

By CAPT. W. N. GREENWOOD. 14th January, 1902.

(WITH LANTERN ILLUSTRATIONS.)

The object of this interesting Paper was to trace the history of the Wave phenomenon of the Ocean from its cradle to its grave, *i.e.*, from its earliest existence to its final issue.

The lecturer began by asking his hearers to imagine themselves watching the incoming tide on the shore of any large river estuary—such as Morecambe Bay—to notice the broad expanse of waters, with its rolling ridges rushing shorewards, and to mark the beauty and magnificence of the scene; and also to observe the ebb of the tide and retreat of the waters, leaving the sands bare and the sea comparatively calm. This phenomenon is restrained by inflexible laws, and its semi-daily recurrence can be calculated with almost perfect accuracy years beforehand, both as to time and height, on any given day.

The Wave had its birth when “the Spirit of God moved upon the face of the waters,” and must have been, in its infancy, stupendous as compared with that of to-day.

The distance of the Moon from the Earth is assumed, at one time, to have been 60,000 miles, or about one-quarter her present position. To-day the tide-producing energy of the Moon, over the whole of the Earth’s surface, is taken to be six feet, *i.e.*, three feet above and three feet below mean level of an ordinary spring tide. It is calculated that at 60,000 miles distance the Moon’s energy would be equal to 192 feet above and 192 feet below the mean level of water, or a power to raise a wave 384 feet from trough to crest; but taking into account the tide-producing power of both Sun and Moon, that energy would be much greater, and would produce, twice a day, a deluge over immense tracts of land. Again, taking Morecambe Bay as example, such a deluge would extend far into the hill districts of Cumberland and Westmorland; while at low water the ocean channels would be almost dry. There is ample evidence of such a picture of the Wave’s early life, shown on the carboniferous limestone of the region in question; the lecturer giving various instances of the effects of waves on many stones and crags far up into the Lake district.

The primal duty of the Wave was to prepare this planet for man's abode: here laying bare rocks; there depositing rich alluvial soil—wasting, yet building all the while. The energy of the Wave diminishing as the Moon receded from the Earth, yet still performing her beneficent work. Not only did the Wave prepare the ground, but it acted as fertiliser, providing the seed and transporting it from place to place with wonderful care.

At the present day there are four great Ocean Waves: two direct, travelling westward, in the Southern Hemisphere; and two derivative, passing northward through the Atlantic and Pacific Oceans. The lecturer discussed the effect and various heights of these waves, and those visiting different shores in the course of their journey. The Wave of the Bay of Fundy, Nova Scotia, is said to reach a height equal to 120 feet. The Waves visiting the coast of Norway and our own shores, vary from 50 feet in the British Channel, 27 feet 6 inches in Morecambe Bay, to 20 feet in the White Sea.

Other waves in the Pacific range from 27 feet at Portland Inlet, N.-W. America, to 45 feet and 50 feet in the Straits of Magellan. The Wave passing the South African promontory does not exceed six feet, while in the Calcutta River the Wave at Spring tides equals 17 feet.

A free Wave is estimated to travel, in deep water, at from 800 to 1,000 miles per hour; the progress of the derived Wave is much less, its mean rate from 64° S. to 70° N. is about 335 miles per hour. In shallow water the rate is much diminished; the Wave making high water at Morecambe Bay taking six hours to travel the distance of 240 miles from the entrance of the channel.

The Sun and Moon are in the most favourable position for exercising their tide-producing energies at the Vernal Equinox, the Moon then being in her nearest position to the Earth, but this does not occur in its entirety even once in a hundred years. Such a position would produce a tide on the Lancashire Coast that would flow twenty feet above mean sea level. The highest tide known and recorded in this neighbourhood occurred on 31st December, 1833 (not at the Vernal Equinox), it is recorded to have been 21 feet 8 inches above the datum line, and flooded the whole of the country round Lancaster. This tide was less than two feet above the highest predictions of to-day. What would have been the result if six feet had been added to the wave?

Among some of the remarkable phenomena connected with the Wave may be mentioned the Bore. This Wave appears to be due to the friction generated by a heavy tide forcing its way up a narrow channel, or over extended shallows. The waters appear to be held back and form a steep wall, this loses its

balance as the tide rises, and forces its way landwards with great rapidity. Over sand-banks the Wave is usually one long wall of surf advancing in a curve; in a narrow channel the surf is on the margin, while the centre of the curve presents a smooth advancing billow. Places noted for the size of the Bore are the Bay of Fundy, the Rivers Severn, Seine, Amazon, Hoogly, and the Solway Frith and Morecambe Bay.

Rollers are another phenomenon : but their origin cannot be satisfactorily explained. They prevail on the small islands of the South Atlantic and some parts of the North Atlantic, usually from October to April, while at other times of the year they occur in the Pacific and Indian Oceans. They come suddenly, beginning as far as three miles from the shore, and frequently break in from 12 to 14 feet of water. The rollers augment in violence as they approach the shore and beat with resistless-violence along the coast.

Wave phenomena are also caused by earthquakes and volcanic action, and are often of great height and velocity. They are larger than rollers, and much dreaded in those countries liable to their visitation. In the earthquake of 1755, at Lisbon, such a wave rose to a height of 40 feet. The effect of this wave was also felt on the coast of Cornwall, where the sea rose from eight to ten feet.

Another wave of the sea is the Storm Wave, which frequently obtains gigantic proportions; far exceeding the height of spring-tides, and bursting over low-lying land with immense power and devastating effect. Several instances of such Waves were given by the lecturer, showing their great height and terrible force.

The theory of the Wave is well defined and may almost be termed a modern scientific fact. Explorers into Nature's hidden secrets, such as Tyndall and others, have determined the truth of the wave theory, whether for motion, light, heat, or sound, as the only true and acceptable means by which many of the wonders of Nature can be accounted for. This is a grand conception, but partakes more of the nature of undulation than of the wave of the sea, as the vibrations are usually distributed in all directions in equal proportions. We find it in Nature, animate and inanimate, in every living, breathing creation, in hill and valley, in tree and plant, in leaf and grass, in bud and tree. Look where we will, this master stroke is omnipresent. The Wave is the great Archetype of Creation.

The area of the water surface of the Globe is taken to be 127,000,000 square miles—or four times that of the land—and the depth of the sea ranges from a few feet in the Zuder

Zee, to five miles in parts of the Atlantic and Pacific Oceans. The Wave's mean rate of progress is something like 350 miles an hour, but not by any means uniform. Starting in the Pacific it occupies twelve hours in its journey to the South African coast, twelve hours more is required to reach the Azores, and in six hours more it reaches our coast—occupying thirty hours in its course—but high water at Morecambe Bay is not reached until seven hours later ; and it takes eighteen hours to circle the whole of our Island ; it therefore follows, that in some place at least, high water must be twelve hours later than Morecambe Bay.

The Wave must have played an important part in connection with the changes of climate that took place in past ages. The temperature of its waters would affect the shores it visited. Other causes assigned for the change of climate, such as the changes in inclination of the Earth's axis, &c., would also affect the height and temperature of the Wave.

At what particular period of the Earth's history our imaginary Wave existed is not important, but since the "waters gathered together" the size of the combined Wave of the tide has been slowly but surely decreasing, and continues so to do. Although the Moon exercises more power over the tide than the Sun, her control is not supreme : the Sun exercises the mastery as to the time period of the Wave, and in course of time the solar tide will prevail. The Moon, by her excessive tidal action and retrograde motion, is slowly destroying her own power, while the combined Waves, by their friction, are lengthening the Earth's rotation on her axis. Both Sun and Moon exercise their several forces as mighty engines of the wave, fitting the world for man's abode and habitation. In time the lunar Wave will cease to exist. The solar tide, yet remaining, will for a while continue to perform his part, until it too shall cease, and the earth be no longer fit for man's abode.

Thus we have traced the Wave from its cradle to its grave. Silently and steadily has the mighty ocean exercised his power, and will continue so to do until the Moon's influence on the tide shall cease—until the day shall be as sixty of our present days, and the snow line shall descend to the sea, and the sea itself become ice—not till then shall we see the grave of our Wave. And until then the restless Wave will continue to perform its allotted daily task at the Will of its Creator. And the countless ages of its existence shall be to that Creator "but as one day."

The discussion on the Paper was taken part in by Messrs. Clement, Osborne, Leather, Bradshaw, Holden, Preston, and A. Strange.

The Lecturer, in reply, stated that those who knew best disputed the theory of the Gulf Stream having any effect on our climate. This is a current and has nothing to do with the Wave. It is entirely due to heat. Hot and cold water will not mix, but will form a current. He attributed the difference of the tide in different parts of England to the fact that the Wave is an undulation, not a current. This is proved by the action of a cork thrown on the waters, which will remain stationary, rising and falling in the same place unless there is a tide.

He also gave a fuller explanation of the effect of the Moon on the tides, and concluded with a reference to the action of the Wave on the glaciers; he did not dispute the glacial theory, but suggested that the Wave had played an important part in breaking up the glacier.

A hearty vote of thanks was accorded to Captain Greenwood on the motion of Mr. Jas. Lancaster seconded by Mr. Alderman Mitchell.

THE REGISTERS OF ST. PETER'S CHURCH.

By JAMES GRANT (the late).

It is hoped that a full report of this most interesting Paper may be given in a subsequent volume of the "Transactions."

CONTRASTS IN ENGLISH PROSE.

By Mr. A. G. GARDINER. 28th January, 1902.

Not the least part of the Englishman's heritage is the instrument of Speech. Our language is a part of our national life. It has grown with our growth, and strengthened with our strength, and is a living record of our struggles and trials, of our hopes and fears, and of our aspirations and despairs. To keep "the well of English undefiled" is an object of no small importance. It was to be feared that the "Press" is not without blame in accepting questionable phrases imported from across the Atlantic, such as "Jones goes the whole hog," "Brown goes one better," and "Too previous." More care and attention should be paid to the cultivation of the "pride of language." The lecturer declined to attempt any definition of so elusive a thing as "style," which he considered was a question dependent on the temperament of the writer.

The Prose of the Nineteenth Century is fuller, richer and more varied than that of any preceding period; but what has been gained in variety and colour, has been lost in simplicity and strength. Nothing in our language can surpass the simple beauty of the English translation of the Scriptures.

As an example of lofty English prose, the lecturer quoted passages from Milton's "Areopagitica," beginning:

"Methinks I see in my mind a noble and puissant nation, rousing herself like a strong man after sleep, and shaking her invisible locks: methinks I see her as an eagle, renewing her mighty youth, and kindling her undazzled eyes at the full midday beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious gabble would prognosticate a year of sects and schisms."

The question of comparison is of a two-fold character: one of individuals and another of periods.

As an example of the easy style of English prose, the early essays of Lord Bacon cannot be surpassed, but he became more diffusive with advancing years. Every sentence being full of meaning; as John Morley said of Tacitus: "He seeks to compress a volume into a chapter, a chapter into a sentence, a sentence into a phrase, and a phrase into a word."

The lecturer considered John Ruskin to be the greatest master of English in the Nineteenth Century, a prophet whose writings were one of the chief glories of English prose, and sustained the claim of the English language to rank among the most musical and sonorous of ancient or modern times. Illustrations of this were selected from the chapter on "Mountain Gloom" in "Modern Painters," and "The Harbours of England."

Addison was as great a master of English prose as Ruskin, but in how different a manner! His sentences flow like the musical murmur of a brook, a beautiful example of which is to be found in Essay No. 483, "On attributing misfortune to judgment."

Of Lord Macaulay it has been said, that owing to his amazing knowledge, he was a kind of "Encyclopædia Britannica." He writes with the air of the platform, and his eloquent style may be illustrated by the passage in Von Ranke's "History of the Popes," on the vitality of the Roman Catholic Church, concluding with the words, "And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." This figure of the New Zealander, by the way, is also found in Volney's "Ruins of Empire," in Mrs. Barbauld's writings, and in Shelley's works.

The lecturer briefly reviewed the peculiar styles of Lamb, Dr. Johnson, Carlyle, R. L. Stevenson, and Hazlett; the latter of whom, he remarked; was insufficiently known as a critic of first rank, and was less metaphysical and far better to read than Coleridge. The lecturer cited several illustrations of style, among them Dr. Johnson's famous letter to Lord Chesterfield.

Of modern writers of English prose there are several entitled to take high rank, one of whom—John Morley, a Lancashire man—by sacrificing literature to politics, was not in agreement with Macaulay. The lecturer knew of no writer who had a better tonic effect on a reader than John Morley; no more just judge sat on the throne of criticism, and his judgments carry conviction by their sanity, sincerity, and truth.



AN ASCENT OF MONT BLANC FROM ITALY.

(ILLUSTRATED BY THE LANTERN).

By C. PILKINGTON (Ex-President Alpine Club).

4th February, 1902.

The Editor regrets that he has been unable to obtain a report of this very interesting lecture.

KING ARTHUR.

By Rev. W. S. MATTHEWS, B.A. 10th February, 1902.

Mr. Matthews, as usual, delivered a most interesting lecture, and was listened to by the members with much profit and pleasure.

The Editor regrets that he has been unable to obtain a report of Mr. Matthews' lecture.

THE RELIGION OF HUMANITY IN WORDSWORTH.

By Rev. J. H. WICKSTEED, M.A. 18th February, 1902.

The lecturer did not claim to speak about Wordsworth as an expert, but simply as one who had an affection for a few of his Poems. He proposed to deal with the subject from an historical and autobiographical point. The lives of great men are inextricably involved in their thought, so that we cannot trace the thought except by tracing the life.

There is a general, but an erroneous, opinion that Wordsworth was somewhat of an "old woman," but such was not the fact; his youth was full of fresh, vigorous boyishness and escapades. In one of his poems he sings of "A tempting playmate whom we dearly loved," and we find him throwing himself with zest and spirit into the life of nature.

"Bird nesting, mean our object and inglorious!—
Skating on on lake in the frosty season,
Happy times for all of us:
For me it was a time of rapture.—
Shod with steel we hiss along the polished ice."

One of the first things which bring home to the mind motions of nature is fear. To this he refers again and again, as if it were a powerful agent awakening man's soul. He dwells on this fact in his description of the hero in "The Excursion," as a factor awakening up the young lad's life. This hero, in many respects, is modelled on Wordsworth's own life. He describes the youth growing up among the hills, and becoming inspired with the sense of the mysterious powers in nature; a something which is vital and yet not himself—yet something which is akin to his own life—trying to speak to him from without himself.

He describes these periods of fear, and how at times he became most conscious of an indescribable presence in nature apart from himself; such feelings being impressed upon him, mostly in times of fear. Times of solemn silence are also productive of this same sense of a mighty presence in nature, as described in that beautiful poem in "The Excursion,"—

"There was a boy; ye knew him well, ye cliffs
 And islands of Winander! Many a time,
 At evening, when the earliest stars began
 To move along the edges of the hills,
 Rising or setting, would he stand alone,
 Beneath the trees, or by the glimmering lake;
 And there, with fingers interwoven, both hands
 Pressed closely palm to palm, and to his mouth
 Uplifted, he, as through an instrument,
 Blew mimic hootings to the silent owls,
 That they might answer him. . . .
 . . . And when it chanced
 That pauses of deep silence mock'd his skill,
 Then, sometimes, in that silence, while he hung
 Listening, a gentle shock of mild surprise
 Has carried far into his heart the voice
 Of mountain torrents; or the visible scene
 Would enter unawares into his mind,
 With all its solemn imagery, its rocks,
 Its woods, and that uncertain heaven, received
 Into the bosom of the steady lake."

Most impressive of all is the account he gives of a personal adventure, when fear seemed to have aroused his whole being, and which, possibly, was the turning point in his psychological career. The lines commence—

"One sunny evening led by her (Fancy)."

Wordsworth tells us elsewhere, it is not just that delight in Nature which certain type of artists take, picking and choosing, seeing beautiful effects and looking out for combinations and new forms; it is the living presence in nature which is to be found by the true devotee of Nature in all her moods and expressions. "Whatever is, is best"—whatever scene one finds oneself in, is the perfect thing for the time.

All this is love of Nature—pure nature unaffected by man. It is the nature found in solitude among the hills and rivers, amongst creatures—not amongst men.

At last he comes to man: he comes across man in nature, and it is as a part of nature that he first begins to appreciate man.

"Shepherds were the men that pleased me first"—

and so he describes the life of the shepherd.

"When the Spring looks out and all the pastures dance with lambs."

His feeling was that of delight and rejoicing in life,

"Pursuits and animal activities,
 Like the worship of nature or of man."

"Worship" was not merely to rejoice in nature with a keen joy: there must be something introspective. The rejoicing in nature must be rejoicing in ourselves also. There must be a kind

of union between the things enjoyed and the enjoyer—a sense of kinship between the seer and the great exactive Spirit which has fashioned these things in the universe. In the Poet's description of the hero in "The Excursion," we get the well-known passage which describes the beginning of true religion of Nature. The lines are in Book I. of "The Excursion," and commence:—

" Among the hills of Athol he was born,"

And tell how,

" While yet a child, and long before his time
Had he perceived the presence and the power
Of greatness; and deep feelings had impress'd
Great objects on his mind. . . .
His mind was a thanksgiving to the Power
That made him; it was blessedness and love! "

He thus reaches to worship and religion in his enjoyment of Nature, but not yet to the religion of humanity, though in some sense it be a true religion: it is the feeling of God in Nature, not God in Man. It was at Cambridge that Wordsworth got the conception that life was not made up of little disjointed pieces, but that all essences were together, and it was impossible to grasp an essence of one part of life without understanding the whole of life. He learnt more of the unity of life during his sojourn in London, and more particularly when he went abroad and associated with the officers in the French Army. The French Revolution stirred his very soul, and he returned to England "a bigot to a new idolatry." His love of Nature returns in a true sense and with it the love of Man. Nature becomes to him a religion.

" I have felt

A presence that disturbs me with joy
Of elevated thoughts;
. . . . Well pleased to recognise
In Nature and the language of the sense
The Anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my Moral being. . . .
Knowing that Nature never did betray
The heart that loved her."—(*Tintern Abbey*.)

On the completion of his poetic apprenticeship he embarks on a work of greater ambition. He writes to his friend Coleridge about his life and poetical developments, and then begins his great work, which unfortunately like many other things, was never finished. Had he been able to do so, he would have been the greatest poet that ever lived. At all events the greatest next to Shakespere.

MY VISITS TO SOME NOTABLE YORKSHIRE PLACES.

(WITH LANTERN VIEWS.)

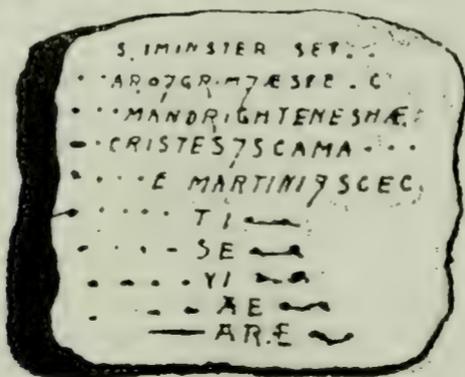
By Mr. HARRY SPEIGHT (*Author of "The Craven Highlands" &c.*) 25th February, 1902.

At the outset of his remarks the Lecturer claimed, on behalf of the County of York, the possession of many features in which she excelled other Counties, such as her Civil and Military enterprise, her rich woodland scenery, the famous breed of cattle, the Craven heifer and fine shorthorns, &c., and her Churches, with historic connection to the distant past. The Lecturer then proceeded to exhibit a fine series of views beginning with York Minster, the most magnificent building in the County.

The Minster covers the largest area of any cathedral in England, and is reputed to contain more stained glass than in all the rest of England. The Great Tower 210 to 215 feet high is the highest in the land. The Choir Screen is of solid stone. In the earliest churches the Chancel was shut off from the rest of the church by a solid stone screen, being a survival of a primitive custom. The South aisle used to be gated off, not only with solid iron, but also with oaken doors. At present there is an iron screen. This Cathedral is the loftiest in England, being about 180 feet in height from floor to nave. Its stained glass window is the finest in the Universe, and was the work of an artist from Coventry, who, according to the records, received the munificent sum of 4/- per week for his work. The window consists of 117 compartments, and represents the history of the Creation. The artist was engaged three years on the work, which was completed in 1402, just 500 years ago.

Following the course of the River Wharf to the head of the Dale, and then over into Wensleydale, the lecturer exhibited and described a goodly number of views, including the ruins of St. Mary's Abbey, the foundation stone of which was laid by William II in 1089: Micklegate Bar, York,—still in wonderful preservation—an example to modern masons. On this Bar have been spiked the heads of kings and princes.

One of the most remarkable stones in the British Isles is to be seen at St. Mary's Church, Castlegate: it was found in the wall, and is a relic of the old Priory Church, showing a survival of the ancient British form of monasticism in the Eighth or Ninth Century. In some churches the Cells and the Oratories were widely separated, and the stone shows that a monastery existed at York on the old Celtic principle. It was evidently founded after the death of the Venerable Bede, as he does not mention its existence; the inscription on the stone is as under:—



Near Bolton Abbey is a stone in a wall which is a relic of the "Ice-age," and is of Shapfell granite, which is found as far South as Lincolnshire. Similar stone has been observed at Morecambe Bay, proving that Shapfell boulders have travelled in different directions—east and west. The Church itself is interesting, and is famous for its connection with the Fairfax family. Some six marriages of that family were solemnized within its walls, and several have been interred under its roof.

Passing on we come to Tithebarn—curious and interesting—the oldest in Yorkshire; then we reach Long Marston, famous in the Civil Wars as the scene of the battle of Marston Moor, in 1644. Not far from Marston Moor we find the Hall, where the Fairfax family lived.

At Tadcaster there are a large number of antiquities. Not long since a water-jug was found in the sand of the river, and the sum of £7 10s. was paid for it to insure its remaining in the district. It is a great mistake to allow relics to be carried away or dispersed, as by so doing they often lose historical value and identity. Every town and village of historical consequence ought to have a museum for the preservation of its own local relics. At Weatherby there is still preserved the largest living tree in the United Kingdom—eighteen yards in circumference and fifteen yards three feet in height. Decay, however, has been rapid during the last few years, and there is now a large cavity in the tree, in which ninety-five children not long since were assembled.

At Beverley there is a Norman cross with representations of the twelve Apostles, erected about 651, by the Queen in memory of her husband, King Oswald. The broken parts have been patched up by the late vicar, and it is believed to be one of the oldest authenticated Christian relics in the British Isles.

Harewell Castle is often said to have been bombarded by Cromwell, but there is no evidence to support such a statement. In the Manor House of Harewood is the finest collection of oriental china ware ever produced. The late Earl was offered and refused ten thousand guineas for one single piece.

At Westow there is a fine sample of St. Anthony's Cross, and less than two miles away is the Mother Church of the Parish.

At Otley, the centre of a wide ecclesiastic district, the Church has undergone many alterations, and but little of the original building remains to be seen. Inside is the tomb of Lord and Lady Fairfax.

Ilkley Churchyard, situate on the site of a Roman Camp, possesses some fine crosses, due to St. Winifred, to whose Christian activity most of our crosses are due, and not to Paulinus, who did very little in the way of founding Churches, while St. Winifred was most active in this work. The date of these crosses is surmised to be from 670 to 680 A.D.

At Bingley Church there is a stone which has puzzled all European Archæologists. No one yet has been able to decipher the inscription, or to ascertain the use or purpose of the stone. It is essentially like a trough. Rev. Father Haig, an authority on such matters, maintains that it is a part of a memorial stone—a socket for a memorial cross. He and Professor Stevens, of Copenhagen, another eminent authority, both give different versions of the inscription, which it is impossible to make out. The Lecturer did not think that it was the socket of a cross, otherwise the outside would have been thicker; it could hardly have been a font, as such only came into use in the Eleventh Century, and none were known of before that time; possibly it may have been a relic chest, which are known to have been in use.

The Lecturer concluded by exhibiting a series of views of Bolton Woods, with the Priory and River Scenery; Grassington, Aisgarth, Wensley, Settle, and Giggleswick.

PETER THE GREAT.

By H. L. JOSELAND, M.A. 4th March, 1902.

The Editor much regrets being unable to obtain a report of Mr. Joseland's paper.

THE BACTERIAL TREATMENT OF SEWAGE.

(WITH LANTERN ILLUSTRATIONS.)

By Mr. RAYMOND ROSS, F.I.C. 11th March, 1902.

The main object of the Lecturer was to explain and illustrate the scheme of Sewage disposal as carried out in Burnley, and to indicate some of the principal methods adopted elsewhere.

The earliest authenticated reference to Sewage disposal is found in the history of Moses, who ordered all unclean matter to be carried outside the camp.

In the old times the land was usually able to deal with the amount of Sewage produced, but in the present day, with large cities and congested centres, the volume of Sewage cannot be thus satisfactorily dealt with. The rivers, wells, and drinking supplies in the neighbourhood would all become polluted, and a source of danger to the population, for many microbes, such as those of typhoid fever and of cholera, are contained in the excreta of patients suffering from those diseases, and would cause an epidemic, if they found their way into the drinking supplies of the neighbourhood. The waste materials of the body contain masses of minute organisms, and as some of these were pathogenic, or disease producing microbes, the necessity for their treatment in some such manner as to render them innocuous was very evident.

The substances which had to be dealt with under the head of Sewage purification might be conveniently classified as follows :— First, solid faeces consisting of nitrogenous, partly digested matter, together with vegetable non-nitrogenous residues of food ; second, urine, which was the main source of the ammonia found in sewage ; thirdly, household waste, containing vegetable refuse, etc., fragments of animal food, soap water, etc. ; fourth, rain and storm water, consisting of street washings ; fifth, grit and detritus ; and sixth, manufacturing waste products.

The primitive method of disposal was either by burning or covering with earth, and a partial return to the latter was seen in the adoption of various systems of land irrigation. The Lecturer pointed out different modifications of this system, and mentioned that at Burnley the method practised, previous to the adoption of the present system, was that of having mixed systems, including previous sedimentation by chemical preparation. Dealing with the land at Wood End Sewage Works, belonging to the Corporation, he said the heavier portions of the land were eminently unsuitable for the treatment of Sewage or any sewage farm principle, but readily lent themselves to adaption for bacterial filters, the stiff clay forming an excellent material for banks and bottoms, thus saving the expense of brick and concrete.

He explained how the Sewage was treated at the Duckpits Sewage Works, and speaking of the contact beds, said they all knew very well the offensive smell caused by stagnant Sewage or putrefying organic matter, and pointed out that one of the main objects of purification was to so purify the Sewage that an effluent incapable of putrefaction was obtained. This they had succeeded in doing at Burnley, and they were enabled to prove it by placing a small quantity of Sewage in a bottle and keeping it for several days in an incubator, when, if no sulphuretted hydrogen, or objectionable odours were given off, the Sewage might be considered non-putrescent.

The works at Duckpits and Wood End dealt with the Sewage from an area populated by 80,000 people, and the dry weather flow was about 2,000,000 gallons per day. The other Corporation works at Altham treated the Sewage from a population of about 20,000, with a dry weather flow of about 350,000 gallons per day.

Whether any specific advantage was to be obtained by the use of a closed Septic tank as opposed to an open one was still somewhat doubtful, opinions differing very much upon the subject, the composition of the particular Sewage under treatment being a very important factor. It must be remembered that the

expense of covering a tank in such a manner as to seal it hermetically was considerable. A given quantity of the Sewage from the tank was delivered automatically by turn on to one of a series of beds, of much the same description as those which are in use in Burnley, but in that case only one contact was given, and the effluent, instead of being held up for a given period of time, was allowed to flow slowly through the bed. The consequence was that as a rule the nitrification effected was not nearly as marked as in the case of a double contact. In that system it was necessary to have very considerable tank capacity. Altogether he was inclined to agree with the dictum of Professors Perkin and Frankland, that the key to efficiency in the bacterial treatment of Sewage was multiple as opposed to single contact.

In conclusion, Mr. Ross said there were many modifications for bacterial Sewage disposal, and alluded to different trials made at Burnley, saying that what they had endeavoured to do was to obtain the greatest purity of effluent with the least possible expenditure.

The Lecturer exhibited samples of the effluent recently obtained at different stages of the process of purification, that in the final stage being like clear water, and showed a series of views of the Duckpits Sewage Works and also of the closed Septic system at Exeter and other towns.

The Lecturer concluded by paying a high tribute to the services of Alderman Burrows, Chairman, and Alderman Ferguson, Vice-Chairman, of the Sewage Department, and stated that Burnley was a place selected for observation by the Royal Commission on Sewage Disposal.

ELIZABETHAN SEAMEN.

By W. RACE.

18th March, 1902.

The Editor regrets being unable to obtain a report of this paper.

THE BEST BOOK I READ IN 1901, AND WHY I THINK SO.

By Four Members. 25th March, 1902.

1. THOMAS CROSSLAND. B.Sc.

MAETERLINCK'S "WISDOM AND DESTINY."

"Wisdom: Its Influence on Destiny," was the problem M. Maurice Maeterlinck, the Belgian Poet and Philosopher, set himself to solve in this book. But as he searched further and deeper into his subject, he was led on and on, until the book, that "was to have been the work of a fortnight" was only completed after two years' labour. From his original project of finding out, by purely introspective effort, the control exercised by Wisdom over Destiny, he extended his investigation to every phase of human life. "Morality, conduct, life are surveyed," says Mr. Sutro, his English translator, "from every point of the compass, but from an eminence always."

The chief subjects around which his thoughts cluster are Wisdom, Destiny, Happiness, Justice, Love. But these words, to our author, mean very much more than they do to the ordinary man or woman. Feeling, as he does, the utter inadequacy of speech for the conveyance of thought, and the many-sided aspect of truth, Maeterlinck never imprisons his thoughts within the compass of a few words, by attempting to give what we call definitions. Thus speaking of Wisdom he says, "Let us not seek to define it too closely, that were but to enchain it. If a man were desirous to study the nature of light, and began by extinguishing all the lights that were near, would not a few cinders, a smouldering wick, be all that he would ever discover? And so has it been with those who essayed definition."

"Destiny," says the Dictionary, "is unavoidable fate; necessity."

"Fate: Inevitable destiny; ill fortune; appointed doom."

To Maeterlinck there is nothing unavoidable, inevitable about Destiny. He sees a great distinction between--what he calls--external and internal, or moral, Destiny. Thus he holds that "real fatality exists only in certain external disasters, as disease, accident, and sudden death of those we love, but *inner fatality*, there is none."

"The only Destiny that might truly be said to triumph over man, is the one which might have the power loudly to cry unto all, 'From this day onward there shall come no more strength to thy soul, neither strength nor ennoblement.'"

According to our author's method of looking at life, there are two great types of humanity: those whom men and events oppress, who are buffeted hither and thither about the stage of life; and those whom--

"Each event, whether charged with joy or sadness, has brought reflection, has added something to their range of soul, has given them greater peace wherewith to cling to life."

The individual of the second type differs from the first inasmuch as he has within him "some kind of inner force."

"He knows in advance how events will be received in his soul."

What then is this wisdom which exercises such powerful influence on man's inward peace and happiness? It is impossible to quote any single passage to convey a complete idea of the author's meaning; such only can be obtained by reading the book through. The following, however, are a few of the most striking of his images:--

"Wisdom is the lamp of love, and love is the oil of the lamp. Love sinking deeper grows wiser, and wisdom that springs up aloft, comes ever the nearer to love."

"Wisdom is perhaps only the sense of the infinite applied to our moral life."

And again he comes very near to a single clear perception when he says--

"Why should we not say that Wisdom is the triumph of reason divine over reason of man."

"Truly wise you are not, unless your wisdom be constantly changing from childhood on to your death. The more the word means to you, the more depth and beauty it conveys, the wiser must you become."

In addition to enquiring into the influence of Wisdom on Destiny, Maeterlinck allows his thoughts to wander up and down the pathway of life dwelling on such themes as Happiness, Love, Joy: and, spite of the mystic tone that pervades the book, it will be seen that its author is no mere dreamer, sitting on an eminence apart from, and out of touch with, the practical realities of life.

“Wisdom and Destiny” throbs with the deepest love for, and sympathy with, humanity; and a lofty belief in the ultimate ennoblement of man. He strenuously, yet lovingly, exposes those “parasitic virtues”—false resignation and feeble self-sacrifice—“Wait till the hour of sacrifice sounds” is his advice to us, “till then each man do his work. The hour will sound at last, but let us not waste all our time in seeking it on the dial of life.”

On its literary merits alone the book lays claim to the title “good.” The figures of speech Maeterlinck uses to convey his meaning are always apt and striking, often wonderfully beautiful; whilst his prose is delightfully simple, clear and poetic. There is a rhythm about some of his lines that reminds one of blank verse.

But great as are its literary excellencies “Wisdom and Destiny” has other and greater merits. This age of ours is generally regarded as pessimistic. The future looms darkly before us, and many look forward with gloomy forebodings as to what shall be. There *is* misery, disease, suffering injustice in the world of which our author is quite aware.

“To-day” he declares “misery is the disease of mankind, as disease is the misery of man.” “But just as there are physicians for disease” so, in his opinion “should there be physicians for human misery.” “As man was created for health, so mankind was created for happiness,”

To the sorrowful this book comes as a tonic, to restore them to their normal condition of happiness.

“It is well to believe that there needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the the portals of joy and truth,”

Whilst this age is pessimistic it is also much given to look at the material side of things, for in these busy days those of us who are not actually indifferent to, yet spare very little time for, the cultivation of that inner life which to Maeterlinck was so real. He makes a timely appeal to our nobler instinct by proclaiming, like the greatest philosophers of all ages and climes, those unchangeable truths of which we so easily lose sight. There is a happiness which does not owe its origin to the possession of mere wealth, yea even, our author assures us, that is independent of great intellectual attainments, for he says that

“The difference between joy and sorrow is but the difference between a gladsome enlightened acceptance of life, and a hostile, gloomy submission; between a large and harmonious conception of life, and one that is stubborn and narrow.”

No better estimation can be given of “Wisdom and Destiny” than the words of Mr. Sutro when he says—

“It is a book that many will love—all those who suffer, for it will lighten their suffering; all those who love, for it will teach them to love more deeply. It is a book with its faults, doubtless, as every book must be; but it has been written straight from the heart and will go straight to the heart of many.”

2. WALTER M. GRANT.

The title of the book which I wish to bring to your notice this evening is—

“MY LADY NICOTINE.”

Written by Mr. J. M. Barrie.

The Author's name is already well marked on the scroll of literary fame, but I should like to assure those persons who associate Mr. Barrie exclusively with tales of “Bonnie Scotland” that this is a book which does not require a man to wear kilts in order to be able to understand it.

What then is the book about? To the male portion of the community the title will, perhaps, convey a good idea of its general subject, but to the female mind there may arise visions of one of those refreshing stories of the age of chivalry, where gallant knights, on prancing steeds, strove valiantly for the sunshine of “My lady's” smile. In this case, however, it is probable that the men will be right in guessing that the word “Nicotine” gives them the clue, and that the fragrant weed plays an important part in the story.

Tobacco, indeed, may be said to be the *raison d'être* of the book, and it may perhaps be best described as the “smoking experiences of a bachelor,” written by himself after he was married, and when he had become a non-smoker. This is not an exciting book—there is no plot. It is a book which you can take down from your book-shelf at any time, open at random, and read an odd chapter with as much enjoyment as if it were a complete story.

About half of the thirty-three chapters in the book are directly about smoking and its necessary adjuncts, such as pipes, pouch, smoking-table, &c. In the other chapters are described his companions: their different characteristics, some of their experiences, &c., peculiar ideas, aspirations, and imaginations: the whole being rounded off by a delightful satire on smoking, from the point of view of a man who has been placed in the very awkward predicament of having to choose between matrimony and smoking, and who has given up smoking.

The book is written in the first person, and the writer describes how he, and his four companions all lived on the same stair in one of the old Inns in London, and used to meet in his room at night—not for the purpose of conversation primarily—but to

revel in that silent sympathy which is felt for one another by all those who have been enslaved by the charms of the "Arcadia Mixture."

His companions' names are Gilray, Marriott, Moggridge—familiarily known as Jimmy—and Scrymgeour. There is one other called Pettigrew, but he has married and does not often join his comrades in smoke. In racy language he describes his friends, and tells us that Scrymgeour, who was an artist, had a romantic notion that Africa might be civilised by the use of the "Arcadia Mixture." Another idea of his was to paint a picture of Shakespeare smoking his first pipe of "Arcadia," this sublime event, which the author calls the grandest scene in history, throws quite a new light on the Elizabethan age, due to the introduction of tobacco into England.

But what are the peculiarities of this "Arcadia Mixture," which exercises such a fascination over these men? What is it which constitutes this mysterious bond of sympathy between men of different characters and in different walks of life? The secret is best told in his own words on page 26 of the book.

He has an excellent chapter on his pipes, in which he tells us that although he has tried practically all kinds, he considers a briar to be the best, at any rate, for the "Arcadia Mixture." In this chapter also, he gives some most amusing advice to smokers on the advantages of paper spills over matches, for the purpose of lighting one's pipe, and on the proper sort of fire required. A description of his old tobacco pouch is written in quite his best style of pathetic humour, and an account of the vicissitudes of his smoking-table is very diverting. All these are merely recollections of a time gone by, "Arcadia Mixture" now no longer holding him in its fascinating grip. His comparison between matrimony and smoking is pervaded by a delightful tone of injured innocence.

But apart from smoking the book is characterized by the same entertaining wit, humour, and grasp of human nature in many different forms. Some letters which he receives from his nephew, who is at school, seem as if they must really have been written by a schoolboy. Whether he is arguing with Marriott on love, or soliloquizing on matrimony and the selfishness of bachelors, or describing Gilray's dream of criticising the critics, or Pettigrew's dream of meeting his death through writing so many articles on the Jubilee, or Jimmy's dream of killing an editor, his style is touched with a delicate humour, or a mild satire, which are both equally pleasing.

But I have not yet given the reason which is required from me as to *why* I consider this the best book I read in 1901.

If, by "the best," you mean the book from which one gains the most knowledge, the most permanent good—either worldly, morally, or intellectually—then, perhaps, my selection is not justified. Some will choose the book which holds up the loftiest ideals, or portrays some noble character; others, that which is clothed in the most elegant language; whilst others again may choose a book because it is written by some particular author who is all the rage and therefore it *must* be good, or because it is the correct thing to go into raptures over the book whether you like it or not. I have chosen "My Lady Nicotine" as "the best" from the point of view of one who reads purely for relaxation and amusement and without any ulterior motive. One can hardly imagine a man reading a book on, say, "Political Economy," purely for enjoyment, he would look on that as work—not relaxation. But for the busy man, who comes home at night tired out with the work and worries of the day, and who does not sit down to read and enjoy himself till after supper, I can recommend nothing which will send him to bed feeling more at peace with the world than a few chapters of "My Lady Nicotine."

3. J. G. GRIFFIN.

CARLYLE'S "FRENCH REVOLUTION."

In describing Carlyle's "History of the French Revolution" as the best book he had read during the year 1901, the Essayist desired to indicate by this superlative that it was the book which had made him think most, and had taught him most—of many things besides history—and in particular, the futility of shams, or, in the author's own words, that "the first of all gospels is this, that a lie cannot endure for ever."

The outlines of the French Revolution are familiar to all: How the Nobility and Clergy had abused their unjust privileges until the common people—"the twenty-five millions of haggard figures"—"the poor dumb sheep whom these others had previously agreed upon the manner of shearing"—could bear it no longer, and, united in a common bond of hunger and misery, began to raise ominous sounds. Their first "Petition of Grievances" was greeted with a "gallows forty feet high," and they were told to "eat grass." This treatment, followed by bad trade, an empty exchequer, a useless King, and a terrific hail-storm in July, 1788, which ruined the harvest, hurried on the crisis, and, with a false nobility and a false Church, a feeling of scepticism and suspicion, fostered by revolutionary pamphleteers in Paris, soon spread itself—poison-like—over the already disturbed country, so that in the State which once had been described as "Despotism tempered by Epigram," the Epigrams soon obtained the upper hand.

It is interesting to note that that far-sighted English statesman, Lord Chesterfield, thirty years before the Revolution, foretold the event in the following words:—

"In short, all the symptoms which I have ever met with in History, previous to great changes and revolutions in government, now exist and daily increase in France."

Those who wish to follow further "how anarchy breaks prisons, bursts up from the infinite deep, and rages uncontrollable, immeasurable, enveloping a world," the essayist refers to Carlyle's pregnant pages, where the story is told with a vividness, a thoroughness, an eloquence, a picturesqueness, with a fire, sometimes of the most grotesque humour, often with sublime poetic genius, and ever with a sympathy, an earnestness and an insight which would be impossible to surpass.

Perhaps the most striking feature of the whole book is its totally unconventional style, every sentence being stamped with the author's rugged and emphatic personality. Such an idea as writing for literary effect never seems to have entered into his mind. His object being rather to express the earnest outpourings of his inmost soul in the language of a man who feels deeply, and would make others feel every word he utters. Not a word is wasted, not a word left out which is needed to complete his striking pictures—pictures which are brushed on the canvas with such vigour and clearness that every figure, each with its own peculiarities, stands out definite and breathing before us, and we watch the different acts of Europe's greatest drama with all the emotions of spectators; and at times, so ghastly and hideously real are the pictures drawn, that the eyes spontaneously

close in horror! No novelist or dramatist could make the persons of his own creation more real; and under no circumstances has the author engrafted a false attribute to any one of these actual people of history. He pounces on a fresh character, pierces it with that extraordinary insight with which he was gifted, and in a score of incisive, biting, and sometimes even ferocious terms, the victim's weaknesses and misdeeds are laid bare, he is tried, "juggulated," and "consigned to limbo." Whatever came in his way—abstract or concrete—had to undergo the most searching analysis, and though, possibly, his natural irritability and well-known dyspepsia affected his temper, it is quite certain he believed every word he wrote; while for the poor misguided, yet genuine seekers after Truth, he has a deep sympathy, sometimes bordering on tenderness. Even the "incorruptible, sea-green, Robespierre" is forgiven and pitied when his turn comes for a ride in the fatal tumbril.

The Author yields ungrudging admiration only to men of adamantine will and force of character, and who could "see facts." One imagines that he saw much of his own self in such natures. No wonder Carlyle loved such men. Whether, therefore, his style be literary or otherwise, it is graphic and convincing: the reader catches the author's spirit, and is carried along in spite of himself, conscious the while of a voice from every page teaching, as was intended,—

" This, also, was a sham : therefore it perished ! "

The book is full of poetic reflections, and there are numerous passages of great beauty: his metaphors are rich and prolific, apparently a reflex of his habitual mode of thought and expression.

The faithful consideration of any work of Carlyle's must necessarily be of a serious nature, but it would be the greatest mistake to suppose that this book is one long, unrelieved sermon: its author had the keenest sense of humour; deep, satirical and grim, perhaps, but nevertheless all the keener. With what relish does he relate the following story:—

" There were certain runaways whom Fritz, the Great, bullied back into battle thus—'Unprintable offspring of scoundrels! Would ye live for ever?' "

The Essayist regretted that the necessarily limited time for his paper prevented his giving adequate examples of the most remarkable pages of English literature. One example, however, was given from the chapter headed "The Muster," as typical of the author's style:

“Nor is our England without her missionaries. She has her life-saving Needham, to whom was solemnly presented a *Civic Sword*—long since rusted into nothingness. Her Paine: rebellious Staymaker; unkempt; who feels that he, a single needleman, did, by his *Common Sense* pamphlet, free America; that he can, and will, free all this World; perhaps” [and, this is Carlyle] “even the other.”

One great feature of the book is the generous way in which the author gives both the genesis and the end of nearly all the characters introduced; and also the numerous foot notes, giving chapter and verse of the authority on which he relies for his facts, showing how systematic was his method, and how vast the research necessary for the accomplishment of his work. Only Carlyle could have done this: and if his definition of Genius—“An infinite capacity for taking infinite pains,”—be correct, then the writer of the “History of the French Revolution” possessed genius indeed.

4. CHAS. HARGREAVES.

BRADLEY'S “HIGHWAYS AND BYEWAYS IN THE LAKE DISTRICT.”

The Editor regrets that it is impossible to present a synopsis of Mr. Charles Hargreaves' review of Bradley's “Highways and Byeways in the Lake District.”

EXCURSION TO BROWSHOLME AND WHITEWELL.

23rd July, 1902.

At the kind invitation of Colonel and Mrs. Parker, a large number of Members and friends visited Browsholme Hall, on Wednesday, July 23rd, 1902. The day of the visit proved one of the brightest and most beautiful of a somewhat eccentric summer. The party were conveyed in two four-horse charabancs, a private carriage, and a motor car. On alighting at the front of the Hall the members were received by the Colonel and Mrs. Parker, of whose generous hospitality they partook, and were afterwards shown over the Hall by their Host and Hostess, whose kindly ciceroneship and descriptive comments were much appreciated. Browsholme, apart from the interesting character of the building and its history, is a veritable storehouse of Artistic Archaic and Literary treasures, the accumulation of successive generations of a refined and cultured family. Among these delightful "opportunities" an hour and a half was quickly spent. Before leaving, the President—James Kay, Esq., J.P.,—in a few well chosen words, thanked Colonel and Mrs. Parker for their goodness in according to the Burnley Literary and Scientific Club the privilege they that afternoon had so much enjoyed.

NOTE.—At the desire of the Committee, a short descriptive Paper on "Browsholme and the Parker Family," was read before the Members on December 17th, 1902, an epitome of which appears in the present volume.

THE GREAT SIBERIAN RAILWAY.

(ILLUSTRATED BY LANTERN VIEWS.)

By Mr. A. MONTEFIORE BRICE, F.G.S.; F.R.G.S.

October 7th, 1902.

Mr. James Kay, J.P., President, in opening the Session, reported that their Secretary, Mr. T. E. Rodgers, had resigned, and Mr. Geo. Gill had kindly undertaken the duties of preparing the Syllabus. Mr. T. Crossland had now undertaken to accept the office of Hon. Secretary.

A letter of resignation having been read from Mr. Rodgers, a resolution of thanks was accorded to him for his four years' services, on the motion of the President, seconded by Mr. Fred. J. Grant, J.P., and a similar compliment was paid to Mr. G. Gill for having acted as Secretary during the interregnum.

On the motion of the President, seconded by Mr. A. Strange, J.P., a resolution formally appointing Mr. Crossland as the Secretary was cordially carried, and Mr. Crossland, in accepting the office, stated that he relied on the willing help of the Committee in carrying out the duties of the office.

Mr. Montefiore Brice then proceeded with his lecture, enlivening his remarks by his ready wit and racy language.

The great Siberian Railway is the longest Railway in the world—it is about 5,500 miles in length—and Siberia is one of the largest countries in the world, being about one hundred times larger than England, and about two hundred times larger than the mainland of Scotland. To express it mathematically, it embraces 5,000,000 square miles. Everything is on a huge scale. Its rivers are not only numerous but very large. There are 27,000 miles of navigable waters in the rivers of Siberia.

After describing the route from Moscow, the Cathedral of St. Vassili, the Oriental character of the Russian, with their love of colour, and the Siberian express mode of travelling (quite as comfortable as any other—and more so than on many railways), he illustrated the method adopted in the construction of the railway, in which 150,000 men were continually employed, and paid only about sixpence per day. They were fed on black

bread and cheese, and perhaps a bit of bacon on Sundays. The rails, when first laid, were light—42 lbs. instead of 72 lbs. per ft. The Canadian Pacific line was 3,500 miles in length, and occupied ten years to complete ; 4,500 miles of the Siberian line were laid in eight years, so that it constitutes a record in Railway building. The trains followed as the line was completed, and two to three miles a day were laid in sections.

The stations, for a long distance, were like Swiss chalets, at the back of which were barracks for the temporary accommodation of emigrants. We have an idea that the Russian Steppes are barren places, but, on the contrary, some of them are most fertile districts, and owing to the movement of emigration, there is an enormous output in the agricultural produce in Western Siberia. Siberian butter has for some little time been coming into England, and is likely to be a formidable rival to the Danish butter, which commands our market. English butter could be the best in the world, but we have a special delight in buying our food from other people. 250,000 emigrants a year are going to Siberia, and the movement is largely on the involuntary plan. Criminals are no longer sent to Siberia, but only the politicals—and it is the politicals who helped to make Siberia what she is. Irkutsk is called the Paris of Siberia, but it is not safe to be out in that city after nine o'clock at night: many people have revolvers, and are frequently firing them. It is the richest city in Siberia, and murders are almost of daily occurrence. We have an idea that Russian Government is tyrannical. They make you mind your own business, which is not a bad thing. Nine-tenths of the people are uneducated peasants, of a serf-like type. They are not more than children, and the Russian Government governs on the principle that the nursery must not rule the house, and as the people cannot take care of themselves, the Government proposes to take care of them. They are, therefore, not allowed to emigrate at their own sweet will, but to follow the pioneers, who select suitable sites for them and their families ; they are provided with sufficient meal to keep them through the first winter, and are assisted to obtain agricultural implements and seed ; every chance is given to them if they will only work, and the result is, that in Western Siberia, there are thousands of successful farmers who were only miserable serfs and peasants in over-crowded Russia.

On the great Siberian Railway you will not find a single British-built locomotive, though the English are indisputably the builders of the best locomotives that can be found in any part of the world. The reason being partly the high cost, but chiefly, perhaps, because our commercial methods are on wrong lines.

Tomsk (50,000 inhabitants) is the capital of Siberia, but it probably will not long remain so. The story of Tomsk is the story of vanity. When the Russian engineers, in the course of the construction of the railway, approached a town, they would go, cap in hand, to the mayor and corporation, and suggest, as they were coming with the railway, the application of "palm oil," which was often forthcoming. But when they came towards Tomsk, the corporation thought they could not possibly be passed on one side, and would not part with a penny. The result was, that owing to the insuperable natural obstacles, which no engineering feat could get over, the main line of the railway runs forty miles south of Tomsk, which is left high and dry, and the people are leaving the town; for though there is a branch line, it does not reach within two miles and a half of the town. The line of railway goes East and South, and yet all the time into a colder country, which is highly metalliferous. There is a sort of coal, gold, silver and copper in large quantities, and many other metals. Without exaggeration, it might be said that there are a dozen Klondykes in North-East Siberia; she is the fourth gold-producing country in the world, though the surface has only just been tickled by most primitive methods.

The railway terminates at Vladivostock; the free commercial port being Dalny, near Port Arthur, the military port near to Pekin, which is the objective of Russia. When Russia stretches out her hand she never draws it back; she grasps, and the grasp never relaxes. The same process is going on in Persia and Afghanistan.

In our journey across Siberia we do not find much to remind us of our own country. In the houses you find a great deal of everything that comes from Germany; cloth from Germany, glass and china from Belgium and Austria; many of the table delicacies are French; cutlery, chiefly Russian. There are one or two things from England: pocket-handkerchiefs made from cotton, called American cotton in order to get into Siberia: precious few of them and they last a very long time. Meanwhile, every agricultural implement in Western Siberia is American; practically all mining machinery in Eastern Siberia is American. The German language may almost be said to be the commercial language of Russia, and it will carry you far in Siberia. The representatives of English firms are Germans, and not likely to do much for us while their own "home, sweet home," is in their minds. In the Siberian newspapers are found plenty of advertisements of German and American firms, but none of English firms. There is a well-known commercial calendar in Siberia on the desk of practically every merchant. Out of some 400 pages, 150 of them are German advertisements,

over sixty American, but not one English. In one of the back rooms of a Consul's house were English catalogues, beautifully printed and illustrated, but in the English language—an unknown tongue to the Siberian ; with weights and measures by an unknown method ; and prices in the old barbarous pounds, shillings and pence—an unknown system. No wonder America and Germany are monopolizing between them the industrial development of one of the very largest tracts of land now to be civilized by leaps and bounds. The Germans are pushing their way everywhere. In Moscow, where the railway starts, the whole British colony—men, women, and children—does not exceed 500, whereas the German colony is 30,000, and if we include the Germans who have become naturalised for the purpose of commerce, 50,000 to 60,000 ; and so the proportion goes on throughout Siberia. Why is it that we have no part or lot in the development of this great country ? Partly because our commercial methods are wanting, and more possibly, because we are conservative in our ideas. We command the great bulk of the first-class markets of the world, because we produce absolutely a first-class article. But in Siberia they don't want an absolutely first-class article, but a second-class article, for which they are prepared to pay a second-class price. Germans are ready and willing to make such an article, and this is one of the chief reasons why they get the business and we do not. We hear a great deal about technical education, and the way we are being out-stripped, but it seems—in North and South America and throughout the whole of Asia—we want a new type of commercial traveller, a more educated man to whom we can give a freer scope and greater power, and whose discretion and judgment can be trusted. Of course you have got to pay for them. And we should send these emissaries into the country, not to pass through on a flying tour, but to live there. We should release them from red tape, and enable them to adapt themselves to the people.

The Emperor turned the first sod of this Railway at Vladivostock, in 1891, and has ever since taken great interest in it. He is the most powerful autocrat in the world : no man has greater responsibilities, and no one could find better excuses for escaping from any duties. But he was, before he ascended the throne, President of the Siberian Railway Committee, which meets weekly. When he became Emperor he continued to occupy that position, and whenever possible, to attend the weekly meetings and sit in the chair like a director of an ordinary public company, a fair testimony to his personal character, as well as a guarantee that this railway is going to be watched over and made to do all it possibly can for that great Empire,

THOUGHTS SUGGESTED BY A VISIT TO THE ITALIAN RIVIERA.

By FRED. J. GRANT, J.P. 14th October, 1902.

The Paper recorded some of the impressions produced on the mind of the essayist during a nine weeks' sojourn at Bordighera, a small Italian village just across the French frontier, in the early months of 1902. The great highway of the district is the Via Romana, a road originally made by the Phœnicians. The district for centuries formed the battlefield of Europe. On the western extremity it merges into Provence—the land from the Rhone to the Roya, glowing with the orient light of romance and chivalry. At the dawn of history—1000 years B.C.—the Ligurian people were settled in what is now known as the western portion of the Italian Riviera. Later the land was conquered by the Phœnicians; then by the Greeks, who brought with them the three-fold gift of corn, the olive, and the vine. Afterwards the Romans held sway, but it took that great power nearly two centuries before the Ligurian tribes were subjugated. Ruins of the immense monument erected in 14 B.C., in honour of the triumphant Emperor Augustus, still remain at La Turbie. Other evidences of the Roman occupation can still be traced, although fourteen centuries have passed since the Goths and Vandals, from the north-west, drove out the armies of imperial Rome. From the Eighth to the Twelfth Century the land was overrun, from time to time, by the Saracens and the Moors. It was the incursions of the fierce Saracens that led the inhabitants of Liguria to fortify the villages on the hills. These rock villages exist at the present day, very little altered. They are difficult of access—to some of them there is no road by which a vehicle can traverse, all the carrying to and fro is done by the patient mule. These villages were once small republics, with laws and coins of their own. Sasso, Seborga, and Perinaldo were among the rock villages visited.

Amid all these mutations there is one thing which continues as it was in the halcyon days, when the world was young, and that is the tideless Mediterranean sea.

A stranger visiting the Italian Riviera notices the absence of smoke—the olive wood fires give out scarcely any smoke. The atmosphere is wonderfully clear. One evening, just before sunset, the essayist had a marvellously clear view of the northern corner of Corsica—a hundred miles distant. Indeed, he could distinctly discern the serrated hills crossing the island some twenty miles

from the north. There was quite an English colony at Bordighera, and many benefits to the Italian people have sprung from the English occupation. Well, indeed, was it that wherever Britain's power was felt, mankind should feel her mercy too. Visiting the Italian Riviera, one feels he is in Bible lands, amid scenery and surroundings familiar to every reader of Scripture. The preciousness of water, the women at work in the fields, the men sitting under their own vine and their own fig tree—as in the days of Solomon, the babes in “swaddling clothes,” the shepherd walking in front of his flock—that flock always consisting of sheep and goats, the wells similar to those found to-day in Palestine, the trees of lignales, the tall palms, the almond trees with their delicate white blossom, the olives—more numerous than on the Mount of Olives itself—the men shaking and beating the olive trees in the way commanded in the book of Deuteronomy, the skins of goats used as bottles, the blue and scarlet anemones, the lilies of the field in the “Sermon on the Mount:” the contemplation of these and other things of like nature, seems to transport the visitor on the wings of imagination to “those holy fields over whose acres walked those blessed feet which eighteen hundred years ago were nailed, for our advantage, on the bitter cross.” Nothing in the world could exceed the beauty of the sunsets—the cloud forming the firmamental blue resting on the blue line of a foamless sea, the water in the bay the delicate colour of a dove's wing, the hill beyond the bay, and the higher hills further away, folding about their dimpled shoulders mantles of royal purple. Then behind a little promontory the sun, after appearing for a little time as a burning bastion fringed with fire, sets in the turquoise sea. Then to the left a beam of light shoots across the sea, to the right there is a lane of light athwart the land, and the hills to the west of the bay of Mentone become illuminated,—what five minutes before was dull and dark is now one unclouded blaze of living light. Then the eye glances to the north, where the mountains live in holy families, where the snow on the topmost hill glitters in the last rays of the sunlight—rose flushed lights bathing the cold crowns of Alpine snows. The afterglow is magnificent, far exceeding in glory even the refulgent sunsets of Claude.

Noticeable, too, is the absence of grass and the absence of birds. There are multitudes of beggars. The machinery and implements are of a most antiquated kind. Women carry baskets on the head. The baby is invariably carried by the man. The Italian peasant—the navy of the continent, who has pierced the tunnels of the Alps and built the harbour of Marseilles—is greatly to be admired for his patience, his steadiness, and his untiring industry. Yet he has lived on half rations for two centuries.

On the steep hill-sides are seen, right up to the summit, terraces about eight feet broad, the terrace below supporting the one above by a wall six feet high. Making these terraces and cultivating the land is the arduous work of the peasantry. On these terraces are grown many of the roses, carnations, and other flowers we buy in our English markets. The women domestic servants are bright, alert, active, nimble, willing, strong, respectful. Each village has its public washing place. In some cases a stream has been diverted to provide this. The Italian peasant is musical by intuition. The church bells and the chimes of the clocks are all musical. On a Sunday evening, to hear the vesper bells in churches on the hills far away echoed from churches in the valleys full of plaintive air, this is, indeed, music, and stillness accompanied by sounds so soft and sweet charms even more than silence.

The climate is in strong contrast to that of England. To sit in an Italian garden for afternoon tea in March, with flowering mimosa trees, fifteen feet high in the hedges, with oranges dropping from the trees at one's feet; to smell the odour of the useful absorbent and disinfectant, the eucalyptus; to note the peach tree in blossom; to see the wealth of flowers in the gardens—huge stocks and freesia, the deep coloured anemone, the double violet, the rose, poppy, carnation, heliotrope, cyclamen, and marguerite, the narcissus of sulphur-yellow hue, the waxen tendrils of the lily of the valley, the hyacinth, rosetinted and lilac, mingled with the deep saffron of orchids and the fire of tulips—*i.e.*, our summer flowers in the winter months:—this was a new and delightful experience. Nor could one help noting the palm trees covered with ivy wreaths and climbing smilax sprays, or the houses set in one vast pleasaunce of lemon, orange, and vine, and the gray olive glinting in the sunshine. On the mountains were strange contrasts. On the northern and eastern sides of the summit would be found snow; a few yards away, on the side facing south, the primrose, the cowslip, the crocus, and other spring flowers flourished in profusion. The Riviera owes much to Englishmen, who seem as it were to have rediscovered the manifold beauties and advantages of its sunny shores beneath the glittering vault of southern skies.

Italy is still, as Addison styled it, classic ground. Its history is calculated to inspire; its language is that of music, of poetry, of chivalry. It is the scene of many of the finest plays of the greatest dramatists of our own and other lands. Its literature can never lose its charm. About Italy there is an ancientness that never grows old. She is invested with the dignity of bygone times and the majesty of tradition. Yet, withal, she has an indestructible freshness and remains perennially young.

WESTMINSTER ABBEY.

(ILLUSTRATED BY LANTERN VIEWS.)

By Rev. T. R. PICKERING. 20th October, 1902.

With the exception of the Tower of London, there is no building in England—or in the world—which possesses such rich, long, and varied interest as Westminster Abbey. From the time of its consecration, by Edward the Confessor, to the recent coronation of His Majesty King Edward VII., all the Kings and Queens who have ruled over this realm have been crowned here, and in its various chapels and vaults many of them lie in their last repose. Not all. Their dust is scattered. Some few died and were buried abroad, others lie in various abbeys and churches in England ; but almost half the entire number, including some of the most famous and powerful, sleep within the walls of this venerable edifice. Tradition states that Sebert, King of the East Saxons, was buried within the church which he had erected on this spot, A.D. 616, and that shortly afterwards his Queen, Ethelgoda, was laid by his side. Sulcardis, one of the earliest historians of the Abbey, who, in 1080, dedicated his book to Vitalis, Abbot of Westminster, mentioned their being buried in leaden coffins. These coffins were taken up by Edward the Confessor, and re-buried in the Abbey which he built on the site of Sebert's ruined church. When the present Abbey was commenced by Henry III., the leaden coffins were again taken up, enclosed in touchstone, and re-deposited ; and the tomb of Sebert, the oldest in the Abbey, is to be seen just inside the South Ambulatory. Altogether, besides a great number of princes and princesses of the blood royal, some thirty of our Kings and Queens have here their burial place, of whom the earliest were King Sebert and his Queen, Ethelgoda, and the latest King George II. and his Queen, Caroline.

In far-back times the Thames, above London Bridge, flowed over its low banks, and flooded a considerable extent of the flat surrounding district, converting it into lake or swamp. Amongst the various little islands in the shallow part of the river, was one

named Thorneye (Isle of Thorns), covered with thickets, and surrounded by marshes. It was on this island that Sebert built his church. But tradition speaks of earlier churches even than his. There is a story that Lucius, the first Christian British King, sent a request to Pope Eleutherius for two missionaries, and that as the result of their labours, two heathen temples, one dedicated to Diana, and one to Apollo, were demolished, and that two churches were erected, and dedicated to the two great Apostles—St. Paul, on the site of the temple of Diana, in the city, and St. Peter, on the site of that of Apollo, in the Isle of Thorns. During the stormy times of the Saxon invasion this church was destroyed, but Sebert having been converted to Christianity, founded and built his church on this earlier foundation. With regard to this church, a Monkish legend declares that the great apostle to whom it was dedicated, himself consecrated the building. Mellitus, Bishop of London, came one Sunday to consecrate the Church, but he was informed by an awe-stricken fisherman that on the previous night a stranger, who turned out to be none other than “The Fisherman of the Lake of Galilee,” came and requested to be rowed over to the island. The fisherman was presently astonished to see the church brilliantly illuminated, and to hear angelic singing. On his return the stranger revealed to the fisherman who he was, and bade him tell Mellitus that St. Peter had consecrated his own church. Mellitus refused to believe the story until he arrived at the church and found the lingering fragrance of the incense, and on the Altar the wax droppings of the angelic candles. Of course he could no longer doubt, though he might wonder where the candles came from!

At a very early period a community of Benedictine Monks settled here, hence the name Westminster—that is, West Monastery—to distinguish it from another monastery, evidently in the city. The Church of St. Peter became their church. Its early legal title was *Ecclesia Abbatie Westmonasteriensis* (the Church of the Abbey of Westminster). A monastery ruled by an Abbot was called an Abbey. This Monastery or Abbey, at first small, by means of royal charters and grants, became very wealthy and powerful until the time of Henry VIII., when, with exception of the Church (which we call the Abbey), the Deanery, the Jerusalem Chamber, and the Chapter-house, the buildings of the Abbey, or Monastery, disappeared.

Both Church and Monastery were destroyed by the Danes. When Edward the Confessor came to the throne he was under a vow to make a pilgrimage to Rome. His counsellors pointed out the dangers and disadvantages of the journey to his kingdom, and a dispensation was obtained from the Pope on condition that

he built a church and endowed a monastery. The site was chosen, says an old legend, as the result of a vision, in which St. Peter appeared to a monk named Wulsinus, and pointing out the ruined condition of his church on the Isle of Thorns, expressed his wish that it should be restored. And so, on the spot where Sebert's Church had stood, the Confessor erected his noted Church, Norman in style, cruciform in plan, and marvellously magnificent for those times. At the same time he restored the Monastery to more than its former splendour.

For some six hundred years this Abbey of the Confessor remained, until Henry III., who regarded the Confessor with almost superstitious reverence, resolved to honour him in replacing his Church by a larger and more magnificent building.

Edward I. proceeded to pull down and rebuild four more bays of the Nave. Richard II. and Henry V. made further additions, but the West end was not completed until the reign of Henry VII. The West Towers were built by Wren, and finished by Hawkesmore in 1740.

The magnificent Lady Chapel on the East, called Henry VII.'s Chapel, was built by that king, and is a remarkable example of Tudor Gothic.

And now entering the venerable fane, you will tread softly and with reverence, for you will walk over the dust of once mighty kings and famous queens, of abbots and monks, and deans and divines, of statesmen whose names are written high on the scroll of fame, of authors who were once the glory of our literature, of poets whose books you have read, and over whose pages you have wept; and all around you are the memorials of heroes of "the battle and the breeze," and men of renown in every department of human science and service.

The Lecturer then proceeded, in a racy and interesting manner, to take his hearers on an imaginary stroll through the Abbey, calling attention to, and giving brief descriptions of the monuments, statues, and graves within the building, and exhibiting many beautiful photographs, by aid of the lantern, of those interesting memorials of which the nation may justly be proud.

The various chapels within the edifice were also fully described, special reference being made to the historic facts connected with them. He concluded his tour through the Abbey as follows:—As in various parts of the Abbey we observe signs of decay, we can scarcely leave it without recalling the words of an eloquent

writer : " I have wandered with pleasure in the most gloomy recesses of this last resort of grandeur, to contemplate human life, and trace mankind through all the wilderness of their frailties and misfortunes, from their cradles to their graves. I have reflected on the shortness of our duration here, and that I was but one of the millions who had been employed in the same manner in ruminating on the trophies of mortality before me ; and that I must moulder to dust in the same manner, and quit the scene without leaving the shadow of my existence behind me ; that this huge fabric, the sacred depository of fame and grandeur, would receive new accessions of noble dust, would be adorned with other sepulchres of cost and magnificence, and, at last, by the unavoidable decays of time, bury the whole collection of antiquities in general obscurity, and be the monument of its own ruin."

AN EVENING WITH WHITTIER.

Arranged and Conducted

*By the Rev. THEODORE P. BROCKLEHURST, M.A.,
Vicar of Giggleswick. 28th October, 1902.*

ARTISTES.

Sopranos : Miss F Collinge, Miss M. Collinge.

Altos : Miss A. Arnold, Miss Ethel Hartley.

Tenors : Mr. Hartley, Mr. Smith.

Basses : Mr. Arnold, Mr. Pendlebury.

Violin : Miss L. Hartley. *'Cello* : Miss G. Hartley.

Banjo : Miss Birkett.

Piano and American Organ : Mr. Watson.

This was practically a musical evening, and there was a large attendance of members and friends. For the purpose of illustrating the lecturer's remarks, a handbook of Whittier's poems was distributed. The words were set to music of a unique character. Mr. Brocklehurst had been greatly aided in his selections by the poet himself. The songs and musical part of the programme were efficiently rendered by the above-named artistes.

The Lecturer began by tracing the life of Whittier, from his birth, of Quaker parentage, in 1808. Half a century ago he was battling, with his armour on, in the cause of the freedom of the slaves. He spoke to the hearts of his own people, as no other man could speak, and now that he has passed away this generation has recognised his genius and his worth. There is a simplicity and kindness, and an entire absence of intellectual ostentation in his life, which was an exemplification of usefulness. There are greater poets than Whittier, but the words of this true poet of humanity will yet inspire men's souls and move their hearts. Whittier is a true poet. He is not one of the many clever writers of verse which somebody else wrote before! Whittier sings because he cannot help it. In early life he was a farmer and shoemaker; he wrote occasionally to the weekly newspapers, and then turned to what he called "school-mastering," which, of all professions, unless your heart is in it, he said, was hateful. Afterwards he became editor of a weekly review in Harvard—"The New England Review"—which he managed with such ability that he was generally hailed as a great acquisition to the literary force of the country, and in 1835 he was elected the representative to legislature of Massachusetts, and one of the secretaries of the American Anti-slavery Society. He then devoted a great deal of his time to the movement begun in 1823, by Garrison and his followers. In 1839 he was present at the burning of the Pennsylvania Hall—a handsome structure erected for free discussion by the contributions of English and American abolitionists.

The predominating influence in many of his works was the anti-slavery agitation, and the different phases which public men in America had, from time to time, adopted on the question of slavery. He entered the movement at the outset, and shared in all its vicissitudes.

The man is to be pitied who could read without deep feeling the "Scenes of Freedom," where he tells how a slave, pursued by his owner, found refuge in a chapel. One of the first merits of Whittier's poems was his intensity. There are imperfections in them through haste, but they are greatly mitigated by the strength and simplicity of their conceptions.

Whittier's genius is essentially lyrical. His shortest productions are his happiest. The long poems are, as a rule, the least read of all authors' works, and are known generally by a few extracts. Length has very little to do in estimating perpetuity, providing there is true inspiration and perfect finish throughout, it matters very little how many pages it covers. Many of Whittier's poems were struck off at white heat, and must have helped no little the sacred cause of freedom which he espoused. In some of his writings his Quaker faith is well brought out. He rarely wrote without being impressed with some strong feeling, and he could not fail to awaken a corresponding emotion in his reader.

He does not give himself much concern about the customary ornaments of poetic diction. One of the features of his imagery is that much of it is drawn from the Bible. He shows great familiarity with every part of Holy Writ. He uses a great variety of metres, and is unusually skilful and facile in the management of them. His writings are thoroughly American, but they have an interest for us Britishers. They contain the genuine American doctrine of the freedom of humanity, brought up to the latest standard. He was an original author, which is something in these days of platitudes. He was loved and honoured throughout the length and breadth of the American continent as the prophet bard, and we may also take him to our hearts, for has he not sung of Englishmen :—

O Englishmen ! in hope and creed
 In word and tongue our brothers !
 We too are heirs of Runnymede ;
 And Shakespear's fame and Cromwell's deed
 Are not alone our mother's.

“ Thicker than water ” in one rill
 Through centuries of story,
 Our Saxon blood has flowed, and still
 We share with you its good and ill,
 The shadow and the glory.

In the course of the lecture, which was interspersed with Whittier's songs, the Lecturer read (with musical accompaniment) the following specimen of Whittier's poetry :—“ Maud Muller,” “ The Witch's Daughter,” “ A Sabbath Scene,” “ Forgiveness,” and “ Gone.”

THE THIRD EGYPTIAN DYNASTY.

(WITH LANTERN VIEWS.)

By JOHN GARSTANG, B.A. 4th November, 1902.

The Lecturer said that relics had been found in Egypt—preserved in the sand by the dryness of the climate—from a period which dated back more than fifty centuries before the birth of Christ. But up to two years ago the earlier period, comprised in his subject, was a total blank in the pages of Egyptian history. Archæologically nothing was known of it; chronologically there were dates of some of its kings, and their sequence could be guessed at by some of the traditions recorded in Greek history. The gap was all the more conspicuous because it lay between the two prominent periods of Egyptian history. The great monuments of the pyramid age attracted, naturally, the chief interest of the traveller, and that interest had stimulated the enquiry of the early school of explorers in Egypt; but the researches of Professor Flinders Petrie, at Abydos, had carried the work of investigation to the earlier period of the history, that is to say, the earlier two Dynasties which immediately preceded the period with which the lecturer proposed to deal.

Much importance attended the finding, identification and examination of that Third Dynastic site (4212—3998 B.C.) So great was the difference between the archæological types in the monuments, the methods of burial, and other characteristics between the first and second Dynasties and the age that we know as the pyramid age, that it was widely believed there must have been some great change, and an introduction of new forms, and even a new people, between these two periods. It seemed almost obvious that some new custom of burial had been introduced during the interval; and it was entirely due to the method of scientific research introduced by Professor Flinders Petrie, that it had been at all possible to make the necessary investigations. His work was the product of a school of thought which must remain the basis for all future work of the kind, and this new school of thought differed immensely from the old.

Probably no country in the world produced such opportunities for research as Egypt, owing to its remarkable climate. It seemed as if it were arranged by nature that the places which the ancient inhabitants chose for their greatest monuments should be the best preserved. The whole of the sands were practically filled with the burial remains of the people of the past. The method of archæological enquiry must be inductive—we must induce our results; but the premises of the old school of enquiry were, in the main, the hypothesis of such premises, and such premises could not be accepted to-day. When we look back at the methods adopted by the archæologists of old we are thankful that Egypt escaped their attentions.

The Lecturer then brought the lantern into requisition, showing a piece of the Delta, illustrating an ancient form of burial of mummified remains in an inverted pot or vase, a burial custom which was of a period later than the Fourth Dynasty, and the builders of the neighbouring structures could not have known of these burials, which must have been earlier than the Sixth Dynasty. The two limits of this class of burial had been attained—later than the Fourth and earlier than the Sixth Dynasty. There was a sign on one of the tablets familiar with the period of the Sixth Dynasty. There is no distinct relation or co-relation between the Dynasties, nor a relation with a distinct number of years. The Fourth Dynasty is the age of the period for artistic monuments; in the Eleventh and Twelfth the artistic sense of the people strives after effect, and that was the period most representative of the true art of Egypt. In the Eighteenth Dynasty the introduction of new forms brings Egypt to the golden age. The Biblical dates in the margin of the Bible were placed there but a few hundred years ago, by Archbishop Ussher, and if he made a mistake it was not much to be wondered at. Incontestable proof has been found that the dates he assigned to certain events are wrong. If we put the beginning of the First Dynasty 700 years before Ussher's figure, we should not be doing anything wrong.

The Nile is at no point so wide that you cannot see across it. On either side the land is under cultivation. It was in the desert where the ancient Egyptians sought some secure place for their monuments and tombs. If they had built their monuments in the cultivated area they would have perished. It is a singular fact that hardly any trace of their actual civilized life can be found in the abodes in which they lived. The greatest monuments of their lives were the abodes they erected for themselves after death.

Coming to the series of views of the tomb of King Neter-Khet, the first pyramid builder, the Lecturer explained the methods

which he had adopted in trying to find an entrance to it, the difficulties and disappointments which he had met with, the whole of the structure being apparently solid. A French explorer had declared it to be of Greek origin; some thought it to be an early convent, and all, after an extensive examination, had passed on and left it as valueless. It was three hundred feet long and thirty-three feet high, and obviously an object of much antiquity. The tombs of the kings of the Third Dynasty had long been regarded as a dust heap! For fourteen or fifteen days the lecturer's men made no progress whatever in penetrating it. Every wall appeared to be solid; but finally, in making another effort in one corner, he came across the trace of a wall running to the interior, about a yard distant from another wall parallel to it. Between these was a mass of mud or concrete, of the same character as that of which the bricks were made.

“ We were at the tomb of King Neter-Khet, and, as his name appeared in one of the panels, this was a discovery of some importance. He was the King of Upper and Lower Egypt; there were also on the panels the names of his vineyards and the offerings that were made to him. Lower down we came across the steps of a concealed stairway, and eventually, after many days, we reached the bottom. The scene was a magnificent one. On the steps were large numbers of offerings in alabaster and precious relics, many of which had been broken. The whole of the stairway was laden with vessels and offerings—about 800, and several hundred bowls of precious stones. We passed under what may be called the earliest arch known in the world. At the bottom of the stairway further progress was barred by an enormous stone. We tried to get round it, or above it, but it was impossible; there was a solid mud coating, as in the case of the stairway. Following the clue thus given, we found a series of wells which were obviously prepared for the reception of these large stones in succession. Our passage kept being stopped by these enormous masses, and [the Arabs themselves were in a state of fear, and would only work about an hour in shifts of four. Baskets were handed up by a chain of living hands, and a series of boys ran across to the edge of the tomb to tip them over. In this way the excavations went on without an accident of any serious kind. When we got inside I shall never forget the sight which met our gaze. On all sides, as far as we could see, were piled up enormous vessels and offerings of all descriptions. We saw again, repeated time after time, the name of the king. We wandered about in semi-darkness, exploring at a depth of 94 feet below the surface. The vessels which had been broken were restored by the Arabs, in one case 99 fragments had been collected and put together. The stronger vessels of alabaster had not been broken at all.

Much of the damage had been effected by pouring in the concrete filling. To all intents and purposes the structure was solid, and bricked at the top in the same way as the general surroundings, to complete the concealment; it was by the merest chance that the entrance had been discovered."

"Next was discovered the tomb of Hen-Khet (the giant King referred to in Greek history) which was similarly guarded by passages and stairs blocked at various points. These tombs, and the utensils found in them, prove incontrovertibly the link between the Second and the Fourth Dynasties. There was a distinct development, in regard to the tombs, from the pre-dynastic ages, and the sequence seemed to show that there had begun a union of the tribal races up to the time Menes declared himself king over all Egypt. This was only a theory, but it was a natural supposition, and was the accepted explanation in some schools. Near the tomb of Khet himself, were the tombs of two of his sons who were buried close to his side. The great pyramids were a series of tiers on a foundation identical with Neter-Khet's tomb. Tomb robbery was an early practice, and hence it was that these large stones were placed over the mouth of the chambers when they were no longer to be used. These portcullis stones were placed in position, in grooves prepared for them, to bar the entrance to the chamber."

Views of a large number of the relics were exhibited by the lantern, and the lecturer pointed out the earliest characteristics of the vases, the sequence and mergence of archæological types, and the evolution of tomb construction.

The views also illustrated developments in the art of arch building, and in one instance there was shown what was possibly the first attempt at a keystone. There were also views of the camp in which the lecturer had lived from New Year's Day to May of last year, showing the sorting tables on which all the precious relics were placed and carefully examined before they were brought over to this country.



THE METRIC SYSTEM FOR BRITISH USE.

(WITH LANTERN SLIDES.)

By S. JACKSON, M.A. (Oxon.) 11th November, 1902.

Though the metric system is associated with the French, and that to two Frenchmen the honour of having developed it must ever belong, yet it is something gratifying to our patriotism to remember that it was James Watt who really suggested the decimalisation of weights and measures. If our Parliament had been as wide awake at the early part of the Nineteenth Century as they pretend to be now, they would have accepted James Watt's proposal, and we should have been the leaders in Metrical reform. But the French National Assembly took up the subject, and authorised five of, perhaps, the greatest mathematicians that ever lived, to develop the Metric decimal system.

If the Metric system errs at all it is in the care bestowed on science and the neglect shown to commerce. These mathematicians were not business men. They had special care for science and not quite as much for commerce.

Tables on the Metric system were then thrown on the screen and explained in detail by the Lecturer.

The lecturer observed that the tables were connected intimately with one another by extremely simple relations, and there were a variety of forms for putting the system before the people. One result of the introduction of the decimal system of coinage and a Metric system of weights and measures would be that all compound rules would disappear—compound addition, subtraction, multiplication and division. The advantage of the decimal could not be exaggerated.

If we had the Metric system we should have to alter all our mile stones—and that would be a great expense; the height of persons would be expressed in centimetres, and not in feet and inches; instead of a horse being so many "hands" high, it would have to be expressed in decimetre; the cricket pitch would have

to be changed. There was no difficulty in regard to commercial lengths—yards would be transferred to metres. There was a difficulty with engineers; the Whitworth gauge had obtained such a strong hold on the universal world. These were three competing units and it was a question which would drive out the other. In the automobile the French had quite recently adopted the Whitworth gauge, which is the standard for the automobile. It has been proposed to get over the difficulty by adopting a new inch—40 inch to 1 metre instead of 39·37, which would give 25m.m. to 1 inch, whereas at present its actual value is 25·4. The inch had become a standard in the engineering world, hence the difficulty. The “foot” is also a difficulty but not insuperable.

The Russian standard is one of the most wonderful of all. All through Russia, Sweden, Norway, Denmark, the Baltic coast of Germany, and part of England on the Humber, &c., mercantile transactions are done on the St. Petersburg standard—100—the most marvellous standard that man has ever conceived. “120 pieces 12ft. long by 11in. wide by 1½in. deep.” Why did they choose 11in. and not 12in.? The contents of that timber was 165 cubic feet. There is no hope that this will ever be changed. All over Scandinavia, whether they were under the Metric system or not, they all used that standard. It was the one thing a Norwegian captain understands who brings wood from those regions. Referring to the grain trade, the Lecturer said that in every market town in England there must be great tribulation every time the market is held, because every town, more or less, has a different local weight for its “Imperial quartern” and the calculation had to be made every week by the “Mark Lane Express” for the guidance of those engaged in the corn trade. Liverpool had done good service in establishing the Cental, = 100lbs., and the Germans had adopted the Centner, = 100lbs. Metric.

There was no difficulty in pharmacy. British pharmacy has already adopted the new system.

The only two countries which have not the decimal system are the United Kingdom and India—the British Empire and its great dependencies. If all the rest of the world, excluding America and Russia, had found it an advantage to have the decimal coinage, we may well ask ourselves how it is that we have been so long without it? There are only three countries of any mark besides our own, which have not the metric system :—

RUSSIA.—Present system worse than the British. Metric system contemplated.

WHEN going to press we regret to have to record the death of DR. COLLIER, at the comparatively early age of 50. His professional ability had gained for him a reputation as one of Manchester's ablest surgeons, and his loss as such will be widely felt. But it was as a mountaineer that he came to Burnley to lecture, and as a mountaineer he stood in the front rank. One of our most brilliant rock-climbers, he added great technical skill to a real enthusiasm for the pastime, and a wide knowledge of mountain districts in the Alps, the Caucasus, and Norway. He returned again and again to his favourite peaks in the Eastern Alps, and members will remember his fascinating lecture on "The Dolomites," and the eloquent vindication of the sport of mountaineering with which he concluded his remarks. The Club will share the deep regret, felt by a wide circle of personal friends, that so useful and successful a career has been so abruptly terminated.

H.L.J.

DENMARK.—British system mainly, but Metric system contemplated.

UNITED STATES OF AMERICA.—British system mainly, but Metric system contemplated.

While as regards

GREAT BRITAIN.—We continue to ask: Is the Metric system contemplated? Are we going to be strong enough to make the Government undertake this great reform?

THE DOLOMITES.

(WITH LANTERN VIEWS.)

By JOSEPH COLLIER, F.R.G.S. (*Member of the Alpine Club*).

17th November, 1902.

The Lecturer spoke for nearly an hour and a half on the "Dolomites," from the climber's point of view. There were, he said, Dolomites in Derbyshire, and the Houses of Parliament were built of Dolomite (a rock composed of magnesia, stone). English scenery was, however, not in any way dominated by the Dolomite rock itself; but in the districts of the Dolomites—the Tyrol—the whole country seemed to be made up of nothing else. They were in the western portion of the Austrian Empire, bounded on the north by Bavaria, south by Italy, on the west by Switzerland, and on the east they went near Vienna. The Dolomite district was practically a square of about sixty miles.

Beginning with Innsbruck, the capital of the Tyrol, the lecturer showed typical Tyrolese villages, and characters in the national

costume, the waterfalls at Krimmel, the highest in Europe, having three leaps. The beauty of these falls depended on bright sunny weather. Sultry weather did not dry up the water, as at the Falls of Lodore, but on the contrary, all the more water came down. Views of the Dolomite mountains were thrown on the screen, and the lecturer made special reference to the Reigatzspitze, the Elfer-kofel, Zwölfer-kofel, (so called because the sun shone on them at eleven and twelve o'clock), the Dreischusterspitze, the Drei Zirnen, and the Kliene Zinne, indicating the methods, and sometimes the difficulties and dangers of climbing. A traveller from the north side of the mountains, where the people speak nothing but German, could in eight hours be on the other side, where they speak nothing but Italian.

Some of the Dolomites rise to a height of 12,000 feet, but they are mostly between 10,000 and 11,000 feet. The most difficult to climb are only 9,000 feet. The sides of the mountain are too steep to allow the snow to remain, and only when it has freshly fallen is snow found on them. The loneliness and the barrenness were most striking—not a speck of vegetation for miles. The prevailing colour of the Dolomites is fawn-colour of varying tints.

The mountains in the Sextenthal were the finest specimens, a district of which he was fond and was rather glad it had not been found out by the general public. The valleys were mostly flat and the mountains seemed to rise in independent entities. The lecturer related an experience of a thunderstorm on the Schusterspitze, which he had no desire to happen again. The lightning was extremely vivid, and the stones on the mountain became loose, probably from the vibrations of the thunder. Rocks began to fall, and to escape them they had to keep to the ridges and leave their ice-axes. The rocks were charged with electricity, and at one point he became partially paralyzed, and narrowly escaped serious accident. At the same time the wooden handle of his ice-axe was burnt. The only dry part of his clothing were his stockings, and these were burnt, and it was a couple of days before he recovered the full use of his limbs. It was an exciting and a trying experience, but having gone through it he would not now part with it. They ascended one of the hills which they believed had never been climbed before, but found out their mistake—the summit was covered with sardine tins!

There were some "bad bits" to climb on the Kleine Zinne which he went up last year. The beautiful view on the Misurina See had been spoilt by the building of an hotel. The lake was an exquisite one, 6,000 feet above the level of the sea. They could see the bottom of the lake almost everywhere, and the

surface of the water was quite warm, while the deeper parts were cold. Getting on towards Cortina, they had the rock Serapiss, which is not unlike a Roman amphitheatre. In some parts of that mountain the stones were dislodged by chamois, causing considerable danger to man. The roads were well kept, of which some 120 miles are down hill, but bicycling through such a country was not to be recommended. The scenery was so beautiful that one ought not to travel at a greater pace than a walk. The Lecturer showed a large number of views of Cortina and district, and concluded his most interesting lecture by a series of climbing reminiscences.

WIRELESS TELEGRAPHY.

WITH EXPERIMENTS AND LANTERN VIEWS.

By Rev. J. R. RENDELL, B.A. 25th November, 1902.

This was the second time the members had enjoyed an opportunity of seeing experiments, illustrating the remarkable discovery of transmitting and receiving messages, without the use of wires. Elaborate preparations had been made by the Lecturer, who arranged a series of experiments, which were successfully carried out. In one instance a small motor wheel was set spinning round, and in another an electric lamp was lighted by means of an invisible medium. The Lecturer traced in outline the history of the discovery of Wireless Telegraphy, and gave a résumé of the labours of scientific men who shared in the honour of the discovery, and the important part played in it by the use of the invisible medium, ether. By slides and experiments he showed how the electrical disturbances of ether were set up, and the instruments that were employed for detecting them. There were electrical, molecular, and Röntgen waves. The waves of ether were not disturbed in passing through houses, water, or a town, and their amplitude depended on the knobs of the apparatus.

Forty years ago Professor Maxwell, of Cambridge, a great physicist, said these waves existed. Hertz, a German Professor, proved their existence. Slides were shown of the instruments used by Signor Marconi, who said his latest instrument would work at a speed of about forty words a minute; but there was still a great gap between forty words and six hundred.

The Cunard steamers are now fitted with wireless telegraphy apparatus, and were able to communicate with each other and the shore when hundreds of miles apart. It was impossible to exaggerate the importance of this fact. There were stations in America, two in Ireland, several in England, and on the coast of France. Rough weather and fog made no difference to the ease with which the messages could be sent, so that this was one of the greatest scientific achievements of the age. At present messages could be picked up by other than those to whom they may be sent. This would be an advantage in the case of a ship in distress. In time of war it would, of course, be undesirable that communications should be picked up by an enemy, and this problem is now in the process of being solved; they were assured that in a very short time it would be completely solved, and the privacy of the message preserved. During the night there was more difficulty in passing messages than during the day

Italy, France, Germany and England all had contributed in this work. They could now send messages, speak, and re-produce handwriting at great distances. One thing more was needed and that was to see others at a distance—to see the face of the speaker. And yet that is not so strange as wireless telephoning must have seemed to Volta a hundred years ago.

If they did not know what electricity was they knew what it would do. There was no department of science where such accurate measurements could be made as in electrical science. The calculations were very easy to make and they were absolutely certain in their results.

At the close of the lecture the apparatus which had been used in the performance of successful experiments were carefully examined by many of the members.

THE CHRISTMAS CAROL.

(A RECITAL.)

By Mr. JOHN HARWOOD. 2nd December, 1902.

The Recital, which comprised the scenes of "Marley's Ghost," and the visitations to Scrooge of the Ghosts of Christmas past and present, and of Christmas yet to come, was given entirely from memory and with much dramatic power and effect.

ROBERT BROWNING'S MESSAGE.

By FRED H. HILL.

9th December, 1902.

What strikes the careful student of Browning is the bigness of his intellect. I can find no other word for it—the inexpressible comprehension of his grasp of things finite and infinite, his almost unlimited power, his piercing insight into the soul of man; in fact a great man, who deals greatly with great subjects. He gives us the impression of being such a complete man, with sympathies stretching in so many different directions. All his senses were wide awake; all his instincts were quick and keen; he was a living soul, a soul that drank in music through the ear, beauty through the eye, truth through the intellect, and love through the heart. And this strenuous soul, in its entirety, is put into his poems; they pulsate with vitality, they vibrate to every faculty and emotion of human nature, and constitute a world of exhaustless interest; and yet, with all their variety, we may describe them as unfolding the book of life. The real life of man, behind the transient show, that is what they reveal. Popes and kings, saints and criminals, learned scholars and ignorant

beggars—all are dealt with in the same God-like fashion ; they are judged not by their outward condition, but by the inward condition of the heart. The great fact which obliterates the outward condition of these men and women is that they are human, and the poet's only interest in their outward condition relates to its influence upon the development of their soul. Therefore, we may specially call him the poet of man, and still more correctly the poet of character. Browning, as a humanist, stands in the position of a great teacher, living truths blaze like fire beneath the jewelled lines, but they are the utterances of a man, and not a theologian. Browning's strenuous character has no patience with a man who thinks himself to be something, when he is nothing, and with splendid irony he says :—

The soul doubtless is immortal,
Where a soul can be discovered.

To him a man should not only be good ; he should be good for something. He thinks there is more hope of a strong sinner than a flabby saint. The force of character which makes a great sinner, may fashion a great saint. The chivalry of God, says Browning, does not consist of those who have kept their garments unspotted by cowardly avoidance of the battle, a lazy renunciation of the world. It is formed of—

The soldier saints, who, row on row,
Burn upward to His point of bliss.

