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BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. VII.

1889.

MEMBER'S COPY.

BURGHOPPE & STRANGE,
ST. JAMES'S STREET, BURNLEY.

MDCCXCI.







WEST FRONT OF BOLTON ABBEY,

FROM A PHOTOGRAPH BY J. C. BRUMWELL, M.D., J.P.

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FROM A PHOTO. TAKEN BY J. C. SMITH, B.L.S., 1881.

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BURGHOPPE & STRANGE,
ST. JAMES'S STREET, BURNLEY.

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Burnley Literary and Scientific Club.

ESTABLISHED 1873.

President:

FRED. J. GRANT.

Vice-Presidents:

J. C. BRUMWELL, M.D., J.P.

J. LANGFIELD WARD, M.A.

ALFRED STRANGE.

JAS. GREENWOOD, J.P., MAYOR.

W. A. WADDINGTON.

W. LEWIS GRANT.

Hon. Treasurer: JAMES KAY, J.P.

Committee:

JAS. LANCASTER.

F. H. HILL.

G. B. RAWCLIFFE.

REV. A. E. TOVEY, D.Sc.

T. PRESTON.

D. A. O'SULLIVAN, B.A., L.R.C.P.

Hon. Secretary: WILLIAM THOMPSON.



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 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.



INTRODUCTORY REPORT.

This Volume of Transactions, now presented to the members, contains an epitome of the papers read before the Club during the year 1889. Owing to the unavoidable delay in issuing the volume, it has been impossible to get a satisfactory report of some of the papers, and of others it has been possible to obtain only meagre reports. Genuine regret will be felt that the volume does not contain a more extended notice of the paper read by an ex-President, Henry Houlding, on the authenticity of Shakespeare.

The end of the first session of the year was saddened by the death of the Honorary Secretary, Thomas Lloyd, B.A., who succeeded W. L. Grant as Secretary in April, 1887. He died on April 21st, 1889. The funeral took place at Pembroke, on April 24th. The day previous a short service was held in the Burnley Parish Church, and the President and many representatives of the Club joined in the procession to Bank Top Station. A wreath of flowers was placed on the coffin by the President; it bore the inscription, "A tribute of affection from the Committee of the Literary and Scientific Club to their lamented Secretary."

The Committee secured the services of W. Thompson as Secretary; he was appointed on May 9th, and the appointment was confirmed by the members on Oct. 8th. Dr. O'Sullivan, on May 9th, was elected a member of the Committee in the room of W. Thompson.

On June 26th there was an Excursion to the Manchester Ship Canal; 54 members and friends visited the works at the Salford end of the Canal, and inspected the Docks.

On July 27th the members were received by Lady O'Hagan at Towneley; the Garden Party was a novelty in the annals of the Club, and proved the utmost success.

On Tuesday, Oct. 1st, the opening meeting of the Session was in the form of a *Conversazione* held at the Town Hall, the use of which was kindly granted by His Worship the Mayor (Alderman Greenwood). There was a large gathering of members and friends, and the evening was thoroughly satisfactory.

The Autumn Session also was marked by some very excellent work; it was closed by the Annual Dinner on Dec. 20th; this was held at the Bull Hotel, and 41 were present.

The attendance during the Spring Session was 23 members, 7 friends, total 30; during the Autumn Session it was 36 members, 27 friends, total 63.

The number of members admitted during the year is 12, and the total number of members at the end of the year is 210. The name of James McKay, of Preston, was added to the list of Honorary Members.

The Committee of the Club, in presenting the record of the year's doings, feel that they are justified in congratulating the members upon its continued usefulness and success.



SYLLABUS.

JANUARY TO APRIL, 1889.

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- Jan. 15—Paper, "Sterne and his Tristram Shandy" J. Langfield Ward, M.A.
- „ 22—Paper, "Church Bells,"—Rev. Ben Winfield, B.A.
- „ 29—Paper, "The Smoke Nuisance,"—Herbert Fletcher, of Bolton.
- Feb. 5—Address, "The Psychology of Memory,"—Rev. M. Maher, S.J., M.A.
- „ 12—Paper, "Health and Pleasure at Le Mont-Dore,"—J. Dilworth Harrison.
- „ 19—Paper, "The Religious Institutions of the Middle Ages,"—Rev. J. S. Doxey.
- Mar. 5—Paper, "The necessity for an Infectious Disease Hospital for Burnley,"—Jas. Mackenzie, M.D.
- „ 12—Paper, "The Dean and the Beggar—an Incident of Burnley Churchyard"—Jas. McKay, F.R.Hist.S.
- „ 19—Paper, "Authenticity of Shakespeare"—Henry Houlding.
- „ 26—Paper, "The Literature of the English Lakes"—A. Nicholson, of Manchester.
- Apl. 2—Annual Meeting.
- „ 9—Paper, "With Poets, Artists, and Antiquaries at Bolton Abbey," (illustrated)—J. C. Brumwell, M.D., J.P.

The meeting arranged for Feb. 26 was not held, because of the Parliamentary Election.

OCTOBER TO DECEMBER, 1889.



- Oct. 1—Conversazione, Town Hall.
- „ 8—“ Some doubtful tendencies of Modern Poetry ”—Rev. T. Leyland.
- „ 15—“ Socialism ”—Rev. S. Pearce Carey, M.A.
- „ 22—Artistic Soirée.—Director, W. H. Hey.
- „ 29—“ The Measurement of Electricity,” with experiments.
—J. L. Kerr, C.M., M.B.
- Nov. 5—“ National Health ”—R. C. Holt, F.R.C.S.
- „ 12—“ How I saw Pharaoh in the Flesh ”—Rev. H. D. Rawnsley, M.A., Vicar of Crosthwaite, Keswick.
- „ 19—“ Tom Hood ”—Rev. S. A. Steinthal, Vice-President of the Geographical Society, Manchester.
- „ 26—“ The Author of John Halifax, Gentleman ”—Arthur E. Grant.
- Dec. 3—Bibliographical and Typographical Soirée, Letterpress Printing, and Illustration ” — Directors, Emery Walker, “ English Illustrated Magazine,” London. Alfred Strange.
- „ 10—“ Sicily ” (illustrated)—W. A. Waddington.
- „ 17—Dinner.





STERNE, AND HIS TRISTRAM SHANDY.

By J. LANGFIELD WARD, M.A. January 15th, 1889.

Lawrence Sterne was born in Ireland in 1713. After wandering about for some time with his father's regiment he was placed at school at Halifax, and thence proceeded to Cambridge, to Jesus College, of which his great-grandfather, Archbishop of York, had been master. An uneventful career at Cambridge ended with his being ordained a clergyman; he lived at York, and became acquainted with a Miss Lumley, whom after a somewhat romantic courtship of two years he married. This brings us to 1741, and he was now 28. A small living, Sutton in the Forest, was procured for him, probably through the influence of his uncle, Jaques Sterne, Archdeacon of York, a type of the political parson, whom the Jacobite troubles of those days brought to the front. Of his life during the succeeding 16 or 17 years we can gather bits of information from his biography, and from the story of Parson Yorick in "Tristram Shandy."

His only surviving child was born in 1747. Before this another living, that of Stillington, producing for him £47 a year, fell to his lot, and during this time he was busily searching among the books of Skelton Castle, or "Crazy Castle," as Sterne called it, the residence of a college friend, John Hall Stevenson, and was procuring from that search a wonderful amount of knowledge of all kinds, which he reproduced in his book. It was not till 1759, that he began to turn his thoughts to literary work. He published nine volumes of his chief work, "Tristram Shandy," his "Sentimental Journey," and six volumes of sermons. The first instalments of the book won him a name, and he was welcomed in London, and during his stay there he was overwhelmed with invitations. He says in his letters that he had never dined at home since he arrived, and was 14 dinners deep engaged.

In 1762 he went to France to recruit his health, though we were at that time at war with the French. He stayed six months at Paris, and after enduring agues at Toulouse and a fever at Montpellier, returned to England after an absence of two and a half years; his wife and daughter remained behind.

In 1766 he made a vigorous chase for health, going down as far south as Naples, and then after racing over France for his wife, and seeking her in five or six different cities, he spends about a week with her, and returns to his parish duties. In October 1767, he was joined by the two ladies, and prepared his smaller work, "The Sentimental Journey." When in London in March 1768, engaged in the publication of this book, the 'vile influenza' gets the better of him, and after the long conflict with his numerous diseases, he is compelled to yield to their repeated assaults. He dies in a lodging-house in Old Bond Street, away from his family and friends. It was his own wish that such might be his end; he says, "I should certainly declare against submitting to death before my friends, and therefore I never seriously think upon the mode and manner of this great catastrophe without this wish, that the Disposer of all things may so order it that it happen not to me in my own house, but rather in some decent inn; the few cold offices I wanted would be purchased with a few guineas, and paid with an undisturbed but punctual attention." A biographer says that his attendants robbed him even of his gold sleeve-buttons, while he was expiring. But there is a still sadder story: it is said that his body was taken up from the grave by body-snatchers and dissected at Cambridge; all this will be found in Mr. Fitzgerald's book, and also in a column written by him in the *World*, of August 8th, 1888.

* * * * *

Eccentricity and popularity brought him enemies as well as friends; petted by some, he was maligned by others; his acquaintance was indeed largely desired, and his merits were recognised by Bishops like Warburton, poets like Gray, and actors like Garrick, as well as by young ladies, but as he enjoyed the pleasures of greatness so he suffered its penalties, and was attacked with bitterness by some less successful than himself. Witness the numerous squibs upon his work, and Johnson's insinuations, and Goldsmith's criticisms. Another great writer, Horace Walpole, has unkind words about his treatment of his mother.

The two most serious objections that have been brought against him, I fear, must be admitted to be real. It was not till some years after his death that Dr. Ferriar, wishing to add something to our knowledge of one of his favourite authors, published his "Illustrations of Sterne." There he brings undoubted proofs that our author has in some cases transferred bodily whole passages from other authors without acknowledgment. The principal author whom he utilises is Burton, taking from the "Anatomy of Melancholy" extracts without change. Another fault found is that the book abounds in passages and suggestions of an unseemly character; it does so, no doubt; no

one can defend this, and it is especially hateful, as coming from a clergyman, who ought to have known better. But, granting these two charges are proved, it remains that we have here a book which attracts unbounded admiration from many, and which must live, if for no other reason, at all events for a character which is almost unapproachable in fiction; I mean Uncle Toby. There is no character, even in Shakespeare, that great delineator of character, whom I would not readily give up to preserve for myself that kindly old soldier, upon whom nature had written gentleman, with a fair hand in every line of his countenance. The people introduced in this "Life and opinions of Tristram Shandy, gentleman," are the father of the hero, Walter Shandy, a retired merchant; his brother, Toby Shandy, late captain in the army, wounded at the siege of Namur; Mrs. Walter Shandy, Corporal Trim (Uncle Toby's servant), wounded at the battle of Landen; Dr. Slop, the country practitioner, an instance of Sterne making a personal attack on living persons, for in Slop he caricatures Dr. Burton, a York physician; Widow Wadman, and Bridget, her servant, and the servants of Mr. Shandy, coachman, housemaid, cook, and foolish fat Scullion; then there is Yorick, the parson of the village, intended to represent Sterne, and the hero himself, though his share in the story is small, and he remains chiefly in babyhood; it is not till the third volume that he is born, and in the ninth he disappears altogether. The beauty of the book lies in the delineation of the characters and the humour of the conversations. Mr. Shandy was originally a Turkey merchant, but had left off business for some years, and had devoted himself to smoking his pipe, studying and discoursing on philosophy. Mr. Shandy loved an argument; he loved to lecture; it was a perpetual delight to him to sit by his fireside and hurl reasonings good and bad at those near, anything so as to rouse discussion; to attack his brother's weak points, deride military matters, so as to excite his attention and provoke a reply. He inveighed against Dr. Slop's religion, to induce him to stand up for his church and its followers. He had such a skirmishing, cutting kind of a slashing way with him in his disputations (says Sterne), thrusting and ripping, and giving every one a stroke to remember him by in his turn; that if there were twenty people in company, in less than half-an-hour he was sure to have every one against him. If there was one post more untenable than the rest, he would be sure to throw himself in, and there he would defend it so gallantly that it would have been difficult to turn him out. His learned talk contrasts skilfully with the simplicity of his brother, the captain, who knows no books but the Bible and military treatises, and who never can join in conversation with the scholar unless some military phrase happen to be intro-

duced. Mr. Shandy was a man of many theories ; one of them was that a man's conduct was influenced by his name ; and of all names Tristram was the most odious. Another great idea of Mr. Shandy's was the importance of the nose, and Tristram's being broken in early life, his father regarded him as utterly ruined. The mother is the opposite of the father ; she has no taste for philosophy, admits everything, questions nothing, asks for no explanations, believes everything told her, has no will of her own, yields to all Mr. Shandy's arguments without hesitation ; she never refused her assent or consent to any proposition her husband laid before her. She contented herself with doing all that her godfathers and godmothers had promised for her, and no more. This was very annoying to the gentleman, who found all his finest chains of argument useless. " That she is not a clever woman is her misfortune," said he, " but she might ask a question." Mr. Ward continued to tell the story in Sterne's own words, showing both the humorous and sombre sides of the characters with which he had to deal, and concluded with the recitation of the story of *Le Fevre*.

CHURCH BELLS.

*By the Rev. B. WINFIELD, B.A., Vicar of St. James's, Burnley,
January 22nd, 1889.*

The lecturer prefaced his remarks with an account of the passages in Scripture in which allusions were made to the use of bells in worship, and then proceeded,

"The invention of the modern bell is traditionally assigned to Paulinus, Bishop of Nola, in Campania, Italy, about the year 400, A.D. The only fact certain is that bells were first manufactured and brought into use for the Latin Church in the district of Campania, whence the name "Campana" was given to the bell, and the science of ringing was called campanalogia, Anglicised campanology. The Venerable Bede states that church bells were found in England at the end of the 7th century. In fact, we may say that our church bells and our nation and language are coeval with each other, for it was the introduction of Christianity among our Saxon forefathers which was mainly instrumental in uniting the several hostile tribes into the one nation of England, and with Christianity came churches and church bells." "At the Reformation, the bells were not disregarded in the general scramble for the spoils on the part of Henry VIII. and his courtiers ; however they survived, nor did their glories pass away." "The science of ringing commences with the reign of Charles II., when Fabian Steadman, a printer, published in

1668, "Campanalogia, or the Art of Ringing," the first work ever composed on change-ringing. Lord Brereton, Sir Cliff Clifton and others founded the band of change ringers known as the Society of College Youths, which still exists in full vigour among us. It was to this society that Steadman presented in M.S. his arrangement for ringing the bells in musical order, known, after the composer, as Steadman's principle. This principle the society first applied to the bells of St. Benet's, Cambridge, and afterwards to the Church on College Hill, London, from which the society derived its name of College Youths, and which was destroyed in the great fire in 1666. In the reign of Charles II. round wheels were introduced, and the power thus conferred soon made it apparent that a series of bells might be rung in time and tune with musical effect. This fact led to the science of change ringing. The progress made from this point was very rapid. The art of ringing became a fashionable pursuit, and was cultivated with such marked success as to gain for our country the title of the "Ringing Island."

"Bell-metal is composed of copper and tin in the proportion of 13 parts of the former to 4 of the latter. Founders add small quantities of other metals, varying with different firms. The worth of bell-metal at the present time, when copper is quoted at £4 3s. per cwt., and tin at £5 8s. per cwt., is about £4 10s. per cwt. The cost of casting is half that amount. An ordinary peal of 6 bells weighs about 44 cwt. A complete octave, such as that of St. Peter's, Burnley, which weighs 72cwt., (the tenor, *i.e.*, the largest bell, being nearly 17cwt., and the treble, *i.e.*, the smallest, being nearly 6cwt.), is approximately worth £500. The new peal at Holy Trinity Church, Habergham Eaves, weighs 55cwt., the tenor and treble being respectively 11½cwt. and 4¼cwt. The estimated cost is £370, in addition to carriage, &c., which brings the cost up to £560. The St. Peter's peal was put up by Mr. T. Mears, of Whitechapel, one of our most celebrated founders, in 1803. The Holy Trinity Church bells are by Gillett and Bland, Croydon, the makers of the clock and chimes at the Manchester Town Hall. The tenor, largest bell, is the key note of a major diatonic, *i.e.*, the ordinary scale, and the other bells form the successive notes of the ascending scale."

BELL FOUNDING.

"Bells are made much in the same way that other instruments are moulded, by getting a clay-model hardened to the exact shape and size of the inside of the bell, another to those of the outside, and letting the molten metal run from the top into the space left between them. More in detail, the process is commonly this: A stake is placed upright in a large pit; a cone of bricks is built around it and covered with soft clay. Sometimes an iron cone is used in place of the brick. The clay is moulded

to the form of the inside of the bell by means of a wooden frame revolving on the post, and called a sweep or crook. The clay is then hardened by fire placed within the cone. The dried clay, now called core, is greased and sprinkled with tan to prevent anything adhering, and covered with a powdery clay to about the thickness to be occupied by the intended bell. This friable clay is trimmed to the size and form of the outside of the bell by means of another revolving sweep or crook. The surface is then covered with well tempered clay, held more tenaciously together by hair, or hay, and sometimes iron bands worked in, and hardened by fire as before. This outside hardened clay, styled cope, becomes sufficiently solid to be lifted up in one mass by means of a crane. The powdery clay around the core is scraped carefully off, and the cope let down again. A hollow is now left between the outside cope, and the inside core. The molten metal is let flow in from above to fill up the space, which, of course, exactly forms the bell, except for the head fittings, which are added afterwards. An iron cope is now frequently employed, its inner surface being covered with clay, which is shaped by an inside sweep to the form of the exterior of the bell. In this case there is no friable clay to be knocked away. After some days allowed for cooling the cope is taken from the outside and the bell raised aloft. It is tested by tapping to see if it is without flaw and of the precise pitch required. The frame-work for its manufacture has been calculated to secure this latter condition, but in case it should be too sharp a little of the surface is taken off the inside of the sound bow by means of a revolving shutter. This scraping enlarges the circumference, and therefore depresses the note. If the bell, on the other hand, is flat, the note is raised by cutting round below the rim so as to reduce the diameter of the bell at the mouth. In mathematical phraseology the pitch of the bell varies directly as the square of the thickness and inversely as the diameter. The note can therefore be raised by increasing the thickness of the bell or decreasing the diameter. If the same proportion between the thickness and the diameter be kept to in the case of each bell of an octave the diameters of the bells will be in the proportion of 60, $53\frac{1}{3}$, 48, 45, 40, 36, 32, 30, which represent the proportionate length of the wave sound in the several notes of the ordinary ascending scale."

"Bells are usually adorned with one or more inscriptions of the following nature—(1) the name of the bell, (2) the name of the founder, churchwarden, or donor, (3) the founder's crest or trade-mark, (4) a distinctive motto." The Lecturer gave many instances of such mottoes. Among them were the following bad examples :

At proper times my voice I'll raise,
And sound to my subscribers' praise.—(Buxted.)

All you of Bath that hear me sound,
Thank Lady Hopton's £100.—(Bath Abbey.)

I'm given here to make a peal,
And sound the praise of Mary Neal.—(Alderton.)

I am the first, although but small ;
I will be heard above you all.--(Devizes, St. Mary.)

Be strong in faith, praise God well,
Frances, Countess Hertford's bell.—(Amesbury.)

John Martin, of Worcester, has made wee,
Be it known to all that do we see.—(Hambleton, Worcester.)

“The art of ringing requires skill rather than strength. The bell revolves, not from the force supplied by the ringer, but by its own weight. St. Saviour's Church, Southwark, has a tenor bell of 52cwt., with a diameter of three yards, yet it is rung often by the same man for four hours without stopping. On one occasion one man rung it for 6½ hours continuously, but this performance may fairly rank as a feat. There are six stages to be gone through by a learner, 1st, to set a bell already raised ; 2nd, to obtain dexterity in the first process, so as to have full control of the bell, and be able to let it fall or set as he pleases, and thus be prepared to follow in order some other ; 3rd, practice in raising or letting fall the bell by gradually shortening or lengthening the rope in hand, as the case may be ; 4th, taking part with the other ringers in ringing straight down the scale. This is called ringing rounds ; 5th, to study from diagrams and practice on handbells the order in which the bells have to follow each other ; 6th, to apply the change-ringing in the belfry.”

“With an inexperienced or clumsy ringer it does happen sometimes that the bell is worked so violently that the striking of stay against slider breaks one or both, and the bell, instead of restraining its course, turns a somersault, winds up the rope with itself, and, not unfrequently, the ringer with the rope. In addition to temporary strangulation, broken bones, or concussion of the brain, the unhappy ringer has to pay the penalty of a fine for his culpable clumsiness.”

Mr. Winfield concluded by arguing for the beneficial effect of change-ringing in influencing the longevity of ringers, instancing the case of Giles Mansfield, of Stroud. On May 5th, 1817, he with 9 others rang at Painswick a true and complete touch of Grandsire Caters containing 12,312 changes, in 7 hours 44 minutes. He says in his account, “The affair was advertised in a good many newspapers, and it drew thousands of people from all parts. It was thought there were 10,000 people in the churchyard when we had done, and a great deal of money

changed hands, and a band of music played us from the church." Giles Mansfield died in April, 1889, in his ninety-eighth year, and the average age at death of these ten men who took part in the performance in Painswick belfry was close upon 80.

THE SMOKE NUISANCE.

By *HERBERT FLETCHER.* *January 29th, 1889.*

Whenever the name of England was mentioned abroad, the idea of a smoky atmosphere was given, and the apology was generally found in the fact that England lives by her manufactures and her commerce, and that it brings us wealth. The pestilential atmosphere of old times, due to insanitary conditions, bad sewerage, and crowded streets, and disadvantage of bad paving, had been done away with, but the smoke nuisance had increased in a greater ratio. When the old exterior furnaces of boilers went out they began to be troubled with smoke. There was a kind of smoke preventer used with the external furnaces, but, when the new internal furnaces were introduced, it was stated that the contrivance could not be used on account of the cramped furnaces. The lecturer explained the invention of Mr. Vicars, of Earlstown, the improvements made upon it, and his own modification of these improvements in the apparatus he had patented. He then enumerated a number of inventions to prevent smoke, including that of Mr. Proctor, of Burnley, and proceeded,

In considering the smoke nuisance they ought to remember that the quantity of smoke was not estimated by its density; it should be estimated by its continuity as much as by its density. Many of the mechanical stokers produced a continuous stream of light smoke which inflicted a greater injury on the neighbourhood than those which caused a heavy cloud of smoke for a very short time and then ceased. At Bolton light smoke was considered equally a breach of the law with dense smoke, one minute of dense being counted as the equivalent of four minutes of moderately light. Passing on to the health question more in detail, the lecturer quoted the opinion of Sir Andrew Clark and other eminent authorities, and dealt with the theory that the destruction of smoke was necessarily followed by the production of obnoxious and poisonous vapours, a theory which had been exploded as folly by eminent scientists, but which the lecturer believed was the great shield under which those who made smoke protected themselves when they were accused of making much smoke. In Bolton they had had to fight on the Council

and in the Police Courts until they got a Magisterial Order against a firm to prevent the smoke nuisance on their works. They had tried the *laissez faire* system in Bolton and it would not do. Experiments had been tried to reduce the smoke by letting in air at the bridge, the sides, and the front, and he found that Mr. Cass, of Bolton, had made such apparatus for several firms, and that apparatus he (the lecturer) now used. He had three fires making no smoke, and they were being hand fired. The apparatus was suitable for internal fire boilers. He had used it for 10 years, and he asked people to go and see it for themselves, for it was a success. One practical means of smoke abatement could be found in the "split bridge," a contrivance which admitted the air to the furnace at the bridge, but to complete the contrivance they needed a mechanical stoker. The general result of his own experience was that he was getting better firing now than he was when he had hand stoking, and he could use much inferior coal, and coal with which he could not keep steam up by hand-firing. He also used much less fuel. Mr. Fletcher quoted a section of the Public Health Act bearing on the smoke question, and said that the sole object of the Act was to protect the community; they could not expect a public authority to take disagreeable action except they were pushed forward by public opinion or private claims; he advised the sending of a letter to the Sanitary Committee pointing out their failure to do their duty. They could not pretend to knock down the nuisance without someone sacrificing himself a bit. He did not think they ought to be hindered in their action by being told that it was not economical, and he did not think they ought to allow the many to suffer to save a few. If they did their duty by carrying out the law, they could have an atmosphere every day as good as it was in the country town before manufactories came up.

The discussion was opened by Councillor Lancaster, who said that one half the gentlemen present were owners of long chimneys, and were very much interested in the practical application of that question. Many of them had tried different means to prevent the smoke nuisance, and if Mr. Fletcher had enlightened them more distinctly as to the nature of his stoker and the means of doing away with the smoke it would have been of more advantage to them. Slow combustion would reduce the quantity of smoke, but many of their mills were situated in streets where land was valuable and to enlarge the boiler-house would be a serious and expensive process. The boiler accommodation throughout the town was too small and limited; in some instances an extra boiler or two would be of great advantage. There was no one more desirous of abating the nuisance, if the nuisance could be abated with economy, than the manufacturers

of Burnley. He was not defending the manufacturers, but he contended that the Health Committee ought to obtain all the information they possibly could on the matter before they began issuing summonses broadcast. The manufacturers would only be too delighted to fall in with any suggestion the Health Committee might make in regard to the abatement of smoke.

Mr. Fletcher hereupon explained the workings of his stoker.

Mr. Thompson said the stoker which Mr. Fletcher had spoken about was very similar to one made by a Mr. McDougall, a noted chemist, who spent a great deal of time and money in order to perfect that method of mechanical stoking. The stokers on the plan were almost identical with McDougall's. His (Mr. Thompson's) experience was not confined to one colliery or one class of coal, but it was found in most cases that the stoker was a failure. In Burnley they were at a disadvantage as compared with Bolton, Wigan and Yorkshire. Burnley coal had more bitumen in it, and a stoker such as had been described would be impracticable.

Mr. Rawlinson said that until smoke could be consumed economically, they would never get the evil entirely remedied. Mr. Fletcher had not addressed himself to the question of the consumption of smoke economically. Liverpool was a smokeless town but they did not find the health of the people improve compared with the smoky Lancashire towns. The death rate of Liverpool (31), was very considerably above the death rate of Burnley (25), although the latter was a smoking town. The stoker Mr. Fletcher had used could not have been as great a success as he represented it to be, or else it would have been more used.

In reply the lecturer said the putting in of his apparatus would not require more boiler room. It would do more work and consume less coal.

This epitome of the lecture and the discussion has been abbreviated from the account given in the *Burnley Gazette* of Wednesday, Jan. 30.

THE PSYCHOLOGY OF MEMORY.

By the REV. M. MAHER, S.J., M.A. February 5th, 1889.

The psychologist seeks to analyse the phenomena of the mind, and to establish the character of the principle from which they flow. Memory involves three elements—the act of retention in the mind of past experiences or events, the act of reproduction in consciousness, and the act of recognition—so that memory is the faculty by which we retain, reproduce, and recognise our

experiences of the past. The memory does not act in a casual or arbitrary manner, but is subject to laws. The laws of the association of ideas are three in number, and are known as those of contiguity, similarity, and contrast. On each of these laws the lecturer dwelt at length, commenting on their cognitional and emotional importance, that is to say, on their importance as giving knowledge, and as giving pleasure or pain. Under the head of association by contiguity the force of local associations was referred to, and he observed how pleasant memories often hung round an event, as fragrance clung to the vessel in which flowers had been left. The charm of the name "home" and the potency of "country" were skilfully touched upon, and then Mr. Maher proceeded to point out how the law of association by similarity was of great importance as promoting the perfecting of knowledge. The pleasures of science, art, and literature were due to that law, and under each of these departments the lecturer gave apt illustrations. Under the head of literature, Milton was quoted as one whose writings were made more powerful by his use of similarities, as when he spoke of the condition of the fallen angels "thick as autumnal leaves." Shakespeare was rich in these similes, and Burns was likewise happy in his use of the law. The emotional importance of the third law, that of contrast, was dealt with, and illustrations were again drawn from Shakespeare, who revelled in the power of contrast. In the masters of wit and humour, and in the utterances of statesmen we often found effective use made of contrasts. Mr. Maher next addressed himself to the consideration of the nature of retention. There were three views: one adopted by Sir William Hamilton, described as the ultra-spiritual view, maintained that the problem can be solved only by attributing it to the mind. The second theory was known as the physical one, and explained the memory by traces on the brain—the arguments used in favour of this view were stated, and it was made clear that there was some connection between the brain and the memory. The third view, which was the one adopted by the lecturer was of an intermediate character. He maintained that the memory could not be accounted for only by the disposition of the brain. It was at least open to doubt how the memory could be retained during the complete change which physiologists admitted periodically took place in the body. The great difficulty, however, was in accounting for recognition. The physical theory could not account for the fact that we recognize the present as identical with the past. The memory implies that there is something permanent, which retains past experiences and identifies the present with them.

The lecture, the account of which we have taken from the *Burnley Express*, was marked by close reasonings, and by abundance and beauty of illustration.

LE MONT-DORE.

By J. DILWORTH HARRISON. February 12th, 1889.

Le Mont-Dore, the French Sanatorium for asthma and bronchial weakness, is situated in the heart of the Auvergne Mountains, some 250 miles due South of Paris, equi-distant between the Bay of Biscay and the Italian frontier. The valley in which it lies, some 3,500 feet above the sea, is terminated three miles beyond by the Pic-de-Sancy, which rises steeply to the height of 6,190 feet. Both sides of the valley are precipitous, though zig-zag footpaths enable one to ascend at various points. The general character of the scenery is volcanic. The inhabitants of this village-town earn most of their income during the two months of the bathing season, July and August; for though the Paris-Orleans Railway puts on two through trains to Laqueuille per day from June 18th to September 9th, few patients go on the first day, and all wish to leave when September begins. The railway journey from Eygurande to Laqueuille is interesting, passing up a very narrow picturesque valley, which a roaring torrent crosses frequently. At Laqueuille the train is left. A very good breakfast or dinner is served here; and then the journey is completed by a drive of 15kil. in a large omnibus with a 2nd storey, drawn by four horses, while the registered luggage goes in a covered railway van. The road mounts nearly all the way to Mont-Dore, which is reached about nine o'clock, 12 hours after leaving Paris.

The daily course of baths is as follows:—Having visited your medical adviser, (of whom there are 13), you purchase the tickets for the baths he has ordered, together with a flannel suit consisting of a jacket with a cowl, and a pair of trousers and stockings combined, also a pair of wooden sabots, the tops covered with thin leather. Your *bonne* will get these for you, and considers it dead robbery if you buy them without her agency.

Next morning you wake about four o'clock with "the clang of the wooden shoon," the trot-trot of people to the baths, which close at nine a.m. Having dressed in the new flannels and "galoshes" or sabots, and wrapped up in top coat and muffler you walk to the Source Mudeleine and quaff half a glass, and then mount the stone staircase to the first class douches, having reserved a room the previous day for a given time. An attendant opens the dressing-room furnished with a carpet, a leather covered lounge arm-chair, a second chair, looking glass, etc., making it look very snug. The inner room contains a full-sized long bath

with jets for needle and douche. The attendant half fills the bath, turns on the needle, and says he will come in 12 minutes, but forgets. The needle hits you on chest, back, and everywhere. You weary of it, and at last call in desperation through the outer door for towels, which then come piping hot. Into your flannels and clogs again, and enter a "chaise à porteurs," like a white coffin on end with two side shafts. Two porteurs in blue blouses and trousers, black caps and sabots, close the door, carry you at a trot down the staircase, give you half a glass of water, and rush across the square and up the other stairs to the respiration rooms. In the first, all but a singlet trousers and clogs are left. Then you enter the first of the steam rooms through an iron door; volumes of steam ascend from vapourisers at either end. Common wooden chairs are about. At first the novelty of the scene interests you. Round the rooms with measured tread move the bathers. All sorts of faces and constitutions; some very old, others children, others apparently finely built young men, all bent on securing greater ease in respiration. Some look almost hopeless, as after a wretched night they hang over the backs of chairs gasping for breath, that even now comes more easily in the hot steamy atmosphere. Some, the new comers, walk with a firm step, but most slouch along with head bent and shoulders rounded. Nearly all have a towel with which they seek to dry their persons from time to time. Some try to read, but like chairs and everything else, the windows are covered with steam, and admit but a dim light. The chairs are constantly used by those whose treatment has lasted some days and who consequently feel the lassitude which follows. As a very similar costume is worn by all, slowly pacing round the rooms in comparative silence, with gloomy looks, downcast heads, and confined by the iron doors, you fancy you look like a gang of convicts taking exercise. The first few visits to these steam rooms last only 40 minutes, soon to be increased to one hour. When your time is up, you dress, enter a "chaise" and are carried down the stairs to the Source for another half glass *en route* to your hotel; where your bed is quickly warmed with a bassinoire by the *bonne*, and in you jump. The doctors insist on your going to bed to ensure your gradually cooling after the baths. *Café complet* is soon served, and after a rest, up and dress for the "gargarisme" in the portico at 10 a.m. An old woman fills a glass at the stone basin of the Spring of César water, with a long-handled ladle, and passes it to you. You join two others at a basin fixed to the wall. Then having filled the mouth with water and thrown the head back, gargle, gargle, gargle, till the ridiculousness of the position of all three suddenly strikes you; when you burst into a laugh, choke with half the water, and splutter the rest out into the floor. When the whole glass is

finished you can stroll into the Park till 10-45, when innumerable bells summon all to Table d'hote breakfast in the various hotels.

The afternoon till 4 p.m. is passed variously, in some of the charming mountain walks, or a visit to the Casino for coffee and a smoke, (with the English and Foreign papers in the upper rooms for subscribers), or a ride or drive.

By-the-bye, the rides and drives have to be bargained for in the square every morning, and fluctuate immensely in price, as the demand is likely to be greater or less. A donkey for 7fcs. per day, a horse about 10fcs, and a 2-horse carriage anything up to 50fcs. including the driver; are about the rates. This latter is for a long day's drive.

At 4 p.m. you take a warm foot bath at the Etablissement. Two baths side by side, are sunk in the floor in each room. You join a stranger. Each patient does not get fresh water, but the water is constantly flowing very slowly, and a large wooden paddle is supplied, to enable the more fastidious to skim it. You skim, and meditate. After a 6 minutes bath, another half glass of water down stairs ends one day's treatment. A good table d'hote dinner at 5-45, with coffee at the Casino, and after this the Theatre, is the usual routine. The treatment does not exceed three weeks, but this appears long enough to all bathers, for though the country is interesting, the four hours in the afternoon do not permit of distant excursions; the shorter ones have been done, and the constant succession of warm and hot water treatment in varying forms, produces a physical weakness, to which there is no tonic but the air. So great is this lassitude that after the first half of the treatment, patients little incline to do more than stroll and rest. The climate varies with great rapidity. Visitors should have some very warm clothing, for though hot one day, it may be abominably cold the next. Never to go out after dinner without a muffler over the mouth and throat, is one of the most necessary things to remember. Another is, never to take a bedroom on the ground floor. I have always stayed at the Hotel Sarciron Rainaldy. It is the largest, and Mr. Sarciron keeps to an arrangement. The bougies and service are charged 25fcs. on leaving, and you are expected to distribute a somewhat similar sum in fees. The best Guide Book to the district is "Le Mont-Dore," by P. Joanne, one of the Guides Diamants of Hachette, Paris. It is written in French and is the cheapest.

MONASTIC INSTITUTIONS OF THE MIDDLE AGES.

By the Rev. J. S. DOXEY. February 19th, 1889.

The essayist in describing the Institutions of the Middle Ages with religious organisations at their head said it was not his wish nor should it be his effort to defend them, or on the other hand to speak of them with an unfriendly prejudice, but simply to endeavour to describe them as they were. He was induced to do this as notwithstanding our advancement in learning and science, and the multiplicity of books and information, it was surprising how little was known by the generality of people of the History of Monasticism, of the various Orders, or of the progress and fortunes of even one Religious House. For instance, many persons visiting Whalley and seeing the Parish Church whole and in a good state of preservation, and the Abbey close by with portions in a state of ruin, had in his hearing expressed an opinion that the Abbey must be much older than the Parish Church, whereas when the Monks migrated from Stanlawe in Cheshire, a place near the entrance to the Manchester Ship Canal, some considerable part of the present Parish Church building, not to speak of an earlier Saxon one, had been in existence at least a hundred years.