And the one sin that seems most effectually to frustrate the end of life, according to Browning, we find expressed in "The Statue and the Bust : "

The sin I impute to each frustrate ghost,
Is the unlit lamp and the ungirt loin.

Therefore, a man must be of positive quality before any good can be made of him. Browning cannot endure lethargy and indifference and torpid conventionalism in the conduct of life. Therefore, he says, "obey your highest impulse." Whether your stake in the game be a wooden button or a gold coin, it matters not, risk everything to accomplish your purpose, never mind whether you succeed or fail ; the very effort that never slacks its courage is success. The great matter is not what our work gets for us, not how much applause we receive from the gallery, or from admiring friends, but what it makes of us. This is the essence of Robert Browning's teaching. The very striving is great, apart from any outward gain, for, as he says in "Sordello : "

They fail, and they alone, who have not striven.

And again :—

Let a man contend to the uttermost,
For his life's set prize, be what it will.

And this struggle to realise our best self is only the prelude to the state where we shall

Reach the ultimate angel's lair,
There, where law, life, joy, impulse, are one thing.

His message is against speculating upon what might have been, had other conditions prevailed; not to grumble at the facts, but look at them, accept them, and then strive to make the best of them. Hence we find him saying:—

The common problem, yours, mine, everyone's,
Is not to fancy what were fair in life,
Provided it could be—but, finding first
What may be, then find out how to make it fair,
Up to our means.

Again he says:—" 'Tis not what a man does which exalts him, but what he would do." Though we cannot bring the sum right, Browning gives us credit for the working. Do we fail, he encourages us in these words:—

That low man seeks a little thing to do,
Sees it, and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.

The same thought is expressed in the "Inn Album":—

Better have failed in the high aim, as I,
Than, vulgarly, in the low aim succeed,
As, God be thanked, I do not.

Surely, such a message is the most encouraging and exalting that has been uttered for the last two thousand years. In these days are we not accustomed to judge men by results—by the shows of things, by appearances—to approve when successful, without enquiry into the means by which success has been attained, and to condemn when they seem to fail, little dreaming that "there shall never be one lost good." We ask, How much has a man made, what is he worth, or what has he done? Browning asks, What would that man do, to what did he aspire, has he striven? Then he knows he must have accomplished something.

Mr. Hill entered into an examination of "Paracelsus" and "Sordello," and said: Here we have the continuity of Browning's message, namely, hope and love. We have it on the greatest authority that "love is the fulfilling of the law," and the summing up of the teaching of Tennyson is that "there is nothing we can call our own, but love." And Browning says:—

All's love, but all's law.

And again:—

A loving worm, within its clod,
Were diviner than a loveless God,
Amidst His worlds, I dare to say.

Browning continually denies in his poems that physical science has explored the secret of existence ; he tells us that physical or material force is the lowest revelation that nature brings. He dethrones power, and makes love supreme. Accordingly, if the omnipotent Creator be incapable of love, then man is the diviner being, because he is capable of spiritual energy that transcends mere power. And when Browning beholds the supreme love in a vision of divine sacrifice, he declares that, before God's transcendent act of mercy,

Even the creation fades
Into a puny exercise of power.

Some people may object to all this, and say this teaching is very beautiful and very poetic. It is hard to believe, in such a world as this, that love is the deepest, strongest force. It often looks as though strength, cleverness, and cunning ruled despotically the course of history. And so to show us how love may be the secret of many of the crises that make history, Browning wrote his most perfect poem, called "Pippa passes."

All service ranks the same with God,
If now, as formerly, he trod
Paradise. His presence fills
Our earth. Each only as God wills
Can work, God's puppets, best and worst,
Are we ; there is no first and last.

Browning was steeped to the lips with radiant hope. Indeed, to him immortality is not a hope, it is a certainty bound up with man's progressive nature. We have to go on to perfection. As that goal cannot be reached here, it must be in another world. Mr. Hill dealt with this aspect of Browning's poetry at considerable length, and in conclusion said : His message was the most inspiring optimism to the men of his time, and for many generations to come. He lived every hour of his life for good, and against wrong. He said, with justice, of himself :

I looked beyond this world for truth and beauty,
Sought, found, and did my duty.

He kept, in the midst of a fretful, wailing world, the temper and spirit of his own teaching, where prophets like Carlyle and Ruskin were as impatient and bewildered, as lamenting and despondent as the decadents they despised. He left us that temper and teaching as his last legacy, and he could not have left us a better thing. Nor in the very grasp of death did his faith fail him, but he was

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph ;
Held, we fall to rise, are baffled to fight better,
Sleep to wake.

BROWSHOLME.

(WITH LANTERN VIEWS.)

By ALFRED STRANGE, J.P. 16th December, 1902.

The subject matter of this Paper was given by Mr. Strange, at the request of the Committee, to commemorate, in some way, the visit paid by the Club to this ancient mansion in July, 1902.

“The published genealogy of the Parker family dates back to the Fifteenth Century, when one ‘Robert Parker,’ described as of ‘Browsholme, in the Forest of Bowland,’ appears as the founder of the Browsholme and Alkincoates families.”

“This Robert Parker was appointed Parker of Radholme Park (one mile from Browsholme), by Royal letters patent, on Oct. 24th, 1434; and the Duchy of Lancaster records show that, long before that date, the family resided at Radholme, and farmed the vaccaries of Over and Nether Browsholme.”

“Elizabeth—a daughter of Robert Parker, but not his heiress as the pedigree states—married John Redmayne, lessee of the neighbouring vaccary of Neway—now called Hareclough—a younger son of Redmayne of Thornton-in-Ewecross, and their only daughter and heiress, Elizabeth Redmayne, married her cousin, Edmund Parker, about the year 1507. They had no less than sixteen children, and from one of the younger sons, Robert Parker (who married Elizabeth Chatterton, sister of the Bishop of Chester and Lincoln, at Whalley, on January 8th, 1554), the present family descends.”

“Although the family name, ‘Parker,’ and place of residence, a ‘Forest,’ suggests that the founder held a position in connection with park-keeping and the protection of game, yet the office would be subordinate to that of Bow-bearer, who was Deputy to the Master Forester, an office generally held by some eminent person, but who, being non-resident, left all the work to the Local Deputy. Robert Parker held the office in Queen Elizabeth’s reign, and was acting in 1591, exactly one hundred years before Edward Parker held the position.”

“It is probable that upon the elevation of the head of the Clan to this post, the picturesque armorials of gold and green, now

borne, were granted to the family. This honourable achievement, sculptured on the façade in front of the Hall, is found to-day impaled with many well-known and illustrious alliances. In Heraldic language, the armorials themselves may thus be described: 'Vert, a Chevron, between three Stags caboched' or, 'The crest displaying a Stag trippant prop.' "

"While handsome and appropriate, the design of the shield is unostentatious and simple, the tinctures brilliant, and the symbolism of the charges significant. It must not be forgotten that heraldry conveys some idea of the character of those to whom Arms were granted, and holds their record up to the light."

"Here we get a permanent reminder of the honourable office the family held in Forest service to their Sovereign, the sparkling colours of the blazon speaking of the verdure, the garments of the 'verdurer,' and the golden glittering brightness of stag and forest in the summer sheen. Where-ever or when-ever a 'Chevron' appears on the shield, it silently tells of faithful, loyal service. The bearer often received it also for having done kindly and benevolent deeds, and thus impaled they became the undying records of unselfish and self-sacrificing lives."

"The Chevron represents too, the roof-tree of a house, denotes a builder of cities, and founder of families. The motto breathes the inspiration of a stalwart mind, perfectly impervious to flattery, steadfast, immovable, always abounding in every good and perfect work. Such is the poetry of the blazon and the Heraldic story of the Parker family."

"It has been affirmed by Dr. Whitaker that the earlier 'Bow-bearers' lived at Over Browsholme, and that the family moved from there to Nether Browsholme in 1602. This, however, is not correct."

"Over Browsholme, probably a quaint building of the Tudor style, stood farther up the hill leading to Whitewell, and not far from the Roman road, crossing the heights to Over borough, shown on the ordnance map. The site can still be traced. The foundations shew it to have been a substantial dwelling, one fit to bear the fierce winds and gusts that blew over Bleasdale Moor. The error in ascribing Over Browsholme as the original residence of the Bow-bearers, probably arose from the fact that from the year 1507 to 1580 it was occupied by the 'Knott' family, who intermarried with the 'Parkers.' "

"Nether Browsholme—the present house—has, since 1420, been the seat of the Parker family, and they were tenants under the Crown. In 1507 Edmund Parker had his Crown rent for Nether Browsholme increased, on account of the large

amount of building he had done, and it was his grandson—Thomas Parker—who, in 1602, purchased both Nether and Over Browsholme from the Crown.”

“Browsholme stands embowered in trees, a noble house of three storeys, built of red sandstone, of a style in accord with Elizabethan or Jacobean times, though we miss the central porch, usually found in such buildings, between the two projecting wings. Beyond the addition of three rooms, no alterations were made at Browsholme between 1591 and 1634. The myth that the house was rebuilt in 1602—according to some authorities—may therefore be discarded. Its restoration—probably by the same architect as that of Stonehurst—is believed by its present owner to have been toward the end of the reign of Queen Elizabeth, and he points out that the same façade, under slightly different treatment, is introduced in each case; indeed, there are very few Elizabethan buildings of any size into which these columns are not introduced.”

The Lecturer then proceeded to give particulars and details of the mansion, referring to its architectural features, and describing the rooms in the interior, with their numerous interesting relics and family portraits—not forgetting the library; interspersing his remarks with many episodes and reminiscences of the “Parker Family,”—truly a succinct history of a family in every way worthy of his subject. He concluded his lecture as follows:—

“Though essentially in origin a Forest family, used to outdoor life, officially in contact with rural pursuits and the pleasures of the chase, planting trees according to the true principles of Forestry, cultivating their broad acres, and winning over, here and there, from time to time, portions of unprofitable moorland (thus making useful additions to the arable and pasture meadows of their domain), yet, during all these years finding opportunity for that higher cultivation, born of the purest tastes, which seeks to develop the mind and enlighten the understanding. While taking their respective parts in the public duties of their generations, filling—as representatives of the family ever did—posts in the ‘Church,’ ‘Army,’ and ‘Law,’ the love of the Parkers for Literature, Science and Art has led them to make their ancestral seat at Browsholme a rich depository of intellectual treasure, and so it still remains in these opening years of the Twentieth Century.”

A GLIMPSE OF MOROCCO AND ALGIERS.

(WITH LANTERN VIEWS.)

By *JAS. LANCASTER.*

“No greater contrast probably is to be found in the world in three hours’ sail, than that from Gibraltar to Tangier. In Gibraltar you have the life of a European city, its streets filled with English soldiers and sailors, its English Cathedral dominated by the shining golden cross, and high up on the summit of the rock waves the British flag.”

“In three hours you have exchanged the Cross for the Crescent, and every indication of the close proximity of Europe has disappeared, though from Tangier the European coast can well be seen. From the bay the town of Tangier makes a very pretty picture, with its old world fortifications, with the citadel towering above the houses, and all under a sky of brightest blue. Going through the narrow streets, one is forcibly struck with the aspect of the population. Almost all wear a kind of long white cloak, with a large pointed hood standing upright on the head, giving the city the aspect of a vast Convent of Dominican Friars. Some are moving slowly and silently, as if they wished to pass unobserved, others are seated against the walls motionless, and with fixed gaze, the whole attitude revealing an order of sentiment and habit quite different from the European, and with another manner of considering time and life. Their faces wear a dreary expression as if thinking of Moses, and the Pyramids and the Sphinx. If they cast their eyes on you, they seem to say ‘We have a history, we are not children of yesterday; the world was young when our ancestors knew it.’ As we get farther into the city we perceive it to be a labyrinth of crooked lanes or passages, bordered by little square houses, without windows, and with little doors through which one person can pass with difficulty. In some of the streets there is nothing to be seen but the white walls and the blue sky.”

“Suddenly there comes to view a wide extent of surpassing beauty—the town all glittering white under the sun’s rays. Here and there rises the tall minaret of a mosque, overtopping the houses, brilliant with its many coloured mosaics; and the broad

waving leaves of a palm tree, or the dark foliage of a fig tree. Underneath is the bay of lovely blue, only to be matched by the hue of the sky overhead, and surrounded by the yellow belt of shining sand that borders the shore. Gibraltar is plainly visible, even to the houses clustering about the base of the rock."

"The most interesting object in Tangier is the great Mosque, but unfortunately no Christian is allowed to enter it. Nothing can bring home more forcibly to the English visitor the startling anomaly of the existence of a barbarous despotism, within a few hours of English territory, than a visit to the oriental prison in Tangier. The authorities are not bound to supply food to the prisoners, who depend for existence on the charity of friends, the sympathy of European residents and casual visitors. Beneath the picturesque, lovely outward appearance of Tangier, there is a mass of cruelty and suffering indescribable. Everything remains in the same state of primitive barbarism as it was centuries ago. Life seems to have stood still, it has grown older but not wiser or better. As in all Mohammedan countries the status of women in Morocco is low and degraded, and with their women in a state of slavery, it is no wonder the Moors are not more advanced than they were centuries ago. The houses of the poor are small, windowless, and prison-like. In the residential part, the Moorish dwellings are designed for the seclusion of the women, and wherever there is a small window it is closely barred. Many of the finest private residences are approached by filthy, dark, serpentine passages. At the top of the main street is the Soko, or Market Place; and on a market day, there is no scene more picturesque in the whole of Morocco."

"Morocco is a country of great natural resources, but there are no roads, and few bridges, most of them in bad condition, so that during the wet season trade is almost suspended. When we consider that Tangier, with its population of thirty thousand, has no light in its streets after nightfall, and no sanitary system, no water supply, except three old wells, and no regular postal system with any inland town, it cannot be wondered that no progress is made. No accurate idea can be gained of the population of Morocco, which is variously estimated at from two to fifteen millions. The largest city is Fez, with a population of 150,000. Morocco, like Turkey, suffers from the jealousy of European Powers. One nation is played off against the other. There are traits too, in the Moorish character, which prove a great barrier to progress—his self-love, self-satisfaction, and religious pride. A passage in the 'Koran' reads: 'God does not change the condition of a people till their minds are changed,' which exactly applies to the Moors. Their supreme contempt

for the foreigner and feeling of superiority, hinders them from learning anything that would be to their benefit. They are fatalists, and the expression is always being introduced, 'What God wills, we must submit to.'

"There is a race of people in Morocco who have recently attracted the attention of Europe—the Berber Kabyles—a hardy race, dwelling secure in their mountain strongholds. It is said they remain to-day as unchanged as in the days of Pharaoh, except that they have embraced the faith of Islam. The Kabyles pay little respect to the authority of the Sultan, whose chief power and influence are religious, and he finds it most difficult to collect his tithes from them. Were these hardy mountaineers thoroughly united, they would be able to set the Sultan at defiance, but inter-tribal rivalry has ever been their weakness, and the Moorish Government is always pitting one tribe against another; the skill they gain in this way they employ with great success in dealing with European Governments."

The Lecturer then proceeded to describe a visit to Algiers—thirty hours sail from Gibraltar or Marseilles.

"Algiers, a new playground, is now almost as popular, and as largely patronised, as the resorts of the French or the Italian Riviera. Few towns on the Mediterranean have such a beautiful situation. There is a magnificent boulevard all along the shore. The Arab town in Algiers has nothing similar in the world. You cross the Rue de la Lyre—the boundary between the new and the old town—and you step back a thousand years. In no Eastern town is the transition so abrupt, and in few Eastern cities can you see oriental life in such perfection, for Damascus has its tramcars, and Jerusalem its railway station; but here, in the home of the old pirates, you have nothing but dimly lighted lamps to break the spell cast over this Arabian-Nights atmosphere. The Kushbuk, the historic citadel of Algiers, is now occupied as a barracks, but it has a history dating back to the time of Barbarossa, 1516. There are several mosques, but only two of special interest—the Grand Mosque, on the quay, and the Mosque of Sidi Abder Rahman. Attached to the mosque is the scribe or letter writer, who is occupied in putting in letter form the desires of his unlettered clients.

One of the most interesting sights is the arrival of a caravan from the desert, with fifty or more camels laden with merchandise of all kinds. There are no palms in Europe equal to those in the Jardin d'Essai, at Algiers, and no more beautiful place could be found in which to spend a summer afternoon than under the shade of the trees in these beautiful gardens.

In almost every part of Algiers you are continually reminded that you are under French rule, by the number of soldiers, French cafés, &c. There is, however, a quarter that the Englishman has taken for his own. In the beautiful suburb of Mustapha Superior he has built his English Church, and villa residences innumerable. The view from the summit of Mustapha Superior, overlooking the town and the bay, is scarcely to be equalled on the whole coast of the Mediterranean; and here, while we work and grumble under our cold, damp, cloudy skies, he smokes his pipe, sips his coffee, reads his "Times," and laughs at "Punch" under the palms, over-arched by the deep blue sky of Algiers."

In reply to the points which had been raised in the discussion which followed these papers, Mr. Lancaster said, the reason why the mosques were open to the public in Algiers, and not at Tangier, was because there was a strong French influence at Algiers which did not prevail at Tangier. Algiers was filled with Europeans, and the European influence had broken down the barrier. It was the same at Cairo and Damascus.

Mr. Strange, in replying, said his authority for daring to attack the well known historian of Whalley, Dr. Whitaker, was from the fountain head, Col. Parker himself, with whose assistance he had been able to obtain much information in reference to the history of the Parker family, and to show that the pedigree went back to a much earlier period than that given in the history of Whalley or in Barnes' History of Lancashire. He had also received valuable information from Col. Parker in regard to the particular way in which Browsholme came into the hands of the family, by purchase from the Crown, at the beginning of the Seventeenth Century.



ANNUAL DINNER.

19th December, 1902.

The social gathering, which is held annually by the Literary and Scientific Club, took place at Cronkshaw's Hotel, under the presidency of Mr. James Kay, J.P., president of the Club.

After the loyal toasts, given from the chair, and accepted with musical honours, the President proposed "Success to the Club," associated with the name of the "silver-tongued" vice-president (Mr. Fred. J. Grant). The objects of the Club—Literary and Scientific—had been constantly kept before them and well maintained. The Society took them out of their different ruts, and brought them all together in one great path of science, literature, and art, on which subjects the lectures of the last session had been of the highest quality.

Mr. Fred. J. Grant, J.P., in reply, said the Club had passed through all the diseases incident to infancy, and childhood, and youth, and had reached the hey-day of life; or, in other words, they had long since passed the spring, and were now in the glorious summer, and if it should be that they reached the autumn, with its mellowed and golden grain, they would still expect the hoped for blossom of spring, and all the seasons of the year, in one perennial round of delight and usefulness. They were celebrating the twenty-ninth birthday of the Club, and next year, when they reached the thirtieth anniversary, he trusted they would have one of their old-fashioned conversaziones, which used to be a distinguishing feature of the Club. Few institutions, he imagined, fulfilled the intentions of their founders, but they might claim for their Club that it had done very good work. The Club was formed after Burnley became a Parliamentary borough, and when there was a great deal of political excitement, and he was certain it had done a great deal to soften political asperities, and moderate the rancour and the strife of tongues. If they could enlist into the service of the Club the younger members—to take the place of those who had grown old in the service—by giving papers, and taking an intelligent interest in the discussions, they could then look hopefully forward to the future.

“ Art and Literature ” was entrusted to Mr. T. Preston, who read a humorous poem, “ De circonstance,” in which he “ worked in ” the president, vice-presidents, committee, officers, and a large number of members.

Rev. W. S. Matthews, M.A., in reply, spoke pleasantly on the worship of the muses, which, once on a time, discoursed upon all things that could be known, and certain others. Philosophy, poetry, and history, and what they called scholarship, were all the work of one literary man. For their literature began with Homer, the father of all literature, poetry, philosophy, and religion (pagan), and since then there had been nine muses. Literature had now a different meaning from what it had then. Now it meant those who had the power of expression, and who gave them pictures of the imagination, and they had invented for themselves the grand old word of “ fiction.” They now meant by literature the labour of the imagination, the literature which led them towards “ that light which never was on land or sea.” They loved to go with the old fairies which had made the charm of English literature, fairies, or ladies of the lake, that lived in the island-valley of Avilion, “ Where falls not hail, nor rain, nor any snow.” That had been the charm of English literature, and they loved to go into their society, and read the history of them, as they had been set before them in literature. Art and literature had their own ways of dealing with things. He was always struck with the picture of Napoleon crossing the Alps, the fore feet of the horse being in the air, and the hind feet on the earth. It was about as true as a picture of Napoleon crossing the Alps in an open boat. As a matter of fact, he crossed the Alps on a mule or donkey, carefully led at the head and the tail.

The toast of “ Science ” was proposed by Mr. Clement, who thought the subject of Science, in his opinion more important than Literature, had been too much neglected by the Club.

Dr. Crump, who replied, took the same view. So rapid had been the progress of Science that they were scarcely able to keep pace with it. Who would have dreamt, ten years ago, that they could see through a man ; or, twenty years ago, that they would be able to cable round the world on a single cable ; or who, fifty years ago, would have thought they could send a message from Britain to America without wire. The reason for this advance was that more attention was being paid to Science. Schools were now teaching Science in a way they had never done before.

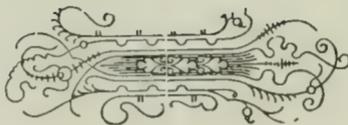
Mr. J. H. Hudson, B.A., in a pleasant speech, proposed the toast of “ The New Members.”

“The Officials”—the Hon. Secretary and Treasurer—were appropriately proposed by Mr. F. H. Hill, who recognised the useful services they had rendered to the Club. If there had been in the past session too little of Science, the fault was not with the Club, but rather with the scientific gentlemen, who had declined to bring those subjects before them. The Club had not neglected Science, but Science had neglected the Club.

Mr. Gill—Hon. Treasurer—and Mr. T. Crossland—Hon. Secretary—suitably responded.

The closing toasts were “The Ladies,” proposed by Mr. George Ogden, responded to by Mr. T. Crook.—Mr. Fullalove proposed the health of the President, and made special reference to the hospitality the Committee had received from Mrs. Kay.

During the evening the speeches were interspersed with harmony by Messrs. H. Ogden, Fleming, T. Bell, and others, and the proceedings, which realised the proverbial “Feast of reason and flow of soul,” closed with the singing of the National Anthem.



Dr. The Treasurer's Accounts for the Year ending 31st December, 1902. Cr.

1901.		1902.	
	£ s. d.		£ s. d.
Dec. 31—To Balance in hand.....	85 2 11	Dec. 31—By Collector's Commission	5 2 5
Dec. 31— „ Members' Subscriptions	96 15 0	„ Manchester Geographical Society.....	2 2 0
„ Bank Interest	1 13 9	„ Historic Society of Lancashire and Cheshire	0 10 6
		„ Loss on Excursion to Browsholme and Whitewell	0 14 6
		„ Expenses in connection with Papers by Members, &c.	47 17 0
		„ Printing and Stationery	11 4 1
		„ Advertising	6 6 3
		„ Postages.....	3 10 7
		„ Transactions, Vol. XVII., 1899.....	29 5 0
		„ Transactions, Vol. XIX., 1901	30 4 0
		„ Rent	11 10 0
		„ Bank Commission	0 4 6
		„ Balance in hand	35 0 10
			<hr/>
			£183 11 8

REPORT

Presented at the Annual Meeting held 7th April, 1903.

In presenting the Twenty-ninth Annual Report of the Burnley Literary and Scientific Club, the Committee are glad to be able to record that the reputation of the Club has been fully maintained.

During the year twenty-three ordinary meetings have been held, the average number present being 82—members 45, friends 37.

The Papers read before the Society have covered a wide field, and have reached a high standard of excellence.

Whilst the majority have dealt with Literature, Science, and Travel, pleasant variations have been afforded by the charming exhibition of sketches gathered together by the President—Jas. Kay, Esq., J.P.—to illustrate his Paper, by the musical accompaniments of the Whittier Evening, and by the masterly recital of the “Christmas Carol,” by Mr. Harwood.

Twelve new members have been elected during the year—the Club now consisting of 196 Ordinary and 24 Honorary members.

In July, 1902, a very pleasant excursion took place, when fifty-two members and friends visited Browsholme, and were kindly entertained by Colonel and Mrs. Parker. An inspection of the many literary and artistic treasures in this famous old mansion was much enjoyed by the members present.

Through the removal to Bournemouth of Mr. T. E. Rodgers, LL.B., the Club has been deprived of a very able and energetic Secretary.

The Committee take this opportunity of placing on record their appreciation of the services rendered to the Club by Mr. Rodgers during his four years' secretaryship, and are glad to say that Mr. Thomas Crossland, B.Sc., has consented to fill the vacancy. Mr. George Gill temporarily undertook the duties in the meantime, and prepared the very excellent Syllabus for the Autumn Session.



SYLLABUS.

JANUARY TO APRIL, 1903.

-
- Jan. 13—" Historical Study "The Bishop of Burnley.
- „ 20—" Recent Volcanic Eruptions " (with Lantern Views)...
J. A. Osborn.
- „ 27—" Welsh Writers of Song and Fiction " (with Translated
Readings)Rev. T. R. Davies.
- Feb. 2 (Monday)—" A Trip Round the World " (with Lantern
Views)Sir Bosdin T. Leach.
- „ 10—" Plants and Insects as Marvels of Correlation " (with
Lantern Views)...Rev. F. Ballard, M.A., B.Sc., F.G.S.
- „ 17—" The Origin of Printing, and its Development—to the
end of the Fifteenth Century " (with Lantern
Views).....Henry Guppy, M.A. (Ryland's Library).
- „ 24—" Edmund Spencer, the Poet's Poet "
Rev. A. W. Fox, M.A.
- Mar. 3—" " Westward Ho '—My Glimpses of Canada and the
States " (with Lantern Views).....Rev. A. Bishop.
- „ 10—" Evolution of a Local Poet "Thos. Preston.
- „ 17—" Liquid Air " (with Experiments and Lantern Views)
A. R. Stevens, B.Sc.
- „ 24—" Water Colour Sketching " (with Exhibits by
Amateurs)The President (Jas. Kay, J.P.)
- „ 31—" Examples of the New Astronomy " (with Lantern
Views)T. Steele Sheldon, M.D.
- April 7—Annual Meeting—
Presentation of Report and Accounts.
Election of Officers.

SYLLABUS.

SEPTEMBER TO DECEMBER, 1903.

-
- Sep. 29—"Jamaica" (with Lantern Views)
 Capt. Benson, F.R.G.S.
- Oct. 6—"Winchester: the old Capital of England"
 The President (W. Lewis Grant).
- „ 13—"From Phidias to Flaxman: the Story of Sculpture"
 (with Lantern Views).....Henry Rose.
- „ 19 (Monday)—"Cotton Growing within the Empire" (with
 Lantern Views)...J. Howard Reed, "Victorian," M.G.S.
- „ 27—"Shakespeare's London"Col. Fishwick, F.S.A.
- Nov. 3—"Student Life in Germany"... Rev. A. J. Morris, M.A.
- „ 10—"The Land of the Sikh" (with Lantern Views).....
 E. E. Lafond, "Victorian," M.G.S.
- „ 17—"Socialism—Will it Work?"Martin Stanesby
- „ 24—Reviews of Books: "The Private Papers of Henry
 Ryecroft" (*Geo. Gissing*).....Chas. Hargreaves.
 "Historical Studies of Educational Opinion, from the
 Renaissance" (*Prof. S. S. Lawrie*)
 Geo. A. Wood, B.A.
- Dec. 1—"Recent Work on Glacial Geology in Airedale, and its
 bearing on the Burnley Valley" (with Lantern
 Views) J. Monckman, D. Sc.
- „ 8—"The Evolution of English Caricature" (with Lantern
 Views).....H. D. Herald, B.Sc.
- „ 15—Recital: "The Cricket on the Hearth"...John Harwood.
- „ 18—Annual Dinner.

HISTORICAL STUDY.

By the Bishop of Burnley. 13th January, 1903.

The President—James Kay, Esq., J P.—in opening the first meeting of the year, referred to the fact that the Club will reach its thirtieth year of existence in December next. But few members, now on the register, were present at its formation, yet the Club was still full of vitality. During that long period they had enjoyed many splendid papers, soirées and excursions. This was, however, the first time that they had been honoured with the presence of the Bishop of Burnley, whom they heartily welcomed, not only because of his high position, but more for his high qualities. He was a strong man—in every respect the right man in the right place—and his living among them would tend to the good of all societies whose objects were good.

The Bishop said his reason for choosing this subject was that this was a day of rapid reading and tremendous publication. Was it also a day of study? The air was full of education. That Society had a distinct and corrective function—to teach the young that education did not cease at fourteen, but should always go on. Life became interesting when we retained the freshness of intellect and the power to absorb new ideas. Many would, no doubt, be more ignorant but for that Society. It also showed others that reading and study should be something apart from mere commercialism. Reading must not be narrowed to commerce, but should have moral, mental, and physical effects. In the next place, such a Society prevented friendship being lost by trivialities. A wider intellectual and moral life produced more interest in social life. In all study he claimed first place for history. He himself found in history all the refreshment of fiction, and he also found clearer ideas of life, and the purpose of individual and national life. It was a great mistake to take fiction alone. History showed the drama of tragedy. Action came from the story of individual development, or the rise and fall of nations. The mind of man was influenced by history, and followed the wisdom it generated. A child was always intensely interested in history, if it was properly taught. The mind of man loved true history because it was human. It was its human side which was attractive. History should not be only an exact

science, but a story of the evolution of nations, and of the whole world. In former days historical study was a record of dates and dry facts. Now it had become more living and human. This had been largely brought about by Green's "Short History." Now old libraries were pouring out their treasures, and we were faced by a problem—What history should one read? History had gone beyond the powers of one man. What was needed was a history written by different men, and of different periods, but with one distinct purpose. The Bible was an example of the kind of history required. On what principle should it be done? He had chosen this subject to introduce one book, the greatest issued last year—the "Cambridge Modern History." It had been written by many men, but was dominated by one purpose. It began with the Renaissance.

His Lordship then proceeded to give examples of the human interest in certain events. He showed the influence which the discovery of America and the rounding of the Cape of Good Hope had exercised on Europe. He sketched the history of the influence of the Renaissance on English literature, and the way it developed in this country. He said he was particularly interested in Erasmus and Dean Colet, for he had been for ten years vicar of the same Church as Colet. He showed the influence of these men on learning. During the Middle Ages learning had become cramped, metaphysical and scholastic. The Revival of Learning introduced fresher elements. Erasmus taught that learning must have a human interest, and was of value only as it affected human life. At the end he pointed out that history, to be useful, should make us feel responsible. It did not lead us to the patriotism that shouted "Rule Britannia." It tempered judgment and prevented conceit. It enabled us to learn from all nations. Each had something to contribute to the common stock. He thought education was dangerous if it did not include history.



RECENT VOLCANIC ERUPTIONS.

(WITH LANTERN VIEWS.)

By J. A. OSBORN. 20th January, 1903.

Having stated that it was not his intention to say much about the general theory of volcanic action, the Lecturer described the distribution of volcanoes over the earth's surface with the help of a map. Those which had been active within the last thirty years were most fully noticed, and five groups were chosen as typical centres of volcanic action:—The Italian group, consisting of Etna, Vesuvius, and the Lipari Islands; the Sandwich Islands, consisting entirely of extinct craters, with the active ones of Mauna Loa and Kilauea in Hawaii; the Volcanoes of the Eastern Archipelago, in Sumatra, Java, and the Celebes, of which the eruption of Krakatoa, in August, 1883, afforded the best-known example; the New Zealand Volcanoes, with the eruption of Tarawera, in June, 1886; and the West Indian eruptions of last year. It would be difficult to do more than this, as to give a slight sketch of recent eruptions in Central America, Alaska, and Japan—all of which fully deserve mention—would require not one but a course of lectures.

Of the Italian Volcanoes it may truly be said that they are the survivors of a much larger number than history records. Like the "Maaro" in the Eifel Mountains, the central Italian lakes are often only craters of extinct volcanoes filled with water. Vesuvius made its appearance as an active crater in A.D. 79, when it destroyed Herculaneum and Pompeii; it was quiet in the Middle Ages, but burst into renewed activity in 1631, and has been continually active—at sometimes with less violence than others—almost ever since. The great eruption of 1872 was more closely described. Mount Etna and the Lipari Islands had been known as centres of volcanic activity from the earliest ages. It seems as if the strength of Etna were dying away, as few recent eruptions take place from the great crater at the summit of the mountain, but mostly from parasitic cones on its flanks. Nine of these became active in July, 1892; the eruption lasting nearly three months,

during which earthquakes were experienced in Tunis, in Switzerland, in the Rhine Valley, and in Cornwall. Both Etna and Vesuvius have been very active during the last few years, especially in 1897 and 1898.

The Island of Hawaii rises from the floor of the North Pacific Ocean, here some twelve thousand feet deep. It consists mainly of two extinct and two active volcanoes. The largest extinct volcano, Mauna Kea, is 13,805 feet high, and the largest active crater, Mauna Loa, 13,600 feet above sea level; so that the twin peaks attain the truly Himalayan altitude of over 25,000 feet. Mauna Kea has not been active within historic times, but during the century that has elapsed since the discovery of the island by Captain Cook, we have a tolerably complete history of the various eruptions of Mauna Loa and Kilauea; the earlier portion of which we owe to the zealous labours of an American Missionary, the Rev. Dr. Coan. The first great eruption on record was in 1789, and was attended by fearful earthquakes, terrific darkness, thunder and lightning. Others followed in 1823, 1840, 1843, 1851, and 1855; but the eruption of 1868 was, perhaps, the most terrible on record; though those of 1877 and 1880—which last continued for nine months—were not far behind in their destructive fury. Details were given of some of the most remarkable phenomena of these eruptions. Awful as these records are, it is to be feared they would have been much worse were not Mauna Loa provided with a safety valve in Kilauea, sixteen miles S.E., and only four thousand feet above the sea level. This crater, called Halé-mau-mau, or the “house of everlasting burning,” by the natives, is nine miles in circumference, and is a lake of liquid fire. It is never the same for three months together, but exhibits an infinite variety of changes, some of which the lecturer described and illustrated. It does not often overflow, nevertheless it did so in 1888 and 1890, with most disastrous consequences. Both these craters were in violent eruption in 1902, but exact particulars are not yet to hand.

After briefly describing the chain of volcanoes that runs through the Islands of the Eastern Archipelago, from Barren Island, in the Bay of Bengal, to Nitendi, in the Solomon Islands, the Lecturer gave an account of the terrible eruption of Krakatoa in 1883. This enjoys the distinction of having been one of the best, if not the very best, studied eruptions that have ever taken place. After lying quiet for 203 years, the region began to be shaken by violent earthquakes, and on May 20th, 1883, the first eruption took place. This subsided, but on the 23rd August was renewed with terrific

violence. Early on the 27th the first of the final eruptions took place, others followed at short intervals, the last occurring at 10-52 a.m. The atmospheric concussions and the tidal waves, which drowned about 36,380 people, were next explained, and an account was given of the wonderful sunsets which characterised the autumn of 1883. An exquisite series of slides illustrated this phenomenon.

The volcanoes of New Zealand are a more than usually interesting study: firstly, on account of their number; secondly, because they appear to have a subterranean connexion from Whakari Island, in the Bay of Plenty, to Tongariro, on the S.W. of Lake Taupo. A short sketch of the extinct and active volcanoes having been given, Lake Rotomahana and the Pink and White Terraces—so well described by Mr. Froude in "Oceana"—were mentioned. On Thursday, June 10th, 1886, these were destroyed by the eruption of Mount Tarawera, which buried them under torrents of mud. The neighbouring settlement of Wairoa was also destroyed, and many lives lost; the village of Mourea was swept bodily into the lake by an avalanche of mud, and Te Ariki was covered by some twenty feet of white dust. Since this memorable day, the activity of the volcanoes in the Northern Island of New Zealand appears to have increased considerably.

The following years were noted by continuous and increasing activity of volcanoes in all parts of the world. In 1892, on June 7th, Guvona Awa, on Sangir Island, suddenly burst into eruption without any warning, desolating the Island and causing a loss of over three thousand lives. The autumn of this year was also remarkable for the most serious eruption of Mount Etna that has taken place for a century; and four years later Vesuvius began a series of eruptions which have not yet subsided.

As volcanic action declined, earthquakes increased in all parts of the world, over one hundred having been recorded during the eighteen months ending December 31st, 1901. In 1902 there has been a general recrudescence of volcanic activity all over the world, from Alaska to New Zealand. The principal centres of eruption have been in the Sandwich Islands, Central America, and the West Indies. In these the volcanoes of Mount Pelée, in Martinique, and La Soufrière, in St. Vincent, became active, after a silence of fifty years in the former case, and over a century in the latter. The eruption of Mount Pelée took place on the morning of Thursday, May 8th, about ten minutes before eight o'clock. A blast of incandescent gas and fine ashes, suspended in clouds of steam, round which flashes of

lightning played incessantly, swept down the mountain side, destroying the town of St. Pierre and setting fire to the shipping in the harbour, so that forty thousand people are computed to have perished in a few minutes. Of all the inhabitants only a doctor, who was out at Morne Rouge, and a negro, who lay in gaol under sentence of death, are known to have survived. In another terrible eruption on August 30th, the suburb of Morne Rouge was destroyed in a similar manner, when, though the loss of life was only about a thousand, many hundreds were injured.

On the previous day the Soufrière of St. Vincent had begun a violent eruption which lasted for seventy days, but culminated on the 7th. The whole of the northern portion of the island was devastated, though, as there were no large towns, the loss of life was small in comparison with that in Martinique—from 1,600 to 2,000 estimated. Both these volcanoes have been seriously active ever since, and it may be many months yet before the danger of fresh eruptions can be considered at an end.

The lecture was illustrated by about eighty lantern slides, many of which were made expressly for the occasion from drawings and photographs sent by friends in the West Indies, as well as by specimens of lava and volcanic ashes from New Zealand, St. Vincent, Vesuvius, and other localities.



WELSH WRITERS OF SONG AND FICTION.

By Rev. T. R. DAVIES. 27th January, 1903.

“ John Jones and John Bull are the people
 Who know to a T what is what ;
 John Jones and John Bull are the people
 To rule this old world and all that.”

“ That being so, it is well that these two Johns should know as much as possible about each other. John Jones should know the plans and purposes of John Bull, and John Bull should know the thoughts and aspirations of John Jones. Each should know how and what the other thinks, since they have such a high and noble function to perform together in the world.”

“ The last line, according to the Welsh, really is—‘ To keep the old world in its place ’—*i.e.*, they are the joint custodians of law and order. You will observe that with characteristic modesty, John Jones quietly takes the first place in this great undertaking. The second partner in the concern should therefore try to understand him. Well, John Jones has a language which he loves and cherishes with every mark of tenderness—perhaps some will think with a degree of prejudice as well. But he has an adage which says, ‘ Hateful is the man who loveth not the land of his birth,’ and to him the land and language go together.

It is now more than six hundred years since the first Prince of Wales was born in Carnarvon Castle, and it was, doubtless, hoped then that in a few generations the Welsh language would disappear, and that of the new governing race be adopted in its place ; but so far is this from being the case, that in Carnarvon to-day, four Welsh newspapers, two or three monthlies, and the leading Welsh literary quarterly are published, while, so far as I know, there are only two English newspapers, and one of these has attached to its title the name of a neighbouring county to help its circulation. And Carnarvon is not the only, nor the chief, Welsh publishing centre. At least one Welsh newspaper is published in Lancashire. More Welsh books are published and read to-day than ever, which clearly proves the tenacity with which the Welsh people cling to their language. The Eisteddfod flourishes to-day more than ever, and its purpose, as you know, is the cultivation of Welsh music, literature, and art, enlivened occasionally by a little Welsh literary jealousy.”

“In the language thus cherished and kept, John Jones has shown his political ideas. Next to preaching, poetry and music are his chief delight. Few nations, and none so small, have had so many poets. From Taliesin to the last chaired bard he has had a succession of poets of whom he is justly proud.”

The Lecturer then proceeded to discuss the peculiarities of the Welsh language, and dwelt on the relative use of consonants and vowels in English and Welsh, pointing out the difficulty often experienced in translating the masterpieces of Welsh poets into the English tongue, at the same time retaining the original metre and style of composition. Welsh poetry, however, is not all written in special or peculiar metre; much of it is in what is styled “free metre,” and the same difficulty does not arise in translating such into English verse.

“Recently the Rev. Edmund O. Jones, Vicar of Llanidloes, himself a poet of no mean order, had done a great service to English readers by publishing two volumes of translations, under the title of ‘Welsh Lyrics of the Nineteenth Century.’”

Mr. Davies then read several extracts from this volume, giving in each case, a short account of the writers. The examples read being from the writings of John Blackwell, of Mold; Evan Evans, of Trefriw; Robert Williams, of Llanrwst (a poet of no mean order); Evan Jones, of Brithdir; John Ceiriog Hughes, station-master, of Llanidloes, Towyn and Carsws, and William Thomas, of Flint. The selections gave an idea of the kind of poetry prevalent in Wales, both in past times and also at the present day.

“We have a very old literature, as the mere mention of the ‘Triads of the Bards of Britain’ and the ‘Mabinogion’ alone will show. How old the triads are no one can tell. Some of them are, probably, comparatively modern, not more than five, six or seven hundred years old; but others date before the Christian era.”

“In the best collections there are hundreds and even thousands of Apothegms, or proverbs, as the name suggests. They are not, of course, of equal merit, but let me give you two or three from the ‘Triads of Song.’”

1. “The three chief essentials of the Muse: An eye to see nature; a heart to feel nature; and daring to follow nature.”
2. “The three purposes of poetry: The increase of good; the increase of understanding; and the increase of happiness.”
3. “The three purities of song: Pure truth; pure language; and pure form.”
4. “The three joys of the Bards of Britain: The increase of knowledge; the improvement of morality; and victorious peace in place of plunder and pillage.”

“There are hundreds of such sayings, dating from time immemorial, and many of them quite familiar to the common people.”

“‘The Mabinogion’ ought, of course to form a subject by itself. The old romances were first collected in the Thirteenth or Fourteenth Century, but many of them date from an earlier period. Arthur, of course, is not originally a Welsh hero, though he figures largely in these romances. But the oldest ‘Mabinogion’ know nothing of Arthur. Readers of Tennyson know the charm there is in these ancient romances. It is now more than fifty years since Lady Guest gave the English public her beautiful translation of them, and there is now a cheap edition issued, edited by Professor O. M. Edwards, of Oxford. It seems strange that with these stories as a guide, the Welsh writers of the Centuries from the Fourteenth to the Eighteenth, do not appear to have done much with fiction. Allegories there are in abundance—such books, for instance, as the ‘Story of the Three Birds.’ I cannot understand how this beautiful book is not well known and much appreciated in England. There have been no more daring attempts to solve the mystery of the eternal and the unknown. ‘The Visions of the Sleeping Bard,’ for instance, is a grand old book in spite of its sectarian narrowness. The good old clergyman, Ellis Wynne, who was born in the neighbourhood of Harlech, in 1671, could not deny himself the pleasure of picturing his Nonconformist neighbours in the terrors of perdition. He more than half destroyed his book by this, nevertheless, Dante himself would not have been ashamed of some parts of it. But beyond this class of work we have not much real fiction from the time of the ‘Mabinogion’ to the last century. During recent years we have had many capable writers. The ordinary fiction writer flourishes among us. Chief of them to-day is Mr. B. G. Evans; but his work does not describe the Welsh character as contradistinguished from other nationalities. But writers like William Rees, William Ambrose, Daniel Owen, and Winnie Parry describe the Welsh character as it is.”

At the conclusion of his Paper, Mr. Davies read several specimens of Welsh fiction translated by himself and others, including the following:—

FIRST VISIT TO THE LODGING.

By Daniel Owen.

“The first place that I must take you to is your lodging,” said Mr. Pugh. “The woman’s name is Mrs. Jones; she is a widow woman—a very kind woman, only that she speaks rather too much about her departed husband; but you’ll soon get used to that.”

Mr. Pugh knocked at the door with the knob of his stick, with such thunderous vigour, that I imagined I could see the good woman jumping a clear yard from the floor, and in a moment or two we could hear her coming along the lobby, loudly muttering, "In the name of everything good, what is there here now?"

As soon, however, as Mrs. Jones saw that it was Mr. Pugh who had been guilty of knocking so unreasonably at the door and disturbing the whole neighbourhood, she changed the tone of her voice and said:

"Well, Mr. Pugh *bach*, I thought it was you, and who have you got with you? Well, Mr. Rees our new minister, sure enough! Well, come in, I am glad to see you, yes, from my heart; and Enoc Jones would have been glad to see you if he'd been alive, wouldn't he, Mr. Pugh? Who knew Enoc Jones better than you, Mr. Pugh?"

"Well, yes, we knew each other pretty well," said Mr. Pugh, adding, "What do you think of your lodger, Mrs. Jones? Do you promise to give him plenty to eat, and to look after him middling?"

"Well, you are a *garw* one, too, Mr. Pugh. Enoc Jones always used to say that he never saw the like of you, and who knew you better than Enoc Jones, isn't it, Mr. Pugh? Are you warm, Mr. Rees? Shall I fetch slippers for you? Enoc Jones always used to say that a man rested better in his slippers."

"Mr. Rees is not going to stay here to-night," said Mr. Pugh.

"Not going to stay here? Where is he going to stay then, since I am so bold as to ask? There is nothing in chapel to-night, is there? Are you planned anywhere, Mr. Rees?"

"No; he is coming to us to-night, and he will come to you to-morrow. I was only just bringing him round to show him," said Mr. Pugh.

"Well, you are a *garw* one, Mr. Pugh, as Enoc Jones used to say. Will you take a cup of coffee, Mr. Rees?"

"No, thank you, Mrs. Jones; I don't take coffee at night." I replied.

"Enoc Jones didn't either. He always said it was too heavy. Do you take coffee for *brecest*, Mr. Rees?"

"Not very often."

"Well, you are exactly like Enoc Jones; isn't he, Mr. Pugh?"

"Yes, especially about the bend of the elbow," said Mr. Pugh, playfully; adding, "You will get further opportunities to notice the likeness between Mr. Rees and Mr. Jones; and you must consider it a compliment to be compared to such a good man, Mr. Rees."

"Well, who knew Enoc Jones better than you Mr. Pugh? Good night, if you must go, but you would not have been allowed to go so quick if Enoc Jones was alive."

"What do you think of Mrs. Jones and your lodging?" asked Mr. Pugh. I answered that my impression was that it was a clean, comfortable place, and that Mrs. Jones was a neat, honest, kind body, easy to live with, but a little weak."

"Right, my boy," he said. "You will be perfectly happy after you have got used to the talk about Enoc Jones. Do you know the advice I got long ago? Here it is: Not to marry a widow unless her first husband had been hanged or sent to transport; because if the first husband had been hanged or transported, you'll never hear a word about him; but if he has been rather a good husband you'll never hear the last word about him."

A TRIP ROUND THE WORLD.

(WITH LANTERN VIEWS).

By Sir BOSDIN T. LEACH.

2nd February, 1903.

The Lecturer said he had lately made a trip round the world, and had that evening to crowd the experiences of five months and a half into an hour and a half's talk. He proposed to deal chiefly with his experiences in China and Japan. He started on the journey with his wife and daughter on Feb. 21st, 1901, and they were joined by his son at Ceylon. They spent fourteen days in China. Hong Kong is on an island twelve miles long and three miles broad. The city is laid out in European style, with many fine public buildings. Through the courtesy of the P. & O. Co., a private launch was placed at their disposal and they had a pleasant trip round the harbour. It was only in this way that they could realise its size. They visited Canton where there were half-a-million of people. Canton was a sample of a thoroughly Chinese town. It was the last place where he would like to be alone with natives. They had with them twenty-seven bearers, and at the corner of one of the narrow streets a Chinaman was upset by one of the bearers, and in a moment a row threatened to break out. He was very glad to get out of the street. Nearly everybody seemed to keep a shop; all the shops had open fronts, and one of the difficulties of shopping was that the streets were crowded. The gambling centres in the Portuguese settlement were crowded with an excited audience. Some of the party tried their hands and were singularly successful. The sail to Shanghai was an uneventful one. The weather became hazy, and the captain remained on the bridge night and day. The old town was most interesting, but, without exception, it was the dirtiest place they were ever in. The stream which ran through it made them close their nostrils. They were driven away from the tea house, in the centre of the town, by the smell. But the city was well laid out with ornamental fountains and mirrors, and there were lovely views and extensive gardens. He preferred the "Ricksha" to being carried by bearers. The "Ricksha" cost only one and sixpence a day, and they were very comfortable.

The men are not by any means tall, but are well developed, and make excellent workmen. They will labour hard, and are well satisfied if they can get their daily bread. Patriotism they had none, and they firmly believed that theirs was the most

powerful nation in existence. They had no desire to be better than they were, and resisted all improvements. When a railway had been made they broke it up and threw the rails into the river. In every shop there was a board with some beads on a string, and when purchases were made the shop-keeper summed up the amount to be paid on the board.

At Nagasaki they found the streets wide, substantial and European in character, the women were free to go about as they pleased, and there were general signs of a well governed country. English seemed to be spoken everywhere. In travelling in the East they are very much puzzled with the dollar, which varied so much, but in Japan it is worth two shillings. It cost millions to make the change, but they had now an admirable system of currency all over Japan. At Kobe, an old Japanese town, telephones were introduced in 1890, and there were "Call" offices all over the city. Since 1885, the streets and houses had been lighted with electricity, and their hotel was a most comfortable one, fitted with conveniences equal to those in London. English words were used everywhere, and it made one feel proud to note how the English tongue eclipsed all others. It was sometimes amusing to see how the King's English was murdered, such as "beefs and muttons," and "shoes make here."

Japan was a wonder to the world—within forty-eight years she had transformed her customs, habits, laws, and style of government, and had made more progress than other nations in hundreds of years. England had been copied as to her navy, and Germany as to her army. Japan still pressed to the front with unabated energy, and was destined to be the leading nation of the East. As education spreads, the Japanese begin to see the folly of falling down to gods of wood and stone, so that half the people had left the faith of their forefathers and had no creed at all. There never was a better scope for missionary effort than now in Japan. The Japanese had investigated the various religions of the world and discovered their weak points.

Having described visits to the Gymnastic Clubs and to the Temples, which were disappearing gradually, the Lecturer gave an account of the interesting features of Tokio, Nikko, Yokohama and many other places which he visited.

During the tour his son had taken a large number of photographs of temples, gods, landscapes, modes of travelling, &c., all of which were shown on the screen, and gave an excellent idea of the country, and the customs and habits of the people.

At the close appreciative remarks were made by the President, and in replying to a hearty vote of thanks, the Lecturer observed that during the whole of the time they were at sea, they had never had an hour's illness, nor ever missed a meal.

PLANTS AND INSECTS AS MARVELS OF CORRELATION.

(WITH LANTERN VIEWS.)

By Rev. F. BALLARD, M.A., B.Sc., F.G.S. 10th Feb., 1903.

The Lecturer said that from time immemorial flowers had been objects of attraction to old and young, rich and poor alike, and it had been the custom, for long ages, to speculate on the use of plants, it being generally conceded that they were intended for food, medicine, or pleasure. During the past century great progress had been made. Science had divided and sub-divided the subject so much, that it became more and more clear, that no one man was competent to grasp even one of those sub-divisions. If a man was to become acquainted with bacteriology, which was a minor sub-division of botany, he must start early in life and lay aside all other studies, and give himself wholly to it. If we face the facts we have to own, sooner or later, that there is a side of the universe and the creation around us that we can only call dark, mysterious, and inexplicable. That we must be content to leave. The Twentieth Century began with this advantage, that the method of induction was perfectly established. They could never go back to the old simple deduction process. They must face the facts, whether they agreed with their previous notions or not. In this way they were brought to appreciate the correlation of plants and insects, in the double relation which proceeded equally from each member of the series, and were fraught with a meaning and an advantage to both, fitting one into the other, as convex and concave.

It had been said that—

“ Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

Why waste? And the answer was, because the *genus homo* was not there to sniff and appreciate it. As if it were reserved for the human species to be the only appreciator of the fragrance and the beautiful on the planet. That conceit had been taken out of man. They now knew perfectly well that it did not follow that their sweetness was “wasted,” or that “they blushed unseen” because men were not there to look upon them. All the time they had been appreciated and enjoyed by creatures capable of enjoying themselves.

The general consensus of all investigation to-day was that on the whole they were warranted in saying, that the health, vigour, progress, and development of the flower-world depended on what is called cross fertilization.

The vegetable world itself was an intermediate stage between the mineral and the animal world. They had no power without the intervention of the vegetable world to live on mineral food. Flowers were only a part of the vegetable world, and the correlation between them and insects was most distinct and specific. They found themselves face to face, not only with facts, but with mysteries as insoluble as they ever were, and they were likely to remain so. They had to check themselves with remembering that all their knowledge was of phenomena, but the little "nomena" that lay behind was as far beyond their grasp as they were beyond the ken of the Ancient Britons.

Lord Avebury had given the case of the South African Acacia, which was in danger of being robbed of its leaves by a species of ants which had a desire to grow mushrooms, but could not do so without manure. The acacia wished to have a word in the matter, and said as it were, "This will never do, I shall be robbed of all my leaves." The acacia forthwith grows holly thorns with a little nectar cap. Another species of ant discovers it and finds "This is exactly what we want: we want some food." They set to work and became the defenders of the acacia, so that it was no longer in danger of losing its leaves. It was with facts like this that the vegetable world was full, so that they could only touch the fringe of the picture and think what the whole must be. Cross fertilization was the process by which the world of flowers was preserved and enabled most thoroughly to propagate its kind. It was not possible for a plant to fertilize itself. The pollen by which they are fertilized was brought in two ways, by wind, and by insects.

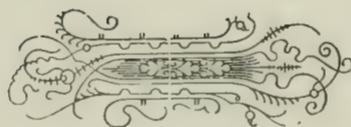
Making use of the lantern, the Lecturer then proceeded to illustrate, by a series of coloured slides, the methods by which the pollen grain (the mystery of the vegetable world) was conveyed to the stigmatic surfaces of plants, the influence of insects on the fecundity of flowers, the types of floral structures and pollen grains; the process of fertilization taking place as if by some strange hidden "hand of an artist," as Huxley had said. The four large orders of insects which did most of the work of cross-fertilization were beetles, bees, butterflies, and flies. These types, with their respective apparatus for their special work, were shown on the screen, and the beautiful correlations between the flower and the insect were pointed out. The humming bird, with its long beak, also took a share in the work of fertilizing

the *Marcgravia*, which developed a pitcher for the honey. Somehow that plant—he had almost said had acquired a knowledge—had found that it was necessary to adapt itself to the structure of the creature that came to it in order to bring about its cross-fertilization. When the humming bird went to sip the nectar, it was impossible to avoid its head being dusted with pollen. In some cases it appeared as if flowers were perfectly aware they would be visited by bees and insects that would bring them no pollen and render them no service; that they protected themselves by certain specialities of structure and development; and so, many of the plants had a way of checkmating robber insects.

Having given illustrations of this series, and of the process of fertilization in the orchid family, the Lecturer closed by observing that the more they thought of the great law of evolution, the more they saw that they were driven, not to agnosticism and atheism, but to a higher and nobler theism, and a larger conception of the great Creator than the childish conception of their former days, when everything was supposed to be made by special creation.

The lesson on the whole was fairly summed up in the words that had been often quoted, but not too often :

“ Let knowledge grow from more to more,
 But more of reverence in us dwell ;
 That mind and soul, according well,
 May make one music as before,
 But vaster.”



THE ORIGIN OF PRINTING, AND ITS DEVELOPMENT—TO THE END OF THE FIFTEENTH CENTURY.

(WITH LANTERN VIEWS.)

By Mr. HENRY GUPPY, M.A., of the John Rylands' Library.
17th February, 1903.

Modern research and criticism had demonstrated that the same law of evolution applied to mental as to physical phenomena, and that in both cases what *is*, follows by fixed law what *was*. Looked at in this light, Printing, as indeed all other Arts, never had a beginning: they were successive results, as harvest followed seed time, and the acorn the oak.

Printing, in its broadest sense, was as old as creation. When did books begin? Did they all know what a book was? Metal, wood, bark, stone, clay, brick, papyrus, &c., and even rocks had been used for conveying information, as well as the modern volumes of paper sheets. Our own popular term takes us back to the time when men made use of wood and bark for preserving and conveying information. As to why books began to be made, there were two material cravings which assert themselves in every man: the wish to learn what had been done by those who had lived before them, and the wish on the other hand, to transmit their names and the memories of their deeds to those who should come after them. That was a worthy ambition, and part of the craving after immortality, which had never been absent from any human soul.

Mechanical printing was only about 450 years old, and paper was not known in the western world till the Thirteenth Century. Before man could record his thoughts, two things were necessary—languages and the art of writing. Picture writing was first practised by the Esquimaux, the Chinese, and the Mexicans. The pointing hand () was a pictorial symbol, saying as plainly as words, "look there." It was when writing was in this state that books were produced. The next step was the symbolic—the taking of a symbol to illustrate an idea, such as the example given by the Roman figures. We now have many mechanical arts by which writing is multiplied. The telegraph annihilated space, and enabled us to speak to our contemporaries, but the art of writing can speak to ages unborn. As someone had expressed it, "Writing is the light which, so to speak, photographs every step of human progress for the benefit of all future generations."

The views which the Lecturer then exhibited illustrated the first stages (tablets) in the development of printing, and were followed by the pictorial representations on the Egyptian monuments, Cleopatra's Needle, and the columns in the Central Hall at Karnac—columns seventy-three feet high and twelve feet in diameter.

Those were the stone books of the Egyptians, and were really "sermons in stones," chronicles of Egyptian history. There were other examples at the entrance to the temple of Luxor—two columns, the third having been carried away by Napoleon, and standing at present in the Place de la Concord, in Paris. The funeral rolls, on the papyrus, illustrated a development of the Egyptian hieroglyphic. The Rosetta stone is one of the most important documents in existence. Until 1830 the history of Egypt was a closed book, and it was not until this stone had been discovered and deciphered that we were able to unlock the treasures of early Egyptian chronicles.

Coming to our own country the Lecturer recognised the loving care of the monks in recording and transmitting their knowledge, and gave illustrations of the book blocks, dated 1423, preceding the use of the moveable types.

There had been a great deal of controversy as to who first introduced moveable types into Europe, but there was little doubt that Gutenberg first made use of them. Printers wanted to use part of the block, and so they cut the text, took out the letters which would not stand the pressure of the ink, and thus it was that the moveable type was developed.

As early as 1457 printing was being done in four colours. The early printers were not only printers but scholars. The text was gradually improved and became easier and more restful for the eye to look upon. Gutenberg had many trials to contend with, but he persevered, and there were many existing examples of his work, and of that of his contemporaries—Fust, Peter Schoeffer, and others. The first dated Bible was printed in 1462. From 1448 to 1501, there were from eight and a half to nine million books produced. In 1467, two rival printing firms were at work in Rome, and for beauty of workmanship the specimens of the Italian type had neither been surpassed, nor equalled. Among the earliest productions in Italy were "Cicero's Letters." Caxton produced one of the finest pieces of English work that it was possible to find at the time: "Dicta; or, Sayings of the Philosophers." Many indulgences were printed at that time, and the Rylands' Library had possession of rare copies of these documents; the Lecturer said he would be pleased to show them, and other treasures, to the Club whenever they felt disposed to pay him a visit.

EDMUND SPENSER, THE POET'S POET.

By Rev. A. W. FOX, M.A. 24th February, 1903.

The Lecturer said he hoped to make clear the rank in which he held this great poet, Edmund Spenser—a rank above that of John Milton, while in wealth and variety of his imagery, in his own line, he was as great a poet as Shakespeare was in his. In 1552, according to Aubrey, that genial, graceful, gossiping old writer, there was born into the house of the merchant tailor, John Spenser, Edmund, destined to be one of the greatest of poets. His mother was named Elizabeth; his wife was named Elizabeth, and his Queen was named Elizabeth; and in various poems he alludes to this striking coincidence. The Educational National Biography makes no hesitation in stating that, although Spenser was educated in the Merchant Taylors' School, in which Bishop Andrews, "the saintliest man of the English Church" was educated, and somewhere about the same time, it does not scruple to say that Spenser visited Hurstwood when he left the University, and spent a certain year there which he has described faithfully in "The Shepherd's Calendar."

At Hurstwood, there were in the old house a certain Edmund Spenser and a John Spenser, and they held up their heads with the Towneleys, whose house was hard by. The Spensers in the neighbourhood—Edmund, Lawrence, Robert, and John—all lived at Habersham Eaves. The theory is that John Spenser, who went to live in London, was the son of Edmund Spenser, who was at Hurstwood; if he was not the son he was a nephew. John Spenser, of Downham and Whalley, and others, were related by marriage to Dean Howell. The poet at Cambridge received money from Robert Howell. When Spenser went to Cambridge he was a "sizar"—he had to black boots and assist in clearing the table and wait on the rest of the students; that was what being a "sizar," meant in those days. He was seventeen years of age when admitted as a "sizar" at Pembroke College,

Young Spenser translated some of the Italian and Latin poems which appeared in the "Tears of the Muses." He studied Latin, Greek, Italian, and French, and it was through reading "Ariosto" that his genius shaped itself in that remarkable poem, superior to "Orlando Furioso"—"The Faerie Queen."

In 1576, Spenser took his M.A. degree. His name is entered in the University register. The date is of importance, because we can trace the resemblance in the handwriting in some of the books that had been in his possession.

In 1577 there is a blank in his history. How was that filled up? When we come to read "The Shepherd's Calendar" we find that it contains two hundred words that were then in current use in the North; one hundred and fifty of these are still in use in the country round about Hurstwood. This is a very important point. Those words in "The Faerie Queen" had puzzled annotators and commentators.

In 1577 Spenser was painted. Aubrey described him as a little man with a bare but beautiful head, wearing not a great, but a little ruff.

In 1578 we find that in the Leicester household Spenser met his patron, Sir Philip Sydney, that Elizabethan nobleman, who inspired a poet greater than himself, a man no less holy and no less noble in his life, though it was not lived so much before the eye of the public.

In 1579, two years after he had been in the North, appeared "The Shepherd's Calendar." It did not appear before, because there were traces of Edmund Spenser being sent on a mission to France, under Lord Leicester. As soon as the "Shepherd's Calendar" appeared, with notes and a glossary by Edmund Kirk, it was realised that a new poet, of uncommon force, had broken the silence of the muses. Spenser was not out of Court favour, and he speaks in terms of praise of that very noble Archbishop, who fell into disgrace with Queen Elizabeth because he told her the truth. Spenser gave proof to Archbishop Grindall of his loyalty to truth, and it required no little courage in those days, when that good Queen used to speak her mind with oaths and curses, and would swear like a trooper, and yet was one of the best monarchs who had ruled over the land.

For a while Spenser wasted his time, under the advice of Harvey, in writing limping, jingling, unmusical lines, to weld the fashion of the modern to the fashion of the old. At last he threw over this style of writing, and wrote in very good language, none the worse for a little Northern smack, and an occasional touch of the Lancashire dialect.

In 1580 he was made Secretary to Lord Grey de Wilton, Viceroy of Ireland. At that time Irishmen were looked upon as island enemies and savages, and they were treated with much harshness. In a book on the state of Ireland at that time, the method of extermination was advocated, if they did not behave themselves. Kingsley's "Westward Ho!" is a description of the idea of the Irish policy of that day.

In 1581 Spenser was Clerk of the Irish Court of Chancery, in Dublin, and met some of the best men in Ireland to talk over literary matters.

In 1586 there appeared that most exquisite of elegies, "The Astrophel," on the death of Sir Philip Sydney, who, in the words of Tennyson, a later thinker, "wore the white flower of a blameless life."

In 1588 he was Clerk of Munster. During the rebellion, which broke out in Tyrone, he had to fly for his life, leaving behind his infant child, who was burnt to death during the riot which involved the destruction of Spenser's house by fire.

1592-3 he fell in love again, this time with Elizabeth Boyle, daughter of a farmer or small squire, and it is from Alexander Grossart that we learn that this lady at first treated him rather roughly, and kept him at a distance until at last she yielded.

In 1593 they were married. He wrote for her one of his most wonderful poems, called "Epithalamion," in which the language is choice and the sentiment beautiful. A poet could not tell his wife what he thought of her without letting the world know it.

Open the temple gates unto my Love,
 Open them wide that she may enter in ;
 And all the posts adorn as doth behove,
 And all the pillars deck with garlands trim,
 For to receive this saynt with honours due,
 That cometh in to you.
 With trembling steps and humble reverence,
 She cometh in, before th' Almighty's view ;
 Of her, ye virgins, learn obedience,
 When so ye come into those holy places,
 To humble your proud faces ;
 Bring her up to th' high altar, that she may
 The sacred ceremonies there partake,
 The which do endless matrimony make ;
 And let the roaring organs loudly play
 The praises of the Lord in lively notes :
 The whiles, with hollow throates,
 The choristers the joyous antheme sing,
 That all the woods may answer, and their echo ring.

Behold, while she before the altar stands,
 Hearing the holy priest to her speakes,
 And blesseth her with his two happy hands ;
 How the red roses flush up in her cheekes,
 And the pure snow, with goodly vermill stayne,
 Like crimson dyde in grayne :
 That even the angels, which continually
 About the sacred altar do remaine,
 Forget their service and about her fly,
 Oft peeping in her face, that seems more fayre,
 The more they on it stare.
 But her sad eyes, still fastened on the ground,
 Are governed with goodly modesty,
 That suffers not one look to glance awry,
 Which may let in a little thought unsound.
 Why blush ye, Love, to give to me your hand,
 The pledge of all our band !
 Sing, ye sweet angels, Alleluja sing,
 That all the woods may answer, and your eccho ring.

That poem will worthily repay careful perusal, the rhythm throughout is perfect, the sentiment noble, and it shows how devoted and true and tender was Edmund Spenser to his wife, Elizabeth Boyle. Before the "Epithalamion" was published there were troubles for Spenser, who had to fight in the law courts for every inch of his land.

In 1595 Spenser came to London with three more books. "The Faerie Queene" brought him a royal pension of £50 a year from the niggardly minister of Queen Elizabeth, Lord Burleigh, not a clever, but a cunning man. After having that pension voted (whether he ever received any payment is doubtful), he returned to Ireland, and wrote one of the most beautiful of his poems—"Colin Clouts Come Home Again"—telling all he had seen and done at Court.

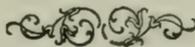
In 1598 he was Sheriff of the Court, a somewhat uncongenial office, for in Spenser's day it was not unfrequent for the Sheriff to have to hang people. It was before March, 1599, that his house was burnt over his head, and we see him in London, with no ready money. The story generally told is that he died of starvation. This is, probably, not strictly true. It is generally said that Lord Leicester sent him "twenty pieces" when he was dying, but Spenser sent them back, saying they had come too late. It would seem that the horror of the scenes through which he had gone with his children (one child being burnt to death), and a storm at sea, had acted on the poet's sensitive mind and had broken his heart. He was buried in Westminster Abbey, and great pomp attended his funeral. His ashes had to wait twenty years before a monument was set up.

He was the poet's poet. Milton confessed that he himself was greatly indebted to Spenser, and praised him in one of his

sonnets. 'Cowley also, in the essay "Of myself," referred to "The Faerie Queene." Herrick, Pope, and Wordsworth have also borne their tribute to him. In Tennyson can over and over again be traced the echo of Spenser. Byron, Shelley, and Keats have also imitated the stanza and shown their debt to Spenser, from whose ample quarry many of the later poets have dug much of the stone out of which they have built their noble and beautiful poems. The stanza of "The Faerie Queen" was Spenser's own invention, and was most musical.

After giving an analysis of the book, which represented the twelve cardinal virtues, the Lecturer referred to "The Shepherd's Calendar" as a work in which was given a picture of the scenery about Hurstwood. There was no English poet who could describe scenery better. There was no other English poet who had not made allegory wearisome.

"Spenser had a very high and noble ideal of a Christian gentleman. Had he not seen one in the life of Sir Philip Sydney? Had he not a deeply religious heart, which was as alien to the rigour of the Puritans as to the excesses of the Church? Between the two, he stood for a sound, sane, Protestant, English conception of a true gentleman. When you think of that little man with his soul full of wonderful fancies, ringing with the music of the nine muses, with his heart warm with a noble and dignified patriotism, with a spirit that suffered much from a certain sort of neglect, and yet was ever ready to suffer and be strong. When you think of that Godly, real man, do not merely think of him, but read him, and when you read him, you will find, perhaps, not exactly the ideal gentleman and gentlewoman of to-day, but the ideal picture of the gentleman and gentlewoman of a time more glorious even than ours, when manners were simpler, when truth was less veiled by what some people call modesty. If you can think of him as simple, truthful, noble in his devotion to his wife and children, faithful to friends, who were no longer friends at Court, when there was danger in such faithfulness, in his outspoken opposition to that greedy and covetous Chancellor, Lord Burleigh, in his devotion to what was pure and true and holy, and his wide learning always used for the interests of truth and purity; and above all else, in the crystal clearness of his own pure intellect, of his own just soul, then you, with me, will be able to lay a wreath of immortal love upon the grave of the poet's poet, Edmund Spenser."



“ WESTWARD HO ! ”—MY GLIMPSES OF CANADA AND THE STATES.

(WITH LANTERN VIEWS.)

By Rev. A. BISHOP.

3rd March, 1903.

The Lecturer gave an interesting review of the development of travelling, from 1819—when the first steamer crossed the atlantic, the voyage occupying twenty-six days—to the present time. His voyage out was made on the *Teutonic*, which at that time, after a race with the *City of New York*, was proclaimed as the Queen of the Ocean. He regretted these races, because when it was known that two such vessels were racing, much gambling was indulged in, and some thousands of pounds changed hands.

Beginning at New York, the Lecturer explained the plan of the city, the hotel life, and the lion sights. His method of travelling was to stay a few days at each centre, and not to exhaust himself by long railway journeys. Among the places he visited and described were Albany and Saratoga, where he saw the social side of Society. What was the absolute attraction at Saratoga, he was unable exactly to say, but one man, a darkie, said “ They come to be seen.” Of one thing he was fully convinced, that the adoption of hotel life in America so largely by families, in winter and in summer, can not be a healthy contribution to the strength of the State in the long run. What of the home training? Children were nearly always away from their parents, and at the age of thirteen and fourteen were in public dining rooms and social gaiety.

Illustrated by many Lantern views, the Lecturer gave a vivid description of the Niagara Falls, and, passing into Canada, descanted in a pleasant manner on views of Toronto—the garden of Canada, and sometimes called the city of churches—Montreal, Ottawa, Washington, Boston, and Harvard College, the alma mater of O. W. Holmes.

THE EVOLUTION OF A LOCAL POET.

By THOMAS PRESTON. 10th March, 1903.

“ It is not my intention to-night to go into the merits or demerits of our local poets, known and unknown, departed or still with us. With regard to poets, it has been held by some critics that anyone with a keen appreciation for, and who delights in the works of Nature—in the productions of our great artists—or in the writings of the poets, comes within the hallowed grove. These are necessary elements in the equipment, but in addition, there must be an inherited gift of imagination and expression. Lord Bacon says that poetry has something divine in it, because it raises the mind and hurries it into sublimity. It gives to incidents a more heroic cast. Auburn tresses become locks of shining gold. The poet’s eye

“ Glances from heaven to earth,
From earth to heaven.”
His “ Imagination bodies forth
The form of things unknown.”

Poetry is the outcome of a national spirit, and is no privilege of a select and polished few. Admittedly, only those who have stood with uncovered head before the grandeur of the Poetic Muse, are worthy to be enrolled among its votaries.

Bearing what is written in mind, I shall give you some account of his evolution. He modestly declines to be anything thought of poetically, except as the least of our many local poets. Our connection has been life long, he has always preserved a young and ardent mind. He has entrusted to me his literary and biographical data. I have had full access to all the family papers and correspondence in his possession. I shall give his verse as he has left it, red hot from the forge, and, in many cases, lacking that sharpening and polishing which is absolutely necessary to be done if high expression, accurate rhythm and perfect cadence are to be attained. As to Evolution itself I found a curious solution among his trifles. It reads :

“ Heredity comes in the first,
To mould for right or wrong,
Paternity, however nursed,
By weak forbears or strong,—
Must take full share, for weal or woe,
And offspring chances give,
As only those well schooled below
Evolve and higher live.”

A good many years ago I found that he was on the highway to become a poet. This was no surprise to me. Cowper began his poetry at an age later than that of our friend. Cowley's poetical promenade was the result of the accident of finding Spenser's "Faerie Queene" in his mother's room. And it was by a fortuitous attendance at an international gathering of craftsmen that the fountain of Castalia was visited by our friend.

In the year 1894, there was published in the Journal of Decorative Art, a poetical description of what took place at the first annual gathering of the craft, held in Manchester. Our Poet had got to work, and was giving his impressions of things seen at this international meeting. He had found his happy pastime.

Heredity having been stated to be contributory before personal evolution commences, I must refer briefly to his forbears. On the paternal, side his ancestors were located at a charming, and romantically situated, old Manor House on the western slopes of Pendle, and what is almost unique about here, as far as I know, one line alone, with ne'er a break, for seven hundred years, has held the property. The view from the house is, perhaps, the finest in the district, embracing, as it does, the Fells of Longridge and Bowland, with the majestic forms of Stonehurst and Clitheroe Castle right in front, while far away to the right, couching in dignified isolation, Penyghent and Ingleboro' can be seen. Two streams, which are torrents in wet weather, join together just below the base of old Pendle, and on the lingular of land thus formed, Little Mearly Hall is situated. Henry Nutter sang—

"The streamlets near Mearley dashed by in a flood,
And Pendle's proud summit was capped by a clud."

Our friend felt with the keenest appreciation his direct connection with this house of ancient fame. After one of our visits there he produced—

BONNY LITTLE MEARLEY.

What visions rare the old house brings,
Of story and romance,
Through reigns of thirty queens and kings,
As mind gives backward glance ;
From John's stern days in flawless line
History shews quite clearly,
One race has owned by right divine
Bonny Little Mearley.

Since that far time, when first grantee
Held lands for service paid,
But three surnames in pedigree,
As owners are arrayed.

The Nowells first, from sire to son,
 Four centuries or nearly ;
 When fair girl-bride brought Appleton
 Bonny Little Mearley.

Their grandchild Ann, failing male heirs,
 Answered suitor's question
 By taking name the stock still bears,
 That from Malham—Preston.
 Kindred in mansions Pendle round,
 One family met yearly,
 When Gawthorpe, Royle, and Listers found
 Bonny Little Mearley.

Forefathers of a noble race,
 Your loves and leisures sue,
 To contemplation's sweet embrace ;—
 Your pastoral pleasures too,—
 Whene'er I visit the old scenes,
 Fancy woos so dearly,
 I would not change for home of queens,
 Bonny Little Mearley.

On his maternal side he is descended from the ancient family of the Kayes of York. He has copies of wills and many interesting documents belonging to this family. His great aunt, Anne Kay, was quite a literary character, and is referred to in the "Life and Memoirs of Sydney Smith" the witty Dean of St. Paul's. She was apothecary, housekeeper and friend, so it is stated, waiting upon her master, until she closed her eyes in death. She soothed his long illness by often reading to him interesting novels and other books. Many letters, curios and mementos of this good lady and her master's family, are held in great veneration. Some of them relate to Leonard Horner, Lord John Russell and other literati, who were great friends, and constantly calling at Mr. Smith's London House.

Our friend was born in what was, then, a highly respectable part of the town of Burnley. Old Mr. Hargreaves, benign, dignified, and lovingly looked up to, had a seminary close to, for the education of those, whose parents were of an inspiring turn or who were well to do. This gave quite a literary savour to the locality, emphasised more so, from the fact of Mr. T. B. Spencer living within a few doors. He loomed largely in those days as a literary and poetic character. Like Mr. Hargreaves, he was a dominie, but of a lowlier kind. His seminary was reached by ascending a projecting flight of steps, in a court off Cliviger Street. He was our hero's first schoolmaster, and to this small cause, possibly, this paper may be connected. He certainly was a unique, kindly, easy going, literary curiosity. He could teach, and he, like Coleridge, occasionally preached, but he hadn't the knack of getting on in the world. I also sat under him, and remember how he used to flick us

with a long fishing rod or pointer, that he kept in hand to influence to obedience the restless ones entrusted to him. He soon removed to Enon School Room, and here he displayed much novelty and humour in work necessary to the maintenance of the pedagogue's dignity and influence. But the bolt was preparing which was to do away with this genial evolution. "T. B.," as he was always called, gave up the school, and went altogether to the newspaper. For some time there had been whisperings in our homes of a great scholarly magician at the 'Top o' th' Town. Much communing with friends in council, gave the master of St. Peter's School the benefit of the doubt. For doubt there was, and fear and perturbation. None know now, except those who heard, fifty years ago, the anxious questionings of parents, who were in an atmosphere charged with solicitude and irresolution how the merits of the various schoolmasters of the town were discussed. The alternate attraction and repulsion, which Mr. Grant's energy and stern learning had, both upon parents and boys, is something to be remembered. His unbounded generosity to those in need was a pleasing characteristic. Essentially, his was a practical school, where boys with anything in them were pushed on, always under strict Scripture and disciplinarian rules. There was not much time for poetry, except the learning occasionally of recitative pieces. Patriotic songs were much to the fore, and seeing that the Indian Mutiny and the Crimean War happened during that time, this is not to be wondered at. The return of James Howarth, a Top-o'-th'-Towner, from the Crimea, was the cause of great jubilation, and got the boys a half day's holiday. General Scarlett's going into the Old Church Yard, while we boys were out at play, was a well-remembered occasion, when our feelings had full vent in excited cheers.

Evolution was proceeding well and rapidly in those youthful days of life and light. The leaving school—the beginning work—the changing companions—the civilising and humanising contact with the great turmoil of life, and those silent times when nothing disturbed the soul's introspection, must now be gathered up from his recollections, and my own.

Here before me, as I open them out, are some of the leaves and blossoms lovingly collected and pressed in the far back days, which, he tells me, bring to him varied memories. These delicately tendrilled leaves were gathered on the inner fence line of the wood, near the meeting of the waters, above Heasandford. I well remember the occasion, for we were together, and I had my first close glimpse of a real poet. It was Mr. Henry Houlding out ruralising. We were introduced, and while my

friend and he spoke of some ordinary matter, I well remember almost rudely gazing at the wild eyes of this worshipper of the Muse.

“His looks commencing with the skies;
His rapt soul sitting in his eyes.”

From that time, till near life's close, he was a friend indeed to both of us. He taught us elocution, as well as giving us insight into botanical lore. With him we visited Howarth and all the spots about there, consecrated by the genius of the Brontë family. The Pendle Laureate will always have a niche in the Temple of Poesy.

These artistically outlined leaves and blossoms are treasured as being gathered at a spot higher up than Hurstwood, on an occasion when Mr. Philip Gilbert Hamerton called our friend and his father to a pleasant consultation about the fitting up of a boat that he was about to float on Loch Awe, and which was completely equipped in Burnley, before being sent among the islands he has made so famous. The spot where the treasured sheaves grew is supposed to have been about that portion of the Brun where the poet Spenser was strolling, as he meditated on his “Faerie Queene.”

“And fast beside their trickled softly downe
A gentle streame, whose murmuring wave did play
Emongst the pumy stones.”

James McKay thought highly of our local poet, and the esteem held by the one for the other was emphasised on many occasions, and was often chaffingly referred to by mutual friends not so highly starred. McKay was an able contributor to the literature of our Club, and was made—after his removal from Burnley to Malvern—an honorary member, and very highly, we know, he valued this honour. Surely it is time his versatile writings were collected and edited, and some account given of his career. They would make a most interesting book, and would help towards the gaining of material, from which future historians of our town might draw.

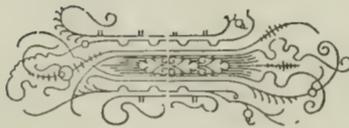
Reference should be made to some of the many minor evolutionary influences that were encountered during the happy time when youth was approaching manhood. Dr. Butler taught many of us the French language, at an evening class, in the Literary Institute. His refined bearing and classical scholarship had a great influence on our friend, and so had contact with Mr. T. T. Wilkinson, who, at the Mechanics' Institute, instructed us in Astronomy, Archæology and subjects of local interest. Then there was our connection with Mr. Leonard Clement, who taught us Chemistry and Physiology. His influence, during

nearly forty years sojourn in Burnley and neighbourhood, was one of a good evolutionary kind. Other influences were brought about through connection with the Literary Institute, and the Athenæum Club held there. The latter was promoted by our friend and many of the younger literati of our town.

I have left but little time to go into the genesis of our local poet's work. Suffice it to say that he was full of the subject and became enthusiastic to a fault. The upraising of his craft and the uplifting of the craftsmen sent him, with his ardent feelings and warm imagination, into passionate and almost temporaneous verse. For six years this went on, a Canto for each year; describing with the glamour given by writers who have seen "the vision," the remarkable places visited, particularly those scenes consecrated for ever as the homes and haunts of the poets. Each Canto was made up of about four thousand five hundred words.

Our friend's work was called for in America, and he visited the great Convention of the Craft in Washington, spending a most delightful week there, and among other excitements being received by President McKinley, in the famous East Room of the White House."

[His evolution went on at a rapid rate, and is still progressing, so that more may yet be heard from him.—ED.]



LIQUID AIR.

(WITH EXPERIMENTS AND LANTERN VIEWS.)

By *A. R. STEVENS, B.Sc.* 17th March, 1903.

“The possibility of liquefying air is not an entirely modern idea, for Lucian, a celebrated Greek Poet, who died A. D. 180, tells us in his ‘*Vera Historia*’ ‘that the inhabitants of the moon drink air squeezed or compressed into goblets.’ Lucian’s speculation can hardly be regarded as a scientific forecast, but the possibility of liquefying air was clearly foreseen by the French physicist Amontons, in the early part of the Eighteenth Century. He supposed that the air might be condensed, and even frozen into a solid matter, were it in our power to apply to it sufficient cold. The fulfilment of this prophecy is one of the scientific triumphs of the last twenty years. In 1883 two Russian chemists, Wroblewski and Olszewski, succeeded in liquefying air, and shortly afterwards Professor Dewar, of the Royal Institution, independently succeeded in achieving the same end. How troublesome the task has been may, to some extent, be imagined, when it is stated that it is comparable to the production of ice when the steam from which it is to be formed, the atmosphere, and every surrounding object is at a temperature which is more than twice that of boiling water.

I propose to give an account of the scientific researches which led to the production of liquid air, and then to exhibit some of its properties. In the first place I shall introduce you to a few scientific worthies who have, in some measure or other, aided in the solution of the problem.”

“The Hon. Robert Boyle (1626), may be regarded as the pioneer of modern experimental science. He wrote two books on the subject we are dealing with: ‘*A General History of the Air*’ and ‘*An Experimental History of Cold.*’”

“John Mayow (1645—1679), a medical practitioner, who published a treatise in which, for the first time, he demonstrated that the air consisted of two parts, one which supported combustion and life, and the other incapable of doing either.”

“Joseph Black (1728—1799), a doctor of medicine and professor of natural philosophy at Glasgow and Edinburgh, discovered carbonic acid gas—fixed air, as he called it, and pointed out that it was altogether distinct from common air.”

“Dr. Joseph Priestley (1733—1804), a Nonconformist minister, who in August, 1774, succeeded in obtaining a new air of exceptional goodness, which was afterwards named Oxygen.”

“Antoine Laurent Lavoisier (1743—1794), an eminent French chemist, who went a step further than Priestley, and showed that the Oxygen, discovered by the latter, was a constituent of the air, and was one-fifth of it by volume; the other four-fifths which would not support combustion (that part was discovered one hundred years earlier by Mayow) was called Nitrogen.”

“The Hon. Henry Cavendish (1731—1810), aristocrat, millionaire, chemist, the most exact worker of his time, determined most accurately the percentage of Oxygen and Nitrogen in air, and pointed out the possibility of the presence of another gas, which was discovered a century later by Rayleigh and Ramsay.”

“Experience has taught us that to liquefy certain gases intense cold is absolutely necessary. The contemplation of the production of great cold dates back to the ancient history of Science.”

“Francis Bacon, in ‘*Sylva Silvarum*,’ says ‘The production of cold is a thing very worthy of inquisition, both for the use and the disclosure of causes.’”

“Fahrenheit, in 1714, thought that a mixture of ice and salt produced the lowest temperature obtainable, and this, on his scale, was marked zero, and the freezing point of water 32° ; although Amontons, twelve years earlier, had contemplated almost the modern scientific view of zero temperature.”

“The lowest temperatures obtained naturally, of which we have record, appear to be those in parts of Siberia, where 122 degrees of frost have been registered. It is not always convenient to go to Siberia when low temperatures are required, and this has led to considerable research in their artificial production. There are three well-known methods of doing this: (1) By mixture of chemicals, such as snow and nitric acid, ammonium nitrate and water; (2) By rapid evaporation of liquids, such as ether, eau de Cologne, ammonia, &c.; (3) By sudden expansion of compressed gases. The last method is only one example of the many cases in which a piece of pure scientific research, having apparently no practical use whatever, has turned

out eventually to be of the greatest possible service to mankind. The facts on which this method depend are as follows: When a gas is subjected to pressure and the pressure is suddenly diminished, two things occur simultaneously—(a) The gas expands, (b) The temperature of the gas is lowered.” The fall of temperature is proportional to the fall of pressure. Moreover, the lower the temperature originally is, the greater is the fall of temperature for the same change of pressure. Consequently the lower the original temperature the better the cooling result.

“The pressure to which gases can be submitted, by powerful engines, is almost unlimited, and thus a most powerful instrument is placed in the hands of the physicist for refrigerating purposes. At present the lowest temperature touched seems to be 10° Abs. i.e. -263° C. or about 473° of frost.”

“Is there any limit to the degree of cold that can be reached? Is it possible to abstract all the heat from a body, to make it absolutely cold? Scientists believe there is a limit, that limit being -273° C., or in unscientific English, about 490° of frost.”

“In 1835 Thilorier succeeded in reaching a temperature of -110° C., and it is only during the last thirty years that lower temperatures have been obtained. Hydrogen has now been liquefied, and boiling under reduced pressure gives a temperature of 16 Abs. = -257° C. Only one known gas—Helium—has not succumbed to the recent efforts. It is calculated that it boils at 5° Absolute, or -268° C.”

“In 1813 Sir Humphrey Davy engaged Michael Faraday as his laboratory assistant, who, although most renowned for his electrical researches, was one of the foremost chemists of his time. He succeeded in liquefying all known gases except six.”

“December 24th, 1877, was a memorable day in the history of the French Academy, on that day Cailletet, a French ironmaster, and Pictet of Geneva, a manufacturer of ice-making apparatus, announced the liquefaction of oxygen.”

“In 1883, Wroblewski and Olszewski, two Russian chemists, succeeded in liquefying air by methods similar to that adopted by Pictet.”

“James Dewar, the Fullerman Professor at the Royal Institution, has spent the last twenty years of his life in low temperature investigation, in attempting to reach that final goal—the absolute zero. The work has been carried on chiefly at the Royal Institution, where Faraday was working on similar lines eighty years earlier.”

“In 1884, Dewar first succeeded in liquefying air in very small quantities, and in larger quantities in 1886. The method

adopted was not, however, sufficiently new to be worth considering here. He succeeded in obtaining a temperature of -200°C . In 1887 he solidified air, a nitrogen jelly, containing liquid oxygen. The first ounce is said to have cost £600, afterwards decreased to £100 per pint. In Lancashire it appears to cost about £2 2s. a quart. Nothing has been of greater use in the manipulation of these liquid gases than the invention of the Dewar vacuum flask, in which liquid air can be kept for many hours. Although in 1886 Dewar had prepared a considerable quantity of liquid air, and one might have thought that perfection had been obtained as nearly as possible in this direction, ten years later the method of liquefaction was completely changed. A new method was discovered, which needed no preliminary cooling of the gases to be liquefied."

The Lecturer then entered into a description of Linde's and Hampson's apparatus for the manufacture of liquid air, which, by the utilisation of mechanical power, is capable of liquefying an unlimited amount of air without the use of auxiliary refrigerants. He then proceeded—

"But what is the use of liquefied gases? At the present time, tons of liquid carbon dioxide are used by the manufacturers of aerated waters; liquid sulphur dioxide is an ordinary article of commerce, and is used for bleaching in certain cases. Liquid nitrous oxide is used in small surgical operations. Refrigerating machines, which are to be found in most towns, are the outcome of researches in low temperatures. Possibly in the near future, liquid air will be the refrigerating agent. Each hotel and hospital will be able to have its own plant, so that it will be as easy to have a cold room in summer as a warm one in winter. Our American friends proposed to use liquid gases for working machinery, but nothing of a practical character has been done yet. The very low temperature obtained by the expansion of these liquids is objectionable. It is not impossible to use it, but it is not likely to be used where steam is available. Only a few days ago Dr. Macfadyen read a paper before the Royal Society, in which he described a method of attacking typhoid fever by means of liquid air. He has been able to separate the toxic juices developed by the typhoid bacterium when living, from the living bacterium itself. From this he had been able to prepare a serum which is said to be both preventive and curative.

"Although so much has been done in the last thirty years, there is as ample room for investigation as when Faraday commenced his researches eighty years ago."

During the course of the lecture Mr. Stevens exhibited the properties of air in its gaseous and liquid forms, and was ably assisted in many interesting experiments by Mr. J. W. Bell,

WATER COLOUR SKETCHING.

(WITH EXHIBITS BY AMATEURS.)

By the President, JAS. KAY, J.P. 24th March, 1903.

“ Now-a-days we seem determined that everything that can must be done by machine. This pertains not only to manufactory but pervades our whole life, work and recreation. We speak by machine, we write by machine, we walk—or rather rush along the road—by machine, and besides stitching and knitting, sowing and reaping, we even play the piano by machine, and, worst of all, we make pictures by machine, and some very good people lay waste their artistic talent by becoming mere machine tenters, peeping behind three wooden legs, focussing, time taking, and then finishing their pictures in solitary confinement, in a dungeon dark and smelly. But they cannot, with all their machine manipulations, copy the colours of nature, so that, even in this age of machinery, we have left to us the art of colouring, and water colour sketching will probably remain with us as a practical Art for ages to come.