The Religious Houses, he went on to point out, occupy so important a position in mediæval society that they cannot be overlooked by the historical student, and in these days when we are able, through the facilities afforded by railways and the kindness of owners, to visit the ruins of Abbeys and Priories, many of them situated in beautiful localities where wood and dale predominate, such a subject, he felt, must be interesting to the tourist who visits such places, and to the members of the Club. After speaking of the rise of Monasticism in Egypt and its spread to the East and thence to the West, he said that at a very early period in our own country there were monasteries and schools of learning, some of these of large extent, for Bede tells us that there were no less than two thousand one hundred monks in the monastic establishment at Bangor alone.

There were in the Middle Ages four principal Religious Orders, the Benedictines, the Cluniacs, the Carthusians, and the Cistercians. Of the foundation and distinctive features of each of these orders he spoke in turn. The vows taken in most cases were those of obedience, poverty and chastity, and in some cases manual labour also, but as they became popular and wealth flowed into their coffers and so their influence increased, they

in most cases became lax in the observance of the rules of their order, and worldly-minded. Hence sprang a succession of reformed orders, just as Wesleyanism arose when the Church of England had lost in so many places its spirituality.

The Abbeys and Priories whose ruins we are delighted to visit were the result of private munificence, the founders being chiefly wealthy landowners. Some were built for the glorification of God or some patron saint, some in fulfilment of a vow, some as an expiation of some crime, some in the hope that the founders' lives might be preserved whilst fighting abroad, some as a dedication of their wealth to God in the absence of heirs to succeed, but all with a sense of satisfaction that the good work performed by them might propitiate God and secure the salvation of their own souls and the souls of their ancestors and descendants.

The bodies of the founder and of the various members of his family were buried within the precincts of the abbey, and obits and masses for their repose occupied much of the attention of the religious fraternity from year to year. This being so, when walking through the ruins of some mouldering abbey, the intelligent visitor must feel the vanity of human life and hopes. At Whalley Abbey the outlines of this once spacious monastic church can barely be traced, whilst not a vestige remains to shew where founders or abbots lie buried.

Stanlawe Abbey, the parent of Whalley Abbey, was in existence about a hundred years before the migration of the monks to Whalley. Of the important and complete monastery of Stanlawe little remains, and what remains, an old doorway or window, will soon pass away, if it has not already, and still within the walls would be buried the remains of founders and benefactors, and a long line of abbots and monks.

The Essayist then went on to give a description of the Friars, the Augustinian Monks and Collegiate Bodies, Male and Female Recluses and the various Military Orders, as also the Hospitals and Leper Houses, and in doing so verified his remarks by giving historical incidents in connection with the Abbeys of Furness, Salley, Whalley and Stanlawe, Bolton Priory, the Hospital at Ribchester, and the Leper Hospital at Edisford, near Clitheroe.

He concluded by saying that however widely the religious opinions of most of us may differ from the tenets of those who built them, and as to the good or evils of the system, and though we may feel that such institutions are unsuited to the present age we shall do well to remember that they had much that was good and beneficial to humanity, agriculture and art, for besides succouring the poor and befriending the labourer, they were the nurseries of learning and had undoubtedly as their primary object the physical, moral and religious improve-

ment of mankind. That there were evils and abuses it is not to be denied, but these, so far from being necessarily incorporated with the monastic system, were violently opposed to that system in its early and pure state. When they existed their source is to be traced to that deeply-seated propensity to evil which is inherent in our fallen nature.

On the table of the Lecture Room was placed a model of Whalley Abbey as it was in the days of Abbot Paslew, carefully executed by Mr. Doxey from measurements and drawings by Mr. Angelo Waddington. This was explained in detail, and added much to the interest of the paper.

THE NECESSITY FOR AN HOSPITAL FOR INFECTIOUS DISEASES IN BURNLEY.

By *JAMES MACKENZIE, M.D.* March 5th, 1889.

If we take that branch of science which consists of the study of disease as affecting mankind, we find that our ideas of the cause of many diseases have undergone a complete reformation within recent years. This is particularly the case in that large section which comes under the head of "Infectious" or "Contagious" diseases. While in a measure the dangers attending these diseases have long been appreciated yet the nature of the danger has remained a mystery, and, indeed, it in many cases still remains a mystery. Nevertheless, the specific elements of contagious diseases in a few cases have been determined, and by analogy the nature of many other diseases has been inferred. Practical application following upon this inference has so far resulted in such success that we are in a great degree enabled to cope with these diseases, and knowing wherein our danger lies to prepare a strong defence. It is my purpose to point out to you the dangers to which we are exposed, the dangers from which we suffer, the effectual means we have in our power for combating those dangers, and the stolid indifference with which we neglect to benefit by the knowledge we possess.

There is a class of diseases from which mankind suffers, which are spread from one individual to another. There is a material which is capable of inducing a disease, when it obtains entry into a person susceptible. If any one individual should live in such a place and manner so that he is never brought into contact with such infectious material he will not be attacked by infectious diseases. Each disease propagates its own kind, that,

and no other. What the nature of the disease-giving material may be—whether chemical or vital, I do not intend to discuss to-night. Suffice it to say that from the facts, that it is possible to destroy it by means of substances that poison low forms of life, and that certain diseases are capable of being set up by a few known low forms of life, there is good reason for supposing that the disease-giving matter takes the form of a lowly organism or germ. In order the more fully to appreciate the necessity for the plea for an Infectious Hospital that I am to put forward to-night, I will give an account of the life history, as shewn in its attack on the human system, of one of these diseases. For that purpose I will choose the disease of Scarlet Fever or Scarlatina, inasmuch as its infectious matter is the most subtle, the most persistent and practically the most dangerous with which we have to contend.

A person who has been exposed to its influence or contagion, in one of the innumerable and incomprehensible ways in which the infection is spread, will feel nothing the matter with him for a few days, or it may be a week. Then he will feel hot and cold by turns, shortly becoming very hot, gets sick with headache and sore throat. After a day or two of this condition a bright red rash breaks out over the body which again in a few days disappears, and if the case be a favourable one all the other symptoms disappear likewise. For the next six or seven weeks the skin peels off, in some places as fine powder, in others in flakes large or small. While such may be a succinct account of some cases there are many kinds of divergence from this. In a few the disease is so violent and so virulent that the person is killed after a few hours from the onset, and it is difficult then to recognise what is the nature of the terrible disease. In others the disease from the onset gradually intensifies in severity, unyielding to all treatment till death ensues. In others, again, the throat mischief is a great source of danger and of suffering, and many are afflicted with other forms of danger, as inflammation and gathering in the ears, inflammation of the kidneys, rheumatism, &c., whereby, although recovery may take place, permanent damage is done to the constitution. Such things as these are of daily occurrence in your midst, and although the means of prevention are largely in your own hands, yet practically no step is taken to check the ravages of such calamities.

The recital of the dangers does not end here. From the time the individual begins to get ill until the skin has completely peeled off him he is in a highly infectious state. So subtle is this infectious matter that in spite of all precautions it is difficult to feel assured that, unless isolated, the disease may not spread. Anything he touches, or anything that touches him, unless subject to most rigid disinfection is apt to convey disease. The

very air of the room in which he lies may be laden with poison. The garments of those that attend on him become saturated with infection, and their association in these clothes with others is apt to disseminate it.

Naturally you will say there are a great number of materials, solid, liquid, and gaseous, which we have been taught to believe were invaluable for the prevention of such diseases. And no doubt there are, but then everything depends on the way they are used. As a matter of fact disinfectants, as commonly used, serve two purposes, the first, as a rule, ineffectual, the destruction of infectious matter, and the second, as a rule, very effectual, the satisfaction of many minds in imagining that the infection is being thoroughly destroyed. For in the vast majority of cases it is but the allaying of fears and the neglect of danger. It is beautiful to see the trust most people repose in the distribution of saucers full of Condy's fluid. Thereby, as they fondly imagine, the foul enemy of infection is exorcised. Truly the few germs that may tumble into the saucer may possibly not survive. Or again, if the disinfecting agent be possessed of more aggressive qualities and manifest its presence by disagreeable smells, thereby upsetting the digestion of all and sundry, surely it is reasoned such powerful odours that affect us so much must to a certainty destroy those excessively minute beings whose corporeal structure is invisible to us. Then there are the class of minds who believe in potency of sweet smelling substances, and think that in the fumes of perfumed pastilles there lurks the deadly poison for invisible germs. But, alas, all is vanity.

I wish to enforce upon you the fact that all disinfectants must be of a considerable strength before they become operative. Because a room may smell strongly of many of the volatile disinfectants, be it chloride of lime, carbolic acid or sulphurous acid, it is insufficient for the destruction of these infecting germs. The odour from any volatile substance rapidly diffuses through the air, although the amount actually used is infinitesimal. It follows therefore that the patient and the room in spite of all precautions must always be in a highly infectious condition. The methods commonly employed in houses to meet the difficulties in such cases are as follows: A room is selected at the top of the house—an attic preferably. A curtain is hung outside the door kept saturated with some disinfecting material, in order that the air, which may at times escape from the room, may be roughly filtered. The room is stripped of all objects save those of actual necessity, and those that are left must be capable of sustaining great heat either in a hot chamber or by boiling. The patient must be attended on by one who does not mix with other members of the family, and who when she goes out should

change her clothes. The food should be brought to the door and left outside, and practically all communication with other members of the household stopped. During convalescence the whole body should be anointed with an oil twice daily in order that the peeling skin may adhere to the clothes and not float about in the air. When the peeling is completed the patient should be bathed and put into clean clothes outside the room. All clothing that can be boiled is steeped in water containing some disinfectant. Mattresses and such like removed and subjected to a temperature of at least 240° . The room closed and sulphur burnt, whereupon the air becomes laden with the poisonous fumes of sulphurous acid. The paper on the wall should be scraped, and the whole woodwork washed. Such is shortly the means which must be employed if a patient is to be treated successfully in his own home. These and many other minor directions must be carried out with the utmost strictness, as the neglect of a single simple precaution may result in failure and the spread of the disease.

The vast majority of the cases of Scarlet Fever occur in houses where such rigid precautions are out of the question. Consider the case of a working man's cottage; his large family and few rooms; the danger to all the children; the saturation with the poison of the clothing of all the other inhabitants; in many cases the children that are well attending school, or attending while yet they or their clothes are in a highly infectious condition. What avails though the schoolroom be smoked, scrubbed and whitewashed. A sense of security may be imparted to minds easily satisfied with some such endeavour. But the danger is unseen, and all the more to be dreaded because unseen. Then the parents attend their work clad in the garments which they wear while nursing their infectious children. Brought as they are into contact in the shop, in the street, in the mill with others, can you wonder at the spread of infection? Supposing strict means are adopted by these people to prevent the spread of infection—and I must say many are anxious and willing so to do, what is the result? A wage earner has to stop work to nurse. The child is placed in the smallest and most unhealthy room, and kept there for six or seven weeks. How can such a child with success pull through a dangerous illness and a wearing convalescence under such adverse circumstances? Then after taking these precautions, which are often in vain—one or more of the children take ill and are nursed in the already overstocked chamber and their chances of recovery are distinctly lessened. How difficult it is for the mother and father to submit to this seclusion and the incurring of this extra danger in order to safeguard the public, I leave it to you to imagine. Many do it, and ill-health to their children is the result. I ask

you is it not cruel thus to condemn the conscientious to suffer, while the indifferent are regardless of the common danger, but actually benefit by their indifference? It is not as if we were powerless in the matter. Were that the case then resignation might be befitting. But when the prompt removal of the child would prevent the further spread of the disease, nay, even stamp out the disease, and when the child itself would be placed under circumstances and conditions infinitely more favourable for recovery, then it behoves us to see if we are right in neglecting our duty in this matter.

From what I have said you will be able to gather the principle that should underlie the treatment and management of an epidemic of any infectious disease. These are:—

1st.—The early isolation of the individual attacked, in order to prevent the spread of the disease.

2nd.—The placing the infected individual in such circumstances as will promote his recovery, while the risks of communication are diminished.

3rd.—The destruction of infectious material, from whatever source it may arise.

These conditions can only be fulfilled in a Hospital, with complete success.

LIST OF INFECTIOUS DISEASE CASES IN BURNLEY REPORTED IN 1885-6-7-8.

Date.	Small Pox.	Scarlet Fever.	Diphtheria	Typhus Fever.	Typhoid Fever.	Total.
1885.						
Quarter ending						
March 25th..	..	54	1	1	33	89
June 25th ..	8	41	2	..	29	80
Sept. 25th ..	6	72	2	..	21	101
Dec. 25th .	1	154	2	..	14	171
	-15	—321	- 7	-1	-97	—441
1886.						
March 25th..	1	99	1	..	11	112
June 25th ..	..	107	2	..	10	119
Sept. 25th ..	..	240	1	1	8	250
Dec. 25th....	..	247	20	..	14	281
	-1	—693	-24	-1	-43	—762
1887.						
March 25th..	..	99	5	1	7	112
June 25th ..	..	86	3	..	6	95
Sept. 25th ..	..	122	3	..	11	136
Dec. 25th....	..	172	22	3	24	221
	—	—479	-33	-4	-48	—564
1888.						
March 25th..	6	98	5	..	12	121
June 25th ...	2	148	5	..	17	172
Sept. 25th ..	3	281	5	..	27	316
Dec. 25th ....	..	324	6	1	18	349
	-11	—851	-21	-1	-74	—958
	27	2344	85	7	262	2725

THE DEAN AND THE BEGGAR: AN INCIDENT OF BURNLEY CHURCHYARD.

By JAS. MCKAY, F.R.Hist.S. March 12th, 1889.

On July 26th, 1569, Dean Nowell gave a poor impotent beggar a groat in Burnley churchyard.

On this incident Mr. McKay founded an interesting lecture on the condition of Burnley at the time, the story of Dean Nowell, and the laws relating to pauperism. He said,

The churchyard then in all probability was open to the green fields, quite unenclosed, with views which stretched away without interruption to the hills that encircled the little town on every side. The struggling cluster of houses along the rough unpaved road which was all that represented the town of Burnley at that time had taken a very long time to bring together. There certainly were not more than 250 families in the whole township, and it had taken the whole era from the Saxon Conquest to bring that collection of little homesteads together. Looking round the churchyard the Dean would see the embryo Grammar School and would recall his nephew, destined to become increasingly famous throughout the Christian world as a controversialist of the very highest order England has ever produced. The Grammar School was bound to recall the thoughts of the Dean to the scholarly Whitaker, because in that humble seminary the great divine of the new faith received the rudiments of his education. Among the peasants who were waiting his arrival in the church porch or the church vestry, the Dean encountered a whole group of Spensers, Edmund and John, Janet and Isabella, and others, and these Spenser beneficiaries in their turn would direct the thoughts of the Dean to that marvellously endowed boy, Edmund Spenser, who had only a few days before entered his name as a student of Pembroke College at Cambridge, after having finished his career at Merchant Taylors' School, where he had been placed by the liberality of the Nowell family. The Dean and his brother, indeed, were among the foremost men of the Reformation era who showed by their living and dying acts that they were anxious to put the coming generations of English youth in possession of the fullest means of education. Robert Nowell, with his dying breath, besought the Dean not to forget the Grammar School at Middleton, at which they had both received most of their early education, and the ecclesiastic carried out the request to the full.

Burnley in 1569 evidently shared in the unsettled state of the country at large. It is easy to infer that in the matter of religion the little community of Burnley was in a most perturbed condition. Dean Nowell's entertainer during his stay was Mr. Towneley, of Towneley, whose loyal holding to the creed of his fathers brought upon him political persecution. At this very time these northern parts were in a political ferment, which by and by culminated in that rising in the North of which Wordsworth has made such capital use in his "White Doe of Rylstone." We can trace the religious difficulties even in Dean Nowell's gifts. On this very day, July 26, 1569, he made a present of some kind or another to one William Dickson, curate of Burnley. No such name occurs in the list of Burnley clergymen given in Wilkinson's History of the Parish Church, nor in the later editions of Whitaker's History of Whalley. This Dickson, then, must have been in charge of the Burnley Parish Church sometime between the death of Sir John Aspden in 1567, and the commencement of the clerical duties there of Sir William Duxbury in 1583. It seems probable that this Dickson took up a more strongly Protestant position than was palatable to the ruling families of the district at that time, and that they, holding authority as churchwardens, in their capacity, revenged themselves, for having listened from his lips to teaching which they could not appreciate, by omitting his name altogether from the records of Burnley Parish Church. The Dean also made a gift of some kind to one Lawrence Yeate, schoolmaster of Burnley Grammar School, and oddly enough the records of the masters of Burnley Grammar School, published by the late Mr. T. T. Wilkinson, contain no mention of a master bearing such a name. But there is reason to believe that Mr. Yeate later on became master of the Blackburn Grammar School, and if so he is the individual who is mentioned in very complimentary terms by Mr Bolton, a great Puritan writer of that town. This heightens the suspicion that the name of Lawrence Yeate was obliterated from the records of the school because of his Puritan propensities, just as that of William Dickson was omitted from those of the Parish Church for pretty much the same reason.

Some more instances of the Dean's liberality were then noticed, and reference was made to the stipulation of Robert Nowell in his will that out of the money that was left at his death forty marks should go to the poor of Burnley, forty to the poor of Whalley, and forty to the poor of Holborn and Hendon, in Middlesex. The generosity of the brothers to scholars of both Oxford and Cambridge, and the famous men who were helped by these gifts were alluded to, and the essayist passed on to a discussion of the causes of beggary in the Elizabethan period, and the measures which had been adopted for restraining

it; and the lecture concluded with a reference to the glories of the literature of that day, and a comparison between the leisurely and painstaking way of thinking and acting in former times, and the feverish spirit of the present day which exercises a perturbing influence over our philosophy and literature. The advantages of our own day are great, the reader said, in the triumphal march of physical science, in the vastness of our intellectual horizon, in the richer complexity of our acquirements. But in the very diffusiveness of aims there is a greater danger. We seem to want that closeness of concentration which stamps the Elizabethan age as testified in a hundred ways by the written record found by the Royal Commissioner on Historical Manuscripts who overhauled the papers at Towneley Hall. That most interesting record is endorsed, "The Spending of the Money of Robert Nowell," and has been carefully edited by Dr. Grosart, of Blackburn, and published by him by subscription.

THE AUTHENTICITY OF SHAKESPEARE.

By HENRY HOULDING. March 19th, 1889.

Mr. Houlding began by saying that he should not waste time in discussing what has been called the "Bacon-Shakespeare theory," which he characterised as mere lunacy. He went on to deal with the few facts of Shakespeare's life which have come down to us. He then referred to the notices of the poet by his contemporaries, quoting and commenting upon several of these, especially the references by Greene, Chettle, Heminge, and Condell, and Ben Jonson, whose noble eulogium on Shakespeare, prefixed to the first folio, he read. He pointed out the affectionate and honourable regard which the great dramatist almost invariably received from his contemporaries, and spoke of the friendship of Southampton for the poet, the favour bestowed upon him by Queen Elizabeth, and his popularity with the general public. He went on to deal with the sonnets of Shakespeare, quoting Professor Dowden's estimate of these remarkable compositions, and said that there could not be any doubt that the author of the sonnets was the author of the plays. He then went on to speak of "that miraculous volume," as he called it, published by Heminge and Condell in 1623, and showed how "the veritable self of Shakespeare" was revealed therein to such as had the faculty to discern and sympathise with all that is noble, beautiful, and exalted in humanity. Not only from the poet's sympathy with all that was pure and

beautiful in womanhood, all that was heroic and gracious in man, but from his sympathy with the lowliest forms of life, the brute creation, flowers and the aspects of the natural world, and especially with poor, humble, and common-place people, with toppers, clowns, and fools, and his recognition of the better nature that was often found in the vilest and most degraded of God's creatures—from all these we could discern not only the marvellous genius of the poet, but those rare qualities of the man which earned for him from his contemporaries the name of "the gentle Shakespeare." In conclusion, he said Shakespeare was not a learned man in the sense in which Ben Jonson, Milton, or Lord Bacon were learned men. One thing was certain, that the plays of Shakespeare were not written in a library, or by a man who spent his days and nights in study of the thoughts of other men and bygone times. Shakespeare studied men and things in the streets, in the taverns, in the court, "in huts where poor men lie," in country lanes, and the deep, sweet, and solemn secrets of humanity in his own deep mind and mighty heart.

THE LITERATURE OF THE ENGLISH LAKES.

By A. NICHOLSON. March 26th, 1889.

Mr. Nicholson explained that he had for some time back been engaged in compiling a Bibliography of this district, and what he laid before the members might be styled ideas and facts, taken from these books illustrating some of the many and varied interests that cluster round Lake Land, its history and its people; he said,

Up to the present time I have noted the works of some 300 writers on this subject small and large, poetry and prose—many laying claim to the former title among the prosists. These verse writers however and their efforts, good, bad, and indifferent, from S. T. Coleridge to the "*Poet*" Close—I must reserve for notice in a future paper. Amongst much that is weak and worthless contributed by those unknown to fame are some verses that would do honour to any literature. Mr. Nicholson then gave many anecdotes from and about the guide books and their authors; he concluded by expressing a doubt if we have really yet attained perfection in this matter. He said, Mr. Baddeley and Mr. Jenkinson are certainly to be implicitly depended on for minute and accurate itineraries which will enable you to see the Lake country, its highways and byways, but there is a romantic

history attaching to the fells and dales, and to those who have dwelt there in the near and distant past, that finds but slight record in their pages, or indeed within the circumscribed limits of any guide book. We may be told that our ideal is an impossible one to realize, but let us hope that someone may yet be found who will tell the tale that will invest these valleys, lakes, and hills, with an interest second only to the marvel of their perfect natural beauty. There is no place in England where the remains of the earlier inhabitants—Roman, British or whatever they may be, for it is a disputed point—are so numerous and instructive. There are not only the so-called Druid circles of Keswick, Long Meg and her daughters near Langwathby, and others of like origin, but many Roman Camps, some of considerable size, and numbers of small earthworks and other remains of various races that tell of a large population even in the remote past; and judging by such examples as the Gosforth and other crosses, the Hog-backed stones at Penrith and the many fine Roman remains still to be seen in the districts, of very considerable civilization.

The cross in the churchyard at Gosforth is certainly one of the most interesting relics to Englishmen in existence, not only from its great antiquity—dating as it does from Saxon times—but also on account of its singular artistic beauty.

Opinions on even the beauty, interest, and advantages, of such a favoured land as this will and do vary. A good woman was overheard to ask a fellow tripper as they wended their way from Waterhead to Ambleside—"Well, Martha, what dost think o' this place?" "A! Mary I reckon nowt on it, may be if these great hills were out o't road one might see summut." Charles Lamb once ventured down to Keswick to visit his friend Wordsworth, and for a few hours was entranced by the natural beauty, but after a brief sojourn he hastened back to London; such scenes were to him nothing in comparison to the excitement he derived from a contemplation of the ever-varying crowds and bustle of his beloved Fleet Street. In conclusion Mr. Nicholson related many anecdotes about the peasantry and their sports, the coaching past and present, and the famous men and women who have dwelt in this beautiful land.



WITH POETS, ARTISTS, AND ANTIQUARIES AT BOLTON ABBEY.

By J. C. BRUMWELL, M.D., J.P. April 9th, 1889.

The Lecturer showed how Bolton Abbey has been made more accessible by the opening of the new line, and pointed out that it was the duty of a Literary and Scientific Club to afford useful information to visitors who have not time or opportunity to acquaint themselves with all the points of interest. He then began his description of the Abbey and its surroundings:—

The Devonshire Arms stands upon an interesting spot called the Town Field. In the early part of July, 1644, during the war between King Charles and the Parliament, Prince Rupert came here on his way to Marston Moor. Finding this "field waving with corn, almost ready for the sickle," he turned his cavalry into it so that they might have board and lodging gratis. The accounts of the Clifford who owned the land contains the following entry. "Bolton, 12th July, 1644. Agreed with Richard Barnvis for all that piece of ground at Bolton called the Hambilton, as it now putteth out to be eaten and fouled by the Prince's horses as they passed through the county, &c., £20." Here then we have three names for the large field reaching from Bolton Bridge to the Abbey grounds. "The Town Field," "Hambilton," and "Bodleton," which was the old way of pronouncing Bolton. Bodleton means the abode town. Hambilton means exactly the same, and the Town Field, as it was formerly called, gives the same meaning. The explanation is that in Saxon times, Earl Edwin, who owned the most of "Crafna," or "Craven" as we now pronounce the word, lived here surrounded by his servants, soldiers, and slaves. He worshipped in a Saxon church near where the Abbey now stands. His forefathers must have lived there for many generations, because this chapel was richly endowed and was the head church of the district. Its privileges, and those churches which received help from it, were known as "The Saxon Cure." But when William the Conqueror sent his troops to this part of Yorkshire Earl Edwin was driven away and fled to Scotland. William gave the possession of the Saxon Earl to Robert de Romille, one of the barons who followed him from Normandy. The son of the Saxon Earl, however, assisted by the King of Scotland, came back to the Wharfe with a considerable army, and committed great atrocities. But, how it came about history does not say, this same leader of the ruffians who murdered the people of Wharfedale married the daughter of

William de Romille, and is known as William de Machines. Afraid of popular indignation he built Skipton Castle, and afraid of still higher vengeance he built an Abbey at Embsay, which lies between Skipton Castle and the Wharfe, in the year 1121, dedicated to the Virgin and St. Cuthbert. A large dwelling-house is now built on the site of the old Abbey, during the building of which several remains of Saxon architecture were found. Mr. Butterworth and myself visited the place to learn if any traces of the first Bolton Abbey still remain. We were accompanied by Mr. Lister, of Barden Tower, who has known the place from boyhood. He remembered many years ago seeing gravestones of the old monks under some yew trees in the garden. We asked permission of the gardener to look for these relics, but could not find them. Nor could the gardener remember anything about them. We were about to give up the search when the gardener said there were, he believed, some old stones forming the floor of the summer-house which might be what we wanted to see. We accompanied him to the place and made a most interesting discovery. The floor of the summer-house consists of the lid of a stone coffin broken into two pieces. The carvings are very ancient and consist of a Maltese cross, with an ornamental border. Close to the summer-house we found the piscina of the church of Embsay Abbey and one of the pinnacles of the old church.

The Abbey at Embsay took several years for its completion, but shortly after it was finished it was abandoned. Tradition says that the son of William de Machines and Aaliza de Romille was one day hunting in Bolton Woods when he came to a narrow part called the "Stride." He had with him a hound which he held by a leash, and when attempting to jump from one side of the river to the other the hound held back so that he fell into the river and was drowned. He is called the Boy of Egremond, because he was born on an estate of his father's called by that name. It would take up too much time to enter into the controversy as to the truth of this tradition. Whitaker says, "I have little doubt the story is true in the main, but that it refers to one of the sons of the first foundress, Cecilia de Romille." Other antiquarians seem inclined to adopt the tradition as it now stands, which is, that when the forester who accompanied the boy and saw him drowned, came to break the sad tidings to his mother, he said, "What is good for a bootless bene?" She, suspecting what had happened, said "Endless sorrow." She then said she would make many a poor man's son his heir, and ordered the removal of the Abbey from Embsay to Bolton. But whatever difference of opinion respecting this catastrophe there may be among antiquaries, there is none among the poets. It is too interesting and too

pathetic a subject to be disbelieved. The consequence is that every poet and poetaster who visits the Strid finds the poetic afflatus working within him so powerfully that he must make a poem on the incident. We have only space to make a selection of two—Rogers and Wordsworth. Rogers' poem is entitled "The Boy of Egremond." I may premise that there is much more local colouring in Rogers' poem than in that of Wordsworth's :

Say what remains when hope is fled ?
 She answered, " Endless weeping ! "
 For in the herdsman's eyes she read,
 Who in his shroud lay sleeping.
 At Embsay rang the matin bell,
 The stag was roused on Barden Fell ;
 And mingled sounds were swelling, dying,
 And down the Wharfe a horn was flying ;
 When near the cabin in the wood
 In tartan clad and forest green,
 With hound in leash and hawk in hood,
 The Boy of Egremond was seen.
 Blithe was his song, a song of yore ;
 But where the rock is rent in two
 And the river rushes through
 The voice was heard no more !
 Then but a step, the gulph he passed
 But *that* step, it was his last,
 As through the mist he winged his way
 (A cloud that hovers night and day)
 The hound hung back, and back he drew
 His master and his merlin too ;
 That narrow place of noise and strife
 Received their little all of life.

Before reading the second stanza it may be necessary to remark that good as it is this is not a fair specimen of Rogers' best poetry. His nephew, Mr. Samuel Sharpe, who wrote his life, says "The lines entitled 'The Boy of Egremond' are perhaps the least valuable of his poetry." This seems to me a rather severe criticism, because there is considerable dramatic pathos in Rogers' poem.

There now the matin bell is rung,
 The " miserere " duly sung ;
 And holy men in cowl and hood
 Are wandering up and down the wood,
 But what avail they ? Ruthless lord,
 Thou didst not shudder when the sword
 Here on the young its fury spent,
 The helpless and the innocent,
 Sit now and answer groan for groan
 The child before thee is thine own,
 And she who sadly wanders there
 The mother in her long despair
 Shall oft remind thee waking, sleeping,
 Of those who by the Wharfe were weeping.
 Of those who would not be consoled
 When red with blood the river rolled.

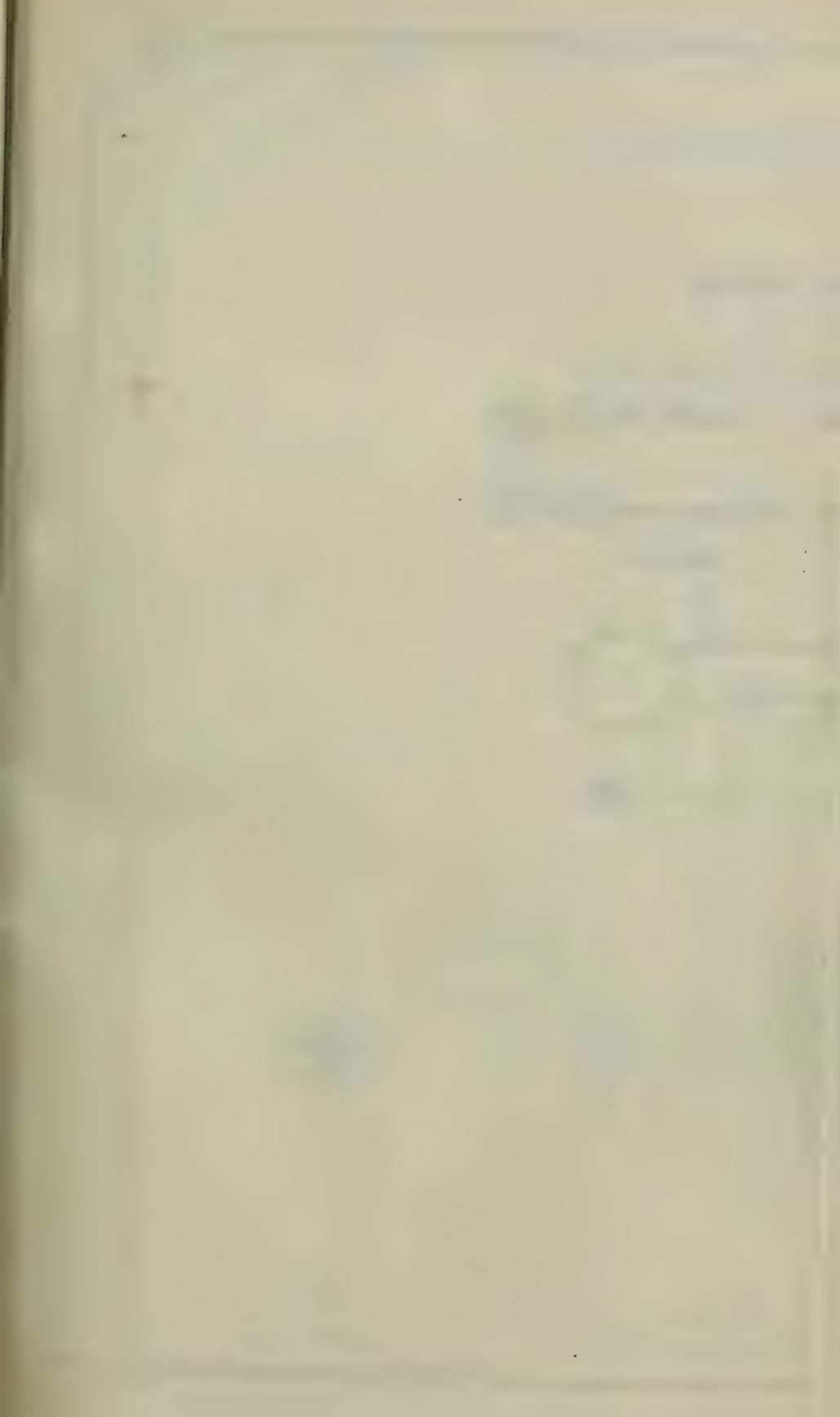
We are now brought into touch with Wordsworth, who also wrote a famous piece of poetry on the same subject. What has been said respecting the specimen of Rogers' poetry may also be said of Wordsworth's lines on the death of the Boy of Egremond. It is not a fair specimen of his great poetic genius. The lines are uneven, the diction is flat and altogether it is decidedly prosy, in more senses than one. The title of the piece is—

THE FORCE OF PRAYER.

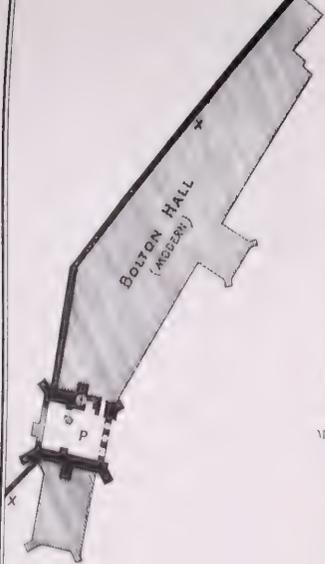
“What is good for a bootless bene?”
 With these dark words begins my tale;
 And their meaning is, whence can comfort spring
 When prayer is of no avail?

To proceed now with the description of the Abbey:—the best way to enter the grounds is through what is called “The Hole in the Wall.” This wall is a huge massive erection for defensive purposes. It was intended to be a protection from the troops of the kings of Scotland who several times came on plundering expeditions down the valley of the Wharfe, and laid their sacrilegious hands upon all the property of the Abbey that was capable of removal. This is evidently a very old wall and must have been built long before the Tithe Barn, because the latter is not under its protection, and was built in more peaceable times. A hole has been made in this wall, and passing through it we come upon what is called the Holme Terrace. This is a continuation of the Town Field, as its name indicates. Standing on this sloping terrace a scene of most startling beauty is before us. We have a view of the ruins of the Abbey and its more immediate surroundings. The Abbey Church, the Parsonage, and Bolton Hall, are spread out before us like a grand picture lovely to behold.