There are many methods of sketching : sharp outlines, descriptive in a few strokes, after the manner of Pennell ; shaded drawings, with great beauty of light and shade, after the manner of Herbert Railton ; or dashing charcoal or crayon sketches, after the style of George Sheffield, besides the beautiful blending by working with pastil, or the more enduring painting in oil. But there is no medium so handy, so effective, so truthful, or so beautiful as water colour.

Your wants are few—paper, pencil, brushes, colour-box and water—the entire outfit can be carried in your top-coat pockets. One great charm about water colour sketching, is that everyone has a style of his own, and you can readily tell even the work of masters in the art, by their peculiar methods of treatment.

Sketching is natural to everyone, being simply the exercise of one of the three great passions which govern all our actions. I refer to the passion of imitation. In sketching, we copy the form and colour of the scene before us as well as we can, or in other words, imitate the natural picture on paper or canvas,

Most children practise sketching, and all observant fathers will have seen with pleasure their beginnings in the art.

Sketching is one of the most useful of the Arts. In mechanics, the master mind, or the inventor who may be thoughtful and theoretical only, who can convey his thought to the practical workmen by means of accurate sketches, is at a great advantage as compared with him who has to depend on written descriptions only. In architecture it is a necessity, and members of this profession are amongst the greatest adepts in the Art.

I need not remind you how valuable sketching is in supplying pictures for our illustrated papers. How the scenes described are brought most vividly before us by the talented artists who sketch for those papers. We have only to think for a moment what our many periodicals would be without their cartoons and sketches, to be assured of the immense value of sketching in connection with the literature of to-day.

Take and examine the "Illustrated London News." What charming sketches of cathedrals S. Read has furnished. What beautiful woodland and river scenes have come from the pencil of Montbard. How natural the sketches of animals, birds, &c., by Harrison Weir. And what a grand dash about the war pictures of Woodville, making the hideous horrors and the heroisms of war to appear before us as no written description could.

In school teaching and in lecturing, sketches are often most useful. Many subjects can be made plain and much more interesting by a few happy strokes on the black board.

In the army, sketching is used to make the officers acquainted with the country they intend conquering, its strongholds and bridges, its rivers and hills.

Our scientists are, by sketching what the microscope reveals to them, enabled to convey the results of their long and patient investigations to the world, by means of these published sketches and the diagrams for lectures. Our astronomers, in like manner, by sketching, convey the appearance of the heavenly bodies as seen through their powerful telescopes.

Summer is by far the best time for out-door sketching, as warmth is needed to enable one to sit comfortably outside. Furnished with paper and colours, "the days of sweet leisure" float pleasantly by, as we give rapt attention and close study to Nature in her varying moods, and visit scenes of various types of beauty and grandeur.

The sky and the clouds, with their ever varying shapes and colours, are always of great interest and sublimity. The everlasting hills, the moorlands and forests, the wild waves, the placid sea, the murmuring brook or the crashing waterfall, the sweet pastures, with browsing cattle, all demand careful study, and literally lead us into fresh scenes and pastures new. Abbeys and old churches, picturesque old manor houses, quaint cottages and comfortable looking farm houses, all of which abound in our district, are pleasant subjects for pencil and brush. And whilst copying their quaint beauties, you cannot but be carried by imagination to picture your own ideas of their past history.

How very interesting it would be if we could see a good sketch, say, of Worsthorne Hall or Barcroft Hall in their former glory. Philip Gilbert Hamerton has pictured Worsthorne Hall as it was in his youth. It is a beautiful sketch, and illustrates his poem "Moonrise"—

" O look at that superb autumnal moon
That rises from behind the manor house
That crowns the knoll! I've watched the cloudy sky
Grow brighter till the globes upon the the gables
Stood round and clear against the fleecy clouds;
And now I see one black against her disc,
A transit as of Mercury 'cross the sun."

As a hobby sketching is bad to beat. It can be practised in company, or you can thoroughly enjoy it alone. It is a most economical hobby, for paper, pencil and colours do not cost much, and are all that is needed. This hobby can be ridden when we become old, too old to ride many of the hobbies of the day. If we mean to have pleasure and happiness in these pursuits when we are old, we must carefully practise them when young."

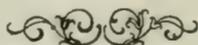


EXAMPLES OF THE NEW ASTRONOMY.

(WITH LANTERN VIEWS.)

By *T. STEELE SHELDON, M.D.* 31st March, 1903.

The Lecturer, beginning with the Lick Observatory, exhibited views and gave descriptions of the principal observatories and telescopes in the world, and referred to the use made of the camera, for astronomical purposes, in the present day. The most striking triumphs in the new astronomy have been gained through the spectroscope. By the aid of photography, star-charting is a field in which the amateur can do good work. In views of the milky-way some of the details, invisible through the telescope, are distinctly shown by photography. It had been said that if we could solve the milky-way, we could solve the riddle of the universe, and a great deal of speculation had been made about it. The great stars are in proximity to the milky-way, which itself has a richness of stars of every degree of brightness. Views of sections of the milky-way showed that there were dark lanes branching from nebulous stars, and lanes of light, the meaning of whose appearance had led to much discussion. The milky-way was a vast cosmical workshop, full of much material, which, in obedience to law, was being shaped into stellar worlds and systems, which were being recognised through the magic medium of the spectroscope and the camera. There were differences in radiation and luminosity; there were old nebulæ and new nebulæ. Having pointed out the peculiarities in the nebulæ in Cygnis, Perseus, Orion, Argus, and other regions, the Lecturer explained the spectrum analysis and its immense use in the science of spectrum chemistry, and concluded a most interesting lecture by a detailed history of the new star in Perseus, discovered by Dr. Andrews, of Glasgow.



SUMMER EXCURSIONS.

During the Summer of 1903, two very pleasant excursions were arranged. The first was on 26th May, when a visit was paid to the John Ryland's Library, in Manchester, by several members of the Club, who were conducted through the building by the genial and capable Librarian, Mr. Henry Guppy. The building itself is one of great interest; while the literary treasures within its walls are of priceless value.

Mr. Guppy took great pains to show the most interesting and valuable manuscripts, books, and specimens of old printing, which Mrs. Rylands had presented to the Institution; and he greatly pleased the visitors by a clear and concise description of the progress of the Arts of Printing, Illumination, and Book-binding, as shown in the volumes on the shelves in the Library. Special attention was also drawn to the large and unique collection of copies of the Bible. Many rare and valuable old tomes were placed in the hands of the party, who manifested deep interest in examining these ancient works—pioneers of the blessings which have followed the labours of the good and faithful men of years long past.

The second excursion was on 20th June, when a party of some thirty members and friends visited Congleton, under the guidance of our esteemed Town Clerk, Mr. A. Steele Sheldon.

On arrival at Congleton, they were met by Mr. and Mrs. Maskery and Mr. Pedley, who contributed no little to the pleasure and enjoyment of the visitors. Leaving Congleton, the party divided, some driving, others walking to Cloud Hill, a bold headland about 1,100 feet high, which, on a fine day, commands the view of nine counties. On the slopes of Cloud Hill are the Bridestones—the remains of an ancient burial place, probably of some Druid or British Chieftain. The party then proceeded to Biddulph, where the remains of an old Tudor Hall, demolished during the Civil Wars, were inspected. From thence the party drove to Moreton Hall, a wonderful specimen of a half-timbered mansion, formerly the home of the ancient Cheshire family of that name.

Before leaving Congleton, Mr. and Mrs. Maskery, Mr. Pedley, and Mr. Sheldon were heartily thanked for their several parts in planning and carrying out one of the most enjoyable excursions the Club has ever had.

JAMAICA.

(WITH LANTERN VIEWS).

By CAPT. BENSON, F.R.G.S. 29th September, 1903.

The Lecturer, assuming the audience to be a personally conducted party, with himself as guide, in imagination started the journey to the "Princess of the Antilles," from Bristol, by the Imperial Direct Route. In twelve short days they would be transferred from the discomforts of winter to a land where an ideal English summer reigned over an island as beautiful as a midsummer's night's dream; these words failed to describe the beauty of the scenery and the wealth of vegetation. Starting at Kingston, the general outline of the itinerary followed the line to Montego Bay, then along the coast to Anatto Bay, Port Antonio, returning to Kingston, which had been called a city of small houses with verandahs attached. Excursions by "bougey" were made to Newcastle, Gordon Town, along the Hoop River, rich in tropical vegetation. At the latter place were cocoa and coffee plantations, at an elevation of 4,000 feet above the level of the sea, the buildings showing themselves tier above tier. Spanish Town boasted of a cathedral, and it was interesting to see the negroes carrying their boots on their heads before they entered the building. The road crossed the Irrigation Canal, and it was difficult to conceive anything prettier than the overhanging palms, which made the place a veritable fairy land. The public buildings at Mandeville were on the verge of the Square, and the Market Place was a busy spot, and illustrated the great fertility of the island—yams, plantains, bananas, pimento, pumpkins, oranges, lemons, cocoa nuts, bread fruit, grape fruit, and a host of other articles. Where else in the world could they find clusters of oysters growing on a tree? (a sample of which was shown, and also of a lace-bark tree, looking like chiffon, in its natural shape.)

At Mandeville there were sugar and coffee plantations. One of the prettiest excursions was along the Bamboo Avenue, or "Lover's Walk," each tree looking like an ostrich feather. On the way they passed a logwood tree—the biggest tree in the island. Ten miles by rail brought them to Montego Bay, a thriving commercial centre. The roads in the island were generally well kept, and there were over 2,000 miles open.

The Lecturer then proceeded to show, and describe, the typical sugar-cane estates, one view representing three distinct epochs (1) the old mill, (2) the cattle-driven mill, and (3) the up-to-date steam mill.

The best way to see the coast of Jamaica was to take the little steamer "Delta," which started from Kingston every Tuesday morning and returned every Saturday. As they came back in the moonlight, near to the coast, all was quiet and still and poetical, and they occasionally heard the cooning of some plantation song by the natives.

One of the healthiest spots in the island was Browntown. Twenty-five years ago a man went there to die, and now he weighed 22 stones! The sacred tree of the native was the silk tree. To cut one of these trees was almost akin to sacrilege, and no nigger in his right mind would wound the bark. The canoes of the natives were cut out of the trunk of a tree, and could be navigated in seas when a steamer would be in distress.

Continuing along the north coast road, passing typical country residences and native homesteads, to Antonio Bay, the scenery, which was intersected by the railway, gave an excellent idea of what a tropical primæval forest was like. The Lecturer was able to show views of Port Antonio, (before and after the recent cyclone), a place which suffered more than any other in the island. These views were the first which had appeared in England. It had been reported that Port Antonio had been "wiped out," but that was a gross exaggeration, as was shown by the views. Many places had suffered considerably, but the worse wreck of all was the Catholic Church. The total damage to public buildings did not exceed £25,000, but the most serious result was not to the buildings, but to the banana crops, which had, to all intents and purposes, been destroyed. Before the next crop was ready the island would suffer a loss of one million pounds. Cyclones were rare. It was one week short of 23 years since the last visitation. One result of these visitations was, that the producing quality of the soil was invariably improved, not only were larger quantities of fruit produced, but also of better quality, so that after all, there was some good resulting from the cyclone.

In conclusion the Lecturer said; "Do you want to escape an English winter? Do you suffer from lung complaints? Do you desire to take waters equal to those of any German Spa, but during a winter which is like an ideal English summer? Are you anglers, botanists, or archæologists? Then go to the land of perpetual summer, where the advent of night does not bring a dangerous chill, where the air is laden with the scent of fruit and flowers, where the fireflies light up the night, and all is "dolce far niente"—in one word, Jamaica."

WINCHESTER—THE OLD CAPITAL OF ENGLAND.

By W. LEWIS GRANT, the President. 6th October, 1903.

In opening his paper, Mr. Grant quoted from his address on Alfred the Great, delivered to the members of the club four years before. He then said "On this ground," that is in Winchester, "it is decided to raise a memorial statue to the only king whom Englishmen have named 'The Great,' in the city where he lived, and where his dust has rested for a thousand years." That statue had now been raised. It was the work of Hamo Thorneycroft, R.A., and was a magnificent statue, finely placed. It was the figure of an Alfred breathing life and radiating energy. The National Commemoration, when the statue was unveiled, took place in September, 1901, and the occasion was made a striking patriotic manifestation, marked by every circumstance and ceremony that could impress the popular mind. It was appropriate to turn attention to the royal city—Alfred's home, and the seat of his government—Winchester. It had been said that this famous old city "yields to none in England for the monuments and memories of the past." To Alfred, the nation was indebted for rescuing London from decay, and repeopleing it; but his own capital was Winchester, so that there was a halo of ancient importance about Winchester which was even more splendid than that which belonged to London.

The Lecturer described the situation of the city, and the plan upon which the Romans constructed it. In its general plan of the older streets (and this was illustrated by a diagram), Winchester was to-day almost identical with what it was when the Roman cohorts were stationed there.

Under Alfred, Winchester became the home of all the learning and the arts known in those times. It was within her walls that he compiled "The Anglo-Saxon Chronicle," the first and greatest history-book of the English people.



STATUE OF KING ALFRED THE GREAT,

(By Hamo Thornycroft, R.A.)

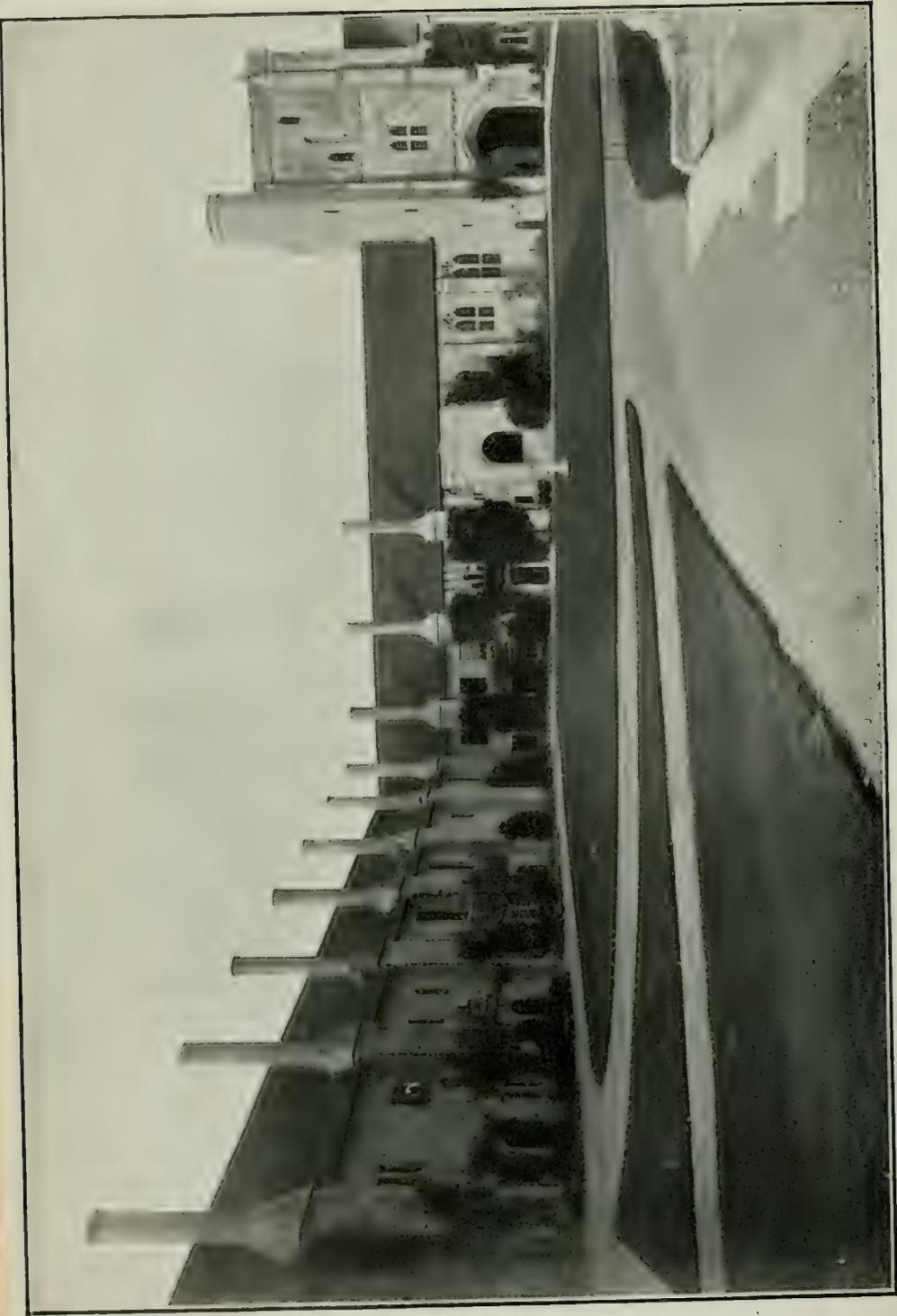
At Winchester.



1850







HOSPITAL OF St. CROSS, WINCHESTER:—
BEAUFORT'S TOWER AND THE ALMSHOUSES.

Reference was then made to the earlier buildings—Wolvesey Castle, St. Swithun's Church, St. Mary's Abbey, Hyde Abbey, where Alfred was buried. Then followed the story of the relationship between a long succession of monarchs and Winchester. The city passed through conflicts in which were struggling, royal lordship, Church authority, feudal customs, civic jurisdiction, the power of the Guild-merchant, English and foreign influences. She suffered from fire and sword, from famine and pestilence. Westminster followed Winchester as the scene of the Coronation of Kings, and the place where they found sepulture.

It was in the time of William the Conqueror, who made Winchester his headquarters, that the present Cathedral was built. In vastness of scale and stern power, it must have been one of the most impressive Cathedrals of England.

With the reign of Edward I., Winchester ceased to be the favourite abode of royalty. She became outdistanced by London, and other cities rapidly rose into prominence. The effects of the Civil War of the Seventeenth Century were noted. Wolvesey Castle was laid in ruins. Great damage was done to the Cathedral and the houses in the Close. Church lands were confiscated, and insults offered to those attached to the ancient faith.

Upon the site of the Norman and Plantagenet Castle, and where Charles II. had begun to build a magnificent palace, there are now extensive barracks. Adjacent is the ancient Castle Hall, a hall which, in historic interest, is second only to that at Westminster. In that splendid chamber, Parliaments of England sat for nearly 400 years; great banquets were held; justices sat to administer the law. It was in 1265 that King Henry III. summoned there the "first Parliament of England," as it has been called, because representatives of cities and boroughs appeared for the first time in conjunction with knights of the shires. For 600 years the Sovereigns' Commissions had been held in the place.

The interesting features of the Westgate—now utilized as a museum—and the Guildhall were pointed out, and then attention was directed to the Cathedral, which was built 800 years ago. There had, indeed, been a Christian church there from the second century. Perhaps the special glory of the Cathedral consisted in its magnificent series of Chuntries. Inseparable from the Cathedral was the name of William of Wykeham, once its Bishop. He was great, whether regarded as a churchman or as a statesman, as architect or as administration reformer. He was the founder of Winchester College, which for over 500 years had been carrying out the purpose of its noble founder; and also of New College, Oxford.

After allusion to the Great Screen, which had in recent years been restored, there followed a description of the Hospital of St. Cross, founded in the year 1136—"the almshouse of noble poverty"—a place of old world beauty and repose, a place which alone would make a visit to Winchester profitable and attractive. Something was said about the city's trade in former times, and St. Giles's Fair, which had even a European reputation. It was stated that the Charter of the City was granted in 1181, though it possessed its Town Reeve, the predecessor of our Mayor, so far back as 897—1000 years ago.

The fascinating features of the venerable city were pictured, and the words of the late Dean of Winchester quoted, "To have been the capital of Wessex, to have welcomed, in her early days, the arrival of every prince and prelate of great name, for a while to have been the chief city of England, the home of the great Alfred, the refuge of letters, the mother of English public school life—these are the titles on which the city rests her high renown, and these the memories amidst which she lives."

Many photographs were exhibited, and interesting speeches were subsequently delivered.





HOSPITAL OF ST. CROSS, WINCHESTER:—THE CHURCH.

View from the River Itchen.



FROM PHIDIAS TO FLAXMAN : THE STORY OF SCULPTURE.

(WITH LANTERN VIEWS).

By Mr. HENRY ROSE.

13th October, 1903.

Mr. Rose gave a graphic, historical sketch of the art of sculpture, illustrating his subject with a large number of very beautiful lantern slides, which were viewed with unmistakable interest and pleasure by all present. Referring at the outset to Schegel's description of architecture as frozen music, Mr. Rose claimed that sculpture might be said to be music and poetry combined. The sculptor was nothing—a mere craftsman—unless, figuratively speaking, he were musician and poet also. His chief office was to represent the higher qualities of life as shown in form. To this office he must bring the musician's sense of glorious harmony and noble rhythm. To this office he must bring also the poet's power to analyse and express thought and feeling. For these reasons, the great sculptor had in all ages been given a foremost place among artists; he had always been regarded as one of the chief interpreters of human ideals. Mr. Rose described how the earlier letters, so to speak, of the alphabet of sculpture might fitly be said to have been learnt in the Stone Age by the makers of wood, bone, and stone implements. Then by an easy transition he passed to the sculpture of Egypt and Assyria, pointing out how the art in those two countries was devoted very largely to the expression of kingly and priestly power. In this respect Egypt and Assyria stood in contrast with Greece. For a long time the most commonly accepted theory had been, that the representation of his ideal of beauty was the primary aim of the Greek sculptor. Mr. Rose questioned whether this was a sound theory. He agreed with Mr. Ruskin that as the Greek strove to teach only what was true, so in his sculptured symbol he strove to carve only what was right. Truth and rightness, even more than beauty, were what he aimed at. This was the great secret of his power. In his teaching and in his art alike, the Greek expressed the struggle between light and darkness, between freedom and tyranny, between Europe and Asia—a struggle which, alas, was not yet ended, as recent events in the East and in the Far East only too forcibly reminded us. This struggle in the ancient days might not less truly be described as having been a struggle

between Europe and Asia, because on the adverse side there stood also the great tyranny of Egypt. The civilisation of Egypt was essentially Asiatic in its genius, and probably also in its origin. The rise of sculpture in Greece was rapidly shown; sculpture from the Temple of Athena at Egina was illustrated, and then, after references to other works, magnificent sculptures of the Parthenon were viewed, and the connection of Phidias with these works indicated. Statues by Praxitetes and other masters were next tastefully dealt with, and the sketch of ancient sculpture was brought to a close with the Greco-Roman period. Mr. Rose then came to the mediæval and modern sections of his lecture, this part of the subject being made doubly attractive by artistically coloured views of cities which, like Venice, Pisa and Florence, are famous in the history of art. The influence of Christianity in broadening the mission of art was commented on. While pointing out that there had been no real technical advance in sculpture since the Greek days, Mr. Rose claimed that under the influence of Christianity, Art became more and more universal in its sympathies, and more and more humane in its appeal. He illustrated this from the works of Niccola Pisano, Lorenzo Ghiberti, Donatello, Michael Angelo, and other masters, finally dealing with Canova and Flaxman, and a few other sculptors of the early part of the last century. Having offered a few comments on the present position and prospects of the art, Mr. Rose concluded by saying that it was a high office of Art to reveal to man the beauty which was around him. But the highest office of Art was to reveal beauty of form in man himself, and beauty of character—beauty of body and beauty of soul. In all healthful conditions these two kinds of beauty were combined or associated with one another. Edmund Spenser has wisely said:—

“For of the soul the body form doth take,”
For soul is form and doth the body make.”

It was on the recognition of the truth which Spenser thus declared, that ultimately our appreciation of the value of the sculptor's art must rest. The soul made the body, and sculpture, in its highest forms, helped to portray the qualities of the soul, which the body was so well fitted to express. Dryden had spoken of that power of music which raised a mortal to the skies and brought an angel down. Truly a miraculous achievement. The sculptor was not such a miracle worker. But at least he helped us to see the angel when it came, whether as noble warrior, martyred saint, tender mother, little child, or in any other shape. For these reasons we held the great sculptor in honour. He was a revealer and a teacher to whom our admiration and our gratitude alike were due.

COTTON GROWING WITHIN THE EMPIRE.

(WITH LANTERN VIEWS).

By J. HOWARD REED, "Victorian," M.G.S.

19th October, 1903.

Before exhibiting a number of views, the Lecturer confessed that he knew nothing about cotton itself, and he proposed to deal with the subject rather from a geographical than a commercial aspect.

The Lancashire cotton industry employed no less than 450,000 operatives, and, except for agriculture, it is perhaps the most important industry in the country.

The exports of cotton goods from Great Britain amounted to £70,000,000 in 1902. It is estimated that there are 104,000,000 spindles in the world engaged in cotton spinning, out of this number 40,000,000 are in Great Britain. And out of the 1,350,000 looms in the world, 650,000 are found in England--that is practically in Lancashire.

To supply this machinery, we import £35,000,000 worth of raw material, and we receive some £90,000,000 for the finished article, leaving the difference of £55,000,000 to meet expenses and profits. And for all the raw material used we are entirely dependent upon other countries, 80 per cent. of it coming from America.

During the American Civil War, no less than 247,000 operatives were out of employment in Lancashire, of whom 234,000 were living on charity.

At the present time the cotton industry appeared to be facing another disaster of terrible proportions, and the outlook seemed to forecast that unless something be done to secure a better supply of cotton, a similar disaster, possibly of a more permanent character, will have to be encountered. Already considerable distress had been caused by the shortage in cotton supply, due to several factors--first, the increased use of the raw material in

America; second, the small increase in the acreage cultivated, the increase being inadequate to keep pace with the demands; and third, the process known as "cornering," engaged in by commercial gamblers on the other side of the Atlantic. Yet another cause, likely to have more or less effect, was the ravages of the cotton weevil.

Dealing with the present consumption of cotton as compared with 1892, the Lecturer quoted statistics showing that America now used 3,908,000 bales, as against 2,431,000, an increase of nearly 61 per cent.; while during the same period Great Britain had only increased $2\frac{1}{2}$ per cent., and the Continent of Europe about 31 per cent. Out of the total American cotton crop of 10,701,000 bales, America consumed 3,908,000, England 3,041,000, and the Continent 3,563,000 bales.

If the increase in the number of spindles on the Continent was significant, the increase in the Southern American States was enormous, being more than 40 per cent. in the period above stated. Evidently it was the aim and intention of America to consume more of her own raw material, and build up a gigantic cotton industry. They had both the population and the market, and it was only reasonable that if spinning and weaving paid them, they would increase both. At no distant date America would use all her own raw material; a policy perfectly intelligible to the American, but it meant starvation to Lancashire, and a blow at British commerce. The only way to avert this, is for Lancashire to make herself independent of America.

At present the world's production of raw cotton is 14,000,000 bales, and during the last 30 years the increase had been at the rate of three per cent. per annum. Therefore in 10 years the world will require 19,000,000, and in 15 years 23,000,000 bales. Where is this additional supply to come from? This is the problem which the British Cotton Growing Association is trying to solve, and upon its successful solution the prosperity of Lancashire depends. New sources of supply must be looked for, and these are being found within the Empire. It is an Imperial policy of the highest interest to everyone directly or indirectly connected with the Cotton Industry, and of vital importance to the whole country.

The Lecturer gave encouraging reports of the progress of cotton growing efforts in the West Indies, Barbadoes, British Guiana, West Africa, Rhodesia, Central Africa, and Egypt, and showed samples of unginmed cotton from Lagos. He looked forward with great hope to the larger development of cotton growing in various parts of the Empire, and the opening up of railways would be no small factor in this matter. The soil is already

there, and it only needs the capitalists to invest their money, in order to place the Association in a position to take steps to produce cotton, possibly at a less price and better quality than America. The natives of these countries, Australia, India, the East and West Indies, Egypt and West Africa, should also be made to understand the advantages of growing cotton for England, and that the money they earned would enable them to buy the finished cotton goods from us, thus making them both producers and purchasers—a valuable asset to the Empire—supplying their quota to the general good, and especially aiding in preserving the great cotton industry of Britain.

SHAKESPEARE'S LONDON.

By COLONEL FISHWICK, F.S.A. 27th October, 1903.

Shakespeare was married in 1582, at the age of 18, and in less than four years went away from his native town, leaving behind his wife and three children. Various reasons have been assigned for this procedure, but none quite satisfactory. He is said to have been employed as a schoolmaster, and in search of scholastic employment he may have drifted to London; or, having a natural love for the drama, and having at times been a spectator of the private companies of actors who visited Stratford, he became stage-struck, and set off to London. Be this as it may, we find Shakespeare in London about 1586. The city which attracted him was a very different place from the metropolis of to-day, but even then it was the centre of the kingdom, and of all that was best in Art, Science, and Literature, and amongst its inhabitants were numbered the leading men of the time.

A brief glance at the topography of London must suffice. In the East, the Tower of London stood almost alone, and a little further East was St. Catherine's Church, surrounded by a few houses; to the North was Smithfield, separated by a few houses only from the open country. Following the Thames, from the Tower to Charing Cross, were clusters of detached buildings along the river side, some standing just above high-water line, while others stood well back, having sloping gardens down to the river; and further on from the City were the more important buildings, such as the Temple, the Savoy, and Somerset House.

Charing Cross stood in a large open space, and between it and Westminster Hall, the Abbey and the Houses of Parliament, were the Court of Whitehall and Queen's Gardens. North of Charing Cross was the Mews, forming one side of St. Martin's Lane, to the West of which were only green fields and parks, the chief being Hyde Park, to which the public were not admitted. The Strand was a well-defined street to the Temple, but with the exception of a few houses, its northern side was open to the country. The city boundary was marked by posts and chains: Temple Bar was not built until after the great fire in 1666. Along Fleet Street and Ludgate Hill, on to St. Paul's, there were only few houses outside the street line. Along St. Martin's-le-Grand, Cheapside, Cornhill, Leadenhall, to the Old Gate (Aldgate) in the city walls, was a wide thoroughfare, with houses here and there in the middle and on either side; but on the South side the population was dense, with narrow streets and lanes running towards every point of the compass, premises being built regardless of uniformity, so long as the owner built on his own land.

The only bridge across the Thames was London Bridge, with its draw-bridge and strong tower, and on it many buildings used as shops. As the river formed a ready means of passage, on both sides were wharves where boatmen plied for hire, and the numerous barges and ferry boats gave the river a lively aspect. On the Surrey side of the river, buildings were few and far between, and most of them with large gardens and orchards. The few ships which came up the river were loaded and discharged between the Tower and London Bridge, and on the site now used as docks, were villages and green fields. The population of London did not then exceed 150,000.

At the time of the Reformation the number of Churches, &c., must have been out of all proportion to the population, and the suppression of Monasteries, &c., caused a puritanical re-action, by no means favourable to stage plays, but between then and Shakespeare's advent in London, some of this feeling had died away.

It is probable that on his arrival in London, Shakespeare at once obtained employment at one of the theatres, and the tale of his gaining a living by holding play-goers' horses at the doors of theatres may be dismissed as highly improbable. The time of his coming to London was opportune: Good Queen Bess loved to be amused, as is evident by the revels at Court and other costly entertainments, of which records have been preserved. The chief amusements of the populace consisted of bull-baiting, wrestling, boxing, and other out-door recreations; and the appearance of a theatre, with regular plays, would be hailed by them with delight.

The earliest London play-house was named "The Theatre," and was built in 1576, at the cost of about £700, by John Burbage, a joiner, and also an actor amongst the Earl of Leicester's players. Between the Lord Mayor and the Clerkenwell Sessions, the proprietor of this early theatre fared but badly, but the Queen and her Court stood by the players. "The Theatre" was pulled down in 1599. Another theatre built in close proximity to the first, was known as "The Curtain," and remained in existence until 1642, when London theatres were suppressed. Before the end of the century other theatres were built, including the famous "Globe," on the Surrey side, and Blackfriars Theatre, which in 1597 was leased to William Shakespeare and others, for twenty-one years. This building would hold two thousand persons; the prices of admission varied from twopence to two shillings and sixpence; the receipts would be about £25 a performance. Shakespeare's share of the annual profits is said to have been £500—no small sum in those days. He also had a share in the "Globe." Many of Shakespeare's plays were, no doubt, performed in all the early London theatres, and he himself took one of the characters.

In 1592, the first part of "Henry VI." was performed, and called forth the jealousy of a contemporary dramatist, Robert Greene. The "Comedy of Errors" was acted before the Queen at Greenwich, and it is believed Shakespeare performed in it. In 1598 he acted as one of the principal comedians in "Every Man in His Humour." In 1599, "Henry V." was performed at "The Curtain" by the Burbage and Shakespeare Company.

James I., like his predecessor, was a patron of the stage: and the players at the "Globe" and Blackfriars were appointed the King's Company, while those at the "Curtain" were the Queen's Company. In the account of the "Court Revels" of 1604-5, we find the King's players performed several Shakespearian plays, before the King, in the Banqueting Hall at Whitehall,

After ten years absence, Shakespeare returned to his native town, and retired from the actor's profession. In 1611 he sold his shares in the "Globe" and Blackfriars Theatres, and in 1613 he purchased a house and shop near to Blackfriars Theatre.

There are many references in Shakespeare's plays to the sports and pastimes of London, but the places in which some of the scenes were laid have long since passed away and cannot be identified. Baynard's Castle, the scene of the meeting of Gloster and Buckingham, in "Richard III.," stood on the banks of the Thames, where we now have Blackfriars Bridge. It was destroyed in the great fire.

The historic places of London figure largely in Shakespeare's plays, such as the Tower, Westminster Abbey, Westminster Hall, the Parliament House, &c. The famous London Stone, still to be seen in the wall in Cannon Street, is alluded to in "Henry V." Part II.

Great as was the genius of Shakespeare, may it not be assumed that had he not left his native town and taken that journey to London, much of it would of necessity have been undeveloped? The knowledge of humanity can only be learnt by contact with the world, and where in those days could this be obtained, but by living near the mighty throbbing heart of the great centre of the world—the City of London?



STUDENT LIFE IN GERMANY.

By Rev. A. J. MORRIS, M.A.

3rd November, 1903.

The Lecturer, after explaining the circumstances under which he went to Germany and the procedure of admission to the University of Bonn, gave a very interesting account of student life, which was very different from that in England. He went there for twelve months to study German theology, of which he had, at the beginning, a certain amount of horror. He attended the theological school, obtained the list of lectures, and found, to his surprise, that they began at six o'clock in the morning. The Professor, whom he called upon, entered his name on the list. The students signed a small book, and their names were called out at the first lecture, and it was assumed that they attended all the other lectures, as the names were not called out again, nor the book signed, till the last lecture of the course. Every German professor he went to see said, "Why come to Germany to study theology?" and advised him and the two others who were with him, to return to England. The beginning of every lecture they went to on theology was, "Gentlemen, unless you can read English it is no use your attending my lectures." Then would follow a list of books they had to read, including "Westcott," and the modern English theological writers. They attended also a superior class for studying a small portion of the Greek Testament. They read the first eleven verses of the "Sermon on the Mount," and went through nearly every manuscript in existence bearing thereon. An enormous amount of time was spent on the words, "if the salt have lost his savour," and in dealing with the chemical constituent properties of salt. It was a wonderful illustration of the enormous capacity of the Germans for taking pains. They had this delightful privilege in Germany, that attendance for a term at any University, counted for attendance at every University, so that students were allowed to go from University to University—Göttingen, Heidelberg, and others. When a student passed his examination sufficiently well, he had a license given him to be a "privat-docent"—one who coached pupils, and was on his way to be a professor. In their own Verein they had a "privat-docent" who had published a book that might gain him a professorship. Many of the German theologians began with very considerable subversive theories of Christianity, but as they grew older, with a more assured position, they relinquished their former position.

There was no such thing as the College system, as it is in England. There was no Proctor or Bulldog. The students were solely concerned with the police, like any other citizen. They lodged where they liked, and the most comfortable place, and by no means the dearest, was in an hotel. While the English student after his meal takes exercise, the German takes to his book. The enormous capacity of the German student for work he had never seen equalled.

The evenings were spent at the Verein, or Club, partly in reading and partly in German conversation. Students usually joined a *Wissenschafts Verein*, or a Scientific Club, or a Fighting Corps. He and his friends joined a *Wissenschafts Verein*. For one night a week they had solid work until about eleven o'clock; after eleven o'clock they had what was called a *Gemütigabend*—they sang songs, and learned all the intricacies of the beer law—the etiquette regarding beer. A queer custom obtained when anybody was making a noise, he was commanded by the chairman to drink, so that, obviously, he could not make a noise and drink at the same time.

The fighting corps were strict about drill and fencing. There was a great deal of nonsense talked in England about the fighting of the German students. There was in it an amount of folly, but the ugliest scar had nothing to do with the principle of the thing. There was no more danger in duels than in football. He had seen some hundreds of German duels, but had only seen two which could in any way be called serious. In Universities there are a great many Verein fighting corps. They fought one with another. The Emperor, from time to time, moved by old maids or other persons who thought the game was wrong, issued an edict forbidding duelling in the German Empire. Now and again a young man was caught and imprisoned in a fortress, which meant that he was removed from the university town to a garrison town, where all the soldiers and smart people took him up with great *éclat*. There was enormous competition to lionise this wonderful man who was being punished by the Emperor for duelling. The duelling professor was State paid to teach them the proper method of fighting. In describing duelling scenes he had witnessed, the Lecturer explained the precautions which were taken, how the fighters were protected by being swathed in silk and jute, with a metal protection over the eyes, so that the neck, head and arm, were absolutely ungetatable. The chest was also protected with leather. The sword, which was light, was cut square at the tip, but sharpened at both sides, literally like a razor. If in the encounter the foot was moved backward, the name of the fighter was removed from the list of the corps. The fight consisted of sixty rounds, and a point was gained every

time blood was drawn—however small or large the quantity. The doctors were present and could stop the fight any time they thought fit. The danger was very small. Between each round (three whacks) the sword was wiped with antiseptic carbolic. The doctors made an examination after each round, and if a man was injured he was neatly stitched up. Sometimes it was rather gruesome surgery. It was a game that required a good deal of bravery, and it was the only game which the Germans played.

THE LAND OF THE SIKH.

(WITH LANTERN VIEWS.)

By Mr. E. E. LAFOND, "Victorian," M.G.S.

10th November, 1903.

After describing the route to India by Aden, one of the sentinels of the British Empire, the Lecturer asked the audience to accompany him to the Sikh's country, beginning at Bombay, overland to Jubalpur and to Cawnpore, with its memorials of the British victims of the mutiny, and from which the shadow of Nana Sahib had long since lifted. The palaces, mosques and mausoleums, marble baths and other historical associations of Agra were described. A hundred and fifty miles further north was Delhi, situated on a plateau 600 feet above the level of the sea, on the banks of the Jumna, surrounded by strong wall, access to the city being by gates. Delhi was to the Mahommedans what Jerusalem was to the Jews. Its downfall was completed with the mutinous outbreak of 1857, when Delhi threw in its lot with the mutineers, and was afterwards stormed and captured, and had ever since been under British rule. It is on the border of the Sikh country—the Punjab—where the temperature is very high, at times 200 degrees in the sun. The whole region was practically rainless, but irrigation had converted the desert into

a garden. The rainfall was on the increase. The tributaries of the Indus, coming down from the Himalayas, overflowed and inundated the country. The river entered the Punjab through a series of gorges, in some places cutting its way through the rocks, and after entering the Punjab it flowed south for four hundred miles, and then into the Arabian Sea. Amritsar was the favourite city of the Sikhs.

There was a large reservoir in the centre of the city, and thousands of pilgrims went to do obeisance to it. In the temple was the book containing the teachings of their apostle ; and the Sikhs said of it that it was the only material object of their worship. They believed in a personal God, capable of being approached without the intermediary of priests, and the presence of a Christian stranger in their temple did not cause any consternation. Civility was shown to him and a passage cleared by the officials for him to see anything of interest. The pilgrims immerse themselves in the pool, whose water was supposed to wash away their guilt. These religious places were the curse of India, but were not to be interfered with by the authorities.

The Military and Literary Associations of Lahore were next described, the Lecturer paying a high compliment to the prowess of the Sikh army, and their faithfulness during the Mutiny. The rivers of the Punjab had made the conditions of life there very different from those in other parts of India. The rivers overflowed and the water sank into the sub-soil thirty or forty feet below the surface. The husbandman, by making canals and other devices, was able to utilize the water and obtain three crops a year. In the case of new settlers the Government made advances for the purchase of cattle and implements. Railways also ran through the prosperous districts. It was to be regretted that good harvests were not taken advantage of to provide stores, so that they might be useful in time of need. The happiness of the country meant its development, and not the least ripe for development was the vast land of the Sikhs with its fine rivers. There was a great future before the Punjab. The Government were taking an interest in the people, no doubt due to the influence of some of our wise rulers who had laid the foundations of our rule in India.



SOCIALISM—WILL IT WORK ?

By Mr. MARTIN STANESBY. 17th November, 1903.

Mr. Stanesby said Socialism was with us. Should we stamp it out? Before answering this, we must look at the various sides—what were the evils Socialism was intended to remove, to review as concisely as possible the various efforts which had been made for the removal of those evils, and to consider how far it was possible for a law-abiding citizen who wished the greatest good for the greatest number to obtain his object. No movement more than Socialism could say with truth, "Save me from my friends," for the names of many of its agitators had, with good reason, become expressions of opprobrium and contempt. They rather should approach the subject as a scientific problem. What were the evils which Socialism was intended to remove? This was answered by the question: What was the aim of living? It was the experience in the greatest measure of the moral, mental, and physical happiness which earthly conditions would allow, subject to equal enjoyment of those advantages for the rest of the human race. Was the human race in a position to allow every member to attain those rights? The answer was in the negative. What, then, stood between the human race and the realisation of the ideal state and the opportunity of enjoying the full share of the conditions? It was not wholly intemperance, lack of knowledge, want of ability, and lack of thrift. The only answer was that the barrier was raised through the exploitation of the many by the few, which forced the majority to work, not for the good of the majority, but for the good of the minority—the competitive system, some chief effects being cost of production greater, and uncertainty of continuity of employment. At the same time this system was the only one possible under present conditions, for to strike at the employer, who took the risks as to profits and losses, would only result in the worker having nothing to strike with. But it behoved them to see if a system could not be adopted to prevent waste of labour, the support of idleness, and starving labour. The law guaranteed sufficient food and clothing to everyone, but to get it a workman had to part with everything he possessed. After dealing with Socialistic efforts in the past, and stating that Socialism in such

countries as Russia was necessarily of a violent character, the Lecturer approved the action of the British Government in allowing all possible liberty to all, and even disorderly sections to air their views. Reform, however, must be gradual. As to the idea of sharing up everything equally, he agreed with the statement that everything would soon become unequal, but what he thought should be was, that all men and women should be given an equal chance of developing their abilities, and making the best use of them. He would give every man and woman a vote, and the first act of a reformed Parliament would be to get the land and its attendant rights. But even now a judicial system of land taxes would force from the land all that was the best in it. If the Government chose to restrict the manufacture and sale of drink, as it did poisons, it could do so. As to State labour, he said it would prevent waste, over-lapping, and competition, and would ensure work and fair wages for all workers. Altogether, however, Socialism was, under present conditions, far off.



REVIEWS OF BOOKS.

"THE PRIVATE PAPERS OF HENRY RYECROFT."

*(Geo. Gissing.)**By CHARLES HARGREAVES. 24th November, 1903.*

"The Private Papers of Henry Ryecroft" were, after death, found in his desk by Geo. Gissing. At least so we are told in the introduction to the volume under consideration. But it may be accepted as a fact, that this particular form has been adopted by Mr. Gissing, that his own experiences might be presented in a somewhat impersonal fashion, with just sufficient local colouring to add a spice of romance to the somewhat prosaic work of Autobiography.

Of the details of work-a-day life there are none. Instead, one is admitted to the sanctuary of a good man's thoughts: is allowed to see the quiet workings of a mind which, having been disciplined in the school of bitter disappointment and grinding poverty, has triumphed over all doubts, and at length emerged into a sunny eventide of thankfulness and tranquility.

Remembering the sordid details of Gissing's early life; his unfortunate marriage; the consequent alienation of family and friends, and the bitter struggle for existence in the profession of literature, without training and with no influence whatever, it is a little difficult to keep out of one's mind, whilst reading this book, the thought that here we have less the feelings of dead Henry Ryecroft than of living George Gissing; but none the less the reader must agree that there is here that "which, at least, for its sincerity's sake, is not without value for those who read not with the eye alone, but with the mind."

The prevailing tone is less one of sombre bitterness than of thankfulness that life has afforded such fruits as it has, that a life may not have been mis-spent which has failed from a worldly

point of view, but rather that it is much to be content with a quiet seeking after knowledge, and contemplation of the beautiful things lying so near at hand. At the same time the reader is never allowed to forget that those conditions are only possible as the result of freedom from anxiety as to ways and means, and what this anxiety had meant to Rycroft is made quite evident.

Constitutionally he appears to have been a man of retiring habits and studious tastes. He thinks "he had in him the making of a scholar, and with leisure and tranquility of mind would have amassed learning." For him there was but his own entity and that of the world, and between them was constant friction. So that it is not surprising to find with what keen relish, when fortune has at length grown kind, he tells of his quiet cottage home in Devonshire, and dilates greatly on the qualities of his excellent housekeeper, a woman of placid and cheerful mind, who ministered to his wants with such cordial and ordered method as was his constant wonder and delight. She helped him considerably in that shining moment of the day when, "a little weary from an afternoon walk, I exchange boots for slippers, out-of-doors coat for easy, familiar, shabby jacket, and in my deep, soft, elbowed-chair await the tea-tray. In days gone by I could but gulp down the refreshment, hurried, often harassed by the thought of the work I had before me. Now, how delicious is the soft, yet penetrating odour which floats into my study with the appearance of the tea-pot. What a solace is the first cup, what a delicious sipping of that which follows. What a glow does it bring after a walk in the chilly rain. The while, I look round at my books and pictures, tasting the happiness of their tranquil possession. I cast an eye towards my pipe; perhaps I prepare it with seeming thoughtfulness for the reception of tobacco. And never, perhaps, is tobacco more soothing, more suggestive of human thoughts, than when it comes just after tea—itsself a grand inspirer."

"I like to look at my housekeeper when she carries in the tray. Her mien is festal, yet in her smile there is a certain gravity, as though she performed an office which honoured her. She has dressed for the evening, that is to say, her clean and seemly attire of working hours is exchanged for garments suitable for fireside leisure; her cheeks are warm, for she has been making fragrant toast. Quickly her eye glances about my room, but only to have the pleasure of noting that all is in order, inconceivable that anything serious should need doing at this hour of the day. She brings the little table within the glow of the hearth, so that I can help myself without changing an easy position. If she speaks, it will only be a pleasant word or two, and should she have anything important to say, the moment will

be *after* tea, not before it, this she knows by instinct. Perchance she may just stoop to sweep back a cinder which has fallen since, in my absence, she looked after the fire; it is done quickly and silently. Then, still smiling, she withdraws, and I know that she is going to enjoy her own tea, her own toast, in the warm, comfortable, sweet-smelling kitchen."

This is a picture which, for its suggestiveness, deserves to live. It precisely hits off the character of the excellent woman who played so large, though almost unconscious, a part in Ryecroft's later life, and it serves fairly well to illumine one side of Ryecroft's character.

Ryecroft was certainly given to introspectiveness, a habit which the practical man may class as morbid, but to which the readers of these "Private Papers" must own some amount of pleasure, and, it may be, profit. For if I mistake not the moral of this book, it is that a quiet life is to be preferred to one filled in by an everlasting whirl, without time or inclination for thinking; without regard for things other than those artificial: that it is wise to spend many hours with the books which bring no after-taste of bitterness—with the great poets, with the thinkers, with the gentle writers of papers that soothe and tranquilize.

The thoughts of Ryecroft often range over the years which have passed by with all their lost opportunities, with all their thwackings of experience. He finds that in his own still house, with no intrusion to be dreaded, with no task or care to worry, he can fleet the time not unpleasantly, even without the help of books. Reverie, unknown in the time of bondage, has brought him solace.

I fear it must be admitted that the advantages of quiet and seclusion tended to make Ryecroft very sceptical of ordinary human harmony. I think I hardly agree that "Man is not made for peaceful intercourse with his fellows;" and when he says that the dominant note beneath the domestic roof of any town "is that of moods, tempers, opinions at jar," one is tempted to think that he reduces the probable discord of his own early experience into rather too general terms.

Perhaps one of the bitterest and most forceful chapters in the book is directed against the proposal to resort to Conscription. The idea affects him with a sickness of dread and disgust which is yet the same thing as saying that Englishmen will not fight if the safety of England is imperilled. "But," says he "what a dreary change must come over our islanders if, without instant

danger, they bend beneath the curse of universal soldiering. I like to think that they will guard the liberty of their manhood even beyond the point of prudence."

Another chapter is given to the elaboration of a definition of Art. Here it is: "Art is an expression, satisfying and abiding, of the zest of life." That seems to me, if not all that can be said on the matter, at least very true and to the point so far as it goes. Gissing goes on: "This is applicable to every form of Art devised by man, for, in his creative moment, the artist is moved and inspired by supreme enjoyment of some aspect of the world around him; an enjoyment in itself keener than that experienced by another man, and intensified, prolonged by the power of recording in visible or audible form that emotion of rare vitality." In another section he says: "The characteristic motive of English poetry is love of nature, especially of nature as seen in the English rural landscape. From the 'Cuckoo Song' of our language in its beginning, to the perfect loveliness of Tennyson's best verse, this note is ever sounding. The reign of the iambic couplet confined, but could not suppress this native music; Pope notwithstanding, there came the 'Ode to Evening,' and that 'Elegy' which, unsurpassed for beauty of thought and nobility of utterance in all the treasury of our lyrics, remains perhaps the most essentially English poem ever written."

This attribute of our national mind availed even to give rise to an English school of painting. It came late; that it came at all is remarkable enough. So profound is the English joy in meadow and stream and hill, that, unsatisfied at last with vocal expression, it took up the brush, the pencil, and the etching tool, and created a new form of Art.

"Art," he goes on, "in some degree, is within the scope of every human being, be he the ploughman who utters a few would-be melodious notes, the mere outcome of health and strength, or that other one, also at the plough, who sang of the daisy, of the field-mouse, and shaped the rhythmic tale of 'Tam O'Shanter' in word and music such as go to the heart of mankind, and hold a magic power for ages."

By writing only the following ecstasy, Gissing would earn a place as an artist:—"All about my garden to-day the birds are loud. To say that the air is filled with their song, gives no idea of the ceaseless piping, trilling, and whistling, which at moments rings to heaven in a triumphant unison, a wild accord. Now and then I notice one of the smaller songsters, who seems to strain his throat in a madly joyous endeavour to out-carol all the

rest. It is a chorus of praise such as none other of earth's children have the voice or the heart to utter. As I listen I am carried away by its glorious rapture ; my being melts in the tenderness of my impassioned joy ; my eyes are dim with I know not what profound humility."

Hamerton says, in one of his books, that French country people have a pretty belief that, in its crackling and singing, a log fire is but giving out the song of the birds which the living tree absorbed. Gissing has one such happy thought of his own, and it is that after a happy evening among his books, when turning at the door to look back, he sees the warm glow reflecting on the shining wood, on his writing-table, and glinting from the gilt title of some stately volume—as it illumines this picture and half disperses the gloom on that. "I could," he says, "imagine that the books do but await my departure to begin talking among themselves."

As I have already said, his books were Ryecroft's friends. How he gloats over the treasures for which he has pinched and saved ! With what satisfaction does he survey on his book-shelves the "ragged veterans" which typify for him so many glorious hours spent free from the pressing cares of the moment ! He says : "I know men who say they had as lief read any book in a library copy as one from their own shelf. To me that is unintelligible. For one thing, I know every book of mine by its scent, and I have but to put my nose between the pages to be reminded of all sorts of things. My Gibbon, for instance, which I have read, and read, and read again for more than thirty years—never do I open it but the scent of the noble page restores to me all the exultant happiness of that moment when I received it as a prize. Or, my Shakespeare, which has an odour which carries me yet further back in life ; for the volumes belonged to my father, and before I was old enough to read them with understanding, it was often permitted me as a treat to take down one of them from the book-case and reverently to turn the leaves." And so he goes on recalling incidents of his reading ; regretting his lost opportunities, recording his satisfaction that his experience has not been more barren.

It has often been remarked that Gissing's writings have a depressing effect. His atheism, perhaps, makes this inevitable. In one passage, having contrasted two philosophic theories, he says, "What if I am incapable of either supposition ? There remains but the dignity of a hopeless cause, and how can there sound the hymn of praise ?"

"That is best for everyone which the common nature of all doth send unto everyone, and then is it best when she doth send

it." "Here is the optimism of necessity, and perhaps the highest wisdom man can attain to. Remember that unto reasonable creatures only is it granted that they may willingly and freely submit." No one could be more sensible than I of the persuasiveness of this high theme. The words sing to me, and life is illumined with soft glory, like that of the autumn sunset yonder. "Consider how man's life is but for a very moment of time, and so depart meek and contented: even as if a ripe olive falling should praise the ground that bare her, and give thanks to the tree that begat her. So would I fain think when the moment comes. It is the mood of strenuous endeavour, but also the mood of rest. Better than the calm of achieved indifference (if that indeed is possible to man); better than the ecstasy which contemns the travail of earth, in contemplation of bliss to come, but by no effort attainable. An influence of the unknown powers: a peace that falleth upon the soul like dew at evening."

In the meaning conveyed by those few lines, may, I think, be found the source of Gissing's inspiration. That the source is what it is, is not to say that his writing is without value. His aim is always a high one; his ideals pure. In this book, he has reached the highest water-mark of the style which may be seen in his earlier novels to be slowly coming to maturity. In them he savagely struck at many of the vices and hypocrisies prevalent to-day, and he has usually made a story of interest. Many tricks of speech and habits of thought will be remembered in reading this book, which is, of course, written on a very different plan from his other works.

If it be urged that "The Private Papers of Henry Ryecroft" is not worthy of having special attention drawn to it, one can only reply that it is far above the average of much of the fiction produced to-day. It may possibly not take rank as a classic, but as a record of experiences and thoughts—not perhaps unique, but "because old yet ever new"—clothed in vigorous and often thrilling English, it deserves to be read at least once. If it find a permanent place on our book-shelves, it will always suggest some congenial thought to him who seeks "not with the eye alone, but with the mind," and so earn its place among other, though perhaps more valued, friends.

“HISTORICAL STUDIES OF EDUCATIONAL OPINION
FROM THE RENAISSANCE.”

(*Professor S. S. Lawrie.*)

By *GEO. A. WOOD, B.A.*

This paper was an attempt to trace back, by the aid of the book under review, some of the springs of educational theory which have contributed, or are contributing to the main body of our current educational notions. Before the discussion of each period in detail, reference was made to the closeness with which the changes in thought concerning education are paralleled by the great changes in philosophic outlook and temper which have, from time to time, taken place over England, and Europe in general.

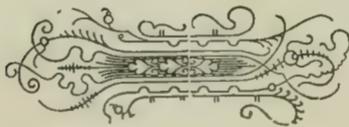
Professor Lawrie's estimate of the strength and weakness of the educational ideals and practice of the "Renaissance" was first presented. Although in general the "Renaissance" was essentially an epoch of humanizing influence, yet its legacy to education, apart from the many schools it called into being, and the recognition it secured for the desirability of education, was in the main the dull mechanical exercise of grammar and construing, and this held sole sway in many places, even as late as 1860. The fires of "Renaissance" enthusiasm for things of the mind, as fostered by the literature of Greece and Rome, gradually cooled, and in dying, left merely the ashes of grammar, and the mechanical rules of verse, as the main theme of education.

The bookishness, brutality and incapacity, which this state of affairs fostered, came in for disparagement in the early critical contributions of Elyot, Ascham, and Mulcaster, in England, and by Rabelais and Montaigne, on the Continent. Even so far back, Mulcaster and Montaigne gave expression to ideas which the Nineteenth century but tardily recognised—the need of scientific method in instruction, and the fact that the younger the pupil the greater need is there of skill in the teacher.

What Professor Lawrie marks as a second period, dates roughly from 1600, and one of the distinctive marks of the work of reformers coming under this period, is the demand they make for greater width and range of subject, in short for "Encyclopædism." This was the natural reaction against the narrow bookishness and "scholastic grossness" of the previous period. Such

demands were, to some extent, the natural educational corollary of the philosophy which Bacon, in this period, crystallized concerning "learning" and its "advancement." Among those mentioned as first writing in this new spirit were the Moravian, Comenius, and the English poet, Milton. John Locke was next touched upon—lacking in idealism, yet with a wealth of shrewd common sense advice upon practical matters of school conduct—a fitting representative in education, of the strength and weakness of that age of prose, the Eighteenth century. It was pointed out, however, that this "Encyclopædism" was, as a theory of education, vitiated by a wrong interpretation of that most fallacious of all doctrines, "knowledge is power." This is singularly illustrated in the fact that Comenius' demand for infant schools was based almost entirely on the idea that, since the world of knowledge was so large, it were well to begin early.

To bridge the gulf of time between Locke and Herbert Spencer, which exists in Professor Lawrie's book, the Reviewer spoke at some length on the great revolutionary influences in Education, emanating from Rousseau and the philosophy of Kant, and operating through such writers and teachers as Pestalozzi, Herbart, and Fröebel. After a reference to Professor Lawrie's well-directed attack upon "Complete Living," in the Spencerian sense, as an ideal in Education, the Reviewer concluded with a quotation from another living worker in the same sphere as Professor Lawrie, namely, Mr. Oscar Browning. "The dead hand of Spiritual Ancestry lays no more sacred duty on posterity than that of realizing, under happier circumstances, ideas, which stress of age or shortness of life have deprived of their accomplishment."



RECENT WORK ON GLACIAL GEOLOGY IN AIREDALE, AND ITS BEARING ON THE BURNLEY VALLEY.

(WITH LANTERN VIEWS.)

By J. MONCKMAN, D.Sc. 1st December, 1903.

The Lecturer, who is one of the honorary members of the Club, spoke on the Geological work done by the Bradford Society, which had succeeded in getting some of its members "enthused" with the subject. He said they might think that Manchester was more closely connected with Burnley than Bradford, but, Geologically, this was not the case. They were connected by a glacial river, which began near Burnley and went over Airedale into the Spen Valley, and his object in coming to Burnley was to get some of them to work out the course of the glacial river in the Burnley district. A very excellent Paper on the subject had been read before their Society, and the work ought to be continued.

In an interesting lesson on Glacial Geology, the Lecturer showed the method of glacial action, how the stones were scratched and polished and carried away as carefully as goods are carried on a railway—perhaps more carefully. At other times the glacial action would grind, or polish, or crush the stone to powder. Formerly it was supposed that a flood had done this, but no flood in creation ever carried stones along and ground them, and at the same time made grooves on them. Floods rounded the stones, but did not groove them. Dr. Monckman explained that glaciers were apt to crack, the stones would drop to the bottom, and then the glacier would close. The stone would thus be pushed on, and would become grooved with grinding over the foundation. Other stones, which did not go to the bottom, were not scratched. This had caused them to come to the conclusion that the greater part of the North of England had been at one time covered over with ice.

A series of slides illustrated the formation of glaciers, murraines, how stones were carried, and terminal murraines, in some places forming a barrier across a valley. Some people thought the course of the boulder clay went over into the Spen Valley into Airedale, from near Colne. At one point it is 1,100 feet high. When the ice began to melt, the water would flow

down the side and fill up the little valleys, and find its way out. It would form little lakes and then try to get away. This had been proved, and there is evidence of lakes in all those little valleys, and of something more. There was a continuation, a valley without end, or a double-ended valley, that had not been cut by a river, and to which had been given the name of "Col." Evidence had been found of a number of lakes, and of "Cols" at different heights, succeeding each other to the Bradford valley, and over into the next valley. The "Cols" at one end were highest, and decreased in height. As the ice fell further back he placed another series of "Cols," and marked on his map three series of these "Cols." By a series of drawings, the Lecturer illustrated the formation of those inter-glacial lakes, of which he had no doubt there were many in the Burnley Valley. Burnley was a most important place, as they would find out if they studied the "Cols," and tried to fill up, in imagination, the ice, and make out how and where the water went. There was scope for work which, he thought, would be almost entrancing. When they had once begun the work they could not stop. It was easy work; they had little to do but find a scratched stone or two, a bit of clay, and the height of the "Cols." They could, perhaps, get Mr. Wilmore to help them, and then he did not see why they should not solve the problem. Pointing to an outline map of Burnley with its "Cols," he said the water began to flow in the neighbourhood of Bouldsworth and Tum Hill, and no doubt helped to make some of these strange valleys. It went by "Cols" into the Spen Valley, Calder Vale, and then to Airedale.

If they took a journey up the Todmorden Valley towards Yorkshire, they could not help being struck by the fact that it was a very deep and sharp valley. When they thought that the whole of the immense area of melting snow was being carried down that valley, they could imagine there was a cutting force which would produce something very peculiar. The Aire Valley was lifted up 100 feet by glacial material. The Todmorden Valley was cut down, and it could be explained in no other way than by these lakes cutting down and through in that way. Burnley abounded in glacial deposits. When the Grammar School foundations were dug, there was an immense quantity of limestone and boulders, and glacial material generally. The lakes he spoke of existed when paleolithic or neolithic men lived in this district. Many of the valleys were then lakes, approaching in beauty the Lake District. They had a beautiful district to go at, and plenty of work. Let one of their members lead them, then form a section, and begin the work. But they must do it directly, as he could tell them other people were going to do it if they did not.

THE EVOLUTION OF ENGLISH CARICATURE.

By HARTLEY D. HERALD, B.Sc. 8th December, 1903.

The word "caricature" is of Italian origin, being derived from *caricare*, to load. Dr. Johnson, in the first edition of his Dictionary, defines it as "an exaggerated resemblance in drawings," yet, in the broader sense, the word includes in its meaning the *humour of intentions*, as well as of forms. The Englishman has always had a penchant for the symbolism of poetry and caricature; and in the struggle for religious and political liberty, caricature has played an important rôle.

Caricature, in its broader sense, dates back long before its name was given, and its English history may be divided into three periods:—

1. Before 1750 we have the age of symbolisms.
2. From 1750 to 1830, the age of caricature.
3. From 1830—the age of cartoon.

The Middle Ages present caricature in the germ, and in no place was it more closely associated than with the Church, being frequently the only covered public building, and often used for public meetings, fairs, theatres, and schools. No wonder then that in the Church is to be found a veritable museum of caricatures, in which the rivalry and jealousy of the clergy and the social life of the times are depicted. Many of these caricatures were destroyed during the Reformation, together with the relics of the older faith.

Satirists did not, however, confine themselves to cathedrals and churches, but often indulged their fancies in the illustration of manuscripts; among such may be named the marvellous Queen Mary Psalter.

The general tendency of such drawings expressed ridicule rather than admiration, and the care taken in depicting feminine costume allows us to trace the fashions in England from the Norman Conquest through the Middle Ages. The Normans introduced corsets, tight sleeves, dresses laced at the back, &c. The Saxon ladies kept to voluminous robes and floating

sleeves. Then the sleeves became long, requiring to be tied at the wrist. The Church denounced first the short and then the floating sleeves, the long train and the short, and the penalties of purgatory were reserved first for one and then the other.

The caricature of this period often took the form of allegory in animal types—being frequently carved on the backs of chair-stalls, panels of pulpits, &c. Foxes dressed as pilgrims, as preachers to a congregation of geese, and other fables, were not uncommon. These superstitions the Church found difficult to suppress; and soon those beings, which were popularly supposed to inhabit the country, the bottom of wells, &c., such as the elves and fauns, goblins and vampires, became so many enemies of God, seeking man's destruction; while "the good people" and other sprites were regarded as under the sway of the fallen Archangel. This antithesis of good and evil was very acceptable to the popular mind. Here the lecturer exhibited a hideous example of a print showing a dying man surrounded by demons.

With the discovery of the art of engraving in the Fifteenth Century, caricature made progress, and caricature portraits of public men were often published. Political caricature was brought to England by William of Orange, aided by the Dutch artists in his employ; and party prejudice was promoted and fostered by the means of caricature and engravings on medallions, &c.

William Hogarth, the father of English caricature, was born in 1697, and at the age of fifteen was apprenticed to a goldsmith and engraver on metals in London, whose premises were in an ideal position for observing all sorts and conditions of men. With Dickens the streets of London were his education; and like Jacques Callot, the study of armorial bearings preceded his work as a historical satirist.

On completing his apprenticeship, Hogarth started a small goldsmith's shop, and continued his studies in painting under Sir James Thornhill, with whose daughter he eventually eloped.

Hogarth's works may be roughly classified into dramas, political sketches, and illustrations of the English society of his day. Several of Hogarth's best known works were then shown on the screen—including "Marriage à la Modé," "The Cockpit Royal," "The Midnight Conversation," "Gin Lane," "Beer Street," "The Sleeping Congregation," "The Laughing Audience," and the inimitable series of sketches in the drama of "The Two Apprentices" (Industry and Idleness), &c.

After Hogarth there appeared two men—Thomas Rowlandson and James Gillray—who contributed no little to the art of caricature during the end of the Eighteenth and the beginning of the Nineteenth Century. The caricature of that period was an object of art, and many artists were required to produce it, and after the artist came the engraver. The proofs of such engravings were delicately coloured, and were sold at from 15/- to 30/- each, and sometimes reached £5 to £6—many of Rowlandson's proofs fetched fifty guineas. Only the wealthy could afford to buy these caricatures, the other classes had to be content with seeing the designs when exhibited in the print-seller's windows.

An enterprising London editor conceived the idea of letting out the prints on hire for an evening, thus preventing the crowding at shop windows, and so enabling people of the middle classes to view the caricatures in private.

Passing over Paul Sandby, Collet, Sayers, Woodward, and Isaac Cruikshanks, the Lecturer dwelt for a while on Rowlandson and Gillray, giving a short epitome of the career and works of each.

Rowlandson acquired some of his qualities and many of his faults in Paris, where he spent many of his earlier years. Coming to England he followed the profession of portrait painting for seven or eight years, and then turned to pictures of the habits of the times, which he handled freely without distortion or parody. In his picture of "Smithfield Sharpers," he depicts himself as one of the sharpers—he was, in fact, a great gambler, and soon lost a fortune of some £7,000 left him by a French aunt. In a dozen years or so he lost his power of invention; and then opened a print shop where he sustained himself by engraving the works of other artists, and finally became an illustrator of books, "The Adventures of Dr. Syntax" being among the best known.

James Gillray, though younger than Rowlandson, died several years before his contemporary. His first caricature was published when only twelve years of age. Pope, in one of his satires, invented the type of John Bull still found in modern caricature, but Gillray gave him his physiognomy and costume. Several of Gillray's pictures were exhibited on the screen; "The King of Brobdingnag and Gulliver"—a series of sketches caricaturing George III. and Napoleon Bonaparte; and many others relating to current politics and fashions.

The French Revolution, the wars with France and America, were each in turn utilised by the caricaturist.

After Rowlandson came George and Robert Cruickshank, Theodore Lane, Robert Seymour, and John Doyle, who chiefly caricatured the events of the day, with the comic history of the manners and customs of the times.

In the evolution of caricature, it now became necessary to appeal to the middle classes rather than to the rich; the artists, subscribers, instead of being a few at one or two guineas, largely increased in numbers, paying sixpence, or even less, and the artist had to descend from copper to wood, and from wood to stone, in the execution of his work. With such sacrifices caricature could not live alone, and required to be associated with the Novel and the Journal. Hogarth illustrated Butler's "Hudibras," and Rowlandson the works of Fielding, Smoilet, and Sterne. But Rowlandson thought that the public would prefer something quite new, and, in conjunction with William Coombes, published the "Adventures of Dr. Syntax," referred to above: Coombes writing the descriptive verses, as the designs were sent to him month by month.

Charles Dickens' "Sketches by Boz" and "Oliver Twist" were illustrated by Cruickshank, and the "Pickwick Papers" by Robert Seymour, who committed suicide after Dickens had sent back one of his designs which had not hit off Dickens' idea. There were several competitors for Seymour's post; amongst the unsuccessful being Thackeray, and John Leech, the famous illustrator of "Punch." The post was secured by Hablot-Knight Browne, better known as "Phiz," who illustrated "Nicholas Nickleby," "Dombey & Son," and others of Dickens' works, and also the works of Charles Lever.

It appears that Cruickshank quarrelled with Dickens about the illustrations of "Oliver Twist," but he soon found another author in Harrison Ainsworth, whose "Tower of London" and other works he illustrated. It will thus be seen that caricature had given up its independent existence and sought refuge in the novel and the journal. At first its aid was *essential* to the novelist, afterwards simply *useful*, and finally it became *superfluous* and even *dangerous*, due to the rise of a more reflective spirit in literature, to moral problems and psychological analysis of character. About 1830, a new impulse was given to caricature by the parties of liberty and of privilege, but, as the customs and tastes of the people had changed, so a new school of caricature was required; this was supplied by John Doyle, whose anonymous signature of HB for a while concealed his identity. His sketches owe their chief attraction to the excellence of their designer as a portrait painter, and constitute a veritable gallery of portraits of such men as Brougham, John Russell, Daniel O'Connell, Lords Grey, Liverpool, Melbourne and Eldon, Sir Robert Peel,

Wellington, Francis Burdett, Roebuck, and many others. One of Doyle's most famous cartoons represented Wellington as Mrs. Partington, trying to keep back the sea with her umbrella. Another referred to Lord Brougham: Brougham had spoken of equality of race between black and white, Doyle produced a design in which a negro sat on the woolsack as Lord Chancellor, having the features of Lord Brougham.

After Doyle's real name became known, he appears to have lost popularity, and his place was taken by the famous John Leech, one of the founders of, and leading contributors to "Punch;" during his twenty-three years connection with that journal, he furnished no less than 3,000 designs, of which over 600 were full page cartoons.

Thus the Lecturer "traced the essential features in the evolution of caricature, from the days preceding the invention of engraving, until it became incorporated in journal and newspaper, where it still continues to exercise an important rôle. Caricature has been one of the most important outlets of English genius, and has adapted itself to the temperament, politics and institutions of the race. It has satisfied the natural feeling for contrast and parody, has expressed national hatred and patriotism, and has furnished succeeding generations with important information on ideas, sentiments, customs and costumes. More than a document—it is a confession, for it is in caricature that the national mind has most freely and most sincerely spoken."

RECITAL.

"THE CRICKET ON THE HEARTH."

By Mr. JOHN HARWOOD.

15th December, 1903.

Mr. Harwood, who had previously given recitals before the Club, received a very cordial welcome. With only two brief pauses, the recital was continuous, and occupied close on a couple of hours, and the close attention of the large audience was held throughout. The selection is as judicious a one as could be presented by a single person. It is not too complicated, and preserves its tone and effect better, perhaps, than any other of Dickens' masterpieces. The characters are comparatively few, and, by the histrionic power of the Reciter, they were never allowed to become confused, so that the thread of the story and the play of the leading features in the different rôles were easily followed, and the whole of the performance was much appreciated.

ANNUAL DINNER.

The Annual Club Dinner was held on the 18th December, 1903, at the Empress Hotel, and was attended by about thirty members and friends, the President, W. Lewis Grant, Esq., occupying the chair.

After the usual loyal toast, which was given with musical honours, Mr. Thomas Preston proposed the toast of "The Burnley Literary and Scientific Club," introducing in his remarks one of his characteristic poetic effusions, dealing with the rise and progress of the Club, and referring to many of the members who had been most active and earnest in promoting its well-being. The President responded in suitable terms, and reviewed the work of the Club during its thirty years' existence.

Mr. G. C. Ogden gave the toast of "Other Local Institutions," which was responded to by Rev. W. H. Green, LL.B.

Mr. James W. Thompson, J.P., proposed the toast of "The Town and Trade of Burnley," coupling with it the name of Mr. T. Crook, Secretary of the Burnley Chamber of Commerce, who responded, and gave a short epitome of his recent visit to Canada, in connection with the Associated Chambers of Commerce.

Mr. G. H. H. Clement next proposed the toast of "The Ladies," which was appropriately responded to by Messrs. W. Thompson, W. Witham, J.P., and J. Stansfield Sutcliffe.

The health of the "Treasurer and Secretary" was given by Mr. Jas. Kay, J.P., to which Mr. Gill and Mr. Crossland replied.

The last toast of the evening was that of "The President," proposed by Mr. Fullalove, and acknowledged by Mr. W. Lewis Grant.

The musical part of the evening's entertainment was ably sustained by Messrs. T. Bell, A. Lewis and H. Ogden, Mr. J. E. Gaul presiding at the piano.

Since the earlier parts of this volume went to press, the Editor has been favoured with notes of lectures delivered by Mr. Pilkington, in February, and by Mr. Joseland, in March, 1902, and he has much pleasure in finding a place for them here, although not in proper order of date.

AN ASCENT OF MONT BLANC FROM ITALY.

(WITH LANTERN VIEWS.)

*By Mr. C. PILKINGTON (Ex-President of the Alpine Club).
4th February, 1902.*

After a short account of the Mont Blanc group, and of the work done by the various early explorers in that region, the Lecturer, with the help of lantern views, took his audience to the village of Courmayeur, from which, in 1896, five mountaineers were preparing to cross the mountains to Chamonix. The weather throughout the season had been exceptionally bad. Quantities of snow, quite low down, kept soft by the south-west wind, made climbing laborious and also somewhat dangerous. On the night before the day fixed for the start, heavy rain fell, and the weather was so unpromising that the party did not leave the hotel. On the following day, however, at 10 a.m., they set out for the Dôme hut, which is situated on a rocky rib running down from the Aiguilles Grises and above the Dôme glacier. The way to it was toilsome, and involved a long tramp over the stone-covered Miage glacier, followed by a climb up snow slopes and never ending rocks.

Here the night was spent. Shortly after midnight the party got up. Gusts of wind wandered round, and there was a grey darkness over all. A few stars showed through the mist above, clouds nearly covered the glacier below, and every now and then some detached mass of grey vapour swept slowly upwards, and wound into the recesses of the mountains.

In spite of the unpromising conditions, a start was made, by lantern light, at 2 a.m., the porters being left behind with instructions to wait at the hut till mid-day.

With the object of reaching the glacier above the broken ice, the party made their way, as best they could, on the level along the steep mountain side, crossing snow slopes and rock ridges, which, easy enough in the day, were troublesome in the light of a lantern, and required caution. At last they entered on an undulating snowfield, between the more broken ice and the mountain side on the left.

And now, in the weird gloom, feebly pierced by the flickering light of their lanterns, it was extremely difficult to judge the size and nature of the shadowy forms that surrounded them. Here some dark shade showed the icy side of a great hummock; then a faint line warned them that the slightly sunken snow covered a concealed crevasse. Winding about they advanced towards the entrance of the valley leading up to the Dôme. The night was now slowly giving place to day, the valley clouds were breaking and whirling upwards, like steam from an immense caldron. The snow showed first grey and then white. Distant mountains seemed to climb above the clouds, and the purple hills of Italy were darkly outlined against the yellow light of the coming morn. The yellow light gradually prevailed and drove the blue darkness out of the upper sky, and dark red patches of colour began to show on the distant horizon.

As they neared the level of the upper valley, a glowing rock, or a patch of crimson snow, showed where the sun was striking the highest ridge of Mont Blanc. But the streamers from the crest showed also that a gale was blowing on the ridge, so the party halted for breakfast, and to consider their future route and the weather.

The great steep wall close above them looked blacker and blacker, cloud after cloud swirled down upon it, the wind increased, and a sudden blast of sleet and snow settled the question. Loads were again shouldered, hats tied on, and with heads down, they hurried back through the storm to the hut to find the porters had not yet started. These were sent down for more provisions, and the party prepared to spend a second night in the hut. Very different was the scene next morning. The stars were shining brightly, the sky above was clear and black, and the air fresh and cold.

Following their track of the day before, they reached, at an earlier hour, their former breakfast place, which was at the head of the big snow valley, with the Dôme in front, from which an

apparently level ridge runs to Mont Blanc. On either hand were precipitous curtains and walls of rock and ice. Straight in front, where the glacier tumbled into the valley, were ice cliffs, and beyond them smoother slopes leading up to the Dôme.

Examination showed the glacier to be too dangerous. It was clear the party must keep to the left, pass below the ice cliffs out of range of falling blocks, and gain the wall on the left by a snow slope. The snow was followed by ice, in which steps had to be cut for an hour, until the gradient eased off, and snow again took the place of ice. They were now out of danger, and, on a ledge of rock, enjoyed a well-earned rest and breakfast. The cold was severe, and everything was hard frozen. The sun has not much power at five a.m., but the discomforts were of little account. The glorious view, the knowledge that the expedition had, so far, been successful, and that there were many difficulties still to be overcome, and dangers to be avoided, which would require all their mountaineering skill, combined to furnish a more than ample reward.

Breakfast over, they set off once more, ascended steadily, and after passing a particularly awkward corner, and a short but very narrow snow ridge, climbed through a hole in a rock tower, and emerged on the splendid West ridge of the Dôme, steep, white, and hard frozen. To the left this crest wandered down in beautiful white curves of ever-increasing steepness, till it rose again to form a snow-white pinnacle of daring shape, the Aiguille de Bionnassay.

Turning to the right, they cut steps along the ridge, gained the broad ridge below the Dôme, and trudged gaily along towards the Vallot hut. The panorama was a splendid one. The green and purple valley of Chamonix, backed by dark snow-streaked mountains, lay below, and beyond them the plain of France was lost in a blue haze.

On the other side were the great ice cliffs and the deep valley from which they had come, and the tremendous granite precipices slanting down to Italy. Past the Vallot hut, which was in an indescribable condition, and over the steep Bosses du Dromadaire, they made their way, then mounted the final cone and at last reached the top.

In describing shortly the descent by the ordinary route, the Lecturer emphasised strongly the absolute necessity of experienced leadership for a party, and of the observance of these precautions which are well known, but sometimes neglected, too often with fatal consequences.

PETER THE GREAT.

By *H. L. JOSELAND, M.A.* 4th March, 1902.

After a few remarks as to the history of Russia up to the end of the Sixteenth Century, the Lecturer described the circumstances attending the second marriage of the Tsar Alexis, father of Peter the Great, and the birth of Peter in 1672.

By his first marriage Alexis had two sons—Feodor, who died childless at the age of twenty, and Ivan, who was “one part an idiot and three parts blind.”

Though Peter was at the age of ten declared Tsar, the arrangement was short lived. The Tsarevna Sophia incited the Streltsy, a body of some 20,000 armed men, resembling the Pretorian Guard of the Roman Emperors, to take up arms in support of Ivan. After a massacre, lasting three days, in which acts of the greatest barbarity were perpetrated, Ivan was associated with Peter on the throne and was proclaimed chief Tsar.

The next few years were spent by Peter at Préobrajenskoïé, and were devoted to games and boat-sailing, with apparently no thought of more important matters. Even after an effort of Peter's supporters had made him sole Tsar in 1689, another six years passed before he gave up his firework displays and military games for more serious occupations. At length an unsuccessful expedition to Azof roused the young Tsar, a fleet was built with the help of foreign workmen, and in the following year Azof was captured.

In this campaign Peter had discovered how much he had to learn. He now resolved on his celebrated journey to the West, and an embassy of 250 people was formed, of which he was ostensibly only one of the members, under the name of Peter Mihaïlof.

The Embassy set out and by slow stages reached Holland. Peter first went to Zaandam and spent a week there, sailing about and making love to a servant girl at the inn. Then he joined the embassy at Amsterdam, gained access to the great shipbuilding yards of the East Indian Company, and was known as Master Peter or Carpenter Peter.

Not content with working as a shipwright, he studied architecture, mechanics, fortification, printing, and even dentistry, which art he practised on his suite.

And in the midst of his wonderful activity, he kept himself constantly informed of what was going on at home. He set about collecting a staff to help him in the changes he was meditating—a skilled Norwegian boatswain, several naval captains, 23 commanders, 35 lieutenants, 72 pilots, 50 physicians, 345 sailors and four cooks. And with them he despatched to Moscow 260 cases filled with guns, pistols, cannon, sail-cloth, compasses, saws and tools of all kinds. One case contains eight blocks of marble, another a stuffed crocodile!

Hearing that shipbuilding was carried on in a more scientific manner in England, Peter crossed the Channel and settled in London, seeing everything there was to be seen, and working hard as an apprentice in the shipbuilding yards at Deptford.

After eighteen months he started homewards. On his return, his first act was to take terrible vengeance on the Streltsy, for a mutiny that had occurred during his absence. Torture chambers were set up, and the knouts, the rods, and the gridirons, on which the prisoners were grilled, worked day and night. Finally the executions began. The first batch of victims numbered two hundred. Five were beheaded on the road by Peter himself, his friends being compelled to follow his example. The rest were placed in rows of fifty along a tree-trunk that served as a block. Day after day the scene was repeated, till the Streltsy had disappeared.

Turning his attention to foreign affairs, Peter found the Russians cut off altogether from the Baltic, and proposed, with the help of Poland, to regain the conquests of Gustavus Adolphus. But his movements were too dilatory, and an attempt on Narva only led to the decisive defeat of his army of 40,000 men by 8,000 Swedes, under their young King, Charles XII. As, however, Charles turned aside to Poland, the Tsar was able, in spite of this disaster, to make substantial progress in Livonia.

It was at this time that Peter conceived the idea of founding a new township on one of the islets at the mouth of the Neva.

“The whole place was a marsh—the Finnish word ‘Neva,’ means ‘mud;’ the sole inhabitants of the neighbouring forest were packs of wolves. In 1714, during a wintry night, two sentries, posted before the cannon foundry, were devoured. Communication with the town was both difficult and dangerous. Campredon, when he went from Moscow to St. Petersburg, in 1723, spent 1,200 roubles. He lost part of his luggage, eight of his horses were drowned, and after having travelled for four weeks he reached his destination very ill.”*

* Waliszewski. “Peter the Great,” pp. 409, 410.

In spite of the unfavourable character of the site and the difficulties of the task, Peter carried through the enterprise, though 200,000 labourers are said to have died during the work.

Meanwhile Charles had completed his Polish campaign, and compelled Augustus to resign his crown in favour of Stanislaus Leszczynski. He now prepared to meet the Russians. But Peter retreated, and drew Charles after him. The treacherous conduct of Mazeppa, the slowness of the Swedish Generals, and, above all, the severity of the Russian winter, were fatal to the Swedes, and they were utterly defeated at the battle of Pultowa.

The Lecturer then dealt briefly with the various foreign enterprises which occupied Peter's mind till his death, in 1725, and also with the tragic story of the Tsarévitch, Alexis, who was tortured and finally put to death by his father.

To form any idea of the magnitude of the internal changes and reforms brought about by Peter, it is necessary to realise the appalling ignorance and superstition of the Russians of that day. They were distinguished, we are told, by "an utter absence of morality or any sentiment of self-respect, honour, or duty." few could read or write, and their real pleasure was drink. An Ukase for establishing provincial schools, issued by Peter, was met by a deputation, begging for mercy: "Master, we have always done our duty, why will you punish us?"

After his Western tour, the Tsar returned full of eagerness to introduce Western customs and ideas. All Russians were ordered to shave off their beards, to wear European costume and to smoke. The *terem*, the apartment where the women were secluded, was abolished, and the women were called out to take their place in society. Periodical receptions, under precise regulations, were ordered, the duties of the host and hostess strictly defined, and the invitations sent out by the Chief of Police. People breaking the rules were punished with the knout. The guests were to dance, and Peter first performed the steps before the gentlemen, who then had to imitate what they saw.

With his imperfect education, new ideas seemed to come helter-skelter, as it were, from the brain of the Tsar. Big things and little equally attracted his attention, and at every turn we seem to see him leading and driving his people in the way he wanted them to go.

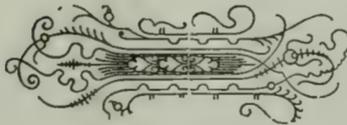
He altered the Calendar, established schools and colleges, and even gave his people a new language. Picture Galleries, Museums, an Academy of Fine Arts, and Hospitals, all appear for the first time.

To encourage trade and commerce, he laid the foundation of a system of river communications, and he issued the minutest instructions for all kinds of occupations. He was the first to protect the forests, which he did in a characteristic way. At short intervals in the forest districts gallows were erected, on which depredators were hanged. As the people of one district still cut and stole the timber, the police made a descent on the place, hanged every tenth prisoner and knouted the rest.

The Church and the Army engaged Peter's attention. To the former he gave a new system of government, and to the latter a regular organisation, which had before been lacking, and a military spirit hitherto unknown. His reforms and changes extended even to the smallest detail, and are almost innumerable, and a life of labour, such as his, would have been possible only to a man of iron physique and giant strength.

With all his failings, Peter was a great man. Born amid a people of Eastern ignorance, superstition and savagery, he raised himself by the force of his own vigour and genius to a place among the few to whom it has been given to change the face of an empire and of a continent. And if the transformation from the Asiatic to the European was incomplete, shall we not rather look at what he effected than at what still remained unchanged?

As he raised himself, so he raised his country. In spite of opposition, open and secret, from the people—who were indifferent, the ecclesiastics—who were hostile, and from the foes of his own household, Peter laid the foundation on which has risen modern Russia, and it was he—and he alone—who inspired the people with the ideas of duty, self-sacrifice and courage, which have made their greatness, as they made his.



HONORARY MEMBERS.

Year of
Election.

- 1874 Col. Fishwick, F.S.A., Rochdale
 1874 Thos. Mackereth, F.R.A.S., Manchester
 1875 Rev. J. S. Doxey, B.A., Bacup
 1876 William Naylor, Whalley.
 1877 W. B. Bryan, C.E., Buckhurst Hill House, Buckhurst Hill, Essex
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 1877 C. R. Hobkirk, F.L.S., West Riding Bank, Huddersfield
 1877 J. H. Nodal, The Grange, Heaton Moor, Stockport
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 1895 Rev. Thos. Leyland, Keighley Road, Colne.
 1899 J. Langfield Ward, M.A., Weston Lawn, Bath
-

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Bardsley, R. S., Manchester Road
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Burnley Gazette Bridge Street
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 Foden Harold, The Sycamores
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 Hargreaves, W., Bankfield Villas
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 Hudson, J. H., M.A., Hazel Mount, Padiham Road
 Hurtley, John, 7, Knightsbridge Grove
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- Jobling, Albert, 91, Rectory Road
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 Kay, James Sellers, Thorn Hill
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 Lancaster, W., Morningside, Carlton Road
 Landless, Stephen, Manchester Road
 Lea, R. S., 22, Piccadilly Road
 Leather, J. P., Carlton Road
 Lee, James, 5, Colne Road
 Lee, George, 89, Ormerod Road
 Leedam, James, 41, Ormerod Road
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 Lupton, J. T., 7, Carlton Road
 Little, Dr., Manningham Lane, Bradford
- Macfarlane, Councillor S., Holme View
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 Massey, J. B., 60, Colne Road
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 Morrissey, Canon J. D., M.R., Todmorden Road

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 Nuttall, H. R.

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 Pemberton, Wm., Junr., Sunny Bank
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 Preston, Thomas, Green Hill, Manchester Road
Preston Guardian, St. James's Row
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 Roberts, Thos, 70, Bank Parade
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 Ross, Raymond, Brooklanks Avenue

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 Walmsley, J. F., Tarleton House
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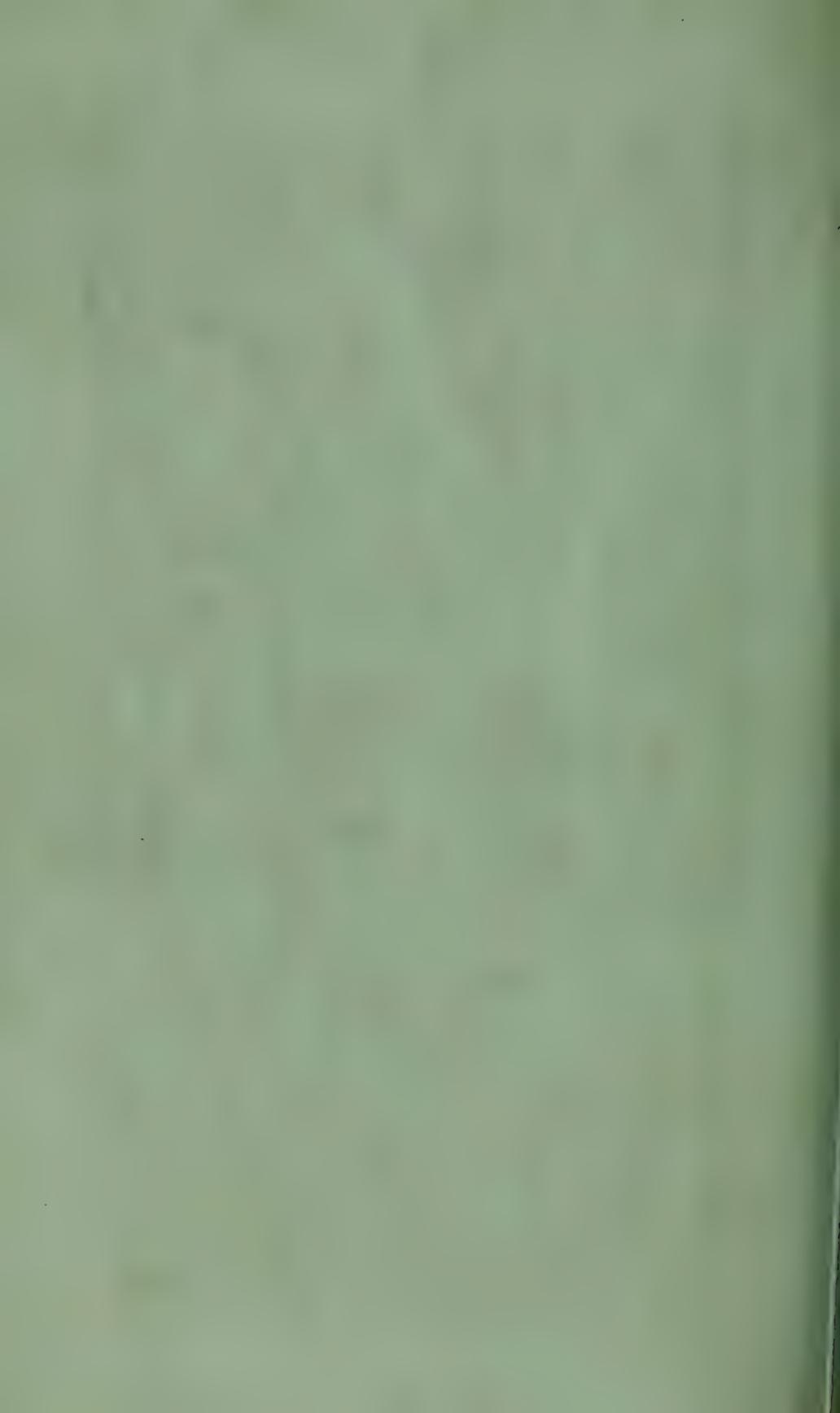
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Hon Secretary :

THOS. CROSSLAND, B.Sc.,

Romford House, Ightenhill Park Lane.

RULES.

- Rule 1. That the Society be named the "BURNLEY LITERARY AND SCIENTIFIC CLUB."
- Rule 2. That the objects of the Club shall be the instruction and mental recreation of its members by means of original papers, discussions, and conversation of a Literary and Scientific character. Party Politics and Religious controversies to be excluded. That arrangements be made during the Summer for Excursions to places of Historic and Natural interest.
- Rule 3. That the Club consist of Ordinary and Honorary members. That the Committee shall have power to accept the services of others than members.
- Rule 4. That the Club meet on Tuesday evenings at 7-45, the meetings being weekly from September to April. Any meetings held in the Summer months to be preparatory to the Excursions.
- Rule 5. That the Secretary shall commence the proceedings of each meeting by reading the minutes of the last meeting.
- Rule 6. Candidates for membership to be proposed and seconded at one meeting, and balloted for at the next, a majority of three-fourths of the members present being required to secure the election. Candidates for Honorary Membership shall be proposed only after a recommendation from the Committee.
- Rule 7. That the officers consist of a President, six Vice-Presidents, Treasurer, Secretary, and a Committee of six members, who shall manage the affairs of the Club; four to form a quorum. Such officers to be chosen by Ballot at the Annual Meeting, which shall be held on the first convenient Tuesday in April. Nominations to be received only at the three meetings next preceding the Annual Meeting.

- Rule 8. That the reading of any paper shall not occupy more than one hour, the remaining portion of the time, up to ten o'clock, to be spent in conversation and discussion. No speaker to occupy more than five minutes, or to speak more than once, except by permission of the Chairman.
- Rule 9. That a Sessional Programme shall be prepared by the Secretary and printed, in which the business of each evening shall be stated. All subjects proposed to be brought before the Club to be approved by the Committee of Management.
- Rule 10. Each member shall have the privilege of introducing a friend,* but no person so introduced, shall be allowed to take part in the proceedings, unless invited by the Chairman, to whom the said person's name shall be communicated on his entrance into the room. The Committee shall have power to declare any meeting "Special," and to make such arrangements as to admission of friends at such meeting as they shall think proper.
- Rule 11. That an annual Subscription of 10s. be paid by ordinary members, and any person whose subscription is in arrear for three months shall cease to be a member of the Club.
- Rule 12. The Accounts of the Club shall be made up by the Treasurer to the end of December in each year; and a Balance Sheet shall, after having been audited, and passed by the Committee, be printed and sent to the members before the Annual Meeting.
- Rule 13. That the Rules be altered only at the Annual Meeting in April, or at a Special Meeting; in both cases a fortnight's Notice shall be given to the members, stating the nature of the proposed alteration. The Secretary shall be empowered to call a Special Meeting on receiving a requisition signed by six members.

* No gentleman residing within the Parliamentary Borough, not being a member, will be eligible for admission.

REPORT

Presented at the Annual Meeting held April 12th, 1904.

In presenting this, the Thirtieth Annual Report of the Burnley Literary and Scientific Club, the Committee wish to thank all those members and friends whose willing and able assistance has enabled the Club, during the past year, to fully maintain its usefulness and prosperity.

Twenty-three meetings have been held during the year; on twenty-one of these, Papers and Lectures have been given on a great variety of subjects, most of which have been illustrated by the Lantern. The Club was fortunate in again securing for their last meeting before Christmas, Mr. John Harwood, whose illuminating recital of the "Cricket on the Hearth," was greatly enjoyed by the large audience present.

The Musical and Literary Soirée, organised by Mr. Wm. Thompson, was an unqualified success.

One very pleasing feature of the year's programme has been the large number of past and present members taking part; of the other contributors, all but one have been connected with similar societies within our own County.

During the year 16 New Members have been elected, and an average of 42 Members and 30 Friends (Total, 72) has been maintained; the Total Membership now consisting of 186 Ordinary and 25 Hon. Members.

Mr. F. H. Hill's removal to St. Annes has deprived the Club of an enthusiastic Vice-President. On March 22nd he was unanimously elected an Hon. Member, and the Committee desire to place on record their high appreciation of the very valuable services rendered to the Club by Mr. Hill during his long connection with it.

During the Summer months two very enjoyable excursions were arranged: the first to Manchester, to inspect the literary treasures of the John Rylands' Library, on the kind invitation of Mr. Henry Guppy, M.A. (whose previous lecture to the Club had been so much enjoyed); the second took place on June 17th, 1904, when twenty-nine members and friends visited Congleton, under the guidance of Mr. A. Steele Sheldon and his friends, Mr. and Mrs. S. Maskery and Mr. Pedley, who kindly placed their services and local knowledge at our disposal. A very enjoyable day was spent in visiting some of the many places of interest in the neighbourhood—notably, Biddulph Hall and Grange, Cloud Hill, Old Moreton Hall, and Astbury Church.

The Committee are especially glad to note the interest taken in the meetings by the junior members, several of whom have contributed excellent Papers during the last two Sessions, and they hope that in the coming year even more of the young members will take part.

SYLLABUS.

JANUARY TO APRIL, 1904.

-
- Jan. 12—"The Tower of London," (With Lantern Views) ...
Rev. T. R. Pickering.
- „ 20—(Wednesday) "The Art of Living," ... H. Ogden.
- „ 26—"A Month in Spain," (With Lantern Views),"... ...
Thomas Bell.
- Feb. 2—"Dante's Inferno," ... Rev. W. S. Matthews, B.A.
- „ 9—"Famous Italian Art Shrines," (With Lantern
Views) Thomas Preston.
- „ 16—Musical Evening.Director—Wm. Thompson.
- „ 23—"Water Gas," ... Raymond Ross, F.I.C., F.C.S.
- Mar. 1—"Tour of the Fifth Congress of the Chambers of
Commerce of the Empire throughout Canada," ...
(With Lantern Views) Thomas Crook.
- „ 8—"Some Wonders of the Sky, or Glimpses through an
Astronomical Telescope," (With Lantern Views) ...
Rev. Robt. H. Killip.
- „ 15—"Caen," (With Lantern Views) ... H. Roe Kerr.
- „ 22—"The Negro in Poem, Song and Story," (With
Musical Illustrations)... .. H. A. Champion.
- „ 29—"Protective and Warning Colouration in Animals,"...
(With Lantern Views) ... Jas. H. Ashworth, D.Sc.
- April 12—Annual Meeting.

SYLLABUS.

OCTOBER TO DECEMBER, 1904.

-
- Oct. 4—"Possibilities of Towneley Hall," J. Ernest Phythian.
 „ 11—"The Stoics," J. H. Hudson, M.A.
 „ 18—No Meeting—(Subscription Concert)
 „ 25—"Lady Mary Wortley Montagu" Fred. J. Grant, J.P.
 „ 31—(Monday) Selected Poems with critical notes
 "The River Song" *C. Kingsley*. ... F. Marsden.
 "The Golden Legend" *Longfellow*. Wm. Thompson.
- Nov. 8—"William the Silent," J. S. Mackie.
 „ 15—"George Borrow" T. Wilson.
 „ 22—"The City of the Future," (Illustrated by Lantern)
 J. H. Northcroft.
 „ 29—"Mountaineering in the Canadian Rockies," ...
 (Illustrated by Lantern) Hermann Woolley.
- Dec. 6—"The Housing Problem" ... W. H. Colbran and
 A. Steele Sheldon.
 „ 13—"Weaving—Old and New," Thos. Pickles.
 „ 16—Annual Dinner.
 „ 20—"An Evening with Dickens," John Harwood.

THE TOWER OF LONDON.

(WITH LANTERN VIEWS).

By Rev. T. R. PICKERING.

12th January, 1904.

The President, Mr. W. L. Grant, said that it was on the 6th of January, 1874, when their Club had its first Meeting, and when Dr. Coultate, the first President, gave the inaugural address.

They might, therefore, on assembling that night, speak in terms of congratulation on the thirty years existence of the Club.

One might be tempted to quote from the lines—the *recherché* lines—which had recently emanated from the poetic brain of one of their members (Mr. Thomas Preston), and say :

“ I look far back to other years—on golden times now past.”

One might indulge the sweet cause of satisfaction in having

“ Mingled with Empyrean hosts amid the ambient air.”

But that was not the occasion on which to dwell on the keen delights and the useful achievements which had been theirs during that lengthened period.

They were on the threshold of another year, and they had not to be given over to musings on the past. They looked with hope to have also their happy seasons forward, for as Tennyson had said :

“ Unto him who works and feels he works,
This same grand year is ever at the doors.”

To all then he wished a happy and prosperous year, and, if one might breathe a world-wide wish, it was that

“ Universal Peace should lie
Like a shaft of light across the earth,
And like a lane of beams athwart the sea
Thro’ all the circle of the golden year.”

The Lecturer, who had a very cordial reception, for about an hour and a quarter kept the close attention of the large audience by a very racy and descriptive historical account of the famous tower, as prison, fortress, and palace, with all that gathered round it of tradition, tragedy, and English history, through some of the most eventful, stirring and stormy periods in the Roman, Tudor, Lancastrian, York, and Stuart Dynasties.

The only rival of the Tower of London in historical history was Westminster Abbey, and between these twin buildings there had always been close bonds of association. Kings and Queens were crowned at Westminster Abbey, and when they had been found guilty of treason they were taken in boats to the Tower for execution, the headsman sitting in the stern of the boat with the edge of the axe turned towards the condemned prisoners, who were received at the Traitors' Gate, immured in the Tower, and there waited their execution on Tower Hill or Tower Green.

The Lecturer then placed on the screen a plan of the Tower showing the moat, now drained and cultivated—though it could still be flooded with water—the outer fortifications, bastions, entrances, towers, traitors' gate, the numerous methods of defence by inner curtains of walls and portcullis gates, and afterwards he conducted the audience through the historic pile, and by frequent references to the plan never allowed them once to get lost or to lose the thread of historical interest in the scenes of blood and tragedy associated through the ages with the Tower. One slide represented a list of about forty names of distinguished men, all of whom had been concerned with some plot or suspicion of some plot—names of persons so near to the direct line of succession that they were supposed to be traitors and all executed from 1388 to 1747, the last one beheaded being Simon, Lord Fraser of Lovatt. The episode which touched the popular imagination was the cruel murder of the princes—the infant King Edward and his brother Richard, Duke of York—by their uncle Richard who thereupon seized the Crown. The Beauchamp Tower perhaps afforded the most interest: here Anne Boleyn awaited her doom, while Lady Jane Grey with many other illustrious personages were imprisoned within its walls.

A frequently visited place was the "Bloody Tower," so called because here were murdered the two princes. Now, however, the peaceful symbols of royal power are lodged within its walls. Here are kept the Crown Jewels, a mass of goldsmith's work. The Crown of England, the Sceptre, the Orb and Rod, with the Swords of Mercy and Justice, the Royal Spurs, Ampulla and other royal insignia.

The Bower Tower was close by, and tradition had it that here the Duke of Clarence was drowned in a butt of Malmsey wine. The spot was yet marked where many of the illustrious victims parted with their lives by the process of the headsman's axe and block.

At one time the only place in the country where wild beasts could be seen was at the Tower, they were spoken of as the "lions" and so the phrase about "lions" was coined. By and by they were removed to the Zoological Gardens.

Views of executions were thrown on the screen, with the towers, instruments of torture, the block, regalia, beefeaters and ceremony of closing the doors. With the atmosphere of the 20th century, the conversation of visitors from all nations, one was apt to feel a little of incongruity about the whole affair at the present day, until they saw some of the old beefeaters, and they found they were also of to-day. One felt that they would like to visit the scenes of the Tower after the gates had been closed, and amidst the silence of the night to realise the ghosts of the past kings, queens and noblemen who had there met their fate. Who would wish themselves back into those days of "merrie England" when liberty of life was constantly threatened? On the contrary, they were all glad to be living in the days of King Edward VII. (loud cheers).

In the discussion which followed, expressions of admiration were made of the feat of memory of the lecturer who had spoken without notes, and appreciations of the high merit of the lecturer by Messrs. J. S. Sutcliffe, F. J. Grant, Osborn, and J. W. Thompson, and a very hearty resolution of thanks was accorded to the Lecturer on the motion of Mr. Ogden, seconded by Ald. Mitchell.



THE ART OF LIVING.

By H. OGDEN.

20th January, 1905.

Undoubtedly the most comprehensive definition that can be assigned to man is briefly "that of a talking animal." First of all he talks, and although he loudly decries life, still it would take a very great deal to make him quit it. For my purpose I propose in the first place to discuss the pessimist. The amusing thing about the pessimist is, that he is very careful to advise, that, as the burden of existence cannot somehow or other be shirked, it had better be accepted with the best possible grace; since one must live, says he, one might as well for the time being try to make oneself as comfortable as possible. This is sound philosophy, but I merely wish to advance a step and say, that your life is exactly what you make it. You talk of the world, laugh at it, sneer at it, praise it and condemn it, but forget entirely that it is only at yourself you are laughing, sneering, praising or condemning. Our own state of mind for the time being is strong enough to tinge the whole of the world with its colours. If we are sad, it is a sad world; if we are happy, it is a happy world; if we are despairing, it is a despairing world; and therefore the greatest of all illusions is to remain ignorant of this mighty fact that we only see ourselves and deal only with a world which we create and govern incessantly from day to day, from year to year, and from birth to death. Emphasising this fact then, that the world we are judging is our individual world, or in other words our own thoughts, feelings, passions, sufferings and aspirations, the pessimist can very easily be accounted for. This is the worst of all possible worlds, says he. We accept the verdict he deliberately pronounces, not upon the world as a whole, for of that he has neither the right nor the power to judge, but upon himself. It is quite admissible that life as he leads it is not worth living and the wisest thing he can do is to either end it or mend it. The natural outcome of his existence can lead to nothing but pessimism. Therefore the question resolves itself into this: that the world that we are constantly judging upon is not the world at large, but the world within ourselves.

Since our own individual world then, is the only world with which we are concerned, and since all our happiness and prosperity depends entirely upon the state of this inner world, it is essential

that we should endeavour to know as much as we possibly can about it. No better testimony can be given to the paramount importance of health than a due regard to the fabulous sums of money spent annually upon "doctoring" in some shape or other. By way of illustration let us take the patent medicine vendors, many of whom make large fortunes by skilful and persistent advertisements of their "specialities." One looks after the stomach, another takes the liver in charge, another the kidneys, seemingly with such amazing results that the wonder is a single invalid exists throughout the land. Drug medication uses up our reserve energy at a fearful rate. Very occasionally, however, it may serve our purpose, but once make a habit of it and our system will very soon become exhausted.

Health is not a matter of chance but a question of understanding the Law, and in this lies the safety of the individual. This do and you shall live, but this do not do and you shall suffer pain and disease, has equal application to the millionaire and pauper. The immense majority not only start life with wrong ideas, but go to their graves intellectually blind, blaming everybody and everything, never suspecting for one moment that they have only themselves to find fault with. To clear up the ground then, so far as we have travelled we find that we are only concerned with our own individual world, and of this we are the creators and rulers. With us it rests whether we are to be weak or strong, diseased or healthy. The two greatest factors in our lives are the Understanding and the Will—Knowing and Doing—the union of which constitutes wisdom. First of all there must be an intelligent grasp of the principles of health and the forces at work, and then there must be the Will to master these forces instead of being mastered by them.

It is important to understand that by constantly presenting to the mind images of a certain nature, the character of the individual will be forced ultimately to correspond to them. Thus a timid man can become courageous by being surrounded by images that convey to him the ideas of bravery. And if the mind is full of ennobling images they have the natural tendency to be enacted on the material plane. This is the secret of progress. Avoid the low in thought and you will eventually be compelled to avoid the low in action; contemplate only the ideal in thought and you will eventually be compelled to work out on the material plane the ideal; but remember that you cannot do both. Even the most secret actions tell their tale to all who can read. By creating an ideal within our mental sphere, we can approximate ourselves to the ideal image till we become one and the same with it.

A MONTH IN SPAIN.

(WITH LANTERN VIEWS).

By Mr. THOMAS BELL.

26th January, 1904.

Spain is not half so well known as other countries at a far greater distance from home—it is not half so well known as it deserves to be. Probably the principal reason is its geographical position. It is at the south-western end of Europe, and, until recently, travelling there was both difficult and dangerous, the distances between places of interest great, the trains run very slowly and at awkward times, and unless one covers 2,000 miles of country, a large portion has to be traversed twice.

There are various ways of getting there. As our visit was specially for architecture and art of the country we adopted the route through France, entering Spain by Irun, on its western boundary, through Burgos, Madrid, Seville, Granada, Cordova, then to the east by Murcia to Alicante, and up the east coast calling at Valencia, Tarragona and Barcelona, returning by the eastern boundary Port Bou, through Avignon and Dijon. In a month's holiday we travelled over 4,000 miles, visited a multitude of towns teeming with objects of interest of every kind (except perhaps scientific); architecture most varied, both of eastern and western types, adaptations of both Moorish, French, German and Flemish ecclesiastical work, mingled with Spanish ideas for their own requirement,—old Moorish towers with all the quaintness of Byzantine details and everywhere objects of archæological interest, Roman remains — Moorish palaces — mediæval cities with walls, towers, bastions and keeps, exactly as they were hundreds of years ago with most interesting historical associations—the greatest variety of scenery—a people with endless variety of dress, habits, customs and manners—railway facilities of the most limited kind—and only a month to do it all.

It was a hard holiday, with much discomfort, but it has left such pleasant recollections that I shall enjoy it all my life—all the same it ought to have been done at twice. We knew no Spanish and very little French, but with a copy of the European conversation book, and two books of railway coupons (one for France and one for Spain), and with a sufficiency of money we set out.

The most trying difficulty of the traveller is the railways. The means of locomotion are slow. There are generally only two trains a day and they are either very early in the morning or late at night. Speed is not considered necessary for anything in Spain, the lines are badly laid and the gradients in some places are very great. Luggage should be reduced to a minimum or it will be a nuisance. The stations are almost invariably from one to two miles from the town. Omnibuses meet all trains and their arrival seems to be the event of the day, platforms are crowded with promenaders who come to get the latest news. Water is sold at all stations. Care should be taken on arrival to get the proper hotel omnibus and see that it is the right one. If one expects to find hotels as good as those in our large towns disappointment will follow, they are about equal to our second class and the food is really good. The prices are pension and range from 17½ pesetas per day (10/-). The wine was the wine of the country, the natural juice of the grape and varied according to the locality, but sound and good generally. The dearest and worst hotels are those frequented by Americans and English. There are very few restaurants in Spain, and those we saw were of a very poor kind.

The climate of the country shows the most striking contrasts, the northern part, being very high, has cold winters and hot summers, that on the Mediterranean shore is the best.

During the month we were in Spain only once had I my umbrella up, and this in November which is supposed to be the rainy month. The scenery is varied, the sunsets striking, but not so varied as those of Scotland. The river-beds show the extremes to which the country is subjected. The intercourse with the people is pleasant, everyone seemed most anxious to do all they could for one's comfort. Their dress varies according to the various districts. In point of physical beauty I think the male sex carry off the palm, for there were certainly some of the handsomest men I ever saw.

The beggars are a bit of a nuisance, the hand seems always to be outstretched, and the cry "una peseta" is continually in your ears, even inside the churches.

Spain is awfully behind the times in its sanitation. Even in Madrid, the capital, things are common which would not be tolerated in a country village here. In one thing only are they ahead of us, and that is in the use of the electric light. We found it nearly everywhere. The "Puerta de Sol" at Madrid was as brilliantly lighted as Piccadilly in London.

Of the amusements of the Spaniards we saw very little. All the time we were in the country, though the national drink is wine, we saw no one the worse for liquor.

The Bull Fights were over when we got there—they are essentially summer pastimes.

As to business, the only place we saw that seemed to be thoroughly alive was Barcelona—the whole air of the town was alert and go-ahead. Some portions of Madrid were the same, but generally the country seemed almost asleep; even in Seville the shop-keepers served their customers without removing the cigarette from their mouths.

After a review of the chequered history of the country, the Lecturer spoke at some length on Spanish Art and Architecture. It has been said by Professor Carl Justi that “a visit to Spain will ensure the lovers of art of at least one thing, another leaf in the album of experience.” In architecture every age and conquest has left its mark in the country. The Romans built for all time, and numerous are their remains particularly at Merida, but the most imposing is the aqueduct at Segovia.

The Visigoth period is shown by the remains in the Mosque at Cordova and the walls of Toledo. The Moorish period shows itself in the winding tortuous streets, and elaborate palaces, mosques, and castles of Toledo, Cordova, Seville, Granada, Valencia, and even as far north as Barcelona.

The Romanesque period is exemplified in most of the Churches. The same Iberian race occupies Gascony, Navarre, and the Basque provinces, and this explains why the architecture of Spain so closely resembles that of France. The Gothic period was introduced by the Cistercian Order in the Twelfth Century, and magnificent specimens are seen at Burgos, Toledo and Tarragona. Especial value is attached to Cimborio (the vaulting over the crossing of the nave and transepts) and this is a truly glorious feature of Spanish work, and chapels radiating from the apse are nowhere so popular as in Spain. The Fifteenth Century opened with the foundation of Seville Cathedral, the largest Gothic church in the world. In no country are the nave and the aisles so wide and the effort after spaciousness so visible. The Renaissance period has fine examples in Granada Cathedral and the Escorial palace and portions of many of the cathedrals such as at Burgos, Malaga, &c. In painting, one period only is worthy of special notice, but this period has made Spanish art renowned all the world over, and it has made the Museum in the Prado rank among the finest of the picture galleries. Jan Van Eyck left his influence on the Spanish artists. The Valencian

school produced Ribera (known as La Spagnoletta) 1588 to 1656 and he it was who first showed the Spanish painters of the Seventeenth Century national originality. Murillo (1617—1682) is undoubtedly the most popular of the Spanish painters and one of the most popular the world has ever seen. Velasquez (1599—1666) is of another type equally good and still more varied.

I know no country where the iron work plays so important a part in the interior of the churches. Barcelona, which possessed a guild of Ironmongers for the Thirteenth Century, has in its Cathedral a complete series of spiky leaves so characteristic of the old Spanish ironwork, and the great solid bars are invariably wrought and not cast iron.

The lecture was copiously illustrated by a series of views of the places visited, and made additionally interesting by a number of personal incidents experienced en route.

At the close a hearty vote of thanks was accorded to the Lecturer, on the motion of Councillor W. Witham, seconded by Mr. T. Thorp, and supported by Mr. J. S. Sutcliffe.



DANTE'S "INFERNO."

By REV. W. S. MATTHEWS, B.A. *2nd February, 1904.*

"The Divine Comedy" was written during the last twenty years of Dante's life spent in exile from his beloved Florence. It consists of the three parts, Hell, Purgatory, and Paradise, each written and published separately, and as the poet himself tells us, has many meanings—one literal, the others allegorical. Taken allegorically, according to the same authority, its subject is man—how by his merits and demerits in exercising free will, he is exposed to the rewards and penalties of justice. Thus through Hell and Purgatory the way is shown by Virgil, but by the Lady Beatrice through Paradise. Now Virgil represents Reason or Human Wisdom, which of itself is sufficient to point out the horrors of sin, and to guide us through the struggles of repentance to the Earthly Paradise, but can go no further. To reach the Beatific Vision there is need of the Divine and Heavenly Wisdom which Beatrice symbolises:—"All the wisdom divinely revealed to man, to raise him above earthly things, and bring him near to God." It is, however, upon the literal meaning of the poem—the Vision, not the allegory—that the Lecturer directed the attention of the audience. The Vision described in language always implying that the poet was recalling and relating a real personal experience, and as such it was received by those to whom it was first addressed. Dante was greeted in the streets of Verona as the man who had "seen Hell." This Hell, then, is purely a mediæval one. It is pictured as a funnel-shaped cavity, stretching from the neighbourhood of Jerusalem and Mount Calvary to the centre of the earth, whence an upward passage leads again to the surface of the earth in the Southern Hemisphere, at the foot of the Mountain of Purgatory. This funnel, rapidly contracting as it descends, is divided into nine concentric circles, in which the different classes of sinners are separately punished.

In the character of the conductor of a party, the Lecturer, without the aid of any notes, detailed the passage taken by Dante with his guide Virgil through Hell. Dante, in the thirty-fifth year of his age, went boldly forward with Virgil and soon came to the grim gate with the inscription "Leave all hope, ye that come here," or, as Cary translated it, "All hope abandon, ye who enter here." Hand in hand they passed through into the

vestibule of Hell. Circle by circle and ring by ring the Lecturer followed Dante and Virgil and gave a graphic account of the spirits they met with and the form of punishment which was meted out to the degrees of their sins. In the case of suicides, their souls fell to the ground and out of them sprang trees. As they had robbed themselves of their bodies they were not to have a body again so that it could not be joined to their souls again when they all came together in the valley of Jehoshaphat. Among the lost souls were those of speculators, the civil equivalent of simony, those who made use of their profession as magistrates, etc., for their own ends. This was just the sin for which Dante had been falsely accused and for which he was banished from Florence. So that he was more in danger in that chasm than any one else. Then there were devils with forks in their hands and Dante had several times to go to Virgil for protection. In the end the devils begun to fight among themselves. Boiling pitch was there to torment the spirits. Dante was careful to tell them that while he was there no particle of black pitch touched him, and that was true, for Dante was a perfectly upright man. Among others who were in torment were those who gave evil counsel, the sowers of discord, and falsifiers. The two conspirators, Brutus and Cassius, were there, so that it was almost as great a sin to have offended against the Empire as to have offended against our Lord himself. Dante was very careful to note the exact time that certain events took place. After journeying through the murky city of the lost, the two poets mounting upwards to the clear air, and out of the shores of Purgatory, "issued forth to rebehold the stars."

In the course of the lecture, Mr. Matthews, in illustration of incidents in the journey and to show the fine language of Dante, read from the poem the episodes of Paolo and Francesca, the interview with Farinata degli Uberti, and the story of Ugolino who, with his sons and grandsons, was starved to death in the Tower at Pisa.

Messrs. Joseland, F. J. Grant, J.P., J. Kay, J.P., Clement, the President and the Secretary took part in the discussion, and Mr. Matthews was heartily congratulated on the lecture, which, as a feat of memory alone, was remarkable.

In his reply to a hearty vote of thanks, Mr. Matthews said the idea of the subject came largely from Virgil. Art nearly always ran on sacred subjects as in the case of Michael Angelo's vision of the Last Judgment, the morality plays, with their realistic representations of the other world, etc. They were fond of seeing the other world and having it represented. On one of their great days of rejoicing, a representation over the bridge of the

river Arno took place, but the crowd was so great that the bridge broke down and one of the writers said "They came to see the other world second hand, and they had an opportunity of seeing it first hand," (laughter). Dante was a true Catholic and though he had great respect for the Popes as the successors of St. Peter, he drew a distinction between the individual and the office, and was very severe on some Popes, especially on Boniface, who had no doubt a great deal to do with Dante's banishment.

FAMOUS ITALIAN ART SHRINES.

By THOMAS PRESTON.

9th February, 1904.

England is not Italy ; that is the land for the contemplation and study of the wonder-working Arts. There is, therefore, surely no apology needed to view its landscape o'er, to penetrate into its sacred and palatial palaces, to ruminate within its decorated shrines and hallowed cloisters, and to stand in lowly reverence beside the tombs of those gifted men whom artists proclaim worthy to be called divine. To those lesser lights who, according to their opportunity, worthily kept alive the sacred fire in our own country and Ireland, we render homage. We are, indeed, proud to recall the great service they did in their day and generation, and to recognise fully the part they took in the Gothic, the Mediæval, and the High Renaissance movement. But it is to Italy—and Italy alone—we must turn for a wealth of the finest Art work. In that real home of the Renaissance, the decorator is inseparably connected with the painters of high renown, and the combination of all the Arts under one directing mind is more in evidence there than in any other country.

The main building was but a shell upon which was placed apparel of gold and precious stones, of marbles and mosaics of divers colours, of lovely forms in figures and ornamentation, all tending to dignity, harmony, beauty, and completeness. Inside, were glorious frescoes upon the walls and ceilings, oil paintings over altars and in lunettes, while thrown about, in artistic abandon, were countless altars, pulpits, and tombs, with sculptured beasts, canopies, and floral garland in attendance. The very organ, galleries, and ciboria are enriched with representations of singing boys and adoring angels, and an indescribable wealth of scrolls, friezes, screens, balustrades, candelabra, reading desks, carved stalls, flag staffs, and other adjuncts of the stately ceremonies of the Church, all treated by each respective craftsman as if upon his individual art alone depended the success of the whole. Sculptures of prophets, of angels, of those who were canonised, were planted wherever an empty and suitable site could be found. The Church went in for and supported the Arts, embellished the Church, and the Governors and Nobles were not far behind. In their palaces the greatest artists were ever at work, making perpetual study and effort to outvie what had gone before. In the Palazzo Vecchio and in the Ricardi at Florence, to give an example or two, Benozzo Gozzoli, Ghirlandajo, M. Angelo, and other Princes of the Craft, metaphorically transferred the Angelic Choir to the chapel walls, and showed the Saints walking about as gods in the golden streets, and by those celestial waters which through delightful meads and pleasaunces lead to the summit of blissful fame. The Popes themselves vied with all the world and raised monuments of Art that the genius of Raphael, Bramante, and others have placed outside the possibility of their being ever surpassed.

Tapestry workers wove from the designs of the greatest draughtsman, tapestries of the most magnificent kind and teeming with Art and Craft, as the drawings of some of them in South Kensington Museum testify. Arabesques in fresco and stucco decoration mixed with gilding and glass were created by the devoted and willing craftsmen. Every art was laid under contribution, and the wit of the man and the manipulation of the craftsman produced results bordering on the miraculous. The Decorative Arts formed an integral part in the main æsthetical purpose of the first period of the revival. Speaking of the early part of the Renaissance and Giotto's great influence on the movement, Symonds says, "Those were noble days, when the Painter had literally acres of walls given him to cover, Here for the first time in art he set forth the faith that was in him, speaking to those who had no printed pages, but whose heart received his teaching through the eye. Painting became a potent and efficient agent in the education of the human race." The

first period showed great creative power in design. It was a new birth, the product of vivid forces stirred to power by admiration for the past. These powers are well represented by the facade of the Certosa of Pavia, the most splendid monastery in the world, of which I shall show you many realistic views. The too luxurious and ornate decoration of the early period gave way, even as the gaudy word painting of Macaulay's first famous essay—to a more correct manner and work of greater purity. Gradually, without any sacrifice of beauty, style became refined. The production of new yet classic form was better realised. The reckless employment of luxuriant decoration yielded to more chastened taste. The years between 1400 and 1470, were marked by great activity in painting—progress in original design, the introduction of contemporary costume, and of landscape, flowers and animals, with studies from the tales of Greece and Rome. Fra Angelico, Benozzo Gozzoli, Lippi, and Botticelli were the principal artists, and the very thought of seeing their work at Pisa, as did Shelley and Leigh Hunt in company together, awoke felicitous thoughts in the poetical ones, as we talked matters over together before our visit. The culminating period extends from 1470 to 1550, and may be divided into two parts of thirty and fifty years respectively. During the first of these there was greater freedom from conventional restraints, while the workmanship was almost perfect. Mantegna, Perugino, Francia, the Bellini, Signorello and Fra Bartolommeo, were the great masters. In the second division, 1500 to 1550, Art reached its perfection. During this short period in one small country was produced Michael Angelo, Raphael, Giorgione, Corregio, Titian, Andrea del Sarto, Lianordo da Vinci and Tintoretto. I cannot refrain quoting what Symonds says of them, "They display mastery more perfect—range of faculty more all embracing. What they design they do; nature and Art obey them equally; the resources placed at their command are employed with facile and unfettered exercise of power. The hand, obedient to the brain, is now so expert that nothing further is left to be desired in the expression of the artist's thought. The student can only hope to penetrate the master's meaning, to imagine a step further in the same direction is impossible. The full flower of the Italian genius has been unfolded. Its message to the world in Art has been delivered."

MUSICAL AND LITERARY SOIRÉE.

16th February, 1904.

There was a crowded attendance, and the room was prettily arranged and decorated. After a few appropriate remarks by the President, Mr. W. L. Grant, the direction of the proceedings was handed over to Mr. W. Thompson, who discharged the function in a most pleasant, affable and agreeable manner. The programme of the Soirée, admirably gone through by the artistes, was as follows :

Piano Solo	.. .. .	Automne (<i>Chaminade</i>)	.. ..	Miss Elsie Gill.
Violin Solo	..	Introduction and Rondo Capriccioso (<i>Saint Saens</i>)	..	Mr. E. R. O'Malley.
Song	.. ..	"The Windmill" (<i>H. H. Nelson</i>)	..	Mr. T. H. Pemberton.
Recitation	..	"The Combat" (<i>Lady of the Lake</i>)	..	Mr. J. P. Greenwoed.
Song	..	"The Silver Ring" (<i>E. Chaminade</i>)	..	Miss Ethel Walton.
Piano Solo	.. .. .	Impromptu (<i>Chopin</i>)	.. ..	Mrs. R. C. Holt.

INTERLUDE.—LIGHT REFRESHMENTS.

Flute Solo	..	Vogleim Im Fliederbusch (<i>W. Popp</i>)	..	Mr. Raymond Ross.
Song	..	"The Jolly Sailor" (<i>W. H. Squire</i>)	..	Mr. T. H. Pemberton.
Violin Solo—(a)	.. ..	Slumber Song	.. ..	<i>Cicely Hide.</i>
		(b) Hungarian Rhapsody..		<i>Hauser.</i>
				Mr. E. R. O'Malley.
Recitation	.. ..	"American Travellers and European Guides"	.. ..
		(<i>Mark Twain</i>)	..	Mr. Clement.
Song	.. .. .	"Mary" (<i>T. Richardson</i>)	.. .. .	Mr. Lewis.
		with Chorus, in which all are asked to join.		

A hearty vote of thanks was at the close, on the motion of Mr. James Kay, J.P., seconded by Mr. Fullalove, accorded to Mr. W. Thompson, the Director, and the ladies and gentlemen who had taken part in the programme.

WATER GAS.

(WITH LANTERN VIEWS.)

By Mr. RAYMOND ROSS, F.I.C., F.C.S. 23rd February, 1904.

The President, Mr. W. L. Grant, in the Chair.

The discussion was taken part in by Mr. Leather, Gas Manager, (who explained the merits of the carburetted water gas), Mr. J. S. Sutcliffe and Mr. T. Bell (who thought the gas lights were not so good as they used to be); Mr. H. Roe Kerr, Mr. J. W. Thompson, Mr. J. Lancaster, and the Hon. Secretary, Mr. Crossland. A hearty vote of thanks was accorded to Mr. Ross on the motion of the Hon. Sec., seconded by Councillor Witham.

In reply the Lecturer said people had become so accustomed to a good light that they soon came to the conclusion that the gas was bad. They threw the onus on the gas when they had become educated to something better. They had begun to expect more, and were astonished that they did not get it at the same price. More than ordinary care was exercised in Burnley and they had more uniform gas than obtained in most other places. The illuminating power of the gas was considerably higher than that of other similar towns in the country. Even Manchester had a lower illuminating power. If they in Burnley got the best mantles and the best burners and so take the precautions to obtain a proper light they would then get it. As to the vitiation of the atmosphere, it was greater with the arc light than with the ordinary gas, but in no other circumstances. The atmosphere of ordinary rooms was changed so often by the natural draught that the vitiation of the atmosphere was slight, so slight that it could not be said to interfere with the health of anybody.

TOUR OF THE FIFTH CONGRESS OF THE CHAMBERS OF COMMERCE OF THE EMPIRE THROUGHOUT CANADA.

(WITH LANTERN VIEWS).

By Mr. THOS. CROOK, *Secretary of the Burnley
Chamber of Commerce.* 1st March, 1904.

In the absence of the President, the chair was occupied by Mr. W. Lancaster.

The Lecturer, who was well received, said :

The Congress was the first of its kind held outside England, and so successful was it, that the experiment will be repeated in other parts of the Empire. It is expected that South Africa will be the next place of meeting, and that the various Colonies will be visited by the Congress in turn afterwards.

In addition to the three hundred representatives of Canadian interests who attended, there were present at the Congress, two hundred and fifty delegates hailing from every quarter of the globe : the commerce of India, the West Indies, Australia, South Africa, and the British Isles being well represented. It was for these over-sea delegates, to give them an opportunity of seeing the kind of country Canada really was, and to enable them to form an idea of her potentialities, that the "All Canada Tour," as it was called, was arranged.

Although economic questions are essentially scientific questions, and as such, eminently suitable for a Literary and Scientific Club to discuss, it is not on that phase of the subject upon which I purpose to dwell to-night.

Having treated of the business part of the Congress in my report to the Council of the Chamber, I prefer here to treat our visit to Canada in a lighter vein, regarding it more from its social, rather than from its political or economic aspects, and our party as on pleasure bent, rather than on business intent. Nor

can I call the tour wholly a pleasure excursion. An excursion on pleasure implies dawdling, moving and resting at will; a forced march, would, I think, more aptly describe our tour, the arrangements for which had all been made for weeks beforehand, and the members of which were required to obey orders with military obedience, and moving through the country at such a rate as rendered it doubtful, if one were once left behind, whether he would be able to again overtake his party. We had an itinerary given to us covering a period of six weeks, from August 22nd to October 3rd. This was the "red book" in which were all our instructions. Everything was arranged (for our convenience, of course), without our having the trouble to think for ourselves. From this book we could find out where to go, where to stay, and what to eat, drink, and avoid.

The most striking feature of Canada is the sparseness of her population compared to her immense area. Canada is nearly as big as the whole of Europe, being 3,650,000 square miles in area, against the 3,700,000 square miles of Europe, while her population is only about that of London, viz., 5½ millions.

From east to west the country is about 3,000 miles across, and may be roughly divided into three sections of 1,000 miles each. The first, or easterly section, is the section that contains the bulk of the population, and is said to be most like England. It is broken, undulating country, contains the chief cities, and is the section of manufactures, mixed farming, and fruit growing. The middle section contains the great level wheat growing and prairie land, where one may travel for days in the train and see no more variety in the scenery than if he were looking out to sea. Winnipeg, Brandon, and Fort William are the chief cities in this section, and are centres from which are shipped to all parts of the world the produce of the great wheat growing territory by which they are surrounded. From Brandon in Manitoba, the centre of the wheat district, 150 miles further west than Winnipeg, wheat can be landed at Liverpool at 16 cents (8d.) per bushel; as showing how low is the rate, I may say that if cotton pieces could be carried from Burnley to Manchester at the same price, the rate, instead of being 10s. 10d. per ton, would be the incredibly small sum of 1½d. per ton, a striking illustration of the difference in cost of land and water carriage.

The third or western section, on to the Pacific coast, is the land of the Mountain and the Flood, of Ranching, Fishing, Mining, and Lumbering. Of its cities, Calgary, Banff, Vancouver, Victoria, and Nelson are the most important and best known. To reach this coast from Montreal, we have a longer land journey before us than is the ocean trip to Montreal from here.

I wish to say a word in recognition of the splendid hospitality with which the delegates, and especially those from the Old Country, were everywhere received. It seemed a point of honour amongst Canadians that they should sacrifice themselves in order that their visitors—whom they regarded as guests of the country—should enjoy their visit, and go back home with pleasant recollections of Canada and Canadians. Not only were we entertained at banquets and other public functions, but invitations to visit them in their homes nearly always followed, when new acquaintances were made. The Lecturer then described several typical features of the nature of the hospitality everywhere accorded to the delegates from the start to the finish of the trip.

The Lecturer, who had a large variety of slides, then conducted the audience across the Continent, showing the farming districts of Ontario, Quebec, and the wheat-growing districts of the north-west territories and the ranching regions of Calgary. Further west the magnificent scenery of the Rockies, the Selkirks, the Thompson river and the Fraser Canyon to the Pacific coast, Vancouver and Victoria. A diversion in the return journey was made at Ravelstoke by a trip through the Kootenay district, the party sailing down Arrowlake to Robson, thence to Nelson sailing up the Kootenay lake rejoining the train at Kootenay landing, crossing the Rockies by way of Crows' Nest Pass, retapping the outward journey on the Canadian Pacific at Medicine Hat.

Respecting the potentialities of Canada, the Lecturer said Canada has undoubtedly great natural advantages. She possesses harbours, rivers, lakes and land in abundance. She has boundless forests of timber, and mountains under which are hidden treasures of untold mineral wealth if it could only be found. But with all her natural resources, the essential factor in the production of wealth, viz. :—men to do the work, is at present wanting. In Canada, as elsewhere, wealth can only be produced as the result of labour, and before the immense natural resources Canada undoubtedly possesses, can be transformed into available capital, the great disparity between the size of the country and the population must be considerably diminished. This can only be a work of time, and opportunities of doing pioneer work in Canada will remain when the present generation has passed away. In the meantime, Canada will have her ups and downs, her periods of prosperity and depression, exemplifying in her future, as in her past, the words of the poet Wordsworth :—
 “Alternate progress and impediment, and yet a growing prospect in the main.” As with the country, so with individuals in that growing prospect, the drama of life will be played with varying results. Inspired by love of adventure, perhaps more than by

desire for gain, youthful pioneers, full of high hope and confidence in themselves, will continue to embark in fresh enterprises in Canada. Disappointments will alternate possibly in the same individual with the accumulation of riches beyond the dreams of avarice. But whatever the result of their personal fortunes may be, these pioneers bravely facing the hardships of life in new countries, can command nothing but respect and admiration from those at home. The work of pioneers is never estimated at its true value, or adequately remunerated, and yet its effect in forming our Colonies into bulwarks of the Empire, and establishing British influence in remote quarters of the world, is unmistakable, and as such, deserves every sympathy and support the Mother Country can give. To conclude, friendships were formed which in many cases will be life-lasting. Small inconveniences are soon forgotten, but the many pleasant incidents of our trip will remain as pleasant memories as long as we can remember at all. (Cheers.)

Capt. Wakefield, (Kendal), a delegate to the Montreal Congress, said that they had heard something of the despised 33½ per cent. preference in England, but whatever our views on fiscalitis, be they Preference or Free Trade, the Canadians only asked us to know more about them, learn more about them, and feel more in sympathy with them. He (the speaker) believed we should feel proud and glad if we could help to draw the bonds of trade closer between us and encourage the business of Canada, as they wanted to encourage our business there. (Hear, hear.) He did not despise the 33½ per cent. No doubt his friend Mr. Barron, would uphold Free Trade, but he might state that Mr. Barron's business with Canada would not have been what it was but for that preference. (Hear, hear, and laughter.) Now that Canada had held out her hand, let us grasp it in the same way. We did not want our food taxed, but he believed if we only put our heads together and considered plans we could devise something for the general benefit of the whole Empire. (Hear, hear.)

Mr. Barron, (Kendal), also a delegate to the Congress, expressed his appreciation of the lecture and of the report which had been made of the Congress by Mr. Crook. They were all very thankful to the Canadian Committee for the arrangements made, and for the generous way in which they were all entertained.

Mr. Hacking, (the Blackburn Delegate), was glad no debatable matter had been introduced. The Canadians had treated them well, and only wanted them to speak of the country as they found it. It was a country in which anyone who would work could have a living and attain success that it was almost impossible to attain in an old country.

The discussion was also continued by Mr. J. Bradshaw and Alderman Greenwood, the latter of whom moved a hearty vote of thanks to the Lecturer, it was seconded by Mr. J. Kay, J.P., and supported by Mr. T. P. Smith.

The Lecturer briefly replied and gave the audience an opportunity of examining a number of interesting Canadian souvenirs of the tour.

SOME WONDERS OF THE SKY, OR GLIMPSES THROUGH AN ASTRONOMICAL TELESCOPE.

(WITH LANTERN VIEWS).

By Rev. ROBERT H. KILLIP. 8th March, 1904.

In the absence of the President, the chair was occupied by Mr. George Gill, and there was a large attendance.

The Lecturer, after showing a series of slides and describing the Lick and other telescopes, took the audience in imagination into his own astronomical observatory, and spoke without notes for over an hour on the panorama of celestial astronomy revealed by the slides, beginning with "our daughter the moon," with its volcanoes, so-called seas, and range of lunar Appenines. Some of the craters were sixty miles in diameter, and 18,000 feet in depth. In the full of the moon there was a crater, from which radiate streaks of light in all directions. What they were nobody knew. It had been suggested that they were streams of lava

from the central mountain. Into one of the craters Mount Blanc might be dropped, and its summit would not go to the top of the crater. They had more accurate maps of the moon than they had of certain parts of the globe.

Coming to the planets, he noticed that it was very interesting to watch the changes which Mercury and Venus undergo. If there were any people on Mercury, they must be constituted very different from ourselves. The best time to see Venus was in the day time in a good telescope, because the light was almost distressing at night. It was charming to watch the changes of that beautiful lady.

Mars is the planet of sensation. It is supposed by some people to be inhabited with life like our own, and that the inhabitants are signalling to us with all their might to attract our attention to enter into some kind of relationship with us. It is only once in fifteen years that Mars gets into a favourable position for us, and it is thirty-five million miles away from us at its nearest opposition. He ridiculed the idea of the double canal theory on Mars, but was not sceptical with regard to the possibility of life on Mars or any other world. Probably in the boundless universe there were boundless types of life, but whether there was life or not, or what sort of life it was, no man could say. The man in the street was quite as good a judge of the question as the astronomer royal himself, and where one did not know, one had no right to say. Science was nothing if she was not absolutely truthful and proceeded from a position which was verifiable. The charming study of Jupiter was to observe its satellite phenomena. The rings were made up of countless millions of meteor moons running round the body of the planet. There were millions of stars in both hemispheres, but only six thousand that could be detected without a telescope. He explained from the different movements of the earth that the pole star of the future, in thirteen thousand years, would be the Vega, the bright star in the northern heavens.

Stars in constellation, clusters of stars, and the milky way were next explained, as was also the nebular hypothesis. No one, he said, could doubt that the nebular theory of the universe was the correct one and he showed slides illustrating worlds in the process of being made. They were sometimes told that if they lived on some planets with multiple suns they would be much better than they were here, but he was thankful he lived on a planet that had only one sun, and a planet which had night as well as day; they saw the stars in the dark, if it were not for the dark they would never have known of these wonders of the universe. Though that was not a sermon or a religious society, he could not help saying it was something like that in the

progress of their moral experience ; very often in the dark night of doubt and sorrow they saw furthest into the thought and design of their Maker. At all events, let them be content that there they were learning the great lessons of the universe, and that as God made the darkness as well as the light, let them rejoice in the night as they rejoiced in the day. (Cheers.)

In the discussion which followed, a part was taken by the Chairman and the Secretary (Mr. Crossland), and a hearty vote of thanks was accorded to the Lecturer on the motion of Mr. J. S. Sutcliffe, seconded by Mr. W. Thompson, and supported by Mr. Osborn. The Lecturer, replying to questions added that there were no lunar photographs by day. When Mars is in opposition, we are to Mars like Venus is when she is between the sun and ourselves. It is preposterous to suppose that the Martians should try to attract our attention.



CAEN.

(WITH LANTERN VIEWS).

By Mr. H. ROE KERR.

15th March, 1904.

Mr. W. L. Grant, the President, was in the chair, and in introducing the Lecturer, recognised the intimate relations which existed between the staff of the Grammar School and the Literary and Scientific Club.

The Lecturer who had a large number of views of Caen and its environs, said : Few towns perhaps are as rich as Caen in noble souvenirs, and, as someone has said, sum up better the national and religious past of France. Architecture, science, literature, war—religious and political alike—in all these it has had its full share. A town of somewhat obscure origin, having been ascribed variously to the Romans, Phœnicians, it has always stood and still stands the true capital of Normandy and all that is Norman. As far as can be gathered it owes its foundation to the Saxons at the period of their frequent raids into Normandy in the Third and Fourth Centuries.

It first sprang into importance by William II. of Normandy, making it the town of his choice on account of its central position and its proximity to his *desirée*, England. It was there that in 1601, the Council for the establishment of the “*Trève de Dieu*” or “*Sainte Paix*” was held with a view to diminishing the evils caused by the feudal quarrels.

It was in the year of the Conquest, 1066, that William and Matilda founded the two famous churches, popularly known as *Abbaye aux Hommes* and the *Abbaye aux Dames*. They were built by command of the Pope to repair the fault they had been guilty of in their marriage, in spite of their close relationship. Caen met with but poor treatment at the hands of Robert, and right on till the accession of Henry II. the years which followed were marked by civil war, anarchy and confusion. The reign of Henry II. was a period of peace and prosperity, which was subsequently followed by adversity and misrule under his son John. So similar were the tactics of John to those he indulged in in England, that it is not to be wondered at that the town

surrendered itself to Philip Augustus of France, and became from that date, 1204, a French town. The Thirteenth and the first half of the Fourteenth Centuries, are remarkable for the number of religious edifices erected, among which may be mentioned that of St. Pierre.

Passing over this period and arriving at 1346 we find the town once more plunged into the throes of war. In this year Edward III. landed in Normandy and marched to Caen, finding it in an almost defenceless state; nevertheless he was met by a stern resistance by a mere handful of defenders and as Edward III. stated in a private letter at the time: "The combat was long and very much disputed." The years which followed this catastrophe were marked by calamities of every description, including decimation by the Black Death and pillaging at the hands of the marauding bands (The Great Companies) of Charles of Navarre. Finally the greatest trial of the town came in 1417, when its small garrison of 7,000 men bravely resisted for a month against Henry V. of England with an army of 50,000 men. We cannot recount in detail, says a historian, these terrible days when we imagine the uproar of the bombardment, the cries of the combatants, the ladders against the walls, the stones, the quicklime, the boiling water rained down upon the assailants, and the heaps of corpses piled up in the ditches. This heroic resistance had its moral effect throughout the whole of Normandy, as may be witnessed by the holding out of Normandy for over six months.

The English rule at Caen at this date left its impression behind, for from it dates the founding of its University by Henry VI., which may be taken as a fair example this war-ridden town made in its brief intervals of peace. But foreign domination was drawing to a close and in 1449 the English Governor, the Duke of Somerset capitulated and withdrew, leaving the town in the hands of Charles VII.

The religious wars arising out of the Reformation did not escape Caen, and it suffered severely under the contending parties, and De Bourgueville narrates that friend and foe alike conspired to the ruin of its religious monuments. Admiral Coligni, the famous Huguenot, laid siege to the town, and did great damage to the Abbey of St. Etienne. From this period continuing to the Revolution, the history of the town has but little to narrate of general interest. How it suffered and the part it played in the Revolution are ensured of an everlasting remembrance by the pen of Carlyle, it being just sufficient to remember that it was from here that the "Angelic-demoniac," Charlotte Porday, set out to murder Marat.

Coming now to the town as it stands to-day, the greatest objects of interest to Englishmen are the Abbey Churches of the Conqueror and his spouse. Little remains now of the original construction of that of Matilda, the "Abbaye aux dames," or La Trinité." In the choir, which is cut off from the public and reserved as a private chapel for the nuns of the convent, is her tomb. The whole edifice was restored only half a century ago, but it conforms entirely to the design of the old building. From the towers in the west end of "La Trinité" a grand view of the town is obtained, and one fully appreciates, on seeing its forest of spires, its well-earned sobriquet "La ville aux clochers."

On the opposite side of the town stands the stern, severe church of St. Etienne or the "Abbaye aux hommes," throwing its twin spires far into the air. It was within her walls that the dramatic scene of William's burial was witnessed. Deserted by all at his deathbed, his body was carried to Caen through the fidelity of a single knight. A decent funeral was not even accorded to him, for during the service the proceedings were rudely interrupted by one of the bystanders, who forbade the burial saying that the open grave occupied the site of his father's house, which William had seized to secure the ground for his abbey. As he was not to be silenced by promises or threats he was finally propitiated by an immediate payment of sixty sous for the burial spot.

A plain slab of black marble now covers his empty tomb, for his bones were scattered at the Reformation and the Revolution.

In the centre of the town the tall and commanding spire of St. Pierre holds sway. Its height and beautiful symmetry of form justly place it in the front rank of such constructions, having none to surpass it in elegance and grace throughout the length and breadth of France. North of St. Pierre, on rising ground, lies the château, the scene of so much warfare and strife. Its origin is due to the Conqueror, though the greater part of it was the work of his sons. The deep ditches on the north and east sides demonstrate well its almost invulnerable strength under those conditions of warfare which existed at the time of its foundation. Its *Parte de Secours* and drawbridge are the most interesting features that may be seen, as the interior is denied to the public, being used for military purposes.

Numerous quaint old private buildings of every description confront one everywhere, and are all the more picturesque as they are all built of stone, brick being an almost unknown quantity in the town. Caen stone is well-known everywhere, and some of our most famous English buildings, including the

Tower of London, are built of it. The grand old avenues of the town and picturesque scenery of the river Orme combine with its churches to make the town one of startling beauty.

One other object of interest worthy of mentioning is the "Tour des Gendarmes" lying about a kilometre outside the town on the east side. It has long been a subject of much discussion among antiquarians as to its origin. As it stands at present it consists of two towers some thirty or forty yards apart, with a wall between them surmounted by battlements. Along these battlements as well as those on the towers are a number of curious medallions, consisting in heads of men alternating with those of women. They probably represent some love allegory bust, some of them represent classical duties.

The discussion was taken part in by the Secretary, Mr. Osborn, Mr. J. S. Sutcliffe, Councillor W. Witham, and Mr. A. Strange, J.P., and a very hearty vote of thanks was accorded to the Lecturer, who in reply said, ninety-nine per cent. of the buildings in Caen were of stone, brick being conspicuous by its absence. He did not think he saw one flint building.



THE NEGRO IN POEM, SONG, AND STORY.

(WITH MUSICAL ILLUSTRATIONS).

By *Mr. H. A. CHAMPION.*

22nd March, 1904.

The President, Mr. W. L. Grant, in introducing the Lecturer, mentioned that Mr. A. Strange, J.P., one of the Vice-Presidents of the Club, was that week leaving Burnley for a trip to the East. They all wished a pleasant journey and safe return for himself and his good wife, and hoped they would derive much benefit from their pilgrimage to those scenes of sacred history in the Holy Land, in which few travellers had during their life taken more interest. (Hear, hear.)

The Lecturer treated the audience to a unique discourse on the various phases of the negro's history—written with the lash more than the pen, recorded not in ink but in tears, blood and the sweat of ignominious servitude. His peculiar disposition had a charm all its own, made up of strangely assorted inconsistent elements. He was simple as a child, yet cunning as a fox, industrious but lazy, a disregard of the value of time, honest yet gipsy-like and cunning, slow to resent an injury to himself, yet quick in defence of others. Of him good old Thomas Fuller said he was “God's image cut in ebony.” Mankind was made up of seventy-two distinct races, which had descended from three fundamental types—the white, the yellow, and the black. Shem, Ham, and Japheth founded the three great races which peopled the world, and at the time of the great dispersion, estimated at 2500 B.C., the black, the descendants of Ham, were forced to go south into Africa, and east into the islands of the Indian Archipelago.

After an historical review of the traffic in slavery and the part taken in it from the reign of Queen Elizabeth to 1833, when slavery was abolished throughout British Dominions, the Lecturer referred to the songs of the negroes, the nature of which showed that in spite of the inhumanity practiced towards them, they remained patient, cheerful, and apparently a contented people. They had no written literature of any kind, and their songs were passed down from generation to generation. It was to the Jubilee Singers who visited England that they owed one of the earliest collections of negro songs published. They soon made the negro melodies popular throughout the country, their

singing of "Steal away," "Row, Jordan, Row," and others, was a liberal education in the art of vocalisation. The Lecturer cited the history of John Brown and illustrated the way in which was sung the grand song of

"John Brown's body lies a mouldering in the grave,
But his soul goes marching on,"

an illustration which touched sympathetic chords and was greeted with cheers. The secular songs of the negroes were not so numerous as those in which there was a religious strain. The plantation songs were more civilised in character and afforded a pleasant contrast to the ruder airs. In the "Charlestown Gals" there was only one verse, but they repeated each line two or three times.

"I'm goin' to Alhabama O
For to see my mother Ah," &c.

was well sung by the Lecturer, who modestly said he was no singer. Special reference was made to the American writers who had denounced slavery, including Whittier, Bryant, and Longfellow, the latter of whom in the "Slave's Dream," wrote—

"Beside the ungathered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand.
Again in the mist and shadow of sleep
He saw his native land."

Poetry such as that could only come from men who had lived among the unhappy surroundings of slavery.

Quite a series of negro samples of humour in pulpit and court-house were given, and created much amusement by their drolleries. The negro in story was well represented by "Uncle Tom's Cabin" by Harriet Beecher Stowe, whose book was no doubt one of the causes which hastened the beginning of the Civil War, a beginning which soon put an end to slavery, and there was reason to hope that in the future the negro race would take a higher place amongst the more enlightened nations of the world. (Cheers.)

On the motion of Mr. J. Lancaster, seconded by Mr. Holden, a hearty vote of thanks was accorded to the Lecturer, who, in reply, said he was pleased to have been among them to repay in some measure the debt which the Darwen Literary Society owed to the Burnley Society for the help received from it in the past.

During the evening a quartette party, who were cordially thanked for their services, rendered in good style—the Lecturer said he had never heard them sung better—a number of plantation and other songs, including "Dat's why de sun am shinin'," "De Ole Umbrella," and "Good Night."

PROTECTIVE AND WARNING COLOURATION IN ANIMALS.

(WITH LANTERN VIEWS).

By Dr. JAS. H. ASHWORTH, D.Sc. 29th March, 1904.

The President, Mr. W. L. Grant, mentioned with gratification that Dr. Ashworth, now the Demonstrator of Zoology in the University of Edinburgh, was an old school boy at the Carlton Road School, and had built well upon the foundations which were laid in that school, and so long as there were such scholars, who, like Dr. Ashworth, were pursuing an honourable and useful career, the memory and good name of that school would not perish. (Cheers.)

The Lecturer, who had a cordial reception, discoursed pleasantly for over an hour on the parts played by nature in the colouring of animals and insects. Not only were animals coloured for protection, so as to enable them to escape their natural enemies and avoid being eaten, but the colours also played the part of warnings to other animals. The colouring was said to be general when the colour of an animal harmonised with the effect of its surroundings to escape the notice of its enemies. Among this class were the zebras, of which curious instances of deception were related by Drummond in his essay on mimicry. In the class of special resemblances came certain caterpillars which resembled the twigs of the plant on which they fed. For hours they remained during the day motionless, and did their feeding at night when their enemies, the birds, were asleep. The birds were deceived by the resemblance of the caterpillar to the twig of the tree. The green lizard did not notice the larva so long as it was still, but as soon as it moved it would be devoured. There was a case on record of an entomologist of thirteen years standing taking his scissors to cut off the twig from a plum tree, but as he was about to do so, the supposed twig turned out to be only larvæ. The caterpillars contained fluid under pressure, and this accounted for the cylindrical shape of their bodies.

The Lecturer next dealt with the colouration of butterflies and moths, and their devices for escaping their natural enemies. He showed an interesting series of slides illustrating their colour and habitat. The leaf insect resembled in shape and colour, the leaf on which it fed, others resembled flowers, and birds themselves were so marked as to closely resemble their surroundings. It was so with the hare and the rabbit. The Australian sea horse resembled the seaweed. Colour may not only save the animal from prey, but may attract its prey, hence they had "alluring colouration." There were well-known cases of alluring among our own coasts, the angler, which stirred up the mud, and when the other fishes went to the spot they were taken in by the angler's capacious mouth. The deception was increased by tufts resembling sea weed among the jaws. Some of the deep sea fishes had a similar way of attracting their food, and as the depths of the sea were dark they had a phosphorescent organ giving out a pole of light. The tree frogs were green so long as they were on the green leaves, but if they hopped about on the brown road they became brown in colour. The chameleon had a wide range of tints, and could by a mechanism through the eye, change its colour. The shrimps became practically the colour of the weed on which they were living. The red sea-weed animals became red and the change in colour was brought about through the eye. A severe struggle for existence, and constant variations were taking place in animals. These delicate adjustments are the results of processes which had been going on for ages, and we now see the successes. The failures had disappeared long ago having gone under in the struggle for existence. The need for protection was most usually met by some modification of colour. We may be sure that those insects which acquired a certain greenish colour which harmonised with their environment would secure protection, and that those who did not acquire that tint would be attacked and killed off. Those best protected would survive. Environment was a powerful factor—one might say an all-powerful factor—in producing changes in the form and colour of animals. If that was so, is it not also certain that we ourselves are profoundly affected by the nature of our surroundings? Certainly we are, and therefore it behoves us to see that we all live under circumstances in which as much as possible of the brightness of life could be seen.

The Lecturer had also a series of slides illustrating the warning colours in animals, and made special reference to the skunk, with his nauseous artillery, and the cobra, which had three means of defence:—(1) its attractive colouration enabling it to hide among the leaves, (2) its warning colours, and (3) its poison, of which it had only a limited amount at one time. Mimicry in nature

was well illustrated by certain butterflies—the nauseous and the non-nauseous—flies and bees. The last slide represented a cat and dog facing each other—the cat representing defence by attitude, showing that all our most familiar animals were worthy of notice and of thought. (Cheers.)

An interesting discussion followed, and was taken part in by Messrs. J. S. Sutcliffe, H. Roe Kerr, and H. L. Joseland, M.A., who moved a hearty vote of thanks to the Lecturer for his fascinating lecture. Mr. W. Thompson seconded, and Mr. G. Gill supported, hoping it would not be the last time they had the opportunity of hearing Dr. Ashworth.

The Secretary, Mr. Crossland, did not think they had ever seen a more perfect set of slides.

In reply, the Lecturer dealt with points raised in the discussion, explaining more fully the apparatus by which the change in colour was brought about. There was an intimate communication with the apparatus and the mass of peculiar organs known as chromatophores, full of pigment, which could be distributed through the tissues by the pigment cells.

He doubted whether English grouse taken to other countries would survive. In mimicry it was the insect which was good to eat that mimicked the one that was not good to eat. It was probable that insects did not see as we do. He had had the pleasure of looking through a fly's eye, by which they could gain an idea of what the fly saw. They formed an image similar to that we see, but whether the nervous apparatus of the fly was capable of appreciating colour as we do, was not settled.



SUMMER EXCURSIONS, 1904.

On Saturday, June 11th (by kind permission of the Rev. and Mrs. Master-Whitaker), forty members and friends visited the woods and grounds of Holme. The weather was charming, and a most enjoyable afternoon was spent by those who availed themselves of the arrangements made.

KIRKBY LONSDALE AND BARBON.

On Wednesday, June 15th, twenty-five members and friends visited Kirkby Lonsdale and the neighbourhood. Driving from Ingleton, Kirkby Lonsdale was reached by way of Burton, and the very interesting Church was visited under the guidance of the Rev. B. Williams. After lunch the party was driven to Barbon Manor (seeing the Casterton Woods en route), and the return was made to Kirkby Lonsdale by way of Underley. The return drive to Ingleton was commenced at 4-45; Burnley being reached at 9-30. In spite of somewhat broken weather, the excursion was a most enjoyable one.

POSSIBILITIES OF TOWNELEY HALL.

By Mr. J. ERNEST PHYTHIAN.

4th October, 1904.

Before the opening of the Session, Messrs. G. Gill and J. Lancaster expressed the congratulations of the members to the President, Mr. W. L. Grant, on being able, after his recent indisposition, to take his position as President.

The President, Mr. W. Lewis Grant, thanked Messrs. Gill and Lancaster for their congratulations, and the members for having elected him for the second year. He trusted that they would have a successful session, and a large accession of members. He referred to the excellent and painstaking work done by Mr. Crossland during his two years' Secretaryship, and introduced the new Secretary, Mr. Charles Hargreaves, who had already taken a share in the Club's work, and possessed sympathy with the Club's aims. Then reference was made to the loss by death of one who was present at the meeting, thirty-one years ago, when the Club was founded—Mr. Richard Nelson; and to the death of Mr. Sowerbutts, the Secretary of the Manchester Geographical Society, a remarkable personality, and a man full of enthusiasm for the important work with which he identified himself.

The President said that whatever views Burnley people may have had with respect to the wisdom or policy of acquiring Towneley Hall, and whatever feelings of regret or perhaps indignation may have been entertained, on seeing the famous old historic place relinquished and alienated by the family whose ancestors had been housed there for many centuries—they had now to deal with an accomplished fact—Towneley Hall and its immediate surroundings belonged to the town.

They were asked that night to consider what were its possibilities: what might be an ideal Towneley of the future. They were glad to have the guidance in that matter of so capable an expert as Mr. Phythian, of Manchester, who had experience of municipal work, and who, as one of the Committee of the Manchester Art Gallery, was in a position to speak with authority on the question of what might be done to increase the amenities and usefulness of the town's new possession.

The Lecturer said he had once heard Towneley described as a "white elephant." Since that day he had visited Towneley Hall more than once, and seeing the people walking about the grounds and within the building, enjoying the works of art, he could not help feeling that with a good many people it had ceased to be a "white elephant," and was already recognised as a valuable acquisition to the "resources of civilisation" in this neighbourhood. He was Socialistic in his idea and desire that the best things should be as widely distributed as possible. Towneley, with its surroundings, would occupy a distinguished place among public art galleries and museums. Its collections would be made by purchase or gift, but without appearing to advise, and in simply giving his experience, he would say let all be very good. (Applause.) They should do what in private life they could not always do—look a gift horse in the mouth. Public authorities were trustees, and whilst there were various temptations to accept things in the hope of getting more and better—and it was often difficult to refuse—it was best to guard against this. Then there must be a scheme—otherwise they might have a store of incongruous things. A high standard must be established from the very outset, and then it would not be difficult to "respectfully decline" inappropriate material. The scope of Towneley was somewhat determined, but did they purpose including in the art side an industrial or commercial museum? On the science side there would no doubt be the geology, botany and animal, bird and insect life of the district, and it must be remembered that simple science found its way through lowly doors, and had its relation to art. Then there might be a link by paintings and photographs of the landscape of the district, and photographs or drawings of buildings of architectural or archæological interest. One thing, however, should be observed—a distinct separation of art and science, a too sudden shock or change not tending to create the right frame of mind for interest. There was one difficulty which must have occurred to everybody. If they were building an art gallery they would not build it as Towneley was built. At the same time it had the advantages of historical and archæological interest. A number of small rooms was not at all a bad thing, and some time they might build an art gallery for exhibitions of pictures. It was desirable to avoid the superstition which confined art mainly to its pictorial branch. Art was not only a luxury; it was a necessity. Everything, nowadays, was ornamental, and it would be well to encourage students, so that so many designs for calico prints need not come from Paris. There were pounds, shillings and pence in art. After alluding to the portraying of the growth of arts, the Lecturer referred to the gift of the busts of the Roman Cæsars, which would form an interesting chapter in the history of sculpture. They would not

be original, but skilful reproductions were extremely useful. Then the development of architecture could be illustrated at little expense. These would quicken powers of observation, and encourage what was needed—more widespread practice. In conclusion, he advised a library, explanatory of the art exhibited, and said that Towneley might well be a residence for young bachelor students who could give lectures. This was a matter of development. Burnley, however, were proceeding on the right lines, having an intelligent aim and a high standard. By these they would gain the respect of the people—even in time of that captious person, the ratepayer—gain the co-operation of those who give the best, and gain the blessing of posterity. (Applause.)

Mr. T. Preston thought the idea of the “white elephant” was dying out. As to “jumble gifts,” he thought the Burnley Corporation were fully alive to the importance of selection, but he didn’t know if they were competent. (Laughter.)

Mr. Stansfield Sutcliffe, as a resident for fifty years within half a mile of Towneley Hall, thought there might be issued a concisely written history of the Towneley family and its more prominent members, and a history of the Hall, with dates of the alterations. He remarked that they must not be too severe with the proffered gifts.

Mr. T. Bell thought the lecture appropriate, but he would ask the Lecturer if he did not consider that a gallery was better nearer the centre of the town. Towneley had advantages, however, in its surroundings. In the formation of the gallery it was extremely necessary that they should have the very best. That should be their key note, and though the gallery might not fill so quickly, they would have nothing they would regret.

The Mayor (Ald. Carrington) proposed a vote of thanks to the lecturer, and said that as chairman of the Museums Committee, he felt that he had known very little of the subject, after hearing Mr. Phythian. There was no scheme yet arranged at Towneley, but if they had been enthusiastic, instead of having those who had considered it a “white elephant,” they might have had the Hall full with something different to art treasures. Their idea was that it should not become a store-room for lumber, and they would fix the standard so high that none of the present committee would ever be blamed. They had had to refuse a good deal already. Burnley had not much capital for purchasing pictures, and though they had a small fund, he considered it best to keep this till some good picture came into the market. Up to the present they had not wanted for pictures, and he hoped that by a few more exhibitions they would tide over for a time. He

believed that if there was a vote taken as to whether they should keep Towneley, there would be a large majority in favour of retaining it. (Hear, hear.)

Mr. J. S. Collinge, J.P., seconded, and said the Mayor took an active and intelligent interest in the furtherance of the points mentioned by the lecturer. In the preliminary steps, Burnley were trying to proceed on the lines Mr. Phythian had mentioned. It was very easy to have articles of Art and vertu offered and to accept them, but the Committee would in doing so be not only committing themselves, but those after them, so that they must give heed to the point mentioned.

Mr. J. T. Lupton supported.

In reply, Mr. Phythian said that his idea was to warn givers that their gifts would be judged. As to the nearness of the gallery to the town, he thought that the surroundings of Towneley, with its ready access, made it eminently suitable.



THE STOICS.

By Mr. J. H. HUDSON, M.A. 11th October, 1904.

The Lecturer, whose previous services to the Club were recognised by the President, referred to and enlarged on the value of two books.

Two books, which have come to us from ancient times, are to be found on the shelves of most men who are interested in the spiritual history of the really great souls who have honoured this earth by dwelling on it for a time. One was written by an Emperor and one by a slave, and both the Emperor and the slave were Stoics.

The emperor was Marcus Aurelius Antoninus, who lived about 160 years after Christ and who was one of the very best of the Roman Emperors. In later life he wrote the thoughts with which he nerved himself to action. Sometimes he wrote in the brief intervals of rest during arduous campaigns against the barbarians who pressed on the remote frontiers of his empire; sometimes during the few and brief intervals, he allowed himself when at Rome. But they were written so privately that no one knew of it. His manuscript was not found till 900 years after his death, and it was not till 1,100 years after his death that his private thoughts, almost miraculously preserved, were made public under the title he himself had affixed to them—"Marcus Aurelius Antoninus to himself"—giving us an intimate revelation, which it was not intended we should have, of the way in which a great man, in the recesses of his closet, prepared his mind to meet the stress of the difficulties he had to overcome.

The slave was Epictetus, who lived about a hundred years before Marcus Aurelius. He lived during the troubled times, when Nero was Emperor, and no man's life was worth twenty-four hours' purchase. We do not know how in old age he gained his freedom, but when he found himself free he crossed the Adriatic to Nicopolis, where he lived cheerfully in deep poverty, and lectured or conversed with such as came to hear and discuss with a Stoic, who taught only what himself had practised so many years. His discourses were not lectures in our modern sense of the word; they were free and easy discussions between the teacher and a few auditors who frequently put questions and raised objections. One of his admirers, Arrian, has preserved

short notes of ninety-five of these conversations. For the use of friends and disciples in Rome, he condensed these again into a small book, which gives the essence of the teaching of Epictetus. This was known in Latin as "The Manual;" in Greek as "The Encheiridion." Both names mean the same thing, "that which is to be constantly in the hand." And in those dark days it was constantly in the hands of people whose lives were insecure from day to day, and it has been constantly in the hands of disciples of Epictetus to this day. These books were the spiritual food which sustained Rome's noblest men and women, who under Nero and Domitian suffered the worst extremes of human fortune.

During the Reign of Terror the Stoics suffered heavily. To their honour, they protested firmly when duty demanded, against public misgovernment and private vice, each with the certainty that sooner or later an officer of the Emperor's guard would wait on him at his house with an order for immediate death, or might meet him in the street and take him at once to the nearest convenient shambles. The noblest Roman Stoics did not spare themselves, nor would the women be prevented from sharing the fate of those they loved. When better times came the Stoics were rewarded for their unflinching devotion to the cause of public and private virtue, by obtaining a wide influence in the state and in society, and many then figured as Stoics who had nothing but the name to recommend them. "The Manual" was still widely read. Marcus Aurelius recalls it as one of the happy events of his life that one of his teachers had put it into his hand and had encouraged him to study it. The noble Pagan Puritans who were the glory of Rome in those dark days were formed and strengthened by the words of a teacher who had himself faced and overcome the trials they had to face and overcome. And as his teaching was directed to immediate practical needs which his auditors brought to his notice, the whole of his discourses, with the exception of a few which turn on logical points, are easily readable to-day with profit, by any ordinary general reader.

I shall confine myself in this paper to one aspect of my subject—the great rule of life which produced the fine character of the Stoic sect. This rule is contained in the formula, "Live according to Nature." What, then, did they mean by "Nature?"

Sometimes they spoke of "Nature," sometimes of "The Universe;" sometimes they used the language of the everyday Roman and spoke of "Jupiter," sometimes of "The Gods," sometimes of "God." But these names all refer to the same thing. They pictured to themselves a subtle fiery æther, from which all things were produced, which pervaded and sustained all things, to which all things return.

The Stoic teachers insisted as their fundamental principle that "Nature" knows much better than any individual, what is good for or needed by the individual, both in his own true interests and in those of the universe at large, and that she prescribes to every individual the particular discipline he can profitably use at any moment for himself, and for the well-being of the whole. The learner might object that he might break his leg or take the fever, or be tyrannically thrown into prison, or tortured or executed, might lose his property, his friends, relatives, reputation, or the like. These points are continually urged by one auditor or another on Epictetus, and again and again the disciples are urged not to repine because "Nature" prescribes such and such treatment, but to accept it thankfully, be it such as the uninitiated think good fortune, or be it what they think bad fortune. This thankful acceptance of the condition prescribed by "Nature," this using of every outward circumstance for one's own spiritual profit, was the life according to "Nature." The formula does not necessarily mean that the disciple must live simply or economically, for he might be an Emperor or a noble, called on to maintain a certain stateliness of life.

It matters not whether a man be peer or peasant, prince or pauper (and Epictetus would have added, Emperor or slave). That is a detail unworthy of a moment's consideration. "The Stoic," says Epictetus, "must go just where 'Nature' needs him in the line of battle; *where* is not his concern."

But while on the one hand he taught that a man must not be enslaved by the seemingly attractive and advantageous shows of things, neither must he desert his place in line of battle for love of ease, quiet and safety, he must not be deterred by the dangers of great place (and they were very real at Rome) from doing the duty "Nature" had marked out for him. He must accept whatever trust she imposes, must fulfil that trust to the utmost, but must hold it lightly and be ready to relinquish it at the moment she needs him elsewhere. "Remain you at your post, no tyrant, no Emperor, no court of law, no robber, no thief is formidable to those who account the body and its possessions as nothing."

The Stoic doctrine was not one of passive acquiescence, as is so often misrepresented. Marcus Aurelius, the mildest yet the firmest of men writes, "Try to persuade men, but *act*, whether it is liked or not, when justice demands." And again, he cautions himself, "Wrong comes often of *not* doing as well as of doing." And again, he urges himself, "Work hard, and don't make a martyr of yourself, and don't seek either pity or applause." And again, "Do what 'Nature' here and now demands, do not look round for your cue to some one else. Do not hope for Utopia, suffice it if the smallest thing make head; believe it, even

that is not a small feat. Stick only to the work in hand and to the tools you have for doing it." And when relatives, or courtiers, or officials have tried to throw obstacles in his way, he writes:—"To lose your temper with them is no less weakness than to abstain from action or to be coerced into giving in."

The Stoic attitude was not mere passive acquiescence even when "Nature" imposed suffering. Hear Epictetus again: "Other men have been sick, but I willingly, because it was 'Nature's' will; others have worn fetters and been in prison, but I cheerfully; many have been poor, but I with pleasure, because 'Nature' willed it." We know how gallantly he bore his extreme poverty; he put the best possible face on it, lest the aspect of the philosopher should frighten people from his doctrine. "A philosopher," says he, "should not preach philosophy with the aspect of a condemned criminal."

Once more hear the brave old man urge certain who were overwhelmed by misfortune: "Cease to wish for those things that the vulgar call happy or fortunate. Remember that you are like the athletes in training. If when the athlete has trained, his contest does not come off, he is disappointed. So when sickness, poverty, torture, exile or death come to you, say to yourselves: 'Nature' says, 'Come now to the combat.' Here is the contest for which I have been training." Strive to show that your training has not been in vain.

To their honour be it said that the Stoics rarely failed to show that their training had not been in vain.

Though perhaps no rule of life has been so misunderstood in modern times as the great Stoic formula "Live according to 'Nature,'" the Stoic teaching and the Stoic ideals have influenced deeply thought and conduct in Western Europe. About the year 500, in the last degenerate days of Roman power, lived Boethius, a noble Roman who filled great offices of state, and who spent his life in doing justice himself and in preventing others from doing injustice. After a public life which was one long protest against rampant public corruption and the misdeeds which flowed from it, his enemies were powerful enough to procure him ruin, and he was thrown into prison, where, as he himself wrote of Socrates "he achieved the crowning victory of an unjust death." While waiting death he wrote the charming "Consolation of Philosophy," which was for ages one of the most valued books in Western Christendom. Even the Englishman, who knew no Latin, could read it in Alfred's translation. The "Consolation" was for some hundreds of years the only book which was widely known throughout Western Europe, and before the invention of printing, the "Meditations" of Thomas á Kempis was the only book which

achieved an equal fame. He deserved this popularity for only a man of fine temper would boldly write within sight of a painful death "Every fortune, welcome or unwelcome, has for its object the reward or trial of the good or the punishing and amending of the bad. Every fortune therefore, must be good."

The monks who shaped the romantic stories of Arthur and his knights, had been brought up on Boethius, and they wrought into their work his lofty and noble spirit, his scorn of baseness, his disregard of the accidents that befall from without. The same spirit brought about the founding of the Institution of Chivalry, which gave the tone to manners and literature in the Middle Ages. Spenser handed on the tradition, giving us in the "Faërie Queene" a series of portraits of noble knights, great in themselves and despising all other greatness. It would be quite impossible to describe fully the unnumbered channels through which this spirit has worked in our prose literature, and through it on our popular aspirations and conduct. In our own day Tennyson has re-written some of the old stories, and the knightly ideals live again for us in his pages. So the spirit of the Stoics is still with us, touching the conscience to finer issues, and bidding us hold cheaply the things that are seen, and prize only the loftiness of soul which cannot be moved by the accidents of this world.

The discussion which followed was taken part in by the President, Messrs. J. S. Sutcliffe, Osborn, Crossland, J. Lancaster T. Preston, W. Thompson, and A. R. Pickles, and in replying to their observations, and to a hearty vote of thanks, the Lecturer added that he had fastened on the one formula of living according to "Nature," which was so much misunderstood, because those who expounded Stoicism had not lived it. They never knew where the draughts got into a house until they had lived in it. He had honestly tried to live the Stoic doctrine in its entirety, and that was one reason why he had chosen the subject. He did not find that the Stoic's doctrine was fatal to progress. If he had the typhoid fever, the lesson he got was go and mend the drains. It was the same in cholera—something was wrong, and "Nature" meant them to put it right. Instead of being an obstacle to progress, it was a vital incentive to progress. It was an erroneous idea to think that the Stoics meant by their formula the simple economical life. They did not dispense with luxuries. If "Nature" put a Stoic in a position where he had to do something, he did it; if he was in a position where there was only bread and water for him, he got it and thanked the gods for it; if he could not get that he did without it. Wealth or the absence of wealth made no difference to him. It was complained against Marcus Aurelius that he persecuted the Christians. He had heard of Protestants burning Catholics, and Catholics burning Protestants. They made mistakes in

losing historical perspective. Marcus Aurelius did not persecute the Christians because they were Christians, but because they would not serve in the Roman armies at that time. They were considered inimical to the Roman Empire, and it was as politicians and not as Christians that they were persecuted. And if he did persecute them—persecution was not yet dead. He put before himself a high ideal of a God-fearing man, though without superstition.



LADY MARY WORTLEY MONTAGU,

(1689—1762).

By *FRED. J. GRANT, J.P.* 25th October, 1904.

Probably there was no woman of the Augustan age who possessed the same varied abilities, the same brilliancy of wit, or had the same chequered experience as fell to the lot of Mary Pierrepont, afterwards Lady Mary Montagu. She travelled in countries previously little visited by Englishwomen, she explored the harems and other recesses of Eastern life never before and seldom since thrown open to the eyes of a woman from the west. She wrote of her travels in a most entertaining manner, with a marked felicity and facility of expression. She ranks among the first of English letter writers, she rendered eminent service to science, and she was not without merit as a poetess. Hers were those lines for which Byron had such a strange fancy:—

“But when the long hours of public are past,
And we meet with champagne and a chicken at last.”

Nearly all the seventy years of her life she seemed to live under a fierce light. She had “one crowded hour of glorious life” when taken—a child of eight—to be the darling of the Kit-Cat Club of wits. Throughout life she was alternately

flattered and cajoled, petted and ignored, praised in prose, vilified in verse—a woman of high spirits, although for the last ten years of her life suffering from a painful and incurable malady, yet preserving through all a noble equanimity—tried by both extremes of fortune and never overmuch disturbed by either.

The Christian name of her father was Evelyn—he was a relative of the great diarist of that name. Her mother was a Fielding—a connection of the author of “Tom Jones.” Some reflex of the diverse talents of Diarist Evelyn and Novelist Fielding may be noted in the writings of their relative Lady Mary. Untoward fate befell several of her attempts at preserving a diary. Each one of the several relatives who has written histories or sketches of Lady Mary dwells with inflated pride on that simple incident in her education when Bishop Burnet commended her translation of a work of Epictetus.

The story of her marriage to Edward Wortley presents many singular features. Fortunately her lover kept all her letters, and in his precise official way docketed each one most carefully. They form interesting reading. All the world seemed to be in opposition to her espousal, but she faced her fate, and a runaway marriage was arranged. The husband’s behaviour to his young wife was far from kindly.

They went together to Constantinople, where Mr. Wortley was English Ambassador, and remained two years. On her return the wife found herself the first woman in England. In 1739, after twenty-seven years of married life, she went on the continent—alone. It was not until after Mr. Wortley’s death in 1761, that she returned to England. The stern logic of facts and dates disproves some of Horace Walpole’s charges and insinuations against Lady Mary. There were two children of the marriage—one daughter, the Countess of Bute, and one son. The conduct of the boy throughout his life caused his mother much anxiety and distress.

England is indebted to woman for the greatest blessings by which she has been distinguished. In no instance in the annals of the country is this reflection more amply justified than in the action of Lady Mary in introducing the Turkish custom of inoculation. Through her courageous conduct the terrible scourge of smallpox was greatly mitigated. Her son was the first English child to be ingrafted. The opponents of the new process fastened on the young fellow’s escapades, and put the matter briefly and bluntly :—Young Wortley had been inoculated ; he turned out a scamp : the inference being obvious.

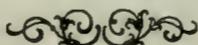
Lady Mary ranks among the finest exponents of the lost art of letter-writing. Hers was an age of letter-writing. The Eighteenth Century was the first age for centuries that left inimitable pictures of its own daily home existence. The foremost letter-writers of the sex in that century contrived to combine both set form and personal distinction. Lady Mary's letters abound in aphorisms and pungent remarks. They exhibit modest and womanly sentiment. Her descriptions of scenery, of the habits and manners of the peoples among whom she sojourned, are vivid, vigorous, frank, and faithful.

More than a century before any Englishman gained access to a Turkish harem, Lady Mary was privileged to enter the forbidden ground. Her accounts of her visits to the Sultanas are still referred to as authentic descriptions of the most characteristic features of Turkish life.

During all her travels—in parts of Asia and Africa, in Turkey, in Germany, in France, in Italy, and other countries—she never forgot the Yorkshire home where she had spent some of her younger days. Once and again we find certain scenery spoken of as “perhaps the most beautiful prospect in the world,” and in each case she adds, “except Wharnccliffe.”

The record of Lady Mary's quarrel with the poet Pope, would form an interesting chapter in a book on literary amenities. In the prolonged warfare, during which the playful pleasantry of old time degenerated into painful personalities, Lady Mary did not come off second best.

For the last eleven years of her life she never once looked at her face in a mirror; probably the fell disease from which she suffered during that period had left its mark on her features, and she steeled herself to avoid seeing the ravages of the terrible scourge. Her last letter was written to do a service to a friend. We note her abiding affection for her daughter—a light always burning bright and clear amid much that was dark and painful. We almost shudder to think of all the mental and physical suffering she must have endured by reason of the cancer which undermined her health—loveliness and anguish walking hand in hand the downward way to where “Death keeps her pale court in beauty and decay.” Yet not a solitary expression of repining or complaint escapes her. In August, 1762, passed from the scene this remarkable lady—so volatile, so various, as to be not one but all womankind's epitome.



In Memoriam.

ALFRED STRANGE, J.P.

1st November, 1904.

Mr. Fred. J. Grant, J.P., presided over a large gathering and read a letter from Mr. J. Langfield Ward, M.A., who wrote of the loss which the Club had sustained through the death of Mr. Strange.

A vote of condolence with Mrs. Strange and family was passed unanimously, all the members rising in silence.

Mr. Fred. J. Grant J.P., gave the subjoined tribute to the memory of the late Mr. Strange.

“ We miss in our meeting to-night one familiar form. Since we last met there has been taken from us one who had been a member of the Club since its formation, who had served on the Committee, had filled the office of Vice-President, and for one year occupied the chair as President. He had been in office over twenty-five years. One of his sons-in-law acted as Secretary for four years. Mr. Strange loved this club ardently, and was unwearied in promoting its welfare. He was a universal favourite here. Constant in attendance, he took a lively interest in every subject brought forward, he was ready at the call of the chair to introduce a discussion, or propose in fitting and graceful terms a vote of thanks. He knew what was the right thing to say, and he knew how to say it. A mere enumeration of the titles of the papers he read to us would shew how diversified were his studies. His essays were full of attractive matter, couched in picturesque language. Mr. Strange was an enthusiastic archæologist. Although springing from a part of the country far distant from his northern home, he applied himself with remarkable energy to the study of the history of his adopted town, and discovered many points of importance which previously had been overlooked. He was ever on the look-out for old documents or forgotten books bearing on the development of Burnley. He explored every place of interest in the district. He had untiring industry and a wonderfully retentive memory, and he delighted to give to his fellow members the benefit of his researches. Who that heard them can forget his papers on Browsholme, on the Towneley Manuscripts, on the Halls on the western slopes of Pendle, or on the Account-book of a master of the Burnley Grammar School in the Eighteenth

Century? Seldom have greater care and patience been exhibited in the preparation of a paper to be delivered here, than on the occasion of his essay on 'Heraldry,' so excellently illustrated by the members of his family. One prominent feature of this Club has been the publication of its 'Transactions.' In the preparation of these volumes Mr. Strange took the most active part. He re-wrote many reports of papers, and often supplied from memory, or from his notes made at the time, the details required to make the year's record complete. His interest in this matter exceeded that of any other official, it was something far beyond a mere business or professional one. To him almost entirely are due the selection and production of those appropriate illustrations with which the respective volumes have been enriched. He who has gone from us was the very life and soul of the Club's excursions. While never losing sight of the purpose—whether artistic, scientific, or antiquarian—of the visit, he was as light-hearted and boyish as the youngest of us, and his vivacity and cheerfulness put everyone in the highest spirits. In his treatment of his companions, and especially of the ladies, there was an old-fashioned courtesy and courtly grace not often seen in these prosaic days. In debate he was quick at repartee, he could score a point by a neatly-turned sentence, he had a fund of humour which often set all his hearers laughing. While a moment later, by some pathetic touch, he would recall them to seriousness. He had a wit which was seldom known to wound, and a gay wisdom peculiarly his own.

'He gave the people of his best.'

Such, then, was the man whose loss we mourn to-night. Early in the present year he was able to carry out the wish he had long cherished, to make a pilgrimage to Palestine, and there to view those

'holy fields,
Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed,
For our advantage, on the bitter cross.'

It was his intention to prepare a paper for this Club, recounting the incidents of his visit, and giving us the impressions produced on his mind by oriental life and manners; and this room would have been crowded to hear him tell, in his own graphic and inimitable way, of those places in the Holy Land which must be ever sacred to every Christian. But this was not so to be. In the early hours of Wednesday last, just before there could be discerned in the eastern sky the first faint streaks of the morning, there broke over the earthly horizon of Alfred Strange the rich dawn of an ampler day.

'His memory long will live alone
In all our hearts.'

SELECTED POEMS, WITH CRITICAL NOTES.

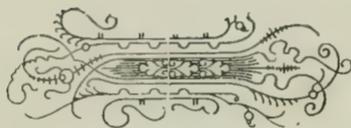
The rest of the evening was devoted to the reading of selected poems with critical notes.

Mr. F. Marsden read and eulogised the "River Song."
(*Charles Kingsley.*)

Mr. W. Thompson dramatically recited from Longfellow's "Golden Legend" the choice excerpt referring to the Friar who goes into the Convent cellar to draw wine, in the Black Forest.

The third selection was Tennyson's "Palace of Art," read and appropriately commented on by Mr. W. T. Fullalove. All the three gentlemen were very cordially cheered for their contributions.

After a few remarks by Mr. G. Gill (who read Longfellow's first poem), Mr. Joseland, Mr. J. S. Sutcliffe, and Mr. T. Preston, a hearty vote of thanks was accorded to the three readers of papers and was suitably acknowledged.