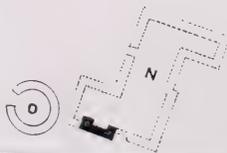
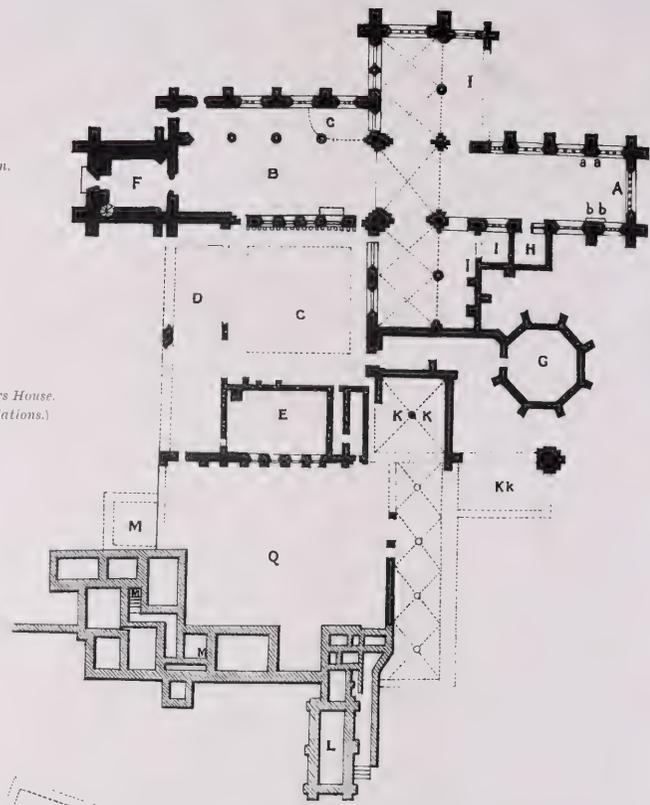
The Abbey Church stands solitary and boldly on a rising ground with the river Wharfe sweeping round its eastern end. On the opposite side of the river is the same graceful curve consisting of lofty banks, covered by trees, interspersed with masses of rock and scar, and a tiny waterfall to complete the variety. These add to the charms of the scene, and form a fine contrast to the Abbey which is thus set in a lovely framework of wood and water. It is so completely surrounded, and yet has such space, that it seems to stand in a world of its own. The complete stillness of the scene also adds a charm to its other beauties. The only sound is the murmuring of the river as it flows over its pebbly bed. Looked at from a picturesque point of view, the ruined condition of the end of the Abbey nearest the river gives the exact contrast required. We have ruin on one side, and the ever-living woodlands on the other.



GROUND PLAN OF BOLTON ABBEY.



- A The high Altar
- aa Tomb of Lady Margaret Nevill
- abb Sent for officiating Priests.
- B The Nave, now the parochial Chapel of Bolton.
- cc Chapel of the Maulveyers & Clapmans.
- C The Cloister Court.
- d The Dormitory
- E The Rectorry.
- f Prior Moore's Tower.
- G The Chapter House.
- H The Chapel and Vault of the Cliffords.
- II Other Chapels, Dedication unknown.
- kk Probably the Priors Lodgings.
- ll The Priors Chapel
- l One of the Offices, now the School.
- MMM Site of the Kitchen & Offices, now the Ministers House.
- N Probably the Guest's Hall. (an old Foundations.)
- O The Great Oven 18 feet diameter.
- P The Gateway now the temporary residence of the Duke of Devonshire.
- Q The second Court
- RR Qu. the Priory Mill
- S Garden & Well.
- XX The Close Wall



“What are they now? The eternal hills survive,
 The vales bloom on with flowers and fruit: the river
 In undimmed beauty sparkles on for ever,
 God’s handywork; while all that man has built
 Sinks to decay: and yet Death’s angel-smile
 Still lingers on the cold and silent aisle.”

Descending to the Abbey we look at its western front and find that it really has two fronts and, it is difficult to decide which is the most beautiful. This is caused by the singular idea of Prior Moon who determined to build a western tower. He was proud of his Abbey, had sufficient funds at his disposal, and determined to build one of the most beautiful towers in the kingdom. He began to build and got his tower raised as high as the roof of the Abbey when King Henry the Eighth put a stop to his building operations by taking possession of the Abbey and its revenues. It was a sad blow to Prior Moon, and darkened the remainder of his life. Dr. Collier says “There was a quaint old house of timber near the Abbey, in the days old men still remember, in which tradition also said Richard Moon, the last of the friars ended his days in loneliness and sorrow. He was of the rustic stock which still holds its own in that region; but he was born out of due time and had to bear the sins of those who had misused gifts and privileges. He had built up the west front of the Abbey to the line at which it stands to-day, when the Commission struck him: and there is no truer bit of work in that age in all England. The great crane stood on the walls for many a year while Prior Moon sat there in his desolation, wishing for the day which could never dawn for him, and saying to himself perhaps, ‘How long, O Lord? how long?’ letting them bring his bit of victual very much as it might please them, and slip it through the slide, for the ancient tradition was that no human being entered his door; and so at last he went to his own place, dying, not alone let us trust, because the Father was with him.” Those beautiful words of Dr. Collier come to us with great force as we look at this unfortunate tower and read the inscription upon it which says—“In the year of our Lord one thousand five hundred and twenty Richard Moon began this foundation, on whose soul God have mercy. Amen.”

Passing through the gate into Prior Moon’s tower we obtain a view of the real ancient front of the Abbey Church as it was built by the monks from Embsay. We are ready to forgive Prior Moon for building his unnecessary tower, when we remember that it has been the means of shielding the original front of the Abbey Church from the weather, and has thus preserved it from decay. Indeed it looks almost as perfect as when it was first built. This *real* front of the Church should be very carefully studied because its rich ornamentation partakes of an Anglo-Saxon character. The present vicar, who kindly accompanied

us while inspecting the ruins, says this front is the finest specimen in the kingdom. He specially directed my attention to the central lozenge-shaped ornament over the doorway, because antiquarians are of opinion that it contains either the remains of a fresco of the Virgin and Child, or the marks of a statue of the Virgin and Child. Mr. Pickles, one of our ablest Burnley amateur photographers, has taken a successful picture of this part of the old front, and his photograph gives the marks on the stone much clearer than they can be seen by the eye. From this picture it is very evident that the impression on the stone is caused by the statue shielding that part which was behind it, and thus preventing the gradual change of colour which the rest of the stone has undergone. The statue was torn down at the Reformation.

On entering the building we find ourselves in the nave of the Abbey Church which, thanks to the Duke of Devonshire, has been restored as carefully as possible. His Grace adorned it with six lancet windows filled with richly-stained glass. Several thousands of pounds have been spent in making this part of the building as perfect as possible. Too much praise can scarcely be given to the Devonshire family for the great care they have bestowed upon Bolton Abbey. Every stone that could possibly be replaced has been hunted up and restored. The highest architectural skill has been employed to make the restoration as genuine as possible and the beautiful surroundings of the Abbey have been made as perfect and picturesque as possible. May we not apply to them the words of Sydney Jendys, when he describes the restorers of old Rome.

Like some village children
 Who found a dead king on a battlefield
 And with decorous care and reverend pity
 Composed the lordly ruins and sat down
 Grave, without tears.

The interior of this part of the Abbey Church is well worthy of a most careful examination. The six south windows are filled with stained glass, from designs by Pugin representing in thirty six groups the history of our Saviour. The western window has stained glass representing the stoning of Stephen and the martyrdom of Polycarp and Ignatius. Another window represents St. Cuthbert. On the south wall is a picture from Chatsworth representing "Our Saviour Bearing the Cross." There are also many remains of the old stained glass which are exceedingly valuable.

The crowned heads of ancient kings and the remains of heraldic devices show that at one time the nave of the Abbey Church was more richly adorned than it is even at present. Dr.

Johnson of Pontefract visited the place before it was despoiled, and he describes the walls as being hung with banners and escutcheons, and the windows beautiful to behold. His narrative reminds us of the words of a poet who in describing the interior of an ancient Abbey Church, says

Where windows catch the holy light
On priestly heads that falls
And stains the florid tracery
Of banner-dighted walls.

Wordsworth has a very happy illustration of the present beauty of the nave, when compared with the ruined choir.

And in the sheltered fabric's heart
Remaineth one protected part
A chapel, like a wild-bird's nest
Closely embowered and trimly drest.

We will now enter the choir of the Abbey Church, which is in ruins. The first thing arresting our attention is the large east window which must in former times have been one of the most splendid church windows in the kingdom. Byron's lines are as beautiful and appropriate as if they had been written on the spot.

A mighty window hollow in the centre
Shorn of its glass, of thousand colourings,
Through which the deepened glories once could enter
Streaming from off the sun, like seraph's wing
Now yawns all desolate; now loud, now fainter
The gale sweeps through its fretwork, and oft sings
The owl his anthem, where the silenced quire
Lie with their hallelujahs quenched in fire.

In the arched recess in the wall of the choir was found a skeleton and a part of a filleting of brass, with the letters N. E. V. I.—supposed to belong to Lady Margaret Neville. There is near this place part of a marble slab which is believed to be a portion of the tomb of John Lord Clifford, who was slain in battle in France in the tenth year of the reign of Henry V.

We can easily trace the remains of the High Altar, and not far from its steps was found a marble slab underneath which was found a perfect skeleton. Under this was also found a corroded leaden coffin containing another skeleton of a female, the head being completely covered with auburn hair. The carved arches on the south side of the altar are the Sedilia or seats for the priest, the deacon, and sub-deacon, during certain parts of the mass. Whitaker says that the carving of these seats is almost equal to statuary. On the opposite wall a little further from the high altar are two ranges of beautiful arches which are the back of the stalls of the choir. There are two transepts, north and south, each of which has been richly decorated. But as we look at these decorations we see that

hundreds of years ago the chief parts of the choir and transepts were rebuilt. Richer windows were put, in and it is possible to trace the new work inside the old. The reason of this was, not that the church had become old and needed repair, but because the neighbouring gentry had become richer by the improved value of their lands. The Abbey had also become richer by gifts and legacies. But perhaps the chief reason was the desire of the great people to have grand sepulchres in the Abbey church. The tomb of the Cliffords had a chantry on the south side of the choir. The Mauleverers of Beamsley had also a chantry chapel and tomb. The Claphams of Beamsley were also buried inside the church. Wordsworth refers to the curious fact that the bodies of the Claphams and Mauleverers were buried in an upright position.

We will now visit what may more strictly be called the "ruins" of Bolton Abbey. What is generally called Bolton Abbey is merely the Abbey church which formed only a small portion of the original buildings. It extended from what is now called Bolton Hall to the river, and took up most of the pasture land on which the Abbey now stands. Bolton Hall is really the gateway of the Abbey which was made into a place of residence by the late Duke of Devonshire. It is difficult for anyone to have the slightest idea of the original form of Bolton Abbey without referring to the map of the ground plan. This is given in Whitaker's History of Craven. The lecturer then described the buildings which were necessary portions of every Abbey. He then gave an account of the founding of the Scroope Chantry, quoting the Lay of St. Cuthbert from the Ingoldsby Legends, and proceeded to discuss

THE ÆSTHETIC ASPECTS OF BOLTON ABBEY.

We have many members, he began, who are fond of sketching, and a Photographic Society exists in Burnley, open to ladies and gentlemen who may wish to let the sun do the sketching for them. It may therefore be useful to consider what there is interesting in Bolton Abbey and its surrounding from an artistic point of view. This will bring us into the company of Ruskin, Turner, Cox, and other artists, whose opinions are entitled to the highest consideration. We shall also have to listen to what poets such as Wordsworth, Emerson, and others have thought about it. Indeed one most important branch of the æsthetic aspects of Bolton Abbey is the fact that Wordsworth himself came to the place and viewed it from a poet's stand-point. The special reason why Wordsworth visited Bolton Abbey was to write his fine poem entitled, "The White Doe of Rylstone," the scene of which is laid in this part of Craven. It is not necessary to refer to this poem on the present occasion except so far as the

poet refers to Bolton Abbey. There is a tradition that when the family of the Nortons of Rylstone were executed for taking part in a rebellion, called the rebellion of the Northern Earls in the time of Queen Elizabeth, there remained a daughter, who, driven from her home, formed a companionship with a white doe. In company with this animal she wandered about the neighbourhood, and frequently visited Bolton Abbey churchyard where her eldest and most beloved brother is buried. The tradition is that after her death the white doe still continued to come to visit this grave, and Wordsworth's references to Bolton Abbey are interwoven with this tradition. This graveyard was one of Cox's favourite sketching places when he painted a near view of the Abbey. The mouldering grave-stones harmonise so well with the ruined abbey that they form themselves into a picture. But in addition to this the northern transept breaks the long line of the Abbey church. The comparatively well preserved tracery of the transept windows also helps to give beauty to the details. Cox was a frequent visitor to Bolton Abbey, and stayed at the Devonshire Arms. In 1844 he was at Bolton with his friend Mr. Roberts and two or three other artists: the visit is recorded in his biography.

We will now continue our walk through the churchyard to the western end of the abbey, and as we do so our attention is arrested by the very beautiful little castellated occasional residence of the Duke of Devonshire already referred to, called Bolton Hall. Many visitors suppose that the Duke erected the whole of this building, but the fact is the chief part of it was standing before the builders began. The central tower is formed in a most skilful manner by making use of the grand old gateway which the monks built as an entrance to the abbey grounds. Next to the Abbey church itself there is nothing so calculated to give us an idea of the ancient grandeur of Bolton Abbey as this gateway, because we know that the Dormitory, Refectory, and Chapter House would all be upon the same scale. It is said of Professor Owen that if he saw the tooth of any extinct animal he could make a drawing of the entire animal. So also a clever architect seeing this gateway and the Abbey Church could reproduce a good picture of what Bolton was in the olden time. Speaking about Bolton Abbey in the olden time reminds us that Sir Edwin Landseer painted a celebrated picture to which he gave that name. The beauty of the picture lies in the splendid animal painting it contains. Those who have seen it are not likely to forget the way in which the stag and dogs are painted.

Another fine view is seen from the opposite side of the river a little above the Abbey. From this point can be seen the beautiful curve made by the river as it winds round the Abbey. This is a favourite view with many artists because it

embraces the solitude of the graveyard, the beautiful curve made by the river, and the fine ruins of the church. We will now go to the top of the rock on the opposite side of the river from whence we look directly down upon the ruins of the Abbey Church. From this point of view everything else seems to be shut off except the beauty of the ruins, and our thoughts instinctively turn to the builders of the Abbey.

Here we must place ourselves in touch with Emerson, the great American poet, who in all probability visited the spot. We have only a meagre life of Emerson published which gives us very little information as to what parts of England he visited. But we learn when he came from America and landed at Liverpool, his first visit was to Wordsworth in 1833, and the scenery of the North. The probability therefore is that Wordsworth would direct him to Bolton Abbey by the same road as he took himself. This fine poem when read in sight of the Abbey seems just what we might have expected him to write under the circumstances.

" O'er England's Abbey bends the sky
As on its friends with kindred eye.
For out of thoughts interior sphere
These wonders rose to upper air !
And Nature gladly gave them place,
Adopted them into her race,
And granted them an equal state,
With Andes and with Ararat."

To get another and picturesque view of the ruins of Bolton Abbey we must continue our journey along the lower part of the Holme Terrace so as to get the east end of the Abbey Church separate from the rest of the buildings. This was the favourite position in which Cox took it, especially the picture of Bolton Abbey which was exhibited in 1831. In this picture he takes his stand at a considerable distance from the building, having a bend of the right bank of the Wharfe hiding the western end which is now the parish church. The foreground of the picture is taken up largely by the bend which slopes to the river. There are cows quietly grazing in the shadow of the hill, and a farm servant is coming towards the spectator with a pail of milk upon his head. This arrangement gives a pastoral air to the picture, and we see Bolton Abbey forming part of a fine English country landscape. It is very interesting to know that it was while sketching Bolton Abbey and the neighbourhood that Cox first began to try his hand at painting in oil colours. There was another drawing which Cox made of Bolton Abbey taken from the opposite side of the river. The description of the drawing by Cox's biographer is most interesting. He says, " The large drawing of Bolton Abbey mentioned in the foregoing letter is very highly finished, and is unusually brilliant

in colour. There are few more picturesque remains in England than those of this fine Abbey. The Abbey is separate, surrounded by trees, and reflected in a large pool of water, towards which cattle are descending as is their habit in a hot summer's day. The sky is a bright cerulean blue with fleecy clouds, and on the left hand is a grand group of trees. It is now in the collection of Mr. H. F. Broadhurst, of Manchester. It was sold in Mr. Peter Allan's collection in 1859 for 125 guineas." If purchased in the present day another thousand or two would have to be added to this. Most of the visitors who go to Bolton Abbey miss this fine view. Indeed, many artists and photographers go there, and take their pictures from a point too close to the building. One of our earliest English painters in water colours was Girton, and with the true instinct of an artist he at once saw this and made his drawings accordingly. He painted several fine pictures of the Abbey taken from a spot near Bolton Bridge. Up to the time of his visit to Wharfedale our old abbeys were painted in water colour, much the same as a mechanical draughtsman would draw and colour a plan. But Girton understood the poetry of his art, and invested an abbey with a gloomy grandeur which up to that time had never been attempted. But it is very instructive to know that Girton did not consider, as our modern artists seem to do, that the ruins of the Abbey ought to be put into every picture. One of his finest drawings is a simple scene higher up the Wharfe where the Abbey is not seen. It is merely a sloping bank of the river with a man standing with his back to the spectator, looking across the stream and admiring the curves of the river and shelving slopes of the banks crowned with showy trees. One other glory of Girton is that he materially influenced Turner. They worked together when young men, and Turner was much impressed by the poetry which Girton infused into his work. Indeed it is probable that it was at Girton's suggestion that Turner visited Wharfedale. It is interesting to know that the last picture which Girton painted was entitled "Bolton Bridge." He sent it for exhibition to the Royal Institution in 1801, and it was there at the very time his body was carried through the streets of London to its last resting place.

Perhaps the most interesting and important event in connection with the æsthetic history of Bolton Abbey is the visit of Turner. By his great pictures of this part of the Wharfe he created an interest in Bolton Abbey wherever English Art is known. The Scotsman newspaper a few years ago calculated that the poetry of Sir Walter Scott was the means of bringing a million a year into Scotland. It would be difficult to estimate the number of visitors to Bolton Abbey who have been brought there by the poetry of Wordsworth and the paintings of Turner.

Still more fortunately, the love of Turner for the Wharfe induced Ruskin to visit it, specially to look at the scenes painted by Turner and to write his own experiences of its beauties. There is no other abbey in England which has been thus highly favoured, and in their company we may gain glimpses of beauty which otherwise we might have looked at without seeing. Turner came to the Wharfe when he was a comparatively young man. He had never before seen our northern scenery and its special beauty came upon him like a revelation. When he came to the North he seems instinctively to have sought out the most picturesque abbeys he could find, such as Whitby, Kirkstall, and Bolton. His keen eye for the picturesque was delighted with the glorious details of these lofty arches, noble pillars, carved fronts and masses of ruined stone lying ready for his foreground. Ruskin intimates that he was influenced by deeper considerations.

“But on Whitby Hill and by Bolton Brook remained traces of other handiwork. Men who could build had been there; and who also had wrought, not merely for their own days. But to what purpose? Strong faith, and steady hands, and patient souls—can this then be all you have left! this the sum of your doing on the earth!—a nest where the night-owl may whimper to the brook, and a ribbed skeleton of consumed arches, looming above the bleak banks of mist, from its cliff to the sea?” It is however doubtful whether Turner looked so far beneath the surface of what he saw either at Whitby or Bolton. Ruskin is really describing his own thoughts as he stood for the first time beside those abbeys when he came to wander in the footsteps of Turner. It is however a fact that Turner was deeply impressed by the Wharfe and Bolton Abbey. It is said that he never spoke of them without being visibly affected, and in his latter days he never referred to them without tears. There is much special beauty at Bolton Abbey which was likely to attract Turner. Ruskin’s description of the scene will make this plain. In his “Modern Painters” he says, “The Abbey is placed, as most lovers of our English scenery know well, on a little promontory of level park land enclosed by one of the sweeps of the Wharfe. On the other side of the river the flank of the dale rises in a pretty wooded brow which the river has cut into two or three bold masses of rock, steep to the water’s edge, but feathered above with copse of ash and oak. Above these rocks the hills are rounded softly upwards to the moorland; the entire height of the brow towards the river being perhaps two hundred feet, and the rocky parts of it not above forty or fifty, so that the general impression upon the eye is that the hill is little more than twice the height of the ruins, or of the groups of noble ash trees which encircle them. One of these groups is conspicuous above the rest, growing to the very shore of the

tongue of land which projects into the river whose clear brown water, stealing first in mere threads between the separate pebbles of shingle, and eddying in soft hues towards its central currents flows out amber into ebony, and glides calm and deep below the rock on the opposite shore."

The attraction of the cliff opposite the Abbey to Turner was its rich purple colour. He could copy nothing to his satisfaction which did not possess plenty of colour. When painting his celebrated picture of Whalley Abbey he was met by this colour difficulty because it is singularly destitute of all attractions of that class. But Turner was not to be beaten. He drew several workmen belonging to a neighbouring dye-works, washing various richly coloured cloths in the river opposite the Abbey. There were no dyeworks, except in the imagination of the painter, but Turner secured the pictorial effect he required! One of Turner's grandest pictures of Bolton Abbey is that in which he makes full use of this purple rock. Ruskin gives such a grand and characteristic reference to the landscape ruin picture that everyone visiting Bolton Abbey ought not only to read it, but to have it thoroughly fixed in the memory. The doctor read the passage and concluded by pointing out the other special features of interest connected with the Abbey and its surroundings.

CONVERSAZIONE.

Town Hall, October 1st, 1889.

The year 1889 will be memorable for the official recognition of the Club by the ruling authority of the Borough, the Mayor who was also a Vice-President of the Club having taken advantage of the conjunction of the two offices in his person, to offer a welcome to the members in the recently-opened Municipal Buildings. The arrangements were entrusted to the Secretary and were admirably carried out by him; the vestibule, landings, staircase, and rooms were decorated with choice plants, and in the reception room and Mayor's parlour were exhibited views of places of interest, brass work from the Keswick School of Industrial Art, and curiosities of various kinds. Half-an-hour after the commencement of the reception an adjournment was made to the Council Chamber, where a programme of music and recitations was gone through in excellent style, the performers being Miss Horner, Miss Rawcliffe, Mr. Hartley, Mr. Rawcliffe, and Mr. S. Myers the accompanist. The Mayor said he accorded all present a hearty welcome to the Town Hall. He spoke of the connection that had existed between the Club and the Corporation, in the Club having from its formation been allowed the use of the Council

Chamber, and it seemed to him that the Corporation was only discharging its proper function in endeavouring to encourage the study of science and literature. Town government depended in no small degree for its success on the scientific work associated with it, and he instanced especially as a result of progress in science the fall in the death-rate for the population of Burnley during late years. Municipal Government, he said, was the carrying into effect of the discoveries of scientific men, and in proportion as municipalities were scientifically governed they were well governed.

The President, replying to the Mayor's words of welcome, said ; " The Burnley Literary and Scientific Club will shortly complete the sixteenth year of its existence. I do not think that any previous term has opened under more favourable auspices than the thirty-second session which we enter upon this evening. We have now a meeting-room which we can call our own, and where we can gather together the books belonging to the Club, and place them more readily at the disposal of the members. You, Sir, as Chief Magistrate of this important county borough, by opening your hospitable doors to us, and welcoming us so heartily, have given as it were high official sanction to our proceedings. Our aims and those of the Council over which you preside with so much ability are closely allied. The great object for which the Council is constituted is to promote the health and general welfare of the inhabitants. We band ourselves together for the encouragement of scientific study—devoting our especial attention to social science. Notice is called to matters of vital import to the community, and we are not afraid to introduce what are called the burning questions of the day. Men opposed in politics or religion meet together for a friendly interchange of views on the great problems of the time. We believe that the full and frank discussion of such subjects is one of the best means of cultivating a wholesome feeling on matters so bound up with our national life. But, moreover, knowing the dangers incident to a life in a busy manufacturing town like our own—the engrossment of business pursuits—to correct such tendencies, to complete the ideal character and give the world assurance of a man we foster the study of literature. We may claim to have steadily cultivated the productions of the great master minds of all countries in the centuries that have passed. Those of our members who have leisure for travel give their home-keeping brothers the benefit of their studies and discoveries in lands replete with historic interest or abounding in the wonders of nature. Thus have we endeavoured to fulfil our mission, we have kept a lofty ideal before us, and have striven, however imperfectly, to attain it."

The President went on to recount some evidences of the usefulness of the Club, and complimented the Ladies Literary Society on the spirit they had shown in giving Burnley the benefits of the Oxford University Extension Scheme. "We trust," he added, "that you, Mr. Mayor, may never regret that the members of the Burnley Literary and Scientific Club and their friends were the first body to whom was accorded the honour of a reception in this splendid building, of which every inhabitant of the town is justly proud."

After a vote of thanks to the Mayor had been passed and acknowledged, the company dispersed themselves through the rooms to inspect the objects of interest furnished by the kindness of numerous friends; during this time the Police Band played a number of instrumental selections, and refreshments were served. Shortly after 10 the enjoyable gathering was brought to a close. The number present at this meeting was 75 members and 97 friends.

SOME DOUBTFUL TENDENCIES IN MODERN POETRY.

By THOMAS LEYLAND. October 8th, 1889.

When Andrew Fletcher, of Saltoun, wrote in a letter to the Marquis of Montrose, that "if a man were permitted to make all the ballads, he need not care who should make the laws of a nation," he recognised the demand that above all things else, the poet should be more than a mere entertainer, and that his poetry ought to be a teaching and a sustaining power. It is the highest function of the poet to soothe and uplift. But he does not always make those the marks of his high calling; nay, on the contrary, he not seldom makes his poetry the vehicle for puerile conceits, or a pander to questionable ends, or a medium of melancholy moodiness, or of maudlin sentimentality, or of despair of life and the world. Only a few of them in any quantity give us what Sir Philip Sidney called "sweet food of sweetly uttered knowledge," and we may have to wait a considerable time before that is the characteristic of the many. When they have in possession a clearer knowledge, and a consequently strengthened faith, they will give us a stronger and a far richer poetry, for all such work is the fruit of confidence rather than confusion, of firm trust rather than of yielding despair. Sympathetic interpretation, discerning minds, and feeling hearts only are needed, for, as all true seers testify,

The world is full of poetry,—the air
 Is living with its spirit, and the waves
 Dance to the music of its melodies,
 And sparkle in its brightness.

There is a doubtful tendency even in the very forms used by a host of the versifiers of our day. They are little else than prosodists or mere verse formers, with their Triolets, their Rondeaux, and their Ballades, and one knows not what; and, indeed, little besides do they give than what Horace in his day termed "verses devoid of substance, melodious trifles." Such compositions are only put forth when the versifier is on the verge of poetical bankruptcy, or before he has arrived at the years of poetical discretion. The last is the sort of condition Tennyson was in, when, "by a mossed brookbank on a stone," he wrote in an album of the "Sad, sweet, strange no more." Of course Lord Tennyson never perpetrates such things now, but we cannot forget that he nearly approached it in the lines which begin, "I stood on a tower in the wet." When the poet is wedded to mere form it is a sign that he lacks genuine interest in humanity. Surely the time is ripe for protest against a band of rhymsters whose thought has run out so thin that it has to be done up into all sorts of fancy shapes to catch the eyes of the world.

Some of our modern poetry, apart altogether from its form, is in its matter of very doubtful tendency. The languid, indolent, dilettante sensuousness, and the Paphian idolization of material beauty, as found in some of the effusions of Rossetti, Swinburne, Whitman, and some of their followers give lurid illustration of this tendency. Indeed some of those followers out-herod Herod himself. Our earlier poets were pretty free of speech, but there was no pretence about them, whereas some of our modern ones, the fleshly poets, as Robert Buchanan dubbed them, make their influence all the more doubtful by inference and innuendo. They give us the poetry of passion, as they term it, and it is photographic even to the most microscopical minuteness. Now the poetry which is the mere offspring of passion is mostly of a debasing character, while that which is born of real heartfulness ennobles and uplifts. We are sometimes troubled that our young people should be subjected to the influence of the sensational stories so common in our day, but one poem, if its tone be in the wrong direction, will do more harm than a hundred story supplements. In itself, and when rightly directed, the poetry of passion is altogether good, for, as Lowell, in "An Incident in a Railroad Car," put it,

Never did poesy appear
 So full of heaven to me as when
 I saw how it would pierce through pride and fear
 To the lives of coarsest men.

But the most far-reaching of the doubtful tendencies in modern poetry is one of mood. It assumes many forms and a variety of phases. They lack what Emerson called the "royal trait" of "cheerfulness, without which no man can be a poet,—for beauty is his aim. Beauty, the spirit of joy and hilarity, he sheds over the universe." On account of their having those characteristics, so aptly expressed by Emerson, our old English singers have been compared most felicitously to singing birds who greet the morning with their lays, and delight the ears of all listeners by spontaneous outbursts of joy. Our modern poet mostly lacks cheerfulness. He is of gloomy mood. The mildest form of this tendency is that of simple melancholy. Tennyson is not free from this phase, for his "Locksley Hall" is permeated mildly with it, and the poem beginning "I stood on a tower in the wet" is saturated with it. Another phase of the sad mood is that of mawkish melancholy. It is an affected moroseness. Bunthorne in Gilbert's "Patience" is a representative of such poets, for their chief delight is found in the pensive pleasure of a sigh. Still another phase of the doubtful mood is an apparent disgust of our time. For the most part the melancholy poets are comfortably off, but they do not write from the inspiration of their surroundings. They insert their pens in the ink of gloom and of things that never were, which are not now, and which never can be at any time. Life they say is not worth living, but still they live it, and they do not appear to fare at all badly, except in the estimation of sensible and cheerful critics. But the very worst phase of the doubtful mood is the one which is characterised by a spirit of hopeless despair. This disposition produces nothing even in the direction of a great poem, for out of nothing nothing can possibly come, and whether this melancholy spirit informs a Rossetti, a Swinburne, a Thompson, a Morris, or a Whitman, it is a hindrance instead of being a help to the production of true poetry, and is consequently a hindrance rather than a help to the life of our time.

The foundation for these doubtful tendencies will be found in false views which are taken of the realities of life. There is no robustness of faith. Most of our versifiers have not kept pace with the spirit of progress, for knowledge and character never did stand higher than they do to-day, and so the versified cry, in its matter and in its mood alike, is little more than a betrayal of the versifier's own personal poverty of spirit. A low earth-mist appears to have shrouded those who have lost the power of seeing as they might and they only know of the sunlight by tradition. It is a sad spectacle when the poet is reduced to evil predictions or to gloomy retrospects, when he sees nature only as blind and brutal, and when he hears only cries of anguish and gnashing of teeth. The poet of the present seems often to have

been sickened by eating of the tree of knowledge, and he would lead us to infer that all wonder has ceased, and that reverence is as extinct as the dodo.

We have hope, however, for the future, and it rests upon the fact that the poetry of doubtful tendency is not very extensively perused. We ask with Wendell Holmes,

Where go the poet's lines?
 Answer, ye evening tapers!
 Ye auburn locks, ye golden curls,
 Speak from your folded papers!

Where the poet of despair has one reader the poet of confidence has a thousand. Who reads Thompson's "City of Night?" Who does not read Longfellow's "Psalm of Life?" When the poet of doubt reaches that higher knowledge of things which gives faith, he will sing to better purpose, and the world will gladly listen to him. The poet of the future will find the world aglow with blessedness and inspiration. Humanity will be heartened as never before, and they will say with Browning, "God's in his heaven, all's right with the world." Then will be sung for us the songs of cheerfulness and confidence. Are there any signs of the coming in of the tide of a clearer and a fuller inspiration? Yes, as the Quaker poet has said,

Through the harsh noises of the day,
 A low, sweet prelude finds its way;
 Through clouds of doubts and creeds of fear
 A light is breaking calm and clear."

SOCIALISM.

By Rev. S. PEARCE CAREY, M.A. October 15th, 1889.

The Rev. S. P. Carey asked, after brief introductory remarks, How should he define Socialism? It was difficult to define Socialism, for it had as many meanings as it had advocates. It was quite Protean in the various forms in which it was advocated in England, France, Germany, and Russia. Amongst the working classes Socialism was far more a protest against the industrial system of to-day than any positive scheme of reconstruction of society and industry. A tract which was circulating throughout the country, issued by the Social Democratic Federation, entitled "Are you a Socialist?" gave eleven reasons why every one should be a Socialist. The reasons dealt with the insecurities, the injustice, and the miseries of the present system, the long hours of labour amongst the poor, the high death-rate, the overcrowding in the low quarters, the accidents in mines and

factories and on the railways, the poor wages of the working women, and the starvation amongst the children of the Board Schools, &c. He instanced the tract to show that Socialism there used was not a definite system of reconstruction, so much as a protest against the present system. Mr. Hyndman said Socialism lived by preaching discontent, so that it was destructive and not constructive. It pointed to the disease and took it for granted that Socialism was the remedy. Socialism again was called the economics of the suffering classes, the economics of Democracy. Mr. Hyndman's definition of the subject was that it is an endeavour to substitute for the present anarchical fight for existence an organised co-operation for existence, which was to say that he was going to get rid of the perpetual warfare of our keen competition in the interests of the working classes. The keenness of that warfare lay in the divorce of the working classes from land and capital and so Socialism was further defined by others as an endeavour to terminate that divorce by the nationalisation of capital and labour. That led the lecturer to Schäffle's definition of it, which he thought was the best. Schäffle said Socialism was associated production with a collective capital with a view to an equitable distribution. Joseph Cook had given a blunt but not inaccurate definition of the term as "the State ownership of all wealth and the State control of all labour with a view to State distribution of all produce." He came finally to Karl Marx's definition, who holds that it must be international and consequently defined it as "the supersession of existing governments by a vast international combination of the workers of all nations and all creeds." Mr. Carey then traced the development of the Socialistic idea from Robert Owen and St. Simon, who left one great seminal idea in the soil of men's minds which was to grow into the whole vast tree of socialism. He said the key note of the past had been the exploitation of man by man, but the key note of the future must be the exploitation of the Globe by man associated to man. Lassalle, whose chief work was in Berlin, had said that it was in Germany that the movement was to spread its roots. In Germany, in 1871, the Social Democrats only polled 6,659 votes; in 1887, in the last election for the Reichstag they polled 93,000 in Berlin alone, and in Hamburg, 51,000. Why had it spread so rapidly in Germany? He imagined it was partly a protest against the severe imperialism of Bismarck and partly because the Germans had been taught to imagine that the State was omnipotent. Karl Marx was the greatest economist of Germany and he was impregnated with the Socialistic ideas. Marx who was a man of immense learning and strict scientific genius was a great developer and champion and apostle of the movement, and he said that it urged on one vast international

industrial common-wealth. Schäffle was a go-between the orthodox political economist and the out-and-out socialism of Germany. He had no sympathy with violence, with an attempt by some State action to reconstruct Society, but hoped for a freer association of individuals which would ultimately take the place of the clumsy State. The lecturer then referred to the Nihilists of Russia, who aimed first, he said, at peaceful propagandism but were ruthlessly repressed, and so since 1878 with the merciless they have shown themselves merciless. We have had the times in our own country when only violence and war could do the work that had to be done. In America the work of Mr Henry George was a symptom of the surge of the movement in the west. Professor Thorold Rogers, in a criticism of "Progress and Poverty," had attributed the popularity of the book to "the American delight in clever paradoxes, and their interest in the speculative pessimism which well-to-do people like to indulge in, especially when it is illustrated from foreign practices." The same critic had also said that in England the book would never have been gravely contemplated but for the policy of the landlords of clinging to the obnoxious privileges of primogeniture and the settlement of the land. It was worth their while, and for the study of the question absolutely necessary, that they should ask what were the factors and forces which were working towards and would bring about socialism. They were mainly three, (1) the ethical and intellectual forces, which were mainly the preaching of liberty, equality, and fraternity; (2) the political forces, the growth of the Democracy; (3) the industrial forces. Hegel, the giant of German philosophers was practically the founder of scientific socialism, and he said there have been two stages in modern industry, and there is yet to be a third. First the feudal stage with solidarity without freedom; second the capitalistic stage with freedom without solidarity; and thirdly and finally the permanent stage is to be socialistic with freedom and solidarity. The stage of freedom and solidarity had to come, but would that necessarily be socialistic. The Socialists had pictured some plausible and pleasure dreams of the Socialistic state, but the lecturer wanted to know how they were going to act to bring about the ideal State. He did not believe in the pessimistic outlook. Statistics all pointed to a wider distribution of wealth to-day than they did fifty years ago. He hoped to have the cost of production very much lowered by a reduction in the rate of transport. He hoped for a redistribution of taxation that would relieve the occupiers of the town and throw a much larger share upon the ground rents. He hoped for legislation which would better the dwellings of the poor in the great cities. He hoped for temperance legislation to effect the desirable changes largely, and he hoped for national, free

ART APPLIED TO INDUSTRY.