WILLIAM THE SILENT.

By Mr. J. S. MACKIE.

8th November, 1904.

The Lecturer gave an interesting and enlightening review of the stirring times of William the Silent in the Netherlands, and the struggle for religious liberty in the Sixteenth Century. "Silent," the surname of William, was a misnomer. He was neither silent nor taciturn, but affable, cheerful, and the most eloquent man of his age. The edicts of Philip against religious liberty were received with a howl of execration. The commerce of Holland became paralysed, and merchants and artisans left the country, carrying their capital and genius to other lands. England was an asylum for thousands who laid the foundations here of many of the arts and of our textile supremacy.

In the discussion which followed, the President (Mr. W. L. Grant) said the trade of Antwerp was largely transferred to our shores, and they could date the commercial supremacy of London from that time. One-third of the manufacturers and merchants of famous Antwerp of those days, found a refuge on the banks of the Thames.

Mr. J. Kay, J.P., said they were also indebted to the Netherlanders for the introduction into England of that useful foot-gear of the Lancashire operatives—clogs—which came from the Dutch "sabots."

Mr. Jas. Lancaster commented on the glories of Antwerp, which he had visited with pleasure, and on the traces of the refugees on our east coast.

Mr. H. L. Joseland, M.A., eulogised the grand work done by William the Silent in breaking the power of Spain, and rendering possible the great development of France in the next century.

Mr. F. J. Grant, J.P., mentioned that to the refugees was offered the crypt of Canterbury Cathedral, and there they worshipped every Sunday morning.



GEORGE BORROW.

By Mr. T. WILSON.

15th November, 1904.

Emerson, classifying books, reserves a last class for the books he calls "Favourites," meaning by these the books we can give no reason for reading, except that they attract us almost in spite of ourselves. Everyone, I suppose, has his own list of these "Favourites," and on such a theme probably no two readers would think alike. But at the head of my own list stand the works of George Borrow, which to my mind are among the most charming books in the English language. Though not so well known as they deserve to be, they are pre-eminently "Favourite" books in Emerson's sense of the word. I must not weary you at the outset with a logical catalogue of their merits. I will simply claim that they are entitled to rank among the great books of the world, because they succeed in laying bare not only the writer's soul, but the reader's, and touch the finer issues of human life.

George Borrow was born, then, as he himself hints in the opening chapter of his "Lavengro," on the evening of July 5th, in the year 1803, at East Dereham, a beautiful little East Anglian town. His father was a Cornishman who at an early age had quitted his kinsfolk to join the King's army, and had subsequently been sent to East Dereham on recruiting service. Here he had courted and wedded Ann Parfremment, a country maiden whose ancestors had been Huguenot exiles, and here his two children, John and George Henry, were born. Both the sons proved to be endowed with natural gifts of no mean order, although their characters were strikingly dissimilar. John was of frank, open-hearted nature, and made friends with everyone. George, on the other hand, appears to have been a dull, and even stupid child, of a "singularity of behaviour," as he himself says, "which by no means tended to dispose people in my favour."

George Borrow's early years are described with much vividness in the first chapters of "Lavengro."

We next catch a glimpse of Borrow at Norman Cross, a little village which was then a penal settlement for French prisoners of war. Here he learnt to tame vipers, and here too, he first made acquaintance with the mysterious race which was to interest him so strangely ever afterwards--the Gipsies. The manner of it is described in chapter V. of "Lavengro." Some three years after this encounter, the family settled for a time at Edinburgh, and John and George became pupils at the famous High School of that town. John was now an industrious, and even brilliant scholar, but George's tastes were still unorthodox. After a couple of years at Edinburgh, and a year of which we hear nothing, Borrow's father was ordered to Clonmel, in Ireland. The family returned to England a few years later, and settled in Norwich.

"It was for want of something to do," Borrow says, that he applied himself to the study of languages. He speedily became acquainted with Italian, French, German, and even Armenian. Also he roamed the country-side, shooting and fishing. On one occasion he paid a visit to the horse-fair at Norwich, and renewed his old acquaintance with Jasper Petulengro, the gipsy boy of Norman Cross, who had now risen to be "Pharaoh" of all the gipsies. Jasper introduced him to the gipsy camp, and he soon became familiar with the tribe, and even learnt their language.

Meanwhile a material change had come over the young man's prospects, upon the death, in 1824, of his father. On the expiration of his articles he decided to abandon his studies in the law, and go up to London in the hope of making a living by literary work. Armed with a letter of introduction to Sir Richard Phillips, a well-known publisher of the day, he made his way to the great city in 1826, expecting to find a welcome for his Welsh and Danish translations "with notes, critical, historical, and philological." Alas! bitter disappointment and failure were his portion, and he struggled on for several years in melancholy fashion, picking up a precarious livelihood by hard and sorely underpaid hack-work.

A successful tale of adventure at length put him in possession of a small sum of money. To recruit his impaired health, he decided upon a gipsy ramble through the English country lanes, and with this purpose in view, he acquired the good-will and stock-in-trade (including pony and cart) of a travelling tinker.

But his lack of success in the world chafed his independent spirit sorely, and it was with almost pathetic eagerness that he accepted the offer, in 1833, of a post under the British and Foreign Bible Society, which his knowledge of languages procured for him. He was sent at once to Russia, and the task

of translating the Scriptures into the Manchu Tartar dialect was assigned to him. Whilst engaged upon this he found opportunity to prepare and publish, in 1835, his "Targum"—poetical translations from many languages. The book attracted little attention at home, but many of the translations are of great merit.

Recalled from Russia in 1835, he made a short stay in England before departing for Spain. His adventures while circulating the Scriptures in face of the opposition of the Spanish priests, are related in his well-known "Bible in Spain." Towards the end of his journeyings he met a Mrs. Mary Clarke, whom he had known in the old Norwich days, and was married to her in 1840. She was the owner of landed property at Oulton, in Norfolk, and Borrow, relieved from the necessity of earning a livelihood, settled there to write the books which were to make his reputation. "The Bible in Spain," his first popular success, was published in 1843, and took the public by storm. To escape the lionising to which its popularity threatened to subject him, he undertook a journey through Turkey, Albania, Hungary, and Wallachia. Returning, he finished his next book, "Lavengro," in 1851. It met with a very cool reception from the critics—another addition to the long list of books which, comparatively unappreciated at their first appearance, have afterwards taken rank as undoubted masterpieces. "The Romany Rye," which is in reality a completion of "Lavengro," was published six years later. Though an interesting book, it is a little spoilt for modern readers by the violence with which the author attacks the hostile critics of "Lavengro" whenever an opportunity presents itself. Borrow was one who could not bear criticism, and he failed to see that the best way of meeting it was by dignified silence.

A tour through Wales in 1851 furnished him with material for "Wild Wales," issued in 1862, the last noteworthy book from his pen. In its studies of Welsh home-life and the Welsh temperament, there is still no other book which can compete with it. Its descriptions of Welsh scenery are also exceedingly beautiful.

In Borrow's later years, especially after the death of his wife in 1869, he became a complete recluse, and rarely held any communication with the outside world. He died in July, 1881, at the age of 78 years.

Borrow considered that his life-work was summed up in his philology. Like many another self-estimate, this opinion was wholly false. Of his philology, from a scientific standpoint, perhaps the less said the better. Scientific philology had scarcely made a beginning in his time. But it is true enough that he had a marvellous gift of acquiring the vocabulary and spirit of a language in a very short space of time.

But it is as a writer alone that Borrow will be remembered by future generations. He fills an almost unique place in the ranks of literature. Perhaps he may be best described as a literary genre-painter, for it is in the delineation of everyday life and character that he excels. His style has neither the fluency of Scott, nor the laboured pithiness which the imitators of Stevenson are already running to death. But his descriptive writing is wonderfully apt and vivid, and his character-sketches are equally notable for their brief suggestiveness. Take the famous conversation with the gipsy on the heath ;—

“Life is sweet, brother.”—“Do you think so?”—“Think so! There’s night and day, brother ; both sweet things : sun, moon, and stars, brother ; all sweet things : there’s likewise a wind on the heath. Life is very sweet, brother ; who would wish to die ?”

Do we not feel that the gipsy character is laid bare before us in these few lines, and that there is no need of psychological analyses? Similar flashes of insight will be remembered by all who have read any of Borrow’s works. I have not the time left to enlarge upon this ; I will only, in concluding, urge upon you the study of the works for yourselves. I believe that you will be amply repaid. At the least, the books are an education in what I may call, for want of a better term, the “practice” of human life ; and of the purified form of worldly wisdom which they teach us, none of us can have too much.

Copious examples of his writings were read, and at the close an interesting discussion was taken part in by the President (Mr. W. L. Grant), Mr. C. Hargreaves (Hon. Secretary), Mr. W. Lancaster, and Mr. J. Kay, J.P. In reply, Mr. Wilson agreed with a remark by Mr. Kay, that Borrow’s style was similar to that of Defoe in “Robinson Crusoe.”



THE CITY OF THE FUTURE.

(ILLUSTRATED BY LANTERN.)

By Mr. J. H. NORTHCROFT. 22nd November, 1904.

For over an hour the Lecturer, in a racy, interesting manner, spoke of the work of the Garden Cities Association in striving to bring about the City of the Future.

The four principles which guided the Garden City Company in laying out the new Garden City in Hertfordshire were:— (1), All the land belonged to the company and would not be sold but leased; (2), the shareholders would receive an accumulated dividend of five per cent; (3), the profits of the company over and above the dividend would be devoted to the development of the estate. There would be no overcrowding, and not more than ten houses to the acre—in some cases not more than two or three; and (4), only 1,500 acres would be developed, as the remainder would be developed for agricultural purposes, and so combine town and country, manufacture and agriculture. The gas and water supply would be arranged by the company. What had been done at Port Sunlight was one of their great objects, and showed what might be accomplished on a larger scale. But there should be many different industries. That was the only danger he knew that threatened Port Sunlight and Bournville.

A long and interesting discussion followed, and was taken part in by Mr. Crossland, who asked a series of questions. He was afraid the Hertfordshire site of the new Garden City Company was too near London.

Mr. James Lancaster pointed out how much easier it was to make garden cities in America, where they had immense areas of land, than in England. The Lecturer had not, he said, dealt with dense populations. They had 100,000 of a population in Burnley, with an area of about three square miles, and 250 persons per acre. They would, at garden city rate, require ten times as much area—they would have to extend from Colne to Accrington. At that rate Lancashire would be covered by houses, and there would be no room for factories and workshops. Were they at present making the best use of their conditions? In some of the

streets of Burnley they had as beautiful cottages as they could find at Port Sunlight—but next door was perhaps a pig-sty. Some of the Burnley mothers who lived within a quarter of a mile of the parks had never been there, and they seldom opened the windows of their houses. A great deal had been done at Burnley to improve the health of the people. Now Burnley had a good opportunity. The slopes of Towneley Park were well adapted for development in the direction referred to by the Lecturer. He did not know a place where they could make so good an experiment. If the Corporation had to say, "We will clear out the rookeries—Pickup Croft, the Park, and other places—and build model cottages all along these slopes," what would be the result? Instead of making Burnley a Paradise, they would probably find in ten years nobody would go into the place, as it would probably be reduced to another Pickup Croft and Park. They would have to alter the people themselves.

Mr. Sheldon (Town Clerk), in moving a vote of thanks to the Lecturer, said it was no part of the duty of a public official to be imaginative, but he often thought it was his duty to be severely practical. He could not help feeling that the lecture touched a very small part of a very large question. They must be entirely in sympathy with the main idea of the garden city—the division of the large centres of industry so that the workers could not only have a chance to work but a chance to live. But they had unfortunately to deal with aggregations of people already existing, and the pressing problem was—how were they to deal with them? While they wished God-speed to every endeavour, such as the Garden City Association, they could not shut their eyes to the more pressing problems which had to be met—and solved, if they had to preserve their national character and prosperity. It could not be a pleasant thing to them in these democratic days to find, as they did, a strong evidence of the advantage of a benevolent autocracy. Did anyone suppose that the site of Bournville could have been developed by divided counsels? It was the creation of one man and one mind. It was the same thing in regard to Port Sunlight. Touching the practical problems waiting solution at their very doors, what was to be done in order to improve the conditions of towns such as Burnley? Were the landlords of Burnley prepared to place their land into the hands of an autocrat; and was that autocrat to be the local governing body? Unless they could bring themselves closely into touch with questions of that kind they would make very little progress towards solving the difficulty. He was glad to say that at any rate there was one landlord in the neighbourhood of Burnley who had shown an enlightened desire to promote in a small way the idea of a garden city on the slopes of Towneley; and one could not help seeing what a splendid field

there was for development there. (Applause.) He was glad to say that Lady O'Hagan had voluntarily asked the Corporation of Burnley—although as a matter of fact they were not the local authority over a great part of the land—to indicate the lines upon which they would wish that estate to be laid out, so as to secure the maximum of health and enjoyment for the persons who might ultimately reside upon it. (Hear, hear.) That was an example that one would wish to see followed. Reference had been made to what had been done in Burnley during the last thirty years. A great work had been done, but he was afraid very much more remained to be done. He was convinced of one thing—that many of them were ignorant of the conditions which prevailed even in a town like Burnley. Only five days ago he listened for a couple of hours to the revelations of their health visitors, and he wished very much that the people of Burnley could hear some of the stories which these ladies had to tell of what they found existing at their very doors. It only made one feel what a terrible leeway was to be made up, though they knew that so much had been done for the benefit of the people. (Applause.) He was almost hopeless of any good being effected till the people generally began to think. The first step to be taken in towns like Burnley, was to get the burgesses first to acquaint themselves with the actual facts, and then to think how they were to remedy the evils. It was a melancholy fact, that if they cleared out the slum areas, they simply turned out a number of undesirable people into a respectable neighbourhood, which, in its turn, was made into a slum. How that was to be remedied he did not profess to say.

Mr. George Gill seconded, and mentioned Buxton as another instance of one man (the Duke of Devonshire) controlling the town.

The Lecturer replied at length, and laid emphasis on the fact that environment affected habits, and habits affected character, and he recommended the German Corporation system of the acquisition and the control of land all round the city borders.



MOUNTAINEERING IN THE CANADIAN ROCKIES.

(ILLUSTRATED BY LANTERN).

By Mr. HERMANN WOOLLEY. 29th November. 1904.

The Paper described two journeys to the Canadian Rockies, made with a view to exploring that part of the range which lies North of the point where it is crossed by the Canadian Pacific Railway.

The first journey was undertaken in 1898, in order to try to locate two mountains—Mount Brown and Mount Hooker—which appear on all maps of Canada between the sources of the Athabasca and Saskatchewan Rivers, marked with heights of 16,000 and 15,700 feet respectively.

These mountains were alleged to have been originally discovered by a botanist, Mr. Douglas; but Professor Coleman, of Toronto, in a later journey had been unable to find peaks of any such heights in the position given by Douglas, and it was to try to clear up this mystery that Professor Norman Collie, Mr. Stutfield, and Mr. Woolley started from Laggan, on the Canadian Pacific Railway, in July, 1898.

Travelling with twelve horses carrying provisions and tents, and four attendants, the party ascended the Pipestone Valley, north of Laggan, crossed the Pipestone Pass and descended the Siffleur Valley to its junction with the Saskatchewan, and then ascended the last-named river to Bear Creek Mouth.

Up to this point old Indian trails had been followed, and no special difficulties had been encountered, apart from the burnt woods, which are always met with in these regions; but after leaving Bear Creek Mouth progress was very slow, as the summer was unusually hot and the rivers were swollen with the meltings of the snow fields.

The Little Fork (Bear Creek) and the Middle Fork of the Saskatchewan were successfully crossed; but the North Fork

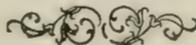
could not be crossed, and the party were obliged to force their way slowly up its west bank, through swamps and dense woods, and it was not till the nineteenth day of the journey from Laggan, that the sources of the Athabasca River were gained.

Here a camp was established at the foot of a mountain which was named Mount Athabasca. It was nearly 12,000 feet high, and from its summit was discovered an immense snow field extending to the north and west, and lying on the continental watershed. This snow field, which was named Columbia Snow Field, sends down large glaciers draining into three oceans, as some of the streams flow ultimately into Hudson's Bay, some into the Arctic Ocean, and the rest into the Pacific Ocean. Around the margins of the Columbia Snow Field several lofty mountains were discovered. Two of the lowest—the Dome and Diadem Peak—were climbed; but the highest, which were named Mount Bryce, Mount Columbia, and Mount Alberta, were too far distant to be reached. The main branch of the north Saskatchewan River was found to have its source in the Columbia Snow Field.

Four years later the same party, with the addition of Mr. Weed, of Boston, U.S.A., left Laggan again, this time to visit the sources of the Middle Fork of the Saskatchewan.

During these two expeditions ten peaks were ascended for the first time, two new passes across the continental divide were discovered, the Columbia Snow Field was discovered, the Lyell and Freshfield Glaciers were explored, and Professor Collie completed the map of the chain to a point about 100 miles north of Laggan, and made very important corrections in the portion of the chain which had already been roughly mapped. The results of the first journey showed that Mounts Brown and Hooker are incorrectly marked, and indeed are not worthy of the important place they occupy on existing maps.

The discussion was taken part in by Messrs. Roe Kerr, Witham, Joseland, W. Lancaster and T. Crook. In reply to a hearty vote of thanks, the Lecturer mentioned that the Indians no longer lived in those valleys, and the old Indian names were nearly all lost. He agreed with Mr. Lancaster about the vulgarisation of the Alps. When they had been in a far-off country like the Caucasus or the Rockies they were not quite satisfied with the hotel life and climbing in Switzerland, which seemed too cut and dried. There were still in the Rockies hundreds of peaks to climb, and a great number that had never yet been seen. He did not think there was anything higher than 13,000 feet.



THE HOUSING PROBLEM.

By Mr. COLBRAN and Mr. A. STEELE SHELDON.

6th December, 1904.

Mr. W. H. Colbran expressed his sympathy with a movement which had for its object the welfare of the community. During the fifteen years he was Borough Surveyor he must confess he was what the Town Clerk had said a public official ought not to be—imaginative—and he pictured Burnley as it might be. He never, however, held the illusion that Burnley could be converted into a garden city. Coming, as he did, from a model village, he was shocked at the sanitary conditions of Burnley—cesspools in yards and under windows, and slaughtering in the streets. Burnley had a good sanitary record, but there was this fact, that notwithstanding all the advantages of sanitation, the mortality and sick-rate always appeared unfavourable as compared with villages where sanitation was a dead letter. The great reason was the greater density of towns. Density and disease went together, and density was two-fold—area and occupation. There could be taking down of slums and re-constructions, but by the street and other regulations of Burnley there could be 200 people per acre. With regard to street dedications, the Corporation had been somewhat remiss, and allowed buildings to come to the street line at the expense of the garden space. He also mentioned that if a landowner desired to make a street more than the statutory width there was extra paving, as well as the loss on the land, and this was often a deterrent. As antidotes to density and over-crowding there were cheap cottages in the country, or the erection of composite buildings on the sites of destroyed areas. We were spending enormous sums on asylums, etc., and at Whalley was an inebriates' home costing £84,000, and £11,000 annually in maintenance. Was not that a blot on our civilization and a penny-wise, pound foolish, policy?—to reclaim drunkards in this costly way and hesitate to extend a helping hand to the poor by providing buildings which had been known to pay three and four per cent. Sanitary reforms were hopeful, but the slums formed the seed centres of disease and immorality, and if they could substitute habitations wherein the deserving poor could reasonably live in cleanliness, comfort, and health, and if that could be accomplished by the Housing Act, then there were strong claims for the practical sympathy of those in authority.

Mr. Sheldon, quoting Lord Rosebery's remarks at Burnley, said there was room for a "thinking department" on this question. Consideration of it would raise doubts about certain ideas. Was the Poor Law system as efficacious as it might be; was the system of local taxation as it should be; ought we to encourage or discourage the exodus of the rural populations: was drunkenness responsible for bad housing or bad housing for drunkenness; and why did great wealth and distress exist side by side? To get at the remedies they had to get at the causes. Bad housing conditions arose from several causes, three being, the habits of the occupiers, structural defects, and unhealthy and unwholesome environments. Coming to Burnley, he said the district of Wapping had been cleared out, but the people migrated to another district, and before long that was rendered almost as bad. The Croft was not, in exterior, a slum district. There was nothing there to prevent decent living by decent people, and was a proof of the habits of the people being the difficulty. Referring to defective houses—back-to-back and single-roomed tenements—he said it was just that property the rapacious landlord chose for making money out of (Hear, hear.) Two other causes were poverty and over-crowding—there might be one without the other, though the one aggravated the other. Some of them would have read the sermon preached by the Rev. R. M. Julian, which was extremely painful reading, but whether over-crowding was generally prevalent in Burnley, was a question difficult to decide. Out of 21,279 tenements in Burnley, 13,087 were under five rooms. The proportion of inhabitants per house was fairly good, being 4.5, which compared well with other towns. But our 351 one-roomed tenements stood out badly. Taking these in percentage to the total tenements, Burnley had 1.6 of single-roomed tenements, against Blackburn only 0.4, Bolton 0.2, Bury 0.4, Oldham 0.3, Preston 0.1, St. Helens 0.4, Rochdale 0.5, and Wigan 0.1. On the other hand, Huddersfield had 874 of these tenements, and Halifax 1,118, and the proportion of two-roomed tenements there was even greater. Poverty had a good deal to do with people living in such, but vice had also. Between 1871 and 1891, Burnley doubled itself, and the habit sprang up of living in furnished rooms, and it seemed as if people could not get rid of the habit. If they found why people clung to that they would be on the highway to a remedy. No Act of Parliament could alter character in a short time, but that did not excuse the legislature for not acting. It was said the municipalities should step in. They would have to build decent houses and let poor people have them at small rent, so that the rest of the community would have to pay. If it were a national question, then there should be some exchequer contribution to

the local cost. This would cause Parliament to look at the sources of revenue and bring them to some of the questions he mentioned at the beginning. The municipalities required powers to acquire land outside their districts, and curtailment in the price of it, and it pointed to the taxation of land values, and the acquirement of land at a fair assessment.

Mr. T. P. Smith said that the wages to-day were generally larger than in days before overcrowding, and he thought too much was spent in drink.

Mr. Crossland said the question of proper living would have to be taught in schools. He would confiscate bad property as they confiscated bad and unwholesome meat. He liked the idea of co-operative buildings.

The Rev. B. Winfield did not think over-crowding was the difficulty. It was the squalid and wretched conditions in which the people lived. Burnley houses were such as one could live decently in, but the "soul of improvement was the improvement of the soul." Among the blots were the lodging-houses and furnished rooms, bringing into Burnley a class who would not be allowed harbourage in other towns. Their magistrates were too lenient with this class. He often thought what a garden city Burnley could have been with boulevards by each side of the canal, whereas each street ending with the canal was no thoroughfare. Could they not clear out some of the public-houses infesting the slums?

Mr. Bradshaw did not believe they were more than palliatives for the evil.

Mr. James Lancaster pointed out the advantage of one-roomed dwellings, in which so many aged people lived. Mr. Sheldon said these 351 houses represented only a population of 858. Burnley was peculiarly situated, and it would be a calamity to close many of the one-roomed tenements, which were kept respectable and clean.

Mr. Bell said if there had been time he would have supported Mr. Lancaster. There was too much sentiment about this business. What was the actual proportion of bad property to good in Burnley? It was a paradise compared to some towns.

Mr. Pickles thought a second night on the subject might be useful.

Replying to a vote of thanks to himself and Mr. Colbran, Mr. Sheldon said this should really be the "homing question." (Hear, hear.) The experience of towns of barracks had been

against continuing them, but for co-operative dwellings there was much to be said. Of the 351 single-room tenements in Burnley 90 were occupied by one person, 165 by two, 48 by three, 31 by four, 8 by five, 7 by six, and 2 by seven and eight each. In many of these great cleanliness prevailed. The Corporation could not prevent conversion into tenements, and Burnley would do with a revision of its building bye-laws. As to the proportion of bad property to good, he said he had never regarded Burnley as a slum town, but that was no reason why they should not improve.



WEAVING : OLD AND NEW.

(WITH LANTERN VIEWS.)

By Mr. THOMAS PICKLES. 13th December, 1904.

The President (Mr. W. L. Grant) observed that the Lecturer was considered one of Burnley's captains of industry—energetic, inventive, and enterprising in business—and also a man who devoted himself to different matters socially. He was eminently practical, and the topic was one of interest, and would appeal to Burnley with unrivalled force, for we prided ourselves on a world-wide fame for weaving-sheds and machinery and skilled weavers.

At the outset, Mr. Pickles said he had dealt very lightly with past history, being more concerned about the weaving methods of the present. The linen trade of England is now very insignificant. The firm with which I am connected uses more linen yarn than any other firm in England. The North of Ireland is the chief seat of this important industry, its humid atmosphere rendering it peculiarly adapted for weaving purposes.

Jute is the commonest fibre that is made into textile fabrics, but it is not extensively used in England. There are only one or two firms, besides ourselves, that make use of it. Dundee, Scotland, is the headquarters of this branch of the weaving industry. Here, in Lancashire, cotton is the great staple of our trade, and as it gives employment to so many, we naturally look upon it as our chief fibre.

Modern processes and machinery have made weaving a fairly profitable occupation for both sexes, and one that can be followed all the year round. In some places machines have been introduced to create an artificial humidity, as experience has proved that a certain amount of moisture is essential to ensure perfect weaving. It would be a great boon, to both manufacturers and operatives, if some means could be devised whereby the air in our weaving sheds could be kept moist, yet pure, and near to natural conditions without interfering with the health of the worker. Steaming must, therefore, be put to one side, as not fulfilling the requirements of the case. It appears to me that the desired result will yet be arrived at by some system of waterways under the looms, either open, or under gratings. The same much to be desired result may, perhaps, be attained in the future, by impregnating the air with a chemical solution, through the medium of pumps or sprays beneath the looms. The hand-loom excels the power-loom in elasticity, and is thus enabled to humour the yarn and promote easy weaving, in a manner which is denied to the more rigid modern invention. The moderate speed at which the hand-loom is obliged to run assists with both warp and weft, and conduces to the production of perfect cloth. The construction of the loom has undergone little change during the last fifty years. Attention has been focussed on fancy weaving. The improvements or alterations that have been made relate to dobbies and Jacquards, and the getting up of cards, or designs, etc. The all-important consideration of improving the plain loom so that weaving will be made easy to the operative, and result in the production of better cloth with less expenditure of power, time, and material, has been almost entirely ignored. Instead of improving our antiquated machinery and methods, manufacturers as a body, have been content to use best spun yarn, and take advantage of all improvements in spinning, to eke out the defects of their own plant.

Shuttle pegs are a great item in weaving, and they have been engaging my attention for some little time past, as I was confident that they might be improved. The pegs are wrongly constructed and in addition to this many weavers broach the cop wrongly also. Cops are wound in spiral form with layers of threads, like screws. Shuttle pegs, in the earlier stages of

making, are ground something after the same style, but finally they are rubbed off lengthways and made as smooth as possible. This is a mistake. On the contrary, they should be ground more in the resemblance of a screw, Cops should also be broached in a similar way by gently turning, not roughly thrusting on, like forcing in a screw-nail with a hammer, instead of turning it into its place with a screw-driver. Shuttle pegs are principally made of steel. This, also, is a mistake. Now, with regard to picking sticks. I notice that one or two patents have been taken out for metal, iron or steel, picking sticks, the idea being, I suppose, that they will not break so easily. To my mind this idea is wrong. A picking stick should be pliable.

We have heard much of American methods of late, but the only one that strikes me of being of great utility is the plan of replacing the full cloth-beam in the loom by an empty one, and the trolleying of the former, by an assistant, to the warehouse, there to be plated and measured, thus economising the time that would otherwise be lost to the weaver in "pulling off." Our Americanisation might well end there. Automatic looms have never secured a firm foothold in this country, and they are not likely to do so now when the ground is being cut from under them by the improved plain loom, the speed of which has been increased by 50 to 100 picks per minute. To my mind, it is just as important to have up-to-date and well-trained operatives as it is to have the most modern machinery. They are both valuable assets to the manufacturer, although he can only include one in his balance-sheet. We seem to be in for a fairly prosperous winter's trade, and when the flowers commence to bud in the spring, some of our manufacturing friends will be dashing all over the country, exhibiting their latest and most expensive motor-cars, etc. Well, that is all right as far as it goes, but I should dearly love to see them taking the same pride in the machinery and equipment of their factories. Better also to have a plain but substantial building and good modern machinery inside, than a new and showy exterior, and machinery that is behind the times to commence with, and dropping still further behind daily. I am satisfied that in the near future we shall see more substantial machinery, and a higher rate of speed, as the tendency of the age is in the direction indicated. Given an adequate supply of the raw material, and a reign of industrial peace, we need have little fear for the future, provided that weavers make themselves proficient as weavers, not loomers, and tacklers merit the name. Trade expansion seems to be in the air, let it be the endeavour of one and all to secure that expansion for our own town, so that Burnley may speedily attain the dignity of being the largest manufacturing centre in the world.

Mr. T. Preston made reference to Mr. Pickles' enthusiasm in matters of that description, and said he was waiting until the great firms of the town adopted Mr. Pickles' patent. He was surprised that the great firms of Burnley had not gone into the matter, perhaps as they should have done. It was high time, he thought, that Burnley manufacturers rose to something higher than mere printers.

Alderman T. Thornber, J.P., thought Mr. Pickles was a little hard upon the manufacturers for not adopting the patents. The experience of many manufacturers was that much money was spent in patents which were no good. He advised Mr. Pickles to fit up all his other looms on the principle of his ideal loom, and let them see them working and doing what he claimed. The weaver, he went on to contend, should weave and do nothing else save look after the loom, and he should be rid of the oiling, pulling off pieces, and cleaning. It was a very moot question as to whether high speeds or low speeds promoted economical production. He was inclined to think that low speeds promoted economical production better than high speeds. When a loom was run at a tremendous speed there was great wear and tear, and more tension on the yarn and also on the weaver. If they would drop the speed of looms somewhat, and let the weaver run more looms, put in good work and ease him of the outside work, they would produce more economically than they would by the system advocated by Mr. Pickles.

Alderman T. Burrows, J.P., proposed a vote of thanks to Mr. Pickles, and in doing so said that was a question which every manufacturer might test for himself, and that at only the expense of a few pounds.

Councillor H. Emmott, who seconded the resolution, referring to Mr. Preston's remark about Burnley manufacturers sticking to printers, said that in Burnley they were making a class of cloth which was wanted. They were not philanthropists, but were making a cloth which was easy to make. It was easy for the manufacturer and easy for the operative. There was no class of operatives in the country that did better than the Burnley operatives in weaving. Though Burnley manufacturers made a poor class of cloth, the weavers did better from that than they did where they made fancy cloths. With regard to humidifiers, they met the requirements of the mills in Burnley. They were not detrimental to the health of the workpeople if properly used. There was not one-half the people off their work ill where they had them on a thorough principle as they had where they were without them.

Mr. Pickles, in reply to Alderman Thornber, J.P., told him that his firm were going to put the patents on all their looms, and thus save half the breakages. He also said that if they had a higher technical school for the manufacturers to attend, it would be a good thing for Burnley.

During the evening, at the invitation of the Lecturer, light refreshments were partaken of, and at the close the audience had an opportunity of examining a quantity of raw material and finished goods, as well as loom furniture, including old and new shuttles, with the latest grooved peg.



ANNUAL DINNER.

16th December, 1904.

The Annual Dinner was attended by twenty-four Members. The following toasts were submitted:—"The Club," proposed by Mr. W. Southern, and responded to by the President (Mr. W. L. Grant).

"The Town and Trade," which was entrusted to Alderman Parkinson, J.P., and acknowledged by Mr. J. S. Collinge, J.P.; in doing so, he gave some very interesting facts relating to his recent tour in the United States.

Songs were given by Mr. A. R. Pickles, Mr. J. Fleming, and Mr. J. S. Sutcliffe.



AN EVENING WITH DICKENS.

By Mr. JOHN HARWOOD.

20th December, 1904.

The large number of members and friends who attended the final meeting of the year on Tuesday had the pleasure of spending "An Evening with Dickens," as interpreted by Mr. J. Harwood, who gave three recitals from the master's works:—(1) The Story of Dr. Marigold, the Cheap Jack; (2) Boots at the Holly Tree Inn; and (3) The partridge shooting expedition from Pickwick. The blend of humour and pathos was remarkably well brought out, and the recitals were not merely a feat of memory, but an excellent illustration of Dickens' powers as a character sketcher. The President (Mr. W. L. Grant) voiced the feelings of the audience in expressing their high appreciation of the recital which at this season of the year was becoming annual. This was the third year in succession that Mr. Harwood had been among them, and they now looked on him as an old friend. (Applause.)

DR. Cr.
The Treasurer's Account for the Year ending 31st December, 1904.

	£	s.	d.		£	s.	d.
1903.				1904.			
Dec. 31—To Balance in hand.....	23	16	3	Dec. 31—By Collector's Commission	5	1	6
Dec. 31— „ Members' Subscriptions	93	0	0	„ Manchester Geographical Society.....	2	2	0
„ Bank Interest.....	0	13	3	„ Historic Society of Lancashire and Cheshire.....	0	10	6
				„ Expenses in connection with Papers ..	36	0	11
				„ Printing and Stationery	10	17	2
				„ Advertising	5	17	6
				„ Postages.....	7	0	4
				„ Rent	18	5	0
				„ Bank Charges	0	2	3
				„ Balance in hand	31	12	4

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UNIVERSITY



INDI

LIST OF OFFICERS.....

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DANTE AN

Three-Colour Blocks by
John Swain & Son, Limited.

Specimen of Three-Colour Work by John Swain

Reprinted from Peri



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Henry Holiday.

on, Ltd., 58, Farringdon Street, London, E.C.

Pictorial Annual, 1905-6.



BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. XXIII.

1905.

MEMBER'S COPY.

GEORGE ANDERSON & CO.,
ST. JAMES'S STREET, BURNLEY.

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MDCCCIV.



Burnley Literary and Scientific Club.

ESTABLISHED 1873.

President :

W. LEWIS GRANT.

Vice-Presidents :

(To April.)

FRED. J. GRANT, J.P.
JAMES KAY, J.P.
JAS. LANCASTER.
REV. W. S. MATTHEWS, B.A.
H. L. JOSELAND, M.A.

(From April.)

FRED. J. GRANT, J.P.
JAMES KAY, J.P.
JAS. LANCASTER.
REV. W. S. MATTHEWS, B.A.
H. L. JOSELAND, M.A.
WM. LANCASTER.

Hon Treasurer : GEORGE GILL.

Committee :

(To April.)

WM. LANCASTER.
T. G. CRUMP, B.A., M.B.
WM. T. FULLALOVE.
WM. THOMPSON.
A. STEELE SHELDON.
T. CROSSLAND, B.Sc.

(From April.)

T. G. CRUMP, B.A., M.B.
WM. T. FULLALOVE.
WM. THOMPSON.
T. CROSSLAND, B.Sc.
JOHN S. MACKIE.
FRANK E. THORNTON.

Hon. Secretary :

CHAS. HARGREAVES,

Bankfield Villas, Burnley.

RULES.

- Rule 1. That the Society be named the "BURNLEY LITERARY AND SCIENTIFIC CLUB."
- Rule 2. That the objects of the Club shall be the instruction and mental recreation of its members by means of original papers, discussions, and conversation of a Literary and Scientific character. Party Politics and Religious controversies to be excluded. That arrangements be made during the Summer for Excursions to places of Historic and Natural interest.
- Rule 3. That the Club consist of Ordinary and Honorary members. That the Committee shall have power to accept the services of others than members.
- Rule 4. That the Club meet on Tuesday evenings at 7-45, the meetings being weekly from September to April. Any meetings held in the Summer months to be preparatory to the Excursions.
- Rule 5. That the Secretary shall commence the proceedings of each meeting by reading the minutes of the last meeting.
- Rule 6. Candidates for membership to be proposed and seconded at one meeting, and balloted for at the next, a majority of three-fourths of the members present being required to secure the election. Candidates for Honorary Membership shall be proposed only after a recommendation from the Committee.
- Rule 7. That the officers consist of a President, six Vice-Presidents, Treasurer, Secretary, and a Committee of six members, who shall manage the affairs of the Club; four to form a quorum. Such officers to be chosen by Ballot at the Annual Meeting, which shall be held on the first convenient Tuesday in April. Nominations to be received only at the three meetings next preceding the Annual Meeting.

- Rule 8. That the reading of any paper shall not occupy more than one hour, the remaining portion of the time, up to ten o'clock, to be spent in conversation and discussion. No speaker to occupy more than five minutes, or to speak more than once, except by permission of the Chairman.
- Rule 9. That a Sessional Programme shall be prepared by the Secretary and printed, in which the business of each evening shall be stated. All subjects proposed to be brought before the Club to be approved by the Committee of Management.
- Rule 10. Each member shall have the privilege of introducing a friend,* but no person so introduced, shall be allowed to take part in the proceedings, unless invited by the Chairman, to whom the said person's name shall be communicated on his entrance into the room. The Committee shall have power to declare any meeting "Special," and to make such arrangements as to admission of friends at such meeting as they shall think proper.
- Rule 11. That an annual Subscription of 10s. be paid by ordinary members, and any person whose subscription is in arrear for three months shall cease to be a member of the Club.
- Rule 12. The Accounts of the Club shall be made up by the Treasurer to the end of December in each year; and a Balance Sheet shall, after having been audited, and passed by the Committee, be printed and sent to the members before the Annual Meeting.
- Rule 13. That the Rules be altered only at the Annual Meeting in April, or at a Special Meeting; in both cases a fortnight's Notice shall be given to the members, stating the nature of the proposed alteration. The Secretary shall be empowered to call a Special Meeting on receiving a requisition signed by six members.

* No gentleman residing within the Parliamentary Borough, not being a member, will be eligible for admission.

REPORT

Presented at the Annual Meeting held April 11th, 1905.

In presenting the Thirty-First Annual Report of the Burnley Literary and Scientific Club, the Committee feels that it can look back on two Sessions of useful work; and thanks all those members who, by their attendance and support, have contributed to its usefulness.

During the past year twenty-three meetings have been held, at which the usual wide range of subjects has been discussed.

Papers have been read, and Lectures delivered, in the various branches as follows:

Literary, Eight.

Scientific, Eight.

Art, Three.

Travel, Four.

By eleven members and twelve friends.

The quality of the contributions has reached a high standard, and three papers have been read on subjects of express local interest.

The Officers regret the falling off in the attendance, due to various circumstances. An average of 61—36 Members and 25 Friends—having been maintained, against last year, 42 Members and 30 Friends, and 1902-3, 45 Members and 37 Friends.

During the year 14 New Members have been elected, and the membership now stands at 181 Ordinary and 24 Honorary Members.

Sympathetic reference to the death of Mr. A. Strange, J.P., was made by Mr. Fred J. Grant, J.P., before the ordinary business of the Club, on November 1st, 1904, and it has been decided that the words in which Mr. Grant spoke of the loss to the Club and the Members shall be embodied in the "Transactions," as a permanent memorial to the esteem in which Mr. Strange was held by the Members, and of his great services to the Club.

By the removal of Mr. Sheldon, the Club loses another valuable member, whose efforts in its service have not been small, and to whom the members are indebted to his assistance in obtaining several valuable Papers.

During the past summer, the members were enabled (by the courtesy of the Rev. and Mrs. Master-Whitaker) to visit the grounds and woods of The Holme; and on June 15th, an excursion was arranged to Kirkby Lonsdale and Barbon, of which 25 members and friends availed themselves.

Kirkby Lonsdale Church was visited, and its most interesting features described by Rev. B. Williams, who accompanied the party to Casterton. By the kindness of Lord Shuttleworth and Mr. Punchard, the members were permitted to see the grounds of Barbon and Underley.

In spite of somewhat inclement weather, an enjoyable day was spent.

The Committee desire to place on record their appreciation that they have been associated with an event of the highest importance to the development of an appreciation of Musical Art in the town.

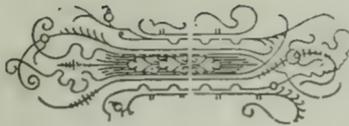
On April 6th, one of our Members—Dr. Crump—conducted the first performance in Burnley of Elgar's "Dream of Gerontius."

With the assistance of Mr John Coates and the Hallé Orchestra, an interpretation of this fine work was given, which has been declared by competent critics to be one of the finest in this country.

The Committee hope that next year will see an awakening in the interests of the Club amongst those members who have not been particularly active during the two last Sessions, and especially that the younger members will be stimulated to take a more active part in its affairs.

CHAS. HARGREAVES,

Hon. Sec.



SYLLABUS

JANUARY TO APRIL, 1905.

- Jan. 10—" Impressions of Canada and the United States,"
(Illustrated by Water-colour Sketches and the Lan-
tern) James Kay, J.P.
- „ 17—" The Psychology of belief, in reference to illusions and
hallucinations " Rev. T. Ormerod, B.Sc.
- „ 24—" Our British Bats," (Illustrated by the Lantern) ...
T. A. Coward.
- „ 31—No Meeting.—Subscription Concert.
- Feb. 7—" The development of Workmanship," (Illustrated by
the Lantern) Charles Rowley, M.A.
- „ 14—" An ancient Library " Arnold C. Conder.
- „ 21—" The Battle of Brunanburgh " Thomas Booth.
- „ 28—" What is Geography ?" (Illustrated by the Lantern)
Ernest W. Dann, B.A.
- Mar. 7—" The Punjaub and its People," (Illustrated by the
Lantern) J. Stephenson, M.D.
- „ 14—" A visit to Portugal," (Illustrated by the Lantern)...
Walter Butterworth.
- „ 21—" Sea and Shore," (Illustrated by the Lantern)
J. A. Osborn, B.A.
- „ 28—" The Beginnings of English Colonization "
Rev. W. S. Matthews, B.A.
- April 4—Choral Concert. " The Dream of Gerontius " (*Elgar*)
In the Mechanics' Hall T. G. Crump, M.B.
- „ 11—Annual Meeting.

SYLLABUS.

OCTOBER TO DECEMBER, 1905.

- Oct. 10—"Milton" The Bishop of Burnley.
 ,, 17—"The Sherborne Pageant" The President.
 ,, 24—"Art and Craft in Book Illustration," (Illustrated by
 the Lantern) Alex. McIvor, M.I.M.E.
 ,, 30—(Monday)—"New Zealand and its People," (Illustrated
 by the Lantern) H. R. Wilkinson.
 ,, 31—Choral Union Subscription Concert.
- Nov. 7—"Robert Browning's Adventure" ... Fred. H. Hill.
 ,, 14—"The Distribution and Dispersal of Animals"
 Charles Oldham.
 ,, 21—"Round our Burnley Schools with the Camera,"
 (Illustrated by the Lantern) John Watts.
 ,, 28—"The Assyrian Galleries and Saloons of the British
 Museum," (Illustrated by the Lantern)
 Rev. T. R. Pickering.
- Dec. 5—Musical Evening Director: John S. Mackie.
 ,, 12—"Round the Cornish Coast," (Illustrated by the
 Lantern) T. H. Hartley.
 ,, 19—(7-45) "An Evening with Dickens" John Harwood.
 ,, 22—Annual Dinner.
-

IMPRESSIONS OF CANADA AND THE UNITED STATES.

(ILLUSTRATED BY WATER-COLOUR SKETCHES AND THE LANTERN).

By Mr. JAMES KAY, J.P. 10th January, 1905.

The President, Mr. W. Lewis Grant, wished all present and all the members a Happy New Year. He made bold to say that the evidences with regard to trade and commerce were such as to enable them to entertain the strong hope that they were entering on a prosperous year.

Was it not also their desire that peace, the unspeakable blessings of peace, should prevail among the nations, and that the terrible and devastating war now being waged in the far East should be brought to an end.

In introducing Mr. Kay, the President said that Mr. Kay had many claims upon the gratitude of members, and not the least of them was the service which he rendered as Treasurer for the long period of twenty years. He would draw their attention to the Dominion of Canada, with its enormous extent, its rapidly growing importance, its people of abounding loyalty. Mr. Kay had crossed the frontier, so that he would tell us something of the United States—that remarkable country with which it was the fashion at present to endeavour to be on the very best of terms. He had travelled with the experience of the business man as well as the eye of the artist, and they would therefore look for an entertaining and informing lecture.

Mr. Kay said: I propose to give a rapid review of a recent visit to Canada and the United States of America during August, September and October, of 1904.

When practical, I like a circular tour; so on this journey we took the best route, out by the North of Ireland, Labrador and Quebec, and back by New York and the South of Ireland.

We enter Canada by that most magnificent river, the St. Lawrence, and are introduced right away to the most beautiful, and certainly the most historical portions of North America.

On the fourth day from Ireland we sighted icebergs, which had broken away from the vast icefields of Labrador. The cliffs of Labrador have the charm of being the first land sighted. They are most inhospitable looking shores, rocks of a cold, iron stone colour.

After passing Belle Isle Straits there is a fine run of 980 miles in sheltered water to Montreal. We are soon plunging away on the mighty river St. Lawrence, and are duly impressed with its grand volume of water, so pure, so charming in colour. All the rivers I have seen are nothing to compare with this magnificent and most beautiful waterway.

The loyalty of Canadians to England and to our King is deep and enthusiastic, and is evidently a union of hearts. Canada and the Canadians deserve more attention than we English give them.

As we approach Quebec the river widens, and mile after mile we have charming scenery, very like sailing through Scotch Lochs.

The next event is sighting the famous Montmorency Waterfalls, where the river of that name joins the St. Lawrence in a most abrupt manner by leaping 280 feet into the great river. Soon after, we sight the Citadel of Quebec, the Canadian Gibraltar, perched on high limestone rocks, commanding the river which here narrows to less than a mile wide. Looking down stream we have the broad harbour, five miles wide, and then the island of Orleans with its French homes and fruitful orchards. Behind us frowns the great Citadel, and beyond are the historic plains of Abraham.

We saw many churches and historic buildings, the fine new Parliament Buildings, Wolfe's Monument on the plains of Abraham with the inscription "Here died Wolfe victorious, September 13th, 1759." We were told that this is one of the most visited spots in the world, and certainly to Britons one of the most thrilling.

Montreal, our next stopping place, is the largest city in Canada. Here the River Ottawa joins the St. Lawrence. Montreal is built on a slope rising from the river with the grand background of Mount Royal, a beautiful wooded hill 900 feet high. This Mount Royal forms a fine park of 460 acres, with well graded drives to the top, where are splendid view points, of the city at its foot. and the rivers St. Lawrence and Ottawa and the surrounding country.

The Grand University nestles at the foot of Mount Royal in the midst of fine trees. Close to the University, and affiliated with it, are the Wesleyan, Presbyterian, and Congregational Colleges of Montreal.

The chief lion of Montreal is the Victoria Bridge across the St. Lawrence, it has two railway tracks, two roadways, and two footpaths—is $1\frac{3}{4}$ miles long and cost £4,000,000.

The famous Lachine Rapids, where the great river drops 45 feet, were descended with less excitement than we expected.

We next visited Ottawa, the Capital of the Dominion of Canada, the residence of the Governor General and seat of the Supreme Court. The government buildings are the commanding feature of this city—all modern, 1865—all beautiful Gothic, and stand on a high wooded bluff overlooking the Ottawa River.

We next made our way back to the St. Lawrence, and at Prescott boarded one of the palatial river steamers. We went up stream at a fine pace. Passing the famed Thousand Islands we see many fine residences. The river widens to four and even seven miles about here. We enter Lake Ontario and sail across to Charlotte, and then recross to Toronto.

Toronto is the second city of Canada with a population of 200,000. The buildings are substantial and often handsome, especially the Provincial Parliament buildings, the University buildings, and the Metropolitan Methodist Church.

Passing through Hamilton and the so-called Garden of Ontario, we enter the United States of America at Niagara. The journey to the very foot of the Falls through blinding spray on the small steamer—"The Maid of the Mist"—was exciting. An army of navvies are preparing for a great electric power house on the Canadian side to generate 100,000 h.p. The fine power house on the other side claims to drive 150,000 h.p. It is estimated that 400,000 h.p. is contributed for industrial purposes by Niagara. The Falls are undoubtedly amongst the finest of the world's natural wonders, and are many times over more picturesque than I had dreamed of. A charming 80 miles ride brought us to Lake Chautauqua and to Jamestown.

From Albany we went on a fine river steamer down the Hudson river, a day's journey to New York. The impression I have of the Hudson is that it is quietly beautiful.

My impressions of the portions of the countries we saw, are that Quebec, River St. Lawrence, Montreal, Niagara, Chautauqua Lake, Jamestown, and the river Hudson are the best bits.

The absence of drunkenness impressed us, and they thought it was due to the teaching in the day-schools for a generation past that alcohol is a poison, and drink degrading. The healthiness of the people is remarkable.

Loyalty to Country, to Provinces, to State, to City, seems to permeate all Canadian and American society.

My impressions with regard to the Autumn tints are definite: they have richer reds and brighter yellows than ever I saw before.

All through we had grand weather; our impressions are most favourable, and we can heartily say, "Long live Canada and the United States, and may they always be steadfast friends of Old England."

A long series of excellent slides were thrown on the screen, making a splendid panoramic view of the scenery and cities which had been described in the paper, special reference being made to the great Falls of Niagara, the exhibition buildings at St. Louis, and Jamestown with its beautiful environs; closing with the view of the coming on board of the pilot to bring us safely into Queenstown. (Cheers).

The President noticed that there were quite a number of American travellers present, and invited an expression of their opinions.

Mr. T. Preston, opening the discussion, said there was nothing in America comparable to the solid luxury, the conveniences, and the old-time poetry that belonged to the old country. He considered the Hudson a magnificent river, full of impressive views, and one of the finest sights was to be obtained from the top of one of the huge buildings in New York. As to the intense loyalty of the Canadians, he was given to understand that behind all the effusive loyalty there was a hidden sore against the dominion of the old country, so much so that in certain districts the French would not allow the children to be taught the English language.

Mr. J. S. Collinge, J.P., as one who had been on the track described by the lecturer, expressed his great appreciation of the lecture, and quite agreed with the lecturer's conclusions. The scenery in Canada was, he said, different and finer than anything they saw in the States. Quebec was especially different, and more like some of the continental cities. There were more historical associations connected with Quebec than with any other part of America, or, probably, the whole of it put together. He was not disappointed with the Falls of Niagara, which he had seen twice, after an interval of thirty-five years. But one ought to go oftener to appreciate their vastness, and make the acquaintance of the lakes whose waters came through that one gorge. The theory was that the great weight of water after it fell was below the surface for two miles before it began rising up. The depth of the river just below the falls was, he said, 150 feet, and when they realised that the river was from a quarter to half a mile wide, they got some idea of the boiling mass of water.

Regarding the general characteristics of America, he thought the only fine city—in the sense they used the term—was Washington, which was based on the plan of the best European cities.

Unless they had friends or letters of introduction, American travel was not so very pleasant to the ordinary English citizen. He did not agree with the remark as to any lack of loyalty amongst Canadians. He made enquiries on that point. The ordinary Canadian of British extraction is more loyal to what they called the Imperial Government than anything shown by Englishmen on this side.

Among the French Canadians there is, no doubt, a sense of pride and self-dependence which made them try to prevent their language being swamped. They lived in a country practically among themselves—three-fourths of the population spoke the French language, and when that was the case there was naturally a good deal of sentiment among them.

There was a strong feeling of hostility between the Canadians and the Americans in a general way, not less than between the Southern American and the Yankee in the Northern States. It might be due to rivalry in trade, or be racial.

It was interesting to him to go to the Southern States where they found characteristics which did not exist in the North. The bulk of the population were negroes. After leaving Washington, going south, one would see trains going into a station with a big label marked "Colour" on the first carriage, and every coloured man, woman and child had to go into that one carriage, and no other. That they did not see north of Washington. What was going to be the end of it he could not tell, but the racial question was going to be a difficult one for the Americans to settle.

Mr. T. Crook also gave some reminiscences of his recent visit to Canada and the States. He found the Americans liked to be flattered, and when they were flattered they would do anything for them. If, on the other hand, one ventured to criticise, he would be dropped like a hot brick. (Laughter). He found these two methods occasionally very useful. For specialization in industry he saw nothing equal to the pig sticking operation at Chicago, where, by the aid of machinery which carried the pigs on a wheel, one man was able to stick ten pigs a minute for ten hours a day. (Laughter).

Mr. J. W. Thompson, J.P. expressed his great appreciation not only of the Lecture, but also of the water-colour drawings around the room. He had no idea before that Mr. Kay was so clever. But Mr. Kay, who came of a talented family, was a keen observer with artistic tastes, and a man of considerable experience. (Hear, hear). He eulogized Boston as a great literary centre and

the "Hub of the Universe" as it was claimed to be. Their friends across the herring pond were Anglo-Saxons—the best blood of the Anglo-Saxons who would not put up with tyranny and the short-sightedness of our Government. They had gone out and founded their homes in a country which was now keenly competing with the Old Country. While they found in England the tendency to depend on being provided for by the Government or Society, they found in America sturdy individuality.

They had a remarkably clear climate which was having its effect even on the complexions of the ladies (laughter). After giving an instance of American swagger Mr. Thompson advocated the strengthening of the bond of unity between the two countries. They had something to swagger about in the States besides their natural rivers and the extent of their territory. He remembered the time when they in Lancashire consumed 90 per cent of the cotton grown, but to-day it was less than 30 per cent., while America alone manufactured 30 per cent. Formerly they raised a large proportion of the coal, now they raised one-third, and America the same.

After a few remarks by Mr. J. Bradshaw and Dr. Mackenzie, a hearty vote of thanks was accorded to the Lecturer who briefly replied and subsequently kindly explained the drawings on view.



THE PSYCHOLOGY OF BELIEF, IN REFERENCE TO ILLUSIONS AND HALLUCINATIONS.

By Rev. T. ORMEROD, B.Sc. 17th January, 1905.

Belief is a condition of mind intermediate between Imagination and Certainty. Imagination is the pure product of mind unfettered by considerations of reality. For example, seated in an arm-chair smoking a pipe I can imagine myself killing a lion with a blow of my fist, but I can hardly believe that any such achievement is possible. The field of imagination is much wider than that of belief. This is evidently the case, for belief is restricted by external considerations of likelihood and probability, as well as by our knowledge of and perception of reality in the world around us. The sphere of certainty or knowledge is even more limited, it is belief which has been verified by comparison with and agreement with ascertained fact. To say "I believe that two and two make four" is strictly a misuse of language; this is a matter of knowledge, not belief. The way in which we arrive at what we call knowledge is instructive in the study of the nature of belief, because the formative processes of the two things are almost identical. We arrive at the facts of knowledge in two or three ways:—

1. By the regular observation of constant occurrences and sequences, however many times we repeat our experiment the same invariable result presents itself. The rising of the sun in the East every morning is an example in point.

2. The statements made to us by some trusted teacher or friend we regard as almost, if not quite, equal in authority to absolute observations of our own. Thus, a Missionary friend describes the manners and customs of a race living in Central Africa, and his description may well be regarded as an item of knowledge.

3. The method adopted by the Scientist in the formulation of his theories brings us to the borderline between knowledge and belief. He marshals an array of facts bearing upon the subject in hand, and then devises an explanation which

accounts for the set of facts he has observed. Such a working hypothesis is strictly a matter of belief; it is the sum total of a mass of judgments, and this is the very essence of belief.

Belief then may be defined as the generalised opinion formed from our own observations of reality, from information received at second-hand, with our judgments and interpretations thereon. Thus an Astronomer taking into account all known facts about the Planet Mars may come to the conclusion that it is inhabited—such a conclusion is of the nature of a belief.

Belief has been defined as imperfect knowledge, or knowledge tinged with uncertainty, but yet with so small an amount as to leave us with a conclusion upon which we are prepared to act. Professor Bain says "The relation of belief to activity is expressed by saying that what we believe we act on." Professor Stout says "It is a condition of activity (*i.e.*, of mind), and conditioned by activity." The level of belief is reached when one is prepared to act upon that which is believed.

Our subject this evening is the relation of belief to the perception of objects real or imaginary, that is, belief as a compelling force in the estimation and interpretation of objective and subjective sensations. There are two factors which co-operate in the formation of belief—one, the subjective, the kind of process going on in the mind of the believer, with which we have already dealt—the other is the objective or external factor. Nothing so powerfully compels belief as objective evidence.

The law of association is also a powerful factor in the establishment of belief, and supplies the explanation of many a weird and fantastic custom of bygone days. Let two things become associated in the mind, and it follows almost conclusively that the beliefs affecting the one will cluster around the other. If, in a fit of anger, we trample upon a man's portrait, it is difficult for the moment to avoid believing that we are doing the man a direct injury. The savage has a real and permanent belief that men can be injured in such ways. He thinks, for instance, that by destroying a man's footprints he can spoil his journey or make him lame. So the Chinaman believes that by hanging up in his house ancient coins he secures for himself the protective influence of the spirits of the Emperors under whom the coins were issued. We at once recognise the common witch-custom of making a wax figure of some person who has incurred the displeasure of the witch, and then proceeding to stick pins into it, or otherwise maltreat it, in the hope that similar pain will be inflicted upon the person thus caricatured.

Something seen not as it is, but as it is believed to be. This is what Psychologists call an illusion, *i.e.*, something is seen or

heard, but a wrong interpretation is placed upon it. A delusion is the same thing, but the term is generally employed to denote an illusion which is constant and persistent, a false opinion about a matter of fact which has taken possession of the mind. Whilst we are defining our terms, we may as well add that a hallucination is a mental perception in which there is absolutely no corresponding material object. It is purely subjective, wholly manufactured from the internal consciousness, or, as some would have it, the external factor is ridiculously disproportionate. This would class all as illusions.

The important position which belief occupies in life can hardly be over stated. We classify and label every new thing presented to us under some pre-existent belief, and cannot rest until we have fitted it into its place, which place is, in too many cases, either totally unsuited to its reception, or inadequate to contain it. Few of us can make new mental compartments to accommodate new visions, but we alter or curtail the vision to force it into the already existing pigeon hole of the mind. As Charles Kingsley says, with his usual fearless and faithful allegiance to the truth, however unpalatable, "Men clip the truth to match their doctrine." There is an everlasting struggle in every mind, between the tendency to keep unchanged, and the tendency to renovate, its ideas. From the very earliest infancy we begin our efforts to classify under known heads. The baby of two years calls an orange a ball, a sheep a dog, so difficult is it for him to make new compartments of mind. As years advance, most of us become more and more enslaved to the stock conceptions with which we have once become familiar, and less and less capable of assimilating impressions in any but the old ways. "Old fogeyism in short, is the inevitable terminus to which life sweeps us on." We lose that keen appreciation of a new fact, demanding a new adjustment of belief, the extatic feeling of a Columbus or a Cortez, of whom it was said, as for the first time he gazed across the narrow Isthmus of Panama, upon the broad waters of the Pacific :—

"Then felt I like some watcher in the night,
When a new planet swims into his ken."

is denied us, we have no place in our mental cosmos for a new planet, and therefore we either quietly ignore it, or boldly deny its existence. The finest definition of genius I know is "the faculty of perceiving in an unhabitual way."

On the other hand, nothing is more congenial, from babyhood to the end of life, than to be able to assimilate the new to the old, to meet each threatening violator or burster of our well known series of concepts, as it comes in, see through its unwantedness, and ticket it off as an old friend in disguise. This

victorious assimilation of the new is, in fact, the type of all intellectual pleasure. The lust for it is curiosity. The relation of the new to the old, before the assimilation is performed, is wonder. The successful performance of it is satisfaction. How important then is the possession of a sufficient number of sufficiently large mental chambers in which to house the new guest. This is a materialistic age, we are constantly confronted with the ignorant and yet blatant statement that it does not in the least matter what a man believes or what he thinks. Our study of this subject to-night, brief and fragmentary though it has been, will at least have convinced us of the vital importance of the breadth and sanity of that mass of mental equipment which we call belief, for we see only that which we bring with us the power to see. Beauty of form and conception, as well as ugliness of vision are indeed in the eye of the beholder; and nothing is more true than this—that what we believe we shall sooner or later see, and what we think to-day we shall do to-morrow, and nowhere is this more true than in regard to the highest and noblest of all visions, our conception of Spiritual Reality.

The discussion was opened by Mr. Jas. Kay, J.P., who thought the explanation of the Santa Claus illusion was that the child saw nothing but dreamt it; and that the origin of the Towneley Boggart was that some mischievous ghost was seen. He himself had just had an experience of an illusion. An Irish painter had painted a striking picture of Christ. One night the painter went into his studio, and saw distinctly a large cross lying on the right shoulder of the figure. Next morning he went again, and on examining it he could not see the cross there; but at night the cross was seen again, but could not be seen by daylight.

He (the speaker) went to see this picture. He was shown it by daylight and then in the dark, and was told that he ought to see the cross, but said he could not see it. His friends could all see it, and said he was determined that he would not see it. As his friends could see the cross he began to see it. Many thousands of persons paid about one shilling each to see that cross, and they all came away saying they had seen it. The chemist could find no solution of the problem, and he therefore thought it must be an illusion. (Hear, hear.)

Mr. T. Crossland expressed himself rather sceptical on some of the theories of the paper, and suggested that they would scarcely apply in the case of "crocodile tears," and in that of a man relieving himself by swearing when his toes were trod upon.

They all knew that one man had a great influence over another, striking instances of which they saw in thought reading with

susceptible persons. He mentioned the case of an illusion by a drunken husband with a bad temper. For fear of incurring his anger at having no supper for him, the wife, while he was asleep, daubed his moustache with something palatable; and when he awoke and demanded his supper she said "You have had it." (Laughter). He agreed that it was very hard to get out of the grooves, and to cease putting new facts into old pigeon holes.

It behoved them to subject their beliefs to the most critical discrimination. In the highest of all branches, the spiritual, they were apt to take too much on trust without sifting the evidence for themselves. (Hear, hear.)

After a hearty vote of thanks, on the motion of Mr. Sinkinson, seconded by Mr. J. T. Lupton, the Lecturer replied. Regarding the Santa Claus illusion they must, he said, get beyond the dream of the child, which was only a secondary explanation, to the substance of the dream, which was the inherent belief in the mind of the child. If the Towneley Boggart was started by a mischievous person there was still the illusion, as that person was not Sir John Towneley. He regarded the cross incident mentioned by Mr. Kay as a good illustration of the theory he had put forward. The case of "crocodile tears" was mentioned by Prof. James, who says there are very few people living who can force tears from their eyes without a feeling of sorrow being produced as a consequence. That was the whole point. The feeling of sorrow was produced by the simulation of sorrow.

He did not believe that swearing relieved the feelings, but whether that was so or not, the subject of physical pain was not included in Prof. James's theory. It was not physical, but mental pain.



OUR BRITISH BATS.

(ILLUSTRATED BY THE LANTERN).

By *Mr. T. A. COWARD.*

24th January, 1905.

The Chairman, Mr. James Lancaster, said they welcomed that evening the writer of those beautiful little articles on country life, presented to them at their breakfast table in the morning paper. Those and other articles from the same pen, seemed to him like little oases in the desert of business life. One of the purest tastes they could cultivate was a love of nature, and many of them thanked Mr. George Milner for the stimulus that had many times sent them into the country to find that—

“ There is a pleasure in the pathless woods,
There is a rapture on the lonely shore.”

They were especially blest in that neighbourhood with some of the finest scenery in the land—such as Bolton Woods, the Abbey of Whalley, and the English Lake District—just at their threshold, so that they ought to enjoy nature and cultivate a love of it. It was as an ardent lover of nature and student of animal and insect life, that he had pleasure in introducing Mr. Coward to them. (Cheers).

Mr. Coward pointed out that few people know what is the Bat's position in the Animal Kingdom; many imagine it to be a bird, insect, or a connecting link between the birds and mammals. The Bat is a placental Mammal, generally placed by naturalists high in the scale; it usually follows the Primates, ranking before the Insectivores and Carnivores, and a long way before the far more intelligent Ungulates. It is not actually allied to Man, but it shows affinity to the lowest Primates—the Lemurs. It is supposed to have been evolved from some terrestrial Insectivore, and to have gradually gained the power of flight.

The organs of animals which resemble each other may be either analogous or homologous—if their functions simply are the same they are analogous; if their nature and origin are alike they are homologous. Connecting links are only found where organs are homologous. The fins, tail, and general form of the whales, seals, and penguins are analogous to the locomotary

organs and form of the fishes, but they are not homologous. The flippers of the whale and seal are homologous with our arms, those of the penguin with the wings of flying birds.

If we compare the wing of the bird with that of the Bat, we find that in the first there are no actual fingers visible. The thumb can be made out and two other fingers, but these are fused together, so as to form a more or less solid hand. In the Bat there is a huge hand with five fingers. In the bird, the feathers—the means of flight—hang from the combined fingers; in the Bat, the membrane—the means of flight—stretches from finger tip to finger tip. The tiny thumb alone is free.

Searching the “Records of the Rocks,” we find in the lithographic stone of Solenhofen, strange bird-like forms, which at first sight appear to be connecting links between birds and Bats; they are, however, rather the common ancestors of birds and lizards of to-day—the Archaeopteryx, with its long jointed tail, probably a connecting link between the birds and their reptilian ancestors, and the Pterodactyls or “wing-fingered” creatures. In the Pterodactyl we find no trace of feathers, but at times the impression of a membrane, which stretched from the enormously elongated fifth finger—the little finger—to the hind limbs. In the Bat the third finger is the longest. Four other fingers, and possibly a thumb, are present in the remains of the Pterodactyl, but these appear to have been free from the membrane.

In some present-day mammals we find spurious flight. The pteromys, or flying squirrel, is able to take huge jumps, assisted by the parachute-like folds of skin which stretch from limb to limb; and the cobego, which is a fruit-eating insectivore, nearly allied to the lemurs, has a fold of skin which extends from the sides, and assists it when jumping. But the cobego, though simulating the Bats, must be regarded as a side-branch rather than an ancestor of the Bats. We can see, however, from the flying squirrel and cobego how flight may have originated. Assisted jumps came first, and then, when the lateral membrane and huge hand were developed, gradually true flight was attained.

The *Chiroptera* or Bats get their name “hand-winged” from the great hand. They are divided into two great families—the Fruit eaters and the Insect eaters. The Fruit Bats are all tropical; all our bats are insectivorous. In general habits the Fruit Bats resemble our Bats: they fly and feed at night, they walk or climb by aid of the free thumb, they sleep in an inverted position during the day suspended by their relatively small feet. When at rest they fold themselves in their wings. They are gregarious and quarrelsome.

Fruit Bats were often mistaken for Vampires by the earlier writers, but the true Vampire is an insectivorous Bat, and the only blood sucking Vampires are of small size. The evil deeds of Vampires have been greatly exaggerated: there are no proved cases of their sucking human blood, though Darwin and Wallace both found that they would suck the blood of saddle-sore horses.

Bats are nocturnal or crepuscular; they are topsy turvey in most of their habits. Their day retreats are hollow trees, caves, old buildings, house roofs, or church towers. In winter they sleep or hibernate with more or less profundity. Some species spend only a very short period on the wing in summer, so that we have the strange case of a mammal which for nearly six months is in a state of absolute repose, and that in the other six months flies only for about an hour per day, "spending this hour in rapid and sustained flight, during which time it captures and devours sufficient food to nourish its body during the sleeping hours."

Bats suckle their young, and carry them with them when flying. Many Bats possess curious nasal appendages, which Phil Robinson describes as "fantastic and unexpected." "It is," he says, "a very orchis of noses." Blind as a Bat is not quite correct, though the power of vision is slight in some species. Spallanzani and De Jurine and others have proved that a blinded Bat is not helpless, and can avoid striking against any object. It appears to have a sense of touch which is absent in most mammals. This sense may be in the membrane, but it is almost certainly present in the skin folds round the nose. Two of our British species possess nose ornamentation—the Horseshoe Bats. The greater Horseshoe Bat is a southern form in our Islands; the lesser Horseshoe is found among the limestone, spending the winter at any rate in caves. The Horseshoe Bats when awake avoid capture in their dark retreats in a marvellous manner; they appear to be quite at home in absolute darkness.

The sleeping Horseshoe does not fold its wings in the manner of other British species, which fold the forearm on the arm, hanging by their sides. It brings the two forearms together over the back, and places one hand over the other, wrapping itself in its wing membrane. The tail is not folded beneath the body, but re-curved over the back, a curious position in which it is also held when the Bat is walking or in flight.

The shrill voice of the Bat is pitched too high for many ears to discern it, but it is a penetrating sound, and can be heard by some people from a great distance.

Most of our Bats belong to the *Vespertilionidæ*, the Horseshoes to the *Bhinolophidæ*. The Long-eared Bat is well known, for it

is common. The ears are nearly as long as the head and body, and are exceedingly sensitive and vascular. We may see this species flying at night, its long ears silhouetted against the sky. When the Bat is awake these ears are conspicuous, but when asleep they are hidden beneath the wing, and only the tragus or inner earlet is visible.

The Barbastelle and Serotine are exceedingly rare in the North of England—if they occur at all. The Noctule, the largest British Bat, sometimes measuring 14 inches from tip to tip of its wings, is common. It is generally a high flying species, but on occasion will fly at a very low elevation. The Noctule is crepuscular; its average stay upon the wing in the evening is an hour. It feeds on large beetles and moths.

Leislars Bat is the Irish Noctule: it occurs in a few places in England, but the Noctule does not occur in Ireland. The Pipistrelle or Common Bat is a pocket edition of the Noctule; it is abundant. For a long time it was confused with the "Common Bat" of the Continent, then known as "*Vesberville murinus*." This is a large species which has once been captured in England under suspicious circumstances—in the British Museum yard. The parti-coloured and the rough-legged Bats have also but slender claim to be included in our list, but Bechstein's Bat, which occurs in the New Forest and in at least one place in the Thames valley, though exceedingly rare, is evidently a British resident.

Daubenton's Bat may be recognised by its flight: it flies like a swallow close to the surface of the water. When one was knocked into the water it swam to the side with ease. Bats, like all other creatures—vide Dr. Louis Robinson—attempt to get out of water by their usual method of escaping from danger: they fly or row themselves through the water. Men and monkeys follow their ancestral habit of climbing, they clutch at a branch above their heads, which is generally not there. Then they drown. Man, like the water fowl, has adopted a method of swimming apart from this, but the monkey has not learnt to swim. The Bat, like the bird (other than a water bird) flies through the water.

Natterer's Bat, another well-distributed species, may be recognised by the lash of hairs upon its interfemoral membrane, and by its silvery underparts. It holds its tail out straight behind it when in flight, while other species carry the tail half curved beneath the body, or re-curved over the back. When alighting after flight it sometimes follows the habit of the majority of other Bats, clutches first with the thumbs and then shuffles round to the inverted position, or it does what the Horseshoes always do, turns a complete somersault in the air and clutches at once with the feet only.

The Whiskered Bat is a species which was until recently considered to be rare. It often flies in the daytime, and when in sunlight, its light underparts are as conspicuous as those of Natterer's Bat. Whiskered, Daubenton's, and Long-eared Bats live together in winter in the sandstone tunnels at Alderley, and certainly there the winter sleep is not profound. From experiments made we should gather that the Bats feed in these tunnels on the abundant insects which frequent them. We have much to learn about Hibernation: it is not what we thought it was in squirrels, dormice, and bears. We may find that even in Bats, which undoubtedly do sleep at a very low temperature and under strange conditions, we have much yet to discover.

In the discussion that followed, a series of questions were put to the lecturer. The President wondered at what speed the Bats fly, and what was the length of their life. It had been somewhat of a revelation to him to find that there were such a variety of Bats, and that they were so full of interest.

Mr. Wm. Thompson stated that he had intended to ask the same question as to the duration of the life of the Bat. He also wondered whether the long lazy life of the Bat—sleeping nearly six months and working only one hour a day—was conducive to longevity or otherwise. They were told by vegetarians that those who ate meat were liable to more bursts of temper and passion than those who adopted a fruit diet. How did that theory bear out with those Bats which fed on insects, and those which lived on fruit alone? He rather gathered the Lecturer did not find it so, but that those which fed on fruit were a topsy turvey set of creatures, and reversed their ideas of what ought to exist.

Many lessons advantageous to man had been derived from the observation of nature, such as the revolving screw of a ship being evolved from the fish's tail. Was it possible for the evolution of the flying machine to be obtained from a close observation of the Bat? If so, it would fill a useful and much needed requirement of the present day. He did not suppose that man's future development was going to take the Bat's particular method of lengthening his arm and shortening his leg, but some way ought to be found to solve the problem of the evolution of a flying apparatus which might possibly be achieved in our day. They had enormously increased the speed of locomotives, electric trams, and they had the rapid sweep of the motor car—almost a flying machine, and he could not see why the flying machine through the air should not be produced. (Hear, hear).

Mr. George Gill asked if the wing membrane of the Bat always remained intact, or had the Bat any means of repairing it when injured? Had the hanging position of the Bat anything to do with its slow digestion?

Mr. Osborn said Mr. J. J. Wood confirmed his opinion that the Bat was a living magazine of parasites, and asked about the blood circulation of the Bat in hanging head downwards after a good meal.

On the motion of the Secretary, Mr. C. Hargreaves, seconded by Mr. J. Watts, a hearty vote of thanks was accorded to the lecturer.

In reply, Mr. Coward answered the questions. No one could tell the life of a bat. Probably they lived two or three years—how much more they did not know. The speed they flew at varied with the species—some 20 miles an hour, others, however, slowly like a moth. At different times the same species would fly at a different rate. The insectivorous bats were bad tempered among themselves, but did not show temper in captivity—when they knew one. Food-eating bats were always snarling and snapping at each other, and they were strictly frugiferous. The most successful flying machine so far had been developed on the lines of the bat's rather than the bird's wing. They could not get anything to serve the same purpose as the curious mechanical action in the loose feathers of the bird's wing—it would yield and let air pass through. But the stretched membrane could be imitated. He did not think that bats could repair their damaged membrane. When they hibernated the heart became weaker and weaker, and circulation became much lower than in the ordinary normal sleep. His opinion was that to a certain extent digestion was retarded, but whether hanging upside down had anything to do with it he could not say. He knew no creature, except the hedgehog, that seemed to suffer more from parasites than bats. All bats were troubled with them. One of the parasites was like the house fly without wings, which sucked the blood of the bat and made it uncomfortable.



THE DEVELOPMENT OF WORKMANSHIP.

(ILLUSTRATED BY THE LANTERN.)

By MR. CHARLES ROWLEY, M.A. 7th February, 1905.

SYNOPSIS.

NATIONAL EXPRESSION IN WORK.

The Russians in a wonderful literature.

The Japanese in a marvellous workmanship.

We are in the current of other tendencies.

IDEALS, GREEK.

Perfect workmanship to honour the goddess and protector of their city, Athena.

THE PARTHEON, 438 B.C.

The collaborations of Ictinus and Callicrates, architects, and Phidias, the sculptor, to the honour of the Goddess Athena: architecture, perfect in its proportions and dignity; sculpture, perfect in its conception, beautiful in composition, and exquisite in workmanship.

THE PEDIMENT. BIRTH OF ATHENA.

SEE RUSKIN'S "QUEEN OF THE AIR."

THE METOPE. THE CENTAUR AND THE GREEK.

THE FRIEZE, illustrating one of the festivals in honour of Athena, where sons and daughters of noble citizens are taking part with heroes and deities; a noble ideal and a masterpiece of appropriate and beautiful decoration.

The building, with its beautiful enrichments, was the shrine for the impressive Chryselephantine (Gold and Ivory) figure of the Goddess Athena, by Phidias (a standing figure 37 feet high).

SLIDES.

*Front
of
Parthenon.*

*Pediment
of
Front.*

Theseus.

The Frieze.

Roman Copy.

IDEALS IN DETAILS.

Beauty and perfection of the human form and its realization in marble.

The perfection of Greek Sculpture; their ideals; their workmanship.

*Greek
Sculpture,
Coinage,
etc.*

IDEALS, EARLY CHRISTIAN.

Honour of God, perfection of workmanship, significance and symbolism of detail.

BYZANTINE.

A new direction of workmanship to meet the worship of a new religion, viz.: Christian.

The buildings of St. Sophia, 6th Century; St. Vitale, 7th Century; St. Mark, 10th Century,

No figure sculpture, but gorgeous colour in mosaics. The beautiful capitals. (Lily work.)

St. Sophia.

St. Vitale.

St. Mark's

IDEALS, MEDIEVAL WORK.

Honour of the Virgin Mary.

The decoration of the Church by painting, in Italy and Flanders.

The earlier school of Italian Painters.

*Fra Angelico.
Carpaccio.
Bellini.*

The earlier school of Flanders (Bruges).

*Memling.
Van Dyck.*

Perfection of workmanship in form and colour.

*Leonardo da
Vinci.*

Later school.

*Giotto.
Perugino.
Raphael.
Titian.
Michelangelo.
Veronese.
Correggio.
etc.*

IDEALS, GOTHIC WORK.

Sustained efforts for completion of noble buildings in honour of their maker.

The beautiful buildings of the middle ages.

GOTHIC CATHEDRALS.

Perfection and beauty of craftsmanship. Their imagery in stone. Their beautiful windows and glass. All the crafts seen at their best.

*Sculpture
of
Chartres,
Amiens.
Rheims.
Canterbury.
Salisbury.
etc.*

YOU ARE REVEALED IN YOUR WORK.

The faults of a work of art are the faults of its workman, and its virtues his virtues.

Great art is the expression of the mind of a great man, and mean art that of the want of mind of a weak man. A foolish person builds foolishly, and a wise one, sensibly; a virtuous one, beautifully; and a vicious one, basely. If stone work is well put together, it means that a thoughtful man planned it, and a careful man cut it, and an honest man cemented it. If it has too much ornament, it means that its carver was too greedy of pleasure; if too little, that he was rude, or insensitive, or stupid, and the like. So that when once you have learned how to spell these most precious of all legends, pictures and buildings—you may read the characters of men, and of nations, in their art, as in a mirror; nay, as in a microscope, and magnified a hundred-fold; for the character becomes passionate in the art, and intensifies itself in all its noblest or meanest delights. Nay, not only as in a microscope, but as under a scalpel, and in dissection; for a man may hide himself from you, or misrepresent himself to you, every other way; but he cannot in his work; there, be sure, you have him to the inmost. All that he likes, all that he sees, all that he can do,—his imagination, his affections, his perseverance, his impatience, his clumsiness, cleverness, everything is there. If the work is a cobweb, you know it was made by a spider; if a honeycomb, by a bee; a worm-cast is thrown up by a worm; and a nest wreathed by a bird; and a house built by a man, worthily, if he is worthy, and ignobly, if he is ignoble.

And always, from the least to the greatest, as the made thing is good or bad, so is the maker of it.—*John Ruskin.*

Life without Industry is guilt.
Industry without Art is brutality.

The President, Mr. W. Lewis Grant, said the Lecturer was well-known in Manchester and district for the practical work he had done in spreading a true knowledge and appreciation of the principles of art. His name was associated with movements having lofty ideals, and he might congratulate himself and those who had worked with him on the good they had effected.

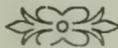
The Lecturer, before the lights were turned down for the lantern illustrations, explained that he had preferred the word "workmanship" to art, because art, like the word "religion," had been somewhat dishonoured and bastardised in its association with all kinds of extreme things. He therefore used the word

“workmanship” in the highest sense of the human expression—not merely the workmanship they indulged in in Lancashire and Yorkshire, but real handicrafts which resulted in the production of those things, as Milton said “which the world will not willingly let die.” There is nothing lives but workmanship which is the expression through the artist’s instincts. He did not care whether they chose the Sphinx or the works of Raphael, or the poems of Tennyson or Burns, the music of Wagner or the folk music of all countries. Whatever they described as the work of the nation, unless it was artistically expressed it had no real living power—no winging power for the future. If any of them should hit on a good epigram he believed it would be winged for future enjoyment. Lord John Russell said once in the House of Commons of a certain member (probably of the opposition), that he was “conspicuous by his absence.” A happily coined phrase like that was invaluable; they could not help but use it. It was happy in the artistic form of the idea they wanted to express. There were hundreds of similar instances. He once made quite a reputation by using an epigram made by another in saying after dinner when a dish was offered, “I take a little because I can resist everything but temptation.” (Laughter). He trusted they were all familiar with the passage from Ruskin on the fourth page of the synopsis which had been distributed among them.

In the actual workmanship of the Country you see the character of the people in a much more wonderful way than in their literature. He remembered Thackeray saying what a value it would have been to him while studying Greek if he had studied it in Greece itself in the presence of the workmanship of the ancient Greeks who produced that wonderful literature. It would have been a real thing to him, who was a litterateur of the first rank himself. He could not but think that the Russians in their wonderful literature were revealing themselves as a nation. They had produced marvellous musicians; and there was the wonderful work of Tolstoy, perhaps the greatest man living—the most gifted man living, not only as a personality, but a genius. Some of his works like “War and Peace” are certainly in the front rank of modern productions. But there is even a more marvellous writer—probably not so well known as Tolstoy—named Tourguénief, who revealed the Russian people to themselves in a most astonishing way. He published a book about 1840, “Notes of a Sportsman.” He had a small estate, with half a score of serfs. He went about shooting, and in those notes of a sportsman he revealed the condition of the Russian people. The book was considered so dangerous by the Russian authorities of the time that he was condemned to remain on his own estate for ten years—a prisoner on his own estate. That was because of his artistic power which revealed some of the

grave injustices of Russian life as Dickens did for England—Dickens, whose anniversary they celebrated that very evening. (Hear, hear). Another instance was the Japanese. When he was in America a year and a half ago he surprised a number of American experts by asking the question—which was the most civilised nation? and by saying (six months before the war broke out) that it was the Japanese, because one saw since their revolution fifty years ago, and their marvellous workmanship which came to this country, the condition of that workmanship which he still maintained was unparalleled in modern life. He knew nothing to touch it, and it was a revelation of the Japanese character—skill, inherited skill, and a desire to produce perfection through patience and training. In the Exhibition of 1900 were shown characteristic examples of Japanese workmanship in all its branches—metal, laquer work, printed books, and above all a number of Buddhas little larger than life-size, brought by command of the Emperor from the temples, and these dated from the 6th, 7th, 8th, up to the 15th century. For exquisite workmanship, for the expression of the Buddhistic idea of patience and desire to be rid of the warriors of the country and to fall back into the internal, he had never seen equalled in any other workmanship. Whether one looked at the Russian literature, or at the marvellous technical workmanship and the individual handicraft of the Japanese, one felt that they could read the history of the very nation in their work as one could not read it in any other way. As Ruskin had pointed out—they could not lie in their work. If it was a bad potato hash, they knew it to be a bad cook; it did not taste nice, and moreover, they got indigestion. If it was good work they could enjoy it, and the juices went right. It was the same in everything else. The quality and the skill of the work could not be disguised. The quality and the skill of their words might be. In words they could do all kinds of deceitful things. They could deceive in their literature, but not in the actual workmanship of the hand, because the individual was impressed in it; and so they could see what the workman was by his product. (Cheers).

On the motion of Mr. Wm. Thompson, seconded by Mr. T. Bell, and supported by Mr. T. Preston, a hearty vote of thanks was accorded to the Lecturer.





AN ANCIENT LIBRARY.

By Mr. ARNOLD C. CONDER. 14th February, 1905.

After describing the ancient city of Alexandria, the Lecturer said the most glorious monument of the Macedonian kings is the Museum. Its influence will last when even the Pyramids have passed away. Its sculptured apartments contained the Philadelphian library, which eventually comprised 400,000 volumes. In course of time an additional library was established, containing 300,000 books. There were, therefore, 700,000 books in these royal collections. Those volumes were entirely manuscript rolls, written on papyrus. As the ancient volume or roll contained a much smaller quantity of matter than a modern book, the "History of Heroditus" might form nine books or volumes, and the "Illiad of Homer" twenty-four, so that the number of books in the Alexandrian library must be discounted for comparison with modern collections. Our English libraries contain many more books. In 1902, the British Museum contained two million of printed volumes and 55,000 MSS., besides charters and rolls. The Bodeleian, at Oxford, 600,000 books and 31,000 MSS. The Advocates' Library in Edinburgh, contains 455,000 printed books and 3,200 MSS. Trinity College, Dublin, 255,000 volumes and 2,027 MSS. The Rylands' Library, Manchester, 80,000 volumes, of which 2,500 are what are called "incunabula," *i.e.*, made before the art of printing was known. Alexandria, at this time was not merely the capital of Egypt, but the intellectual metropolis of the world. There, it was truly said, the genius of the East met the genius of the West, and this Paris of antiquity became a focus of fashionable dissipation and universal scepticism.

In the establishment of the Museum, Ptolemy Soter and his son, Philadelphus, had three objects: (1) The perpetuation of such knowledge as was then in the world, (2) its increase, and (3) its diffusion. The philosophy of Aristotle was the intellectual corner stone on which the museum rested. By the inductive philosophy established by Aristotle, the theory of evolution was taught. Other systems were not excluded. Platonism was in after years carried to its full development, and in the end supplanted the teaching of Aristotle, and left a permanent impress of Christianity. Among other great thinkers of the age were the Stoics; Ptolemy, with his researches into astronomy; Aristarchus, who demonstrated the sun's amazing distance from the earth; Euclid, whose treatise on mathematics is used to-day; and Archimedes, who laid the foundation of hydrostatics and invented a screw, which still bears his name, for raising the water of the Nile. Among the celebrated women were Cleopatra and Hypatia. The final destruction of all that remained of the two libraries can be distinctly traced to two acts of religious fanaticism, the one Christian and the other Mohammedan. A branch of the Christian Church having its headquarters in Rome, had settled in Alexandria, and become both numerous and powerful. Its bishops were not content with the exercise of their spiritual functions but were ambitious of securing political power. They had in their retinue many so-called monks, whose office appears to have been more military than spiritual. The one great obstacle to their supremacy in both respects was the influential school of philosophers who still centred round the museum and libraries. About the year 389 Bishop Theodosius issued an edict ordering the destruction of the Serapion in consequence of which the books stored there were pillaged by his followers; another account says that during a Trinitarian dispute the pagans resorted to violence, and a riot ensued. The Emperor interfered and sent an order to Alexandria enjoining the Bishop Theodosius to destroy the Serapion which the pagans held as their headquarters; thus the great library which had been collected by the Ptolemies and had escaped the fire of Julius Cæsar, was by that fanatic dispersed. The final destruction of what remained came about 250 years later, when the city was taken from the Romans by the Arabian general Amru. John the grammarian, a famous peripatetic philosopher, being in Alexandria at the time of its capture, and in high favour with Amru, begged that he would give him the royal library. Amru told him it was not in his power to grant such a request, but promised to write to the Caliph for his consent. Omar, on hearing the request of his general, is said to have replied that if these books contained the same doctrine as the Koran they could be of no use, since the Koran contained all necessary truths; but if they contained anything contrary to that book they ought to be destroyed; therefore,

whatever the contents were he ordered them to be burnt. Pursuant to this order they were distributed among the public baths, of which there were a great number in the city, where for six months they continued to supply the fires. We may be thankful that we have amongst us men such as Mr. Tait of London, and Mr. Andrew Carnegie, who are emulating the wisdom of Alexander the Great, and Ptolemy Soter, in establishing libraries ; Mr. Carnegie has given such a sum of money as would probably amount to more than those ancients spent in establishing the Alexandrian library. In surveying our educational position we must see that we are better equipped than these ancients, and have advanced far beyond them in knowledge and the use we make of it. But at the same time we may do well to remember that we may still learn some lessons from the past, that we are after all only copying their example, and in many respects building on the foundation they laid.

Comments appreciative of the Paper were made by the Chairman, Messrs. G. Gill, J. S. Sutcliffe, J. Lancaster, J. A. Osborn, B.A., Fred. J. Grant, J.P., and Alderman Burrows, J.P., and a hearty vote of thanks was accorded to the Lecturer.





THE BATTLE OF BRUNANBURGH.

By Mr. THOS. BOOTH.

21st February, 1905.

In an interesting paper the Lecturer reviewed and criticised many of the claims and speculations which had been put forward by antiquarians for the locale of the great battle of Brunanburgh, which had been described as the Waterloo of the Anglo-Saxons. The site of the battle had not yet been satisfactorily decided, though it was the belief of some antiquarians that the "slopes of Saxifield" witnessed the crowning victory of the Battle of the Brun. It is impossible to over-rate the importance of this great Anglo-Danish conflict, for the victory gained at Brunanburgh settled the Saxon supremacy in this country for practically all time. At that time Athelstane, King of the Anglo-Saxons, had attained to great power. He was the son of Edward the Saxon, and grandson of the renowned Alfred the Great. Athelstane was thirty years of age when his father died, and he was immediately accepted by the Mercians (Mercia embracing all the mid-portion of England south of the Humber) as their King. The overlords of Wessex also accepted him, and he was crowned, with all regal pomp, at King's Town, or Kingston-upon-Thames. As soon as Athelstane was established upon the throne of his kingdom he

set about justifying the opinions, or expectations, which had been formed of his military prowess, and found his warriors congenial work in warlike expeditions against the other kings who ruled the smaller provinces of Britain. But north of the Humber stretched the kingdom of Northumbria, as far north as Edinburgh. The Northumbrian kingdom was ruled by Sigtric, King of the Danes, and to him Athelstane diplomatically gave his sister Editha in marriage, whilst the Dane professedly adopted the Christian religion. Sigtric, however, afterwards repudiated his marriage with Editha, and sent her back to her kindred, and she afterwards became the Abbess of Tamworth. The "Saxon Chronicle," Ann. 926, says: "This year fiery lights appeared in the north part of the heavens. And Sigtric perished; and King Athelstane obtained the kingdom of the Northumbrians, and he ruled all the kings who were in the island." About seven years afterwards, however, that is, about the year 933, the Chronicler tells us that the standard of revolt was raised in Scotland, and Athelstane went into Scotland with a large army, whilst his fleets ravaged the shores of that kingdom, and for a time restored peace in his dominions. This peace was not of long duration, for Anlaf, the son of Sigtric, having fled to Ireland and conquered Dublin, and obtained preponderance over the native chiefs of Ireland, was induced by Constantine, King of the Scots, who was anxious to free himself from vassalage to Athelstane, to return to Britain, and endeavour to retain possession of his father Sigtric's ancient kingdom of Northumbria. The Britons of Strathclyde, or East Scotland, and Cumbria (now Cumberland and Lancashire), were easily persuaded to join in the enterprise. The North and West Welsh also threw in their lot with Anlaf, and joined the standard of revolt. The storm of revolt broke so suddenly that Athelstane, in order to mature his plans, opened negotiations with Anlaf at the same time that he pushed his armies quickly north, and suddenly confronted Anlaf at Brunanburgh. After relating several incidents, including the penetration of Athelstane's camp by Anlaf in disguise, the lecturer said that the former, on the advice of a soldier, moved his own tent, and as Anlaf attacked the spot where the leader previously was, Athelstane fell upon them, and the battle raged fiercely. When the sun rose the fury of the battle had begun, and the conflict, which lasted throughout the entire day, terminated in the total discomfiture of the Danes.

Various are the places assigned as the locale of this memorable conflict, and some of them in places the most unlikely. From the extreme north of Northumberland, down to Birmingham in the Midlands, and from each and everyone some evidence can be adduced which seems to give colour to the claim. In the Saxon Chronicles and other authorities upon the subject, the name of the place of battle is variously given, the most commonly accepted

renderings being Brunandune, Brunberik, Brunford and Brumly. There are a host of places whose claims rest simply upon some similarity of the spelling. The whole of these may be dismissed without further consideration, for, as Mr. Hardwick says: "the mere identity of the name Brunanburgh, in some corrupted form, though important, is insufficient without corroborative evidence, simply because the names of so many places in various parts of the country admit of such derivation." The Lecturer agreed with Mr. Hardwick. He only knew of three or four cases in which a decided attempt had been made to substantiate the claims of any particular locality. In the Winchester volume of the British Archæological Association, Mr. Hesleden believes that he has traced the site of the battle south of the Humber at Barton, in Lincolnshire. Mr. Hesleden's evidence is far from conclusive, and leaves the matter still undecided. The best papers which have been written on the subject are those by the late Mr. T. T. Wilkinson, and Mr. Charles Hardwick of Preston. The paper by the former will be found included in the four volumes of the "Transactions of the Lancashire and Cheshire Historical Society," and that by the latter in the papers of the Manchester Literary Club, 1878. He had carefully read these papers, and collated evidence from various sources, and was bound to say that the most conclusive evidence yet brought to bear upon this matter seemed to be strongly corroborative of the neighbourhood of Burnley having been the site of the conflict. Mr. Hardwick, in his paper (in which he tried to show that Cuerdale, near Preston is the battle site), entirely ignored the one written by Mr. T. T. Wilkinson, and dismissed the claims of the Burnley site, with only scant reference. The Lecturer felt it to be his duty to show that Mr. Hardwick's paper was only "corroborative evidence" of Burnley's claim. In the first place Mr. Hardwick, after saying that the identification of the name Brunanburgh, in some corrupted form, was not sufficient evidence, based almost the whole of his arguments upon nomenclature of his district, the only "corroborative evidence" being the find of the Cuerdale hoard in 1840. As had been pointed out, the mere evidence of the name was not conclusive; but it was of some service as serving to draw attention to the probable site. The name Brunanburgh had been variously interpreted, but the most commonly accepted etymology is that it means the place of springs. His own opinion was that the neighbourhood of Worsthorne and Mereclough marks the site of the battle, and near here, in the middle of a field is a large block of stone, known as the "Battle Stone." All the evidence which has hitherto been collected corroborates this opinion. The "Battle Stone" is situate a short distance south-east of the village of Mereclough, and answers admirably to requirements of the situation of the battle. If Brunanburgh means the place of springs, here was the very locality, for here

the Brun has its rise, fed by numerous tributary springs or streams. If we take the word as it is sometimes given, Brunandune, signifying the hill by the Brun, here we have the exact conditions, for the Brun washes the base of the hill where the "Battle Stone" is placed. Again, if we take the name as is given again, Brunford, here we have the ford over the Brun. The old chronicler, Simeon of Durham, says the battle took place near Wendune. As is pretty well known, the "Battle Stone" at Mereclough is only a short distance from Swinden, which is almost identical with the name Wendune. He had referred before to the scant courtesy with which Mr. Hardwick, the Preston antiquary, dismisses the claims of Burnley to be considered the site of the battle. The only reason he gives for refusing to consider the claims of our neighbourhood is that "the site is too far from the sea shore." This is a very poor argument, for the Saxon Chronicles tell us that Anlaf's forces landed in the Humber with a fleet of 615 ships, and if this be so Cuerdale would be still further from the naval base than would Burnley. Some writers have conjectured that this was a fleet of Danish allies from Norway and the Baltic. In that case another army would land on our western shores, as near as possible simultaneously with this one, and they would be far more likely to meet each other in our neighbourhood than at Cuerdale, below Preston.

The Lecturer then made a little digression to make an extract from a paper by the late Mr. T. T. Wilkinson in reference to the chain of camps which stretched across these hills in our neighbourhood from the great earthwork at Broadclough to Castercliffe at Colne. A portion of the Long Causeway is called "Kildanes," and the Roman road across the Fylde is called the "Danes' Pad" to this day, and he asked, is it not within the bounds of fair conjecture that the plain across which the Saxons pursued the loathed nations throughout the day was across the Fylde? It must be borne in mind that these old sea rovers, the Danes, made it a point to have ships upon the coast to which to flee in case of defeat. Hence the probabilities are strong, although no mention is made of the fact in the Chronicles, that when Anlaf sailed round our coast, and landed in the Humber, he would leave a number of ships at the other extremity of his frontier—namely the estuary of the Ribble—which would form a base to which to retreat should the fortunes of battle go against him. And as evidence that the battle was not fought near the sea, we have William of Malmesbury's statement that the battle was fought "far into England." He agreed with Mr. Charles Hardwick that the Cuerdale hoard was probably buried near "the pass of the Ribble" at Cuerdale opposite Preston, during this troubled period—and probably on the retreat. There is no evidence that this treasure, if buried by the Danes, was hidden on the site of the battle. It

was plausible that through the difficulty of carrying this leaden chest, with its valuable contents across the "pass of the Ribble," they would bury it. There is another point—in the song of Brunanburgh it is stated :—

" Five lay on the battle stead
Youthful kings,
By swords in slumber laid."

MSS. of the Chronicle contain this entry :—" A.D. 937 : This year, Athelstane and Edmund his brother led a force to Brunanburgh, and there fought against Aulaf ; and Christ helping had the victory ; and they there slew five kings and seven earls."

There is a tradition current in the neighbourhood of Wors-thorne and Mereclough that five kings lie buried on Wors-thorne Moor, and it has often been proved that tradition has preserved many an event which otherwise might have been lost sight of. He need scarcely refer to the name of " Danes' House," but would mention a tradition current in the neighbourhood of Wors-thorne that a chest of gold lies buried on Wors-thorne Moor, and he had sometimes thought that there might be some connection between this and the Cuerdale hoard. Taking all these things into consideration, he maintained that the preponderance of evidence is in favour of our locality, for if we take the nomenclature of the district the evidence is stronger than that of any other. In the second place the description of the natural features of the scenery at the " Battle Spot " confirm. The whole of our neighbourhood is full of traditions of conflicts between the Danes and Saxons. None of these points can be advanced in favour of any other site. And he respectfully submitted that the banks of the Brun was the scene where this great Anglo-Saxon battle was fought. (Cheers).

The discussion which followed was taken part in by the President (Mr. W. Lewis Grant), Messrs. J. S. Sutcliffe, G. Gill, Fred J. Grant, J.P., Wm. Thompson, J. S. Mackie, and Mrs. Heaton, all of whom expressed the view that the Lecturer had made out a very good case in favour of the Burnley district being the site of the great battle. Mr. Fred J. Grant, J.P. believed that there were about twenty places which claimed to have been the site of the battle.

A hearty vote of thanks was accorded to the Lecturer, who expressed his indebtedness to Mr. T. T. Wilkinson, than whom no other writer had been able to bring so large an amount of corroborative evidence in favour of the neighbourhood of Burnley.

By the kindness of Mrs. Heaton, there were exhibited a plan of the supposed battlefield, and an implement found in the neighbourhood of Burnley.



WHAT IS GEOGRAPHY?

(ILLUSTRATED BY THE LANTERN.)

By Mr. ERNEST W. DANN, B.A. 28th February, 1905.

The Lecturer said, Geography, according to the highest definition, contained (1) the elements of science, (2) the elements of art, and (3) the elements that were essential to philosophy; so that in its highest development and expression it was at once scientific, artistic, and philosophical. They should take a noble conception of it, and see at what they were aiming. There were many false conceptions on the subject. It could not be too emphatically stated that the theory of sound geographical teaching and its practice, were two very different things. In its widest sense Geography was a compendium of the sciences. The subject was sufficient to satisfy any ordinary mortal's thirst for knowledge, and to leave him very incomplete. Was not that the hall mark of all sciences? Geology was its sister science. The two subjects were too closely connected to be regarded as distinct. The geological and geographical approached each other, and two students could look at the same facts from different points of view. He drew the line here—that when Geology presented them with facts Geography utilised them, but had nothing to do with the theories and speculations about them. It was common sense that the student should know his own district thoroughly. The Board of Agriculture had issued cheap ordnance maps to schools and duly accredited institutions. When they had extended their knowledge of this country, they could pursue the study of the great trade routes which led them to treat of other countries. A welcome attention was being paid now-a-days to nature study, and statistics were often of the most vital importance in clenching important truths.

Following historical Geography, more and more attention should be paid to economics. As a rule economics, as a study, was not taken up half early enough. The student appeared to be taking great interest in the fiscal controversy. Let him go on and prosper, and come to the truth at last—if there was such a thing.

Much of the Geography teaching of the past was good in one sense—the children were compelled to work. The tendency of modern education was to take work off the child and put it on the teacher. If they did so they would bring up a generation of loafers, with ideas too big for their position. In their teaching they must go from theory to practice, and then, and then only, they would be truly practical and truly educational. (Cheers.)

In the course of the lecture a large number of slides were shown on the screen, illustrating Britain in the ice age, post glacial Britain, the Pennine chain, and the way it had been dealt with in railway construction. Maps of isobars and isotherms at different periods of the year, and the wind systems were also shown and explained, and the lecture throughout was much appreciated.

The President (Mr. W. Lewis Grant), in expressing his appreciation of the lecture and the study of Geography, stated that he once heard the late Mr. Eli Sowerbutts refer to maps produced on the Continent as in some respects superior to those produced in our own country. They should not lag behind in cartography.

The discussion was continued by Messrs. Wm. Thompson, J. W. Thompson, J.P., T. H. Hartley, J. A. Osborn, B.A., and J. S. Sutcliffe, and a hearty vote of thanks was accorded to the Lecturer on the motion of Alderman T. Burrows, seconded by Mr. Fullalove.





THE PUNJAUB AND ITS PEOPLE.

(ILLUSTRATED BY THE LANTERN.)

By Dr. J. STEPHENSON, M.D.

7th March, 1905.

Dr. Stephenson warned his audience that in writing his lecture, he had not set out to give instruction, but to interest them. He prefaced his remarks on the Punjaub by stating that that province must not be considered as representative of India. The Punjaub was 550 miles long and its extreme breadth about 600 miles, and had an area of 150,000 square miles or was not far from three times as large as England and Wales. It was mostly a flat plain. One could go hundreds of miles without meeting with any elevation whatever. The mountains to the north and north-west, the chain of the Himalayas were the province's most priceless possession, for without the melting snows there would be no rivers and without its rivers there would be no Punjaub as they knew it. The province got its name from its fine rivers, Punjaub in Persian being the land of the five waters. The rivers began to rise perceptibly about April, and in July or perhaps August the floods were at their highest. Then on the Indus it took from nine to thirteen hours to get ferried across and the land was often out of sight. In the cold weather on the other hand the river itself was difficult to find in the wastes of sand. Irrigation by canals had worked miracles for the land. Where there had been uncultivated tracts before or the natives took advantage of the scanty rains to snatch sparse crops, two crops a year were now regularly raised. New villages had sprung up at every mile as if by magic. Barren land belonged to the Government and when apportioned out was given away, the settlers having to pay only for the water supplied. The great feature of the climate was the difference in temperature between

night and day time, there sometimes being a margin of 40 degrees. In the hot weather a maximum of 120 degrees in the shade was reached, and to go out of a cool house was like stepping into an open furnace, but the extreme dryness of the atmosphere made the heat quite endurable. Later in the year the monsoon winds brought moisture, and it was then that Kipling's picture of Lahore in his sketch "The City of Dreadful Night" was true to life. Towards the end of September the nights became cooler, and life was endurable once more. The population of the Punjab was split up into two irreconcilable religious divisions, the Hindoos and Mohammedans, the Hindoos forming 37 per cent. of the population, and the Mohammedans 55 per cent. the remainder being Sikhs, Parsees, Europeans, etc. Friendships between the two main races of the province were extremely rare, and one of the great difficulties of administration lay in that direction. A lack of straightforwardness was a common trait of the whole population, they seemed to desire to live in an atmosphere of intrigues and half-lights, and wire-pulling. They had an absolute trust in influence and recommendation to obtain everything. The system of commission was universal, and just as lack of straightforwardness slipped into lying, so the system of commission developed into bribery. He had come in contact with the Punjab villagers and had not neglected to know the native gentleman with family pride, and he could not but think that in their intercourse with each other and with Europeans the natives of the Punjab compared, class by class, by no means unfavourably with ourselves. (Cheers.)

The lower estimation in which women were held was shown in their seclusion, and it was a fact that the higher one went in Indian society, the more were the women imprisoned. Though many educated native gentlemen acknowledged that such a custom was an anachronism under the "pax Britannica," they dared not give their women more liberty while in India. Perhaps the Sikhs' most conspicuous characteristics were their rejection of tobacco, and their custom of never cutting their hair either on head or chin. At one time, the Sikhs had the Punjab almost completely under their sway, but anarchy followed, and the Government was obliged to interfere. Since their inclusion in the Empire, the loyalty and bravery of the Sikhs had become household words, and an Anglo-Indian General desired no better troops.

The lecture was illustrated by a series of slides showing the course of the rivers, the types of life, and the chief cities.

A hearty vote of thanks was accorded to the Lecturer on the motion of Mr. J. S. Sutcliffe, seconded by Mr. J. Lancaster, and supported by Mr. J. W. Thompson, J.P.

In reply to questions, the Lecturer added that while the official language of the country was Hindustani, there were a certain number of local variations talked by the unlettered class. The language of the Punjaub was more than a dialect—it was really a language of itself, and spoken by a vast majority of the people. He had to learn the Punjaub language because he found he could not make himself understood if he talked Hindustani to people in the country. The majority of the people were agriculturalists, and largely Mohammedans. The ordinary European had about twelve servants. He could not say that caste was breaking down. The more intellectual were looking forward to the time when caste would be much modified. It practically made no headway among the lower classes. Even with railway travelling it would be a long time before any effect was made on the caste system. Banks had been started in various places, where agriculturalists could borrow money at a fair rate of interest, but the natives did not take kindly to the change. A good deal of cotton was grown in the Punjaub, but not of the sort required. The women spin and weave, but he did not think much cotton was exported from the Punjaub. The system of canals was to help, in a large measure, in minimising the effects of famine, together with railway communication and relief work.





A VISIT TO PORTUGAL.

(ILLUSTRATED BY THE LANTERN.)

By Mr. WALTER BUTTERWORTH. 14th March, 1905.

For over an hour the Lecturer entertained a large audience by taking them in imagination over the most interesting places in Portugal—a country little regarded and little known. Half a century ago, he said, there were no highways in Portugal, except one from Lisbon to Ciutra. The development of the railways since 1853 had been very slow; they were now worked partly by the state and partly by French companies, and partly with English money. Practically, the waterways scarcely existed, and the rivers were rarely navigable. Nearly half the land was uncultivated; the cultivated portion was made up of vine culture, fruit trees, cereals, pasture and forests. With so much uncultivated land and a favourable climate, it was found necessary to import cereals. The export was chiefly wine, which in the last half-century had developed to an enormous figure. There were 125 established mills, employing nearly 12,000 people. The means of transport were defective, capital and enterprise are wanted, and the apathetic natives left the exploitation to foreigners; and a heavy national debt had been piled up. England was far away Portugal's best customer in regard to both exports and imports. Education was in a strange condition. Since 1844 it had been free, unsectarian, and compulsory, but yet largely inoperative, and consequently a dismal failure. In 1890, out of a population of a little over five millions, only a little over one million could read—only 20 per cent. of the population. Only once during his visit he saw a man reading a book. The only reading one saw was the reading of newspapers, of which 400 were published—mostly small sheets. The country was dotted with ambitious buildings left unfinished. Their best business was done by resi-

dent foreigners, of whom a large proportion were English. Dirt and rags abounded, most people were prepared to beg if they saw a chance, and it was a common thing to meet persons who had the marks of small-pox on them. Their trains ran at 12 miles an hour—except the express. From a business point of view the men were amusingly inept, and seemed to scorn to do anything promptly. Their ploughs and harrows were of the ancient Roman type, so were the carts with low wheels of solid wood, the axle revolving with the wheel.

A large number of typical views of the country were shown and explained, and in conclusion the Lecturer said he regarded the people as happy and contented, and well disposed to everybody, and he believed they would have a great time in history again. At present they take things leisurely and lazily ; yet, he did not know whether the more vigorous people got more joy out of life, and after all they lived to get as much happiness out of life as they could. (Cheers.)

On the motion of Mr. T. Bell, seconded by Mr. J. Lancaster, and supported by Mr. J. S. Sutcliffe, a hearty vote of thanks was accorded to the Lecturer, who, in reply, wished prosperity to the Club which he was sure was an important part of Burnley life.





SEA AND SHORE: A STUDY OF COAST EROSION.

(ILLUSTRATED BY THE LANTERN).

By Mr. J. A. OSBORN, B.A.

21st March, 1905.

Having lived some twelve years at the seaside in Essex, Kent, Sussex and Devonshire—and paid many summer visits to other parts, the Lecturer had enjoyed unusual opportunities for the study of this process. The wasting of the shore was going on with a rapidity which, in some cases, gave reasonable grounds for alarm to the inhabitants, and in all cases formed an interesting subject of study to the geologist and the engineer. Accordingly he proposed to consider (1) the mode of its operation; (2) its results, as shown both in the localities of which he had personal knowledge, and in others which were classic instances of the geologists.

The forces of atmospheric denudation were continuously at work wherever there was land for them to act upon. The heat and cold, the wind and rain would, in time, were there no counteracting forces at work, reduce all land to the sea-level. The rainfall of this country was now very well ascertained, and from the solvent action of the rain, as shown in the amount of solid matter held in solution by the water of the various rivers, it had been calculated that no less than $12\frac{1}{2}$ million tons of lime, and other rock-forming minerals, were carried into the sea every year. Add to this all that was carried out in suspension, and that would be a great deal more in amount, and it was easy to form some idea of the waste due to the action of the rain and running water. Great as it was, however, it was hardly perceptible to casual observation.

The effects of rain were greatly increased by the action of the wind, and especially by frost. The alternate action of heat and cold had a disintegrating effect on the rock surface. The water penetrated the joints and froze there, splitting the rock in all directions, causing great falls along steep surfaces. Or the water

would percolate through the joints till it reached an impermeable stratum of clay, when springs would be formed, and often in such abundance as to cause a land slide. The "landslip" at Axemouth was shown as an example. By these processes the land was being gradually wasted, the effects of the waste being most apparent on the sea shore, where the waste was increased by the action of the waves. The action of the waves was considered, both on a flat shelving shore and on a rocky, precipitous coast; in ordinary calm weather and in violent storms.

On a flat shelving coast with soft rock, such as the East coast of England, the waste of land was very rapid. All along the northern shore of the 'Thames' estuary to the Naze, from thence round the coasts of Suffolk and Norfolk, the loss of land had been very considerable in the past, and was still going on in spite of all efforts to prevent it. The cliff at Clacton-on-Sea was shown as an example, and the efforts made to protect it by embankments and sea walls were described. These, though locally successful for a time, could not protect the whole coast; *e.g.*, at Dunwich, where a once prosperous seaport containing six churches, and, in Saxon times, the see of a bishop, had been destroyed. Only one church, the ruin of which was about eleven yards from the edge of the cliff, now remained. At Aldeburgh and Cromer also the waste of the cliff was conspicuous; and equally so in the Holderness district, which had lost at the rate of two yards annually for the last two centuries.

The formation of shingle from the waste of the cliffs, the efforts made to hold it by means of groynes in front of the cliffs, its travelling and accumulation in the form of ridges, as the Aldeburgh Beach, Hust Point, the Chevil Bank, &c., were then described with the help of views. And the famous pebble ridge at Westward Ho! North Devon, was fully described, as well as its encroachments on the Northam Burrows, with abundant illustration. Mr. Osborn having lived at Westward Ho! for nearly three and a half years.

The combined influences of atmospheric and marine denudation of the harder rocks were next described. The chalk of Beachy Head, Shakespeare's Cliff, Dover, and the recent fall of the cliff at St. Margaret's Bay, were all illustrated, and explained to be caused by infiltration of water into the joints of the rocks, and the vibration of the mass caused by the ceaseless thundering of the waves at the foot of the cliffs.

Before describing the erosion of the harder rocks of the Western coast, where the effects of the action of the sea waves were more conspicuous than the results of atmospheric forces, the Lecturer described the violence of the storm waves, which sometimes had a force of nearly three tons to the square foot;

the swift currents of the tide among the Orkneys, the Shetlands, and off the West coast of Ireland ; as well as the incessant action of the tide in cutting away the soft land when it had been left bare by the removal of the sand dunes that once covered and protected it, by the wind. Illustrations were given of the formation of caves, bays, arches in headlands, and stacks, by the action of the waves, taken from amongst many to be found on the North coast of Cornwall, of Scotland, and from the Shetland Islands.

In summing up the Lecturer asked, "What is the net result of all the losses he had enumerated?" and answered the question by reading a series of figures which showed that in spite of some slight gains, there had been a net loss to the country of about two thousand acres per annum for many years past.

After a discussion, in which the President, Mr. Sutcliffe, Mr. J. W. Thompson, J.P., Mr. George Gill, and the Secretary took part, Mr. Osborn, B.A. replied to various questions asked, and still further illustrated his remarks by showing some beautiful slides of Irish scenery.

After a hearty vote of thanks, and in reply to questions by Messrs. J. S. Sutcliffe, C. Hargreaves (Hon. Sec.), G. Gill, and Mr. J. W. Thompson, J.P., Mr. Osborn, B.A. added that the whole of the coast of South America was rising rather rapidly for a length of 6,000 miles, and so was the coast of Eastern Asia. It was only natural that some other parts of the earth should show signs of sinking. The western shores of Europe generally seemed to be sharing in the process of sinking. Erosion was going on all round the Scotch and the English coast, both in red sand stone and granite, only less in one than the other, the red sand stone being more accesible to the action of the sea than the granite. The compensation was very much less than the land lost. It chiefly amounted to a few thousand acres in the Wash. Nowhere else that he knew of did the land rise to any great extent. A great deal of interesting information on this subject was to be found in the little book called the "Story of Lost England."





THE BEGINNINGS OF ENGLISH COLONIZATION.

By *REV. W. S. MATTHEWS, B.A.* 28th March, 1905.

The Lecturer said:—A British Colony had been defined in a statute as “any part of the Queen’s Dominions outside the British Isles and British India.” There was a time not very long ago when a British Colony was called a Dependency, and it was looked upon as a commodity existing for the sole benefit of the Mother Country. This policy led to the disastrous disruption of the British Empire, when the thirteen American Colonies seceded. Ever since then some people had been asking—what is the use of British Colonies? and we have been told that Colonies are like ripe fruit, which only stick to the tree until they are ripe, and then fall off. The present day idea was set forth by Seeley in the “Expansion of England.” The British Empire is the expansion of our small country, it is greater Britain—that part of the world which has received a sort of official recognition on our pennies, sixpences, shillings and sovereigns, when Edward VII is called “King by the grace of God of all the Britains.” These Colonies form a magnificent Empire, of which we are very proud. But the Anglo-Saxons had not always had a genius for colonization. Until the end of the Fifteenth Century the Englishman seemed the least likely of any to be a colonizer. He is described as being particularly fond of his own fireside, and never wandering away from the sight of his own homestead. The trade that existed at that time was not carried in British ships—it was passive rather than active, and depended on the visits of other people to trade with us, rather than our enterprising visits to other nations. But England wakened up at the Renaissance and the expansion of England is the way in which the Renaissance spirit showed itself in this country. The British people had the genius for Colonization. Having command of the sea, and a surplus population, nothing was more natural than that the surplus population should be carried across the seas, the British Fleet should protect them, and establish the British Empire, about which Mr. Chamberlain said the other day that Britain seemed to have blundered into the best places in the world, and meant to keep them.

England, however, was not the first colonizer. European colonizing began on the discovery of America. The Spaniards were in the field more than a century before, and it seemed as if the French were going to outstrip us in the race. All the wars with the French of the Seventeenth Century were carried on not so much for European causes as for America, and for the expansion of the British Empire.

Spain was the first to begin the European form of settlement beyond the Atlantic. Columbus discovered America in 1492. Spain formed a settlement at Hayti or San Domingo. Cortez went out and founded the great empire of Mexico, and Pizarro founded an empire in Peru, and formed a settlement all along the coast of Mexico. The French got hold of Canada. Sebastian Cabot, father and son, sailed from Bristol (1497) and discovered Newfoundland, and sailed down the coast and discovered the mainland. It is a remarkable thing that there was strong evidence to show that cod-fishing on the coast of Newfoundland existed before Cabot's visit. The people who went out there and engaged in cod-fishing were inhabitants of Brittany, and went out from St. Malo and Dieppe. These French people formed a settlement for drying fish. Jacques Cartier sailed up the St. Lawrence, and the French occupied themselves with the valley of the St. Lawrence. Some of the most interesting and romantic episodes are connected with the French, but they went on wrong principles and did not succeed. Cartier had a most trying experience with the Canadian winter, for which he was unprepared. All this time we heard nothing of England. But we have heard of Henry VIII. He founded the British Navy, and his reign was a time of great preparation. We were bullied by the Spaniards, and had no chance till after the Spanish Armada, when the bullying was stopped and the Spanish Fleet destroyed. One of the greatest difficulties which England had to contend with was this bullying spirit of Spain, a country which at that time claimed the whole of North America because of the discoveries of Columbus, and because Pope Alexander VI. had granted it. They claimed the North American continent and Florida. The French colonized in the north, and called it New France. It seemed to be a race between the Spaniards and the French whether America was to be New Spain or New France. The English began to interfere, and to sail what was called "the Spanish Main" all through the reign of Elizabeth. Just as we now start new companies, John Oxenhope or Francis Drake would publish that he was fitting up a ship to sail the Spanish main, and merchants of the day took shares in the venture. It meant going out to fight the Spaniards. They got letters of marque from somebody. This sort of desultory warfare accustomed the English people to fight the Spaniards, and they found they were

better sailors than the Spaniards. Richard Hawkins said the Spanish were never good sailors. They had not the natural aptitude of Drake and Raleigh. Columbus stumbled on America. He sailed with the idea of getting to India. Whoever possessed the Eastern trade had always been rich. It was the Eastern trade passing up the Levant that enriched the Italian cities, and the Portuguese when they found their way round the Cape of Good Hope, they got rich. The great object was to get to India and to have their share of the great Indian trade. The English thought there was a passage to the North-West, and for a long time their North-West passage was the great object of all English explorers.

Sir Humphrey Gilbert was the first man who ever thought of planting colonies, and he wrote a treatise to prove there was a North-West passage to Cathay in China. He obtained a Charter from Queen Elizabeth, and sailed to plant colonies in Newfoundland, but died in his attempt to promote the glory of his country. The Queen would never colonize, but she had no objection to her subjects, and especially rich ones, spending their money on colonizing schemes, and gave them a great deal of cheap encouragement. When Sir H. Gilbert sailed away she gave him an anchor, which was a great comfort for him. Raleigh called Virginia after the Queen, but people said the Queen was a stingy god-mother for her child. Raleigh, with all his sagacity and strength of mind, shared the old illusion that there was a North-West passage—just a strip of land which separated the Atlantic from the Pacific. He made heroic efforts, and deserved to succeed, but failed, in his first attempt to plant a colony. He spent a fortune of £40,000 of his own private money to establish a colony in Virginia, and it failed. The people of Elizabeth's reign had dreamed dreams and seen visions of an El Dorado, and all their glamour had to die down.

When James I. came to the throne a new face of things was seen. Men started with different prospects. The one man who is always looked upon as the founder of Virginia was John Smith, but all they knew of him was what he told himself.

The Lecturer gave an interesting series of Smith's stories and romantic exploits. Tobacco, he said, grew there so well that they would plant nothing else, even though they were actually dependent on the Indians for corn. The very streets of Jamestown were planted with tobacco, and tobacco became the medium of exchange. Men were fined in tobacco.

In 1619 it was thought Virginia would be better if the men were married, and so the Company at home sent out a supply of wives—all invoiced. There were ninety widows and young women. They were not to be forced to marry, but whoever did marry had to pay £120 for tobacco. A description of the scenes

on the arrival of the women is given by Miss Johnson in her book (a novel portrait of the Company). The bachelors were arranged all up the river to see the ship arrive. Next morning all the girls were properly looked after. After the service in the church was over, the ninety young women were turned out into a country meadow, and she describes how they drifted off into little communities, how the men went after them, and made up their little engagements for their marriage before the proper authorities. The Company were careful not to lose anything. If there were any deaths on the way the price of the rest went up, so that if half had been lost on the voyage, the price would have been £210 each. One can easily see why tobacco flourished—a great deal of it was due to slave labour. Soon the sons of people with capital came out, and the people began to want schools, colleges, and better parsons. When a representation was made to the Prime Minister that the Virginians had souls as well as English people, the Prime Minister's reply was "d—— your souls; grow tobacco." The prisoners who were sent out were not criminal, but mainly political prisoners. Englishmen had a way of accommodating themselves to circumstances, and of learning by experience. Virginia flourished, and was called the mother of Presidents—Washington came from Virginia, and Jefferson of the Confederates. Virginia had done her duty by the United States. The constitution was based on the English constitution. The common law of England was the basis of their laws. They were thorough English people—perhaps a little bit bigoted in religious matters, but that was the fault of the time. It was the first of English colonies, its pioneers had shown the way to colonization, had borne the brunt of the battle, and if it had not been for those brave Englishmen who had founded Virginia, English colonization would not have succeeded as it had done. (Cheers.)

A brief discussion followed, and was taken part in by the President, Mr. J. Kay, J.P., Mr. Geo. Gill, and Mr. J. A. Osborn, B.A., and a hearty vote of thanks was accorded to the Lecturer.





CHORAL CONCERT.

“THE DREAM OF GERONTIUS.”

(Elgar).

T. G. CRUMP, M.B.

4th April, 1905.

The Club, with conspicuous success, made its debut to the public, as a musical entrepreneur, when a chorus of some 100 voices, assisted by the Halle Orchestra, gave Sir Edward Elgar's setting to music of the late Cardinal Newman's exquisite poem, “The Dream of Gerontius.” Dr. Crump, in undertaking the role of conductor, showed a boldness and an intrepidity which were commendable, not only because of the character of the work, but also as a conductor he figured in an absolutely new capacity before the public. For Dr. Elgar's creation he has the greatest love and admiration, and during the period it has been under rehearsal he has evinced the greatest enthusiasm for it, and has journeyed to different parts of the country in order to hear it rendered.

The principal solo parts were entrusted to Madame Agnes Paddon, Mr. John Coates, and Mr. Herbert Brown. There was a semi-chorus composed of the cream of the chorus, and which consisted of Misses A. Clegg, J. O'Malley and E. Wood, sopranos; Misses Maudsley, E. M. Walton, and Wills, contraltos; Messrs. L. J. Baldwin and R. Fox, tenors; and Messrs. T. N. Dutton and A. Newell, basses.

The bright vocal star of the evening, who shone with peculiar lustre, was Mr. Coates, who, in the role of “Gerontius” in the first part of the work, and that of “The Soul of Gerontius” in the second, acquitted himself in a manner which stamped him as a true artiste. Nothing could have been more passionate and full of art than his singing. To him was allotted the major portion of the solo work. His enunciation and dramatic style were admirable. “Jesu, Maria,—I am near to Thee,” was given with great tenderness and depth of feeling. Perhaps his best effort was “Sanctus fortis, Sanctus Deus,” in which his great powers of declamation were displayed, and in which piece a good effect was obtained by a tremolo on the violins, and also by some fine crescendos and an unusual combination of instruments.

In Madame Paddon the services of a good singer were secured, but on Thursday night she was sadly lacking in energy and enunciation. It was obvious that it was her first appearance in what is regarded by capable musicians as Dr. Elgar's masterpiece.

Of the principal soloists the least work fell to the lot of Mr. Herbert Brown, yet in his two solos he demonstrated that he has a promising career before him. He is the happy possessor of a fine round bass voice, mellow in a marked degree, and capable of plenty of volume. He sang with great care and refinement.

Coming to the Chorus, which had been carefully selected, nothing but praise can be given them, and their duties were far from light, in fact the choral work was of the most difficult order that has been set a Burnley chorus. The persons of which it was composed were amongst the best singers in the town, and quite a number of veterans, accustomed to oratorio music were seen in the ranks. It gave evidence of having been well drilled, its tone was really good, it was evenly balanced, knew the music well, and attacked it with good effect, in fact two of the pieces they rendered were veritable triumphs of chorus singing. One of these was a chorus of demons, "Low-born Clods," in which is some novel instrumentation, forcefully suggestive of the infernal regions, whilst the other was the double chorus, "Praise to the Holiest," which also contains some startling colouring.

Dr. Crump, even in his maiden effort at conductorship in public, has established for himself an enviable reputation, for he showed himself most zealous, self-possessed, and pains-taking in the onerous task which fell to his lot.





SUMMER EXCURSION.

RIVINGTON.

5th July, 1905.

The Excursion of the Club was made on Wednesday to Rivington. The party, which included the President (Mr. W. Lewis Grant) and the Secretary (Mr. Charles Hargreaves), travelled by train to Bolton, and then proceeded in waggonettes to the interesting old manor house known as "Hall i' th' Wood." The Hall, which overlooks a valley on the outskirts of Bolton, is a remarkable example of the black and white "Post and Plaster" style of the Tudor period. It was probably built in the Fifteenth Century, and is associated with the families of Brownlow, Norris, and Starkie of Huntroyde. Subsequently the house was divided into tenements. One of these tenements was the home of Samuel Crompton, the inventor of the spinning mule. It was there that he laboured in the production of that machine, which made such a revolution in the spinning industry. Crompton died in 1827 after a life of wonderful perseverance, in the face of adversity, opposition, and discouragement. It was six years ago that Mr. W. H. Lever purchased the property, which was then falling into decay, and carefully carried out a scheme of restoration. He handed over the fine old landmark, with its quaint architecture and wealth of oak, to the Corporation of Bolton as a memorial to one of Bolton's most worthy sons. The Hall is now used as a Museum, and the ten rooms which are open to visitors contain many memorials connected with Crompton and his work; antique furniture, portraits, examples of ancient embroidery, drawings, and cases showing the more delicate fabrics of the cotton industry—the product of Bolton looms; loans from the South Kensington Museum, etc. From here the party drove through the village of Belmont, to the uplands of Rivington Moor, and followed the new road which Mr. Lever has constructed towards the summit of the hill. The prospect from the road at its highest point is one of great extent.

A great part of West Lancashire is spread out before the spectator. Immediately beneath the hill are the extensive reservoirs of the Liverpool Corporation. These reservoirs extend nine miles in length, and are capable of containing 4,000 millions of gallons. Beyond is seen the estuary of the Ribble, and the features of the western part of the country are well defined. On the hill side Mr. Lever has built a summer residence, and a large area of well-timbered land has been purchased by him, and presented as a public park. The attractions of Rivington Pike and neighbourhood have consequently been much enhanced, and the place is much resorted to by the people of Chorley, Horwich, and Bolton. Tea was provided in the large Tithe Barn, with its massive oak supports. The roof construction of this building afforded an interesting study. From here the return journey was through Horwich, along the fine approach to Bolton known as the Chorley New Road. Altogether the drive covered about seventeen miles of country offering diversified scenery, and at the highest point reached some 1,200 feet above sea level. The party joined the L. & N.W. corridor train at Bolton, and had the happy experience of a quick journey from that place to Burnley.





MILTON.

By the BISHOP OF BURNLEY.

10th October, 1905.

The President, Mr. W. Lewis Grant, expressed himself as sensible of the honour which had been done him in electing him for the third year to the Presidential Chair. After alluding to the Syllabus, which he felt sure would meet with the approbation of the Members, and expressing the hope that the meetings would be found improving and helpful, he said that they were honoured by the presence of the Bishop of Burnley, and they joined with others in welcoming him to the town. They felt that his Lordship was not stepping outside the province of his mission in coming amongst them to help in their efforts to foster the study of literature and science, to stimulate a fuller knowledge and appreciation of the arts.

The subject that night was a literary one. They all recognized the elements of prominent value which were to be found in the literature of all the ages. Legacies of untold worth were theirs in the works of poets and dramatists. They could quote Whittier's lines :

" Bards and sages
Plant for their deathless heritage
The fruits and flowers of time."

Members would be glad to know that the Club was represented on the occasion of the notable commemoration at Haworth which took place on Saturday last. He wished it were possible that in some way or other they could hear from those who worshipped at the Bronte shrine that day something of the incidents of the Commemoration, and their impressions of the remarkable utterances of two able and well chosen men.

Their thoughts were to be directed by the Bishop to one of the kings of literature. It was 28 years since a paper on John

Milton was read by a former President—Henry Houlding—a name venerated by the members because of his literary powers, and his eminent services to the Club.

They were glad to have the opportunity of hearing the Bishop speak of one of the immortal company of the Fathers of English song, and they would accord him a sincere and hearty welcome.

The Bishop spoke eloquently for about an hour, with few notes, and approving cheers were frequent. Somebody has said, he observed, that two methods might be taken in dealing with biography—the presentative method and the representative method. By the first the writer or hearer would be invited to lift up into undue prominence every tiny incident connected with the hero—to bring all those incidents to one dead sameness of level—the look, the clothes, the small details of daily life, the outgoings and the incomings, simply because of their association with the subject. Aubrey supplies us with that method to the full. The other is the representative method where the episodes are taken to illustrate the character and the development of the mind. I shall do my poor best to adopt this method.

On the 9th December, 1608, Milton was born at the “Spread Eagle” in Bread Street, London. Aubrey makes it out that at ten years of age he was a most precocious child. He was able to read the classics well—Latin and Greek at fourteen. At St. Paul’s School he devoured the classics. He was evidently not a popular schoolboy. He preferred his Xenophon to his schoolfellows. From St. Paul’s he went to Christ’s College, Cambridge, and wrote that splendid ode “On the Morning of the Nativity” when he was twenty-one; and that beautiful sonnet on his twenty-third birthday, a sonnet which speaks of time stealing away his youth. He went back from college to Horton in Buckinghamshire and remained for some years before he began foreign travel. He visited Paris and Italy an ardent young Protestant. His patron was Sir Henry Wotton, whose relationship to Milton seemed very much the same as that of Lord Southampton to Shakespeare. His patron advised him to keep “close thoughts and a frank countenance.” But he forgot the first part of the advice and aired his Protestantism. He visited the recently liberated prisoner of the Inquisition—Galileo. At Rome he was introduced to a young Englishman—Cardinal Barberini. His friends could do nothing for him and he had to go away from Rome and hide his head in Naples, but re-visited Rome for a couple of months and subsequently returned to England.

As a school master Milton was by no means a success. No doubt an original mind like his was in its worst sphere in front of a lot of unruly boys, and his curriculum was enough to frighten them. What would the present day boys think of those who at

fourteen were expected to have a good knowledge of Latin and Greek classics, and at odd moments to work at Hebrew, Italian, Syriac and Chaldee? and that was only a portion of the course that Milton supplied to his schoolboys of that day. He had opened his school chiefly to educate his sister's sons by her first husband, John and Edward Philips. One day he left school and returned with a young bride, Mary Powell, the daughter of a country gentleman, but the marriage was not a happy one. Within a month of the honeymoon she found her way back to her former home.

As to his political career Milton, in 1649, was made Secretary for the Foreign Tongues, or translator of State dispatches for the Government, by the Council of State under Cromwell at £288 a year. He was now a mere channel through which the operations of the Government should pass. He had to do the miserable drudgery of translating State documents from English into Latin for the foreign courts. His salary was gradually reduced to £150—perhaps his sight had something to do with it.

We now pass to the shadows through which his path lay. At 43 years of age Milton became blind in one eye. He alluded to his blindness in a letter to a friend, and in the opening of the third book of "Paradise Lost," in Sonnets 19, 22 and 23, and in "Samson Agonistes." His prose writings are perfect models of magnificent English, such as the grand defence of Unlicensed Printing—"The Areopagitica." Some of the sentences required more breath than he had to get to the end of them, but in their balanced fulness could hardly be matched in English literature anywhere else. He had been most shamefully taunted on his blindness, and had made a remarkably fine reply in the second Defence of the English people, "Defence for the Revolution."

"And indeed, in my blindness, I enjoy in no inconsiderable degree the favour of the Deity, who regards me with more tenderness and compassion in proportion as I am able to behold nothing but Himself. Alas! for him who insults me, who maligns and merits public execration! For the divine law not only shields me from injury, but almost renders me too sacred to attack; not indeed from the privation of my sight, as from the overshadowing of those heavenly wings which seem to have occasioned this obscurity; and which, when occasioned, He is wont to illuminate with an interior light, more precious and more pure."

His first wife lived nine years, and after her death he married Catherine Woodcock, and in the 23rd Sonnet, after her death, he called her his "late espoused Saint."

One of the most interesting things that I think has been attempted in connection with the writings of Milton, is the effort made by Rev. James Graham, a Vicar in Herefordshire, to cull out of his writings an autobiography fetched entirely from his writings, prose and poetic.

At the Restoration Milton escaped with the forfeiture of three-fourths of his property, and with the remainder he took a house in Artillery Fields. He had little to look forward to, and he could only look back to the wreck of his political hopes. But I like to think of Milton falling back upon himself, and to parallel him with the prophet Isaiah, Saint Augustine, and Dante. On the ruins of Rome St. Augustine of Hippo makes his magnificent theological work the City of God; on the wreck of political hopes Dante could divert his attention to the kingdom beyond. In the case of Milton his creed had been formed in a very peculiar school, and one of the most difficult things about him was to make out a case for his creed by his writings—a strong Puritan, and at the back of his æstheticism you get Arianism, which is absolutely discounted in some of his works—notably in “Paradise Regained.” How are you to account for these various sides of a man’s intellectual life? I venture to think that the explanation is the originality of the man—that he was able to detach himself from any political, social, or theological environment of the times in which he found himself. It is something in the intellectual sphere paralleled in the moral sphere sketched by Victor Hugo in “*Les Misérables*,” in the notable scene where the moral Valjean, the higher, hesitates to yield himself up in place of a man so like him, the lower Valjean, who was taken by the police, and in danger of condemnation. In the case of Milton, the only explanation is the domination of his intellectual forces, which enabled him so to throw himself into his theme that he lost himself in the dominating power that the subject had over him. (Cheers.) So that I would not endeavour to justify his inconsistencies. I think he is above justification.

In the closing scenes of his life (he died at 66 years) the routine of his day was simple—up at four in summer and five in winter; always a chapter of the Hebrew Bible if he could get anybody to read it to him, and then listening to his daughter or Ellwood, his Quaker friend, or sometimes a poor illiterate boy. After his simple mid-day meal he would go to his organ or listen to his daughters while they sang to him or sing himself. Then again to his books till six—his books always being books in the hands of other people. His daughters had been taught to read Latin without understanding it. He had sometimes to have recourse to a poor illiterate lad in the writing of the “*Paradise Lost*” and had to tell him every letter, and in that way he dictated about thirty or forty lines a day. Supper at eight, after which he retired to bed. Picture him in a faded room, feeble and old, and subject to paroxysms of gout—there is John Milton dictating slowly his grand poem, and then when the pangs come on swaying himself to and fro in his armchair with the gouty chalk stones in his hands.

He lived seven years after his great task was done and then passed away and was buried at St. Giles', Cripplegate. One hoped against hope that the profanation of his grave and the scattering of his bones when the church was restored in 1790 was not true. One only fears that it has never been conclusively disproved. A few years ago anybody might have found his will tied together with Napoleon the First's in Doctors Commons, and so the whirligig of time makes strange bed-fellows.

In early youth Milton planned something great, "something in the after time which the world will not willingly let die." Various biographers and critics have done their utmost to find out what literature it was that led John Milton in this direction. Whatever the origin was we are not going to detract from the wonderful originality of "Paradise Lost" by considering what sources he may have drawn from. What is it that enthralled as "Paradise Lost" enthralled? The great poem is greatest not in what it describes, but in the power it has of carrying the imagination along with it, to create its own images, which images are not to be found there. And as we read through "Paradise Lost" we find ourselves creating those images. The strange, vague nebulosities of preternatural beings—they are not Milton's, but they are ours. He has given us the power through waking up the wonderful powers of the imagination, to imagine things which Milton never sketched. It is that, I think, which causes "Paradise Lost" to grip a man with such power, because it gives the power which poetry should impart to the reader instead of keeping it as a monopoly to the writer. (Cheers.) As instances of the enthrallment which Milton had over others, he quoted Scott and Macauley, and in a few closing words compared the intellectual relationship of Milton and Dante. They had something in common in their lives, but the contrast between them is very remarkable. Dante jibbets all his foes, and emparadises all his friends. You could not read Dante without the history of Florence open at your elbow. You do not require anything approaching history in reading "Paradise Lost"—at any rate, nothing more than "Lempriere's Classical Dictionary." Dante is himself throughout projected over every part, but Milton loses himself in his theme. Some of Milton's critics had thrown vitriol really in the face of the poet, but we need not stop to defend him; he does not need our defence; he had been raised by the consensus of the intellectual ever since he lived, and placed upon a height which is unassailable, and from which he looks down upon his critics snarling and barking in the flesh. (Cheers.)

Mr. H. L. Joseland, M.A., in moving a vote of thanks to the Bishop, stated that Milton was a member of his college at Cambridge, and that in the Fellows' Garden, at the back of the college,

there was Milton's mulberry tree. Considering the trouble and disappointment he had met with in life, it was due to the greatness of Milton's soul that his poems bore no trace of any feeling of the sort, and one wondered whether Milton would have written as he did if his life had not been surrounded by trouble and disappointment. As in the case of many great men, their genius seemed to have been nurtured and thriven on disappointment and trouble. (Cheers.)

Mr. Fred. J. Grant, J. P., seconding, said the thoughts of the elder members were carried back to the early days of the Club, when noteworthy papers were read by "the old man eloquent," their former President—Henry Houlding—who had treated of some of the great dead kings of melody, among whom was Milton. It was well to study the works of those who stood at the head of their several departments in literature. The works of such men were as the canonical books established beyond appeal by their own intrinsic merits, and by universal acceptance. They should read the great books just as they should mark the great events of the world's history. The earliest of those marvellous essays which brought such fame to their author—Lord Macauley—had as its subject, John Milton, and it was suggested by the discovery among the State papers of a lost work of the Puritan poet. That work was edited by Bishop Sumner. It was in order to understand the parallel between Milton and Dante, drawn in that essay, that Robert Hall, at an advanced age, racked with almost incessant pain, set to work to learn the Italian language. Milton excelled not only in epic poetry but in other forms of poesy—imaginative and idyllic, and in the sonnet. Where were there finer examples of the sonnet than in the lines on—

"The slaughtered saints of old whose bones lie scattered on the Alpine mountains cold."

or in the poem on his blindness? One line in the latter sonnet is the oft quoted—

"They also serve who only stand and wait."

Milton was a devoted lover of nature. When all around became dark he ceased not to wander by clear stream and shady grove and sunny hill. He had left a precious heritage in his shorter poems: "Lycidas," "L'Allegro," "Il Penseroso," &c. The stern Puritan—made such by the licentiousness of the times which angered his noble soul—was hushed to awe as he stood among the stately arches of Durham Cathedral; and nowhere in the language are there finer lines on the English cathedrals and their services than is in the last-named poem, where he speaks of "the antique pillars massy proof," of "storied windows richly dight casting a dim religious light," and of services which dissolved him into ecstasies and brought all heaven before his eyes. It was

from poets that they got some of the best prose, and Milton was a notable instance. It was a remarkable passagè where he told how the gift of poesy could alone be gained :

“ By devout prayer to that Eternal Spirit who could enrich with all utterance and all knowledge, and who sends out his seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases.”

Mr. Grant concluded by reciting Wordsworth's sonnet beginning—

“ Milton, thou should'st be living at this hour, England hath need of thee.”

Mr. Wm. Thompson, supporting, said that quite recently the Brontë celebration had been held. Although at the first blush it might appear that this was not relevant to the subject of the evening, yet, as a fact, there was a close and intimate association between “ Paradise Lost ” and the Brontë family.

The Rev. Patrick Brontë, Vicar of Haworth, and father of the novelists, was an Irishman, and when a young man was employed as a hand-loom weaver in order to assist the family income. So expert did he become that he could read a book at the same time that he plied his loom. Out of his earnings he bought a small copy of “ Paradise Lost.” When this was placed upon his loom, so enthralled did he become in his book that the quality of his work was inferior. A very special and fine piece of weaving was given to him, and in order to give all his attention to the work, he put away his precious volume; but even then so enthralled had he become, that again his weaving suffered, and when this special piece of weaving was handed in, fault was found with it and he was heavily fined. This had a very depressing effect upon him. He went out, and finding a quiet spot, threw himself upon his back on the grass; then he commenced reciting aloud passages from his “ Paradise Lost,” and making commentories as he proceeded.

The Rev. Thomas Harwich, a tutor, was passing at the time; young Brontë blushed with shame when he discovered that he was heard. But the tutor was a kindly gentleman, and drew from Patrick his story, and his love of books, and his keen desire to increase his store of learning. The rev. gentleman thereupon agreed to instruct Brontë free, on condition that books were not to be read during weaving hours, which were from light to dark. Brontë was thus compelled to pursue his studies in the early morning and late in the evening. In order to do so, he only allowed himself five hours' sleep, and was to be found by the bed-side of his tutor by five o'clock in the mornuig. Thus were the foundations laid of his future career.

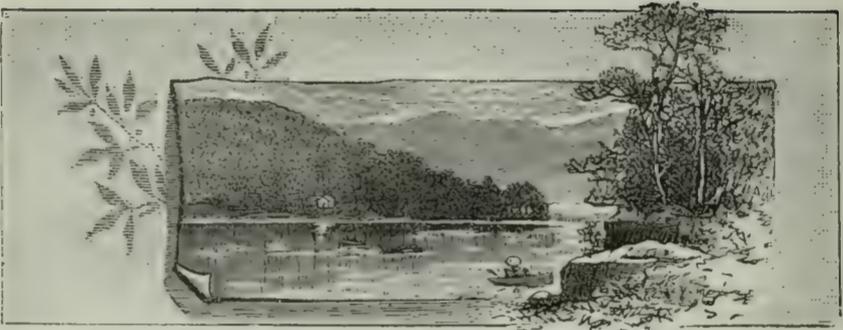
Mr. A. R. Pickles also supported, and suggested that the Bishop might resume the subject in the future.

In reply the Bishop said he could not make any promises. When he described the political period of Milton, he meant that he was trammelled and fettered by the interests of his position, that, to a great extent, the man himself disappeared, and became a channel. As a concrete instance, they had the measured way he dealt with the Vaudois Massacre, while they saw the man himself in the prose lines—

“Avenge, O Lord, Thy slaughtered saints.”

where they had fire against wrong and cruelty, in contrast with the measured words of his prose.





THE SHERBORNE PAGEANT

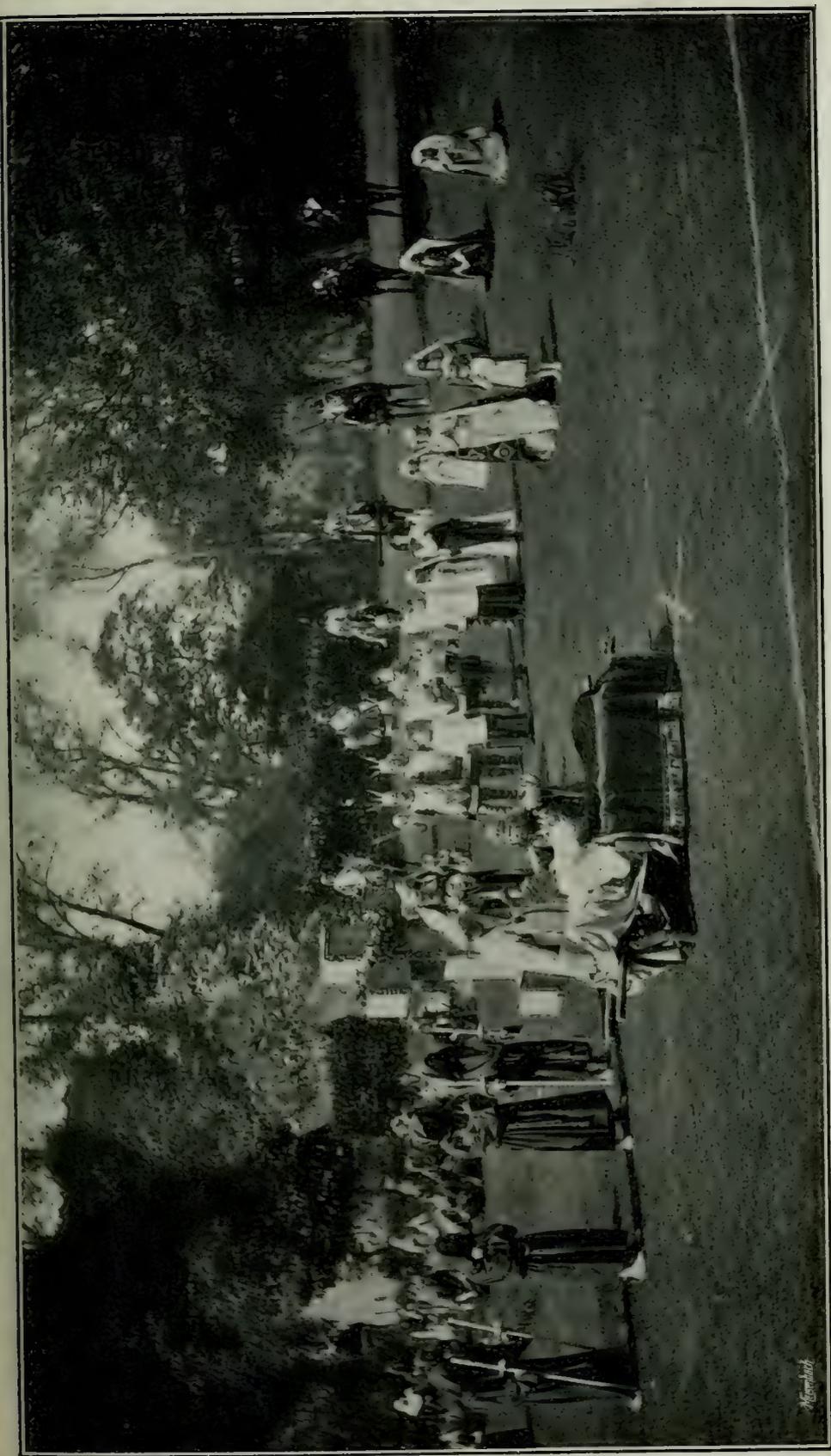
By the President—W. LEWIS GRANT. 17th Oct., 1905.

The Chair was occupied by Mr. H. L. Joseland, M.A., who expressed the regret which, he was sure, they all felt at the news of the death of Dr. Collier, F.R.C.S., who, it would be remembered, lectured to them three years ago on the "Dolomites." He had died at the early age of fifty years, but he had left behind him the memory of an able man and a kind gentleman in the best sense of the word—one ever ready to sacrifice himself for the benefit of others.

Mr. Grant pointed out that as Sherborne was the burial place of Ethelbald and Ethelbert, the West Saxon Kings—brothers of Alfred the Great, and as Alfred, without doubt, attended Sherborne School as a boy, there was a connection between the subject chosen and the lecturer's two former papers—"Winchester, the old Capital of England," and "Alfred the Great."

The purpose of the paper was to speak of the town, its history, and its treasures, in the light of the remarkable celebration which took place there in June last. That occasion was a Special Thanksgiving for the 1200th anniversary of the founding by St. Ealdhelm of the Town, Bishopric, and School of Sherborne.

The Paper took them back to the year 705—two centuries before Alfred—and dealt with the history of what has been described as "one of the most interesting and one of the least known of English towns."



THE DEATH OF ETHELBALD AND THE COMING OF ALFRED.—A.D. 860.

W. P. Woodcut



To-day, on the same spot and covering the same ground, stand the noble Abbey Church and the famous school of Sherborne. The See then founded no longer exists, but it is the mother of many daughter Sees—Salisbury, Exeter, Truro, Bristol.

In the Sherborne Pageant were eleven Episodes, each realistically descriptive of some event or period in the history of the town, from its founding in 705 to the year 1593, when Sir Walter Raleigh came to Sherborne. On each of the four days there was a solemn Thanksgiving Service in the Abbey Church.

The situation of Sherborne, a peaceful little town in the county of Dorset, was described by reference to a map, and something was said of the characteristic natural features of the county.

It became the second city of Wessex—Winchester being the chief—and was on the borders of the forest of Selwood. The meaning of the name—clear stream—was brought out in the first episode, when St. Ealdhelm is introduced, “God’s saint, who at the dawn of history, gave life to the lifeless, to the unknown a name.” The story of the planting of the standard of Christ, and of the establishment of Sherborne as a centre from which the knowledge of God should be spread abroad, was depicted. By the gathering of the children round him was put forth in touching way the manner of the founding of the school Sherborne.

The scenes were enacted in the grounds of the old castle—the most perfect setting for a great historical pageant. In the foreground stretched the long expanse of grass, while the background consisted of the grey and crumbling ruins, with their mantle of ivy, and here and there the foliage of fine trees.

The pageant was devised by Mr. Louis N. Parker, the dramatist. He had been music master at Sherborne School. The performers consisted of Sherborne folk, high and low, rich and poor. They were eight hundred in number. The performance was a notable triumph, a great outburst of local patriotism. Something was said about the dresses and designs; and the Lecturer dwelt upon the immense labour which had been necessary for many months to bring the spectacle to that pitch of excellence which earned the highest praise of the witnesses.

The part of St. Ealdhelm was taken by the present headmaster of the School—Canon Westcott. Interesting facts relating to the career of that famous scholar of the early Church were given; special mention being made of his fame as a builder of Churches. He was the first Bishop of Sherborne, an enthusiastic teacher, a voluminous writer.

In the second Episode is the representation of a battle between the townspeople and monks, headed by Bishop Ealhstan, and a wild band of Danes, in which the Sherbornians triumph.

Then occurred a singularly beautiful and touching scene, in which the dying King, Ethelbald, is borne in, accompanied by a long procession. There is a reconciliation between him and his brother Ethelbert; and the child Alfred receives the dying king's blessing. Subsequently Alfred is handed over by Queen Osburga to Bishop Ealhstan, that he may receive his education at Sherborne. After the laxity which had crept into Monastic life is presented, there appears the figure of William the Conqueror, who transfers the Bishopric to the hill of Sarum. The sorrow which this action brings is succeeded by joy when, with Masonic ceremony, Roger of Caer, Bishop of Sarum and Abbot of Sherborne, lays the foundation stone of the Castle. Something was said of the remarkable character of this statesman-bishop, and of the vicissitudes of the Castle which he built. It was destroyed by order of Parliament in Oliver Cromwell's days.

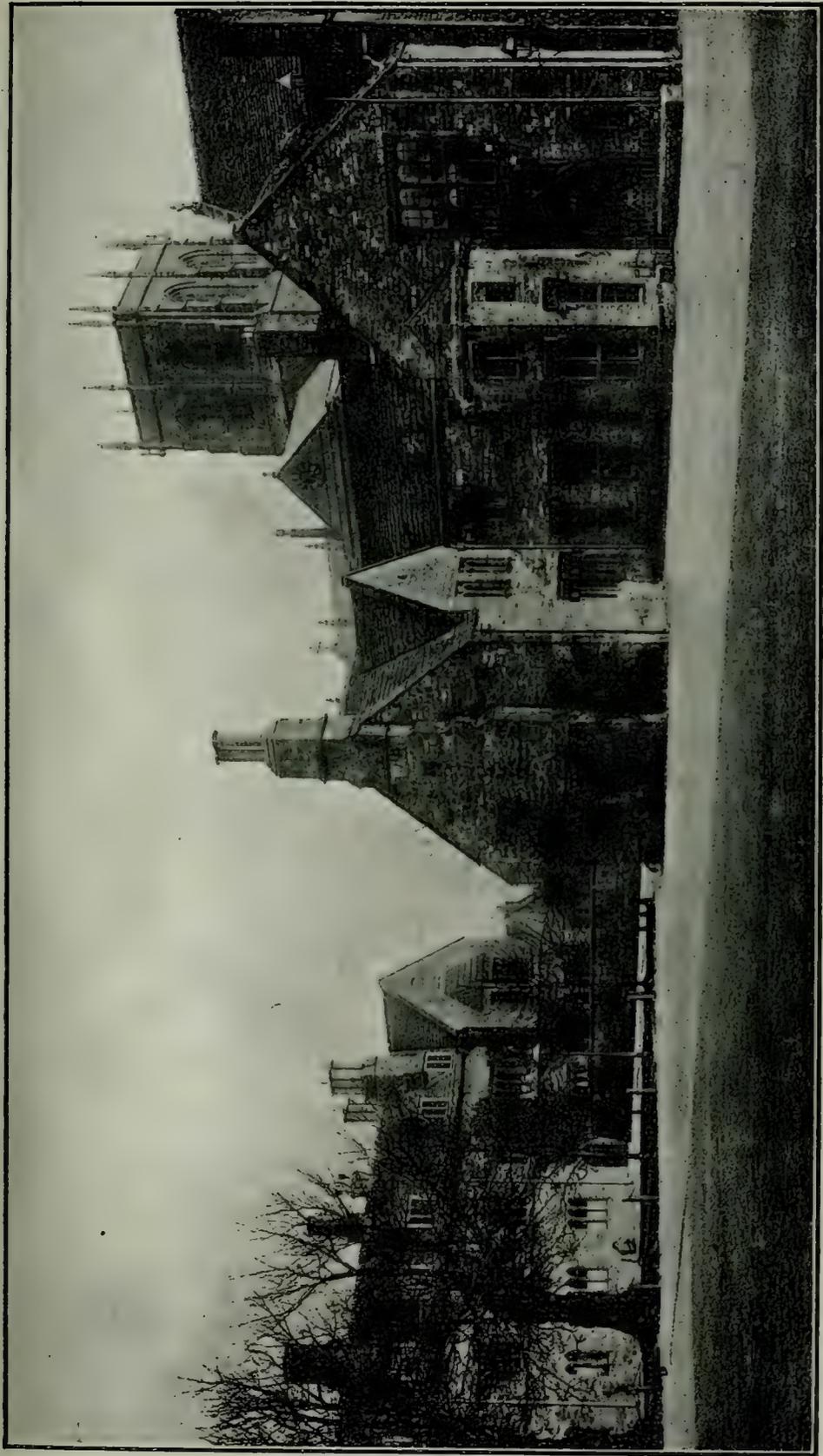
The Episode which set forth the great quarrel of the Fifteenth Century, between the monks and the townspeople of Sherborne, was full of lively situations. The speech of the townfolk was in the Dorset dialect, and created much amusement.

The foundation of the Almshouses was the next representation. The picturesque buildings are close to the Abbey, and the characteristic dress worn by the occupants is scarcely varied from that worn when the Hospital was established in 1437.

The Expulsion of the Monks was a pathetic scene. It admirably illustrated the merciless methods adopted by King Henry VIII. and his agents in the suppression of those ancient religious foundations—the monasteries—with their rich heritage of historic memories. Mr. Grant next gave a brief description of the Abbey Church, and referred to the fan-vaulting of the choir, which is said to be unrivalled for beauty.

The Church contains a list of the Bishops of Sherborne from 705 to 1058: then of the Abbots of Sherborne: then of the Vicars from 1228 to the present time. The Bishop of Bristol was quoted in a passage which showed the spiritual descent in clear and unbroken line from St. Aidhelm to the present Bishop of Salisbury, who is eighty-fifth in the line from him.

In the tenth Episode was depicted the granting of the Charter to the School by King Edward VI. The scholars of to-day took their part with all the vigour and vivacity of youth. Following this came the magnificent scene of the entry into Sherborne of Sir Walter Raleigh and his wife; with their retinue of gallant



SHERBORNE SCHOOL - QUADRANGLE.



gentlemen and fair ladies, attired in the most sumptuous of apparel. There was a delightful dialogue, with fine lines; and then came the laughable incident when misfortune befel Sir Walter at the hands of his body-servant, who discovered him smoking.

The final and triumphant Tableau was next described, and particulars were added respecting the School. "Under the shadow of Ine's Abbey, on soil that the Dane could never win, the School of Sherborne stands to-day, vigorous and young." It was one of those grand old foundations which had played such an important part in building up the character of Englishmen. The late Archbishop of Canterbury—Dr. Temple—was for 30 years Chairman of the Governors. In conclusion the Lecturer claimed for the Pageant a useful purpose in calling up the buried ages, and rehearsing the deeds done by our fathers: and he spoke of the beauty and picturesqueness of the ancient Wessex town.

The Lecture was illustrated by a series of excellent slides, and also by dresses, ornaments, etc., which had been actually worn in the Pageant, and had been most kindly lent to Mr. Grant by Canon Westcott; there were also exhibited a large number of photographs relating to the town and the Episodes.

The vote of thanks was moved by Mr. James Kay, J.P., seconded by Mr. George Gill, and supported by Mr. J. S. Sutcliffe and Mr. J. W. Thompson, J.P., all of whom paid a high compliment to the President for the able, polished, and historically informing paper. We feel proud, said Mr. Thompson, that we are British, and these papers on our glorious history have been beautifully illustrated to us. Indeed, we have had the best English history lesson that I have ever had in my life.

In reply, Mr. Grant added that the weather on the occasion of the pageant was favourable—on the second day there was brilliant sunshine, and the scene beggared description. There was a strong feeling expressed that the pageant should be repeated—some suggested in London, but that the Sherborne people would not listen to for a moment. The essential value of a reproduction of that kind, was that it should be given on the spot where the scenes were enacted. He had seen a paragraph in the newspapers stating that the next performance would be in 1908, and that it might be produced triennially. The example was one which might be followed by other English cities.





ART AND CRAFT IN BOOK ILLUSTRATION.

(ILLUSTRATED BY THE LANTERN.)

By *ALEX. MACIVOR, M.I.M.E.* 24th October, 1905.

Mr. MacIvor, who illustrated his subject by the lantern and a large number of book illustrations and printer's blocks, spoke for nearly an hour and a half, in which he reviewed the history of book-pictures from the picture writing of the ancient Egyptian, illustrated by a fine reproduction by the British Museum authorities of "The Book of the Dead," from the papyrus of Hunifer, an overseer of the Palace of Seti I., King of Egypt, about B.C. 1370. The examples he had chosen to illustrate his subject, included the Loutrell Psalter representing agricultural processes, dated about 1340, and woodcuts from Comenius' "Orbis Sensualum Pictus," English edition of 1659, showing how the various crafts and trades carried on their occupations. Coming to the earliest days of printing, about the second quarter of the Fifteenth Century, were pictures of St. Christopher and St. John, valueless as works of art, but interesting as being the first pictures which the common people had. Rude, though they were, they were the treasures of the poor illiterate peasant and humble artisan, who, hanging them on the walls of their poor huts, had brought before their eyes in daily sight the reality of holy living and holy dying of that Saviour and His martyrs, in whose intercession and prayers their hope of salvation lay.

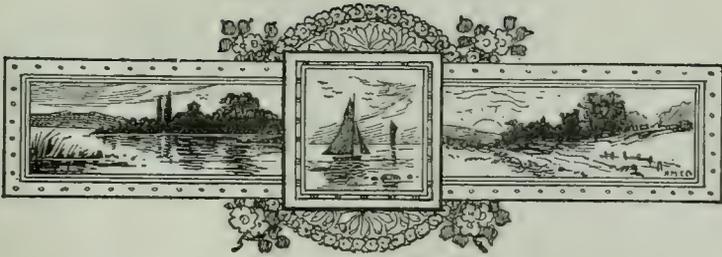
In the middle of the Fifteenth Century, wood engraving, the youngest of the arts of design, held an established position. In art its discovery was the parallel of printing in literature; it was a means of multiplying and spreading the ideas expressed by art, and of bringing beautiful design within the reach of a larger body of men. It was difficult for a modern mind to realise the place which pictures filled in mediæval life, before the invention of printing had brought about that great change which resulted in making books almost the sole means of education. The conception of a complete picture, simply in black and white, was a comparatively late acquisition in the art. This was to be seen in an example from the "Chronicle of Nuremberg," in 1493, probably the work of Michael Wohlgemuth, the master of Albert Dürer. The volume marked the beginning of that great school

in wood engraving, which sought its effects by woodcuts simply in black and white, which were in all essential points entirely similar to modern works. England was far behind the other nations of Europe in its appreciation of art, and wood engraving throve there as feebly as did the other arts of design. The first English book with woodcuts, was Caxton's "Game and Playe of the Chesse" (1476). The first edition was issued two years earlier without illustrations. It is likely that Caxton imported the blocks from which these cuts were printed, as he did the type for his text. Caxton printed all the English poetry of any moment that was in existence. His reverence for "that worshipful man, Geoffry Chancer, who ought to be eternally remembered," was shown not merely by his edition of "The Canterbury Tales," but by his reprint of them when a purer text of the poem offered itself. The first edition had no illustrations; the second was embellished by crude woodcuts altogether unworthy of the text. The two great names which dominated Teutonic art, were Dürer and Holbein. Holbein was the perfect outcome of the Northern Renaissance, and in Dürer they had a more definite national type: a Teuton always, with stubborn Gothic elements ever struggling against the spirit of the Renaissance.

The Revival of Art began in England in the workshop of Thomas Bewick (1753—1828), called the father of the true art of engraving in wood. "White line," a new mechanical mode of obtaining "colour" was first used by Bewick. By the old method, after the simple work in outline of the very early engraver had been relinquished for the style of which Dürer was the great master, the block was treated as a white surface, on which the designer drew with pen and ink, and obtained greys and blacks by increasing the number of cross strokes as if he were drawing on paper; by the new method the block was treated as a black surface, and the colour was lessened by increasing the number of white lines. In both cases colour depended on the relative quantity of black and white in the prints. The new method arranged colour differently, so that it could be obtained by an easy instead of a difficult mechanical process.

From Bewick's time up to the late sixties of the last century was a good time for engravers. The very demand for illustrated books was like to be again the ruin of the art, when about 1876 the art of photography came to the artistic rescue. Once photography was used the drawing could be made of any size, it was mechanically reversed, the original was preserved, and the artist was free. Yet other groups were etchings and photogravures, both producing work of the highest artistic quality, but too expensive for common use. More cheaply producible are the various lithographic processes.

The modern processes had been rendered possible by the discovery in 1814, by Niépee, that bitumen prepared in a certain way became insoluble after being acted on by light. The modern process had revolutionized the appearance of our books and periodicals. The great bulk of the reading public had probably not noticed that any change had taken place. The term "half tone" conveyed no meaning to the general public. The "line process" was the antithesis of "half tone." But there was no real difference between a "line" and "half tone" block. The two processes could be and were frequently used on the same block. They differed only in method of production. After explaining these methods and the wonderful effect of the ruled glass screen and dots, examples were shown of the "half tone" process, by whose aid the printing of a scene or object had been brought out of the region of laboratory experiment and made commercially successful, so that we had now our books and magazines illustrated in very fair approximation to nature's colours. The beautiful collection of colour pictures (exhibited) showed a considerable degree of success by the workers in this, the latest phase of book illustration. He was expecting before long, to be able to make coloured lantern slides with as much facility as he did the black-and-white ones. The process was known as the "three-colour-process," a photographic method which selected the primary colours, each on a separate plate, from a coloured object, so that printing-blocks might be made from the three negatives, and prints from these blocks made in yellow, red, and blue ink; one impression over the other, on white paper; the coloured original being thus reproduced in its natural hues. The process was based on the fact that any colour of the spectrum could be matched by mixtures of three colours of the spectrum itself—red, green, and violet. For each of the three negatives required for the set, a piece of coloured glass of the exact corresponding shade, and called a "colour filter," was placed either before or behind the lens. The function of these filters was to sort out the relative proportion of the three primary colours in the object photographed. He believed the three-colour process would be an immense factor in the illustrative work of the not very distant future. The work would certainly improve owing to the more perfect means of colour selection, and more skill in the block-making and printing; while ink makers could do a great deal by providing the more perfect pigmentary inks. The illustrations of the immediate future, whether for books, periodicals, or commercial catalogues, would undoubtedly be in colour, and he hoped they would now be better able to appreciate the difficulties and the triumphs of this most wonderful process.



NEW ZEALAND AND ITS PEOPLE.

(ILLUSTRATED BY THE LANTERN.)

By H. R. WILKINSON. Monday, 30th October, 1905.

The gathering was held in the Smoke Room of the Mechanics' Institution. Mr. Wm. Thompson presided, and stated that the Colonies had latterly loomed large in the public eye, and he was sure that New Zealand, the youngest of our Colonies, had a warm place in their hearts. The Lecturer was practically a Burnley man. Although he was not actually born in Burnley he came there very early in life, was educated there, and took advantage of the evening classes at that Institution; he went to Oxford as a minister, and afterwards to New Zealand, where he had been for about thirty years. They welcomed him because he came as a representative of one of their Colonies, and because he was formerly a resident in Burnley.

Mr. Wilkinson, who showed a large and varied series of slides, spoke for nearly two hours on the Maories, the aboriginies of the Colony, the climate, the topography, the animal, and the bird life of the Colony.

The climate of the Colony was equable, there was more sunshine than in England. In Christchurch, his home, 326 days of sunshine in the year had been registered. "Light" was a characteristic of the Colony. Healthful breezes were constantly blowing; the death rate was a fraction over 9 per 1,000. The Colony was a long strip of country exceeding 1,100 miles in length, and the average width was 120 miles, so that in no place were they far from the seaboard.

Labour was in good demand, the people were thrifty, and the wealth per head £308. Very little was ever heard of the unemployed, and they had no beggars from door to door, and

never witnessed the poverty and squalor such as existed in the English cities. A person "swagging" from one place to another, would sometimes knock at a door for food, which was never refused. The Colonists were a hospitable people.

New Zealand was the youngest Colony, yet one of the oldest countries.

Geologically it presents all the various forms with which geologists are acquainted. There were from thirty to forty extinct volcanoes. It is on one of the lines of volcanic action, running N. by N. to that country of Japan where such unsuspected but terrible forces had so recently made themselves felt. His Province of Canterbury was settled in 1850—it was intended to be a Church of England settlement, with the various social conditions prevalent in England. But Canterbury, which began with these conservative ideas, had become one of the most democratic of the provinces.

Speaking of the Maories, he said they had no idols but they believed in spirits—the spirits of good and evil—but they never embodied them in idols. They had schools for the training of priests, and there were among them many professionally qualified doctors; and the sanitary conditions of life among the Maories were gradually improving. He showed a large number of views of the district of Mount Cook, 12,349 feet high, and the three great glaciers—the Meuller, the Hooker, and the Great Tasman glacier. The snow line was 2,000 to 3,000 feet lower than in Switzerland and the glaciers greater. Many of the slides represented the animal, bird life, and vegetation scenes, as well as the volcanoes and geysers of the Colony. The Colonists had a true love for the flag, as was shown at the time of the late Boer War.





ROBERT BROWNING'S ADVENTURE.

By *FRED. H. HILL.*

7th November, 1905.

Mr. Hill said he must first discharge a duty by expressing his obligation to the Members for having elected him an Honorary Member of the Club. It was an honour which he very much appreciated, and he regarded it as one of the highest distinction. For him to be again amongst them and to see their familiar faces was a source of great pleasure and gratification.

SYNOPSIS.

Browning's splendid optimism and belief in the power of love.—The theme of the the novelist, the theme of humanity.—Literary men not always the best teachers.—Life in the Mediæval castle of the Twelfth Century.—Jurisdiction of the courts of love.—Tristram and Launcelot an index of the period.—Moral decadence of the romantic school of France and Germany.—George Sand.—Goethe and others.—Wordsworth and the English natural school of poetry.—Shelley's ardent love of nature as the manifestation of undying love.—Byron's love of nature and humanity.—Browning's elopement.—The power of love manifested.—The adventure of Christmas Eve, 1849.—Scene I. The Dissenting Chapel.—Scene II. A Lunar Rainbow.—Scene III. At St. Peter's, Rome.—Scene IV. With the Agnostic Professor in Germany; reflections on Browning's idea of intolerance; Browning's discovery of Divine Love.—Scene V. "Into the little Chapel again."—Conclusion.—"Love is the startling thing, the new."

A historical review of the power of love and the attitude of literary men towards its development would be a very interesting subject for study, but we can only glance at a few of its stages. Suffice to say that it has been a growth, a development on the lines of evolution from a low and selfish standpoint to a higher self-sacrifice and devotion, with, of course, the usual interludes

of retrogression. Not until we reach the Nineteenth Century do we find that whole combination of Englishmen of all phases of thought, of science, of art, of literature, striving to uplift the nation, as in the case of Huxley, Carlyle, Wordsworth, Ruskin, Tennyson, and Browning, and seeking to express by example and precept the good, the beautiful, and the true in their lives, which has done more to raise life to a higher standard and an exalted destiny than in any period of our history. After a review of the life in the mediæval castle of the Twelfth Century, as seen in France, Germany, and Italy (where there was no pretence to love), and of the school of German romanticism, which since the death of Goethe had ceased to exist because it lacked the two essentials of immortality—truth and beauty—the Lecturer proceeded: Henceforth the world possesses a new kind of love through the teaching of its poets—the love of Romeo, of Hamlet, of Bassanio, of Viola, and of Juliet; the love of the love poems of Shelley, of Tennyson, of Browning and of Browning's wife; a love that leads no longer to folly and sin, but to an intenser activity of men's imagination in the pursuit of the good, the beautiful and the true, and applicable to the realities of life.

The intense love of nature shared by both Shelley and Byron, led to their intenser love for humanity, which caused them to storm with fierce denunciation the strongholds of oppression, cruelty, priestcraft, and hypocrisy, whether found on the thrones of Europe—and especially the so-called Holy Alliance—amongst her statesmen, or the relentless orthodoxy of the Church, and helped to bring about a larger conception of what was meant by liberty for man.

Browning's early work, and especially "Pauline," seems saturated with the ethereal spirit of Shelley, strikes the same note in a higher key, and traces the love for nature and love for humanity to its source Divine.

The story of Browning's first adventure, as to how he captured his goddess of love, how he loved to madness the ideal long before he saw the real, that the very spirit of Dante seemed to have possessed him, how he broke every convention of decent society, cheated nearly a whole family, defied the opinion of the greatest medical authorities, married and eloped to Paris, and then to Italy with Elizabeth Barrett, who for the most part of fourteen years had spent her time between a sofa and a bed, with spinal complaint and hysteria, and yet within eighteen months she was toiling up the crests of mountains to what she calls "an inaccessible volcanic ground, not far from the stars," says a great deal for the power of love. All this would make a capital story, but it is not the adventure I wish to bring before you, but one of even more consuming interest, I mean "Robert

Browning's Adventure "with Christ on the dark common, found in his poem called "Christmas Eve." The great lesson of "Christmas Eve" is that the essence of Christianity is a self-sacrificing and redeeming love. The gods of the ancient world were chiefly characterized by the *love of power*, while the Christian Deity displays the *power of love*. Through all the different forms of faith into which Christianity is divided, men are groping their way to this sublime truth, which must convert their natures and transfigure their lives. The poem is divided into five scenes of fascinating interest; so dramatic is each, and so realistic is the localization, that it is difficult not to believe that they actually took place.

Having given a brief synopsis of each of the five scenes:—(i.) The Dissenting Chapel, (ii.) a Lunar Rainbow, (iii.) at St. Peter's, Rome, (iv.) with the Agnostic Professor in Germany, and (v.) "Into the little Chapel again," all representing different aspects of Christianity, Mr. Hill concluded—Tolerance! Was that the only lesson which Browning had learned from Christ's presence in the Chapel, the Cathedral, and the Lecture Room? A lazy indifference—for that is often the ultimate result of tolerance—for the sake of respectability called tolerance!—was that all he had gained when the supreme truth revealed to him was Love? a love all-embracing and self-sacrificing, but only just discovered by the poet. In shame and grief he raised himself from his self-complacent mood, and vows to live for others, in which we, too, can discern the redeeming and self-sacrificing power of love taught by Robert Brownings's "Adventure on Christmas Eve" (1849), which is shown in the following lines:—

"For I, a man, with men am linked
And not a brute, with brutes; no gain
That I experience, must remain
Unshared."

The truth was borne in upon him that love was everywhere, in the heart of the uncouth preacher of "the little Chapel," in the magnificent Cathedral at Rome, and shared by the worn-out Professor in Germany, trying to preserve the ghost of Love by reverencing a myth:—

"From the gift looking to the giver,
And from the cistern to the river,
And from the finite to infinity,
And from man's dust to God's divinity."

This is the note in the higher key which—among our English poets—Browning strikes—the transfiguration of Love, which is to beautify the world and to unite the human with the Divine. All experience shows what a prominent part love has played in the history of the world. We saw the Mediæval Castle played its part according to the degeneracy of the times. We are drawn to the purer flame of Dante's divine conception which showed

the possibility of worshipping the real within the ideal. We stand in awe at the blood, shed by the religious enthusiasm of the Puritans, and the cruelties that the Ironsides perpetrated under the banner of the "Lord of Hosts." We are repelled by the loathsome conceptions of the Romantic schools of France and Germany. Later on we find a healthier glow arises from the National school in England, the work of Wordsworth, Coleridge, and Southey, and again deepened by Byron and Shelley, who maintained that Love was the great principle of the universe, and therefore intensified their love for humanity, and for the emancipation of the human intellect; then we reach the apex in Browning's teaching, that the highest form of human love is self-sacrificing and redemptive in its character, and necessarily becomes that pathway which leads to the Divine.

"No gain
That I experience, must remain unshared,"

for

"Love *is* the startling thing, the new,
Love *is* the all-sufficient too;
And seeing that, you see the rest."





THE DISTRIBUTION AND DISPERSAL OF ANIMALS.

By CHARLES OLDHAM. 14th November, 1905.

If all the closely related species of animals or plants which form a natural group or genus have been derived by descent with modification from some single pre-existing species, then a rational explanation must be given of their distribution over the surface of the globe. If no feasible explanation is forthcoming, then the doctrine of evolution cannot be considered proved or even probable.

So long as the permanence of species was a generally accepted doctrine, the geographical distribution of animals had little interest for naturalists, but when once Darwin's epoch-making theory was propounded, the subject became fraught with meaning and interest thereto unsuspected.

Physicists and Geologists are agreed that, roughly speaking, the great continental land-masses of the world are extremely ancient, if not primæval, features of its surface. The land area of our globe is rather less than one-third of its total; the remainder being occupied by the great oceans. It has been calculated that if the solid matter of the earth's crust were reduced to one level, it would be covered everywhere by water, to the depth of some two miles. In the life of this old world it is only to-day and yesterday that Great Britain and Ireland have been separated from the Continent of Europe, while the day before yesterday, so to speak, this country was submerged to such a depth that only the tops of our highest mountains protruded as islands above the sea. Careful study in that oldest of all libraries, whose volumes are the fossil-bearing rocks, proves

that none of the higher animals at present existing, can boast of any great antiquity; but zoological heralds and pedigree-hunters searching in these volumes, are able to trace the descent of existing animals, through creatures differing more and more from them in direct relation to their remoteness from them in time, to more generalized types. These types represent as it were the founders of families, whose present representatives have specialized on divergent lines until they differ as much from one another, perhaps, as each does from the remote ancestor of them all, whose chronicles are written in the stone tables of long dead worlds.

The older the family the greater have been the opportunities in the past for its members to spread over the habitable world. We must remember that not only have land connections formed bridges between continents now divided by narrow seas, but that climates have greatly varied.

The great Cat family is one of some antiquity. Though it has lost some of its ancient prestige, members of the genus *Felis*, a section only of the whole family, are to be found on all the Continents except Australia.

The seasonal range of migratory birds is very great. The Cuckoo, whose summer range extends over temperate Europe and the greater part of Asia, is found in winter in the Philippines, Natal, Burma, and Ceylon. The Sedge Warbler migrates in winter as far as South Africa, and our Swallow to all parts of India and Africa, and in the nesting season it is found almost up to the Arctic Circle. But the journeys of these birds were far surpassed by those of some waders. Some species of birds are practically cosmopolitan.

A consideration of the distribution of animals and plants, at the present period of the world's history, has led Naturalists to divide the earth into six primary regions, characterized by the similarity of their animal and plant inhabitants; and the most important region, Australasian, includes Australia, New Zealand, New Guinea, and other of the islands of the Malay Archipelago and the islands of the Pacific. Europe, politically the most important continent, is, judged by its fauna and flora, but a small part of the great Eurasiatic land-mass. Its association by Naturalists with the whole of Asia north of the Himalayas, and with the part of Africa north of the Sahara, in one of the primary regions—Palaeartic—is justified by the fact that there is a greater similarity between the animals and plants of the whole region than there is between the animals and plants of any part of Africa south of the Sahara, or of Asia south of the Himalayas. In the two countries at the western and eastern extremities of the Palaeartic region—Great Britain and Japan

—there is a great resemblance in their animal and plant inhabitants, and many of the species are identical. Those of North Africa, while resembling those on the opposite shores of the Mediterranean, are, as a whole, widely different from those of the great desert. The Neotropical region—the southern part of the Western hemisphere—is remarkable for the variety and distinctness of its forms of life. Many of the characteristic mammals are low or archaic types, superseded elsewhere by higher and more specialized creatures. Many of the peculiar birds too belong to the lower orders, while the more highly specialized order—the Passerine—is but poorly represented.

The Ethiopian region—Africa south of the Sahara—has a highly characteristic mammalian fauna, which includes the Hippopotamus, Giraffe, Zebras, Baboons, the Gorilla and Chimpansee, more than seventy peculiar Antelopes, the Aard-vark, Okapi, and other less known but zoologically even more interesting forms.

The great island of Madagascar has a fauna and flora so peculiar and distinct from that of Africa, that many naturalists think it worthy to rank as a region by itself. The most prominent animals of Africa are its Monkeys, Apes, and Baboons, its Zebras, Rhinoceroses, Elephants, Giraffes, Buffaloes, and Antelopes. No one of these nor anything like them is found in Madagascar, and yet there are about seventy known species of Malagasy mammals. Practically the whole of these belong to old-world primitive types, many of which are only known elsewhere as fossils.

The Australasian region has a fauna so widely different from that of the rest of the world, that the globe might with propriety be divided into two regions only, of which the Australasian is one. Cut off long ago from contact with the other great land masses, this region is comparatively speaking a placid backwater of life, where competition has been less keen, and, as a consequence, advance has been less rapid. Here survive the Echidnas or Spring Anteaters, and the Ornithorhynchus, or duck-billed platypus, the only mammals in the world whose young are produced from eggs, in which regard, as well as in many important structural characteristics, they approximate to reptiles rather than to mammals as we know them. The evidence of fossil-bearing rocks shows that the Prototheria or egg-laying mammals were ousted by the Marsupials, less reptilian, but still of primitive organization. The Marsupials have disappeared from every part of the world except South America, where a few species of Opossum still exist, and Australia, which is their metropolis.

During the secondary period Pouched mammals or Marsupials ranged over the whole world, but the advent of the higher

placental mammals at the end of that or the beginning of the tertiary period marked the zenith of their reign, and they had to give way in competition with the ancestors of the mammals which people the greater part of the world to-day. New Zealand, if it ever had a land connection with Australia, must have been separated from it before mammals appeared on the earth; for with the exception of two Bats, identical with the Australian species, no mammal is known to occur there, and its whole flora and fauna is poor numerically, though highly peculiar.

The English watercress grows so luxuriantly in New Zealand as to completely choke the rivers, causing disastrous floods. The native plants have been crowded out by it, and the only efficacious way of keeping the nuisance down is to plant willows—its old competitors—along the river banks. The roots of these trees penetrate the bed of the stream in every direction, and the watercress, unable to obtain the requisite amount of nourishment, gradually disappears. It was only in 1860 that the rabbit was introduced into Australia for the purpose of sport; by 1886 £361,492 had been directly expended in attempting to destroy the progeny; £23,000 had been spent in clearing one State. In New Zealand by 1881 more than 500,000 acres of sheep-run were abandoned; the rabbits had monopolised the herbage, and the sheep had starved. During the ten years prior to 1886, the loss to Australia owing to the rabbit plague was estimated at £3,000,000 sterling. In proportion to the rabbits' increase, there has been a decrease in the native mammals, some species of which have gone to the wall altogether.

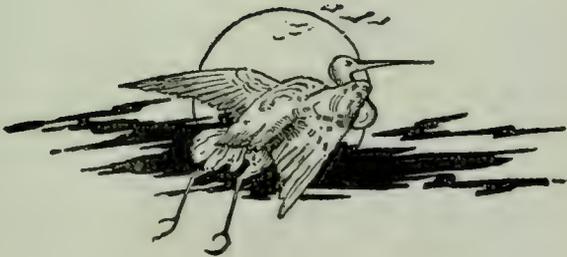
Not only does the doctrine of Evolution account for the differences in the fauna of the great zoographical regions, but it explains the otherwise anomalous distribution of such forms as the *Tapirs*, now found only in South America and the Malay Archipelago, and the Camels of Asia and North Africa, whose nearest allies are the Llama and *Huanaco* of South America.