By W. H. HEY, Art Master. October 22nd, 1889.

Mr. Hey's useful and interesting paper opened with a review of art as applied to various industries, in India, Persia, China and Japan, where industrial arts have flourished for centuries; he highly eulogised the artistic methods adopted by these nations more especially in connection with textile fabrics such as Cotton, Woollen, Silk and mixed fabrics, Lace, Brocades, Embroidery, Carpets, &c. He then traced the history of the various Institutions of our own country for the fostering and encouragement of Art work, making special reference to the Scottish Society of 1727, the Dublin Society of 1749, and the London Society of 1754, down to the now flourishing "Science and Art Department," founded in 1853. He dwelt at considerable length on the principles of design, concluding with the following valuable suggestions:—"After having glanced at the structural part of design, I may now point out some of the principles which when duly observed, have been productive of a higher class of designs, which depend not upon their novelty, or the fashion of the day, but on their true artistic merits, and will probably live to be admired by succeeding generations. The most important principle is that of Fitness or Adaptation. Before commencing any design we ought to know for what purpose the material is intended, also whether it is to be used in a vertical or horizontal position, such as a wall hanging or a table cover. It is for want of consideration that we sometimes see table covers, carpets, &c., with patterns all growing in one direction. The proper treatment for these things is one in which all the patterns *radiate*, so that from whichever side it is viewed we shall feel that it is right. The *size* of the pattern also depends upon the use of the material, for if we make a design suitable for a child's dress, we cannot introduce the same size of flowers or scrolls that we might do in a hanging. Another principle is that of Even Distribution; by this we do not mean that it should be necessarily like the meshes in a net, all the parts the same size and shape, but the design when viewed at a distance should not give you the impression that there are some spaces in it that would look better if a little more was filled in, neither should there be any indication of overcrowding. The best designs will always steer clear of both these extremes. A design which possesses a certain amount of variety both in form and colour will always give more pleasure than one which is composed of patterns equal in size. A knowledge of

Composition of Line and the principle of Radiation, cannot be dispensed with by the designer, for it is by means of these two that he groups his leaves and flowers to the best advantage, taking care not only of the position of each leaf but also of its relation to others by which it is surrounded.

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All representations of things which we adopt from nature, whether they be plant or animal forms must undergo some modification or be what is commonly known as conventionalised. This means simply that we are to limit the imitation according to the material in which we work, for instance, in a cotton print we may render the beautiful contours of leaves or flowers by the process of printing, whereas in a carpet it is impossible to obtain the same refinement of line owing to its construction. The beauty of carpets depends more upon colour, the distribution of form in the design, and the softness of its texture. If we represent a leaf in either wood, stone or metal, each material would necessitate a different treatment. There has been during the last few years a tendency by some cotton printers and also manufacturers of certain wares to imitate the patterns and the treatment of another class of goods, such as carpet or lace effects upon cotton prints and wall papers, &c.; whenever this is done it shows poverty of invention, and is a sign of weakness on the part of the designer. Another evil tendency is to strive after pictorial effects in textiles, this not only adds materially to the cost of production, but it is labour thrown away as regards decorative effect. There is no necessity for subtle light and shade, which require all the skill of an artist to depict on canvas, and which would lose their importance when multiplied indefinitely over the surface of a wall or on a textile. Suppose for example we have a piece of decoration which contains the portrait of some well-known person, it might not be out of place if we had only one, but think what would be the effect if the same was repeated over a large area. The only value we should derive from it then would be as so many blots of colour. Figures or animals when repeated, should add interest by the variety of form and attitude which they are capable of giving, and should be used in the simplest and broadest possible manner; they are of the highest class of elements which can be made use of in designs, and require greater knowledge and skill to treat them successfully.

I have now only one other matter I wish to allude to briefly before I conclude. I should like to induce our young ladies who have a moderate amount of spare time to add the study of design to their course of education, and I feel sure that the increased pleasure it would give, would thoroughly recompense them for the

amount of time necessary to devote to it. Instead of simply having to fill up the designs which are sold in our shops, and are the work of persons who reside perhaps in London or Paris, if we designed them entirely ourselves, we should derive all the more pleasure in having them in our homes. The time is rapidly approaching when it will be the duty of all (whether manufacturers or workmen) to have a thorough knowledge of this subject, as it is the only way by which we can add more value to the materials which we have at our command. Let us have all the improvements in machinery that are possible, but do not let us strive to compete with foreigners by making slaves of ourselves, by constantly having to increase the amount of work done in a given time, but rather let us seek to excel by adding a little more intelligence and refinement to the things we manufacture, and giving to the workman that pleasure in his work which is necessary to his well being."

The paper was illustrated by a large number of exhibits of art work, including 2 Embroidered Portières, from the Macclesfield School of Art, lent by J. O. Nicholson, Esq.; printed velveteens and plushes, silks, chalis, and cretonnes, lent by T. Wardle, Esq., Leek; portière, screen, several cushions and chair backs, sac-de-nuit, supplied by Mrs. Wardle from the Leek School of Art Needlework: (the loan of all the above was procured through Mrs. Ward); embroideries and printed cottons, from Messrs. Morris & Co., and the Decorative Art Needlework Society; oriental carpets from Mr. Edward Bell; studies from still life, lent by students of the School of Art, Burnley; chromolithographs of textiles, published by the Science and Art Department.

THE MEASUREMENT OF ELECTRICITY.

By J. L. KERR C.M., M.B. October 29th, 1889.

Soon after electricity became a science, it was found necessary to have some standard of measurement, applicable in all cases, and as far as possible, all over the world.

This became more and more urgent when electricity began to be used commercially, in telegraphs, telephones, electro-plating, and in electric lighting, for in these cases, as in all commercial transactions, accurate and definite measurements were necessary, as well to the user as to the supplier.

The first unit of electric measurement that we must consider is that of resistance, as well because it is at once the most important one, and it is the one from which all the others are derived, either directly or indirectly.

George Simon Ohm discovered about the year 1827, that when electricity travelled over a wire, the wire offered a certain amount of resistance to its passage; he further found that if a thick wire was used this resistance was less, and also the same was the case when the wire was short. Stated shortly, "the resistance offered to the passage of electricity over and through it is *inversely in proportion* to its thickness and its length." A thick short wire will offer a less resistance than a short thin wire. This element of electrical resistance is one of great importance, not only theoretically but practically, and it was recognised very early after electricity became of commercial importance, that its measurement must be provided for. Not only must this unit be ascertained, but it is self-evident that it should be ascertained as accurately as possible. Many workers in this department of science, more especially the Siemens Brothers, the Cavendish Laboratory of Cambridge, Sir William Thomson, and a Committee of the British Association carefully worked upon it, and after many years of painstaking labour arrived at a definite conclusion. *This unit of resistance*, it was decided to call one Ohm; but it was decided to found it strictly upon the metrical system. "A proposal had been before the world for many years to found this unit of electric resistance upon a material of uniform quality, and one at the same time easily obtained, and which by easy precautions could be obtained in a state of perfect purity."

The Siemens' unit was therefore proposed, and this unit a column of mercury one metre in length and one square millimetre, $\cdot 03937$ of an inch in section.

The great house of Siemens—Sir William in England, and Dr. Werner Siemens in Germany—worked in a most thorough and powerful way to give us a unit of electric resistance, the measure of resistances, in terms of the specific resistance of mercury, in such a manner as to give us a standard, easily reproduced in any place, with no other measure at hand than the metre measure.

This unit—though not professing to be an absolute unit at all, but only a convenient one—was accepted as the foundation for the formation of an absolute unit.

The system of Gauss consists simply in defining the unit of force, which, acting upon a unit of mass, generates a velocity equal to unit of velocity.

In short, then, the resistance unit is such that a current requiring one second of time to travel over one quadrant of the earth's circumference, shall have a resistance of one ohm to oppose and overcome.

This distance being approximately one billion centimetres, a current travelling with the velocity of one billion centimetres per second, is one ohm.

We now come to another unit.

The Volt, called after Alvessandro Volta, a Professor of Padua.

If we take a Daniell's Cell, such as this one, and cause a current to flow in it through the wire connecting the two metals of which it is composed, copper and zinc—namely, from *the copper to the zinc*; as water flows always in the direction of least resistance, so does the electric current, and this direction of flow is due to an analogous cause—that is, it flows from the higher to the lower point.

Now the difference of the intensity of the current at the copper pole from that at the zinc pole, is called "difference of potential," and it flows from the metal having the higher potential to the metal having the lower one, from the copper to the zinc.

The volt, then, is the difference of potential between the poles of a Daniell's cell; rather it is a little less than this, for these nine cells should theoretically have a potential of nearly ten volts.

Defining a volt in terms of velocity per second, we define the ohm; it is a current flowing between the poles with a velocity of one hundred million centimetres per second. The enormous rapidity of the motion of electricity is well known.

We have now got the unit of resistance, the ohm; and the unit of current, the volt.

(Ampère). We have yet to get the unit of quantity; this can be got in two ways. If a current flows through a wire of one ohm resistance with one volt of potential, we have it, and it is called the ampère, after another of the pioneers in electrical science. But we can get it in a more accurate way by estimating the work done by a given current in one second. This work may be the decomposition of water or the electrical depositions of metals. It has been found by experiment carefully carried out, over and over again, that a current decomposing 0.00009362 grammes of water in one second, is of the strength of one ampère, and that one ampère of current will decompose so much water per second of time, or deposit 0.00111815 grammes or 0.017253 grains of silver per second. This is the chemical definition of the ampère, and is at the same time a more or less

accidental circumstance. The ampère is really part of an absolute system of electrical units—namely, that quantity of electricity which will move the weight of one gramme through the space of one centimetre in one second of time. This is the centimetre, gramme, second, unit of electrical work; it was, however, found to be too large a unit, and it was divided into ten parts, each of which is called one ampère. The microscopical, or rather the infinitesimal amount of chemical work defining the ampère, is a very accurate measure of it; but, at the same time, it is but an accidental circumstance, and not the real definition of this unit.

The current of electricity can also be measured in absolute units by means of the tangent galvanometer.

The *watt* is the unit of work, and is the volt-ampère per second, and 746 watts are one horse-power.

The object of all science is utility, and, says Sir William Thomson, to whom also is due much of the information here given, "No greater mistake can be made than of ignoring the relation of science to utility;" and I trust that I have been successful in my endeavour to show that the relation of absolute electrical measurements to utility not only exists, but also is necessary for the right understanding and working of all electrical problems.

NATIONAL HEALTH

By R. C. HOLT, F.R.C.S. November 5th, 1889.

The Lecturer affirmed that the subject he had to treat was very wide, and one which he could not by any possible chance do absolute justice to. It would be found that one cause of disease interlaced with another, and it was difficult in some instances to say which was cause and which was effect. It was periodically stated that the death rate per 1,000 was diminishing, but that was open to doubt. Death rate returns were now audited. In the returns issued by the Registrar-General, very little attention is paid to scientific accuracy because it would interfere with public right, liberty, or interest. Therefore all conclusions must be wide of the mark as the premises are doubtful. There was, however, no alternative but to use these returns as the only available data at command.

It is patent that fewer people proportionately die of old age than formerly. This may in part be due to the old-fashioned "hardening" having gone out. Our forefathers took out young

children in cold weather, hardening them as they presumed, but in reality testing them. Only the strong ones could survive this process, so that the weakly ones were killed off. All barbarian or semi-barbarous nations fulfil the same object in some way. Now with the growth of civilization this apparent cruelty is curtailed, and hence in this country the infant mortality has been lessened. The infants are allowed to live, and are hardened or fall in the battle of life.

In Lancashire, during the year 1886, 174 out of every 1,000 living infants died; this is called a death rate of 174 per 1,000. This rate was the highest for the whole country. The lowest was in sparsely-populated Westmoreland, there it reached 88 per 1,000. This rate seems to vary according to density of population.

About 20 out of every 1,000 people of all ages die annually; this is called a death rate of 20 per 1,000, and to make this death rate the infant mortality is included.

Some towns, such as Manchester (1887), 28·7, Dublin, 50·6 (1887), have higher death rates than the 20, whilst others such as Broughton, 16·9 (1887), have a lower, and the country people, taken altogether, have a lower death rate of about 18 for 1,000.

In dealing with the health of the nation, we shall have to consider the diseases which the people suffer from and their causes.

There seems to be a lingering idea that diseases come by chance, are a result of some unknown power, or perhaps as they come as a punishment for some moral offence. There are "mind influences" in sickness, not the result of any occult power; every illness comes of certain natural laws, which under all circumstances work alike. Given certain conditions certain results must follow, and if they appear to our feeble minds different, it is because we are unable to appreciate exactly the cause. The error or freak is in us, not in nature.

Take as an axiom that mankind should live to 70 years, and that life should be terminated by so-called "decay" that death should be painless.

A child seems to be incapable of feeding himself, whilst the paternal and maternal instincts are strongest; but as he grows these instincts of his parents gradually diminish, and when he is able to protect himself, his parents' love for him is gone, and he in turn acquires parental instincts, and is able to do more than protect and feed himself. As he in turn goes on to old age his powers become feebler; but even in old age (if healthy) he still retains the power of foraging for himself, for not only are his wants fewer, but his hours required for sleep are lessened, and he has more time and can do his required work very slowly, but sufficient for his own diminishing wants.

At every period of life man has his special uses. We could not do without old men and old women. Excellent work is and has been done by healthy old people. Unfortunately, however, the conditions of life prevent us from having as many useful aged people as we ought to have. So very many break down mentally before the body is worn out, and so become comparatively useless.

If a man breaks down at sixty and becomes incapable of further work, there is a direct loss of the remaining years of his life. His breaking down is due either to inherent weakness, overstraining of his power, or lack of proper cultivation, or to an unnatural mode of life.

It is necessary, before proceeding further, to define what perfect health is.

1. Labouring under no disease hereditary or acquired.
2. The physiological processes going on without strain—to wit, there being no exhaustion of any particular organ.

The high death rate in children is accounted for—

1. By hereditary influence.
2. Industrial conditions.
 - a. Mothers having to work.
 - b. Irregularity of employment of parents.
 - c. Errors of training for mothers.
 - d. Density of population.

After examining at some length the general causes for death rate among children, the lecturer expressed his opinion that the chief cause of infantile mortality was hereditary, but the lack through industrial conditions of maternal care was also largely responsible. In the case of adults, irregularity of work, climatic conditions, the employment of young females in industry to the manifest neglect of a proper training for home duties. The density and overcrowding of the population all tended to produce a state of things totally opposed to healthy condition, therefore it is probable that infants die as the result of such surroundings, whereas if their homes were in the country they would live. The unnatural environment, too, when man's estate is reached, leads to the breaking down, sooner or later, and the stronger has to help the weaker. This necessitates the stronger having to double their productive power to the injury of themselves and their offspring, and the eventual result must be a nation of weaklings, for even with all the appliances of science, it is doubtful whether hereditary disease can ever be cured.

Man was born to live to seventy, and if he dies before, an error has been committed; either the conditions of life have compelled him to work too hard or to live in a poisonous town; his death is due to something other than natural decay.

The diseases which, perhaps, seems to be most prevalent and most fatal, are chest complaints, which include consumption.

It is highly probable that if this disease could be eradicated, all chest affections, by which I mean bronchitis, inflammation of lungs, &c., would disappear; also disease of glands and joints, and others. Consumption can be transmitted, and the bulk of the people affected by it have it transmitted in them.

A healthy man can stand almost anything—alternate heat and cold, wet, frost, snow, a fair amount of hard work more than sufficient for his own wants, and still live on to seventy.

To reduce it to figures. Suppose we take our healthy man as representing the numeral 100, and we say man breaks down at 50. Putting healthy man as 100 hard work may take 10, living in a poisonous atmosphere 20, starvation 20, and now he is reduced to his breaking down point, and if we take away any more he fails.

An hereditary-diseased man would stand at 80 to begin with, if he lives under good sanitary conditions, &c., is not overworked, he can survive; but place him under the strain of the man represented by 100 he will fail sooner.

Dr. Farr has shown that every child born in this country has a value to the State of £150, this value varying from his birth to extreme old age, when he is not capable of taking his part in the production. His greatest value is from 25 to 35, when the powers of life are at their best, so that I need hardly show to a commercial people the loss entailed by his illness. If he drops into a chronic invalid he becomes a charge on his brethren.

After suggesting that if every child was born and lived under healthy conditions, workhouses and prisons would be superfluous, the lecturer affirmed that hospitals are in great part filled with the victims of hereditary disease, and with accidents resulting from the terrible hurry and bustle to live ourselves and support our fallen brethren, the number of whom must get larger in proportion to the severity of the competition.

Referring to density of population as a cause of death, urban and rural death rate statistics were quoted showing how high the record stood in towns compared with that of the country. This overcrowding of the masses was a fruitful source of many evils, and it was contended that as density of population was sure to produce death, so long as large aggregations were allowed, society was responsible for the resultant evil—in fact, accessory to the death of its fellow-townsmen.

There were certain fixed rules in nature, and sickness and death have absolute rules laid down for them, and a person cannot die except as a result of certain laws; he cannot be ill unless a certain formula be gone through. Nature is always the same: she shows no freaks, nor is she subject to any caprice.

Competition is an important factor in the production of sickness. The race for influence and position is responsible for a large proportion of insanity, and the savings of thrift are sometimes spent in confining the provident victim and paying those who prevent him from doing himself bodily harm. Competition, too, leads to sweating, which, in its turn, induces drunkenness with all its concomitant evils. Glancing at "death rate" relating to occupations, it was noted that the four best lives were clergymen, gardeners, farmers, and agricultural labourers.

These live nearly twice as long as the average, whereas a London labourer only half. Plumbers, cutlers, and chimney-sweeps have a higher mortality. It is an undoubted fact that if one enters a certain occupation, one's chance of living is not so great as if one entered another kind. Yet these occupations must be followed, somebody must be a martyr. We cannot all be gardeners or farmers, but something should be done to render the dangerous occupations safe. Match-makers suffered from a form of phosphorous poisoning inducing necrosis of the jaw; this was enquired into and remedied. Plumbers and painters are liable to lead colic, but it has been shown to be due to swallowing the lead, by getting a little, say under the finger-nails and so on to their food, hence they have to carefully wash their hands or always use a knife and fork, and be careful not to allow their fingers in their mouths.

Workers in woollen in Yorkshire are liable to a malignant form of disease acquired from the wool.

Earthenware manufacturers have a high rate of mortality, as also have Cornwall miners.

Ordinary coal miners have a good death rate. Whether it is owing to only strong men being selected for the work, or whether it is due to a certain healthfulness of the occupation, I am unprepared to say.

Printers have a high rate of mortality, chiefly from consumption; two printers die of consumption to one of all occupations taken together.

A large number of people are annually destroyed by what are called zymotic diseases, infectious disorders such as measles, scarlatina, typhoid, and smallpox. Epidemics of these diseases spring up from time to time, and thence there comes a run on

some nasty stuff to kill the germs which is supposed to have a selective action—that is to say, to kill those germs which will do us harm and the good germs it will leave alone. Germs are supposed to be certain organisms carrying certain disease; they are always about, sometimes in large quantity sometimes in small. If in small quantity, even enfeebled nature can resist them; but if in large quantity, it requires the vital powers of our strong man to resist them.

Disinfectants are supposed to kill these germs. Now it looks as if a man swallowed a lot of germs the best thing to do would be for him to swallow a disinfectant; but this is not so. You must catch the germs before they settle, and kill them with the disinfectant. However, as we do not know the habits of these enemies, we place our disinfectants all over the place. But like all other evil things, they seem endowed with that power of evading their enemy.

Disinfectants are powerful poisons such as carbolic acid, perchloride of mercury, and some others which will undoubtedly kill disease germs, if they come in contact with them. Seeing that we have to use the disinfectants blindly, it is probable that we may make mistakes and use them either at the wrong time or place.

In Lincolnshire malaria has almost been completely abolished by deep draining of the soil. It would make too long a story to show how certain soils favour certain diseases.

Sir John Simon states that damp soils encourage consumption. But certain soils have been shown to cause typhoid fever, and it has also been shown how they do it. Certain other soils cause diphtheria. Whether living on these soils produces the disease under certain circumstances, or renders the inhabitants liable to the disease, I will not say. So that if you build a house in a certain locality, diphtheria to the inhabitants will be the result sooner or later—typhoid the same. Made soils, that is soils made from ashpit and other refuse, have been proved to be productive of disease to people living in the houses built on them, until the soil had exhausted its virus.

Certain localities—apart from the actual composition of the soil, but from the topographical position—favour certain diseases. When the causes have been fairly well made out and the remedy has been applied, the diseases have disappeared, but lives have had to be sacrificed first.

Many years ago typhus fever was most prevalent, now it is rare. Typhoid, measles, scarlet fever, diphtheria, however, still crop up and claim their thousands, giving rise to such evils that nothing can remedy. Families are broken up from what must

sooner or later be proved to be preventible disease. The loss to the country is incalculable, the grief may add another victim to the asylum. Sometimes if it does not kill its victim he may be left a wreck. Typhoid sometimes causes insanity, scarlet fever deafness and even blindness.

All these diseases ought to be attacked in their origin. With regard to typhoid, certain conditions of soils, if they do not actually produce the disease intensify its virulence.

So much is known that an expert could almost state where in a locality certain diseases are likely to break out, and could give a forecast of its course if he were allowed to examine the soil, drainage, houses, and take the conditions of the people, place his facts side by side, and come at his results.

This ought to be done in every nook and corner. A few years ago an Act was passed for the notification of so-called infectious diseases, which compelled every householder to inform the local authority when he had an infectious case in his house. This has been done, but beyond opening the eyes of the people to the actual numbers, little good has resulted. A medical officer who sees these reports can form an idea what diseases are prevalent in certain localities, and make it his duty to inquire why, and when he finds out the reason, it is the duty of the local authority to apply the remedy at any cost. No cost can be too great.

The paper concluded with the following suggestions :—

That all disorders, or illnesses, or deaths, lesser or greater, are national concerns, and they should all be unremittingly traced to their origin; that every case should receive the nation's attention, and in order to do so the creation of a Ministry of Health with a staff all over the country was necessary. Every illness should receive the attention of one or more of the Minister's subordinates, who should be required to write a full account of the case, trace it to its origin without fear or favour, and this report should be analysed by one in charge of the district, and so on up to the head, and conclusions could thereby be arrived at which must eventually, if these behests were carried out, chase disease away.



HOW I SAW PHARAOH IN THE FLESH.

*By the Rev. H. D. RAWNSLEY, M.A., Vicar of Crosthwaite,
Keswick. October 12th, 1889.*

The lecturer, having referred briefly to the visit he paid to the Museum at Cairo, proceeded to give his account of the discovery of the Mummies of the Pharaohs thus:—

The story of the Find was briefly this:—

For a long time past, tourists who returned from Thebes to Cairo brought with them scarabs, bits of papyrus, sometimes jewellery, cartonage, and the like, which so evidently belonged to the xviii. or xix. dynasties, Rameses I., Seti I., and Rameses II. the great Rameses of the Bondage, that Monsieur Maspero and Brugsch Bey suspected there had been a great mummy-find somewhere in the Royal burial place, the Tombs of the Kings. You will ask what is meant by the Tombs of the Kings; briefly this: at the western side of the great Theban plain rises up a vast mass of limestone rock broken into terraces. High up and underneath one of the terraces is the Temple of Deir el Bahari. That was the temple ante-chamber to the tomb; it was close to that that the great Royal mummy find was made.

However much the Theban kings might build memorial temples in the Theban plain, it is always to be remembered that these great kings took good care not to entrust their bodies to these shrines. After the lapse of 3,000 years the dead were again to reappear upon the earth and resume their bodies; these bodies, then, must not only be embalmed, but must also be most carefully guaranteed from harm. Therefore, in some out of the way place, if possible, must the tombs be.

Now it chanced that the huge limestone cliff of many terraces upon the western side of the Theban plain, enclosed two desolate valleys. One of these opened into the plain, and in pits and caves, carefully hewn and protected by clever devices of block fitting and angular shafts, the princes and priests of old Thebes should lie in quiet, resting in the heart of hills where none but a jackal would roam, in a valley where the sun beats mercilessly, where there is no shade except what the chameleon casts, where is no vegetation, and one realises at the noon what the breath of a furnace is. In this hidden amphitheatre of silence and death should the bodies of the Theban

kings be till the resurrection. The Nile might overflow, but here in the valley of dry bones in the Libyan limestone range, should these royal bodies lie in arid safety. War might flame at the hundred gates of the royal city, and other conquerors break the peace of Thebes, but they should not disturb the rest of the Pharaohs. Even if they burnt to the ground the memorial temples of Hatasu and Medinet Aboo, or shattered the Hypostyle Hall of the Rameseum, these conquerors should never trouble the secret halls of the dead high up in this burning Wady of Bibân el Malouk, as it is called to-day. There undisturbed, the bodies wrapped in their thousand wrappings, enclosed in their double coffins, should sleep on, and the priests alone should know the secrets of their abode in their slumber of eternity.

It is true that these cavern chambers in the valley of the kings were carefully hewn. Kings of the xviii. and xix. dynasties would at least see personally to this. Far away in the burning amphitheatre of royal sleep they would all have their tomb cavern cut. From Amenophis III. to the end of the twentieth dynasty, only the tomb of King Horus is missing.

Before they died, the kings doubtless went up to the plateau of Deir el Bahari and entered the vale of Bibân el Malouk, and watched the sculptors and decorators at work. Not hewing a couple of rooms into a closed chamber for the statue of the deceased, as the old kings of the v. and xiii. dynasties did; not covering the ceilings with the stars of heaven and the walls with pictures of the every-day life of a great sporting farmer, as seen in the tomb of Tih, at Sakkara, or on the walls of Beni Hassan; no, but rather hewing a long tunnel into the solid rock with angles and stairings and crooked passages, upon whose walls should be painted the passage of the soul through its purgatorial cleansings to the hall of blessedness, upon whose doorways and portals would be depicted the adders spitting poison and flame, the guardians of the doors of Heaven. All these passages, with their pictures of the soul passing through torment to rest, ended in a single mortuary chamber far in the hollow womb of the limestone mountain. When the soul should be restored purified, it should enter the barque of the Sun, as the wall pictures would tell us; and there waiting for its resurrection at the end of the 3,000 years the body of the Pharaoh should lie free from harm of man or the unimaginable touch of Time.

But how came it about that so many of these tomb-dwellings, though so carefully secluded, when discovered from time to time were found generally empty. Egyptologists were puzzled. The bodies of the kings had been and were not. It was a mystery, and Thebes for a long time distinctly refused to part with its secret.

Just beyond the Rameseum, in some of the lines of tombs, four Arabs dwelt whose family name was Abd er Rasoul. From about the year 1871, these men were known to bring and offer to travellers and tourists at Thebes, the hands, the feet, the ornaments of mummies; they dared not dispose of the bodies whole for fear of the bastinado; but in their ignorance of hieratics they did dispose of some very interesting fragments of the ritual of the dead, and some royal scarabs of the xix. dynasty. A Mr. Colin Campbell brought to Cairo a beautiful royal ritual from Thebes, and the Bûlâk authorities heard of it. There was evidently a good deal of body-snatching going on up at Thebes, and M. Maspero went there. A conference with Daoud Pasha, the then governor, ended in Maspero's offer of a good large reward for any information that would lead to the apprehension of the mummy finders and mummy sellers. Abd el Rasoul and his brothers were getting desperate. They would have sold Pharaoh for a song, and, indeed, in 1880 he was offered for sale, body and case, to an American, but refused, Yankee fashion, as not being the genuine article.

In 1881 suspicion fell upon the elder brother, Achmed, as being in the secret. M. Maspero, with consent of Governor Daoud, had him arrested, and he was marched off to Keneh, and lay in prison for two months. The bastinado, and the bribe Maspero had suggested, were offered him alternately. He was threatened with death, but he was obstinately silent. Meanwhile the younger brother, Mohammed, thought half a loaf better than no bread, and determined for the sake of M. Maspero's certain backsheesh to get rid of the uncomfortable family secret, and the uncertain chances of more loot from Pharaoh's tomb. He made a clean breast of the fact of the mummy find, and gave his depositions to the governor. A telegram reached Cairo somewhere about July 1st, 1881, and within a few hours my kind friend, Brugsch Bey, sub-curator of the Bûlâk Museum, and his trusty assistant, Achmed Kemal, were on their journey 500 miles up Nile to interview the now interesting Rasoul family, and to visit the newest find of Theban mummies. Arrangements were made to meet Mohammed Abd er Rasoul at a remote place in the limestone plateau. On July 5, 1881, Brugsch Bey and his attendant climbed up the scorching difficult cliff, and found behind a huge mass of isolated rock, that looked as a giant had flung it down from the cliff above, a lot of blocks apparently a heap of haphazard, really, a very cleverly contrived bit of human device. The spot was drear and unlikely beyond imagining. "That is the place," said the sullen savage-featured Achmed, and in less time than it takes to write it, Brugsch Bey and his men were at work removing the blocks of stone that filled the pit's mouth. The well, $6\frac{1}{2}$ feet square, was found to

be endless, as it seemed to them in their impatience to explore. A palm tree was thrown across the well's mouth, a pulley and tackle rigged up, and swiftly went forward the work under the burning sun. At length the bottom, 40 feet down, was reached; all the while Brugsch Bey and Achmed Kemal were certainly in danger, for the fanatical robbers round them knew that Brugsch Bey was in reality going to be their ruin. But his rifle was at his shoulder, and so the work went on. At the bottom of the shaft they found an opening running westward about 24 feet into the rock; on the right and left hands of the wall were various hieratic inscriptions, possibly put there by the priests, the last date of their visit to see if Pharaoh was right. At the end of the 24 feet the passage turned sharply to the right, and went northward. The hearts of the explorers beat fast; when they lit their torches they found a royal funeral canopy in a heap on the ground, used, perhaps, last when the coffin of one of the kings was floated down to Thebes for burial 1,400 years before Christ. Trinkets, alabaster boxes, bits of papyrus, mummy cloth, and broken coffins strewed the way, and a cluster of coffins nearly blocked it. The explorers were fairly staggered.

Boxes were seen piled by the walls, filled as they afterwards found, with statuettes of Osiris, blue enamelled drinking cups for the dead and vases. On pushed Brugsch Bey, and at about 130 feet from the well shaft, he stood at the entrance of a great mortuary chamber 13ft. by 23ft. in floor space, and about 6ft. high. The torch showed that the whole room was packed roof high with royal coffins, and one can well understand that as the torch filled the dark with the reflection of the elaborate paintings on the coffin lids of the illustrious dead, Brugsch Bey felt so dazed that he went straight out of the tomb into the open air of the dying day, with the sort of feeling that on him hung a secret which, unless he lived till to-morrow's sun, might perish and leave the whole world the poorer. He feared to faint lest the secret should be unrevealed.

There was a find of forty royal mummies at once; the chamber was the mortuary chamber of the priest-king dynasty who reigned over Thebes and Tanis between 1,100 and 1,000 B.C. The bodies had been buried with all the appendages of funeral repast and sepulchral toilet. I saw in the Bûlâk Museum the wigs in the wig-boxes, curled and frizzled, which one queen hoped to wear at the resurrection morn. Legs or shoulders of mutton, and chickens for the food of the soul in the next world, offerings of fruit, lotus flowers and garlands of acacia, cups of blue enamel, and glass ointment bottles were all found in the cavern chamber up in the lonely Libyan hill. But the find in the chamber was not as interesting as the find in the

passage that led to it. Here the mummies of the earlier dynasties, the xviii. and xix., Seti and Rameses were found. And this alone is evidence that the bodies of the great dead had been removed hither for safety or to save expense at some later date from their original tombs. The principal personages found among the forty were a king and queen perhaps of the xvii. dynasty, the Hyksos time, 2243 to 1733 B.C.; five kings and four queens of the xviii. dynasty of Thebes, 1700 to 1480; the three successive kings of the xix. dynasty, B.C. 1400 to 1233, namely, the great Rameses of the Bondage, Rameses II., his father Seti I., and his grandfather Rameses I. No bodies of kings of the xx. dynasty were found in the passage. As Brugsch Bey stood in that dark sepulchral cavern chamber and passage, he stood with the illustrious dead of seven centuries, no one of whom was living on this earth at a later date than 1000 B.C., some of whom had fallen asleep and been embalmed as much as 1,700 years before Christ.

It was evident from the flowers and wreaths that strewed the passage that M. Maspero's backsheesh had only been just in time. Close to his brother, Thothmes II., in the passage lay the sarcophagus and coffin of the great Napoleon of old Egypt, the warrior Thothmes III. of the xviii. dynasty; great in name and deeds of arms, but little in stature, for his mummy only measured five feet two inches. There in his coffin lay the conqueror of Syria, Cyprus, and Ethiopia, and probably had lain since 1600 B.C.; but Abder Rasoul had been at work, the mummy was exposed to view, the bandages had been torn.

The next question was—How were these great dead to be removed to their final resting place, the Bûlâk Museum? Steamers had been sent for, to come up to Luxor; the bodies and coffin cases must be lifted up the shaft and transported down the difficult cliff side to the Theban plain; they must be ferried across the Nile, and then again borne on the shoulders of men to the Luxor river side. All this Brugsch Bey saw in a moment; off to Luxor he and Kemal went and hired 300 Arabs, and by earliest dawn was busy in the removal and carefully packing of the mummy cases in matting and sail-cloth. Set a thief to catch a thief was Brugsch Bey's idea, and as he stood on guard at the pit mouth, he told off squads of Arabs to convey each mummy, with another squad to keep guard upon the robber carriers. Night and day the work went on. In forty-eight hours the coffins had been hoisted to the pit's mouth, and after six days hard labour under a July sun, the whole freight of sailcloth-sewn cases was at the Nile bank, and for three days and three nights brave Brugsch Bey and Effendi Kemal and a few trustworthy Arabs—one of whom may be seen any day in the Bûlâk Museum

as a doorkeeper—kept armed watch over the find, amid as fanatical and frantically angry a set of ruffians and body-snatchers as ever Thebes or Luxor had produced.

It must have been a stirring sight as Brugsch Bey stood at the shaft mouth and watched the squads carrying their royal burdens over that vast Theban plain. He thus described it to Mr. Wilson :—

“ I shall never forget the scenes I witnessed when standing at the mouth of the Deir el Bahari shaft, I watched the strange line of helpers while they carried across that historical plain the bodies of the very kings who had constructed the temples still standing, and of the very priests who had officiated in them.”

The steamer came at last and the mummies were packed aboard, and down the Nile with the curses of Luxor upon their heads, went the party with their convoy of ancient kings. The delay of those three days at Luxor was fatal to their peace. The news that Pharaoh was coming down the Nile had got on ahead, and Brugsch Bey told me that one of the most striking things in the whole journey, to his mind, was the way in which there arose from all the land of Egypt an exceeding bitter cry ; women wailing and tearing their hair, men casting dust into the air, came crowding from the villages to the banks to make lamentation for Pharaoh ; and as in the days more than 3,000 years ago, with wailing and great weeping, the funeral barge had carried the dead kings up Nile and over the sacred Luxor to their rest among the Theban hills ; so to-day, with wailing and weeping and gnashing of teeth, and tearing of hair and all the signs of a national lamentation, did the bodies of the mighty Pharaohs sail swiftly down through a land of mourning and sorrow, from their long repose in the Theban valley of the dead, to their final (?) rest at Cairo beside the slimy Nile.