Before our climate had attained its present genial character, Ireland had been separated from Great Britain, and a little later Great Britain from the Continent. The geological evidence of these separations, conclusive in itself, is amply confirmed by a comparison of the fauna of Britain with that of Continental countries. Germany possesses 90 species of land mammals, Scandinavia 60, Britain has only 40, and Ireland only 22. Belgium has 22 species of reptiles and amphibians, Britain has only 13, and Ireland only 4. The Irish stoat is slightly different from the stoat of England and the Continent, and the house mouse and the long-tailed field mouse of the little island of St. Kilda in the Outer Hebrides have become slightly differentiated from those of the mainland. The Red Grouse is the only species

of British birds found nowhere else in the world, but almost all our animals and plants are found on the Continent.

One may spend hours in libraries reading books written by man, but the best library is one endowed with a surpassing munificence, and housed with a fitness and magnificence beyond the conception of a Carnegie. The single volume in that library is entitled "Nature," and the roof which covers it is God's sky. In that book, exhaustive but inexhaustible, we can read "lore that your city bustles by, the lessons of a quiet mind, Nature's Philosophy."

In replying to a vote of thanks the Lecturer observed that the theory of "mutual aid" was only natural selection or the survival of the fittest in other words. The fact that individuals or communities of social animals would sacrifice their lives for the ultimate benefit of the community tended towards the survival of the fittest.





ROUND OUR BURNLEY SCHOOLS WITH THE CAMERA.

(ILLUSTRATED BY THE LANTERN).

By JOHN WATTS. 21st November, 1905.

In this imaginative personally conducted tour, "Round our Burnley Schools with the Camera," Mr. Watts gave a most interesting view of all phases of elementary school-life in Burnley, with the portraits of a gallery of Burnley worthies who have devoted a large part of their lives to the teaching profession, or to the local administration of the Education Acts. Taking as a kind of text the remark of Mr. Choate, the late American Ambassador to this country, when he distributed the prizes at the Mechanics' Institution, that "In America education was their greatest industry," the lecture tended to illustrate and confirm this truth as applied to Burnley.

After a brief general historical account of the beginnings of National Education and the work done by the religious communities, he passed in panoramic review, the local schools in chronological order :

1828—St. Peter's School was built. and among the headmasters was Mr. W. Milner Grant, from 1841 to 1861.

The Wesleyan School, Keighley Green, was a contemporaneous building, now used as a Volunteer Drill Hall.

Habergham School was one of the first to be built in Burnley with the aid of the Building Grant.

1839—Erection of Mitre Street School.

1840—The people of Trinity built a school for boys, to serve the districts of the Meadows, Thorneybank, and Sandygate.

1851—Red Lion Street Wesleyan School.

1855—Saint Mary's School (Roman Catholic).

1864—Fulledge Wesleyan School.

With the advent of 1870 a new period began. Voluntary effort could not keep up with the public demands, and Burnley applied the Education Act at once; the first School Board was elected in 1871. Three of its original members are still living—Dean Maclure of Manchester, Mr. John Howarth, J.P., and Mr. Robert Hurtley, J.P. But the Board did not exercise its power to build and maintain schools out of the rates for a subsequent period of twenty years.

1891—Abel Street Board School was built.

1892—Burnley Wood Board School was built.

1896—Stoneyholme Board School was built.

1898—Rosegrove Board School was built.

1900—Coal Clough Board School was built.

1903—Heasandford Board School was built.

1904—Hargher Clough Board School was built.

Plans had recently been passed for a new school in Todmorden Road, to accommodate 840 children from the Fulledge Wesleyan School. These were some of the "factories" in which the Educational industry of the town was carried on—the colleges of the cottagers—and were splendid evidences of the foresight and sagacity of the people of Burnley. The total value of the school property of Burnley ratepayers was £110,000. There were nearly 20,000 children in the schools.

Numerous views of children at work and play in and around the "factories" were given, and no phase of school-life passed unillustrated. The subjects taught to the infants—three to five years of age—and to those in the science classes were enumerated. They included nature studies in Towneley Park, house-crafts, handicrafts, cooking, sewing, drilling, swimming, &c. Truants are sent to various industrial schools and to the training ship *Clio*, where they are made into a smart lot of useful lads.

The defective children required special treatment, and in 1893, the Burnley School Board established a deaf and dumb school, where the system of teaching was the pure oral or speech system. In 1902, the School Board built two special schools for the larger class of school defectives—those incapable of receiving any benefit from the instruction in the Elementary Schools.

The provision of teachers for the schools was by no means the least part of the work of the Local Authority: they have 685 teachers

in their employ. Burnley had to provide about thirty young people per annum to be trained as pupil teachers, at the pupil teachers' centre. The Art Room at the Mechanics' Institution, was regularly visited by them. Views of the past and present members of the Board of Directors of the Mechanics' were thrown on the screen, and of each of them an appropriate word of praise was spoken; the audience thoroughly appreciated the racy manner in which the lecture was given, and the realistic way, by means of the lantern slides, the subject was brought home to all.

Mr. Watts expressed his approval of the children at three years of age being sent to the school. If the homes of the children were ideal, it would be soon enough at five years of age to send the child to school, but in hundreds of homes they knew the conditions were not ideal.





THE ASSYRIAN GALLERIES AND SALOONS OF THE BRITISH MUSEUM.

(ILLUSTRATED BY THE LANTERN.)

By Rev. T. R. PICKERING. 28th November, 1905.

Museums are often looked upon as dry and unpopular places, many of the objects there having passed through fire in the sacking and burning of old palaces, the views of them are apt to be a little monotonous, and could not be so pleasing as scenery or views of beautiful buildings or majestic ruins. These Assyrian Galleries and Saloons, however, were interesting as representing a civilization of a bygone age, and spoke of kings, whose names were familiar to us from childhood as the result of Assyria and Babylon coming into contact with Egypt and Palestine in Bible history. The great cities of Nineveh and Babylon have disappeared; the denunciations of the prophets that these cities would become a desolation, have been literally fulfilled. Nineveh, that ancient capital of fabulous splendour and magnitude, that wonderful assemblage of palaces and temples, surrounded by high and massive walls and ramparts, the "rejoicing city that dwelt carelessly," that said in her heart, "I am, and there is none beside me," had vanished, "swallowed up in time's abysses, scattered o'er a sandy plain."

The museums of Europe only showed a few fragments of pottery, terra cotta cylinders, and seals with undecipherable symbols, and inscribed slabs that no one could read. These were all that were known until seventy years ago. Then the explorers went to seek the grave of this long-buried city. Botta and Layard, and other excavators dug down into the sepulchre of the buried city, which had lain in its unknown grave 2,000 years, and threw off its shroud of sand, and revealed to an astonished and curious world her temples, palaces, and idols—the representations of war and the chase, the cruelties and luxuries of the ancient Assyrians.

In 1820, Rich identified the site of Nineveh ; in 1842-5, Botta (a French explorer), excavated the temple of Sargon ; from 1847 to 1876, Austen Henry Layard (afterwards Sir A. Henry Layard), Hormudz Rassam, and George Smith discovered the palaces of Assur-nazir-pal, Shalmaneser, and Esarhaddon, and also the site of Babylon. The labours, perils, adventures, and successes of these explorers were marvellous, and of thrilling interest. Layard was the chief of them all. It is said there are 30,000 tablets and fragments yet untranslated in the British Museum, which were sent home by him. A French explorer succeeded Botta in exploring Babylon, but, unfortunately, a large cargo of monuments, inscribed bricks, and other relics, went down to the bottom of the Tigris, and were completely lost. We have not the same rich collection from Babylon as we have from Nineveh, and so far as Egyptian relics are concerned, the British Museum is only surpassed by the Museum at Cairo. The Assyrian monuments and relics preserved at the British Museum are from the land which is the home of the oldest literature, written or monumental, which this world possesses. Without doubt, the Eden of the first chapter of Genesis was in this vicinity. The word roots, the geographical features, the names are all Babylonian ; Eden, Adam, Eve, cherub, are Babylonian words. The Tigris and Euphrates are here—two of the boundaries of Eden, and two of their tributaries were, in all probability, Gihon and Pison. Not far away were the mountains of Ararat, on which the ark rested, and the plain of Shinar, the home of the Sumerians. When we read in Genesis (chap. x.), that “Nimrod was a mighty hunter before the Lord, and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar, out of that land went forth Asshur, and builded Nineveh and the city of Rehoboth and Calah”—the names are all to be found here.

The most ancient inhabitants of whom we have any monumental records are the Accadians and Sumerians. Further south were the Babylonians and Chaldeans. At a very early period the southern people invaded and subjugated the northern. By some writers culture and civilization are supposed to have spread northward with the conquerors ; by others the conquerors are supposed to have adopted the arts and sciences already cultivated by the Accadians. The probability is that each received something from the other. The Chaldeans were always noted for their astronomical and astrological pursuits. The Accadians were the inventors of the cuneiform (Latin : *cuneus*, a wedge), symbols. At a very early period they cut and engraved in hard stone, and knew the use of the pulley and of lenses ; they had the twelve signs of the Zodiac, and there has been a conjecture

that they had the telescope. Art reached its climax in the reign of Assur-bani-pal; and the sculptured work, representing the chase and showing the attitudes of wounded animals, proved that they had a knowledge of anatomy.

The Lecturer guided the audience through the various Assyrian Galleries and Saloons of the British Museum, pointed out and explained the meanings of the battle scenes on the stones, the tablets—the outer envelope having a duplicate of the inner record—the winged figures and symbols. In Egypt the great features were the tomb and the temple, where the exploits of the kings were inscribed; but in Babylon and Nineveh it was the palace where the kings made known their exploits.

The reason why so many of these palaces have been discovered is that every King began to build his own palace, while in Egypt every King began to build a tomb. Sometimes the Assyrian King would take away the stones from an ancestor's palace and use them; sometimes he would erase the inscriptions and put on his own; sometimes he would take the sculptured slab and turn the sculpture to the wall, and the artists would sculpture his own exploits on the other side. Each King desired to see his own glory and victories represented. The winged man-headed bull was a frequent symbol, the meaning of which was conjectured to be:—the head, signified intelligence; the body of the animal—strength and courage; the wings—speed, soaring ability. The whole was supposed to be a symbol of the King himself, who combined all these excellent qualities. The representations on some of the slabs showed that captives were put to torture—in one figure a hook was being put into a captive's mouth while a spear was gouging out the eyes; in another, captives were being dismembered and their limbs thrown into the river. Many of the figures represented submission and offering of presents to the King. There were slabs of Sennacherib seated on his throne; of the assaults on cities with arrows and battering-rams; the return of armies with their captives, and the counting of heads after the battle. The last diagram illustrated the discovery of the clue to the decipherment of the cuneiform, and its descent from a picture language clearly discernible in the archaic forms of some of the words.



The President (W. Lewis Grant), prior to the performance, referred to the death of James Monckman, D.Sc., which had occurred at his home at Bradford, after a painful illness. Dr. Monckman was associated with the Club during the seven years that he was Science Master at the Burnley Grammar School, and for six years he was a Member of the Committee. When he left the town, in 1884, he was elected an Honorary Member. In the Introductory Report to the Volume of "Transactions" for that year, occurred the words: "His solicitude for the prosperity of the Club was manifested by frequent contributions in various branches of science, and willing assistance in the conduct of Excursions." Those who remember him would be ready to bear testimony to his kindly labours, his good nature and unselfishness, as well as to his exceptional powers and attainments as a scientist. He would never dogmatize and speak with certainty of things not proved: but in his bearing was humble and unassuming. When discussing scientific matters he was never afraid to say "I don't know." There was an utter absence of anything conceited or self-opinionated. He recognised that there was much that was undreamt of in our philosophy; and he always approached the study of nature's manifestations, and undertook his researches into nature's secrets, with reverence. It was just two years since Dr. Monckman addressed the Club, taking as his subject, "Recent Work on Glacial Geology in Airedale, and its bearing on the Burnley Valley." He referred on that occasion to the happiness of the time when he was amongst us, and observed that he had experienced nothing since which could compare with the pleasant fellowship of those days. Interpreting the feelings of the Members of the Club, the President said that he had written to the representatives of the family expressing their sorrow in the bereavement, and their regard for the character of one for whom they would ever entertain pleasant memories. He had also written in terms of sympathy to the Bradford Scientific Society, of which Dr. Monckman had been President, and for many years one of its most active workers.

At the close of the concert, the President, on behalf of the audience, tendered thanks to Mr. Mackie for the delightful performance which he had organized. The pieces had been well selected, and their interpretation had been given with real musical power. The singers had displayed most efficient vocalization and great range of voice, and the instrumentalists had shown the possession of great executive skill. There had not been absent that gift of emotion which played an important part, in addition to accurate rendering, in making music effective and appealing. All the performers had given pleasure, and had performed their parts with cleverness and marked success.



ROUND THE CORNISH COAST.

(ILLUSTRATED BY THE LANTERN).

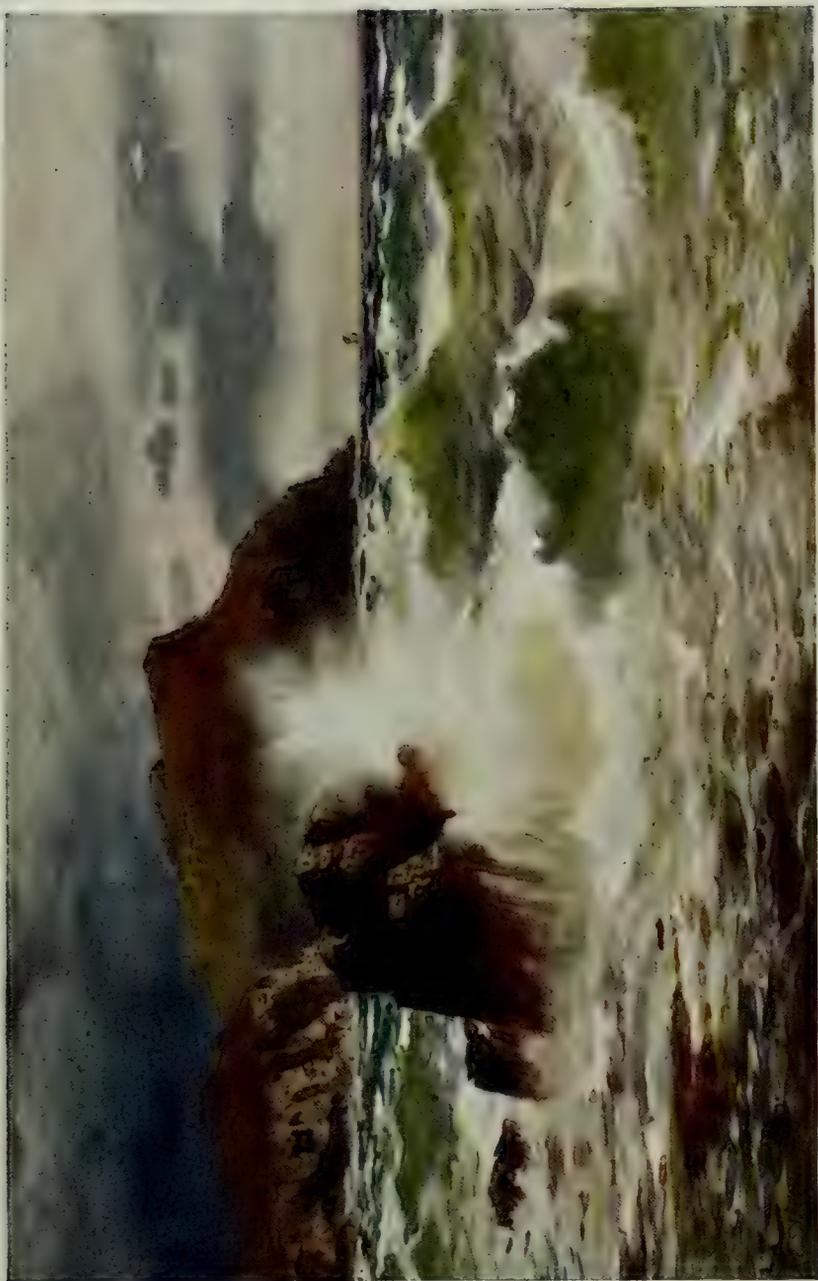
By T. H. HARTLEY. 12th December, 1905.

Mr. Hartley said this tour was suggested by the reading of Miss Muloch's book, "An unsentimental journey through Cornwall."

The interior of Cornwall, as seen from the railway, is decidedly uninteresting—disused mining heaps and broken shafts disfigure the landscape; and there are but few trees to relieve the prospect. On the coast all is different—wide river estuaries form splendid harbours, narrow ravines give scanty footing for the fishermen's cottages, rocky headlands and bold cliffs culminate in the magnificent cliff scenery of the Lizard and Land's End.

The town of Looe was a place of some importance in Queen Elizabeth's day. During the Spanish wars, it played an important part in fitting out and dispatching privateers to prey on the shipping of the Dons, but now its inhabitants are limited to the less glorious but more reliable business of herring fishing. A drive of a few miles and Polperro is reached; of all the narrow little ravines in Cornwall which offer to the landsman shelter from the sea winds, and for the sailor a few square yards of safe anchorage, none is so narrow as Polperro. The town clusters round the little harbour, and appears to have been built without any regard to plan. It is a labyrinth of winding alleys, often ending in a *cul-de-sac*. The headlands, however, are superb, and during a storm the sight would be glorious.

From Polperro the journey was resumed to Fowey, the home of Mr. Quiller-Couch, who has done so much to popularize this district by his books. In the reign of Edward I. this town was at its greatest importance, and was the first port in the kingdom. At the siege of Calais it was represented by forty-seven ships and eight hundred men. The harbour and town are very similar to Dartmouth. Here is the same deep harbour, a lovely river, a



KYNANCE COVE, CORNWALL.



town on either side, and sea traditions equally glorious, During the French wars its galleys sailed far and wide, and won a reputation for heavy-handed dealing, both with friend and foe. To please a French king, Edward IV. confiscated their ships and even removed the chain which barred the entrance and ruined Fowey for ever.

Lostwithiel is one of the few places in Cornwall where the disciple of Isaac Walton may enjoy sport. The proximity of Truro to the mining district makes it uninviting, and after a hasty visit to its unfinished Cathedral, boat is taken for a sail down the river Fal. The river flows through a series of land-locked lakes, backed by hills covered with dense woods, with here and there a quaint village or a lordly mansion coming into view, and finally we sail into the noble expanse of water known as Falmouth Harbour. For yachtsmen this is a perfect Paradise, and it is a most interesting sight to see the many trim vessels skimming about in this safe expanse of water.

From Falmouth to Lizard Town one passes Porthoustock, Coverack Cagwith—all quaint, old-world fishing villages, each with its tales of great storms and its harvest of the dead. At the Lizard the great serpentine cliffs, towering hundreds of feet above the sea, are seen to great advantage, especially in the neighbourhood of Kynance Cove, one of the most lovely coves on the whole of our coast. Pushing onwards through Helson, with its June "Flora" and Marazion (or Market Jew), where it is said the Jews first held a tin market, we arrive at St. Michael's Mount, "both mainland and island twice a day." Nowhere in England is to be found a place like this. Such a mingling of a mediæval fortress and a modern residence, of antiquarian treasures and every-day business. The Mount is about a mile in circumference at the base, and about 250 feet high, and can be reached at low water by a causeway. Its history goes back to the remote ages, and it is said to have been the home of Giant Cormorant, who was killed by that valiant Cornishman, the illustrious Jack.

Penzance, in Edward III.'s reign a place of great importance, Sennen Cove for Lands End, St. Ives, Newlyn, of artist renown, were next described and illustrated by some beautiful slides.





AN EVENING WITH DICKENS.

RECITAL: "THE CHIMES."

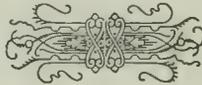
By JOHN HARWOOD.

19th December, 1905.

Mr Harwood's visit this year makes his fourth in succession. These evenings are looked forward to with real pleasure, and those anticipations are never falsified.

In giving "The Chimes" he has added to his list of good things; this has not been given in public since Dickens himself used to read it—now nearly forty years ago.

Mr. Harwood possesses a very easy style of delivery, and neither his voice nor manner is ever strained. Without the aid of costume or scenery he is able to bring each scene vividly before his audience, and delineates each character so as to keep it distinct and recognizable. He has an agreeable absence of self-consciousness, and this, though losing self, enables him to display effectively his *dramatis personæ*, and thus attain the highest mark of the delineator.



ANNUAL DINNER.

Friday, 22nd December, 1905.

This year the Dinner was held at Cronkshaw's, and about twenty-five Members were present.

The President (W. Lewis Grant), occupied the chair, and gave the first toast, "The King." The other toasts which followed were—"The Club," "The Town and Trade," and the "Local Institutions."

Song, music, recitation tended to increase the pleasure, and a harmonious and social evening was enjoyed by those present.



HONORARY MEMBERS.

Year of
Election.

- 1874 Col. Fishwick, F.S.A., Rochdale
 1874 Thos. Mackereth, F.R.A.S., Manchester
 1875 Rev. J. S. Doxey, B.A., Bacup
 1876 William Naylor, Whalley.
 1877 W. B. Bryan, C.E., Buckhurst Hill House, Buckhurst Hill, Essex
 1877 F. J. Faraday, F.S.S., F.L.S., 17, Brazenose Street, Manchester.
 1877 C. R. Hobkirk, F.L.S., West Riding Bank, Huddersfield
 1877 J. H. Nodal, The Grange, Heaton Moor, Stockport
 1877 R. R. Bealey
 1877 Sir D. Morris, B.A., F.G.S., Kew Gardens, London
 1877 Joseph Hough, M.A., F.R.A.S., Montreal, Canada
 1878 Alfred H. Mason, F.R.A.S., Liverpool
 1879 H. Stolterforth, M.A., M.D., Queen's Park, Chester
 1880 Chas. Rowley, Jun., F.R.S.L., New Cross, Manchester
 1884 Jas. Monckman, D.Sc., 37, Manor Row, Bradford
 1886 Tattersall Wilkinson, Roggerham, near Burnley
 1894 W. Angelo Waddington, 17, St. Ann's Square, Manchester
 1894 J. C. Brumwell, M.D., J.P., Barden, Shanklin, I.W.
 1895 Rt. Hon. Lady O'Hagan, Pyrgo Park, Essex
 1895 L. de Beaumont Klein, D.Sc., F.L.S.
 1895 Rev. Thos. Leyland, 96, Whitegate Drive, Blackpool
 1899 J. Langfield Ward, M.A., Weston Lawn, Bath
 1904 Hill, Fred. H., Thorn Hill, St. Annes-on-the-Sea.
-

MEMBERS.

- Ainsworth, John R., 345, Padiham Road
 Altham, J. L., B.Sc., Beechwood
 Ashworth, Edwin, J.P., Thornhill
 Ashworth, Richard, Albert Terrace
 Ashworth, James, Bridge Street.
 Aspinall, Robert, Todmorden Road

- Bardsley, R. S., Manchester Road
 Bardsley, A., Gordon Street
 Beattie, J., 22, Rose Hill Road
 Booth, Thomas, Fern Cottage, Thursby Road.
 Beetham, George, 2, Brunel Street
 Bellingham, A. A., Rose Hill Road
 Bertwistle, G. R., B.A., Belvedere Road
 Barnes, John, 14, Rose Hill Road
 Bell, George Edmund, Highfield, Woodgrove Road,
 Bell, Thomas, 57, Ormerod Road
 Bolton, E. O., 76, Bank Parade
 Bowker, James, 6, Bridge Street
 Bradshaw, J., Yorkshire Street
 Bulcock, Henry, J.P., Glendene, Rose Hill Road
Burnley Express Bull Street
Burnley Gazette Bridge Street
 Burns, Dr., Fulfilledge House
 Burrows, Alderman T., J.P., Osborne Grove, Colne Road
 Butterfield, John, Rose Hill Road
 Butterworth, John, Brooklands Road
 Butterworth, Tom, Padiham Road
 Button, F. S., A.M.I.C.E., Scott Park
 Burrows, W. H., 27, Melville Street
 Burrows, J. T., 23, Ennismore Street
- Calvert, A. E., 144, Todmorden Road
 Carrington, Alderman A., J.P., 79, Ormerod Road
 Chadwick, Wm., 78, Belvedere Road
 Coates, U. A., Holme View
 Colbran, W. H., 78, Bank Parade
 Colbran, Arthur, 78, Bank Parade
 Collinge, Edgar S., Brentwood House, Brooklands Road
 Collinge, Hermann, Park House
 Collinge, John S., J.P., Park House
 Collinge, Thomas A., Woodgrove Road
 Cooke, Thomas A., Woodlands
 Coppock, Harold, St. Matthew Street
 Crabtree, James, Bankfield Villas
 Crabtree, Percy, Thornton-in-Craven
 Clement, G. H. H., Rydal Mount
 Chorlton, John, 3, Carlton Road
 Crook, Campbell, Palatine Square
 Crook, Thomas, Moseley Road
 Crossland, Thos., B.Sc., Park Lane
 Crossley, Arthur, 9, Carlton Road
 Crump, T. G., M.B., B.A., 66, Bank Parade
 Cobbe, Rev. G., St. Mary's

Dickinson, F., Healey Mount
 Dickinson, Harry, Healey Mount
 Dickinson, John B., Healey Mount
 Dickinson, Alderman W., J.P., Healey Mount
 Dixon, H. A., M.R.C.S., 141, Oxford Road
 Drew, Alexander, Holme Lodge
 Drew, Edward, Holme Lodge
 Drew, Daniel, J.P., Lowerhouse
 Duckworth, Joshua, 6, Manchester Road
 Dutton, T. N., Highmeadow, Reedley

Edmondson, Dr., Fern Hill
 Edmondson, H. W., 161, Todmorden Road
 Emmott, Councillor Hartley, 9, Knightsbridge Grove
 Emmott, Robert, 19, Montague Road

Fleming, Jas. Gordon, 830, Carlisle Terrace, Habergham
 Flynn, Jas, Arkwright Street, Ightenhill
 Foden, C. M., J.P., The Sycamores
 Foden Harold, The Sycamores
 Foden, Herbert, 171, Coal Clough Lane
 Fullalove, W. T., Woodlands

Gaul, John E., Albion Street
 Giffen, Dr., 54, Bank Parade
 Gill, George, Woodleigh
 Grant, A. E., 6, Scott Park Road
 Grant, F. J., J.P., Oak Bank
 Grant, W. Lewis, 14, Palatine Square
 Grant, J. Selwyn, Oak Bank
 Grant, Walter M., Halifax Road, Brierfield
 Grant, John Murray, 85, Ormerod Road
 Gendall, R. S., Padiham Road
 Gray, N. P., J.P., Brookside
 Greenwood, Alfred, Belvedere Road
 Greenwood, Alderman, J.P., 138, Manchester Road
 Greenwood, J. P., 364, Padiham Road
 Grimshaw, James, J.P. Reedley Grove
 Grey, N. D., Lake View, Fairhaven
 Graham, Thos., M.B., Burnley Road, Briercliffe

Hacking, John, 71, Rectory Road
 Halstead, Edmund, Healey Grove
 Hargreaves, Charles, Bankfield Villas
 Hargreaves, W., Bankfield Villas
 Hargreaves, F. A., Park Avenue
 Hargreaves, J. T., Brooklands Road
 Harling, Richard T., 181, Coal Clough Lane

Harris, Alfred, 12, Palatine Square
 Hartley, W. H., Hoarstones, nr. Burnley
 Haworth, Thos., 13, Lee Green Street, Duke Bar
 Haythornthwaite, Robert, 31, Lomeshaye Road, Nelson
 Heaton, Councillor J. A., 10, Ormerod Road
 Heaton, Tom., Appletree Carr, Manchester Road
 Harrison, Rev. T., St. Mary Magdalen's
 Hartley, T. H., 273, Manchester Road
 Heap, John F., Manchester Road
 Herald, Hartley D., B.Sc., 38, Portland Street, Accrington
 Hindle, George, 25, Richard Street
 Hitchon, Geo. Hy., Pendlehurst, Manchester Road
 Holden, John, Palatine Square
 Hodges, A. E., Yorkshire Street
 Holt, Dr. R. C., Byerden House, Colne Road
 Holt, T., M.B., C.M., 36, Colne Road
 Horn, J. S., J.P., 15, Palatine Square
 Hough, Councillor Wm., Simonstone
 Howorth, John, J.P., Park View
 Hudson, Samuel, Piccadilly Road
 Hudson, Frank, 12, St. James's Row
 Hurlley, John, Larch Hill
 Hurlley, R. J., J.P., Sunny Bank

Jobling, Albert, 91, Rectory Road
 Jones, E., Broomieknowe, Padiham Road
 Joseland, H. L., M.A., 187, Manchester Road

Kay, James, J.P., Towneley Villa
 Kay, Graham B., Towneley Villa
 Kay, James Sellers, Thorn Hill
 Keighley, Councillor Elijah, 51, Hoodhouse Grove

Lancaster, James, Westholme, Carlton Road
 Lancaster, W., Morningside, Carlton Road
 Landless, Stephen, Manchester Road
 Lea, R. S., 22, Piccadilly Road
 Leather, J. P., Carlton Road
 Lee, James, 5, Colne Road
 Lee, George, Lytham
 Leedam, James, 41, Ormerod Road
 Lord, Wm., 8, Park Lane
 Lupton, Arthur, 12, St. Matthew Street
 Lupton, J. T., 7, Carlton Road
 Little, Dr., Manningham Lane, Bradford

Macfarlane, Councillor S., Holme View
 Mackie, John Stevenson, St. Matthew Street
 Mackenzie, James, M.D., 68, Bank Parade
 Matthews, Rev. W. S., B.A., Briercliffe Vicarage
 Massey, J. B., 60, Colne Road
 Moore, Rev. T., 12, Park Avenue

Norman, Edwin, 15, Knightsbridge Grove
 Nowell, T. B., Willow Bank, Brooklands Road
 Nuttall, H. R.
 Nuttall, George, 73, Thursby Road

Ogden, G. C., Ormerod Road
 Ogden, Harry, Ormerod Road
 Osborn, J. A., Bank Parade
 Overton, G. E., 50, Colne Road

Parker, Wilkinson, Thurston Street
 Pickles, A. R., B.A., Todmorden Road
 Parkinson, T. G., 4, Colne Road
 Procter, Richard
 Parkinson, Isaiah, 75, Ormerod Road
 Parkinson, Ald. Wm., J.P., Cleveland
 Pemberton, Thomas Herbert, Sunny Bank
 Pemberton, Wm., Sunny Bank
 Pemberton, Wm., Junr., Sunny Bank
 Pilkington, J. Hubie, 231, Manchester Road
 Pollard, Albert, 68, Standish Street
 Pollard, Thomas, Lark Hill
 Preston, Thomas, Green Hill, Manchester Road
Preston Guardian, St. James's Row
 Procter, Wm. Henry, 19, Colne Road
 Procter, James, Lark Hill
 Pearse, Frank, 5, Fair View

Race, William, Manchester Road
 Roberts, Arthur, 70, Bank Parade
 Roberts, Thos, 70, Bank Parade
 Rice, F. A., Hargreaves Street
 Ritchie, G. S., Palace House
 Robinson, H. J., B.A., M.R.C.S., Springfield House
 Rodgers, R. Craig, L.R.C.P., Scott Park Road
 Ross, Raymond, Barcroft Hall
 Redman, Thomas, 14, Hawthorne Street.

Scowby, Francis, Craven Bank
 Snowball, Dr., Bank Parade
 Sutcliffe, J. S., Causeway End
 Smith, F. N., 73, Ormerod Road
 Shuttleworth, The Rt. Hon. Lord, Gawthorpe Hall
 Simpson, H. W., 170, Todmorden Road
 Simpson, Robt., Rose Cottage, Todmorden Road
 Sinclair, A. M., M.B., 99, Manchester Road
 Slater, Joseph, Ormerod Road
 Slater, W., Wood Nook, Brooklands Road
 Sinkinson, J. H., Rose Grove
 Smallpage, Samuel, Reedley
 Smirthwaite-Black, J. L., M.B., Coal Clough House
 Smith, James, 122, Manchester Road
 Smith, T. P., 47, Brooklands Road
 Southern, Walter, Palace House
 Stockdale, Fredk., Holly Mount, St. Matthew Street
 Stuttard, Thos., Duke of York Hotel
 Starkie, J. E., 279, Manchester Road

Tate, William, 16, Piccadilly Road
 Thomas, Peregrine, Ormerod Road
 Thompson, James, 328, Padiham Road
 Thompson, J. W., J.P., Oak Bank
 Thompson, W., Park Side
 Thornber, James, 64, Osborne Terrace, Albion Street
 Thornber, Alderman T., J.P., Healey Hall
 Thorp, Thos., 11, Manchester Road
 Thornton, F., Padiham Road
 Thursby, Sir J. O. S., Bart., M.P., Ormerod
 Towle, G. T., 187, Manchester Road
 Towers, Adam, Brougham Street

Walmsley, G., J.P., Tarleton House
 Walmsley, J. F., Brooklands Avenue
 Walton, Robert, Willow Bank
 Watts, John, 344, Padiham Road
 Warburton, Councillor W., 342, Padiham Road
 Whittingham, Richard, 3, St. Matthew Street
 Winfield, Rev. B., B.A., 29, Ormerod Road
 Witham, Wm., J.P., Rockwood
 Witham, W. F., Fir Grove
 Wood, G. A., B.A., 36, St. Matthew Street
 Wood, J. W., Brooklands Road

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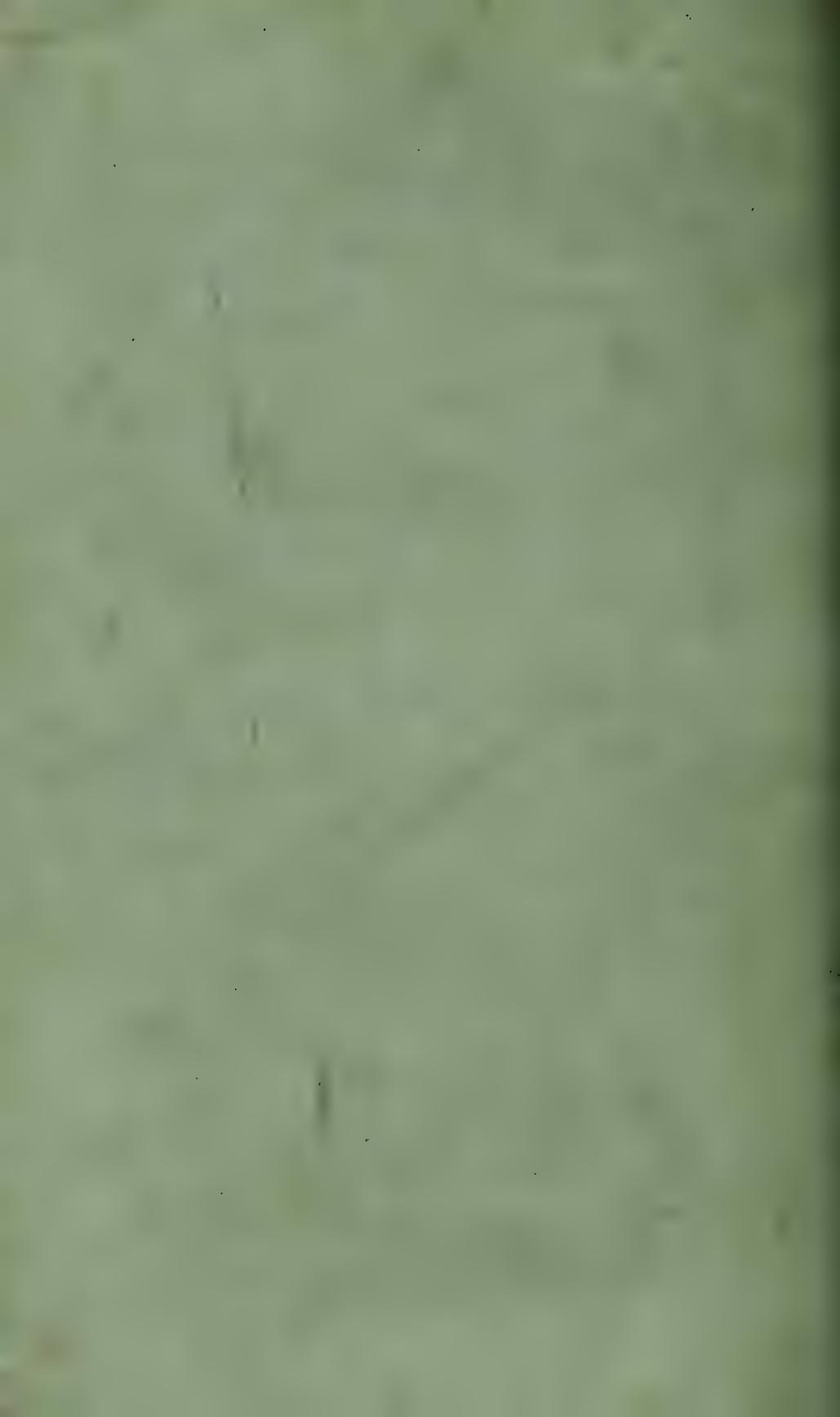
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This Volume has been prepared for the Press
by
WILLIAM THOMPSON, Esq.



79 MAR 1936



9 MAR 1936

BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. XXIV.

1906.

MEMBER'S COPY.

GEORGE ANDERSON & CO.,
ST. JAMES' STREET, BURNLEY.

MDCCCVII





Mr. W. LEWIS GRANT,

HON. SECRETARY OF THE CLUB SEVEN YEARS—
1879 TO 1883, AND 1884 TO 1887.

PRESIDENT OF THE CLUB THREE YEARS—
1903 TO 1906.

BURNLEY
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MEMBER'S COPY.

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MDCCCXVII.



Burnley Literary and Scientific Club.

ESTABLISHED 1873.

OFFICERS OF THE CLUB.

YEAR 1906-7.

PRESIDENT :

H. L. JOSELAND, M.A.

VICE-PRESIDENTS :

FRED J. GRANT, J.P.

JAS. LANCASTER.

JAMES KAY, J.P.

REV. W. S. MATTHEWS, B.A.

W. LEWIS GRANT.

WM. LANCASTER.

HON. TREASURER : FRANK E. THORNTON.

HON. SECRETARY : FRANK HUDSON, LL.B.,
12, St. James's Row, Burnley

COMMITTEE :

T. G. CRUMP, B.A., M.B.

JOHN S. MACKIE.

WM. THOMPSON.

GEORGE GILL.

T. CROSSLAND, B.Sc.

A. R. PICKLES, M.A.

HON. LANTERNIST : A. A. BELLINGHAM.

HON. AUDITOR : THOMAS PROCTOR.

RULES OF THE CLUB.

As amended at the Annual Meeting held April 3rd, 1906.

- Rule 1. That the Society be named the "BURNLEY LITERARY AND SCIENTIFIC CLUB."
- Rule 2. That the objects of the Club shall be the instruction and mental recreation of its members by means of original papers, discussions, and conversation of a Literary and Scientific character. Party Politics and Religious controversies to be excluded. That arrangements be made during the Summer for Excursions to places of Historic and Natural interest.
- Rule 3. That the Club consist of Ordinary and Honorary Members and Lady Associates. That the Committee shall have power to accept the services of others than members.
- Rule 4. That Associateship be open to ladies who shall be elected by ballot of the members and shall have the privilege of attending all meetings of the Club. They shall not take part in the management of the Club, nor shall they be entitled to introduce a friend.
- Rule 5. That the Club meet on Tuesday evenings at 7-45, the meetings being weekly from September to April. Any meetings held in the Summer months to be preparatory to the Excursions.
- Rule 6. That the Secretary shall commence the proceedings of each meeting by reading the minutes of the last meeting.
- Rule 7. Candidates for Membership or Associateship to be proposed and seconded at one meeting, and balloted for at the next; a majority of three-fourths of the members present being required to secure an election. Candidates for Honorary Membership shall be proposed only after a recommendation from the Committee.
- Rule 8. That the officers consist of a President, six Vice-Presidents, Treasurer, Secretary, and a Committee of six members, who shall manage the affairs of the Club; four to form a quorum. Such officers to be chosen by ballot at the Annual Meeting, which shall be held on the first convenient Tuesday in April. Nominations to be received only at the three meetings next preceding the Annual Meeting.
- Rule 9. That the reading of any paper shall not occupy more than one hour, the remaining portion of the time, up to ten o'clock, to be spent in conversation and discussion. No speaker to occupy more than five minutes, or to speak more than once, except by permission of the Chairman.
- Rule 10. That a Sessional Programme shall be prepared by the Secretary, and printed, in which the business of each evening shall be stated. All subjects proposed to be brought before the Club to be approved by the Committee of Management.

- Rule 11. Each member shall have the privilege of introducing a friend,* but no person so introduced shall be allowed to take part in the proceedings unless invited by the Chairman, to whom the said person's name shall be communicated on his entrance into the room. The Committee shall have power to declare any meeting "Special," and to make such arrangements as to admission of friends at such meeting as they shall think proper.
- Rule 12. That an annual subscription of 10s. be paid by ordinary Members, and of 5s. by Associates, and any person whose subscription is in arrear for three months shall cease to be a member of the Club.
- Rule 13. The Accounts of the Club shall be made up by the Treasurer to the end of December in each year ; and a Balance Sheet shall, after having been audited, and passed by the Committee, be printed and sent to the members before the Annual Meeting.
- Rule 14. That the Rules be altered only at the Annual Meeting in April, or at a special Meeting ; in both cases a fortnight's notice shall be given to the members, stating the nature of the proposed alteration. The Secretary shall be empowered to call a Special Meeting on receiving a requisition signed by six members.

* No gentleman residing within the Parliamentary Borough, not being a member, will be eligible for admission.

A friend is considered to be "introduced" (Rule 11) to the Meetings of the Club when he or she attends with the sanction (by card or otherwise) of a Member.



REPORT.

Presented at the Annual Meeting of Members, April 3rd, 1906.

The Committee have pleasure in presenting to the Members the Thirty-Second Annual Report of the Club.

During the Club year now ended, 22 meetings have been held, in which they are glad to think that much useful work has been done. The papers read before the Members have been interesting and stimulating, and they think they may claim that the quality of the contributions has kept up to the level now associated with the Burnley Literary and Scientific Club.

The interest of the Members has been shown by the excellent speaking at many of the meetings, and by the attendances, which have averaged 40 Members and 32 friends, compared with 36 members and 25 friends last year. The aggregate attendance has been 873 Members and 714 friends, or a total of 1587 individual attendances.

At the twenty-two meetings which have been held, papers have been read by 10 members and 12 friends. The papers have dealt with the various branches of work in which the Club is interested, as follows:—

Literary—8 papers.

Science—6 papers.

Travel—7 papers.

Music—1 paper.

During the year 20 new Members have been elected, and the membership is now composed of 23 Honorary and 200 Ordinary Members.

On July 5th an Excursion was arranged to Hole i'th Wood, Bolton, and Rivington Pike. The weather was not propitious, but those members who availed themselves of the facilities provided spent a pleasant afternoon in a country new to most of them.

The Committee recognise with gratitude the admirable service rendered by Mr. A. A. Bellingham as Hon. Lanternist to the Club. During the year the Club's equipment has been thoroughly revised, and on 13 occasions the new lantern has been used with effect and general satisfaction.

The Committee look forward with confidence to next year's work, and hope for the continued support of the Members in their efforts to secure a continuance of the high class papers they have hitherto provided.

CHAS. HARGREAVES,

Hon. Sec.

Dr. Treasurer's Accounts for the Year ending the 31st day of December, 1905. Cr.

	£	s.	d.		£	s.	d.
1904.							
Dec. 31—To Balance in hand	31	12	4		4	18	7
1905.							
Dec. 31—				Collector's Commission	2	2	0
" Members' Subscriptions	92	0	6	Manchester Geographical Society ..			
" Dinner Receipts, 1904	5	12	6	Historic Society of Lancashire and			
" Bank Interest	0	13	6	Cheshire (2 years)	1	1	0
" Balance due to Treasurer	13	3	1	Dinner Expenses, 1904	6	2	6
				Lantern Repairs & Gas Fittings..	5	16	11
				Screen for Lantern Exhibits.....	2	4	9
				Expenses of Annual Meeting.....	0	10	0
				Expenses in connection with			
				Papers, &c.	54	18	0
				" Transactions," Vols. XX. and			
				XXI.	36	10	0
				Printing and Stationery	7	15	2
				Advertising	7	8	9
				Postages	3	2	0
				Rent	10	10	0
				Bank Charges	0	2	3
					£143	1	11
					£143	1	11

GEO. GILL, *Hon. Treasurer.*

Audited and found correct,
THOS. PROCTOR, *Auditor.*
Burnley, March 31st, 1906.

SYLLABUS.

JANUARY TO APRIL, 1906.

- Jan. 9—"O'er Mountain, Lake and Lagoon" JAS. SHAW.
(Illustrated by the Lantern.)
- .. 16—"The Northern Hartz Mountains" J. A. OSBORN.
(Illustrated by the Lantern.)
- .. 23—"The Romance of Dirt" ERNEST J. SUTCLIFFE.
- .. 30—"Around Africa with the British Association"
(Illustrated by the Lantern.)
E. W. WAKEFIELD, J.P., D.L.
- Feb. 6—No Meeting.
- .. 12—(*Monday*)—"Early Renaissance Architecture in Florence"
(Illustrated by the Lantern.) RICHARD GLAZIER.
- .. 13—Subscription Concert.
- .. 20—"Prehistoric Man in Britain and Europe"
(Illustrated by the Lantern.) A. R. PICKLES, B.A.
- .. 27—"My Trip to Greece and the Golden Horn"
(Illustrated by the Lantern.) THOMAS PRESTON.
- Mar. 6—"The Ruins of Baalbek" E. NAYLOR.
(Illustrated by the Lantern.)
- .. 13—"The Fourth Crusade and Fall of Constantinople"
REV. J. A. SHAW, M.A.
- .. 20—"Thoreau" L. CONRAD HARTLEY.
- .. 27—"The Haunts and Writings of Robert Burns"
(Illustrated by the Lantern.) JOHN BRADSHAW.
- Apl. 3—ANNUAL MEETING. Presentation of Annual Report.
Election of Officers.

SYLLABUS.

OCTOBER TO DECEMBER, 1906.

-
- Oct. 2—"First Impressions of Spain"
(Illustrated by the Lantern.)
REV. W. H. GREEN, B.A., LL.B.
- „ 9—"To the Southern Pacific across the Andes"
(Illustrated by the Lantern.)
CAPTAIN W. J. P. BENSON, F.R.G.S.
- „ 16—"Joseph Mazzini, the Prophet of Modern Italy"
THOS. CROSSLAND, B.Sc.
- „ 23—"The Religion of the Ancient Aryans"
N. R. DHARMAVIR, F.R.C.S.
- „ 30—Subscription Concert. No Meeting.
- Nov. 6—"The Pictures in the Bury Art Gallery"
(Illustrated by the Lantern.)
ARCHIBALD SPARKE, F.R.S.L.
- „ 13—"Corsica, the Isle of Unrest"
(Illustrated by the Lantern.)
CHARLES B. HOWDILL, A.R.I.B.A.
- „ 20—"The Development of a Democratic Local Government"
J. H. ROTHWELL.
- „ 27—"Labour Co-partnership" THOMAS FOSTER.
- Dec. 4—"The Lost Art of Letter-Writing"
FRANK HUDSON, LL.B.
- „ 11—"Gerhart Hauptmann, and the Modern German Drama"
CHARLES ELSDEN, B.A.
- „ 18—Recital, "Dips into Dickens" REV. F. J. LAYTON.
- „ 21—ANNUAL DINNER.

TRANSACTIONS,

1906.

O'ER MOUNTAIN, LAKE AND LAGOON.

(ILLUSTRATED BY THE LANTERN.)

By *JAMES SHAW, Manchester. January 9th, 1906.*

Mr. Shaw illustrated his lecture with a series of exceptionally good slides, and spoke for nearly an hour and a half on his holiday trip with the camera to Lucerne, Venice, and the Lake of Como. The lecture proved most interesting and instructive, containing many useful hints to the tourist. While taking a snap-shot of the exhilarating exercise of "glissading" on Mount Pilatus, at Lucerne, he slipped and fell, and was carried along at the rate of about fifteen miles an hour, until he eventually struck a rock, fortunately with his arm and not with his head. All the time he maintained his hold on the Camera, which was somewhat damaged. He exhibited some striking views of Andermatt (5,000 feet above sea level), but in crossing the fortifications, he took care not to use the camera, as he was very closely watched by the soldiers. He went on to Venice by the St. Gothard Pass and Milan. Of Venice he had a large variety of remarkably fine views, including St. Mark's exterior and interior, the Campanile—it had not then fallen—Ruskin's corner, and the Grand Canal, with its graceful gondolas. The best way to see Venice was, he said, to charter a gondola for the week. The gondoliers were the best guides they could have. They were splendid fellows, proud of their calling, and devoted to their patron for the time being. Many of them speak a little English. Even a wet day in Venice was not without its charm, for the wet pavement reflected exquisitely the sunlit buildings. They should always sally forth during or immediately after a shower, as the pavement dried in a very short time. He could not show the gorgeous colours he saw, and doubted if they could be re-produced even on canvas. While he was in the interior of St. Mark's, taking photographs of the fine pulpit, there were 43 painters, sketchers, and photographers at work on the same pulpit. St. Mark's was the coolest place in the city, so that it was a good plan to spend the afternoon there. The brilliant colour of the Venetian boats, too, formed a great attraction to the artists. The Rialto was still the busy Exchange, as when

Shylock exclaimed "What news upon the Rialto?" The Shylocks were still there, but trading was chiefly in "ol' clo's." Picturesque shipping and views of the side canals and the Ghetto were shown—places where the smells hung round and were not in a hurry to go.

A trip on the Lagoon should not be missed, for there one seemed to sail between heaven and earth. Torcello, the mother city of Venice, was now nearly deserted, but there was some exquisite architecture and early Christian sculpture. He found many human subjects for his camera, but had for a time some difficulty in getting them to smile, till he found out the secret, which worked well on the autocrat at Torcello,—it was to say "mia cara." His last excursion was to Chioggia—40 miles for one shilling and two pence, first class. For the first time since coming to Venice he saw a white horse—all the horses he had hitherto seen were bronze ones on the front of St. Mark's. If one were fortunate, as he was, they might see a glorious sunset, in which the sky was one blaze of glorious colour. The best way to see the lake was to take a steamer, first-class, as the awning was provided only at that end, but the other end was well worth visiting to see the natives, and the priests, who always travel with their people and had a word for every one of them. The women were not afraid of work and were often seen carrying panniers twice as large as those carried by the mules, while their men were probably at the wine shop, or at home. A number of villages were visited, and at each was a slender campanile, and at all of them, with one exception, Cadenabbia, begging was one of the fine arts, and boys were continually asking for "centesimi." Some magnificent views of mountain and lake scenery were shown at points on Lake Como, where on the boat he came across four cockneys, all drunk, inquiring for the captain that they might slay him. They could imagine how proud he was of his own countrymen. At Bellano, he saw a splendid religious festival—of the Christi, and was on that account unable to get into the church that day. The lecturer concluded a most interesting and racy record of a delightful holiday tour by a quotation from Pliny.



THE NORTHERN HARZ MOUNTAINS.

{ILLUSTRATED BY THE LANTERN}.

By J. A. OSBORN, *Burnley*. *January 16th, 1906.*

It was through reading Heinrich Heine's "Reisebilder," that the lecturer first formed a desire of visiting the Harz Mountains. For many long years this desire remained ungratified, until in July, 1905, an opportunity occurred of visiting this interesting part of Europe in the company of Mr. George Rawcliffe.

Heine made his tour of the Harz in 1824, five years before the first railway was built, and some fifty years before any railroad found its way into these remote mountains. In later life the poet spoke of this work as "the prettiest thing that I have ever written," and the more one knows of his later writings, the more readily will that opinion be endorsed. Prose and verse are alike exquisite in style, full of humour and pathos; and as the young poet was not yet embittered by the trials of his after life, he shows himself in full sympathy with all that is touching and noble in the lives of the miners and peasants. But any one who visited the Harz to-day thinking to find it like Heine's description of what it was eighty years ago, would soon be wofully disappointed. It is true, as a German guide book says of a certain valley in the Tyrol, this beautiful neighbourhood is not yet spoilt by the English. But if ever a region was spoilt by the Germans themselves it is the Harz.

Leaving Harwich for the Hook of Holland on Aug. 1st, Rotterdam was reached the next morning, and they proceeded *via* Leyden, Utrecht and Hanover, to Brunswick, thence to Halberstadt, where they were on the foothills of the Harz. The beautiful Cathedral and the Church of our Lady deserved more time than could be given to them; the latter especially, being one of the finest examples of Romanesque architecture in a part of Europe where there are many others. The Rathaus, too, with its Ratskeller below, and its curious gigantic statue of Roland at the corner—a local symbol of municipal jurisdiction and a palladium of civic liberty—was very interesting.

From Halberstadt we went on to Quedlinburg, a city still partly surrounded by its mediæval walls and rich in historic memories. The birthplace of Klopstock, the poet (1774); of Carl Ritter, the great geographer; Quedlinburg has in its Abbey a relic of almost unique interest, both historically and architecturally. Here, too, the Rathaus has a statue of Roland at the door, and inside on the first floor, is a wooden cage about 7 feet by 4 feet, in which Albert, the robber Count of Regenstein, was imprisoned for nearly 18 months, A.D. 1336-8

Leaving Quedlinburg early on Saturday morning, an excursion was made to Thale, from where the Bodetal was ascended to Treseburg. This valley is one of the most beautiful things in the Harz Mountains, and its various charming views were well represented in the lantern slides exhibited. Returning to Quedlinburg for the night, Blankenberg was reached by a very pleasant drive in the early morning, and there a halt was made for the day, which was not only Sunday, but also the hottest of the whole tour.

Rübeland with its wonderful caves was the next point of interest; and then Elbingerode, 1500 ft. above the sea, a quiet little village of miners and cattle breeders. Here they are on the borders of the forest which clothes the lower slopes of the Brocken, and their drive on the next morning through the pine-woods to the station "Drei-Annén Hohne," was very enjoyable. There they took the train, and in an hour and a half were on the summit of the Brocken. The weather was hazy and the horizon indistinct, so that the view was disappointing; but the full moon at night lent a weird beauty to the scene of the Walpurgis Nacht. Most of the excursionists who had come up with them in the train, as well as those who had driven over from Harzburg and Ilsenburg had returned, very few staying the night. The next morning the rain came down in torrents and all hope of walking down, *via* the Hohe Klippen and Steinerne Rennen, had to be abandoned, so they took the train to Wernigerode, whither their baggage had preceded them. A very interesting old town, with a fine castle, a choice museum of Harz minerals, and other *notabilia*; here were made the slides which illustrated this lecture. The next evening found them at Goslar, the true capital of the Harz, and one of the oldest, most interesting towns in Germany. The Kaiserhaus alone would be worth a journey to Goslar to see, and half a score of other old buildings—the Kaiserwörth, the Rathaus with its museum, the Gildehaus, birthplace of Maurice of Saxony—the grave of whose mother, the fair and frail Countess Augusta von Königsmark, we had seen at Quedlinburg Abbey—with others no less interesting, form

such a rich harvest of attractions that they moved on most reluctantly. But they could not do that without taking a drive by the coach to the Okertal, to see the Römkerhalle waterfall and "the classic square mile of German geology." Unhappily the sky grew overcast, and several times rain began to fall, so that their walks up the valley were only short. But next morning the rain came down in torrents, and completely spoilt their trip to Claustal, the most important mining centre in the district, where the "School of Mines" enjoys a deservedly high reputation. Still, they were able to see the superb geological collections, though not to give the time to them that their excellence deserves. After dinner the sky cleared and the sun came out, so a visit was paid to the neighbouring town of Zellerfeld, which has, however, but little to repay the traveller beyond a museum of curious local antiquities and costumes. Late in the evening they took the train back to Goslar and straight on to Hildesheim, which is, next to Goslar, the most ancient and historical city in this part of Germany. But it is not in the Harz district, and so with their departure from Claustal, their trip in the Northern Harz came to an end.

After a brief discussion Mr. Osborn, in reply to the usual vote of thanks, added that in eating the German generally indulged to excess as much as the Englishman did in drinking. He must say, however, that during the two and a half months he was in Germany he did not see more than one drunken man; but he saw a good many who were gorged, and whose activity both in mind and body was greatly impeded by their excess at the table. The Germans lost no opportunity of nurturing the love of country in the schools. On one occasion, while waiting for a key, he went to a school where the first thing he saw on the walls was a tabular statement of the navies of Europe, giving their exact strength in comparison with the German navy. The children, too, were bidden to take note of this, and were taught that the Emperor was the pilot who stood at the helm of the ship of the state and steered it through all the waves of circumstance. Lessons in patriotism were given in the schools. He agreed that the German tourists were uncivil sometimes. The only rudeness he experienced was from a German in Switzerland; but when one came to know their national peculiarities and their language, and did not tread on their corns, they were very good companions. The Germans thought many English habits were exceedingly foolish, and in some cases he quite agreed with them.

THE ROMANCE OF DIRT.

By ERNEST J. SUTCLIFFE, *Bradford*. Jan. 23, 1906.

In the course of a most interesting and instructive paper, Mr. Sutcliffe revealed to his audience a veritable fairy tale of modern chemical research and discovery. His subject was the utilisation of matter usually called "waste." He declared that the chemist had rendered the word "waste" almost obsolete, and his lecture fully justified the apparent paradox of its title. The lecturer dealt first with the "waste" products of various trades—alkali, hydrochloric acid, tar, ammoniacal liquor, etc. He showed how the alkali waste in the Widnes and St. Helens districts, which used to cover immense tracts of country with useless and offensive material, is now turned to good account by the chemist. Thousands of tons of sulphur are produced annually from this once dangerous and disagreeable material. The residue consists of the perfectly harmless substance of chalk, which is used again in the production of carbonate of soda and the manufacture of cement. Hydrochloric acid, another product of the alkali industry, was years ago allowed to escape into the canals, to the great detriment of the barges used thereon. Now, all the bleaching powder used in trade is manufactured from it, and from being a nuisance it has become an article much valued in the production of chlorine, ammonium chloride, glue, phosphorus, the refining of beet-root sugar, and in bleaching works. The by-products of gas-making were dealt with. The tar and ammoniacal liquor which were formerly the despair of the gas engineer, are now sources of revenue. Coal tar is one of the most prolific of substances,—yielding creosote, naphtha, aniline dyes of nearly every conceivable hue, quite a number of delicious perfumes used in scenting soaps, etc., essences and flavourings, valuable to confectioners; drugs and medicines rivalling quinine in their efficacy; antiseptics, so useful in surgery; explosives, such as picric acid, melinite, and lyddite; and a sweetening principle like saccharine, compared with which sugar is feeble; photographic developers like hydroquinone and eikonogen; disinfectants; pitch, naphthalene, lighting oils, and lubricants. This is not by any means

an exhaustive description of the El Dorado which for so long lay hidden in coal tar, and the doors of which were thrown open by the chemist's magic wand. In a similar manner the lecturer dealt with ammoniacal liquor, and then passed on to consider house refuse, a form of waste with which all are more or less familiar. This includes rags, bones, old boots, ashes, waste-paper, kitchen grease, tin cans, etc. The collection and manipulation of such a heterogeneous mixture of apparently hopeless rubbish does not seem very promising, but it is in reality a very profitable business, and employs many thousands of men and women. The rags are turned into paper, shoddy felting, drugget, manure, prussic acid, Prussian blue; the bones are metamorphosed into margarine, candles, soap, railway grease, glue, size, buttons, knife-handles, charcoal for filters, sugar refining, and blacking making; phosphorus used in the manufacture of matches; and chemical manures. The tin cans reappear in our households in a hundred varieties of children's tin toys, having in the meantime been deprived of the solder which held their parts together. The rag-pickers, or *Chiffoniers* of Paris find a source of considerable income in fruit and sardine cans alone. Some of them have even constructed their houses with sardine tins, filling them with mud, piling them together two or three deep, and using clay as mortar. Broken crockery seems the most hopeless of all forms of waste, but there exists a company whose sole business it is to extract the gold from the better kinds of broken pots.

Gold refiners find the waste from their annual spring-cleaning a most valuable item; all the floors are thoroughly cleansed, chimneys swept, all pipes and tanks scrubbed out and the refuse obtained is refined. At one refinery £600 has been realised from the soot of the chimney alone, while it is stated that the sweepings of the Royal Mint for the year 1900 was worth over £2,100.

The lecturer concluded a remarkably full paper in the following words: "It has almost passed into a proverb that he who makes two blades of grass grow where only one grew before is a benefactor of his fellows. The chemists of this and the past two generations have made it their work to examine the composition of every kind of matter known to them, to discover the properties of each, and their action upon each other, and by their long and exhaustive researches have succeeded in building up numerous artificial compounds. By their efforts and skill waste matters have been transformed into useful and valuable products, new industries have consequently sprung into existence, giving a means of earning a livelihood to thousands of persons. How much then does the chemist, who has been the principal agent in attaining all this, deserve the regard of his fellows? If the

most intelligent of our grandfathers' time could by any chance re-appear amongst us to-day, we might conduct them through the different manufactories mentioned, and point with a certain amount of pride to the very wonderful and valuable substances now being produced from matter they only knew as waste—the mineral wool, glass ware, pottery, cement, bricks, and fertilizer derived from furnace slag; our Russia leather pocket book made from our cast-off boots and shoes; the paper, carpets, candles, medicine, phosphorus, margarine, buttons, soap, toys, wall-papers, and many other now necessary articles produced from house refuse; the hundreds of useful products from coal-tar and liquor; and the staple articles of trade produced from the once devastating gases from chemical works, which they poured forth into the atmosphere with so fatal an effect on life and vegetation. In answer to their wondering question "How can these things be?" we say they are the result of a more enlightened policy, which has stimulated a general desire for knowledge, encouraged great minds to ponder over and gradually unravel the mysteries of nature, and has fostered research in all branches of science. If the word "waste" so far as it applies to our industrial products has not already become obsolete, it is becoming more and more so, and we may thank principally the chemists of this and previous generations for teaching us how to recover and render valuable innumerable substances which, in their ignorance, our forefathers threw away. Everything has its use, and can be made to serve a useful purpose; nothing is really waste. I hope I have convinced you that the title at the head of this paper is not a misnomer; that even refuse is not altogether devoid of romance if we can only follow the course of its career, and that few of our industrial operations are so romantic as those immediately concerned in the working up of dirt."



AROUND AFRICA WITH THE BRITISH ASSOCIATION.

(ILLUSTRATED BY THE LANTERN).

By *E. W. WAKEFIELD, J.P., D.L., of Kendal.*

January 30th, 1906.

Mr. Wakefield, in the course of a very fine lecture, described a journey taken with the British Association round the continent of Africa in the autumn of 1905. A clear and concise account of the journey was rendered more graphic by the numerous excellent views displayed, preceded by a map, shewing the route taken, covering a distance by land and water of nearly 20,000 miles. The lecturer paid a high tribute to Sir George Darwin, to whose ability, tact, and unselfishness he attributed largely the success of the tour. The first land sighted after leaving England were the rocky peaks of Teneriffe. After a short stay at Santa Cruz, a quaint town, but increasing in importance as a port of call and a pleasure resort, a few hours' steam brought them to Las Palmas, in the Grand Canary. Perhaps most worthy of notice here are the life-sized bronze statues in the principal square of the enormous dogs, now extinct, from which the island (Gran Canario) took its name. Leaving Las Palmas, numbers of the lovely Nautilus, called "Portuguese men of war," were seen, shoals of hammer-headed sharks were passed, ungainly and curious-looking creatures; and on August 13th, Table Bay was entered. At Capetown they first began to realise the advantages of a tour with the British Association, the party including leading men in almost every branch of science, so that they could obtain the latest and best information simply by having a chat with one of the specialists in that subject. The mornings were mostly devoted to sectional meetings. The afternoons were given to visiting places of interest in and around Cape Town, and the evenings were devoted to popular scientific lectures, conversaciones and receptions. The late Mr. Rhodes' property at Groot Schuur, also Table Mountain, Simonstown and Sea Point were visited. Especially interesting was Robin Island,

with its colony of 800 lepers. After Cape Town, the steamer, and away around Cape Agulhas, the old Cape of Storms, up the coast past Port Elizabeth and East London to Durban. Here a detachment from the splendid corps of Durban Cadets acted as a guard of honour, and every facility was given in the way of free railway and tram tickets and many other privileges. Then on by train to Pietermaritzburg, a pretty little town among what might be called the foot-hills of the Drakensberg, and hence to the sad but very interesting battle-fields of Colenso and Ladysmith. It was a strange and fascinating experience, to stand on the place where Long's guns were lost. It was seen at once how naturally an enterprising artillery officer would be led to seize such a position ; and then, crossing over to where the no less plucky burghers lay hid in the concealed donga, it was realised how deceptive were the levels and other appearances of the country around, and how completely a position, which looked from the south so strong, looked from the north so hopeless. From Colenso, past Pieter's Hill, and Hart's Folly, with Spion Kop in the distance, all those 20 miles or so to Ladysmith were dotted with little piles of stones and white crosses. Hardly a word is spoken. Few indeed were on that train for whom this sad bit of country was not a hallowed place in memory of relatives or friends who lay resting there. Leaving Ladysmith, the party went over the great shoulder of Majuba, through the frontier town of Volksrust to Pretoria. Coming out of this beautiful little valley, the great Witwatersrand goldfield was approached, stretching like a half moon or beat bow for 40 miles of outcrop, with Johannesburg on the inner side of the bow. A couple of days was spent among the gold mines, visiting the large Chinese compound of the Simmer and Jack mine, where nearly 4,000 Chinese are comfortably housed and well cared-for. But they are discontented and troublesome, in complete contrast to the contented, orderly, and hard-working Chinese of, for instance, British Columbia. The experiment, as Mr. Balfour called it, is still in the experimental stage, and we cannot yet be sure either of its success or failure. Thence in very comfortable railway carriages, still on free passes, *via* Vereeniging to Bloemfontein, one of the pleasantest little cities in South Africa. From this interesting place the party had to take a cross-country trek *via* Abraham's Kraal, and Poplar Grove, to Cronje's Laager and Paardeberg, and so forward to Kimberley. Cronje's Laager was the only battle-field seen which is still strewn thickly with the relics of the fight,—the burnt wagons, whitening bones of oxen and horses, spent bullets, empty cartridge shells lie thick around ; and they cooked their evening meal on a fire made with the charred remains of one of Cronje's

burnt wagons. Leaving Kimberley the party pushed on past Warrenton and Fourteen Streams, Taungs, and Vryburg, through Mafeking to Buluwayo. A very fine reception awaited them there, and from there they visited the Matappos, and Rhodes' grave at the top of the mighty granite monarch of the mountains known as the World's View. A rather monotonous journey mainly through bush veldt, passing, however, two interesting places, Artesia and the Wankie coalmine, brought them to Victoria falls, just below which the tropical old Zambesi is spanned by an enormous iron bridge (constructed at Darlington, and taken out in sections and put together with very considerable skill and ingenuity) in order that the line of railway might continue to thread its way further and further north, and eventually to Lake Tanganyika. Sir George Darwin opened this bridge, and over it the party crossed in the first passenger train to enter northern Rhodesia. After describing the marvellous beauty of the falls, Mr. Wakefield conducted his audience back through Buluwayo and Salsbury to Umtali, the last town in British territory; then across the Portuguese frontier *via* Bamboo Creek to Beira, where the steamer was rejoined, the next place of call being Mozambique, an old Arab and Portuguese stronghold. Thence Kilindi, the new port for Mombasa, and then to the old Arab city of Mombasa itself. After a trip up the Uganda Railway, they re-embarked, journeying up the Red Sea, past the sun-baked rocks of Aden, the sand coloured, dry and burnt up shores of Arabia, and the distant mountains of Sinai and Horeb, to Suez. A flying visit to Cairo and the Pyramids, the Sphinx and the Nile, and the old historic scenes of Pharaoh were a little extra tit-bit thrown into the tour to the very great pleasure and satisfaction of those who then saw Egypt for the first time. Mr. Wakefield concluded a charming lecture with a few words about the people of South Africa, and the work of the British in Egypt. He said the Dutch are a fine, healthy, hardy race, and he looked forward to the time when the splendid qualities of their fellow subjects of Dutch descent would be an invaluable asset to the Empire. In regard to Egypt, he said, "One cannot help a feeling of pride in the young Englishmen and Scotchmen and Irishmen whose honesty and fixity of purpose are accomplishing such splendid results. Truly—

'He little knows of England
Who only England knows.'"

EARLY RENASCENCE ARCHITECTURE IN FLORENCE.

(ILLUSTRATED BY THE LANTERN.)

By *RICHARD GLAZIER, A.R.C.A., Manchester.*

February 12th, 1906.

The lecturer spoke for about an hour and a half on Florentine Architectural Art, mainly of the fourteenth and fifteenth centuries. Before conducting the audience over the early buildings of Florence, Mr. Glazier explained the meaning of the Renaissance. Two streams of civilisation, he said, went from Rome, one towards the East and the other Westward; the one to the east passing Ravenna to Constantinople, then called Byzantium. That which went northward and westward passed through Florence and Lombardy into the South of France, and afterwards through Normandy to England, culminating perhaps at Durham. He knew of no other city than Florence which has such an array of talented men—politicians, artists, writers, and architects especially. It was rather difficult to understand the versatility of those men,—goldsmiths, and from goldsmiths to painters, and from painters to sculptors—they could do almost anything; they were giants in intellect, and giants in craftsmanship.

Symonds had said of Florence:—"There was no check to the growth of personality, no grinding of men down to match the average. If great vices emerged more openly than they did elsewhere in Europe, great qualities also had the opportunity of free development, in saints like Savonarola, in artists like Michael Angelo. The April freshness of Giotto, the piety of Fra Angelico, the virginal purity of young Raphael, the sweet gravity of John Bellini, the philosophic depth of Da Vinci, the sublime elevation of Michael Angelo, and the delicacy of della Robbia and Rosellini, were qualities which belonged, not only to those artists, but also to the people of Italy, from whom they were born. Of men, not a few of whom were born in cottages and educated in workshops, who could feel and think and fashion as they did, we cannot doubt that

their mothers and their friends were pure and pious, and that the race that gave them to the world was not depraved. In what other nation of the fourteenth and fifteenth centuries can we show the same gifts of moral sweetness and intellectual light diffused throughout all classes from the highest to the lowest ? ”

A long series of views of Florence were then thrown on the screen, beginning with a general view of the famous city itself, about which they could learn much by reading George Eliot's "Romola." The sectional detailed views included the Ponte Vecchio, by Taddo Gaddi (1360), over the Arno, with its long portrait galleries connecting the Uffizi Palace with the Pitti Palace, built by Vasari. The earliest building in Florence, or the earliest they had any record of, was the Baptistry, San Giovanni, of doubtful date. Restorations were made in 1293, when Arnolfo di Cambio introduced some black and white Prato marble additions. No place in Florence had more tender associations. Dante was baptised there in May, 1265; he was exiled from Florence in 1302, and died at Ravenna in 1321. The three bronze doors were a most remarkable feature. The first by Andrea Pisano was of 1332; Lorenzo Ghiberti constructed the second gate from 1403-1424; and the third from 1425-1450. These gates of Lorenzo Ghiberti were, said Michael Angelo, "fit to be the gates of heaven." They occupied 21 and 25 years respectively to construct, and while they were being worked the workmen were licensed to go about Florence at any time of the night. They were privileged persons, having to attend to the furnaces. The Baptistry owes much of its renown to these beautiful figured gates of Lorenzo Ghiberti. The Cathedral and the Churches of the Dominicans represented the ecclesiastical life of the early architecture of Florence, and they were splendid examples of Italian Gothic, built of beautiful white marble, with panels of variegated marble, and enriched with sculpture, delicate carving, and pointed arches. The Palazzo Podesta and the Palazzo Vecchio represented the political life of the early architecture, and the characteristics of those were stone structures of simple square outline, plain, strong details, and bold over-hanging corbelled cornices, surmounted by lofty bell towers—the whole having a castellated appearance. The beginning of the fifteenth century witnessed the dawn of the Renaissance, and art study was directed to the examples of the antique. A large variety of work was displayed at the Cathedral (1294) built by Arnolfo di Cambio, Giotto and Francesco Talenti. The dome, octagonal in shape, by Brunelleschi, was 138½ ft. in diameter, 133 ft. from cornice to eye, and 376 ft. from floor to top of cross. The Cupola was completed in

1434, the Lantern in 1461, the singing gallery (Donatello) in 1435, and the organ gallery was by Luca della Robbia (1440). The Campanile was commenced by Giotto when 60 years of age ; he died in 1336, and his work was continued by Andrea Pisano and Francesco Talenti. It was a beautiful structure, about which Ruskin had written in high terms of praise, and was one of the marvels of the age. Before Dante was banished from Florence, he and Giotto, who were kindred spirits, talked very much about the structure. In the adjoining Cathedral Savonarola preached his wonderful sermons in 1471. Santa Croce, the Westminster Abbey of Florence, was built by Arnolfo, the architect of the Cathedral. It was commenced in 1294, and finished in 1442 ; it contains the fine Annunciation by Donatello, 1435. The early Renaissance Pazzi Chapel in the cloister has a fine facade with six ancient columns, and a frieze with children's heads by Donatello and Selligiano. It was remarkable what a number of churches there were in Florence, a comparatively small city. Other Florentine buildings whose architectural features were described were the Santa Maria Novella (1279) facade by Alberti, 1470, San Spirito, Brunelleschi, with campanile by Baccio d' Agnolo ; monastery of San Marco, decorated by Fra Angelico (1445) ; Palazzo Riccardi, the great palace of the Medeci, built for Cosimo, and where Lorenzo was born in 1447 ; Palazzo Pitti (1430), Palazzo Quaratesi (1440), Palazzo Rucellai (1450), Strozzi (1489-1553), Palazzo Gondi (1490), Palazzo Guadagni, and Palazzo Pandolfini (1520). It was at the palace of Riccardi that Lorenzo and Savonarola met for the first and last time. One of the great features of the Florentine palaces was the magnificent cornices projecting in some cases one tenth the height of the buildings.



PREHISTORIC MAN IN BRITAIN AND EUROPE.

(ILLUSTRATED BY THE LANTERN).

By A. R. Pickles, B.A., Burnley. February 20th, 1906.

The lecturer said the fundamental task of a liberal education was to waken and to keep ever alert the faculty of wonder in the human soul. World history and life history were more marvellous than the most fantastic Arabian Night to the awakened intelligence. The common sights and sounds of an English country side were only the last terms in a racial record of untold centuries. Their profounder significance, their psychological and sociological import yielded itself up only to mature and earnest study, yet a right understanding of the history of the past was indispensable to the rational moulding of the future. What science was to the citizen of the universe, history was to the citizen of the state,—the illuminant and stimulant of his social life.

The facts on which the story of early man was founded, were considerable in number and of consuming interest. As we could read in the rocks beneath our feet the earth history of ages, so the history of man was to be found sealed up in the accumulation of sand and gravel formed by rivers, layers of earth in caves, in heaps of refuse like those of the rock shelters in the South of France, or the kitchen-middens of Denmark and Scotland, or in the mounds or barrows where prehistoric man lies buried.

Prehistoric times were generally considered to embrace three periods, the basis of division being in the nature of the weapons used by early man. First, the paleolithic, or earlier stone age, during which men who lived by hunting made their flint implements by chipping only. Then, the neolithic, or newer stone age, the time when flint weapons were ground and polished, and when the ruder arts of agriculture were practised. Next came the bronze age, which may be said to be the beginning of civilisation, for the art of melting copper was known. Hence the knowledge of the use of metals. Lastly came the iron age, when the art of writing was invented

The earliest weapons of primitive man were found in river terraces of sand and gravel, and with these were associated the bones of the mammoth and other extinct animals. Comparison was made between the skulls of the European of to-day, which averaged in brain capacity from 1400 to 1500 cubic centimetres, the paleolithic skull, of capacity 1200 cubic centimetres, and that of the highest ape, with a capacity 500 cubic centimetres.

Primitive man generally dwelt in some kind of rock shelter or in caves, such as Wookey Hole, Somerset. In the course of ages, the climate of Europe became much more genial. The old hunters passed away and with them the animals they hunted. They were succeeded by the neolithic man, who had a fixed abode and tilled the ground. He could make pottery, which, it seemed, paleolithic man could not do. He buried his dead either in caves or in mounds, and often lived in a pile dwelling over the water, for the sake of security against his enemies.

Our present knowledge of the folk of the later stone age and bronze age was largely derived from their graves and tombs, where so many of their weapons and ornaments lie buried with them. This practice of burying in barrows was continued down to the Christian era, but generally the barrows were prehistoric. Probably the long barrows were made by the long-headed Iberian race which preceded the Celts in Britain. There was also evidence of the existence from very remote antiquity of a race of dwarfs, allied to the Lapps, who came over in canoes to Britian from Finland and Norway.

These seemed to be the people who gave rise to all the tales about fairies, witches, elves, trolls, and the like. They are stated to have been very fond of dancing and music, and they loved to steal pretty women and children. The children they exchanged for their own, and the women they kept. The stories about these people in Britain, France, and Scandinavia are so circumstantial that it is next to impossible to disbelieve that they are largely based on fact, with, of course, much exaggeration.

Many most interesting slides were shown from specimens now in the British Museum, and restorations by Hutchinson, Worthington, Smith, Professor Boyd Dawkins, and Rev. S. Baring Gould.

River terraces, flint implements, harpoons and arrow-heads, primitive cave-dwellers, lake-dwelling settlements, Danish and British warriors of the bronze age, chambered cairns, hut circles, Cromlech and Dolmen were thrown on the screen.

The plan of Stonehenge restored, and of Stonehenge as at present, were shown, and a theory propounded as to the construction. After the concluding slide, which was an artistic picture of a homestead in the early iron age, the lecturer concluded as follows :—

“ Thus out of the mists of the past, there crawls into our ken a being in whom we recognise our own form and lineaments. He is a comparatively weak animal among monsters such as now people our nightmares : but in his brain there lurks a cunning, and in his hands a dexterity, that are better than strength. His babblings, at first mere emotional and imitative cries, become gradually symbolic, and shape themselves into speech. He covers himself with skins, and seeks shelter in caves. Then he stumbles upon the secret of fire-making, fashions himself weapons and tools of wood and stone, and begins to subdue other animals to his uses. After a few ages, he learns to wattle a hut on a defensive mound, or to drive piles into shallow water and build his cabin upon them. The baking of clay and the smelting of metals are gradually mastered, and art begins in the rude patterns which he scratches on his pots and weapons. Meanwhile the forces of Nature and the mysteries of life and death have been inspiring him with crude fancies, which, handed on with infinite variations from father to son, have grown into a body of grotesque myths, clustering round a system of witchcraft and anti-craft, in which lies the germ of religion. So can romance be woven out of history, and the beginnings of our complex social life and our present-day civilisation, trace themselves down the long avenue of time and development.

‡ For he who first chipped a flint was the father of all sculptors ; he who first scratched a picture of man or mammoth was the father of all painters ; he who first piled stones together was the father of all builders of abbeys and cathedrals ; he who first bored a hole in the reindeer's bone to make a whistle, or twanged a stretched sinew, was the father of all musicians ; he who first rhymed his simple thoughts, was the father of all poets ; he who first strove to penetrate the mystery of sun and star was the father of all astronomers.

And as the progress of the world from its past to its present state is like the growth of each of us from childhood to maturity, so must this peep into the childhood of the world be to each of us of greater or less interest, and the saga of humanity, even from paleolith to motor car, full of lessons to the educator and the sociologist.”

MY TRIP TO GREECE AND THE GOLDEN HORN.

(ILLUSTRATED BY THE LANTERN).

By *THOMAS PRESTON.* *February 27th, 1906.*

For over thirty-two years our Club has discussed subjects of interest in Art, Science, Literature and Travel, but has not taken up much time with the "mingled beauties of exulting Greece," nor of the historic sites in the lands and islands still further east.

To-night we shall take our way towards the dawn and the rising of the sun, to holy, haunted ground. Dr. Johnson said the grand object of all travelling was to see the shores of the Mediterranean. Happy those who can compass this, and happier still if Homer's enchanting genius is over them. "Before I begin to write," says a famous author, "I always read a little of Homer, for I love to light my lamp at the sun."

The intelligent efforts of explorers and savants has caused a remodelling of old ideas. Much that was once treated as Mythology is now recognised as History. We reverently sat on the archaic stone throne of Minos, a fabled Cretan king, and walked in the labyrinth which Daedalus built for him at Cnossus. We also saw the weapons and jewellery from Troy which had been handled by Homer's heroes and heroines 1200 years before Christ.

The earliest Greeks known were located at Sicyon 2000 years B.C., and from them descended the Dorians, Æolians, Achaians and Ionians, names familiar in connection with the Arts.

To Cicero the whole land of Greece was one vast shrine of hallowed memories. Athens has been well called "the eye of Greece, mother of arts and eloquence," for here was treasured the artistic wealth of the age of Pericles. In that fifth century B.C., Ruskin says, the principles of beauty discovered by the Greeks were specially cultivated and applied in relation to the splendour of their temple worship, and to their veneration of the spirit of heroism, which the later Goths have in their conceited wisdom termed disdainfully mythology. The symbolic figures of mythology represent general truths and abstract ideas.

From Homer a long line of poets extended, who gave renown to Greece equal to that given by the Artists. The dramatic art was perfected by Æschylus, Sophocles, and others.

In A.D. 146 Greece became a province of the Roman Empire and helped to polish its conquerors. After the fall of republican liberty by the conquests of Philip of Macedon, the stage of Greek influence spread under his son Alexander the Great across the world, and hence it has been asserted that "except the blind forces of nature, nothing moves in this world which is not Greek in its origin."

In A.D. 1458, on the coming of the Ottoman power and the fall of Constantinople, the Greeks became subject to the Turks. In 1821 they claimed their independence, and Lord Byron assisted them with his purse, while his burning verse roused them to the highest ardour. As he mused an hour alone at Marathon, he tells us that "he dreamed that Greece might still be free," and her free institutions to-day testify to its fulfilment. Greek remains at historic sites,—from Taormina in Sicily, to Greece, Constantinople, Ephesus and Crete, with its wonderful mythological haunts, was the pabulum provided throughout our tour. The Roman theatre at Taormina and the natural beauties seen from thence were well described by Mr. W. A. Waddington in a lecture to the Club, and were very much enhanced to us on that account. Our journey into the fastnesses of the Parnassian Mountains, to the ruins of Delphi, where was the most famous of the Greek oracles—awoke while seated by the Castalian spring close by, memories of Apollo and the Muses. Milton, with his garland and singing robes about him, sung of his visit here, as also did Byron in an outburst of majestic verse.

At Athens we saw the finest examples of the Doric, the Ionic and the Corinthian styles of architecture. The Acropolis of Athens stands out in enviable pre-eminence as containing such masterpieces as the Parthenon, the Erectheum, with its quaint porch of the Maidens, the Temple of Victory, and the massive entrance hall, the Propylea. Emerson, the most thoughtful of men, wrote

"Earth proudly wears the Parthenon
As the best gem upon her zone."

In the splendid Museum at Athens we surveyed the vast array of ancient Greek remains there displayed. A copy of the famous Athena and other works by Phidias were reverently gazed upon. Our visit to the unconquered Salamis and to Eleusis, the home of the great religious ceremonies to Ceres, the goddess of Agriculture, and to other historic sites,

which are household words to the student of Grecian history, were of an elevating, instructive and inspiring character.

As we left Piræus, the Port of Athens, our eyes were riveted on the city and the heights around, held sacred by successive civilizations to our time, and as these were lost to sight we approached Cape Sunium, where Byron wanted

“Swan-like to sing and die,”

and were soon among the famed Cyclades. We passed Chios, Lesbos, and Lemnos, “The Isles of Greece where burning Sapho loved and sung.”

We came to the Dardanelles and Abydos, with the bridge of boats and the Hero and Leander Associations. We thought of Byron’s “Bride of Abydos,” wherein is the beautiful tribute to this neighbourhood,—

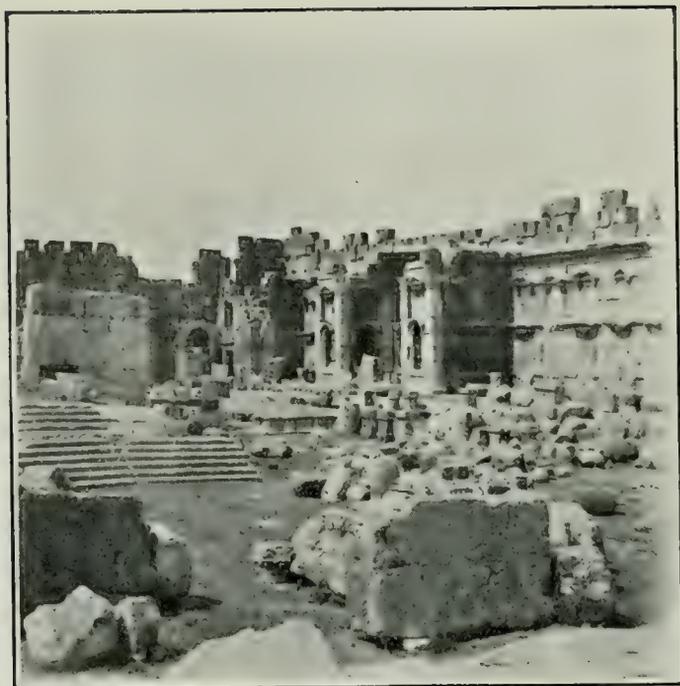
“Know ye the land of the cedar and vine,
Where the flowers ever blossom, the leaves ever shine,
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute.”

We passed through the Sea of Marmora and our first sight of Saint Sophia on the heights of Stamboul is a memory always treasured. Words cannot describe the pitch of excitement attained when we rounded Seraglio Point and sailed slowly into the Golden Horn. The treasured buildings and walls of the once great eastern metropolis, Constantinople, were spread before and around us. Of the wonderful sights seen while visiting here for two days, the views I shall place before you will give some faint impression. This must be the method,—with *viva voce* explanations, as we go through the remaining sights of our journey—Smyrna and Ephesus, with explorations in full swing,—the remarkable volcanic island Santorin, with its unique city Thera perched high on embattled crags,—Crete with its interesting cities and its guardian soldiers of triple nationalities,—as well as Naples gay and lone Pompeii.

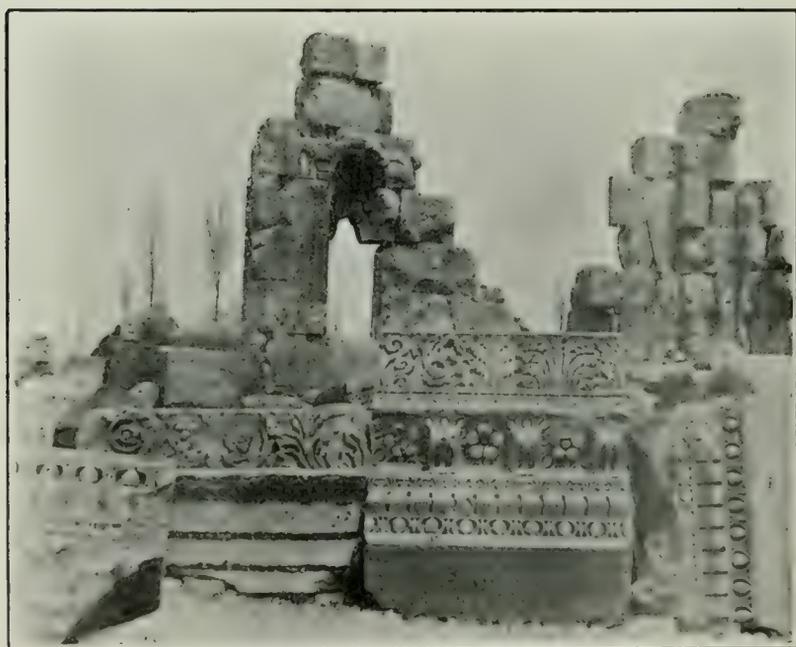
The Greek spirit pervaded throughout and impressed upon us more than ever the importance of those famous Greek days which Herodotus, Thucydides and Pausanias tell about when there were galaxies of statesmen, heroes, orators, philosophers, dramatists, poets, sculptors, artists and architects, who created and from whom flowed “those elements of spiritual freedom and intellectual culture without which the civilization of the modern world would be impossible.”

The lecture was effectively illustrated by views of subjects ancient and modern, but of particular interest were those illustrative of the high achievements of the Greeks in Architecture, as depicted by the remains in Greece, Ephesus, Crete and Sicily.





BAALBEK—IN THE GREAT COURT.



BAALBEK—FRAGMENTS OF CORNICE, &c.

THE RUINS OF BAALBEK.

(ILLUSTRATED BY THE LANTERN.)

By *E. NAYLOR, Bradford.* *March 6th, 1906.*

Mr. Naylor sketched rapidly the events of a tour which he recently made to Palestine, in the course of which he visited the cities of Damascus and Baalbek. Incidentally, Mr. Naylor commented on the effect of Turkish rule as strikingly evidenced in a district to the north of Beyrout, which is governed by the Powers of Europe, and in Syria itself, where the Turks rule. On the one side of the dividing line roads were almost as good as in Yorkshire, while on the other side within the Turkish domain roads were mere morasses of filth. Some interesting views of the Lebanon mountains, which are crossed by the railway to Baalbek, at a height of 4878 ft. above sea level, were shown.

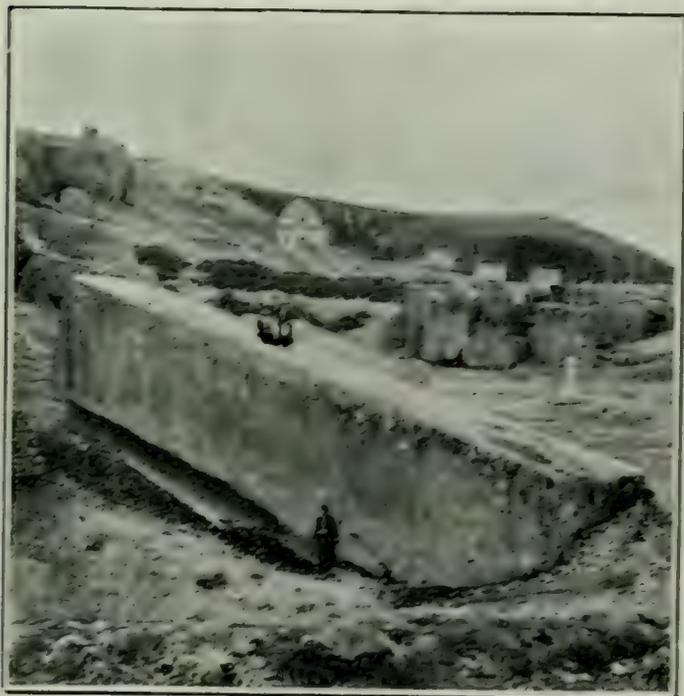
The city of Baalbek was the site of a very early city, though no scrap of reliable history in regard to it existed prior to the Roman invasion. According, however, to the local tradition, Adam, Abel, Seth, Noah, and Shem were all buried within a short distance of Baalbek. Under the Romans the city was known as Heliopolis. The sole attraction of the city to the visitor lay in its possession of the ruins of a marvellous series of temples, which covered some fifteen acres of land. Of these Mr. Naylor showed a fine series of lantern pictures, and with a good number of plans he gave a clear idea of the wonderful city. The temples, which were built probably during the first three centuries of the Christian era, were of enormous size, but with such excellence of proportion that it was only when one began to measure that the full magnitude was realised. The great feature was the so-called cyclopean masonry of one of the great temples, which included two courses of immense stones.

Three of the stones which Mr. Naylor measured, and of which he showed photographs, were in length respectively 62ft., 61ft., and 63ft., while they were 14ft. wide and 12ft. in height as they lay in the wall. Another temple presented a colonnade of six columns, which with their base and their entablature, were almost exactly the height from the ground to the centre of the clock of the Bradford Town Hall. In another part of the buildings, two landings and steps of a staircase were carved through the middle of a solid cube of stone, ten feet in each of its dimensions. This was placed by the builders, not on the ground level, but at the top of a staircase between sixty and seventy feet in height. The builders, in fact, seemed to have delighted in making difficulties and overcoming them. The stone had evidently been quarried a mile or so from the spot, and in the quarries there lay a stone evidently intended for the building, though it was not fully separated from the parent rock. This stone measured seventy feet long, and varied in width from fourteen feet to seventeen feet, and was fourteen feet in height. Such a stone, if it could be placed on end and hollowed out, would make a cottage of the floor dimensions ordinarily used in Burnley, and seven storeys in height! Into speculations as to the means by which the old builders contrived to deal with such enormous masses of stone, Mr. Naylor declined to enter.





BAALBEK—COLUMNS OF THE TEMPLE OF JUPITER.



BAALBEK—THE HUGE STONE IN THE QUARRY.



THE FOURTH CRUSADE AND THE FALL OF CONSTANTINOPLE.

By Rev. JAS. A. SHAW, M.A., of Newchurch.

March 13th, 1906.

At the end of the 12th century Innocent III. was engaged in exhorting the clergy and laity of Europe to undertake a new Crusade. To crush the Saracen power, and thus atone for the moral failure of previous movements, was the pet ambition of the Pope's life. Indications were not lacking that the time was favourable for determined action. After the death of Saladin in 1193, the struggles of rival claimants weakened the common cause of the enemy. Innocent III. must have been much chagrined to recognise the fact that his entreaties were unavailing and his threats unheeded. But for the sudden appearance of a crusading apostle worthy to succeed Peter the Hermit and St. Bernard the Pope's efforts would have been in vain. Fulke, parish priest of Neuilly, began to preach a new crusade, and met with extraordinary success. Innocent at once saw his chance; he gave Fulke a commission at large, and sent Cardinal Peter of Capua to publish pardons in the case of all who took the cross. All classes were moved and vied with each other in acts of self-sacrifice. From among the greater lords and counts of Christendom, Thibaut, count of Champagne, was elected leader of the crusade. An embassy, which included Geoffrey Villehardouin, to whom we owe a graphic chronicle of subsequent events, was despatched to Venice in order to arrange terms of transport. The deputies reached Venice in February, 1201, and chiefly through the good offices of the Doge, Enrico Dandolo, their mission was entirely successful. From the very outset, however, the fourth crusade was attended with misfortune and must be looked upon as an ill-starred expedition. Fulke himself soon died, but not before his integrity had been impugned. When Villehardouin and his companions returned

from Venice, the brave and noble Thibaut was at the point of death, and although a successor was found in Boniface, Marquis of Montferrat, the loss sustained was irreparable. A fatal weakness of organization became apparent, and when the time of arrival at Venice came it was found that certain contingents of crusading troops were making for other ports. The republic had kept to the letter of the contract to provide ships, victuals, and forage for 30,000 men and 9,000 horses, in return for a payment of 85,000 marks; on the other hand the crusaders were only able to pay 50,000 marks. During the time when the progress of the crusading movement was arrested the courage and genius of the famous Doge Dandolo were clearly seen. At this time he was a very old man—according to one authority his age was 94—and almost totally blind, but in him qualities of self-reliance and shrewdness, so characteristic of Venetian policy, were incarnate. As a way out of the difficulty the Doge proposed that the 35,000 marks should stand over for a time on condition that the crusading host on its way down the Adriatic diverted its course upon Zara, a city revolted from Venice, and help to reduce it. Amid outbursts of wild enthusiasm this plan was adopted, and Dandolo himself knelt before the high altar of St. Mark's to receive the holy cross. When Innocent heard of the diversion upon Zara, he waxed furious, and excommunicated the whole crusade, but in spite of his opposition a start was made from Venice, and the reduction of Zara speedily followed. At this point a new interest was brought before the eyes of the crusading counts and knights, who by this time had probably lost whatever pure enthusiasm they originally had, and were chiefly moved by motives of adventure or gain. Young Alexis, son of the deposed Byzantine emperor Isaac, sought the aid of the crusade in an attempt to recover the Imperial throne at Constantinople from his usurping uncle, also called Alexis. Upon the offer of substantial help both in money and kind to be subsequently given to the holy movement for the recovery of Christ's tomb, the leaders of the crusade, doubtless inspired by Dandolo, decided to further delay the fulfilment of their vows in order to attempt the taking of Constantinople. For many years trading rights secured by Venice as a return for the service of ships and men had been lightly regarded by the Byzantine Emperors. The blindness of Dandolo was due to punishment inflicted upon him when sent as ambassador to the court at Constantinople; therefore it is quite feasible that he would eagerly fall in with the wishes of young Alexis. An elaborate attempt has been recently made to prove that Dandolo was the paid instrument of Malek-Adel, and that he was bent on diverting the crusade from Alexandria, its first objective, at all

costs. In the absence of clear evidence it is not necessary to regard Dandolo as anything worse than a shrewd politician, who seized any and every opportunity of furthering the interests of his government.

On the 10th of July, 1203, from its halting place at Scutari, the attacking host made the short passage of the Bosphorus. The usurper Alexis, who made a timid demonstration outside the city, was quickly driven to safer quarters within the walls. During the following night the Venetians and crusaders entered the harbour after a brief struggle with the Imperial troops. It was then agreed that the Frank and German crusaders should attack the city on the land side, and that the Venetians should attack by means of their ladders and towers from the harbour. Dandolo, showing great personal courage, quickly effected an entrance into the city, but he was induced to abandon the advantage gained through a rumour that the crusaders on the land side were hard beset. During the following night the usurper, Alexis III, escaped from the city, whereupon the lawful emperor Isaac, blind through his brother's cruelty, was restored to the throne. The obligations of young Alexis were acknowledged and confirmed, and a little later he was crowned joint-emperor. Month after month passed, however, and little or nothing was done to redeem the promises of money and help so readily given. Several disastrous fires half ruined the city, for which the Greeks held the Latins responsible. The young emperor got into the hands of a Greek party who advised him to throw over his old friends. Thus the combined forces of the Venetians and Franks were "between the hammer and the anvil," and must either attempt to reduce the city on their own account, or abandon a fruitless enterprise. The more vigorous policy was decided upon. In the meantime the too confiding Alexis IV. was decoyed to a secret chamber in the Imperial palace and strangled by a Greek courtier, nicknamed Mourzoufle. About the same time the old emperor Isaac died. Before the Latins proceeded to attack the city it was decided in Council in the event of success that all the booty should be shared equally, and that an emperor should be elected by a body of six Franks and six Venetians. On Friday, April 9th, 1204, the land and sea forces having been united, an attack was made on the harbour side. The assault ended in failure, but three days later, by means of lashing two vessels together, an effective foothold was gained, and in a very short time the Crusaders were masters of the city and empire. In deference doubtless to the wishes of Enrico Dandolo, Baldwin, count of Flanders, was elected first Latin Emperor of Romania. Language cannot describe, nor can anything excuse, the conduct of the conquerors

of the first city in the world. Booty was piled up in three churches and then divided. Priceless specimens of ancient art were recklessly destroyed. Colossal bronzes were melted down. Only for the relics of saints, for which the city was famed, did the looters show respect or reverence. These sacred objects were brought west in vast quantities. Whatever excuse may be made for the diversion of the crusade, nothing can be urged in extenuation of the vandalism and plunder which characterised the taking of the city. In the light of his earlier policy of excommunication, it is interesting to find Innocent III. expressing his satisfaction on account of the fact that Baldwin and his supporters attributed their success "to Almighty God and himself." The work of consolidating the new empire was hampered by the greed of the clergy, and the slackness of the nobles. Baldwin had a short reign; he was taken prisoner by John of Bulgaria at Adrianople and probably perished. Henry of Flanders succeeded to the title of Emperor, 1206. One by one the chiefs of the crusade fell in a manner worthy of a better cause, but rare old Dandolo passed away peacefully, full of age and honours: he was buried in Hagia Sophia amid tokens of general esteem and regret. Latin Emperors continued to boast the title until 1261, when the general of Michael Palæologus entered Constantinople, and the Latin domination ended.



THOREAU.

By L. CONRAD HARTLEY. March 20th, 1906.

Thoreau was born on 12th July, 1817. His father, a pencil-maker, was a quiet, steady, plodding, reliable man, of French extraction. His mother was a tall, handsome woman,—intellectual, quick-witted, and a good talker. Thoreau's birth-place was Concord, 20 miles north-east of Boston. When Thoreau was a boy, Concord was a scattered village of about 2,000 inhabitants, mostly plain, frugal folk, prizing literature and learning, rather than courting wealth and show. In 1833, Thoreau was sent to Harvard University, and it is recorded that it was mainly owing to R. W. Emerson's influence that he was enabled to stay at College, where his strong individualistic tendencies were marked,—of fearless thought, of deep questioning as to social and religious matters,—a sceptic in a sincere and not in a vicious sense. He was reserved, and already his stern ideals made him difficult to approach, for he demanded from others the sincerity and care he meted out to them. In 1837, he leaves Harvard—he is now 20 years of age, and in the following year he “keeps school” at Concord Academy along with his brother John. He also tries his hand at his father's business of pencil-making, but he is so little in harmony with the spirit which actuated most commercial transactions, that he betakes himself to that study of nature to which he is fore-ordained.

This is the period when the great transcendental movement is gathering force. Nothing more natural than that Thoreau, with his fixity of purpose, should join the ranks of those who were studying and already preaching a regeneration; for years before he had decided to so pursue this life of his as to conserve what is truly profitable. In 1840, we find him admitted to the inmost circle of those sincere, earnest ones—men and women—who centred at Emerson's house in Concord. Their aim was to purify and simplify life and thought, and in this atmosphere of direction he meets such as Emerson, Channing, Margaret Fuller, Amos Alcott, Nathaniel Hawthorne, and other thoughtful souls. Even amongst these Thoreau is invested with a

strong personality ; he was one of the few who were strong enough to impress Emerson. In some respects he was the concrete expression of Emerson's ideals. Instinctively Thoreau is in accord with this school of thought, for his nature is dead-set against the shams and follies of his age ; but he is opposed to many of the enthusiasts in that he insists, if reformation be made at all, it must be made by the individual, as against the co-operative, method.

Emerson, who saw much of him, wrote : " Thoreau is with difficulty sweet," and again : " There is a constitutional No ! in him." " He is a protestant a l'outrance." Thoreau's outspoken words hurt his friends, when they were not in accord with his ideals or practices, but they loved him dearly notwithstanding his faults. Emerson says of him that his "chilling silences" were oft-times worse and harder to bear than his words, and there Thoreau translated his own epigram, "speech is fractional, silence is integral."

Thoreau, growing in spiritual thought, is impelled conscientiously to put into practice, to test, a long cherished ideal—to withdraw into the woods. So in 1845, in order the more to purify mind and body, which to him are one (and similarly life and thought should be one) he takes up his abode on a "lot" by Walden pond side, where he has built him a wooden house. It is to be a probationary period with him, whereby he shall so resolve himself that he will morally, spiritually, intellectually and bodily be the purer and healthier. In his "Walden" he says, "My purpose in going to Walden pond was not to live cheaply, nor to live dearly there, but to transact some private business with the fewest obstacles. I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die, discover that I had not lived. I wanted to live deep and suck out all the marrow of life, to live so sturdily and Spartan-like as to put to rout all that was not life, to cut a broad swath and shave close, to drive life into a corner, and reduce it to its lowest terms, and, if it proved to be mean, to get the whole and genuine meanness of it, and publish its meanness to the world ; or, if it were sublime, to know it by experience, and be able to give a true account of it in my next excursion." His "excursions" were the published accounts or essays descriptive of his walking tours.

Notwithstanding this clear pronouncement, his purpose has been misunderstood. Thoreau is frugal naturally—there is no asceticism in him—in fact he was just the reverse where he felt that anything was good for him. There was nothing of the

cynical misanthrope about him. He is in Concord almost every day, often visiting his father's house. His friends—real friends—are welcome to Walden Hut, though he hits hard at the inquisitive who were merely curious to see him in his shanty. He was in no real sense opposed to civilisation, with its material forces, but he sees the underside of civilisation and deplores the motive power behind agencies, which with a purer direction would have much happier issues to their works. He condemns this race for wealth, where men are made into machines and have no time to think, he cries out for less speed, more freedom—while you are glorying in your power, your inventions, and your philanthropies, you never see that it is in your power to so elevate all that life will be glorious and divine.

Several influences determined his withdrawal to Walden. In the first place he revolted from the pure, cold, anatomical reasonings of Emersonian philosophy—his poetic soul would freeze if he could not withdraw within (to employ his own epigram) “the impenetrable shield of himself.” Then again, the death of his brother John was a fearful blow to him, for they had been inseparable; and lastly his passionate love of nature.

I hold that the philosophy of life given in “Walden” is sound. His reply to those who say that civilisation is only bringing out the resources of nature is—that all this work only brings with it its own Nemesis of increased toil, and that it would be far better for man to work less—that our “damnable industrious labourer” would be better for more basking in the sun instead of work, work, work, and then no time for thought save of more work.

America, in Thoreau's days, is taking her great strides, but there is the jarring sound of the predominant dollar, men's lives are blasted by the din; injustice is growing; the weeds of greed, artifice, and external show are choking the seeds of spiritual growth in men. Creed and dogma, as well as the hard-bound business men, suffer under his hands—he creates quite as much consternation amongst saints as sinners, and the men of narrow philanthropy would hide as he holds up to light their meanness and inconsistency, and glorifies simplicity and sincerity in word and deed. He is an individualist par excellence. While democratic institutions are growing apace, we need the spirit of Thoreau—much of this spirit—else the strain will be too much to bear. He says to all—abide in a stern, simple self-respect, you can elevate and sustain yourself, stand by your hardy, native vigour as a man—simplify—yours is the virtue—hold to it.

Men admit Thoreau's genius as a poet, but sometimes forget that the true poet is essentially an egotist. In Thoreau's poetical essays this egotism is a charm. It is all for humanity. His nature worship, reverence for animals, and mysticism lead him to find delights in a close study of the Eastern Vedas, Sanscrits, and Bible. There he sees the reflex of much of his own endeavours. His reverence for all things that have life is marked by sincerity—even the rocks have life in his philosophy, animals are his brethren in a dim sense. They are rudimentary men. He had great influence over all animals, and endeavoured to teach them to regard him as a friend. His all-pervading Pantheism, though it brought him into disrepute in religious circles, is not offensive; it is glorious, devout, deep-set in the heart,—a heart so religious and intensely worshipful that it is purified by its own fire. The Cosmos to him is indeed beautiful, and all things seen and unseen are glorified by his poetic soul. His optimism is glorious—he has firm belief in the human will. He is content with the purpose for which all things are created—the furtherance of good. He teaches that all accidents can be turned to good, and that nothing can happen more beautiful than death. He stands by the truth as by the everlasting hills

After two years in Walden Hut he considers his education complete, and in 1847 he quits the woods. It seemed to him that he had "several more lives to live, and he could not spare any more time for that one." In 1849, he published "A week on the Concord and Merrimac rivers," but in four years only 300 out of 1,000 copies were sold. The subjects treated specially are Reading, Friendship, Chaucer, the Vedas, and Sanscrits. The Americans revolted from his Pantheism, his arrogance, and his idealism. They would rather have preferred an essay on "How to get money and how to keep it." The best answer to those who said he was cynical, misanthropic, and hard, was the way he threw himself into the anti-slavery agitation. He was an enthusiastic admirer of John Brown, the martyr of the emancipation movement.

But the end was approaching. In November, 1860, he took a severe cold, having exposed himself too much while counting rings on trees when there was snow on the ground, and his life slowly ebbed away.

In the literary world Thoreau can scarcely be classed; he is unique. His genius is over all his work.

In epigram Thoreau is a master, but often presents his truths in paradox. He is a paradox, and we expect paradox from him; but he is essentially true, and his epigrams are thought-compelling.

Here are a few of his sharp concentrated expressions:—
 “The best poetry has never been written, for when it might have been the poet forgot it, and when it was too late remembered it.” “The highest condition of art is artlessness.” “By sufferance you may escape suffering.” “Truth is always paradoxical.” “When a dog runs at you whistle for him.” “He will get to the goal first who stands stillest.” “Is not he hospitable who entertains thought.” “Listen to music religiously, as if it were the last strain you might hear.” “He who receives an injury is an accomplice of the wrong-doer.” “Circumstantial evidence is at times partly conclusive, as when you find a trout in the milk.” “Man’s noblest gift to man is his sincerity, for it embraces his integrity also.” “Men are probably nearer the essential truths in their superstitions than in their sciences.” “Men talk about Bible miracles because there is no miracle in their lives. Cease to gnaw that crust. There is ripe fruit over your head.” “There are two ways to victory,—to strive bravely or to yield. How much pains the last will save we have not yet learned.”

Now we know more of his life, what is Thoreau? A preacher of the Gospel of Simplicity, and as a poet, the idealiser of what is truly homely and common. It is remarkable that a reading community should have allowed the facets of Thoreau’s genius to be dim for so long; to-day most of us fail to see the harmony and purity of his life and teaching. Study his life closely and you will perceive the coincidence of teaching and practice. An intense lover of nature, a mystic, a poet, he is above all an individualist. He is no self-complacent, smug writer of what is beautiful in style merely; he is a man conscious of his own faults, and keenly alive to his own meanesses. With his high ideals, he would seem to have lived very closely up to them.

Quite apart from the value of his opinions, his charm will attract the reader,—he has grace, poetic fervour, idealism, surprising effects; he has humour, and is a nature painter of the first order. He is a deep thinker, is in earnest and has keen spiritual insight; he wrote, not for America, but for humanity.

Concluding, the lecturer said, “Thoreau will last, and be loved some day by earnest men, who will have him near at hand on their shelves with Emerson and Sir Thomas Browne. We may call Thoreau visionary, but he points to the focus, to the point where apparently parallel lines will meet. To use his own words, “In the last stage of civilisation, poetry, philosophy and religion will be one, and there are glimpses of this truth in the first.”

THE HAUNTS AND WRITINGS OF ROBERT BURNS.

(ILLUSTRATED BY THE LANTERN).

By *JOHN BRADSHAW.* *March 27th, 1906.*

After describing the outward route to Burns' country via Windermere, Grasmere, Keswick, Wigton and Carlisle to Gretna Green, the border town of bonnie Scotland, famous in bygone days for ending all heartaches and sorrows of romantic lovers, the lecturer gave an interesting biographical sketch of the Burns family in the township of Alloway, two miles from Ayr, where the father of the poet took seven acres of land for market gardening, and began to build with his own hands a mud shelter with a thatched roof where the "blast of January win' blew hansel in on Robin."

The poet, who saw the light on January 25th, 1759, was blessed with parents of the highest type. Two days after he was born the "biggin" was blown down, and the mother and infant had to take refuge in a neighbour's house, until the house got repaired. The first seven years of the poet's life was spent in the humble cottage where an old woman, Betty Davidson, lived. She had the best collection of the witch, fairy, ghost and boggart tales of any woman in the neighbourhood, and Burns tells us he sat on the fender the long winter nights through, listening to those unearthly legends. The early life of the poet was sketched at Alloway, Mount Oliphant farm (where he lived eleven years), Lochlea, in the Parish of Torbolton (where he fell in love with Ellison Begbie and intended to marry her), Mossgiel, near Mauchline, where the poet wrote some of his best poetry, including "The Cotter's Saturday Night," "Man was made to mourn," "Jolly Beggars," "The Mountain Daisy," and others.

In the fight that was raging at this time between the Auld Lights and the New Lights, Burns took up the side of the New Lights and bravely defended Gavin Hamilton, a Mauchline lawyer and magistrate, from the unjust attacks of the then preacher Auld Daddy Auld. "Holy Willie's Prayer" satirised the teachings of the Auld Light section, and roused a fierce hatred against Burns and all the New Light leaders.

The Jean Armour courtship and marriage, the feting of Burns in the Freemasons' Lodges in Edinburgh, his Ellisland and Dumfries life, and the saddening circumstances of his death, were all sympathetically related. Before his death the poet lamented that his MSS. were all in confusion and that his enemies would publish everything he had written to private individuals and others to damage his character. His prediction had come true. He was interred at St. Michael's Church, July 26th, 1796, aged thirty-seven and a half years.

An excellent series of slides, many of them original, were thrown on the screen, and the lecturer interspersed the views with interesting personal reminiscences of the tour, and his interviews with the grand-daughter and great grand-daughter of the poet. In the cottage where the poet was born was the following fine poem by Ingersoll :

Though Scotland boasts a thousand names
 Of Patriot, King, or peer,
 The noblest, grandest of them all
 Was loved and cradled here.
 Here dwelt the gentle peasant prince,
 The lowly cotter King ;
 Compared with him the greatest lord
 Is but a titled thing.

'Tis but a cot roofed in with straw,
 A hovel made of clay,
 One door shuts out the snow and storm,
 One window greets the day.
 And yet I stand within this room
 And hold all thrones to scorn ;
 For here beneath this lowly thatch
 Love's sweetest bard was born.

Within this hallowed hut I feel
 Like one who clasps a shrine
 When the glad lips at last have touched
 Something that seemed divine ;
 And here the world through all the years,
 As long as day returns,
 The tribute of its soul and tears
 Will pay to Robert Burns.

The lecturer himself, in a poem of seven verses, which by request had been presented to the great grand-daughter of the poet, had also put on record his sentiments " after seeing

Burns' Mausoleum in St. Michael's Churchyard, Dumfries, August 20th, 1905." Here are a few of the verses :

My life's desire has come at last
 To gaze upon thy tomb ;
 But oh ! the memory of the past
 Doth fill my heart with gloom.

Can marble slab or bust atone
 For those keen pangs of thine,
 When thee and Jean were left alone
 To weep and moan and pine.

Can I forget those wintry nights
 When closeted with thee ?
 The rapturous joy, the pure delights,
 I owe them all to thee.

To thee, sweet bard who trod this street,
 And roved the country round ;
 I fall a victim at thy feet,
 This spot is holy ground.

The lecturer had also had quite an interesting correspondence with Lord Rosebery, who had sent him a copy of Burns' works, which had been duly acknowledged by a poem in which the lecturer wrote :

A man is more than all the ore
 That lies beneath the soil,
 Or all the wealth that's gained by stealth,
 Or won by honest toil.

To thee so kind I am inclined
 To thank thee from my heart ;
 I'm pleased to think the social link
 Is not so far apart.

He had also sent to Lord Rosebery a copy of the poems of the late Henry Houlding. Much correspondence he had also had with Burns' great grand-daughter, Jean Armour Burns Brown, to whom he had sent a photo of the late Henry Nutter.

The president mentioned that it was twenty-nine years since the late Henry Nutter, an unrivalled authority, gave them an address on the poet, and six years ago an ardent Scot spoke to them on the homes and haunts of Burns.

EXCURSION TO HOGHTON TOWER AND SAMLESBURY.

June 20th, 1906.

On Wednesday, June 20th, a very successful excursion was organised to Hoghton Tower and Samlesbury Hall. Mr. Frank Thornton had charge of the arrangements. There was a long drive—first from Blackburn, *via* Cherry Tree, to Hoghton, thence by Walton to Samlesbury. By the kindness of the owner, the greater part of Hoghton Tower was thrown open for inspection, and the members lingered long in the various apartments. The banqueting hall with its minstrels' gallery, the "King's staircase," the lofty oriel windows, and the many panelled rooms attracted attention. The general arrangement of the Tower—a fine specimen of Tudor architecture—was noted. The visit closed by a tour of the extensive gardens. The manor-house of Samlesbury is in strong contrast to the tower on Hoghton Hill. Samlesbury presents a complete example of early domestic architecture. The aspect of the exterior is very picturesque, and the interior is a model of antique grandeur and enrichment. The roof of the banqueting hall is a good specimen of fourteenth century work. Restorations made during the last forty years have been in excellent taste. It was felt by the members of the Club to be a great privilege to visit such an interesting house—one of the most charming dwellings in north-east Lancashire.

OPENING OF THE WINTER SESSION.

THE NEW PRESIDENT.

October 2nd, 1906.

Mr. H. L. Joseland, M.A., on taking the Chair for the first time as President of the Club, had a very cordial reception. He congratulated the Club on its flourishing condition. They could look back on a long and honourable past, and they had every confidence that in future equally good work, or better work, would be done.

It was inevitable that they should have their losses, and he had to mention with regret the death of a former vice-president, one who was an active and genial member, the Rev. T. Leyland. A little time ago, Mr. Leyland passed away, and they as a Club would wish to express, as the Committee had already done, their heartfelt sympathy with the widow and family.

The Club was not showing signs of old age; in fact it was showing considerable youthful energy in taking a new departure—the inclusion of lady Associates. Some names had already been proposed, and they hoped the number would be largely increased. They were hoping that the change would be appreciated by those affected, and the result would mean the spreading of the good work of the Club.

During the session they would have papers on literature, history, and on social questions, which were so important at the present time, and he thought they would be able to suit the varied tastes of the members. One good feature of the syllabus was the inclusion of the names of several of the younger members of the Club; he hoped their example would be followed by others. The greatest benefit derived from that Club was derived by those who studied and followed a certain course of reading, and he hoped the younger members would do their share, and prepare to give lectures or papers.

FIRST IMPRESSIONS OF SPAIN.

(ILLUSTRATED BY THE LANTERN).

By Rev. W. H. GREEN, B.A., LL.B.

October 2nd, 1906.

The lecturer, with the aid of the lantern, took the audience with him over some of the old world cities of Spain, which he visited for the first time in the spring of two years ago. He had, before he started, "read up," learnt a little of the Spanish language, and he took with him a camera. He was there for only six weeks, so that his impressions were but those of a tourist. Among the places he visited were Burgos, Valladolid, the Escorial, Madrid, Seville, the Alcazar, Granada, the Alhambra and Cordova. Of palaces and cathedrals he had a long series of fine views. He regarded the cathedral at Burgos as unequalled in the world for sheer exquisite loveliness.

Madrid was to him frankly disappointing—it was the least Spanish town in the whole of the country. It was absolutely characterless, and, like other cities on the Continent, was a weak and feeble copy of Paris. There were many miles of characterless streets. The climate too was treacherous. The thermometer varied over 30 degrees in the day. On one side of the street they could be grilled in the hot sun and on the other side experience weather of Arctic type. The Spaniards had a proverb that in Madrid "you must not change your cloak till the 40th of May." Many of the streets of Madrid are extremely narrow, so much so that in some places they had to get into doorways to let the tramcars pass.

He found Spanish travelling as luxurious as in any country in Europe. The trains were as comfortable as any he had been in. They were punctual too; but tourists should not expect speed. The fast trains in Spain were timed to keep up to 18 miles an hour, and the slow ones to 11 miles an hour. If the Spaniard had a cigarette in his fingers and a friend to talk to he was in no hurry, and the absence of hurry had its advantages. He did not want to break up the *entente cordiale* with France, but in matters of politeness he gave the palm to the Spaniard. All are equal and there is no servility among them. They have a saying that every Spaniard under the King is equal. Boys quarrelling in the street say "No, your

excellency," "Yes, your excellency." It is said that the Spaniard is polite even in his crimes. There is a consecrated saying for the emergency of refusing a beggar, "Excuse me, for the love of God, my brother."

The seclusion of the women is a marked characteristic and is a trace of the Moorish influence. No Spanish lady walks in the street. She rides, and it is the proper thing for everybody to possess a carriage, even if they have to pinch themselves in other ways to get it. Many of the workpeople were very beautiful. He believed with Sir John Hibbert, that the Lancashire mill girls are the most splendid specimens of womanhood in existence, and he esteemed them highly, yet he did sometimes wish they had a little more of the grace of the Spanish maidens—their neatness, the wonderful way they had of dressing their hair, and the way they put a rose into it. The girls of Spain had very little part in finding their future husbands, less even than the French. A short time before the marriage the young man was allowed to stand outside the window with his nose between the bars and whisper his love to his innamorato; this operation was called "Chewing the iron."

The Cathedral at Seville is the largest and richest Gothic building in the world. During the time he was there he did not pass a day without visiting it. It was the palace of the Alcazar of which the poet says

"Sultan after Sultan with his Pomp,
Abode his hour or two,
And went his way."

The cult of bull-fighting had reached its culmination in Spain. The national pastime had more points in it than either cricket or boxing; yet, one could but hope for the day when bull-fighting would be a thing of the past.

Many views were shown of Granada, the Alhambra palace, and the mosque of Cordova, which was now but the "calcined skeleton of its former glory."

The lecture was brought to a close by an expression of opinion that, though Spain has for some centuries seemed decadent, there was at the present time a rustling among the dry bones. Everywhere one saw signs of revivifying, a new interest in civilization. There were trains, electric cars, the telegraph and the telephone. Some progress has been made in developing the natural resources of the country. All these things meant progress and he did not doubt that, under the rule of Alphonso and his English princess, Spain, although it might not attain the greatness of the past, had an important future before it.

TO THE SOUTHERN PACIFIC ACROSS THE ANDES.

(ILLUSTRATED BY THE LANTERN).

By Captain W. J. P. BENSON, F.R.G.S.

October 9th, 1906.

Let them imagine themselves one day in early winter slipping out of Southampton docks into Southampton Water, on board a good steamer. After passing the Needles and calling at Cherbourg, they are next day in the dreaded Bay of Biscay. The first important point of call is Vigo, on the Spanish Coast. It is one of the finest harbours in Europe, and is said to be not unlike the harbour of Rio de Janeiro. Next day they are slipping rapidly past the Portuguese shore, enter the River Tagus, and are soon at Lisbon. Here there is just time for a walk round the Praca de Dom Pedro and a hasty look at the Cathedral, which is close by Black Horse Square, and at the Carmo Church, a ruin of the great earthquake of 1755. From Lisbon it is a thirty-six hours' run to Madeira. The climate of Madeira is equable; its winter is like an English summer, without its variations but with all its glories.

Half-way between Lisbon and Pernambuco are the Cape de Verde Islands, the chief of which is St. Vincent. The island itself is devoid of vegetation and interest. Hardly, however, has the steamer become anchored than it is surrounded by boats of every size and description, containing men and boys of every shade of colour, from something nearly fair to the blackest jet, all shouting in broken English for silver money to be thrown into the water. At whatever point the steamer anchored *en route* a number of boats always came along containing every possible variety of saleable commodities, but nowhere are they more numerous, or so interesting, as at St. Vincent.

The morning of the fourth day after leaving the Cape de Verde Islands found them at Pernambuco, the first South

American port of call. A run of about twenty six hours from Pernambuco brought them to Bahia. As seen from the sea Bahia is a beautiful spot. On landing one is struck by the business-like air of the place; the streets are full of life and colour and interest. Of the 200,000 inhabitants ninety per cent are coloured. From Bahia it is 749 miles to Rio de Janeiro. At dawn on the third day after leaving Bahia they were entering its superb harbour. It is the most beautiful harbour in the world, dotted here and there with lovely little islands. On the left, in three distinct patches, with hills in between, is the town, and in the background are jagged peaks of mountains and curiously formed hills. One in particular, the Sugar Loaf, stands out boldly in the foreground; behind it, an inaccessible looking peak, with just a discernible round building on its very top, is Corcovado, rising sheer from the plain to a height of 2,272 feet. Further away on the right is Tejuca, which is 3,316 feet high. The view from the summit of Corcovado, which is easily reached by funicular railway, is glorious; in three valleys, nearly 2,300 feet below, lies the town of Rio, and beyond is the magnificent harbour with its islands, so numerous that an island can be visited every day for a whole year without going to the same island twice.

Next morning the ship enters the winding river leading up to Santos, where she runs alongside a quay, for the first time since leaving Southampton. Montevideo is reached on the morning of the third day after leaving Santos. On account of the shallow water the steamer has to anchor at some distance from the town. The water at the mouth of the River Plate is often so choppy as to make landing a disagreeable business, but a visit to Montevideo, the capital of Uruguay, is well worth the trouble. It is a beautifully clean, well-drained town, with some fine squares, handsome streets, and elegant buildings. The climate is delightful and healthy.

One hundred and nine miles from Montevideo, on the right bank of the River Plate, lies the beautiful city of Buenos Aires, the Paris of South America. On the fourth Saturday morning since leaving Southampton they are alongside the dock. They are now in Argentina. Something of everything is to be found in Buenos Aires; it is a handsome city, with streets running at right angles to one another, cutting the town into squares. Its main thoroughfares are modelled on those of Paris, and its water and drainage system on that of London. Electric and horse tramways are in every street, except in Florida, the principal shopping street. The town is brilliantly lighted by electricity, and there are fine theatres and parks.

The Buenos Aires and Pacific Railway Company runs through sleeping and restaurant cars three times a week to Mendoza, where a change is made on to the narrow-gauge Transandine Railway, which goes up through some magnificent mountain scenery to Las Cuevas. From Las Cuevas they proceed in coaches by the summit pass over the Cumbre into Chile to Juncal, the present terminus of the Chilean Transandine Railway, thence by railway to Los Andes, the terminus of the Chilean State Railway; and from Los Andes it is only a few hours' ride to Valparaiso; and thus the Southern Pacific is reached.

Many splendid views were thrown on the screen giving some idea of the grandeur of the mountain scenery in the Andes; but "views, however fine, and word pictures, however brilliant," said the lecturer, "cannot convey to you the magnitude, the vastness of the Andes. The eye can grasp the whole view, the camera sees only that which is immediately in front of it; the eye sees at one glance what it would require four plates in photography to depict; and then the colouring, the awful stillness, the——! But why go on? The Andes must be visited, and then you will realise how poverty-stricken are words and pictures."

The lecturer exhibited, at the close, a number of curiosities, including a mammoth Brazilian nut. These nuts, great hard pods, he explained, would have from twenty to forty nuts inside. By shaking the pods they could hear the nuts within rattle. These nuts were so beautifully placed by nature within the pod, that if a single one was taken out it would be impossible to put the whole together again, so that it was something like a case of humpty-dumpty. He also showed flowers made from the undyed plumage of birds, flowers of the everlasting type; and also a small bottle which had become encrusted with a substance similar to sandstone by being placed in some of the mineral springs. These curiosities were inspected with much interest.



JOSEPH MAZZINI, THE PROPHET OF MODERN ITALY.

By THOS. CROSSLAND, B.Sc. October 16th, 1906.

The essayist opened by paying a tribute to the influence of Italy on the world's history, remarking that the land which had produced, among others, such men as Michael Angelo and Dante, Savonarola and Galileo, Columbus and Garibaldi must always possess a great charm for those interested in the world's culture and progress. The chequered career of the Italian people from the time of the Cæsars to the Napoleonic wars was briefly alluded to. Divided into various petty states, under ducal, princely, and papal control, Italy was then merely "a geographical expression," possessing none of those bonds which unite distant parts of the same territory into a nationality. The influence of Austria was always on the side of the despotic and tyrannical rulers whenever the people attempted, by armed revolt or public protest, to usher in a period of constitutional reform.

The conquest by Napoleon and the union of the various kingdoms, dukedoms, and republics into the Republic (and later the Kingdom) of Italy, gave to the Italians of that time their first practical experience of political unity. Though the Congress of Vienna, following on the overthrow of Napoleon, restored the status quo, replaced the old tyrants, and Austria's hold on the peninsula, by appropriating to her the republics of Genoa and Venice, yet the Italians had learnt that unity was possible. From this time onwards all reformers aimed at an amalgamation of the various portions of the Italian Peninsula, and to Joseph Mazzini more than to any other of his countrymen belongs the honour of the final realisation of this dream.

Born on June 22nd, 1805, in that city of ancient renown, Genoa, he early showed signs of that passionate love for his own country, and humanity in general, which was the master passion of his life. His father was a distinguished professor of anatomy in the University of Genoa and his mother a woman beautiful alike in person and in character.

As a child Mazzini was physically weak and mentally precocious, and his early years were closely guarded by his parents. The first time he passed the precincts of the parental roof, at

the age of six, in company with his mother, occurred an incident which is typical of his later life. Encountering a white haired beggar, he turned to his mother and said "Give him something, give him something, mother." The old man, touched with the boy's instinctive compassion, turned to Madame Mazzini exclaiming "Love him well, madame, for he is one who will love the people." This prophecy proved to be marvellously true.

When in due course he entered the University he brooded over the troubles of his beloved country, and though intended for the medical, and later for the legal profession, he found himself attracted more to general literature (of which he became in later life one of the ablest exponents) and the study of social and political questions, than to his more technical and academic course. On leaving the University he renounced all possibilities of a distinguished professional career and joined the Carbonari—the leading revolutionary Society of that time. Engaged on propagandist work for this society, he was arrested (1830), imprisoned, and though finally acquitted, was exiled, and spent the greater part of his future life in France, Switzerland, and England.

The attitude of the governors of Italy at this time is significantly expressed in the words addressed by one of its officials to Mazzini's father: "Your son," he was told, "is a young man of talent, being fond of solitary walks at night, and habitually silent as to the subjects of his meditations," and that "the government is not fond of young men of talent the subject of whose musings is unknown to it!" "What on earth," he continued, "has he at his age to think about?"

In prison he was allowed the companionship of the Bible, Byron, Tacitus and Dante, and out of these there sprang that combination of the youth of his native land, which under the title of "Young Italy" was to direct the popular discontent into purer channels, to lift the struggle to a higher plane, and to promulgate the grand ideas symbolised in their watchword "God and the People."

The new party thus originated in 1831 differed from the prevailing revolutionary Societies in insisting on social reform as the immediate end of revolution, and faith in the possibilities of humanity as its inspiration. Mazzini was ever opposed to the appeal to men's desire for material gain and personal happiness merely, the one great motive power with him was duty, brotherliness, self-sacrifice. "Religion and politics," he wrote, "are inseparable; to pretend to separate entirely and for ever earthly things from those of heaven is neither moral, logical nor possible. For us life is an educational

problem, society the medium of developing it." Earth and heaven were to him "the lowest and the highest steps of the ladder of human progress," for he held that "man is placed upon earth not to vegetate, not to expiate, not to contemplate (merely), but to progress." Hence with the Young Italy Party the struggle against Austria and against the despotism and tyranny of the Italian rulers must be "a Crusade, a holy war: the name of God must be upon our banners and govern our actions." Their appeal to their fellow-countrymen must therefore be "in the name of God and humanity."

Believing in "the people bound together in brotherhood," recognising "neither castes nor privileges, save those of genius and virtue," Mazzini aimed at political union and political liberty, so that his country could grapple with the problems of modern life, and solving them for herself present a solution to the world at large. Italy—politically free, physically and intellectually strong, morally healthy, was in his dream to conquer once again the known world in a far more glorious sense than of old.

As to the precise means by which Italy, once free, was to accomplish the desired end he had no very clear vision, he was prophet and inspirer, rather than system maker and economist. His biographer (King) says of him: "It was his great function to fertilise the moral soil, to inspire all classes with a deeper sense of social obligation, and thus to ease the road for social progress, whatever particular shape the circumstances of the time might counsel it to take." But throughout his writings he insists on the necessity of education, and declares his belief that the emancipation of the workers from the tyranny of capital must come through "voluntary association between workmen, substituted gradually and peacefully for individual labour paid for at the will of the capitalist." With him it was "not a question of destroying, abolishing, or violently transferring wealth from one class to another," but of "putting capital and the instruments of labour within reach of every man offering a guarantee of goodwill, capacity and morality."

After further elucidating the main points in Mazzini's teachings, and illustrating them by chosen extracts from his collected essays, especially "Faith and the Future," "Carlyle," "The duties of man," "Europe, its condition," and "From the Pope to the Council," the essayist proceeded to sketch the later life of the great Italian. His life in London, and his friendship with the Carlyles, Joseph Toynbee, Geo. J. Holyoake, Peter Taylor, Mr. and Mrs. Stansfield and others were dwelt upon. Incidents showing Mazzini's beauty and nobility of character were related, and Carlyle's tribute that Mazzini

“was a man of genius and virtue, of sterling veracity and nobleness of mind,” called forth during the clamour over the opening of the exile’s letters, was quoted. The brief glories of the Roman republic of 1848-9, and Mazzini’s statesmanlike and able rule during that troubled time, received their share of attention.

A brief account was given of the rival parties within the peninsula during the succeeding twenty years of struggle with Austria, and Mazzini’s passionate pleadings for a republican ideal were related. His influence on Italian life and thought were well brought out and it was stated that “many of the men who became prominent at this time, or who, when the victory of unity was finally won, guided the national affairs, were members of his ‘Young Italy’ Party.”

But though in 1870 the Italians realised their cherished dream, and the “geographical expression” became the modern Kingdom of Italy under Victor Emanuel as first monarch, Mazzini was bitterly disappointed. He passionately desired a republic; with him unity was but a means to an end, and only under a republican banner did Mazzini conceive to be possible that social brotherhood which it was his life-long aim to establish. To an English friend he said, “I want to see, before dying, another Italy, the ideal of my soul and life, spring up from her 300 years’ grave; *this* is only a phantom, the mockery of Italy.”

Though pardoned, and elected to the national Parliament, he refused to accept the position, and lived for the last few months of his life under an assumed name at Pisa, where he quietly passed away on March 10th, 1872.

The love and appreciation of his fellow countrymen was shown in the homage paid to him on his death, 80,000 sorrowing Italians following him to his grave in Genoa.

Last year, the Centenary of his birth, great celebrations in his honour were held, not only in Italy, but throughout Europe, and to-day the influence and power of his personality and teachings is more potent than during his lifetime. He was one of those pioneers who, advancing—too often alone—into the tangled forests of ignorance and social injustice, give their life’s blood in cutting a way for the progress of their fellows.

“While men and women live who would be true to themselves and their call, who value sacrifice and duty above power and worldly success, so long will there be those who will love him and be taught by him.” (*King*).

THE RELIGION OF THE ANCIENT ARYANS.

By N. R. DHARMAVIR, F.R.C.S., of *Padiham*.

October 23rd, 1906.

The ancient Aryan race, a few of whose religious beliefs I will describe later on, inhabited India, then called Aryavarta, some thousands of years before Christ, when Egyptian, Greek, Roman and the modern Christian civilizations were yet hidden in the mysteries of the future. There is a great conflict of opinion existent in the minds of various Sanskrit scholars as to the exact religious views of these people. The causes of this diversity of opinions are:

1. That though the most ancient works of these people were written in the same language as the works of the more recent period, yet it (the language) underwent so much modification as to require separate grammars and philosophical works in order to fully comprehend the philosophical and religious beliefs prevalent at these periods. Some of our Sanskrit scholars fall into the fatal error of not differentiating these epochs, and become hopelessly muddled in their minds as to the exact nature of the beliefs of the Aryans.

2. That without gaining mastery of the language they comment on the religious works in the way it suits their pre-conceived pet theories.

3. That in the treatment of a question such as the estimation of the value of a system of philosophy or religion, extreme sobriety and impartiality of mind are required. It is only those scholars who are unprejudiced and impartial judges and seekers after truth that can lay claim to the rational interpretation of a philosophy or religion.

The period under review is the period of Vedas, Upanishats and other ancient works.

The first and foremost article of faith is the one of Monotheism pure and simple. The evidence is afforded by the following quotations: 1. From Rig-Veda, "God existed in

the beginning of creation, the only Lord of the unborn Universe. He is the eternal bliss whom we shall praise and adore.” 2. From Yajur-Veda, “ Being all vision, all power, all motion in Himself, He sustains with His power the whole universe, Himself being one alone.” 3. From Atharva Veda, “There are neither two Gods nor three, nor four nor ten. He is one and only one and pervades the whole universe. All other things live, move and have their existence in Him.” 4. From Ishopanishat, “ By one supreme Ruler is this universe pervaded, even every world in the whole circle of nature ; enjoy pure delight, O man ! by abandoning all thoughts of this perishable world, and covet not the wealth of any creature existing.” Many other quotations were cited from various books, proving that the ancient Aryans were Monotheists.

The next article of faith is the belief in the Vedas (four in number) as the works of true and infallible knowledge and divine truths. They are believed to be inspired in the minds of four sages in the beginning of the creation for the guidance of the human race.

Next in importance comes their belief in the co-eternity of God, spirits, and matter. The spirits and matter form the fundamental duality of this universe and eternally co-exist with God. This philosophy was propounded by two well known schools of philosophy called Sankhya and Yoga Darshana. The Aryans did not believe that all the universe sprang from nothing or was created by God out of Himself. They believed that our spirits and matter co-existed with Him at all times and that He brings this universe into existence from this matter and multitude of spirits.

The Doctrine of Transmigration of Soul was the fundamental Doctrine of their faith, on which they constructed the whole structure of their life and mode of conduct. Their words, thoughts and actions were all governed and guided by the faith in this doctrine. They could not believe in the doctrine of eternal punishment or eternal bliss. They literally believed in the words of Upanishat, “ O thou that hast sown the seed of deed, remember the same thou shalt reap.” So clearly reasoned out and argued is this doctrine in its various details, in the old books of these people, that it made even men like Professor Huxley write, “ None but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its root in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.”

The present caste system of India is based on very much the same principle as the caste system in England. The accident of birth plays as important a part there as here. Wealth, high ranks and titles form the basis of the caste system here, while in India people recognize the greatness of the descendants of noble and self-sacrificing people, viz. the Brahmins, &c., merely from the accident of their birth. The rigidity of the caste system is equally cruel both here and there; the differences arise from the differences of habits and customs. The ancient caste system was originally based on merit and the conduct of life. There were four divisions or classes into which the society was divided:—1. The Brahmins were the teachers and preachers of spiritual and other sciences or the followers of noble professions. In fact the people who devoted their life's work for the welfare of the community were the Brahmins. 2. The Kshatriyas were the protectors of the country from enemies, and were charged with the keeping of the peace. 3. The Vaishyas were the farmers, bankers and tradesmen. It is interesting to note that the charging of interest on the money lent, more than the principal amount, was illegal. 4. The Sudras were the people who were engaged in the service of the first three divisions. They were unable to take up the duties of higher classes.

The system of education among these people was unique. The schools were all built, kept and controlled by the Government of the country and the education was compulsory. All children, whether sons or daughters of kings or their subjects, rich or poor, were obliged to leave their homes at the age of six to reside in the Gurn Kul or University. They were clothed, fed and housed without any distinction of rank or caste, and educated in the sciences, professions or arts to which their intelligence, capabilities and activities guided them. There were no charges nor fees, all expenses being paid from the Government Treasury. After the completion of their education they were sent home, where they fell in with any of the great classes which they found themselves fit for.

The earthly life was divided by them into four stages or Ashrams: (1) the stage of student life; (2) of married life; (3) of life in a forest; (4) of a recluse or ascetic. Each human soul has distinct duties to perform in these four stages. In these stages the soul is taught the duties to the state, to the home, to God. The life was orderly, progressive, dignified and self-restrained, by which the soul was properly trained and developed.

The position of the female sex in the Aryan society was very remarkable. Women were well educated. They have written

books and taken a real part in philosophical discussions of an abstruse character. They took part in the various customs and ceremonies along with their husbands. Their minimum marriageable age according to Manu and the ancient writers on medical subjects was sixteen years, while the minimum age of men was twenty five years. It is interesting to note that these periods in girls' and boys' lives (viz. 16 years and 25 years respectively) are of very great physiological importance.

The lecturer proceeded to give an account of some Aryan customs and habits of scientific and moral interest.

1. Cremation.—In no other country, as far as I know, has the idea of the cremation of the dead ever got a foothold. It originated among these Aryans ; in fact there is no record of the custom of burial being the method of the disposal of the dead among them. This scientific and hygienic custom carries with it the force of an irrefutable argument in favour of the fact that they were highly enlightened and civilized people.

2. Custom of daily morning ablution.—This custom, even up to this day, universally prevails among the Hindus. Great Manu says, " The body is purified by water, the mind by truthfulness, the soul by wisdom, self-control and self-sacrifice, the intellect by true knowledge."

3. The avoidance of flesh food and intoxicating liquors.—The use of fish, fowl and flesh as articles of diet were prohibited among the Aryans. Patonyali says, " Thou shalt not kill nor hurt or injure any creature by thought, word or deed." The following is from Manu, " Avoid animal flesh, and intoxicating drinks, or literally drinks that destroy the intellect." Surely these are not the sentiments of bushmen or huntsmen. The idea that it is wrong to kill or injure any animal or use it as an article of diet, you will admit, does not belong to the period when man was at war with man and beast, but to a period when man was seeking tranquillity, peace and love with all the living creation.

4. Cleanliness in eating and drinking.—No one is allowed to eat or drink out of another's vessel. Manu says, " Do not eat or drink the residue of others' food, nor eat or drink out of his recently used vessel without properly cleansing it." If you consider the number of horrible diseases that are conveyed from one to another in mixed eating and drinking, you will be able to fully comprehend the importance of this apparently unimportant injunction.

Here are a few thoughts on truth and truthfulness :

Mundakupanishad : "Truth always triumphs and untruth is always vanquished. Truth is the pathway that learned men tread. It is by this path that the sages, satiated in their desires, have obtained salvation in Him who is the infinite ocean of Truth."

Manu : "Speak truth, but it should be sweet ; do not speak an unpleasant truth (e.g. do not address a lame man lame, and a blind man blind) ; but untruth even if it is sweet should not be uttered. This is eternal virtue."

Upanishat : "There is no virtue higher than truth, nor is there any vice or sin worse than untruth ; there is no knowledge superior to truth, therefore one should always follow truth."

Niti Shatak : "Politicians or men of expediency might bestow praise or show hatred, wealth might come or go, death might come to-day or at the end of this world, those who do not leave the path of truth and justice are wise men."

The following is from an article on "The Influence of Hinduism on Christian thought," by Rev. M. Thompson, a Christian missionary in India, in the "London Quarterly Review" of July, 1905 :—

"Surely one need not seek to-day to convince an audience of intelligent Englishmen that residence in India is not intellectual exile, that India can supply subjects worthy of serious study, that in her institutions and literature is contained material of the highest *scientific* value for the student of language and religion. In this article I should go much further and maintain that in India there are elements of positive worth—not merely of curious interest—which the Christian missionary can accept thankfully and use in the building up of the fabric of the Christian church and nation."



THE PICTURES IN THE BURY ART GALLERY.

(ILLUSTRATED BY THE LANTERN).

By *ARCHIBALD SPARKE, F.R.S.L.*

November 6th, 1906.

The members were provided with an illustrated handbook of the Bury Art Gallery and the Wrigley Collection, compiled by the lecturer, who gave an interesting biographical account of the late Thos. Wrigley, collector of the pictures. He was the son of James Wrigley, who founded the firm of James Wrigley and Son, Paper Manufacturers. He was born in 1808 and was a man of marked personality, strongly opposed to the paper duty and the newspaper stamp act. The paper trade owed to him in some measure its freedom from many harassing restrictions. He was made a deputy Lieutenant of the County and served as High Sheriff in 1872. He supported art generously and showed a remarkably keen judgment in the selection of pictures. He died in 1880.

One of the conditions attached to the Wrigley gift was that the Corporation should provide a suitable building in which to keep the treasures, and that the collection should be kept distinct and apart from any other pictures and works of art, and should be named the "Thomas Wrigley Collection." The gift was unanimously accepted by the Corporation, and the foundation stone of the Art Gallery was laid by Mr. Oswald O. Wrigley on April 29th, 1899, he being admitted the first freeman of the borough at the same time. The building which had been provided was worthy of its dedication. In order to comply with the local requirements there are two sections in the building, one devoted to the purposes of the Art Gallery and the other to those of a Public Library. A marble tablet records the gift in the following inscription:

"The pictures in the Wrigley Collection of this building are the collection of the late Thomas Wrigley, of Timberhurst, whose sons and daughter have presented them, in

his memory, to his native town, and his grateful fellow-townsmen have specially erected this Art Gallery to hold and maintain them for ever."

The galleries consist of a sequence of six spacious and well-lighted rooms, varying in size from 27 ft. by 33 ft. to 27 ft. by 61 ft. The upper hall and four of the rooms are devoted exclusively to the Wrigley Collection, which is valued at about £100,000.

The collection of pictures comprises, for the most part, the work of the greater British artists who flourished in the first half of the nineteenth century, the early Victorian period. In the upper hall have been placed a set of Turner's "Liber Studiorum," where it is seen under the most favourable conditions. The gem of the water-colour collection is the "Ehrenbreitstein" of J. M. W. Turner. There are four other water-colours from the same artist.

Among other pictures are "The Slave Market" by Müller; Hunt's "Hedge sparrow nest"; "Rough Weather" by Fielding, who was, perhaps, next to Turner, the greatest English artist for representation of breadth of atmosphere and unequalled in certain effects of mist, splendid in their mysterious expanses; "Sheep Shearing" by Fredk. Taylor; a "Highland Shepherd," or "Changing Pastures," by Rosa Bonheur; "View of Cordova" by David Roberts; "St. Michael's Mount, Cornwall" by Clarkson Stanfield, whose faultless drawing of shipping and marine subjects is unrivalled, both in oil and water-colour. There are also pictures from Birket Foster, Sidney Cooper and others.

Some four or five of the oil paintings would add to the dignity of the best of our national collections. It is doubtful, indeed, if finer works by William Collins could be found. The splendid examples of rural simplicity in "The Cherry Seller" and "The Minnow Catchers" show the power of Collins to combine simple themes taken from country life with quiet English landscape scenery, and to make the most harmonious effects. A rich, luminous work, characteristic of Turner's brilliancy of colour, is the famous "Bait Gatherers," which gives a view of Calais sands at low tide. David Cox is as well represented in oils as in water colour, and of the four oils, one is equal, for pure fresh atmosphere, to anything the lecturer had seen elsewhere. "A Breezy Day: going to the Hayfield" shows Cox's singular mastery in rendering air and space and the freshness and breeziness and movement seen on such a day; there is a wonderful atmospheric effect in the

sky, with its light fleecy clouds. "The Old Mill at Bettws-y-Coed," the place of which Cox was so fond, is a striking canvas painted when he was sixty-four years of age. The tiny "Lane near Rowley Regis" is very characteristic, showing markedly the vivacity of the artist and his purity of style.

There is a pleasing composition by the veteran Frederick Goodall, "An Episode in the Happier Days of Charles I," well known by its engraving; as are also Thomas Webster's "Boy with many Friends," and James Sant's "Infant Samuel," the latter perhaps better known as "Speak, Lord, for thy servant heareth." Probably the best known and most celebrated picture in the gallery is Landseer's "Random Shot," and it is possibly the most pathetic work he ever painted. Of Paul Falconer Poole's work we possess no fewer than three examples in oils. Besides Sant's "Infant Samuel" already mentioned, there are two other works by him, "The Infant Timothy unfolding the Scriptures" and "Contemplation." Thomas Faed's "A listener ne'er hears guid o' himself" is full of broad Scotch humour. The "Apollo" by Briton Riviere is very different from the picture sometimes confused with it, "Phœbus Apollo," which is at Birmingham.

The Sculpture collection is small, but interesting, and includes two pieces by Canova, "Hebe" and "A Bacchante;" John H. Foley's "Egeria;" and J. C. Marin's "Hagar and Ishmael," a very pathetic group, executed in 1808.

The Wedgwood consists of three plaques in blue and white jasper, representing a Bacchanalian Sacrifice, a unique piece of unusual size, designed by Flaxman. It is engraved in Metezard's "Life of Wedgwood," and described in Chaffer's "Marks and Monograms." The "Choice of Hercules," and a group of six cupids, which were formerly in the Bagshaw collection, complete the noble gift to the borough of Bury by the Wrigley family.

Before the Lecture commenced, Mr. F. Hudson, LL.B., was elected secretary of the Club, his father, Mr. J. H. Hudson, M.A., H.M.I., being at the same time elected an honorary member of the Club.

CORSICA, THE ISLE OF UNREST.

(ILLUSTRATED BY THE LANTERN.)

By Mr. CHARLES B. HOWDILL, A.R.I.B.A.

November 13th, 1906.

The lecturer, for an hour and a half, chatted on his experiences and impressions during a three weeks' tour in Corsica with his camera. He was alone and picked up *en route* his guides for the interior of the country. He went by way of Paris and Marseilles and Ajaccio. Of the last-named place he showed a large number of views of natural scenery, and places associated with the early life of Napoleon, whom he regarded as a typical Corsican.

He had often been taken to task for calling Corsica the "isle of unrest," when so many people there were idle; but what struck him was the restlessness of the people, as illustrated by a slide showing a crowd at half-past five o'clock in the morning pacing up and down like caged beasts, half a score of yards and back again, and talking vehemently the while to one another. The Place D'Armes in Ajaccio was a fine open square, but the buildings generally were on the flat system and utterly devoid of ornament.

Corsica was no place to visit for museums and churches. The points of interest were the people themselves and the scenery of the country. The roads were well made and in good condition. Amongst other places he visited Proprano, Zucco, Bastia, Sartène, Corté and Bonifacio. He mixed freely among the people and found them very willing to be photographed. Numerous were his views of the primitive looking kitchens without the fire range; the methods of baking were also primitive, but he invariably found the hotels, if not luxurious, at any rate clean. In the workshops the men were at work open to the public gaze, so that it was not likely the upholsterer would stuff the sofa with shavings. Among the curious customs he noticed that at burials the coffins were placed in vaults above the ground. It would be difficult to

conceive of anything more insanitary than disposing of the dead in that way. Some chiselling had to be done in one case he photographed before the coffin could be got on the slab ; but this burial place was, fortunately, two miles from a town. He related many instances of blood feuds and the life of the bandits, who after a deed of revenge generally flew to the mountains out of the way of the gendarmes. It was the women of Corsica who sang the revenge song and urged their children to deeds of vengeance for injuries received. One of his guides always carried a loaded gun because he apprehended some danger from a nephew whom he was supposed to have wronged. To those who desired to visit Corsica he suggested that they should not, while there, go out in their ordinary tourist dress, but should dress as the people of the place dressed, for then they would excite less curiosity and would enjoy greater freedom in their movements.

The President mentioned that for six years, during the early campaigns of Nelson, Corsica was actually in our possession and administered by us, and so they had a special reason for wishing to know something about that romantic island.



THE DEVELOPMENT OF DEMOCRATIC LOCAL GOVERNMENT.

By *JAS. H. ROTHWELL.* *November 20th, 1906.*

Mr. Rothwell said the purpose of that paper was not to discuss the present or future development of local democratic government in the abstract, or in a form which might be applicable to all sections of civilised society, but its purpose was to indicate briefly the historical development of the institutions peculiar to local government in England. Events in the history of the nation had had a considerable effect on the various forms of contemporaneous local government and much was also due to the character of the various races now consolidated under the name of Englishman. What was at one time a democratic form of local government was rapidly changed by outside influences into that of a small oligarchy, and this oligarchy or close corporation had been again transformed by political events and movements into a government essentially democratic. Mr. Rothwell dealt with the influence of the earlier Roman occupation of Britain, and proceeding, said that before the Norman conquest, the system of local government in England was simple in form and essentially democratic. There was no approach to the modern idea of a corporation with its legal personality, its common seal, and its perpetual succession; even London under its port reeve and bishop was only an aggregate of communities, townships and parishes. William I recognised the importance of the towns, and included most of them in the Royal demesne. The practice subsequently arose of granting charters of incorporation, which conferred such privileges as the right of independent jurisdiction and the right of paying "firma burgi," or a fixed sum as rent to the king or to the lord, instead of submitting to the arbitrary exactions of the sheriff. The readiness with which the towns undertook municipal government and the ease with which they were incorporated by charter was due to the fact that they already possessed a more or less complete organisation in the guild system. The most important

municipal privilege acquired by towns at this time was the permission to make their own terms with the Exchequer, for it thus became necessary to refer to the citizens on the subject of the taxation of their towns, and this hastened the representation of the boroughs in Parliament.

Mr. Rothwell spoke of the institution of "Justice of the Peace" by Edward III, and continuing, said that as in all other modern states, so in England, public administration, beginning with the bare idea of police, gradually widened and deepened its preventive activities to meet the growing and diversifying requirements of economic and social development. Regarding the later history of the towns, Mr. Rothwell said that the general tendency was to vest the government in the hands of a mayor, assisted by a small body of aldermen and a larger body of councillors. At first the mayor was chosen by the whole of the burgesses, but gradually his election passed into the hands of the aldermen and councillors. The latter formed themselves into a close corporation, ignored to a large extent the rights of their fellow citizens, and obtained charters incorporating themselves as the sole governing body of their town. Thus was the door opened wide for waste of municipal property, misuse of municipal office, and corruption in all parts of town government. In 1633 the Corporation of London was remodelled in a way that made it the creature of the Court; no mayor or sheriff was to be admitted until approved by the king and *quo warranto* informations were soon afterwards brought against other towns by the notorious Judge Jeffreys, and many of the towns hastened to mollify the government by a voluntary surrender of their charters. The Corporations were then remodelled on an oligarchical plan, by which the king reserved to himself the right of appointing the first members. The object of this aggression was, of course, to control the return of representatives to Parliament, a plan of action which had already been inaugurated under the Tudors by the profuse creation of rotten boroughs. After the Restoration, the old charters of the remodelled corporations were for the most part restored to them, and they continued to exercise their narrow independence. The parliamentary aspect of the question now became especially prominent, and the incompetence of the close corporations for the purpose of local government was forgotten, while attention was turned to the system by which the pocket boroughs flourished, and the franchise was limited to small bodies of freemen. During the development of these close corporations, which gradually led to the disfranchisement of the burgesses, the radical change in county administration, inaugurated by Edward III, was

completed. The method of government in the counties was the last to be reformed and remodelled on democratic principles. It was not twenty years since the county administration was in the hands of the justices, appointed by the Crown on the nomination of the Lord Lieutenant of the County; a method of appointment which had in it not a shadow of the characteristics of popular representation. When the change did come in 1888, there were few persons who had any criticisms to offer against the administration of the magistrates. Their government had been efficient and economical, and had shown a decent regard for public opinion. The demand for the new County Councils did not rest upon the faults of the old government, but, owing to the increased demands upon the central governing body, i.e., Parliament, it was felt that new duties should be placed on the counties, and that in the imposition of these new duties, it would be more in harmony with modern democratic ideas to place upon the body of voters in each county the responsibility of choosing the county rulers. Turning to the new conceptions of the State, and of the organisation of functions of central and local government, which grew up about the beginning of the last century, when the movement for reform was reaching its practical issue, Mr. Rothwell pointed out that these new theories were set out in the writings of a group of men known as Benthamites or Utilitarians. The reform of local government which was accomplished in 1835 was in principle identical with the ideas of local government as contained in Bentham's work, "The Constitutional Code." The spirit of progress which led to the much needed Parliamentary Reform Act of 1832 was not satisfied with that valuable result, and in the following year it was finally determined to reconstruct the municipal organisation of the boroughs (which in purity and efficiency had at that time reached its lowest ebb) upon a sound and popular basis. The investigation of a Royal Commission revealed a most deplorable state of things; the true functions of municipal government were not only neglected by, but were entirely unknown to, the majority of those to whom the administration of local affairs was entrusted, or rather by whom such administration had been usurped. Jobbery, corruption, and oppression were almost universal; townspeople were excluded from corporate privileges and from any share in local government. In short, the Commission found the condition of local government to be wrong in principle, and defective and impure in operation. As a result of the report of the Commission, a very effective and much needed reform was carried out by the passing of the Municipal Corporations Act in that same year (1835). This Act swept away the abuses which had been ex-

posed and condemned by the Commission, the honest administration of corporate funds and the efficient discharge of municipal duties were provided for, and a uniform constitution for all the boroughs to which the Act applied was adopted, based on the model of the best municipal corporations. In conclusion, Mr. Rothwell said that members of councils were now actuated by a utilitarian spirit, which boded good for the future, and the democratic principles which were the basis of municipal government, together with the more general recognition of the growing responsibilities of citizenship, had the effect of extending the full benefits of local administration to the humblest inhabitants of our towns.



LABOUR CO-PARTNERSHIP.

By Councillor THOMAS FOSTER, of Padiham.

November 27th, 1906.

The lecturer said that industrial remuneration was an interesting and important part of the social question, and an equally important branch of economics. The general impression is that remuneration for industrial service is confined to a time and piece basis, but there were other methods, or, at least, variations from the more general methods. The present relation was the purchase by one set of men (employers) of the labour of another set (the employees) on terms which are not, as a rule, much more than enough to enable the bulk of employees to secure a very moderate standard of comfort, with practically no luxury. Intermediate between mere wage remuneration and co-partnership is profit-sharing, which has a wages basis, supplemented by an agreed percentage of the employers' profit. But this was not the best ideal. He outlined the French profit-sharing scheme of Leclair (1842) and Godin at Guise, and Robert Owen at New Lanark. From these experiments there were considerable moral results, and the failures of some of these schemes stimulated other men to experiment further on more business-like lines.

A real practical application of co-partnership principles was made by the Rochdale Pioneers in 1854, when they began cotton spinning, "by which its members may have the profits accruing from the employment of their own capital and labour." But not till 1884 was any organised effort made to establish such businesses on a definite, systematic basis. In that year the Labour Co-partnership Association was formed, and at the end of 1904, independent of private businesses which had instituted co-partnership arrangements, there were in the British Isles 126 businesses organised by working men, with capital of over 1½ millions, trade of over 3½ millions, and net profit £200,000. Underlying all these was the basis of standard wages and good working conditions.

The other side of Labour Co-partnership work was the adoption by private firms of the co-partnership principle. Quite a number of private firms in this country and others have a profit sharing system in operation, and some of them are very successful. He cited the firm of William Thompson & Sons, of Huddersfield. George Thompson, the present head of the business, is a disciple of John Ruskin and was a close friend of his during his life. Such confidence had Ruskin in him that he appointed him one of his trustees of the Guild of St. George. This Huddersfield business in the heavy woollen worsted goods trade had been a profitable one on the whole. But there were ideal conditions of labour, and a minimum wage list was in operation. As to the goods manufactured, Mr. Thompson had always had before him a high ideal of the quality, which was as near perfection as goods of that sort could be expected to be.

Another instance is that of J. T. & J. Taylor, of Batley (Yorkshire), where every worker of over one year's service was a shareholder and participated annually in the profits of the business. The system began in 1896 with some of the principal clerks and heads of departments, and after two or three years developed into profit-sharing all round. Other instances included Armstrong, Whitworth & Co., whose shares were regularly traded in on the market. The South Metropolitan Gas Company was probably the largest in the British Isles. This scheme was started to counteract the influence of trade unions and to avoid strikes. Every workman who participated in the profits had to sign an agreement that he would not belong to a trade union, and these agreements were so arranged that they terminated at different dates. It had been a cleverly managed piece of work and the application of the system had been a good thing for the Company.

The application of the principles to another class of business affected cases where time wages were the basis, and here there was the greatest scope for its application.

The outline of one co-partnership business was given, which provided for standard wages, and the following division of profits:—First, 5 per cent. on capital; then, of any surplus, 10 per cent. to the common fund of the Employees' Society, 40 for workmen's bonus, 25 for management, and 25 for increase of dividend. There was in connection with it the formation of an Employees' Society. All employees participated in the profits if they had eight weeks' service during the year, but members of the society got the full 40 per cent. bonus, and non-members less, whilst the

members were credited in loans or shares, and non-members took cash. The co-partnership scheme had considerable educational value, it was a phase in the evolution of industry and society, it tended to an improved relation between employer and employed, and the workers' remuneration more nearly approximated to a just standard.

Replying to questions, the lecturer said he believed the reason why Trade Union leaders did not support labour co-partnership was on account of jealousy, and it was also supposed to tend towards "driving." A "weeding out" process was sometimes necessary to deal with lazy and otherwise objectionable workers. It was impossible to secure equality so long as men were unequal physically, mentally and morally.



THE LOST ART OF LETTER WRITING.

By *FRANK HUDSON, LL.B.* 4th December, 1906.

In the absence of the President, the Chair was taken by Mr. W. L. Grant, who welcomed to the meeting Mr. J. Langfield Ward, M.A., an honorary member of the Club, a former President, and one of the Club's most earnest supporters and helpers. Mr. Ward was heartily received by the members on rising to address the meeting at the invitation of the Chairman.

The Lecturer introduced his subject by saying that his purpose was not to uphold the use of the phrase which formed the title of his paper, but was to inquire whether and to what extent there might be any truth in the allegation which the phrase conveyed, that there was at one time in the writing of letters a distinct art which had since been lost ; and further whether if there were anything which we had lost in our letters of to-day, there was any cause for regret in its absence. Mr. Hudson discussed the general characteristics which a good letter should possess, and said that they ought to reflect the writer's personality. There should be an absence of "art" in the strict sense, of pose, of conscious effort. Letters should be "natural" and yet have literary character, and therefore the possession of a good literary style was a *sine qua non* in the writer. Other features in good letters varied and must vary as time goes on, and were really non-essential. Collections of letters which had "lived" were referred to ; such collections were extremely few, and have all been written by people of no small mental powers and literary ability. In instituting any comparison between letters past and present we must not compare the letters of such people of ability with those of the present "man in the street." We must take those of to-day written by people also of merit and ability, by masters of the English language who are incapable of committing literary solecisms.

A couple of centuries ago the average person wrote few letters, if indeed he could write at all, and certainly nothing he wrote was worth preserving from the literary point of view ;

so that the letters of the man in the street of to-day could not suffer by a comparison with those of his compeers of earlier times. As regards letters written by more able and educated people the letters of a man of culture and literary taste might still be as charming and well written to-day as those of such men of the past, though they might not possess the same historical value, owing to the different conditions under which we now live. But this absence of the historical element is surely not to be deplored; it does but leave our letters more suitable for the times in which they are written. It must be remembered that the functions of the letters of to-day differ from those of the letters of two centuries ago, as appears when a comparison is made between the education of the country now and that which it possessed in 1700. The letter writing of the period of Dr. Johnson, Charles Lamb, Lady Mary Montagu, Cowper, Miss Burney and others was then discussed. An examination of their letters revealed many faults and flaws. Many of the letters of Lady Montagu, for instance, were not really letters, but were extracts from her diary, and often forced and unnatural because of her appreciation of the fact that her letters would be kept; and apologies for dulness frequently appear. Cowper's letters, perhaps the most beautifully written letters we possess, are in certain respects unsuitable as letters for our own times; they often partook so much of the nature of an essay as to lose a great deal of their epistolary character. This was illustrated by quotations. Our letters of to-day have the merit as a rule of confining themselves to the point at issue. This, however, does not entail a loss of their literary character, for a short letter may be as well and beautifully expressed as a lengthy one; some of Cowper's shorter letters were as well written as his longer ones, and were such as would not be out of place if written to-day. Careful reading in the best English literature is all-important if we are to acquire an easy and graceful and at the same time literary mode of expression in the writing of our letters.



GERHART HAUPTMANN, AND THE MODERN GERMAN DRAMA.

By *CHARLES ELSDEN, B.A.*

December 11th, 1906.

The lecturer briefly sketched the life of Gerhart Hauptmann, who as a youth was of a wandering and roving disposition. He followed several pursuits, including that of sculpture, as a means of gaining a livelihood, before taking up the drama as a serious study. Mr. Elsdén epitomised several of Hauptmann's earlier plays, showing their nature and purpose. The drama to which Hauptmann himself attached most importance was "The Weavers," a historical drama then being revived in London.

An account was then given of Hauptmann's fairy drama, "The Sunken Bell." Mr. Elsdén took his audience at length through the various scenes of the play, and portrayed the numerous dramatis personæ, bringing forward the underlying motives and ideas of the whole piece, which appeared to be an attempt of the author to describe allegorically something of the conflict of life of an artist between his temptation to devote himself wholly to his art, and the call of his human duties. There were, however, many scenes and characters in the play which were very difficult of interpretation.

LECTURE—RECITAL :
 “DIPS INTO DICKENS.”

By *Rev. F. J. LAYTON.* *December 18th, 1906.*

In the much regretted absence, through severe illness, of Mr. John Harwood, who should have given Dickens' "Christmas Carol," in fulfilment of his annual recital, Mr. Layton kindly took his place at very short notice.

The members were provided with a synopsis of selections from the works of Dickens. These were effectively given, the humor and pathos being well brought out. The Lecture-Recital proved a very enjoyable evening. The following was the syllabus :—

I.—PICKWICK PAPERS.

Aim and scope of the Pickwick Papers—Sam Weller and Mr. Pickwick—The two Wellers on the subject of Matrimony.

II.—NICHOLAS NICKLEBY.

Author's aim—Dotheboy's Hall—Arrival of Nicholas—Nicholas and Smike—Smike missing and found—Squeers thrashed by Nicholas—Nicholas and Smike united.

III.—BARNABY RUDGE.

Purpose of the Book—The Varden household—Honest Gabriel and charming Dolly—Simon Tappertit and Miss Miggs—Simon's midnight adventure described.

IV.—DAVID COPPERFIELD.

The Book best loved by Dickens, and why—The characters—David and his child wife, Dora—Dora's death—David and Agnes—The secret divulged.

ANNUAL DINNER.

Friday, December 21st, 1906.

The annual dinner of the Club took place this evening at Cronkshaw's Hotel, under the chairmanship of the president, Mr. H. L. Joseland, M.A.

After a very substantial meal had been adequately discussed Mr. F. J. Grant, J.P., proposed the toast of "The Club," which was responded to by the President. Mr. J. S. Mackie proposed "The town and trade of Burnley," Mr. Wm. Thompson responding. The Town Clerk, Mr. Peregrine Thomas, proposed the toast of "Kindred societies and local institutions," and this toast was responded to by Mr. A. R. Pickles, B.A., prospective President of the N.U.T. "The Ladies" was given by Mr. Frank Thornton, the treasurer, and responded to by Mr. Wm. Witham, J.P. Then followed the toast of "The President," which was accorded musical honours, on the proposal of Mr. Jas. Kay, J.P. "The new Secretary" received a similar compliment at the instance of the ex-president, Mr. W. L. Grant, which was acknowledged by Mr. Frank Hudson, LL.B.

During the evening songs were excellently rendered by Dr. Watson, Mr. Rothwell and Mr. A. R. Pickles, Dr. Crump officiating at the piano. A very pleasant gathering was brought to a close by all joining hands and singing "Auld Lang Syne."

LIST OF MEMBERS

ON

DECEMBER 31ST, 1906.

HONORARY MEMBERS.

- 1874 COL. FISHWICK, F.S.A., Rochdale.
 1875 REV. J. S. DOXEY, B.A., Bacup.
 1877 W. B. BRYAN, C.E., Chislehurst.
 1877 F. J. FARADAY, F.S.S., F.L.S., 17, Brazennose Street,
 Manchester.
 1877 J. H. NODAL, The Grange, Heaton Moor, Stockport.
 1877 SIR DANIEL MORRIS, K.C.M.G., D.Sc., D.C.L., Jamaica.
 1877 JOSEPH HOUGH, M.A., F.R.A.S., Montreal, Canada.
 1879 H. STOLTERFORTH, M.A., M.D., Queen's Park, Chester.
 1880 CHAS. ROWLEY, F.R.S.L., Manchester.
 1886 TATTERSALL WILKINSON, Roggerham, near Burnley.
 1894 W. ANGELO Waddington, 17, St. Ann's Square, Man-
 chester.
 1894 J. C. BRUMWELL, M.D., J.P., Barden, Shanklin, I.W.
 1895 RT. HON. LADY O'HAGAN, Pyrgo Park, Essex.
 1895 L. DE BEAUMONT KLEIN, D.Sc., F.L.S.
 1899 J. LANGFIELD WARD, M.A., Weston Lawn, Bath.
 1904 HILL, FRED. H., Thorn Hill, St. Anne's-on-the-Sea.
 1906 HUDSON, JOHN H., M.A., H.M.I., Pendlemoor,
 Goldthorn Road, Wolverhampton.

The following Honorary Member of the Club has died during 1906 :

REV. THOS. LEYLAND, 76, Whitegate Drive, Blackpool

(See reference on page 48).

LIST OF MEMBERS

ON

DECEMBER 31ST, 1906.

ORDINARY MEMBERS.

- AINSWORTH, JOHN R., 345, Padiham Road.
 ALTHAM, J. L., B.Sc., Greenfield.
 ASHWORTH, EDWIN, J.P., Thornhill.
 ASHWORTH, RICHARD, Ivy Cottage.
 ASHWORTH, JAMES, 33, Bridge Street.
 ASPINALL, ROBERT, 108, Todmorden Road.
 ASPINALL, T. J., 116, Todmorden Road.
- BARDSLEY, ARTHUR, 45, Gordon Street.
 BARDSLEY, R. S., Manchester Road.
 BARNES, JOHN, 14, Rose Hill Road.
 BEETHAM, GEORGE, 9, Moseley Hill Road.
 BELL, ARTHUR, 57, Ormerod Road.
 BELL, THOMAS, 57, Ormerod Road.
 BELLINGHAM, A. A., Rose Hill Road.
 BERTWISTLE, G. R., B.A., Edenholme, Park Avenue.
 BOLTON, E. O., 76, Bank Parade.
 BOOTH, THOMAS, 42, Thursfield Road.
 BRADSHAW, J., 42, Yorkshire Street.
 BULCOCK, HENRY, J.P., Edge End, Brierfield.
 BURNS, DR., Fulfilled House.
 BURROWS, J. T., 33, Ennismore Street.
 BURROWS, W. H., 49, Ennismore Street.
 BUTTERFIELD, JOHN, Inglewood, Rose Hill Road.
 BUTTERWORTH, JOHN, 27, Brooklands Road.
 BUTTERWORTH, TOM, Fern Royd, Padiham Road.
 BUTTON, F. S., A.M.I.C.E., Inglewood, Scott Park.
- CARRINGTON, ALDERMAN A., J.P., 79, Ormerod Road.
 CHADWICK, WM., 78, Belvedere Road.
 CHORLTON, JOHN W., 3, Carlton Road.
 CLEMENT, G. H. H., Oaklands, Cliviger.
 COBBE, REV. G., St. Mary's.

COLBRAN, ARTHUR, 78, Bank Parade.
 COLBRAN, W. H., 78, Bank Parade.
 COLLINGE, EDGAR S., Brentwood House, Brooklands Road.
 COLLINGE, JOHN S., J.P., Park House.
 COLLINGE, THOMAS A., Fir Grove.
 COOKE, THOMAS A., 3, Palatine Square.
 COPPOCK, HAROLD, St. Matthew Street.
 CROOK, CAMPBELL, 236, Manchester Road.
 CROOK, THOMAS, 15, Moseley Road.
 CROSSLAND, THOS., B.Sc., Romford House, Park Lane.
 CROSSLEY, ARTHUR, 9, Carlton Road.
 CRUMP, T. G., B.A., M.B., Brown Hill.

DICKINSON, G. S., 4, Brooklands Avenue.
 DICKINSON, HARRY, Healey Mount.
 DICKINSON, W., J.P., Healey Mount.
 DREW, ALEXANDER, Holme Lodge.
 DREW, DANIEL, J.P., Lowerhouse.
 DREW, EDWARD, Holme Lodge.
 DREW, J. M., Lowerhouse.

EDMONDSON, H. W., 161, Todmorden Road.
 ELSDEN, CHARLES, B.A., 17, Landsowne Road.
 EMMOTT, ALDERMAN HARTLEY, 9, Knightsbridge Grove.
 EMMOTT, ROBERT, 19, Montague Road.

FARRER, COUNCILLOR W. T., 15, Woodgrove Road.
 FLEMING, JAS. GORDON, 830, Carlisle Terrace, Habergham.
 FLYNN, JAS., Arkwright Street, Ightenhill.
 FODEN, COUNCILLOR C. M., J.P., The Scyamores.
 FULLALOVE, W. T., Woodlands, Scott Park.

GARDNER, JAMES, M.B., C.M., 1, Piccadilly Road.
 GENDALL, S., 346, Padiham Road.
 GIFFEN, S. M., L.R.C.P., L.R.C.S., 54, Bank Parade.
 GILL, GEORGE, Woodleigh.
 GRAHAM Thomas, M.B., 69, Burnley Road, Briercliffe.
 GRANT, A. E., 6, Scott Park Road.
 GRANT, F. J., J.P., Oak Bank.
 GRANT, J. SELWYN, Oak Bank.
 GRANT, JOHN MURRAY, 85, Ormerod Road.
 GRANT, WALTER M., 67, Halifax Road, Brierfield.
 GRANT, W. LEWIS, 14, Palatine Square.
 GRAY, N. P., J.P., Brookside.
 GREENWOOD, ALFRED, 56, Belvedere Road.
 GREENWOOD, ALDERMAN JAMES, J.P., 138, Manchester Rd.
 GREENWOOD, J. P., 362, Padiham Road.

HACKING, JOHN, 71, Rectory Road.
 HALSTEAD, COUNCILLOR EDMUND, Healey Grove.
 HARGREAVES, CHARLES, Bankfield Villas.
 HARGREAVES, W., Bankfield Villas.
 HARGREAVES, F. A., 7, Park Avenue.
 HARGREAVES, J. T., 35, Brooklands Road.
 HARLING, RICHARD T., 181, Coal Clough Lane.
 HARTLEY, T. H., Scott Park Road.
 HARTLEY, W. H., Hoarstones, nr. Burnley.
 HARRISON, REV. T., St. Mary Magdalen's.
 HAWORTH, DR. J., Wilfield House.
 HAWORTH, THOS., 13, Lee Green Street, Duke Bar.
 HAYTHORNTHWAITE, ROBERT, 31, Lomeshaye Road, Nelson.
 HEAP, JOHN F., Hood House Grove.
 HINDLE, GEORGE, 105, Cleaver Street.
 HITCHIN, ROBERT, 15, Ormerod Road.
 HITCHON, GEO. HY., Pendlehurst, Manchester Road.
 HOLDEN, JOHN, Rose Mount, Manchester Road.
 HOLT, T., M.B., C.M., 1a, Scott Park Road.
 HORN, J. S., J.P., 15, Palatine Square.
 HOUGH, COUNCILLOR WM., Simonstone.
 HOWORTH, JOHN, J.P., Park View.
 HUDSON, FRANK, 12, St. James's Row.
 HUDSON, SAMUEL, 146, Piccadilly Road.
 HURTLEY, R. J., J.P., Sunny Bank.

JOBLING, ALBERT, Rose Hill Road.
 JONES, E., Broomieknowe, Padiham Boad.
 JOSELAND, H. L., M.A., 187, Manchester Road.

KAY, GRAHAM B., Towneley Villa.
 KAY, JAMES, J.P., Towneley Villa.
 KERSHAW, WILLIAM H., Castle Hill, Towneley.

LANCASTER, ALFRED, Fern Bank.
 LANCASTER, JAMES, Westholme, Carlton Road.
 LANCASTER, NORMAN R., Carlton Road.
 LANCASTER, W., Morningside, Carlton Road.
 LANDLESS, STEPHEN, Rose Mount, Manchester Road.
 LEATHER, J. P., 17, Carlton Road.
 LEEDAM, JAMES, 41, Ormerod Road.
 LEWIS, A., B.A., 1, Bank Hall Terrace.
 LORD, WILLIAM, 52, Park Lane.
 LUPTON, ARTHUR, 12, St. Matthew Street.
 LUPTON, J. T., 7, Carlton Road.

MACKENZIE, JAMES, M.D., 68, Bank Parade.
 MACKIE, JOHN STEVENSON, 33, S. Matthew Street.
 MACKNESS, C. A., 1, Hawthorne Road.
 MASSEY, J. B., 60, Colne Road.
 MATHER, W., Brentwood, Brierfield.
 MATTHEWS, REV. W. S., B.A., Briercliffe Vicarage.
 MAWDSLEY, FRANK, Woodgrove Road.
 MOORE, REV. J., 12, Park Avenue.

NORMAN, EDWIN, 15, Knightsbridge Grove.
 NOWELL, T. B., Willow Bank, Brooklands Road.
 NUTTALL, GEORGE, 73, Thursby Road.
 NUTTALL, H. R., Scott Park Road.

OGDEN, G. C., 71, Ormerod Road.
 OGDEN, HARRY, 71, Ormerod Road.
 OSBORN, J. A., 58, Bank Parade.
 OVERTON, G. E., 40, Colne Road.

PARKER, WILKINSON, Yorke Street.
 PARKINSON, ISALAH, 75, Ormerod Road.
 PARKINSON, T. G., 3, Park Avenue.
 PARKINSON, ALDERMAN WM., J.P., Cleveland.
 PEARSE, FRANK, Fair View.
 PEMBERTON, THOMAS HERBERT, Sunny Bank.
 PEMBERTON, WM., Sunny Bank.
 PEMBERTON, WM., Junr., Sunny Bank.
 PICKLES, A. R., B.A., 128, Todmorden Road.
 PICKLES, THOMAS, 391, Padiham Road.
 POLLARD, ALBERT, 9, Montague Road.
 POLLARD, JOHN T., 36, Westgate.
 PRESTON, THOMAS, Ravens Holme, St. Anne's.
 PROCTOR, WM. HENRY, 19, Colne Road.
 PROCTOR, THOMAS, 130, Manchester Road.

RAWCLIFFE, GEORGE, West Bank, Padiham Road.
 REDMAN, THOMAS, 14, Hawthorne Road.
 RITCHIE, G. S., Palace House.
 ROBERTS, ARTHUR, 70, Bank Parade.
 ROBERTS, THOS., 70, Bank Parade.
 ROBINSON, H. J., B.A., M.R.C.S., Springfield House.
 ROTHWELL, JAMES H., 158, Coal Clough Lane.
 RYDER, WILLIAM, Newlands Villa.

SCOWBY, FRANCIS, Ormerod Road.
 SHUTTLEWORTH, THE RT. HON. LORD, Gawthorpe Hall.
 SIMPSON, H. W., 170, Todmorden Road.
 SIMPSON, ROBT., Rose Cottage, Todmorden Road.
 SLATER, JOSEPH, 69, Ormerod Road.
 SLATER, W., Wood Nook, Brooklands Road.
 SMIRTHWAITE-BLACK, J. L., M.B., Coal Clough House.
 SMITH, JAMES, 122, Manchester Road.
 SMITH, T. FREEMAN, 17, Ormerod Road.
 SMITH, T. P., Mountsorrel, Manchester Road.
 SNOWBALL, DR., Bank Parade.
 SOUTHERN, WALTER, Palace House.
 STOCKDALE, FREDK., Holly Mount, S. Matthew Street.
 STUTTARD, THOS., Duke of York Hotel.
 SUTCLIFFE, J. S., Causeway End.

TATE, WILLIAM, 16, Piccadilly Road.
 TEE, R. H., 38, Allen Street.
 THOMAS, PEREGRINE, Ormerod Road.
 THOMPSON, JAMES, 328, Padiham Road.
 THOMPSON, J. W., J.P., Oak Bank.
 THOMPSON, W., Park Side.
 THORNER, ALDERMAN T., J.P., Healey Hall.
 THORNTON, F. E., Ighten House, Padiham Road.
 THORP, THOS., 11, Manchester Road.
 THURSBY, SIR J. O. S., Bart., J.P., Ormerod.
 TOWERS, ADAM, 22, Brougham Street.

WALMSLEY, G., J.P., Tarleton House.
 WALMSLEY, J. F., Brooklands Avenue.
 WALTON, ROBERT, Willow Bank.
 WARBURTON, ALDERMAN W., Park Side, Scott Park.
 WATSON, DR. J., Brown Hill.
 WATTS, JOHN, 344, Padiham Road.
 WHITTINGHAM, RICHARD, 3, St. Matthew Street.
 WITHAM, WM., J.P., Rockwood.
 WITHAM, W. F., Fir Grove.
 WOOD, G. A., B.A., 36, St. Matthew Street.
 WOOD, J. W., Brooklands Road.

LADY ASSOCIATES.

DECEMBER 31ST, 1906.

ALLEN, MRS. JOSEPH, Hazel Mount, Padiham Road.
 ASHWORTH, MISS SARAH, 6, Sackville Street.

BATES, MISS M. A., 11, Carlton Road.

DODGEON, MISS J., 13, Spenser Street, Padiham.

FERGUSON, MRS., 72, Colne Road.
 FLETCHER, MISS ELIZABETH, 124, Hollingreave Road.

GILL, MISS ELSIE, L.R.A.M., Woodleigh.

HARDWICK, MRS., 10, Hawthorne Road.
 HARGREAVES, MISS, 24, St. Matthew Street.
 HARGREAVES, MISS F., 24, St. Matthew Street.
 HEATON, MRS., 99, Rectory Road.
 HEATON, MISS E. A., Hoodhouse Street.
 HEATON, MISS KATE, Hoodhouse Street.

RILEY, MISS SUSANNAH, 124, Hollingreave Road.
 ROTHWELL, MISS ANNIE, 158, Coal Clough Lane.

SMITH, MRS. T. FREEMAN, 17, Ormerod Road.

WATSON, MISS ETHEL, Ighten Grove.
 WILKINSON, MISS M. E., 43, St. Matthew Street.

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