In *The Academy*, of July 3, 1886, a very startling and accurate account is given of the unwrapping of the mummies of Rameses II., the great Sesostris of the Greeks, and Rameses III., which took place at the Bûlâk Museum, on June 1, 1886, in the presence of the Khedive, Moukhtar Pasha Ghazi, Sir Drummond Wolff, and others. All the details of this scene the lecturer gave, describing the different layers of wrappings that enveloped the body, the paintings on fine linen, and the amulet of the goddess Nouit, and then the appearance from beneath its many coverments of the great Sesostris himself ; he then proceeded :—

In the Salle des Momies, in the Bûlâk Museum, I saw the great king encircled by his predecessors and successors. Aahmes I, the founder of the xviii. dynasty B.C. 1700, the restorer of the rightful line of Pharaohs after the expulsion of the

shepherd kings, Thothmes II., of the same dynasty, Seti I., the father of Rameses, and the great king of the xx. dynasty, Rameses III.

Full length within his coffin looking up at me with his proud gaunt face, with his withered hands across his breast, almost in attitude of prayer, the mighty king in his great slumber lay, and I knew what it was to be in the presence of him before whom Egypt trembled, and the Hittites fled, and before whom the Israelites, bowed down in bitter bondage in the brickfields of Rameses and Pithom, cried unto their Lord their God. There the great warrior and builder was taking his rest; he who had escaped from the Hittites' attack "when he was all alone and none other was with him;" who had burst through the blazing forest of reeds that had near consumed him at Pelusium that day his treacherous brother made him his guest, and would have murdered him as he slept full of wine, he who had faced death in so many ways was now alone and dead, and yet escaped corruption.

Now look at the mummy. He fairly fills the coffin length. Yes, though he has shrunk as all dead bodies do, as all old men are shrunk before they die, he measures still more than six feet as he lies. He must have in life been 6ft. 2in. or 6ft. 3in. at least; a life-guardsmen in mould in very truth he must have seemed; what a length of neck it was; and swathed though he is in his yellow mummy-cloth shroud of well woven linen, his shoulders are bare to view: what mighty shoulders they were, what breadth of chest must have been his!

As I gazed upon Pharaoh I saw him standing in his chariot once again on that glorious battle-field of Kadesh by the rushing river of Orontes, when "he arose," as the poet Pentaur in his great epic tells us, "like unto Month, god of war, and urged on his steeds whose names were 'Triumph in Thebes' and 'The Divine Mother.'" None dared follow. He was alone and none other with him. And lo, he was surrounded with the Khetan hosts, 2,500 chariots were around him and countless hosts cut off the way behind. His body-guard had abandoned him, and I seemed to see the great warrior lift himself in his chariot, and cry unto the Lord his God, "Where art thou, my Father Amen? Has ever a father forgotten his son? Shall it be for nothing that I have dedicated to thee many a noble temple? What are numberless men against me? More to me is thy power than myriads of men. On thee, Father Amen, do I call." A light seemed again to come into the warrior's face, as he felt his prayer was heard. Amen heard his voice and came to his cry. He reached his hand to him, and the warrior shouted for joy. He called out to him, "I have hastened to thee, Rameses, my well beloved; I am with thee, I am here, thy father, the sun-god Ra: my hand is

with thee." So sang the bard, Pentaur, and as we look upon the great king in his coffin, we can see him in fancy in that desperate charge, rushing on his foes like a flame of fire, can see those long hands, that powerful frame, swaying in the terrible contest, and dealing the blows of a giant right and left, while the Hittites fell like chaff before the feet of his horses. "I was changed," he said, "at the voice of Amen, being made like the god Month in my might. I grasped the dart with my right hand; I fought with my left, none dared to raise his hand against me; they could not shout nor grasp the spear; their limbs gave way, I made them fall into the water, as the crocodiles fall into the stream. Each cried to his fellow, it is no mortal man that is against us, it is Seti, it is the god of war." I think as one realises the stature of Rameses II., and looks on his face in his sleep that knows no waking, one can imagine the awe and terror with which, when roused to passion, this god incarnate must have been invested in court or camp, on throne or battlefield.

Let us look at the face closely. In colour it is a light brown, almost yellow in fairness: the head is narrow and is what we should call *dolichocephalic*, that is, the head is thin and projects far backwards, the length from nose to back of skull very considerable. The forehead is high, but so far from being straight it retreats, and must have in life taken much from the dignity of the face. The eyes are nearer than I expected to see them, nearer together, as I found out afterwards, than his father Seti's eyes; the eyebrows, to judge from the white hair that still remains, must have been thick; certainly if we may judge from a gem which gives us the portrait of his Mesopotamian mother, Queen Tua, his eyebrows were his mother's eyebrows. But Pharaoh's strength of character lies in the nose, the ears, the mouth, and the chin. The nose, unlike his father's and mother's, is Napoleonic, a beaked nose. True, the bandages have turned and pressed up the tip, but the great, strong aquiline nose must have been *the* feature of Pharaoh's face. The ears were large and flat, larger than any of the royal mummies I examined, great elephant flappers, that stood out from the head. I have often seen such ears associated with love of music, and I do not believe that the poets, such as Pentaur, would have had so much encouragement given them under Rameses II., had not this Pharaoh loved the sound of the harpers. The ears had been bored for jewels, but both lobes had been broken,—by robbers perhaps. The cheek bones were high and prominent, and gave, I daresay, in life a certain haughty overbearing strength to the upper part of the face. I was struck by the length from the nose to the tip. As for the mouth, it had once had lips full-fleshed—fuller fleshed, certainly, than the lips of Seti, his father—and

though the mouth was a little brutal, I should think, in life, it did not give me the impression of sensualism or want of refinement. It was a strong mouth, it was a stubborn mouth, it seemed a mouth of contempt and self-will: a mouth of pride, but not necessarily a mouth of animalism. The teeth were white and much worn, but wonderful teeth and well set. The strength of the face was emphasised by the chin. Square and massy with great length from front of chin to ear: not prognathous, but full of power and fire, the pride of the face seemed doubled by the set of that chin. The face was worn and thin; what old man of near a hundred years would not be; there were slight traces of wrinkles on the brow. As the father of 119 children, 59 sons and 60 daughters—so the outer wall of the temple of Abydos tells us—it might have been supposed that the care of a family would have worn his face, if the care of all Egypt, and the Egyptian court life of 67 years—for the monuments expressly tell us he did reign for 67 years—had not left their mark upon it.

Do what I would, I could not see in that proud, obstinate face of the warrior king in his shroud before me, anything that looked like a yielding to the weight of years. There was a kind of "What is all this to me; am I not son of the sun, Rameses, favourite of Amen? Shall not my years endure as long as the sun shineth? Will not my sun that sets arise in the morning?"

T O M H O O D .

*By the Rev. S. A. STEINTHAL, Vice-President of the
Geographical Society, Manchester. Nov. 19th, 1889.*

Mr. Steinthal said he had to bring before his audience the life and works of an author who had struggled against ill health and pecuniary difficulties, and had succeeded by his power in pathos and humour in winning an honoured name in literature. An invalid from his earliest years, he had written some of his finest poems in times of great physical agony. He was born on May 22, 1799; his father was a bookseller and the writer of two novels. The lad was apprenticed to an uncle and was taught wood-engraving. There was as much humour in Hood's illustrations as in his writings, as one may see on referring to the woodcuts in his "Whims and Oddities." At an early age he lost his father, and soon afterwards his sister, for whom he lamented in the beautiful and pathetic poem which Mr. Steinthal recited, "We watched her breathing through the night." Hood

had to abandon wood-engraving, and went to Dundee for a more bracing climate; he stayed there for two years, being engaged in mercantile occupations, but also keeping up his literary work. In 1820 he returned to London, and was associated as sub-editor with Reynolds in the *London Magazine*. Here he made the acquaintance of many of the chief literary men of the day, among whom were included Charles Lamb, the poet Cunningham, Hazlitt, Talfourd, Barry Cornwall, Cary the translator of Dante, and Dr. Bowring. On May 5, 1824, he married Miss Reynolds, the daughter of the publisher. His first important efforts in the literary world were but ill received. The "National Tales" hung fire; he tried to be too serious; the "Plea for the Midsummer Night's Fairies" was a failure; he bought up the copies himself; in 1826 he brought out "Whims and Oddities," which proved a great success. Then the next year came a severe illness, and he was forced to move to the southern coast, choosing Brighton as his domicile; one or two anecdotes of his irrepressible fun in the midst of suffering were here narrated, his wife being in more than one instance the butt of his jokes. Returning from Brighton, he resumed his literary work, and the reader here gave the poem of "Eugene Aram." About the same time appeared the first volume of the "Comic Annual," and by these two publications the author attracted the notice of the Duke of Devonshire, who was then finishing the library at Chatsworth; Hood supplied his patron with comic titles for imaginary books. Fortune at this point turned against Hood, and he lost all his savings, and more besides, by entrusting his money to his publisher. Like Sir Walter Scott, under very similar circumstances, he made up his mind to do his utmost to clear off the heavy liabilities, and the first step towards the economy required was to try a residence abroad. Mr. Steinthal here called attention to Hood's "Journey up the Rhine," which is a most amusing and delightful book, and told some good anecdotes of his life in Coblenz and in other places in Germany. Then Hood went to reside at Ostend about 1836 or 1837, and the story of "Miss Kilmansegg and her golden leg" was read at this point. From Ostend he returned to England and became connected with *Punch*, which was started just about that time, and in that paper first appeared the "Song of the Shirt." On May 3, 1845, he died, and the inscription on his grave, "He sang the song of the shirt," commemorates one of his latest and most effective poetic efforts. Shortly before he died, he received an intimation from Sir R. Peel that a pension had been awarded to his wife from the fund at the disposal of the Government. Mr. Steinthal concluded by referring to some of his letters which have been preserved, illustrating his love of children, and the pains he took to make his letters to the

youngest of his friends amusing and entertaining. Having given during the evening some examples of Hood's power in the pathetic and melo-dramatic style, he showed from his letters his capabilities in a lighter vein, read one or two of his jocular and punning epistles, and quoted one or two of the short humorous poems with which Hood's name is so universally associated.

THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

By ARTHUR E. GRANT. *26th November, 1889.*

Little was said of the beautiful and harmonious life of the authoress, not only because there was little to tell, but on account of Mrs. Craik's strong dislike of publicity. On this subject she writes in one of her kindly essays with much power and feeling, and is emphatic in her condemnation of those who drag into the daylight of public notice minute details of the lives of celebrities. The object of the essayist was rather to indicate her views on important matters, and to draw attention to that gentle and womanly charm which characterizes her writings. Genius was not hers to command—no sympathetic halo surrounds her like that which lends tragic interest to the history of the Brontës, she was not one of those whose books became famous because they dealt with great national crises or splendid social reforms, but she wrote one story which produced an instantaneous impression, and which, after thirty-five years, still maintains its popularity. Ruskin speaks of "one of the increasing discomforts of my old age in never being allowed by novelists to stay long enough with people I like," &c. ; and he holds the opinion that "for the general good of society the varied energies and expanding peace of wedded life, would be better subjects of interest than the narrow aim, vain distresses, or passing joys of youth." Miss Muloch, in her most successful books, follows the line suggested by the Professor—she is most at home in her delineation of realistic scenes of domestic comedy and tragedy. She was conscious of the enormous influence the novelist wields and wrote what she deeply felt. Instances were given of the conscientious care she gave to all details. The account of Tewkesbury in "John Halifax," is said to be a wonderful

description of a place Miss Muloch visited only for one day. The genial authoress had a wholesome love for the theatre. In her last published article we find the words—"I have been a play-goer for over forty years, during which I have seen many a star rise and set ; in fact the whole dramatic hemisphere has changed, and there have been countless alterations, some for the better and some for the worse. But my hearty love and appreciation of histrionic art has never altered. I now feel a play as keenly as a girl of sixteen, while bringing to it also the cool criticism of a lifetime's experience." In her novels we have clear evidences of this passion for the stage. She looked upon the stage as a great teacher, better than most books and many sermons ; but as was natural, she lamented some of the dark spots which have given cause for honest criticism, and she appeals to the chief actors and actresses to lead the public taste instead of following it.

The essays and short stories by Mrs. Craik are most readable, being full of gentle philosophy and quiet humour. Her eminently utilitarian mind here found pleasant outlets. In her one volume of poems there are many short "swallow-flights of song," quaint and singularly beautiful. The oneness of heart and mind exhibited in her poems, her novels, and her philanthropic work is most marked. And the author of "John Halifax, Gentleman" is not unworthy to be numbered among those whom George Eliot characterised as the "immortal dead who live again in minds made better by their presence."



BIBLIOGRAPHICAL AND TYPOGRAPHICAL SOIREE.

“LETTERPRESS PRINTING AND ILLUSTRATION.”

Directors { EMERY WALKER, (“*English Illustrated Magazine*,”) London.
ALFRED STRANGE.

December 3rd, 1889.

In addition to a series of most interesting photographs of old printed books and manuscripts collected by Mr. Walker, displayed on the screen by aid of the lantern, and comprising among other items a page from Gutenberg's Bible (the first printed book, date about 1450-5), a leaf from the manuscript of Columella, a printed Livy, 1469, a page from John Spiter's edition of “Cicero's Letters” (the first book printed in Venice), a leaf from Nicholas Jansen's edition of the same book, dated 1470, &c., there were placed on the tables for exhibition, a large assemblage of old printed books, many in their original bindings, being contributions kindly lent for the occasion by the Trustees of the Chetham Library, Manchester (through Mr. J. Lancaster); the Governors of the Burnley Grammar School (through Mr. J. Langfield Ward, M.A., Head Master); and many private collectors. Among some of the rarest of the exhibits were copies of the following:—

“Augustinus de Civitate Dei.” Roma, 1470. Third edition.

“Balbus de Janua Catholicon sine nota.” Strasburg, 1475 (about). Second edition.

“Turrecremata expositio super toto Psalterio.” Maintz, 1476. (Bound up with the above was a copy of “Petrus de Crescentius,” the first book printed at Louvain, in 1474).

“Fyssher's Treatyse concerning the fruitful sayings of Dauyd.” London: Wynkyn de Worde, 1508, &c., &c.

There were also placed upon the walls some mounted leaves of ancient illuminated vellum MS's which had been extracted from the binding of a set of Jerome's Works, together with some folio leaves of Letterpress, printed on paper, by Froben, of Basle, about 1490.

The proceedings were commenced by the reading of a short paper by Mr. Strange, entitled, “A Glance at the Literary State of England in the 14th and 15th Century,” of which the following is an epitome:—

He said—To those who live in the winter quarter of the 19th century, on the eve of its last decade, face to face with all the literary advantages that a prolific press affords; it may, perhaps, be interesting to contrast the present with the past, and consider what place literature took in the homes of the English people before printing was invented, and ere the age of vellum books and illuminated MSS. had passed away.

Books of any kind, were, indeed, scarce in English homes a century before one Master Wm. Caxton set up his printing press in Westminster. But they had begun to make their influence felt, and the painstaking illustrations from sundry romances were transferred to the tapestry that covered the uncouth walls of the homesteads of that time. But this only applied to the royal and upper circles, as the homes of the great masses of the population were yet but poor, nor had the spread of learning sufficiently advanced to induce a wide appreciation of the sayings, thoughts, and poems of great men.

The century before printing was introduced into this country, *was not* famous for literary activity. Though it was the age of Chaucer and Wycliff, both representative men, the one rightly styled the father of our later English poetry, the other the father of our later English prose, yet during this period letters were at a low ebb, and the intellectual life of the nation seemed paralysed and cold.

The catalogue of the popular books of the 15th century is therefore not a long one. The works of Petrarch and Boccaccio stand out prominently on the list. Special favourites among the fair sex were the "Romance of the Rose," "The fair Florence de Blanchfleure," and "The Story of the 7,000 Virgins," The Church plays must not be forgotten. They, as acted by the old English Guilds, told of the connection between church and stage long years ago, and their tragic character awoke the interest of all classes. They were the living "*Biblia Pauperum*," and they did splendid service in bringing home the chief details of Bible story to the common people of the land.

In our early library the Chester, York, Wakefield, and Coventry plays have been preserved, and Gower's "*Vox Clamantis*," and his "*Confessio Amantis*," remain unto this day.

There was one famous traveller who told the story of his expedition at this period, bold old Sir John Maundeville; he details marvellous stories, but alas, has the character of having been a plagiarist and prig. But Mr. Morley suggests (in his fourth volume of English writers) "that the code of literary morality, at any rate as regards the acknowledgment of obligations, was not so stringent in those days, and he, perhaps, regarded himself justified in adding to the attractiveness of his 'Guide to Jerusalem,' by relating as having happened to himself what he had read about others." This epoch, too, had its "Dream Book," though not of the character of the compendium still popular, it was "Langland's Vision of Piers Plowman," one of the greatest religious poems of the language, and full of potent far-seeing prophecy and fire. Besides these there was a large contingent of French romances in circulation, but private libraries

were most poorly supplied on account of the great cost of the books.

But a change was approaching, brought about by a systematic and more rapid transcription of MSS. in the "Monastic Scriptorium," the number of competent scribes increasing as the century advanced, and, as a consequence, so affecting the "output" as to lead to literary treasures becoming more accessible. There was a greater demand for books as the century grew older. Chaucer's productions had created a positive taste for reading, and his free, plain homely style fascinated the eager reader, and led to a thirst for more. The ecclesiastical and conventual establishments were specially at this period taxed to supply the demand for fiction.

It is said that books from the Latin and French were now freely translated and scattered over the country and led to the "bookcase," up to that time unknown as an article of furniture, being introduced to the English home. They are known to have been carved and ornamented with taste, and the curtains that usually hung before them were as much, perhaps, to hide the scantiness of the stock, as to protect the precious volumes from dust. But it is interesting to know that the scarcity of books was an aid to friendly intercourse in mediæval times, the scanty domestic libraries became really lending libraries, and this pleasant interchange of literary treasures was helpful in promoting good and kindly feeling among the neighbours of the day. No private library could, however, compete in scholarly wealth and lore with monastic ones, and those who lived near the gates of a great monastery were the best off, and they who had the privilege of using the books knew fully well how to appreciate their good fortune. A reader of that day must have been a learned man, but the percentage of those who had acquired the art, must have been deplorably small. To those who possessed it, the accomplishment was a keen enjoyment, and involved the faculty to translate Greek, Latin, and French, the languages of the books of the period. There could have been but very little hurried reading in those days. The character of the literature, save in the lighter frivolities and love idylls of French romance, and now that of the descriptive Chaucer, would lead to sober, sedate, and thoughtful perusal, which would occupy time, a commodity more at the disposal of the student in those less artificial days. A man who had to translate a book in order to understand it could hardly skim it, but would ponder thoughtfully every paragraph as he laboriously deciphered its illuminated pages. We are justified in concluding that even some well to do families possessed books without always having members of the household who could read them. The visit of the Mendicant Friars to such unfortunate dunces would, therefore, be welcome,

if it were only to interpret some of the family MSS., or to read aloud in boudoir or hall out of the folios of the neglected library.

The paper concluded by an amusing allusion to the grand old Bibliopole of the epoch, Richard de Bury, Bishop of Durham, temp. Edward III. ; and a further reference to the part played by the Mendicant Friars, who ceased not to distribute good literature broadcast in appreciative English homes. In this work the influence of these worthy ecclesiastics on the nation was both healthy and satisfactory. Not only were the families living far away from large towns dependent largely on them for an acquaintance with the few books the home possessed, but the sparse library was chiefly augmented from the treasures they brought. They were the colporteurs of their day, and they brought with them on their journeys a wholesome literature, a progressive learning, a good example, and a living faith. They *loved*, and they *lived for*, their work. Their lives were none of the easiest, their self-denial was apparent to the minds of men, and as they plodded on they helped to mould the national character, to elevate and instruct the people, and make men ripe to receive those unparalleled blessings of intellectual light and wisdom which, through the aid of the printing press, were about to burst upon the world.

An opportunity having been given for the inspection of the exhibits,

Mr. Emery Walker next gave his lecture on "Letterpress Printing and Illustration," of which the following is the substance :—

He said, that although the term letterpress printing covered the whole field of work produced in the typographic press, the particular branch to which most of his observations would refer was that usually called book work, and he would only incidentally allude to jobbing—which comprised circulars, cards, posters, and commercial work generally. Type and paper, it was remarked, may be said to be to a printed book what stone, or bricks and mortar, were to architecture. They were the essentials, without which there could be no book in the one case and no architecture in the other. This was further illustrated by the lecturer remarking that it was not paintings, carving, or decorations which had the first consideration, but the walls, floors and roofs. Printing, like all other arts and crafts, had its position and scope defined mainly by the mechanical conditions under which it was exercised, and it was only when it was carried on strictly with reference to these limitations that it was entitled to be considered an art at all. The lecturer, having touched upon several instances of

the want of taste in suitable pictorial decoration, said such misapplied designs in the arts of carpet-weaving, metal working, and pottery were paralleled with printing type which copied the peculiarities and excellencies of copper-plate writing, and with press work which endeavoured to imitate lithographic printing. The question was what were the limitations beyond which one must not stray, and how were they to be discovered? The lecturer thought it would be admitted that in making the most beautiful book possible (without any regard to the cost of production) they would have to use a hand-made paper. Again, small types, although very useful for books of reference and for economising space in cheap books, were not so readable as large ones, besides being wanting in true dignity and grace of the bigger letters; therefore the largest type must be used, always considering it in reference to the size of the page. Having seen that the type and paper were as good and as suitable as could be found, care must next be taken if illustrations were to be introduced that they really ornamented the book by harmonising with the type, for it was shown by the works of the early printers that a book may be really beautiful without a single illustration. It was thought by many that an illustration was always an improvement to a book. The lecturer said it may be in one sense, if it assisted in elucidating the text, but unless the designer and engraver thought also of its artistic relation to the type, it would not add to its beauty. The dominating factor in a beautiful book must be the type. The lecturer said as there was an underlying assumption that "a book is intended to be read," the best type was that which was most readable. Letters were purely arbitrary forms, and they could not go to nature for inspiration for their shapes. There was not, what may be called a *living* standard of beautiful letters in our current handwriting, but they could see in the types of the early printers and in the handwriting of their contemporaries, the calligraphers, the utmost beauty of form which the present alphabet was perhaps capable of receiving. It was impossible to suddenly change the faces of our types. The law of evolution applied here as in the natural world, and our letters were the lineal descendants of those of the fifteenth century printers. The lecturer announced his intention of showing upon a screen some enlarged photographs of printed books and MSS., produced at the end of the fifteenth and during the early part of the sixteenth centuries, in order to illustrate the intimate relationship subsisting at that time between the forms of written and printed letters. Before doing so, he explained in what way modern type printing differs from the method used in the block books which has been practised in China for centuries, and a Japanese wood block was shown. The inventor, speaking of him

as an individual, remained unknown. Mr. Talbot Reed's book on "English Letter Foundries," the lecturer said was the best historical work in the language, and there it was stated that the man who invented typography was doubtless the man who invented moveable type, or in other words, he who invented the adjustable type mould. The lecturer then proceeded to give a rudimentary demonstration of typefounding exhibiting and explaining the various implements and ingredients used in connection with the operation. The labour, he pointed out, was the same whether the face be ugly or handsome. So, too, with "setting up." Consideration of expense need not deter them from possessing fine printing when once the punches have been cut. Typefounding was now carried on as a craft apart from that of the printer, but in the fifteenth, sixteenth, and in the early part of the seventeenth centuries, printers generally cast their own type, even if they did not cut the punches. Having given the names of the various parts of the type, the lecturer said the type-mould remained to-day much the same in principle as that used four centuries ago, but machines were now used to open and close the mould and to eject the letter. In the following part of the lecture there was introduced a number of illustrations, the first being a photograph taken from a block book, the "Ars Moriendi." It was a specimen page of a book before moveable type, and before a press was used for taking impressions. Mr. De Vinne, the lecturer remarked, was of opinion that the impressions were taken with what was called a proof planer, an instrument, as far as he could learn, not used in England. They would see that this method was much more in common with the Chinese mode than with our printing. They would also notice that the lettering which accompanied it was cut on the same block and formed a part of the design. View No. 2 was a page of a German missal written at Cologne in 1451. This was chosen as a specimen of an ordinary MS. book, contemporary with the invention of printing. The writing was beautiful, and generally clear, and he asked them to note carefully the forms of the letters and the general appearance of the page for comparison with the next photograph. The difference from a printed book of the same country and period was slight. The lecturer next showed a page from the first edition of the first book printed. It was known to bibliographers as the 42-line Bible, and formerly it was called the magazine or Guttenberg Bible. It was printed at Mentz, between the years 1450 and 1455, probably by Peter Schoeffer. It was the earliest book known, and some enthusiasts say the finest. The lecturer said the presswork has never been surpassed in excellence. The colour of the ink was absolutely black, and it was uniformly distributed on the type from the first page to the last. The register was perfect. The paper was all

that could be desired for a folio volume, being as white as desirable without the use of bleaching materials. It was said that the ink in early books was mixed with gum and not with burnt oil, which formed the basis of the printing ink to-day. If this were so, the fact would account for the absence of the brown stain which disfigures so many sixteenth and seventeenth century novels. The next photograph showed both print and MS., being a part of a page of a missal printed at Bainberg, by Sensenschmidt, in 1481, and some lines from a MS. missal written at Wartzburg in 1470 or 1480. In the fifteenth century the gothic form of letter—black letter as it is called—was in universal use in the north of Europe. In Italy the gothic writing had already been abandoned, and when printing was introduced into that country by Sweynheim and Panwartz, in 1465, it was found those printers cut the punches for their types on Italian models. A page from an Italian MS., dated 1451, was shown. The book was “An epitome of the history of Pompeius,” by Justin, a Latin historian of the second or third century. From that form of handwriting the type that nearly all western nations have adopted, originated. It was the parent of our Roman letter. The next photograph was an early example of the type alluded to. It was a page from Livy’s “History of Rome,” printed at Rome in 1469, by Sweynheim and Panwartz. It was remarked that the large initial letter was added by hand by an illuminator, who, at the same time, added touches of colour to the capital letters. The Italian writing of this period, the lecturer remarked, was so beautiful, and its connection with contemporary type so intimate, that he hoped to emphasize the point by showing other slides. The next was an example of an exquisite handwriting, with more relation in the shapes of the letters apart from the angle of inclination to the type called italic. It was from a treatise upon agriculture, written about the years 1480 or 1490. A page was shown from the first book printed in Venice, by John Spiers, in 1469, printing in Venice being introduced four years after its introduction into Italy. A page from Cicero’s letters to Brutus, printed at Venice, by Nicholas Jenson, in 1470, was also shown.

From this point the lecturer went on to tell his audience about Aldus, who was the first publisher to start cheap books, who dropped abbreviations, and had his type cut by Francia *pictor et aurifex* who was said to have taken it from Petrarch’s handwriting. He exhibited a page of the copy-book of Vicentino, the great Venetian writing master, which was greeted with a spontaneous round of applause, and made some excellent suggestions about improving modern copy-books and avoiding slanting writing. A superb Plautus, printed at Florence in 1514, for Lorenzo di Medici, Polydore Virgil’s History with the fine

Holbein designs, printed at Basle in 1556, and other interesting books were also exhibited on the screen, the size of course being very much enlarged. He spoke of Elzevir in the seventeenth century, when handwriting began to fall off, and of the English typefounder Caslon, and of Baskerville, whose type was possibly designed by Hogarth, but is not very good. Latin, he remarked, was a better language to print than English, as the tails of the letters did not so often fall below the line. The wide spacing between lines occasioned by the use of a lead, he pointed out, left the page in stripes, and made the blanks as important as the lines. Margins should of course be wide, except the inner margins, and head lines often robbed the page of its beauty of design.

Referring to illustration, the essential thing, Mr. Walker said in concluding, is to have harmony between the type and the decoration. He pleaded for true book-ornament as opposed to the silly habit of putting pictures where they are not wanted, and pointed out that mechanical harmony and artistic harmony went hand in hand. No ornament or illustration should be used in a book that cannot be printed in the same way as the type. For his warnings he produced Roger's "Italy" with a steel-plate engraving, and a page from an American magazine which, being florid, pictorial, and bad, was greeted with some laughter. For examples we had a lovely Boccaccio printed at Ulm, and a page out of "La Mer des Histoires," printed in 1488. Blake and Bewick were also shown, and a page of music designed by Horne.



SICILY.

By W. ANGELO WADDINGTON. December 10th, 1889.

Mr. Waddington dealt at length with the history of this interesting island—"the golden fairy land of the antique world." He observed that Sicily was the key to Italy, and its importance was summarized in the expression "without Sicily, Italy is nothing." To most the mention of Sicily called up the thought of brigandage. Though this curse still survived, it might be said to be almost stamped out: and civilization was making substantial progress. The true glory of Sicilian annals, said Mr. Waddington, begun in the year 734 B.C., when the city of Syracuse was founded by the Corinthians. Then followed the invasions by the Carthaginians, the Romans, and the Saracens, the last named occupying the island for 200 years. Subsequently the Normans and French held sway: next it became a dependency of the Spanish crown, and then in 1861, along with other states it was united to the kingdom of Italy. Its history was thus a chequered and eventful one, and the remains of the powers that had successively controlled the island furnished some of its chief attractions. The relics of ancient art with which Sicily abounded were beautiful in their dissolution: and were not at variance with the lovely natural scenery which richly adorned the island. A well-known proverb said "See Naples and die." Mark Twain had said that there nature and artistic beauty were not surpassed, but Mr. Waddington observed that in his opinion the beauties of the bay of Naples could not compare with the exquisite scenery at Taormina. The lecturer then proceeded to describe the different places visited. The promontory adjacent to Palermo, to which place he sailed from Naples, was perhaps the grandest in the world. The Cathedral and palace of the capital were two architectural gems. The Capella Palatina was the loveliest of chapels; its real interest was found in the golden blaze of its matchless mosaics. There was not to be found an example where mosaics and marble were so rich in detail and so lustrous. Reference was made to the curious catacombs where thousands of bodies are well embalmed, and placed in all sorts of positions. The street scenes were well depicted, with the quaint bullock-waggons, the gaudy harness of the mules, and the costumes of the people. Attention was then drawn to Girgenti, a place on the south coast formerly possessing 800,000 inhabitants, renowned for its luxury and splendid buildings. The temple of Jupiter was of stupendous proportions. Its pillars, some of which remain, were 14 feet in diameter, and the flutings were

capacious enough to hold a man. Interesting comments were made upon the construction of this and similar erections, the principles upon which they had been built, shewing that the architects were capable and conscientious men. After alluding to the lazy contentment which appeared to prevail throughout the island, the slowness of the railway travelling, and other features of the life of the island, the lecturer spoke of Catania and the great volcano Etna. That great mountain which rears its head to the height of 11,000 feet demanded a paper to itself. The ascent takes two days. The ancient city of Syracuse was next described. It was said that at one time it was the largest and most beautiful of Greek cities, being 22 miles in circuit, possessing fine buildings and having a population of 500,000. In traversing the extensive ruins of that historic town, the visitor "treads on the dust and rust of twice ten hundred years." The famous siege by the Athenians was graphically portrayed, and the salient points in the history of Syracuse dwelt upon. It was a strange place for a strange people: for its streets were simply cracks, in which it was impossible for a carriage to turn. Its castle represents the military engineering of 2,200 years ago. Then there remain the Greek Theatre, hewn out of the rock, capable of seating 25,000 spectators; and the Roman Amphitheatre. The city also possesses vast catacombs. The paper finally dealt with the unmatched beauties of Taormina—a place perched high up amongst the hills, and close to the straits of Messina. The lecturer pictured in glowing language its rock-built town—with its oriental water-carriers and its lithe and handsome men. The girls with the varied hues of their garments, their native beauty and graceful pose, and the fountains of water by which they were often seen, reminded one of Alma Tadema's unrivalled productions. The view from the Greek Theatre was said to be the finest in the world. The visitor stood amongst refined associations, surrounded with perfection of beauty of form and colour, and examples of surpassing fairness in nature and art. It was an inestimable privilege to witness such a captivating scene. You saw the rocky mountain ridges, and Etna towering in the distance; around you was the white Town cut out of the rock, with its picturesque towers and ruins lovely in their decay; beneath lay the sea slumbering in deep blue, and beyond the strait of Messina, on the bordering rocks of which towns are perched here and there, are visible the outlines of the mountains of Calabria.

At the conclusion of the paper numerous illustrations of the principal scenes were given by means of Mr. Drew's magnificent lantern, Mr. Waddington briefly naming and describing them.

DINNER.

December 20th, 1889.

The Annual Dinner was held at the Bull Hotel on Friday, December 20th, 1889, the President, F. J. Grant, Esq., J.P., in the chair, and attended by 41 members.

The toast list was as follows:—

1. The Queen—responded to by the Mayor, Alderman Thornber, J.P.
2. Prosperity to the County Borough of Burnley, J. Kay, Esq., J.P.—responded to also by the Mayor.
3. Success to the Club—The President.
4. Literature—Rev. T. Leyland.
5. Art—T. Roberts.
6. Science—Councillor Parkinson.
7. The President—J. Rawlinson, Esq., J.P.
8. 'The Mechanics' Institution—Mr. Jno. Whittaker—responded to by Mr. C. M. Foden.
9. The Secretary—Mr. W. Southern—responded to by Mr. W. Thompson.
10. The new Members—Mr. W. Thompson—responded to by Mr. Thomas C. Smith, of Longridge.

During the evening songs were rendered by Mr. J. Stansfield Sutcliffe, Dr. Pullon, and Mr. T. Crook; while Mr. Henry Houlding, one of the Vice-Presidents, gave a Recitation at the express desire of the guests. The proceedings were brought to a close by singing the usual patriotic songs.

EXCURSION.

Manchester Ship Canal, June 26th, 1889.

On June 23rd, 1888, the Club had undertaken in conjunction with the Manchester Geographical Society an Excursion to the Eastham end of the Canal; it was thought that this year a visit to the Manchester end would form an attraction both to those who had been on the previous expedition, and to those who had been unable to go. 54 members and friends responded to the circular, and were ably guided by Councillor Bosdin T. Leach, who drew up an Itinerary to be pursued. The trip was most successful and interesting throughout.

The following is the Itinerary :—

“ On arriving at Stickens Cut on the Irlam Road a short walk will take the party to the Works. The first stage of inspection will be one of about 2 miles to Barton Bridge, and on the way it will be interesting to note how successfully the engineers have overcome the wriggings of the river. A short length of completed canal will be found in this section with the stone packing finished on either side. An operation of much interest in the workings later on, will be the removal of Brindley's Old Aqueduct which carries the Bridgewater Canal Branch across the Irwell at Barton, and the substitution of a swivel aqueduct over the Ship Canal. This work is necessary because the level of the Bridgewater Canal must be kept undisturbed. Brindley's celebrated Aqueduct at Barton, therefore, becomes a unique object of interest as its days are now numbered, and it will soon give place to the novelty of a “Swinging Caisson.” At this point the excavation for the Sluices and Docks assume large dimensions and will be an element of attraction—here the work has been carried on through red sand stone—a quantity of which has been quarried for use in various parts of the workings.”

“ On reaching Eccles (1 mile further, where if required Busses are available) the route lies directly towards the Salford Sewage Works at Mode Wheel, where the Trafford Locks are being built to the South of the Cemetery. It perhaps may be interesting to state here that the whole of the canal banks or walls, from the beginning as far as these locks, are to form continuous quays, with above five miles of frontage. This is one of the places where it was necessary to work night and day, that the lock building might begin with summer weather. The river course near here had to be diverted for about 50 yards of its length. The matter dug out is mainly gravel and clay. Outside the Trafford locks the canal level is lowered 16 ft., and near Eccles comes a severe cutting through solid rock, the stone from which helps in building a long boundary for Trafford Park.”

“ At Throstle Nest Docks an additional $2\frac{1}{2}$ miles will have been traversed and in this section an opportunity will be afforded for the close inspection of the three large docks on the Salford side, now almost walled round. The 5 smaller slips or docks also, but on the Manchester side of Old Trafford Road, likewise merit attention.”

“ The visitors will have now arrived near to the former entrance of Pomona Gardens, the terminus of their expedition. They will find themselves close to the Bus route of the Old Trafford thoroughfare from whence exit from the workings can conveniently be made.”

RECEPTION AT TOWNELEY HALL BY LADY O'HAGAN. (July 27th, 1889.)

On Saturday afternoon, July 27th, the members were received by Lady O'Hagan at Towneley Hall. The weather was charmingly bright and sunny, and the garden party which was attended in great numbers formed in every sense of the word a splendid success. The kindness of Lady O'Hagan in placing the historic Hall and grounds at the disposal of the members was fully appreciated, and the occasion formed one of the most pleasant “local” afternoons ever enjoyed by the Club.

LIBRARY.

The Publications of the Lancashire and Cheshire Record Society, as follows:—

- Vol. 1.—1878.—“Lancashire and Cheshire Church Surveys,”
1649 to 1655.
- „ 2.—1879.—“An Index to the Wills and Inventories in the
Court of Probate at Chester,” 1545 to 1620.
- „ 3.—1880.—“Lancashire Inquisitions,” now existing in the
Public Record Office, London, Stuart Period.
Part I., 1 to 11, James I.
- „ 4.—1881.—“An Index to the Wills and Inventories in the
Court of Probate at Chester,” 1621 to 1650.
- „ 5.—1881.—“Registers of the Parish of Prestbury,” 1560
to 1636.
- „ 6.—1882.—“Cheshire and Lancashire Funeral Certificates,”
1600 to 1678.
- „ 7.—1882.—“Lancashire and Cheshire Records,” preserved
in the Public Record Office, London, Part I.
- „ 8.—1882.—“Lancashire and Cheshire Records,” preserved
in the Public Record Office, London, Part II.
- „ 9.—1884.—“Rolls of Burgesses at the Guilds Merchant of
the Borough of Preston,” 1397 to 1682.
- „ 10.—1884.—“Lancashire Wills proved at Richmond,” 1457
to 1680.
- „ 11.—1885.—“Lancashire and Cheshire Exchequer Deposi-
tions by Commission,” 1558 to 1702.
- „ 12.—1885.—“Miscellanies, relating to Lancashire and Che-
shire,” Vol. I.
- „ 13.—1886.—“Lancashire Wills proved at Richmond,” 1681
to 1748.
- „ 14.—1886.—“Annales Cæstrienses.”
- „ 15.—1887.—“Wills at Chester,” 1660 to 1680.

Reports and Proceedings of the following Societies:—

- Manchester Field Naturalists' and Archæologists' Society, 1860,
(the year of its formation), to 1879 (1871 excepted), 1884, 1885.
- Manchester Scientific Students' Association (Established 1861),
1878, 1879, 1883, 1884, 1885.
- Manchester Geographical Society (Established 1885), Journal
for 1885 in 4 volumes, 1886 in 4 volumes; 1887-8, current
parts for 1889.
- Catalogue of Exhibition of Appliances used in Geographical
Education (held March and April, 1886).
- Report of Educational Committee, and Addresses delivered in
connection with the Exhibition.

- Transactions of the Historic Society of Lancashire and Cheshire.
Vol. xxxiii., 1880-1; Vol. xxxiv., 1881-2; Vol. xxxv., 1883;
Vol. xxxvi., 1884; Vol. xxxvii., 1885; Vol. xxxviii., 1886.
- Liverpool Literary and Philosophical Society (Established 1812),
1883-4.
- Liverpool Geological Association (Established 1880), 1880-1,
1881-2, 1882-3, 1883-4, 1885-6, 1886-7.
- Liverpool Science Students' Association (Established 1881),
1883-4, 1884-5, 1886-7.
- Chester Society of Natural Science (Established 1872), Reports
for 1878-9, 1879-80, 1880-1, 1881-2, 1882-3, 1883-4, 1884-5,
1885-6, 1886-7, also Proceedings, Vols. 1, 2, 3.
- Cumberland and Westmoreland Association for the Advancement
of Literature and Science (Established 1876), No. IX.,
1883-4, No. X., 1884-5, No. XII., 1886-1887.
- Halifax Literary and Philosophical Society (Established 1831),
1883-4.
- Huddersfield Naturalists' Society, 1883, Part I.
- Leicester Literary and Philosophical Society (Established 1835),
1883-4.
- Reports and Proceedings of the Manchester Field Naturalists'
and Archæologists' Society, 1887.
- Manchester Microscopical Society Transactions, 1887.
- North Staffordshire Naturalists' Field Club and Archæological
Society, 1883-4, 1884-5, 1886-7, 1888.
- Sheffield Literary and Philosophical Society (Established 1822),
1878, 1879.
- Montreal Natural History Society (Established 1832), "The
Canadian Record of Science," Vol. I., Nos. 3, 4. Vol. II.,
Nos. 1, 4.
- Types of Sepulchral Urns, H. Colley March, M.D., (London).
- Year Book of the Scientific and Learned Societies of Great
Britain and Ireland, 1884, 1885, 1886.
- "A Synopsis of the British Mosses," by Chas. P. Hobkirk, F.L.S.
- "Art in Lancashire and Cheshire;" a List of Deceased Artists,
with Brief Biographical Notes. By John H. Nodal.
- Catalogue of the Towneley Library, sold in London, June 18th
to 26th, 1883.
- Catalogue of the Towneley Manuscripts, sold in London, June
27th and 28th, 1883 (containing prices realised)
- Baptisms and Anniversaries, &c., 1705. Manuscript, evidently
the Memorandum Book of a Priest who entered upon his
duties as Chaplain of Towneley, on the Vigil of St. John the
Baptist, 1705.
- John Towneley's Diary, 1807, with Catalogue of his Library—
Manuscript.
- John Towneley's Account Book, 1601-8.

The following papers have been read before the Club :—

- *“Geoffrey Chaucer,” by Henry Houlding, read January 13th, 1874.
 - *“The Philosophy of Recreation,” by J. C. Brumwell, M.D., read January 27th, 1874. [1875.]
 - *“Edmund Spenser,” by Henry Houlding, read October 26th, “The Dietetic Value of Alcohol,” by J. W. Anningson, L.R.C.P., read September 16th, 1879.
 - *“The Burnley Grammar School Library,” by J. Langfield Ward, M.A., read February 22nd, 1881.
 - “Science Two Hundred Years Ago,” by C. P. Hobkirk, F.L.S., Huddersfield, read March 9th, 1881.
 - “The Efficiencies of Gas and Steam Motors,” by Thomas Holgate, read October 17th, 1882.
 - “Odours, Perfumes, and Flavours,” by Alfred Henry Mason, F.C.S., Liverpool, read February 20th, 1883.
 - “Some aspects of Destructive Distillation,” by Thomas Holgate, read March 3rd, 1885.
 - “Sanitary Matters—Past and Present,” by T. N. Dall, read March 10th, 1885.
 - *“Bi-metallism,” by Joshua Rawlinson, February 8th, 1887.
- Those marked * may be purchased, price 6d. each.

Account of Excursion to Irlam Hall, near Manchester, June 1st, 1878, by the Urmston and Flixton Literary and Scientific Society.

Account of Excursion to Knutsford and Nether Tabley, July 17th, 1878, by the Urmston and Flixton Literary and Scientific Society.

“Technical Industrial Education in connection with Mechanics’ Institutions and other kindred Associations,” by Edward T. Bellhouse, a paper read before the Manchester Statistical Society, April 13th, 1881.

Guide to Cambridge, by G. M. Humphrey, M.D., F.R.S.

The Railway Traveller’s Walk through Cambridge.

Guide to Chester and its Environs, by Thomas Hughes, F.S.A.

Handbook to Ely Cathedral.

Photographs may be obtained of the following :—

Ancient Market Cross and Stocks, Church Street, Burnley, removed May 24th, 1881.

Old Houses in Church Street, Burnley, pulled down May, 1881.
Price 1s. and 2s. according to size.

The four Cinerary Urns discovered in the neighbourhood of Burnley. Price 6d. and 1s.

Transactions of the Burnley Literary and Scientific Club, Vol. I., 1883, Vol. II., 1884, Vol. III., 1885, Vol. IV., 1886, Vol. V., 1887, Vol. VI., 1888, Vol. VII., 1889., may be obtained. Price 2s.6d. each.

HONORARY MEMBERS.

PAST AND PRESENT.

Year of Election.	
1874	Col. Fishwick, F.S.A., Rochdale.
1874	Thos. Mackereth, F.R.A.S., Manchester.
1875	Rev. J. S. Doxey, Bacup.
1876	William Naylor.
1876	Philip Gilbert Hamerton.
1877	W. B. Bryan, C.E., London.
1877	F. J. Faraday, F.S.S., F.L.S., Manchester.
1877	C. P. Hobkirk, F.L.S., Huddersfield.
1877	Edwin Waugh, Manchester.
1877	J. H. Nodal, Manchester.
1877	Samuel Laycock, Blackpool.
1877	R. R. Bealey.
1877	W. A. Abram, J.P., F.R.H.S., Blackburn.
1877	D. Morris, B.A., F.G.S., London.
1877	Joseph Hough, M.A., F.R.A.S.
1878	Alf. H. Mason, F.C.S., Montreal.
1879	H. Stolterfoth, M.A., M.D., Chester.
1879	Jno. Edw. Price, F.S.A., F.R.S.L., London.
1880	Chas. Rowley, junr., Manchester.
1881	Jas. Croston, F.S.A., Prestbury.
1884	Jas. Monekman, D.Sc., Perowne Street, Cambridge.
1886	Tattersall Wilkinson, Swinden, Burnley.
1887	Sagar, Benjamin, Manchester.
1887	Houlding, Henry, Burnley.
1889	McKay, James, F.R.H.S., London.

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 Hoghton, W.H., 1, Carlton Road.
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 Holden, Thomas, Chancery Street.
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 Nowell, Thomas, Healey Grange.
 Nutter, Henry, 44, Queen's Gate.

Ogden, Geo. C., Thorn Hotel.
 O'Sullivan, Dr. D. A., Westgate.
 Owen, Rev. J. M. Dorset, M.A., Holy Trinity Vicarage.

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 Parkinson, A. W., 74, Manchester Road.
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 Rawcliffe, James, Oak Mount,
 Rawcliffe, James H., 65, Manchester Road.
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 Waddington, W. Angelo, Thorn Hill.
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 Waddington, J.C., Brooklands Road.
 Walmsley, George, Lark Hill.
 Walmsley, Thomas, Coke Street.
 Walton, Robert, Manchester Road.
 Ward, H. T., Palatine Square.
 Ward, J. Langfield, M.A., 111, Manchester Road.
 Watson, Richard, 12, Hargreaves Street.
 West, John, Albion Street.
 Whitaker, John, Nelson.
 Whitehurst, A., 15, Hargreaves Street.
 Wignall, Jno. Wm., Market Street.
 Winfield, Rev. B., B.A., St. James's Vicarage.
 Witham, William, Todmorden Road,
 Wood, Martin, Westgate.

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BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. VIII.

1890.

PRICE TWO SHILLINGS AND SIXPENCE.

BURGHOPPE & STRANGE,
ST. JAMES'S STREET, BURNLEY.

MDCCXCII.





INTERIOR OF THE PAROCHIAL CHURCH, BURNLEY, AS IT APPEARED 70 YEARS AGO. LOOKING WEST.

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Burnley Literary and Scientific Club.

ESTABLISHED 1873.

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(To April, 1890.)

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(From April, 1890.)

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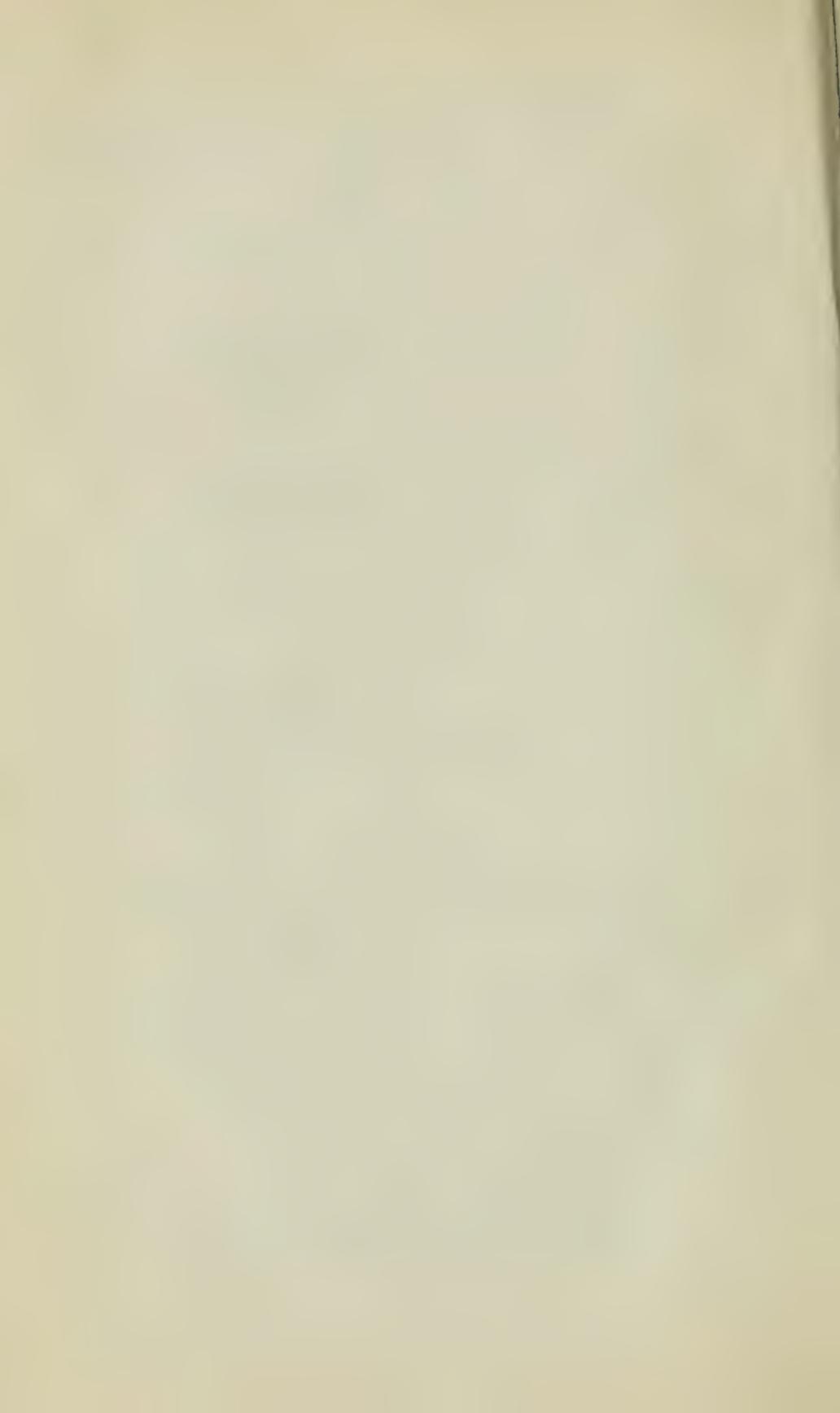
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Hon. Secretary: WILLIAM THOMPSON, (to April.)
Oak Bank, Burnley.

THOMAS HARTLEY ROBERTS (from April),
Nicholas Street, 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 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.

INTRODUCTORY REPORT.

In presenting the eighth volume of Transactions, the Committee are again able to congratulate the members on the continued vitality, usefulness, and success of the Club. It has now existed over 17 years, and is as capable as ever of carrying out the purposes for which it was established.

The Committee heard with regret of the death of Father Perry, who had rendered such valuable help to the Club, and thought they would be giving expression to the wishes of the members by sending a subscription to the fund raised for commemorating his work. Suitable allusions to the distinguished services of the deceased were made at the meeting of the Club, on January 14th, by both the President and Dr. Klein.

Mr. W. Thompson, after one year's service as Secretary, resigned the office, and Mr. T. H. Roberts consented to take his place. Mr. Thompson, during his short tenure of the post, had been the means of introducing some novel features, and of infusing new vigour into the social side of the Club's work.

On the 17th, 18th and 19th of June, in response to the invitation of Mr. J. Spencer Balfour, M.P., an excursion was made to Oxford and district. Sixty-two members and friends joined the excursion, and on the 18th were most generously entertained by Mr. Balfour at Burcot, and under his personal direction visited several places of interest in the neighbourhood. The following day was spent in visiting many of the most interesting Colleges in Oxford.

On the 9th of August, an excursion was made to Stoneyhurst College, in which 26 members and friends took part. By the kindness of the Rector the party was shown over the College.

The papers given before the Club have shown the usual variety of subjects, but special attention may be called to a feature of this year's work—the lectures dealing with Educational matters. On three occasions the advertised arrangement has had to be departed from. Dr. Bowman was unable to appear on January 21st, and his place was taken by one of the honorary members, Mr. B. Sagar; instead of Mr. Southern's paper on October 28th, a discussion on the M'Kinley Tariff was started; and Mr. Axon, on December 2nd, found a substitute in Mr. Darley. The Session was closed on December 16th by the annual dinner. The average attendance at the Spring meetings was 33 members and 17 friends; at the Autumn meetings 34 members and 17 friends. The best attendances were secured for Mr. Appleby's lecture on India, and for the Musical Soirée.

During the year 21 new members have been admitted. Our numbers at present are 24 honorary members and 194 ordinary members. During the year 20 papers have been read, of which 12 have been given by members and 8 by friends.

The increasing attendance at the meetings shews that the Club has firmly established itself in the town. Your Committee, however, desire to impress on the members that the benefits of the Club consist not merely in hearing the papers, but also in preparing papers, and trust that the members will readily assist in making up the syllabus, and do all they can to make the Club a power for good in Burnley and the neighbourhood.

SYLLABUS.

JANUARY TO APRIL, 1890.

- Jan. 14.—Paper, “ Deep Sea Explorations and their Results ”
The Rev. Dr. Klein, D.Sc., F.L.S.
- „ 21.—Paper, “ Browning : His Later Life and Works ”
B. Sagar.
- „ 28.—Paper, “ Charles Kingsley’s ‘ Hereward ’ ”
John Holden.
- Feb. 4.—Paper, “ Useful Education ”...Swire Smith, Member
of the Royal Commission on Technical Education.
- „ 11.—Paper, “ The Use of Art in Elementary Education ”
T. C. Horsfall.
- „ 18.—Paper, “ Tennyson, in Relation to Modern Thought ”
Fred. H. Hill.
- „ 25.—Paper, “ India and Ceylon,” (Illustrated)
Arthur Appleby, J.P.
- Mar. 4.—Paper, “ Eton College, Historical and Descriptive ”...
J. O. S. Thursby, J.P.
- „ 11.—Paper, “ Theosophy ” T. H. Roberts.
- „ 18.—Paper, “ Burnley Seventy Years Ago—its by-ways ”
James Grant.
- „ 25.—Literary Soirée Director, W. Lewis Grant,
- April 1.—Annual Meeting.

SEPTEMBER TO DECEMBER, 1890.

-
- Sept. 30.—Paper, “The Poetry of Science” ... F. H. Bowman,
D.Sc., F.R.S., (Edin.) F.R.A.S., F.C.S., &c.
- Oct. 7.—Paper, “Travels: How, Why and Where”
Thomas Wyles, The College, Buxton.
- „ 14.—Paper, “Photographic Reminiscences of the Club’s
Visit to Oxford,” (Illustrated by Lantern)
J. C. Brumwell, M.D., J.P.
- „ 21.—Paper, “Cremation” Victor Dunkerley.
- „ 28.—Discussion, “The M’Kinley Tariff”...J. Rawlinson.
- Nov. 4.—Paper, “The Intellectual Pursuits best suited to the
needs of an Industrial Urban Population”
W. Farrer Ecroyd, J.P.
- „ 11.—Paper, “Fragmentary Sketches of Local History, and
Manners, Customs and Reminiscences of Old
Burnley” Tattersall Wilkinson.
- „ 18.—Paper, “Our Duty with regard to Hereditary and
other Diseases from the standpoint of Human
Solidarity” John Whittaker.
- „ 25.—Paper, “William Cowper” ... Fred. J. Grant, J.P.
- Dec. 2.—Paper, “Ethics of Civilization” ... C. A. Darley, B.A.
- „ 9.—Musical Soirée M. Birkett.
- „ 16.—Annual Dinner.

DEEP SEA EXPLORATIONS AND THEIR RESULTS.

By Rev. Dr. KLEIN, D.Sc., F.L.S. January 14th, 1890.

The Lecturer remarked that greatly as our knowledge of the earth has increased in the course of this century, yet until recently nothing, or next to nothing, was known of the depths of the sea, which forms nearly three-quarters of the surface of our globe. For a long time a belief prevailed, chiefly owing to the great influence exercised by Edward Forbes, that all life ceased below a few hundred fathoms, as a cold temperature and a complete obscurity were added to the increased pressure of the liquid elements. This view, however, could not be maintained in the face of a number of facts which obviously proved that animal life existed at considerable depths. Various scientific expeditions had been undertaken in Norway, in England, in France, and in America, which all confirmed the views of those who distrusted Edward Forbes' hasty assertions, and irresistible confirmation was obtained from the great cruise of H.M.S. *Challenger*, which will remain for ever memorable in the annals of science. This voyage was promoted by the same distinguished naturalists who had already added so much to our knowledge of the deep. The *Challenger* came back to Portsmouth on May 26th, 1876, after a voyage of 42 months, during which 492 soundings were taken, and 234 dredgings made. Subsequently France, which so far had done little in the matter of deep sea explorations, sent out two important expeditions—one that of the *Travailleur*, in 1880, in the Bay of Biscay, which the celebrated English conchologist, Mr. Gwyn Jeffreys, joined by special invitation of the French Government, and the other, that of the *Talisman* whose work extended as far as the Azores, and along the coast of Africa. Hydrography has, of course, been considerably advanced by the results of all those expeditions; the nature of the sea bed, the temperature of the sea at various levels, the direction of currents, and many soundings surpassing in accuracy any that had been previously made by mariners, have enabled physicists, hydrographers, geologists, and meteorologists to arrive at conclusions hitherto altogether unsuspected by science. But it is perhaps in the departments of botany and geology that the most striking results have been obtained. First, it has been shown that the greatest depths known to us, surpassing five miles in certain places, are still capable of affording a place of habitation to many animals belonging to most of the groups already known to inhabit moderate depths. Then, it has been found that, contrary to the expectations of

naturalists, many abysmal forms, far from being blind, as would appear natural in depths which solar rays can never reach, have, on the contrary, highly developed eyes. This seems explained by the fact that the lack of sunlight in abysmal regions is in a measure compensated for by the presence of phosphorescent light produced by many animals, and particularly by many deep sea fishes. The knowledge of the existence of deep sea fishes was quite a recent discovery. Nothing positive was known as to the exact depths inhabited by these animals until observations were collected during the *Challenger's* voyage. The greatest depth hitherto reached by a dredge enclosing fishes is 2,900 fathoms. In conclusion, the Lecturer dealt with the interesting question of the origin of the present abysmal fauna, and after discussing the various views proposed, he explained the arguments which point out the deep sea faunas and those of moderate depths as the sources of the abysmal faunas which modern science is now revealing to the mind of man.

BROWNING: HIS LATER LIFE AND WORKS.

By B. SAGAR. January 21st, 1890.

Mr. B. Sagar said his intention was to say something about the last book of Browning, his lamentable death and his funeral, of which he was a very interested spectator. He regretted that owing to the short notice he had had, his remarks must be desultory, but there were circumstances which rendered allusions to Browning most suitable at the present time. 1889 was a most memorable year in the literary world. In no year had they seen two such remarkable publications issued from the press of either England or any other country, as they saw in December of last year—Browning's "Asolando," and Tennyson's "Demeter." The last volume of Browning was received with a storm of praise, and praise of a genuine kind. The little volume contained some of Browning's earlier fancies and ideas and method of treatment. Some of the poet's best lyrical specimens were also contained in the volume. Of course many had declared that Browning had no lyrical power; but that had been proved to be false, for Browning was a sweet singer. Mr. Sagar read one or two examples of Browning's humorous poems, and then, referring to the title of the last volume, said it was taken from a place which had impressed the poet very favourably for a number of years, and the scene of his powerful poem, "Pippa Passes." Browning's epilogues, scattered throughout the latter portion of his works, form a condensed epitome of all his best work. It would be a capital thing if someone would make a selection of the epilogues

alone from Browning's works. The last lines published of Browning were an epilogue, which formed a fitting conclusion of such a life. The book was published on the morning of the 12th, and in the evening of the same day the poet died, an event unexpected by everyone. His sudden death was a calamity and was received as such. The poet wished to be buried by the side of his wife, but it was found that this could not be, as the burial place where she lay was closed. The Florentine authorities, however, endeavoured to meet the family in their difficulty, and were willing to give the authority needed to exhume the body of Mrs. Browning for reinterment in the new cemetery with the poet, but in the meantime the Dean of Westminster had offered a place in the Poet's Corner, which was accepted, and there the poet now lies.

A discussion followed :—

Mr. Henry Houlding held that the greater the poet the simpler his language and style. He supposed that Homer was understood, and loved and recited in Greece very likely by the poor unlettered bards of the time with as much enthusiasm as Shakespeare is ranted on every stage to-day. There was no such difficulty in Homer to those who knew the language, or in Chaucer, or in Spenser, after one had mastered their archaisms. He was not going to say that Browning was not a great poet—he believed he was. But many people took a pleasure in reading poetry who were very much engaged in the business of life. They had not time to read and read a poet before they could understand his drift and meaning; and if all poets were so difficult to understand, then business men would have to be content with mastering one instead of a number of poets. Browning spoilt his power by his style, his rugged chopped-up language was a detriment and a drawback to his power. To his mind there was something which never could be dissociated from poetry, and that was musical language. Poetry was thought, emotion, passion expressed in beautiful rhythmic language. He did not offer any opinion as to the merit of Browning. He had only read his poetry in selections, but even in selections it was possible to form some estimate of the power and inspiration of poetry, and he must say that he had been somewhat disappointed in this respect with the two volumes of selections from Browning's works he had read.

The Rev. S. Pearce Carey, M.A., said the difficulty lay in Browning's particular style of humour and the rapidity of his thought. He believed that Browning's expression suited the thoughts he wished to express. He was not the poet of the people, but the poet of the poets and the poet of the high thinkers. What he admired most in Browning was his method of looking at the bright side and the hopefulness of his life.

HEREWARD THE WAKE.

By JOHN HOLDEN. *January 28th, 1890.*

Mr. Holden remarked that this story by Charles Kingsley had always exercised a strong fascination over him. It was first read during that stage of boyhood when everything in the shape of a story is eagerly devoured. It was charming then, and the charm of it has been increased by the many pleasant hours that he has since passed with Martin Lightfoot and his master roaming through rural England.

Mr. Holden thought that the writing of "Hereward" would be as congenial a task to Kingsley as the writing of "Westward Ho!" In each case he was dealing with a district he loved. One thing was certain, Kingsley had a strong affection for the Fens and the counties adjoining, and if any one wanted a fine piece of descriptive writing, full of valuable historical information, he should read the chapter entitled, "Of the Fens," with which Kingsley prefaces the story.

Mr. Holden gave an abstract of the story, illustrating the principal incidents by quotations, and enabling those who were not acquainted with the tale to form an idea of the character of Kingsley's hero, and the state of England during the early years of the conquest.

USEFUL EDUCATION.

By SWIRE SMITH, *Member of the Royal Commission on Technical Education. February 4th, 1890.*

To every thoughtful man the most absorbing question which he has to face every day is that which centres in his immediate means of existence. In order to live he must work, and the object of education is to fit him for work and the duties of citizenship. To put the matter in another way, it has been said that half a man's labour through life is required for the payment of his food. Every child starts out in life with certain physical, mental, and moral powers and qualities, and upon the cultivation of those qualities largely depend its future position and comfort in the world. Yet in our elementary schools we pass all our children through a cast-iron system, represented by a number of standards, and each child's ability is tested entirely by the standard that it can pass in reading, writing, and ciphering, and upon those "results" the teacher

is paid. However diverse the faculties of the children may be, they are all crammed, or rather they must all pass through one groove, and the individuality of the child, instead of being stimulated and developed, is suppressed.

As most of us spend our lives in dealing with material things it is surely worth our while to study things and the practical contact with material forces. That should be included in the instruction which every child receives at an elementary school. Until that is done the school training of the children, with all its superficial show and cleverness, will not help them in the selection of the calling in which each child may be most appropriately employed. Seeing that the workingman's child goes to work at a very early age, its training should as far as possible be of the character which will be immediately useful to it.

In my plea for useful education, I am sure that I can claim the sympathy of all employers who have to face the world's competition, but more especially of all leaders of labour. No man has more to gain than the labouring man by a sound education, and no man has more to lose through the lack of it. To raise the standard of our men is to raise the character and stability of the nation.

When the Royal Commission on Technical Instruction was appointed in the year 1881, and during the three following years in which they were prosecuting their inquiries, there was great depression in several of the industries of the United Kingdom. There were many who believed that our industrial difficulties were mainly caused by foreign competition, and that the artisans in other countries were more favourably circumstanced than those of our own country. But when compared with his continental neighbour, the English workman stood on firm vantage ground in all conditions except one, and that was education. In public recognition of the vast importance of this question and its practical administration, we are seriously behind those nations whose industrial and material progress in recent years has been most remarkable. It is only by the unity of the masses that this great hindrance can be overcome and a thoroughly national system of education carried into effect throughout the whole of the United Kingdom. In the first place, in the leading countries abroad elementary education was practically free, and the poor man struggling with a small family had no need to be concerned about the raising of the weekly school-pence. Again, while children were taken from school at the average age of twelve, in those countries they continued at school till fourteen, getting more instruction in quantity and of a quality greatly superior. There was great neglect in the teaching of drawing and elementary science in our

elementary schools. Hardly a handful had been instructed in modelling or elementary science, and in the case of boys the pen was the only useful implement which they had been taught to use with their hands. Anything in the shape of systematic manual or technical instruction had been practically unknown in our elementary schools. And yet this happened, as I have said, in a country which offered more employment to skilled handicraftsmen and industrial specialists than any in the world. In England alone the elementary school education was chaos. There were excellent grammar schools, high schools, colleges and evening classes, and the ancient universities with their splendid endowments intended for the nation, but mainly absorbed by the wealthy. But there was no systematic secondary education organised by State or municipalities for the public benefit, forming the bridge between the elementary schools and the universities open alike to the poor as to the rich. In all the leading countries across the channel, the secondary school took its natural place above the elementary school, and carried on the work, and by means of scholarships carrying forward the talented and those possessing means and leisure, on the one hand, to the Polytechnic School for the highest scientific training, and on the other, to the university for those desiring equal culture in literature or the classics.

In England, with most boys, when they left the day school their education was "finished," and they never entered a school again. On the Continent, when they left the day school, their serious education only began. In the towns everywhere there were free night schools—continuation and improvement schools—maintained by the municipalities for teaching drawing, science, languages, literature, music, commerce, and all subjects that would help apprentices and young men and women in their callings. In manufacturing towns there were special technical schools, in which the principles underlying the local industries might be systematically studied and in many instances practically applied. I have no desire to minimise the useful work which was being done in evening classes in this country under the Science and Art Department. But of the zeal for education abroad we had no conception in this country, and of the rivalry of states and municipalities in their lavish equipment of schools attended by the operative classes. They had discovered by hard experience that to find the best they must offer facilities to all, and that it was only in training the intellects and hands of their people that they could contend against the organised industries and the mineral and material resources of England, and they had discovered that the schoolmaster was a more effective civiliser and a cheaper state official than the policeman. While we had given untiring attention to the development of our machinery

they had given as much attention to their men, and we might depend upon this, that in the long run of all machines it was the human machine that best paid for the labour and pains expended upon its improvement.

The skilled workman produced something of greater value out of the same material than could be produced by the unskilled workman and with less waste of material, and such a man's worth could not be tested by the wages he received. The artistic designer, whether in textiles or any decorative industry gave to the raw material and to the labour of many others its selling quality. In all operations which had a scientific basis, the man who united superior theoretical knowledge with business capacity increased the demand for the labour, skilled or unskilled, of all who might be employed in a given factory. Thus I have found British machinery turned to more profitable account in foreign factories and workshops than in our own, and have been driven to the conclusion that this result has not been due to the long hours and low wages of foreign operatives, but to the employment of persons trained in technical schools, who have been more successful than our own in the blending of beauty with utility in their productions. In the competition for the world's trade, which yearly grows keener, in my opinion we can make no greater mistake than to leave to foreigners some of the best paying branches of the fancy trades in which there is most scope for talent and skill, while we expend our energies almost exclusively upon the constant struggle to make cheap commodities still cheaper.

In going through the Board of Trade returns, and tracing our imports of manufactures to their sources, I have found in most instances, not in all, that had we paid the same attention as our rivals to the sound instruction of *all* our people, to the teaching of drawing, science, and handwork in our day schools, to the application of art and science to our manufacturing industries, we should have been paying for the instruction of our own people with the money or money's worth which we had sent abroad for the enrichment of our rivals. In textiles we imported in 1887 of the value of about twenty millions, deducting yarn and certain imports influenced by cheapness, of which about ten millions were in silk goods. There are technical schools in all the Continental silk centres; and Switzerland and Germany, where the best of these schools exist, are said to have ruined the trade of Spitalfields and Coventry, not because they have paid lower wages, but because of the greater beauty of their designs and their acquired excellence of the manipulation and dyeing of the fabrics. In woollens and worsteds, as also in fancy jute goods, the French and Germans have greatly surpassed the manufactures of this country in the attractiveness of their designs,

and at the present time a large trade is being done in fancy textiles in which the yarn is exported from England and the goods are returned to this country and here purchased entirely because of the superiority in the designing and dyeing. When I visited Roubaix, the Bradford of France, I saw the plans of a new technical school that was to be built in that town. A friend who recently returned from Roubaix, informed me he had been over the complete building, which was replete with every possible facility for art instruction, and for the teaching of designing in its application to textile fabrics. Equally complete is the chemical laboratory, with its splendid dyeing department. My friend informed me the building had cost £80,000 out of the rates, and that the manufacturers boast they will pay for it out of the profits of their trade with England and the United States. A short time ago, in company with Sir Henry Roscoe, I visited the Exhibition at Paris. We inspected the exhibits of some of the technical schools of France, which we visited as fellow-commissioners seven years ago, and we were greatly impressed by the many evidences of growth and improvement in the educational machinery of France and other countries since that time. But we were most impressed by the great strides made in all those decorative branches of industry, the excellence of which may be more or less distinctly attributed to the schools. We were often told by Frenchmen that we hadn't got the art faculty, that we could make steam engines and build ships, smelt pig-iron and spin cotton, but that we had no taste, no idea of form, colour, beauty or design. I repudiate this altogether. Give to the Englishman the same chances of artistic culture as are open to the poorest in other countries, and it would be found that the Englishman possesses that art faculty as strongly as his rival. But our people must not be denied the training. We cannot reap unless we sow. With all earnestness I would say with Mr. William Morris, I do not want art for a few, but for the nation, and in the same spirit and proportion I would say, I want science and every other element of usefulness and culture by which the people can be raised in efficiency. I do not mean that every apprentice should be required to attend a technical school, nor do I expect that we should have in our towns technical schools proportionate to the number of workmen and employers engaged in our great industries. I am also forced to admit that technical education so-called, has but little bearing upon some of the most important sections of British industry which at present are organised under minute sub-divisions of labour. But I do ask that all boys and girls shall receive such practical training in the day schools as will enable them to take advantage of theoretical or technical instruction if required by their calling, and that in

every town facilities shall be offered to them to attend appropriate night schools, free if possible, but at least on such terms as will not exclude the poorest from all scholastic advantages of a helpful character. I desire to dispense with the superior skill of all the foreigners we employ in this and other countries, not by refusing to buy their productions, but by making better and more artistic productions, and by the superior training of our men and women at home. I am willing to admit that the improved scholastic training of our people and the building of efficient technical schools for the purpose, would cost a large sum of money ; but already, as I have shown, we are paying for the technical schools of every country, and the only way by which we can escape paying for these schools and for the useful instruction of the foreigner, is to pay liberally for the useful instruction of the Englishman. This useful education is after all no foreign invention or discovery. Most of those present could testify to the useful services rendered to the country by Mechanics' Institutions and kindred societies, and by the schools of art and science classes under the Department at South Kensington. After much agitation a Technical Instruction Bill has at last been passed, which though very faulty in some of its provisions, yet gave power to ratepayers through certain local bodies to establish and maintain or contribute to the maintenance of technical schools and classes, and I hope Burnley will take advantage of the Act and put it in operation. Some of the conditions attaching to the Act are very unsatisfactory, and at its best the powers which it give are very small, but taken in conjunction with means already existing, they make possible in many a district what is impossible at present, viz., the giving of superior technical instruction at such fees as may be reached by the poorest artisans. In the competition for trade which is going on in every factory and workshop in the world, we can not afford to wait indefinitely for better methods or machinery while the advantages are going to our rivals. If it be possible to secure any improvement in the training of our people let us seize it at once, and be equally ready to secure the next that may follow.

Our real danger is not from the invasion of foreign soldiers, but from the products of skilled foreign workmen, who are as anxious for peace as ourselves. Useful education, and with it industrial efficiency, will bring wealth to the nation, and expenditure upon its promotion, both public and private, would re-act upon the comfort and higher civilisation of all classes, for by the raising up of the poorest and the feeblest, and by developing talent wherever it might be found, our manufacturing industries would be improved in their equipment, our commercial supremacy as a whole would be maintained, and our influence in all movements for the good of mankind would be extended.

THE USE OF ART IN ELEMENTARY EDUCATION.

By T. C. HORSFALL, February 11th, 1890.

What are the branches of knowledge which have the greatest educational value? If there be several which give equal opportunity for the exercise by teacher and taught of wholesome admiration, it is obvious that if for one of these most minds have greater natural affinity than they have for the others, that one branch of knowledge has greater educational value than the rest. I think that it is easy to show that there are at least two great branches of knowledge which more than all others have been proved to be fitted to develop powers of love and admiration, that for them most minds have more affinity than for any other subjects, and that for the effective gaining of both by teachers and pupils, the help of art is needed.

The other kind of knowledge to which I referred as well fitted to develop powers of admiration and love, and as a form for which almost every mind has much affinity, is knowledge of admirable human lives, of noble human deeds and endurance, of human goodness and greatness. Some measure of this knowledge and of the admiration and love which spring from it are, as we all know, absolutely necessary as means to prevent life from being poor and noxious. It is of course the conviction that one ought to be, and can, if one likes, be good and brave, and that one should do the things which will help to make one so, and abstain from doing those which will tend to prevent one from being so,—it is this conviction, gained from knowledge and admiration of the feelings, thoughts, actions, of those who have been good and brave, which makes the difference between good and bad life; and though knowledge of nature is valuable for gaining many necessary qualities and powers, it is in its being necessary as a preparation of heart and mind for receiving knowledge and admiration of fine human thought and feeling and conduct that its highest value lies. The people of large towns to-day are in comparison with those of past times and other places at as great a disadvantage with regard to the acquisition of knowledge of this kind as with regard to the acquisition of knowledge of nature. In our towns the employment of mothers in factories, and the habit of seeking recreation in public-houses and music-halls has, for a large proportion of the people, put an end to the family life which hands down traditions and tales from generation to generation. Even in the

country there seems to be strangely little knowledge of the noble lives of great men and women. It has certainly been a great compensation for many of the evils suffered by men in states of society in other respects less desirable than our own, that knowledge of this kind was more widely diffused among the mass of the people.

It is no light task to give knowledge of the two kinds I have spoken of to children. For great as is the affinity for them in most children as compared with other subjects, knowledge of them cannot be given without the use of the right means, and the right means are not yet to be found in schools. Literature, as it is the record of much of the finest feeling and thought of the best and most highly-gifted people, might at first sight seem to be the best means we can use. But, as many teachers know, this is not so. The whole body of the fine literature of the world has been the work of men and women possessed of knowledge of nature and of fine human nature, and is written in a language created by that knowledge. The finest literature of all countries is so saturated with the influence of knowledge of nature that a very large part of its meaning—nearly all that part of its meaning, apprehension of which is perception of its beauty—exists only for those who share the knowledge. If literature is to be the means of evoking admiration and love in those who read it, they must know the fields and woods, the flowers and trees of which so many of the words of prose and poetry are but the symbols. Till a considerable degree of education has been reached, words by themselves cannot convey ideas or touch powers of thought or feeling,

No amount of the most skilful description can give an idea of an oak tree to a person who has never seen a plant of any kind, or an idea of a country view to one who has lived only in towns; though verbal description may enable one who knows beech trees to realise some of the differences between beeches and oaks, and may also enable a man who knows hilly country to realise the appearance of a wide plain. Similarly with regard to human life, verbal description cannot by itself enable a child who knows only the present as it is in the crowded parts of a large town or in a country village to form a clear idea of life in past times or in a foreign country, though it may enable one who has once formed a clear idea of one scene in the past or abroad to realise other past or foreign scenes with considerable clearness.

If such lessons are to be of much worth, we must use art in education but we must do something else also. If art itself is to be of use, we must as far as possible bring children into contact with real things and real people of the kinds we wish them to admire. In respect of the gain of knowledge of fine human qualities and the gain of the power of admiring such qualities,

nothing can help children so much as having teachers who are of fine nature, finely trained. Direct personal contact with such teachers will do more to enable them to apprehend what art and language can tell them of human goodness and greatness in other times and other lands than any other means can do.

More numerous means are at our command in using realities to give knowledge of nature, but in order that they may be used, both School-Boards and the managers of other elementary schools need much more power in dealing with school time than, I believe, they now possess. Ignorance of nature on the part of the inhabitants of towns is indeed not due to complete lack of chances of acquiring knowledge, but to the facts that, as they do not see nature when they are young and do not live among people who love it, they have no chance of gaining the wish to make use of their chances of seeing it. What a change would soon be made in our towns if only the majority of the inhabitants cared for what natural beauty is within their reach, and wished that they and their children should have as much as possible of it at their doors and in their houses.

But only a comparatively small range of realities can be shown to town children and even that can be shown but seldom, and therefore realities will not suffice for our purpose. Any adequate definition of art, any sketch of its history, would by itself prove that its aid is needed for overcoming the educational difficulties which we have to deal with. The chief of those difficulties is that of giving ideas, thought, and feeling which words cannot convey, and especially of exciting admiration and love. Well, it is just that difficulty, which has existed as long as language, which has brought the graphic arts into existence. These arts are the expression of some of the most important impressions which cannot be conveyed in language, and they are pre-eminently the expression by artists of admiration and love, and therefore the excitors and directors of similar feelings in others. And while these arts would have been most valuable means of education in all previous ages, they have now reached a phase which makes them simply indispensable means for the education of the children of our large towns. Artists for many centuries have especially delighted in expressing the impressions produced on their nature by great human actions, and by the personality of great men and women; and artists in our own day and country, just when and where such help is most needed, have learnt to delight chiefly in expressing impressions received by them from the beauty of nature.

As then it is the favourite function of the graphic arts to be channels of just those influences which are most important in education, and which town surroundings make it very difficult to bring to bear on children, it is evident that these arts ought

to be used in every town and village school. No one doubts that their representations of things have far more power than language-representations to make things known to those who have never seen the things. Here is one small example of their power. A member of the Birmingham School Board told me that two little girls were seen standing before a foxglove in an open space in the town, and one was heard to say to her companion, "That's the flower we've got a picture of in our school." No one, probably, ever heard a child say, "That's the flower we had a description of in school."

Pictures have the same kind of power in relation to people. Children can be more easily made to realise the fact that a man named in history really did live, and was a creature of their own human race if they see a good portrait of him, and they are much more deeply impressed by the goodness and heroism of the persons of whom they see pictures than by the noble qualities of the ghostly personages they only hear of.

I can most conveniently explain what I believe to be the best system of using art in education, so far at least as elementary schools are concerned, by describing the system which the Committee of the Manchester Art Museum are now developing, and which they hope to be soon able to extend to every elementary school in Manchester willing to receive their help.

They will offer to every elementary school which promises to comply with certain conditions, loan collections, which will be changed every six months or perhaps only once a year. The collections will include some coloured pictures of beautiful scenery, of kinds which are to be seen close to Manchester, some of beautiful or otherwise remarkable scenery in other parts of our own country, and in other lands—some of them showing results of the operation of great natural forces—pictures of mountains, polar lands and seas, cañons, waterfalls, volcanoes, deserts; some pictures of common trees with representation of their branches and of their leaves, some pictures of common wild and garden flowers, birds and other animals, butterflies and moths; some pictures of great historical events, portraits of historical personages, pictures of interesting buildings in different parts of the world, pictures of various kinds of human life; and, for the purpose of training taste, examples of pottery of good form and colour, and of textile fabrics of fine colour and design.

Many of the pictures will be provided with printed descriptions of their subjects and with statements that they are etchings, engravings, chromo-lithographs, or whatever they may be, and that the kind of apparatus used in making them, and descriptions of the ways in which they are made, can be seen at the Art Museum.

As learning to draw is the best way of learning to use one's eyes, and drawing lessons give teachers good opportunities of developing good taste and powers of observation, and as pictures will be of comparatively little use unless attention is often directed to them, another part of the scheme of the Committee is to offer to the managers of schools the services of a Supervisor of Drawing, one of whose functions would be to give kinds of information about the collections which all teachers cannot be expected to possess. This part of the scheme, on account of its costliness, can only be used in a few groups of schools.

Of course the placing of collections of works of art in schools will produce comparatively small results unless the teachers can call attention to more in a picture than the tale it tells, unless they can call attention to its artistic merit, to its beauty of line or colour; and examples of pottery and textile fabrics especially will be almost valueless in schools unless teachers gain some feeling for their beauty of form and colour.

It is therefore most desirable that all training colleges shall have collections and teachers to cultivate the sense of beauty of form and colour in students. But in any case the use of pictures in their schools, and frequent visits to Art Galleries would develop the sense in many teachers, and a few years hence a generation of pupil-teachers, trained in schools supplied with works of art, would be able to greatly increase the usefulness of the school-collections.

For all modern communities the decision as to whether art shall be used in education is of much importance. It is in fact a decision as to whether the mass of the people shall be barbarian or civilised. The decision is of exceptionally great importance for the large towns of Great Britain. For them the decision means, shall the mass of the people be helped to escape from a very low form of barbarism or not?

It is the knowledge, the education, given by heroic ballads, touching songs and tales, fine music, lovely form and colour, beautiful scenery, acquaintance with good people, which creates and maintains the sympathies, the aspirations, the hopes and beliefs, which make men truthful, honest, kind, good servants, good masters, good neighbours, good citizens.



TENNYSON IN RELATION TO MODERN THOUGHT.

By *FRED. H. HILL*, February 18th, 1890.

John Stuart Mill says, "Poetry is the expression of thought, coloured by feeling, expressed in metrical language, and overheard."

The true poet does not speak at you, or to you, but within you. He rises above the world; cannot be kept to it: possesses a healthy mind, and has no disgust of life. He is a man like other men, only more so; with feelings like other men, only more susceptible; with vision, but with a clearer and wider range; with love, but boundless in its scope.

Indeed, true poetry is the perfect registration of truth. It is the mysterious deep upon whose surface the face of nature is reflected, and in whose unfathomed bed pearls of thought and fancy lie. Art portrays beauty, but poetry has its vistas of glory, its vastness of view, its resources of suggestion. Art has its abiding reality, poetry its attendant dreams: the one is for the contemplation of the mind, the other for its expansion. In fine, the higher poetry is not like a photograph, still and cold, but like a painting, living and warm, not only in colour but in feeling, and at the same time is truthful in all its details.

Through his sensitive nature the poet is exquisitely affected by the spirit and tendency of his time, and to render his work of future moment, he seeks to reflect that spirit, or seeks to confine himself to the expression of the spiritual experience of all ages and all mankind, the greatest example of the latter being Shakespeare, while in the case of the former the poet not only influences the period in which he lives, but is influenced by it, and of necessity becomes its representative.

Our nineteenth century has been so eminently scientific, so devoted to investigation of universal truth, has found such wonders in the laws of force and matter, that the poetic bearing of their phenomena has seemed of transient worth; and, consequently, the modern scientific student has often been so narrowed by his investigations that he has been more unjust to the poet than the poet was of old to the philosopher.

So practical science has won over the multitude, and neither the songster nor the metaphysician, but the physical investigator wears the bay leaves of to-day. No less a power

in modern life than Professor Huxley has spoken of poetic expression as "sensual caterwauling," overlooking the fact that the power of expression is the wedded body of inspiration, employing the poet's keenest sensibilities, and lending such value to thought as the cutting of a diamond to the rugged stone.

The very tendency of which Professor Huxley complains naturally follows the iconoclastic overthrow of the cherished ideals of poetry. Modern days are days of doubt: "the old order changing, yielding place to new." Through this period of doubt and turbulence Alfred Tennyson has lived, and through much of it he has exerted an influence upon modern thought.

The obligations of science to poetry should not be forgotten, for the inspirations of the poets have foreshadowed, if not heralded, the scientific revelations of our day. Professor Tyndall was led to the greatest discoveries of his life by the chance reading of a few lines from Emerson. Goethe presaged the idea of the vibratory transmission of light and the correlation of forces; and Erasmus Darwin and Beddoes did the same for the ideas of Evolution and Development. Thus the poet, seizing upon the germs of discovery, pursues them to their ultimate bounds.

The period of Milton was one of faith, of realistic faith, while the eighteenth century, with its lack of creative poetic power, marked its ebbing tide, and gave us none greater than Pope and Goldsmith as its legacy for the nineteenth century, with little faith to stimulate, till Wordsworth's faith in "Nature" brought back the "flowing tide." The mantle of Wordsworth, the greatest poet of nature, fell most fitly upon Tennyson, the poet of Man, and he, more than any other poet, is the representative of nineteenth century thought.

Unlike one or other of his compeers, who represent the melody, or wisdom, or passion, or other partial phase of the time, Tennyson represents the very time itself, for in his verse he is as truly "the glass of fashion and the mould of form" of the Victorian generation as Spenser was of the Elizabethan court, or Milton was of the Protectorate, or as Pope was of Queen Anne's period. His first songs were like those of other men, only finer in quality. They were dreamy experiments in metre and word painting: groping for a truer form of expression; but at the same time, efforts of a mind alive to the vision of power and beauty. To men of severe and established tastes, such as Bulwer Lytton, they were repellent, but to the youthful they had the charm of sighing winds, and babbling waters: indeed an inexpressible wonder of luxury and weirdness.

In the volume which came two years later, in 1832, the style is more clearly developed and pruned of mannerisms; the poet has full command of delicious metres and stanzas; his every word is as needful as the flower or scroll of ornamental architecture, and

every detail is so fitting that the special device is forgotten in the general excellence. Thenceforward slovenly work from any quarter was subject to instant rebuke by contrast, and the force of metrical elegance made its way with wonderful rapidity and carried everything before it.

Tennyson had come to the knowledge at this period, not only that Art, when followed for its own sake, is alluring, but that, when used as a means of expressing what cannot otherwise be quite revealed, it is seraphic. The duty of life and manly independence was never more fitly portrayed than when one is taught by Pallas, the goddess of wisdom, that,

“Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power,
Yet not for power (power of herself
Would come uncall'd for) but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.”

This has been made the basis of some of the most profound modern thought. Carlyle never taught more effectively than that: nay, we should require more than seven volumes to make us believe that “might was right” but only seven lines are sufficient to belief that, “because right is right to follow right were wisdom.”

The next work of the poet was his *Idylls* in 1842 composed in blank verse. This effort brought him a distinctive reputation, for it was enriched by a style entirely his own. But we can only pass in quick review these poems of charming interest, in order to reach those directly bearing upon modern thought.

In this volume we have “Dora,” the paragon of its kind; “Godiva” and “The Gardener’s Daughter,” descriptively felicitous in another way; and the wonderfully compact and expressive “Ulysses.” Here we have “The Talking Oak,” that marvel of grace and fancy; and here too is found, composed in the minor key, the enduring and suggestive songs, “Break, break, break,” and “Flow down, cold rivulet, to the sea,” in the former of which we have those matchless lines,

“But O for the touch of a vanished hand,
And the sound of a voice that is still.”

Tennyson’s humour is at its best, in that half pensive, half rollicking, wholly poetic composition dear to wits and dreamers, “Will Waterproof’s Lyrical Monologue.”

In this volume of 1842 we also have the modern lover reciting “Locksley Hall,” which, despite its sentimental egotism, furnishes genuine illustrations of the age, and of the poet’s own breadth of sympathy and aptitude to represent every phase of

that age. Not anything escapes him. He takes a scientific view of nature, and in this he differs from Shelley, Keats, and Wordsworth alike, for with him nature is the embodiment and manifestation of law, and the fulfilment of those vast purposes which are part of our universal order. At the same time his accuracy of observation in detail is most remarkable, telling us precisely what he has seen, showing that he has written with his eyes on the things themselves rather than on the paper.

Tennyson is here in touch with every movement of his fellows; sees the larger political influence of Free Trade in commerce; sees its attendant possibilities of universal peace, in the federation of the world, when war shall be no more.

Again, in the scientific realm we find him abreast of "Modern Thought," and like Goethe possessing that rare faculty of insight which foretold of later discoveries pertaining to Evolution, years before its enunciation, as shown in the lines:

"All nature widens upward. Evermore
The simpler essence lower lies;
More complex is more perfect, owning more
Discourse, more widely wise."

In 1847, three years before he became Poet Laureate, Tennyson made a diversion in giving to the world, not a lyric or an epic, but an idyll called "The Princess," constructed of ancient and modern material: a show of Middle Age pomp and movement observed through an atmosphere of latter day thought and emotion. Its defined purpose and object is the illustration of woman's struggles, aspirations, and proper sphere in modern life in her relation with man. It is a distinct mark of highly advanced civilization, and indicates the representative character of our poet. Indeed the conclusion of the writer is one in which cultured people are so thoroughly in accord that they point to the close of the Princess as expressing their view of the "Woman's Question."

"Till at the last she set herself to man,
Like perfect music unto noble words."

It is from teaching contained in such noble lines as those to which I refer that Tennyson has contributed so much in placing woman on the pedestal she now occupies in modern life. Contrast the estimate of our poet with that of Byron. His deep reverence for woman springs from that divine quality which Guinevere discovered in King Arthur, "the pure severity of perfect light."

In "The Higher Pantheism," we have a poem of very exalted order, especially in view of its fine discriminating power, which brings the author into relationship with modern thought in its pantheistic phase, to indicate how far he has outdistanced and overleapt the conceptions of its votaries in making plain the line of demarcation between the spiritual essence of

the deity, and the material manifestation of creation, which is "only sign and symbol of our division from Him." In a word, he shows that it is the spiritualisation of mind rather than of matter which makes the "Higher Pantheism," the only one possible, because it is the only one reasonably and justifiably in accord with known scientific fact.

Now Tennyson has not only been impressed by the age and environment in which he has lived, thereby earning the title of a true representative, but he has left his own impression upon the age, by giving back in a higher mould that which he has received. The style of his early verse produced a profound impression, and as he deepened in tone and heightened in quality, his reputation increased.

He has had many imitators of his style, but his thought was beyond them all. Indeed there have been many Tennysons, but only one Alfred Tennyson, and as he could truly say,

"I do but sing because I must,
And pipe but as the linnets sing ;"

while his imitators

"Have something of the sort of ring,
Which goes with a soft flowing swing,
But lack the thought which noblest poems bring."

There is another field in which our poet has scored the greatest triumphs of his art. He has given expression to the religious disquietude of his time, caused by the present-day discoveries of science, and the higher criticism. Few have passed through the ordeal as scathless as he. Nay it is he who has been our guide through gloom of doubt; it is he who trusts that "somehow good will be the final goal of ill; and it is he who has taught us to "trust the larger hope," even if it be but "faintly."

In this capacity Tennyson has become what Wordsworth failed to become,—the poet of man; in this capacity he outstripped all his compeers; outstripped even Shelley, the most ethereally spiritual, or imaginative of all our poets, and he did so by getting nearer the reality, beyond the spiritually imaginative.

And yet Tennyson has not escaped the critics. Even Wordsworth charged him with affectation; Lord Lytton attacked him in "The New Timon;" Coleridge wrote strictures on his bad metres, which are the most pronounced cases of blind and blundering criticism the century has produced. Since Gifford ran his indiscriminate tusks into the sweet white flesh of Young "Endymion" the age has had nothing more coarsely uncritical. He has been called sceptical: nothing could be more erroneous. That he writes at times as one in doubt, 'tis true; but we must bear in mind that doubt disintegrates, disperses, dispels; that

faith attracts and knits together; that faith is the tonic of the poetic soul; that doubt can command no prolonged sympathy, and consequently can find no permanent footing in the higher places of poetry; that faith, on the contrary, seems to clothe itself with poetry without effort; attracts all poetry to it as a seemingly natural consequence; intertwines and interweaves its life with it, until, to use the strong Shakespearian phrase, "the two have grown together, and their parting would be a tortured body."

It is the possession of this double-sighted vision that has enabled our poet to become the interpreter of the transitional character of the philosophy, the religion, and to some extent, the politics of his time. In this aspect he is often misunderstood. The critics look at the intense shadow, but overlook the intenser light. This double vision of the poet, the vision of doubt and faith, is wonderfully manifest in "The Two Voices." Again it is seen in the "Palace of Art," where the field is contested by self-sufficient culture, against self-forgetful humility.

But it is in "In Memoriam" that we meet with this double endowment in its richer and profounder aspect, in which the two voices within the poet discuss under the shadow of death some of the darkest riddles of the world. In this poem we have a prophetic solution of many of the problems of the poet's day. Apart from the central idea of his lost friend Arthur Hallam, the work is essentially English, for it appeals to the national tastes, it is steeped in our thought and spirit, and its sights and sounds are those of our rural life. It is one of those rare songs that must be recited to the heart alone.

Indeed, to understand "In Memoriam" at all, we must put ourselves in line with the author; must realise the subject of his sorrow: must weep with him as he weeps: have joy in the joy of his hope, notwithstanding intervening cloud; and we must struggle through the shades of his doubts, till we have left the intense shadow for the intenser light of his faith.

The friend referred to in "In Memoriam" was Arthur Hallam, the son of the historian, a man of noble character, of great promise and powers. The loss of this friend produced deep sorrow and doubt: sorrow slow to heal, and doubt difficult to clear: hence the character of the work, which occupied seventeen years of his life and thought.

The continuity of their friendship and their participation in the enigmas of the world, was so real that death could not separate them, for as he looks over "the noble letters of the dead," he declares,

" So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seem'd at last
The living soul was flash'd in mine."

In the subjective aspect of this work we find many of our own difficulties reflected, difficulties of humanity at large, the problems that have exercised the largest minds in modern times, such as this one:

“Are God and nature then at strife
That nature lends such evil dreams.”

He answers this questioning by a larger yet instinctive hope. His soul has become sick with sorrow, but in the moment of uttermost darkness, full of distemper and despair, he breaks forth into one of the noblest confessions of faith—

“That nothing walks with aimless feet,
When God hath made the pile complete.”

With instinctive faith the poet draws the veil aside and scans the beatific vision, and there he sees the final unity of the creature with the Creator, when Arthur Hallam becomes

“That friend of mine who walks with God,”

and forty years after, with undiminished faith, he exclaimed,

“Peace, let it be! for I loved him, and love him for ever;
The dead are not dead but alive.”

That such a poem should have presented difficulties is not to be wondered at; indeed it was to be expected; for, without absolute freedom, poetry of the highest kind would be impossible: he does not speak to us as a doctrinaire of any kind, but as a man; and as the production of a man, and not a specialist, the poem has its abiding value. The death that gave back again to the mind of his friend its elemental freedom, seems to have lifted his own above its earthly moorings and tendencies. He battles on single-handed, beating his music out to an accompaniment in which no sophistries of any kind can find a place. In thus giving voice to his own doubts and sorrows, he has lifted a cloud of nameless trouble from many a weary heart and darkened life; and the work stands out to the eyes of the imagination a spiritual Camelot,

“Built
To music, therefore never built at all,
And therefore built for ever.”

A complete view of Tennyson as the poet of Modern Thought cannot be had without a consideration of at least a part of his more recent work, and especially of the volume published when the poet was over seventy years of age.

In the “Ancient Sage” the two voices again play their part; and again the shadow of doubt gives place to the light of faith; but it is more than that, for it indicates the settled calm

of the Victor: reveals the result of experience: determines to recognise the facts of the universe as they are; and in this sense of a calm Victor it differs from "In Memoriam."

Here we have a running dialogue between a poet who catches the transient gleam of beauty as it passes, and who cannot believe in any deep or permanent creative life, and a sage who tries to persuade him that a deeper insight shows mortal things to be mere symbols of eternal and immortal realities. The poet pleads the disparity of human knowledge. This the sage recognises fully: consequently doubt must be; for nothing worthy can be proven or disproven; and the concluding advice of the sage is—

"Cleave ever to the sunnier side of doubt
And cling to faith beyond the forms of faith."

Such words are almost the last spoken on this great subject, by the poet of Modern Thought, who has lived many days. He stands nearest to us, for he has written with the fullest knowledge of the discoveries of recent science, and of the problems which occupy the minds of the living generation. His words contain the highest teaching: he is far more condensed than Browning or Swinburne, and his forms of expression are without equal for purity. His subjects are varied as his methods, while his thought penetrates deeper than his refined diction.

The work of Tennyson has been to inscribe in immortal verse the spirit of his own age, and that in a far larger sense than any of his contemporaries, therefore he may justly be accepted as its truest representative poet, and, consequently, its noblest leader. He has loved truth and followed right, and he has kept himself unspotted from the world. As Browning said in his last Epilogue, written just before he passed onward, so we may say of Tennyson, 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."



INDIA AND CEYLON (Illustrated).

By *ARTHUR APPLEBY, J.P.* February 25th, 1890.

Mr. Appleby disclaimed any intention of touching upon those difficult problems of government and political power which were at present agitating the minds of a small, but very active section, of people in India. He intended rather to speak of the country, the landscape, the trade, the impressions which the social life of the natives made upon him, as an independent, open-minded English traveller, seeking experience, instruction, and amusement in the far East. It was necessary for him to add that the main source of information open to travellers like himself was the study of the best English authors, and he desired to acknowledge his indebtedness to and the free use he had made, especially of the works of Sir John Strachey and Sir William Hunter, both of whom he considered were the best authorities on any Indian subject. Our Indian Empire, inclusive of Burmah, occupied some million and a half square miles, and was inhabited by 250 million people—more than twice the population of the Roman Empire at the height of its power. One-fifth of the population still lived under the rule of the native princes, and were known as feudatory States. India was not a country in the sense in which one could speak of France or Germany as one. It was rather a continent like Europe. The various peoples of India have never fused as did the early and bitterly opposing settlers in these islands. There were no countries in civilised Europe whose people differed so widely as did the timid Bengalee from the warlike Sikh. The language of Bengal would be as unintelligible in Lahore as in London, whilst the climatic differences were equally variable. It was essential that these facts should be understood and borne in mind, if they would understand how it was possible for our Indian Empire to be governed by such a small military force, so far from the centre of its Government.

The people of British India might be divided into four great classes: The non-Aryans, the Aryans, the Hindus, and the Mohammedans. The non-Aryans were the aborigines, and numbered about 18,000,000; the fair-skinned Aryans or Sanskrit-speaking people about 16,000,000; the great mixed population, known as Hindus, about 120,000,000, and the Mohammedans about 45,000,000. The non-Aryans inhabited the country in pre-historic times, and were driven from the plains 3,000 years ago by the Aryan invaders. They were now found in the recesses of the mountains, and dwelling in caves. They were flat-faced and very dark, and showed distinct evidence

of Mongolian descent. The Andaman Islanders in the Bay of Bengal belonged to that class, and there could be no doubt, were driven from the mainland at a very early date, and they were perhaps one of the most primitive forms of mankind extant, whilst the hills in southern Madras were a refuge for similar wild tribes. The second great class was descended from the Aryan race. History told us that they inhabited the great plains of central Asia, whence, at various times, and in different directions, they sent out offshoots, which materially affected the world. Westward, they moved to found the Persian Empire, to create classic Greece, to build the walls of Rome itself, and they reached so far as even our own islands, whilst south they struck, and eastward, forcing their way across the Himalayas into the rich plains of India.

It was from diverse races—the non-Aryan and the Aryan intermarrying—that the present Hindu population was derived. But Hinduism was not so much a race distinction as the result of a social organisation and a religious movement. That social organisation rested upon caste, while the religious movement was a combination of Brahmin and Buddhist faith mixed with some of the ruder rites of the Scythic people. He shrank from approaching such a complex subject as caste, the one which, perhaps, more than any other, marked out the Oriental life from our own. Originally there were only four castes, the priest, the warrior, the husbandman, and the serf, but they had developed into innumerable class distinctions, observed with a painful and scrupulous rigidity. Caste, however, had its advantages. It regulated the industry, it relieved the distress, it defined even the religion of its members. It regulated the industry much in the same way as our own trades unions do here, by moderating competition and by enforcing certain trade holidays, whilst by taking levies from its members it was enabled to give relief in case of need, and under normal conditions, allowed none of its members to starve; and so it took the place and rendered unnecessary in India, the existence of our own Poor Law system. Besides that, it exercised a correcting influence on erring members, enforced by punishment varying in severity. Anglo-Indian law, however, did not enforce caste decrees, but it recognised and allowed them. Of the religion of the Hindus, with its complicated idolatry, he could make no more than a passing mention. With the Hindu all life was sacred, as the gift of God, and as a result of generations of mental and religious training, death was realised as a transition, and was not so much dreaded by the individual, as we found amongst a more active and excitable people like ourselves, and though idolatrous and approaching their gods at many and strange shrines, the end of all Hindu worship was to seek the liberation of the soul from

the frail body, and to secure its ultimate absorption by the deity, which they called the state of Nirvana. The fourth and last race were the Mohammedans. Mohammed, who was born A.D. 622, founded essentially a conquering religion. His successors, within a hundred years of his death, had invaded India, and sought to convert at the edge of the sword the mild Hindu to the faith of Islam, but it was not until 400 years had elapsed that they were able to make any impression, and it was A.D. 1,000 before they succeeded in establishing any permanent hold in the north-west provinces and the Punjaub. The Maghuls, in 1526, founded the Mohammedan dynasty. They were known as the "great Moguls," who, under the famous Akhbar and others, developed such power, such wealth and magnificence, leaving behind them palaces and mosques, at once the admiration and wonder of the world. Their last representative Mohammed, Bahadur Shah, King of Delhi, emerged for a moment as a rebel in 1857, and died a State prisoner in 1862. At no time did the rule of the great Moguls embrace, like our own, the whole of India.

Passing mention was made of the reign of the great Akhbar, and the splendour of Aurungzebe, of his great revenue, which in 1695 was estimated at £80,000,000, while our own to-day was little more than half that amount. With his death began the downfall of the Mogul power. Disputed successions among his sons gave rise to internal dissension among the people, and very soon the Sikhs, the Mahrattas, and Rajputs closed in upon the empire, and it was the cruelties exercised upon them, especially the Sikhs, by his successors, during the next century, which created their bitter hatred of Delhi, and which served the British cause so well in the mutiny in 1857. We must remember that they were in many respects nearly 300 years behind ourselves. The spread of education, the diffusion of wealth, the general means of enjoyment amongst the people was probably quite as great in our own country in the reign of Queen Elizabeth, as was the case in India to-day. Until the British became the ruling power in India there seemed to have been no impetus given to the education of the people.

On the whole, the trade and agriculture of India were of a decidedly expanding character, though liable to fluctuations from special causes. The exports of 1886-7 were of a decidedly satisfactory character. On December 31st, 1887, there were 14,068 miles of railway open, leaving a nett working profit of 5.32 per cent. There was an excise duty on liquor and drugs which yielded an income in the same year of £4,375,000. The people of India, generally, were extremely abstemious, the consumption of spirits being confined to the lower classes, and that mainly on their national religious holidays. Drunkenness in the English sense

hardly existed in India—that was to some extent due to the climate. Roads generally were good, such as they saw having often been constructed in the first place for military purposes. Bombay headed the lists of ports, its foreign trade being £68,000,000, against Calcutta £59,000,000. The total exports of the whole country in 1887 were £92,000,000, against £71,000,000 of imports. English cotton goods constituted in value one half of the whole import trade of India, increasing in yards from 1,300 millions to 2,100 millions between 1878 and 1887. Large as that increase was, it would have been larger still but for the rapid growth throughout the country of the manufacture of all but the finer qualities. In the ten years from 1876, the number of mills nearly doubled, and at the close of last year, there were 97 mills at work, containing 2,375,739 spindles, 18,840 looms. A new and largely increasing export trade in yarns had been developed with China and other countries, which rose from £1,000,000 in 1877, to £4,200,000 in 1887. It was impossible for them to visit some of the mills, as they did in Bombay and Baroda, &c., without feelings of considerable interest and curiosity. “They found that the removal of the protective tariffs had in no way injured Indian manufacture, but a great native industry—a most important matter, from every point of view in a country like India—had been steadily developing. The advantage to the manufacturing trade of England by the removal of those duties had been great, but to India itself it had been greater.”

On the much vexed silver currency question he would only say that in the general trade of the country, “the treacherous, the debilitated, and ever-depreciating rupee” formed a disturbing element unknown in this country, except of course to traders with silver-using countries, which upset all calculations, harassed the foreign trade, crippling alike the finances of the Government and the incomes of its English officers.

The question naturally suggested itself in conclusion, were the natives favourably disposed towards us and our Government? “Is India free? And does she wear her plumed and jewelled turban with a smile of peace, or do we grind her still?” Were they contented with their lot? Was there any awakening in their social, intellectual, and political life? To each of those questions his answer was emphatically “Yes.” They never heard from any English speaking native, or any naturalised resident in India, a whisper of disloyalty to their Queen and Constitution, but they frequently had assurances of improved condition and contentment, and of the belief that they were associated with a power that was strong enough to dare to be tolerant. It was true that, judged by their own standard, the condition of the average native was not good. His education

(as he had shown) was poor, his religion was not bright, his home was dirty, dark, and small, he had few sports or entertainments of any kind, and generally speaking, his life seemed aimless. They must estimate his wealth by the fewness of his natural wants, for though in possessions he seemed poor indeed, he had at least all he required, and did not care to seek for more. Climatic influences and physical laws had no doubt much to do with this.

The educated native was vastly on the increase, especially in Bengal, and the Bombay presidency, where he formed an element to be reckoned with, competing in art and science, and in medicine and law, and in engineering, for office and works, which were formerly in almost exclusive possession of the English. There were now five universities which held examinations and granted degrees. Turning to native politics, he thought from what he had said of the general condition of the people that it would be admitted that the questions raised by the recent Congress, elective legislative council, repeal of Arms Act, reduction of the army and the creation of a certain number of native volunteers, bristle with difficulties, and concessions in the way indicated could only be made with great care and caution. The agitation was carried on almost exclusively by the Hindoos in Bengal (Baboos), who rejoiced in their recently acquired knowledge of Western civilization. It had really taken no hold on the masses of the people, and was at present looked upon with considerable disfavour by men of such practical broad and liberal views as Lord Dufferin. They admitted with satisfaction the great spirit of progress which English influence was infusing throughout India, and the greater prosperity and increasing population in the British as compared with the native states, but they could not afford to overlook the inherent idea, existing for centuries in all Oriental minds, of the virtue of a long line of recognised descent—of the absolute power of hereditary rulers. The Hindoo was not democratic; he did not as yet believe in "the people;" he was very susceptible to impressions of magnificence and historical greatness, and above all to evidence of power, of wealth, and of prestige, and that must not be lost sight of in our mode of government. When Western ideas of individual independence were better understood, when the natives had realised the duties and responsibilities of political power and shown a more marked desire to exercise it, there could be no doubt that an enlightened and progressive policy would guide the Government of India, and a new and important era in her development would begin. Whenever that time should come, as come he felt it must (if we were to retain India as a dependency), it would be one of the brightest periods in the annals of a country which had striven so long and so successfully in the interests of freedom and material growth, and another

tribute to the power and intelligence of the Anglo-Saxon race. "To have found a great people," said Mr. Macaulay, in July, 1833, speaking on the Government of India Bill, in the House of Commons, "sunk in the lowest depths of slavery and superstition, to have so ruled them as to make them desirous and capable of all the privileges of citizens would indeed be a title of glory all our own." "The sceptre," he continued, with that eloquence which seemed inborn, "may pass from us, victory may be inconstant to our arms, but there are triumphs which are followed by no reverse. There is an empire exempt from all natural course of decay. These triumphs are the pacific triumphs of reason over barbarism; that empire is the imperishable empire of our arts and our morals, our literature, and our laws." How far and how soon under that looked-for, though it must be gradual growth, the complete unification of India should be accomplished, he could not say. Certain it was that the mountains and jungles which stood as fatal barriers to former governments, had now been pierced and passed by road and rail, and a closer communication between its great natural districts, for which ancient rulers sighed in vain, had thus been secured, and we must look to education and the establishment of a common interest by trade and commerce, to remove prejudice and ignorance, and to overcome the remaining difficulties in welding the various and conflicting races into a united and homogeneous nation.

Mr. Appleby, by the aid of lime-light views, under the direction of Mr. D. Drew, during the lecture showed the principal sights in Indian scenery and architecture. Amongst these were the Khyber Pass, the Himalayas from Darjeeling, and the woods in Ceylon; the places connected with the Indian mutiny, the magnificent buildings at Baroda, Delhi, Benares, and the Taj Mahal at Agra.

ETON COLLEGE, HISTORICAL AND DESCRIPTIVE.

By J. O. S. THURSBY, J.P., B.A. March 4th, 1890.

The paper attempted a two-fold object—firstly, whilst giving some historical description of the foundation of Eton College, to trace its progress from the laying of the foundation-stone by King Henry VI., in 1440, until the present day; and, secondly, to furnish a slight sketch of the every-day customs and life of Eton, as known to the writer from his school-time there. The

college was originally modelled from Winchester, and the first head-master, William of Waynflete, came from that seat of learning, accompanied by five Fellows and 35 scholars, who formed the nucleus of the institution which has ever since held a high place in the educational records of the nation. For the first few years, and in the perilous times of unsettled government, Eton passed through various vicissitudes, but by a judicious compliance with the changing circumstances of the period, the college continued to hold its own, though Henry VIII. forced the Fellows to make a disadvantageous exchange, taking from them 64 acres on the southern side of the great London thoroughfare, Piccadilly, 94 acres on the opposite side of that road, and 18 acres at Knightsbridge; he also took the Hospital of St. James', which was then a Leper Hospital, and built on the site the Palace which still bears the name of St. James. In exchange he gave them three insignificant farms in Sussex. Queen Elizabeth came several times to Eton, and was addressed in the then general terms of extravagant adulation. James I. was entertained at a banquet, and knighted the reigning head-master. Lord Bacon once applied unsuccessfully for the Provostship. We find Eton firmly established in the time of Charles II.; in 1719, we have record of a bill for Mr. William Pitt, afterwards Lord Chatham, from which it appears that the cost of half a year's board amounted to £12½, and half a year's tuition to six guineas!

Passing on, the paper dealt with Dr. Keate, the most famous head-master Eton ever possessed—famed amongst more important characteristics for his powers with the birch, so much so, indeed, that according to some his name was derived from two Greek words meaning "I shed woe." Keate had practically the whole teaching of the school to do himself, and out of his pupils may be selected the late Duke of Devonshire, Mr. W. E. Gladstone, the late Lord Iddesleigh, the late Earl Granville, two Speakers of the House of Commons, ten Judges, and no less than seventeen Bishops! Surely Keate must have been a great head-master. The paper proceeded to give some interesting details of the school days of Mr. Gladstone, Arthur Hallam, and others, who have since become well-known, and after reviewing Dr. Goodford's and Dr. Hawtrey's reigns, proceeded to a description of Eton of to-day, which was too largely conversational and anecdotal to bear summary in the Club transactions. Gray's celebrated ode, the Eton boating song, and some other literary works dealing with Eton, were also introduced and discussed.

THEOSOPHY.

By T. H. ROBERTS. March 11th, 1890.

It is a matter for regret that no synopsis of this lecture is procurable.

BURNLEY SEVENTY YEARS AGO: ITS BY-WAYS.

By JAMES GRANT. March 18th, 1890.

In my previous paper (see Vol. V. of "Transactions") I attempted by means of a little story, in which two men—uncle and nephew, Stansfeld by name, were the principal figures—to bring before my fellow-townsmen the appearance presented by this town 70 years ago. The different buildings then to be found in St. James's street were mentioned in my previous paper, but we did not follow our friends further than "Bottom of Town Brig," near the Cross Keys Inn. Permit me then to invite you to accompany our friends in their various movements. The first house passed after crossing the bridge (then much narrower than it is now) was occupied by Mr. Marsland, the iron-founder; separated from this house by a street were the ruins of Peel's factory. This factory—a woollen factory—had been burnt down, but the blackened walls remained for many years a saddening spectacle. The ground was not cleared of these ruins, I believe, until the late Mr. Hindle Rawcliffe built the houses and shops to which his name clings, and I am told that the cellars of those houses are large, strongly built, and capacious, being in fact adaptations of the cellars at the mill. The road between Mr. Marsland's house and Peel's factory led to Crow Nest, an aristocratic settlement on the outer edge of "The Meadows." The names Crow Nest and Meadows are bucolic: the names remain, the characteristics have changed. Some of our leading Burnley families lived at Crow Nest, amongst others the Beanlands, who having made a competency at "The Thorn," retired to rest in this nest. Anthony Buck, who came to Burnley just before the Burnley Bank broke, set up house here, and so, too, did John Moore, Esq., the first Mayor of Burnley. Amongst the meadows in the rear, Marsland's workshop had just risen from the ground, and there is probably not a single other instance

in Burnley where a manufacturing business has been conducted for so long on the same spot. At the foot of Whin Hill, (so spelt by the Rev. John Raws in the Registers at the Parish Church,) stood the little Toll Bar House and its gates—close by the gates of Massey's Fold. The toll bar was kept by George Stansfield, and with him lived his sister Mally—(Mally is the "old style" for Mary.) They were in the prime of life, and known to every inhabitant of Burnley. When "Mally at the Bar," and her brother were first installed in their home, the Bar—a little round house—was well to the front near the Bridge. It controlled two roads, the one going up Sandy-gate, and the other Blackburn New Road. Later the Toll-house was removed bodily, though not its occupants; it was set up near the Mitre Inn, at the junction of Padiham Road and Accrington New Road; a few years later it was pushed back on to the Ridge—the high land up Padiham Road before the Tim Bobbin is reached, and later still it vanished altogether. When the old toll house was removed, the Stansfields removed to the bottom corner house in Sandy-gate, on the right hand side, and a chain bar was established to prevent the upright Burnley people from sending their carts and luries up Sandygate and round by the Barracks, and so escaping the toll at the Mitre. The part of Sandygate on the lower side of the canal was known as "Pencilling shop brow," pencilling being a class of work executed by females for calico printers. It was a brick building on the right side of the road going up and has been transformed into a row of cottages, to reach which a number of steps have to be ascended. Massey's woollen factory was just opposite, and this was flanked by two or three cottages. Just above the canal on the left hand side a stone still indicated the beginning of the path which led across the "sheep-fields" into Manchester Road, coming out about the end of the present Piccadilly Road. Higher up the road there ran the long row of cottages, part of which is now in process of demolition. They are now below the level of the road, which has been raised since their erection, parallel circumstances, as *e.g.* Manchester Road opposite the Canal Tavern, and Cow-lane, near the Craven Heifer, are not by any means uncommon. Folds, the shuttlemaker, had his workshop at the top, and he and one or two others who were above the rank of operatives had built for themselves detached houses on the opposite side of the road. The public-house bearing the singular style "The Hole-in-the-Wall," with its equally singular sign, dispensed its ale to thirsty souls then as now, though neither Massey's nor Keirby's brewery had yet seen the light. Near the stone delph (Pickup Quarry) there were two or three cottages, and the guardian of the delph was old Cunliffe. It was near the Hole-in-the-Wall that the Burnley Summer races were held, races in sacks and donkey

races ; but these races did not rank with those at Padiham and Worsthorne, which were *bona-fide* horse races. "Joan-o'-Mash's" regularly practised his horses on the spot where St. James's Church now stands. Joan-o'-Mash's real name was Whitaker, and he was a butcher by trade. Burnley at one time had its own horse-race ground. It was a large flat piece of ground to the left of Brunshaw (Halifax) Road, reaching from the street going up to the lime-kilns to Brunshaw Bottom. The cricket field now forms part of the ancient race-course. It was disused soon after Col. Hargreaves's death, presumably through the influence of the Rev. Wm. Thursby. Later the family who reared Kettledrum let land for the races on Burnley Moor, but the locality was unhappy, and "the sport" survived the removal of the course from lower levels for only two years.

The road by Sandygate was long the connecting road between Burnley, Padiham, and Blackburn. It passed along by the back of the Barracks, and along the Ridge by the Tim Bobbin. There was not until the early decade of this century any public roadway where now is Westgate and that part of Padiham Road lying above Westgate as far as Gannow Top. A little way in the rear of the toll-bar stood a fine house with a great square garden in front of the door, occupied by "Old Hopwood." It still stands and is known as the Plane Tree Inn. This Mr. W. Hopwood built Oak Mount, about the time that Mr. Thomas Holgate built Ashfield. The new road, which had just been opened out, was called Blackburn New Road, and houses followed on both sides. On the left hand side stood for a long time a drinking trough fed from a spring ; the latter being in convenient proximity to the brewery just about to be built was speedily utilised. Just above the canal, on the left-hand side, after crossing the "Navy Bridge," was a well or spring. The way to it was through a big thorn hedge on which "heps" and "ages" grew, down a few earthen steps into a meadow. The water was supposed to be of a medicinal character, and to have some connection with a spring which undoubtedly possessed those qualities, and was just beginning to attract patients in the valley where is now the Cemetery. The clough in which this mineral water was found soon acquired the name of Spa Clough. The water was found to be so attractive that a spa house was built. It appears to have been a substantial stone building without side windows, but lighted by sky-lights. It contained three rooms ; in the first room was a well from which the patients drank, inside were two rooms, one for males and the other for females, in each of which there was a square bath with forms around. The water was intensely cold, was quite clear in appearance, it had a distinct taste, and a still more distinct smell ; its properties were supposed to be of avail in cases of rheumatism. The waters

acquired considerable notoriety. On fine Sunday afternoons many people made pilgrimages to the place. Stalls for the sale of gingerbread and the like were set up near the house. One penny admitted each person to the house, and once in he could drink or bathe to his heart's content or his body's discomfort. A song was composed in honour of the spring and sung to a special tune. The refrain seems to have been—

We'll go to the Spa,
We'll go to the Spa,
Old Ambrose can cure all.

A son of "Old Ambrose," the keeper of the Spa, is living to-day in Padiham Road, as worthy a citizen as can be found.

Immediately after crossing the "Bottom of Town Brig," a road to the right led to Massey's dye-house. When the Margerison family came to Burnley, they built a new print works on the site of this dye-house, though part of the old building is still, I believe, preserved. I need scarcely tell my readers that the print works are now used as a paper making factory. By the side of the road there was a little house in which lived Bella Stott and Harriet Bamford—two ancient dames who wore Quaker bonnets and kept a school. All this land was farmed by the Masseys. The Masseys were then, with the Holgates and Crooks, the most influential people in Burnley. Mr. Joseph Massey, father of the late Mr. Alderman John Massey, lived at the turn of the road to the dye-works. The garden came to the edge of the road, and the choice strawberry beds made many a Burnley lass's mouth water. Farm buildings were to the rear of the house.

The mention of the Margerison name reminds us of a family, no bearer of whose name survives in Burnley. Mr. Thomas Margerison married for his second wife a Miss Currer, and my mother recollects seeing Mrs. Thomas Margerison and her sister coming to call upon Dr. Meanley, who lived in St. James's Street, when that gentleman had married a second time. The two ladies wore lavender silk, it being the custom then to pay such calls in dresses worn at the wedding. Richard Charles, the well-known librarian of the Literary Institute, came to Burnley with the Margerison family. At this time Mr. Richard Clegg lived at Whittlefield, and Royle was tenanted by Mr. Fielding, the steward for the Parker estate.

Crow Wood consisted of a cluster of cottages, and not far from it was what was known as Danes House Pit, though colloquially known as *Pewter Pit*. Pewter, I may remind my readers, is an alloy of lead, tin, and antimony, and was formerly largely used in the manufacture of domestic utensils. Old Mrs. Hamerton, the grandmother of Mr. Philip Gilbert Hamerton, the great art

critic, freely asserted that at the time of Jacobite rising in 1745, when Prince Charles Edward journeyed from the north as far south as Derby, the inhabitants of this district concealed their pewter vessels in this disused pit to prevent their conversion into bullets. The history of the Towneley family brings us into direct connection with that rebellion, and Mr. Tattersall Wilkinson has in this chamber related the tradition told to him by his grandfather that his great-grandfather and others underwent at the time of the Stuart invasion some practice in drill in the secluded ravines of the moorlands above Extwistle. There is therefore good reason to support the correctness of the interpretation of the name of this pit given by Mrs. Hamerton.

“Spring Gardens” were not yet in existence. A little later Richard Harrison, grandfather of the present proprietor, took some grass land and began to cultivate plants and vegetables. A pond at the bottom of the garden has been the scene of various adventures. A hut for the storing of tools, &c., was ere long followed by the white-washed house so well-known to old inhabitants of Burnley. The garden bids fair to be swallowed up by the pushing growth of the town in the Stoneyholme direction, and like “Spring Gardens” in Manchester and “Covent Garden” in London will, we fear, soon be a memory only, the name alone remaining as a landmark for the researches of the members of the Burnley Literary and Scientific Club 100 years hence.

In our previous paper we pointed out that at the time of which we speak the whole of Bankhouse district was meadow land. At the top where Mr. T. Roberts now lives was a blacksmith’s shop, and a coalpit was to be found a little further on in the direction of Keighley Green. Bankhouse was of course in existence, and a little higher up were the barn and farm buildings known as “Bankus” or “Bonkus” barn. To reach Royle from the Bank, (now Bank Parade) one had to pass through six gates. The pits we have mentioned were connected with each other and with the canal loading place by waggon “runs”; the waggons ran in batches forming a train, and were drawn by horses; the “dock” or “pool” in the canal near the Canal Bridge, in Burnley-lane, was made to enable the canal boats to be more readily filled from these pits: the cart road to the Danes House Pit was from Brown Street, crossing Royle Road by a lane bordered with hedgerows, in summer time glorious with wild roses and honeysuckle. Our friends had waded across the stream into Stoneyholme district, and now made their way back towards the town. They passed the edge of what had once been a cornfield; its ploughed furrows would be seen no more; the new poor-house had just been built, and in one of its yards, they saw an old woman named Margaret Dill—old Maggie Dill she was known as—sitting in the sun. Old Maggie was then 101 years old: she died the following year.

The workhouse was the first building erected in this part of the town; almost at the same time Salford mill was built, by Messrs. Hopwood & Pollard. Salford bridge, then considerably narrower than now, was crossed. A footpath had run by the edge of the river to the foot-bridge in Curzon street, and another footpath let the boys run down to the water meetings just below. The club houses were such as they are now. It is worth remarking, I think that it was in a little street off Brown street, where "gas" was first made in Burnley; the street is still called Gas street: the first large building that was illuminated by gas was the factory at the end of Brown street. The town was first lit by gas in 1823, as we read "to the amazement of its inhabitants."

There are few parts of Burnley which retain greater evidence of a decent measure of antiquity than Salford. Salford is a name found in various localities, and is said to signify the ford near the willows. The corner of Brown street, leading into Salford, has long been a turning point in Burnley. Here stood the factory run at this time by Cross and Tattersall, a building which has since been transformed into a theatre, and has enjoyed undoubted supremacy amongst the buildings in our town as an object of attack for devouring flames. Next door to the factory (on the right-hand side) in a house, since subdivided, lived Miss Peel, one of the family who lost their property at Whin Hill by fire, already alluded to. She was the foundress of Miss Elizabeth Peel's Charity, which is distributed yearly to needy and indigent persons in the townships of Burnley and Habergham-Eaves. When old Dr. Coultate, the father of the Dr. Coultate who was the first president of this club, came to Burnley, he lived in the same house; it has steps to the front door. The doctor afterwards removed to Mr. Joseph Massey's house, just above the "Dog and Duck," and later to "Old Bill Crook's" house, a building which stood near where the present Market Hall stands. One evening our friends spent with old Harry Crook, who lived at Swallow Hall. This house (still standing) stood in its own grounds near the river, close to the old brewery, and, when the river was high, part of the dwelling was flooded. Crook built a barn and stables on the opposite side of the river. To meet our friends, Crook had invited his brother-in-law and partner in the brewery—Tattersall, also Wm. Hopwood, Joseph Massey, Dr. Knowles, and one or two others—as jolly a party as could be conceived. We do not dwell upon the incidents of the evening.

Let us now pass briefly along Stanley Street—a busy hive of industry to-day. Here Mr. Wm. Fishwick did a large business as a timber merchant. He lived at Finsley House. The house still stands near Messrs. Witham Bros.' mill. It had a white-painted door, with a small square flower garden in front; behind

the house was a large garden reaching to the canal, full of fruit trees. Near this house was a corn mill run by Mr. Winterbottom. It later became converted into a cotton mill. It was twelve o'clock when our friends passed "The Bastile," and from out its portals there came quite a crowd of boys and girls let loose from school. The school was kept by a Mr. Cooper, and seems to have had quite a respectable claim to be regarded as a school. Mr. Cooper was a musician, and in his school he had a veritable organ, with upright gilded pipes, of good size. It seems to have been played, though, by an assistant master. The girls were instructed in knitting and sewing by a Mrs. Barker. Mrs. Barker was a widow. Her husband had been a sergeant in King George's army, and had fallen on the field of Waterloo. She enjoyed a pension for herself and her two young daughters from Government. Mr. Cooper himself lived at the house known as the Ship Inn, then a house standing in its own grounds. Near here, too, were the Infantry Barracks, though they do not appear to have remained long. The troops practised and were inspected in a field off Parker Lane, near the site of Enon Chapel. At a little later period there was another school in this locality. The house was against the Gashouse, and to reach it the scholars had to ascend a flight of steps. The master was Mr. John Maden, whose wife had previously been assistant to Mr. Cooper. Just above Mr. Cooper's house, and on the same side of Foundry Street, there stood a cotton factory run by Mr. John Sellers. It had been built by Mr. Cooper, and was commonly known as "Cooper Factory." At the top of Huffing Lane—on the left hand side—stood a row of cottages bearing the title of Organ Row. The builder's daughter married Jonas Smith, who was at this time organist of St. Peter's Church. He lived in St. James's Street at the shop near Messrs. Cowgill and Smith's, now and for a long time a boot and shoe shop.

The party returned from their country walk towards the town early in the afternoon. The road was quite a good one, for it had been for 800 years the ordinary route between Burnley and Lancashire towns beyond and Halifax and Yorkshire district. Henry de Lacy's cavalcade had many times come along the road on the heights of the Portsmouth valley in their yearly pilgrimages from Pontefract to Clitheroe, and it was still used as the highway between Lancashire and Yorkshire. Indeed it was then called Halifax Road.

At Brunshaw there were three or four cottages, in one of which lived James Hey, the parish clerk; the house now occupied by Mr. Storey was also standing. In it lived Mr. Henry Eastwood, the butcher, his shop was near the White Lion Inn, nearly opposite Mr. Munn's; it is still a butcher's shop. Mr. H. Eastwood's son, Mr. Richard Eastwood, was a

solicitor. He served his articles with Mr. Grimshawe, in Yorkshire street. This Mr. Grimshawe was one of the family of Grimshawes, resident at Fulfilledge; another member of the family was a surgeon. His surgery was where the *Burnley Advertiser* office was for a long time. It is recorded of him that before his death he directed that all his books should be burnt, so that none of his patients should be compelled to pay their debts. Fulfilledge House was then in its prime; all around it was meadow land, broken only by a coal pit in what is now Plumbe street. Just at the end of the lane leading to the coal-pit were a few cottages occupied by banksmen and colliers. Old Abraham was the man in charge of the pit, and his form can still be recalled by some few of Burnley's oldest inhabitants. The Stansfelds passed through the toll-bar (near where the Wellington Inn stands) and past the end of the road to Causeway Side and Bacup. Here they met a party driving over the hill to see the famous Whitworth doctor. They had with them a man suffering from a damaged ankle, and the repute of Dr. Taylor was sufficient to cause the poor man's relatives to send him past the surgery of Dr. Knowles to Whitworth. When this party reached Whitworth, they came across a great number of patients who were being treated by the renowned doctor. In one of the houses of the village there was a young man who had some malformation of the foot, his name was Archibald Campbell Tait, and in later years he became Archbishop of Canterbury. On the Bacup road, opposite the Woodman Inn, there was a double-gate toll-bar, one gate protecting the Bacup road, and the other the entrance to Huffling lane.

The Stansfelds called to see a leading inhabitant of the town—Mr. Tattersall—who lived at the house now known as the Yorkshire Hotel. The house had a triangular garden in front, and at the apex towards the Culvert was the entrance gateway. Kitchen and flower gardens extended a considerable distance to the rear, covering the ground now occupied by Sion Chapel, Chapel Street, and adjacent buildings; a very pleasant orchard could be seen from Gunsmith Lane, its boundary on the north. In this house our friends met with the young man of the house, the late Mr. John Tattersall, whose characteristics are not likely to be forgotten by those who knew him. After Mr. Tattersall's death, the house was often adopted as a temporary home for officers in Her Majesty's service, who found but small convenience at the Barracks. The young ladies of that day frequently cast sly looks at the windows of this house as they passed and re-passed from neighbouring mansions, and from here General Scarlett went to Bank Hall to claim his bride. Captain Halsted occupied this house before Mr. Tattersall; he is remarkable as being one of the last to cease wearing wigs after the fashion in vogue a

hundred years ago. Across Gunsmith Lane was a large barn which subsequently became a joiner's shop, in which Mr. Obadiah Folds worked. Mr. James Folds, the father of the old man bearing the same name, who has lately gone from us, bought a good deal of property here from the Hitchons, and amongst other buildings added a house for himself which now stands in the yard at Rishton Mill, and the Star Inn. Towards the bottom of Gunsmith Lane a path led to Well Hall, where lived Mr. William and Miss Ellen Greenwood. In the rear of the hall, the front of which was separated from Church Street by a garden reached from the street by two or three steps, were several comfortable cottages known—I know not why—as “Bedlam,” and in the large yard attached to the house, was a pump connected with a well of never failing water. This well was one of many scattered about the town, for every household had to secure its own supply either by collecting rain water or by sending to “Shorey” or other well. The well at Well Hall is still in existence, and is largely used by Mr. Grimshaw for the purposes of his business. It seems to have been of so much note (it is forty yards deep) as to give its name to the house in whose precincts it was situate. Our friends were fortunate in one thing to-day. Just as they passed along Church Street, they saw a gentleman in clerical garb dismount from his horse and enter the Church. He had ridden over from Walton-le-Dale, of which place he was incumbent. He had come to Burnley to visit his parishioners, for he was also incumbent of Burnley.

Our friends stayed some time in this part of the town. They did not turn into the church-yard through its lych gate, but passed on towards the bridge. Nearest the bridge—of course then only a narrow one—was Tom Tattersall's stables, then a cottage, and then a house known as “The Lobby.” This Lobby was really an ancient house built on the flat system. The ground floor was two or three steps above the level of the road. It consisted of a large living room for the family, who had “a pair or two of looms in the window side.” Up a flight of steps another living room, occupied by a second family, was reached. Betty and Sally Pollard lived here at this time. They were head-knitters, and died unmarried. These sisters afterwards lived in an upper room in that part of the old property facing the church, which was removed a few years ago, nearest to the Stocks. Their dwelling was a considerable rendezvous for the parishioners who came to church from Briercliffe and Worsthorne on Sundays. They brought their tea with them, and the sisters provided hot water. On Sunday afternoons the country folk came quite in caravans to church. Smith, of Dineley, would come with his four daughters, each on a “galloway,” and these were but samples of many more such





THE PAROCHIAL CHURCH OF S. PETER, BURGH
AS THEY APPEAR



WITH BASE OF MARKET CROSS AND STOCKS,
'0 YEARS AGO.



yeoman church-goers. On week-days the farmers sent their younger sons with hedgehogs to the churchwardens. These creatures were supposed to be inimical to the interests of the farmers, and a price was put upon their heads. Fourpence per head was paid for a time, but gradually the price fell to 2d. In those days Burnley Church was the only church between Colne and Padiham, and consequently people flocked in from the villages of Worsthorne, Extwistle, and Marsden. The horses were put up at the Parker's Arms (now the Talbot,) or at Johnny Riding's at the Sparrow Hawk. Our friends stayed two Sundays in Burnley, and attended church both days. The church had been newly carpeted with rushes, for the annual rushbearing was still a feature of the town's life. They also had a walk round Dawson square. It had not long been built, and seems to have been built over what was known as Burnley Green. And here my rambling paper ends. I trust my hearers have not been weary whilst I have mentioned some of the trivial things of this town 70 years ago. There is such a thing as local as well as national patriotism, and, cradled as I was in the very heart of old Burnley, my interest in Burnley buildings and Burnley people does not diminish, nor do I hope it will wither as age advances.

THE POETRY OF SCIENCE.

*By F. H. BOWMAN, D.Sc., F.R.S., (Edin.) F.R.A.S.,
F.C.S., &c. September 30th, 1890.*

The lecturer said there was a popular notion that because we have studied nature, the facts and knowledge we have gained have driven out of the sphere of science every element of poetry. It was thought poetry should be surrounded with some kind of mystery, something shadowy and something ill-defined. He contended this was a mistake and that the study of science did not at all suppress the imagination, but that on the other hand it stimulated the imaginative faculties to an extent that would without it be impossible. He argued that if we looked back over the era of time there was nothing could exceed our admiration of the cumulative force represented in that very simple article of fuel we throw into the fire. We often talk about big things and contrast anything we have with the vast mass of mountain, ocean or rock, to be discovered in earth, but all falls into insignificance when we compare the latter with the size and weight of the sun. Solar physics were beyond our imagination altogether.

Nothing on earth could give us any idea of it. If anyone wished to write a poem, he suggested they should take the surface of the sun for a subject. It was the great laboratory of the universe, and provided more food for the imagination in its boundless phenomena than anything we could conceive.

TRAVELS : HOW, WHY AND WHERE.

By THOMAS WYLES, *The College, Buxton.* October 7th, 1890.

The lecturer began by saying that according to some our proneness to travel is a relic of our savage nature. Man in savage life is very much a marauding wanderer. To him a settled abode is an offence and civilized labour intolerable. This vagrant blood is often strong in the veins of an Englishman, and we are perhaps not only the most migratory, but the most travelling people on the face of the globe. Our American cousins necessarily inherit much of our roving tendency, and although the vastness of their country and its extremely interesting geography offer unbounded facilities for sport and travel, still its yet new and comparatively unsettled condition is an obstacle to many, and the tendency of Americans is to overflow into Europe.

Our motive for travelling is primarily to widen our knowledge of the world in which we live: it is most reasonable that man's mental and emotional faculties should find their highest exercise, their most refined enjoyment, in asking nature to reveal her secrets, and in seeking to know what is man's relation to them. But every conceivable motive and no motive may prompt us to travel. In the progress of the century education has widened, literature has expanded, a better knowledge of the world has been very widely diffused, wealth has been more easily acquired by broader and lower stages of our civil life, and, with the acquisition of means, the desire for travel has marvellously spread itself among our own and other peoples. Many travel to say that they have travelled; these do much to crowd the modern railway train and the large tourist hotels. The hard-worked and weary man or woman of broad sympathies, who for eleven months in the year has plodded in shop, or warehouse, or office, often toiling on far beyond the stipulated eight hours a day, well merits the means and freedom to spend a well-earned holiday in travel. Such may be more or less observant, but the benefit of exciting and instructive change is a large profit to their lives, and the money spent in travel is to these a good investment. But from whatever motive it may be undertaken, we must rejoice in

the growing extent of modern travel: the least observant traveller must have his crude ideas of other nations somewhat modified, and get a more truthful apprehension of the people among whom he moves. He must grow more cosmopolitan and help on the development of universal brotherhood. All he sees may not always be pleasant, but everything must tend to mental expansion, a broader knowledge of the world and more cordial relations. Fifty years ago, only the nobles travelled—to make the acquaintance of their peers, who were the governing few: now-a-days we travel, that we may the better know our *peers* who are the ruling many.

The next question is where should we travel? Better any where than not at all. The object of travel is, or should be, profit. Travel without a purpose is unprofitable, may be contemptible. Many are so constituted that they have no desire for travel, have so little of the vagrant tendency, that the order of their social life is sufficiently varied by a visit to friends or a trip to our own coasts. Others again are content to revel among the landscape beauties, and the geographical features and productions of their own country, and find these sufficient for the gratification of their travelling tendencies. The rapid multiplication of our watering places, both coast and inland, the crowding of these places during our short season of summer, the increasing facilities for travel and temporary residence, all tell the same tale—that with the growth of wealth and intelligence, people increasingly gratify their desire for travel. So let it be. There are beauties in our own country with which no travelled Englishman should be unacquainted. The gratification of our taste for the picturesque will find as ample means in the glades and pastoral scenes—the mountain fastnesses, the river valleys and gorges, the sections and slopes of our coasts, and the homes and architectural beauties of our own country—as anywhere in the world. But there are others of us who, having seen more or less of our own country, have the vagrant feeling so strong that we must outstep its boundaries—must see and know something of the great world beyond. Necessarily this broader travel demands a somewhat better equipment. Where such shall go depends upon idiosyncrasies. Towns and lower levels will best suit some to whom buildings, picture galleries, and museums offer a gratifying change and a profitable employment of time. Others will prefer to lounge about tourist hotels, join in the tattle of their saloons and courts, and move from place to place with little toil and less profit. Of such I fear many know too little to learn much, and among them we find our least desirable travellers. There are others again whose love of nature is strong and who have more or less gratified this love by a study of her marvellous works, to whom the mountain and stream, the ocean

and the volcano, cloud and sunshine, life in its infinite variety of forms, offer a higher attraction, a more profitable study than any works of man. Time and distance have been shortened by improved locomotion, but the countries of Europe must needs be those mainly travelled by Englishmen. Increasingly mountain regions attract travellers. Devon and Cornwall, North Wales, Cumberland, the Highlands, and the rugged sea coast of Ireland, will always command a host of summer travellers. Outside our own islands, and within a few hours run of it, there are Scandinavia, France, Spain, Italy, Germany, Switzerland, and the countries lying round the Adriatic, each and all full of instructive lessons, and so varied in their attractions that every kind of traveller may there be amply provided for. For a remarkable combination of glacier, mountain, rocky cliff, and those wonderful fiords running into and intersecting the land, and giving great facilities for travel, Norway is increasingly attracting our countrymen and others. English is commonly taught in Norwegian schools, and readily spoken by the people; the accommodation is good and the charges very moderate, so that Englishmen may ramble through that marvellous country with great comfort. But the Alps must needs be "the playground of Europe." These are so near our own homes, so accessible, so abundantly provided with accommodation, and may with care be so cheaply travelled, that they must ever be pre-eminent in their attractions. The Salzkammergut is perhaps one of the most exquisite bits of scenic beauty in Europe. The mountains are so detached, that broader views and varying scenes are brought constantly in sight. The lakes are so exquisitely set and so numerous that every day will bring one or more within range, and add the beauty of its own silvery surface and lovely settings. On the larger of these, the Traunsee, the Wolfgangsee, the Attersee, and the Mondsee, steamers are placed for the ordinary traffic of the country, and afford facilities for the leisurely enjoyment of surrounding beauty. No one visiting the Salzkammergut will neglect a bit of beauty in the south-east corner of Bavaria. Berchtesgaden, with its salt mines, Ramsau crowded with artists who are there to fill their portfolios, and the Konigsee lying among precipices of great height, and on which you are rowed by native boatwomen, will supply many delightful pictures to the traveller's memory. Mr. Wyles also recommended a visit to the Dolomites, the mountain peaks rising to eight or ten thousand feet, often so strangely weird in their crags and pinnacles, standing amid scenery so beautiful and so easily traversed.

Passing on to the modes of travel, the lecturer set forth the advantages of pedestrian excursions. You are independent, he said, both as to time and place. You can travel when

you like and where you like. You need not keep to the dusty road, but may often turn aside to the more wild, fresh and picturesque by-path. The silence which befits the solemn grandeur of the mountains is more emphatically yours. Mountain paths, and mountain travel where there are no paths, travel that often reveals the varied and wonderful phenomena of nature in her most majestic and instructive forms, are commonly shut out from carriage travel, but lie open to the foot traveller. One day among the higher snow scenery of the Alps, is worth a week of costly carriage travel along hot and dusty roads. Besides, the cost of foot travel is comparatively trifling. There is also a physiological advantage which outweighs all others, the greater vitality which attends active exercise. Persistence in activity is the perpetuation of youth. An active walk means a more active circulation, purer blood, a higher vitality, and therefore enhanced enjoyment.

The enthusiastic recommendation Mr. Wyles gave to walking exercise as the proper mode of travel, led him to speak of the proper preparations for the pedestrian, and especially to describe how the size and weight of the knapsack can be kept down. To explain this he narrated his own experience, and in glowing terms he described the various scenes which had been impressed upon his memory during his many journeys with his faithful companion on his back. These scenes, said he, are among the art treasures stored up in my knapsack rambles, to be enjoyed at home, or to be revisited and added to so long as health and strength will allow, and to form an invaluable solace when age and infirmity forbid the luxury of travel. Most of these lie out of the reach of carriage travel, and few, if any, could have been profitably enjoyed, otherwise than by the free and deliberate observation, which can only be indulged in under a knapsack.

PAPER, "PHOTOGRAPHIC REMINISCENCES OF THE CLUB'S VISIT TO OXFORD,"

(ILLUSTRATED BY LANTERN.)

By J. C. BRUMWELL, M.D., J.P.—Oct. 14th, 1890.

At the beginning of the lecture, Dr. Brumwell remarked upon the great success of this Excursion, which was organized chiefly in consequence of an invitation sent to the Club by Mr. J. Spencer Balfour, the Member for the Borough, and next dilated upon the advantages of Photography as an aid to the enjoyment of a

holiday.—He proceeded to say—The party arrived in the dim twilight of a summer's evening at Oxford, and found comfortable quarters in the Randolph Hotel. After breakfast next morning the members were marshalled by Mr. Roberts (the Secretary) to proceed to the river for the purpose of visiting Abingdon, Burcot, and Dorchester. There we made the acquaintance of the son of Professor Rogers, Mr. Arthur Rogers, who most materially added to the interest of our trip. Mr. Balfour had arranged with the Professor himself to show us the various points of interest in Oxford, but he was unexpectedly prevented from doing this, and sent his son who proved himself an admirable substitute. On descending the steps of Folly Bridge we found that through the kindness of Mr. Balfour two pretty steam launches were waiting to convey us down the river. It was most delightful under such favourable circumstances to see the ever varying beauty of the Thames as it steals along from Oxford. The glimpses of the towers and spires of the various churches and colleges added to the interest of the scenes. After floating down the river for about two miles we came to the well-known Iffley mill and lock. This mill is not famous on account of its size, but on account of its picturesqueness. Past Kennington, Rose Island with its old-fashioned Swan Inn, and Sandford, we soon come to what is considered by many the most delightful scenery of the Upper Thames, Nuneham. Everything that money and taste could do has been done to make it attractive. The distant view of Abingdon from the river is very fine, the spire of St. Helen's Church standing up boldly against the sky. Pictorially Abingdon is a most attractive spot. At the landing we saw Mr. Payne waiting for us at the request of Mr. Balfour. We found him a most courteous and pleasant guide; we visited the Town Hall of Abingdon under his guidance, and found the curious old plate belonging to the Corporation specially brought out for our inspection. Next we saw the Council Chamber, which is filled with portraits of local worthies, and then visited the old church of St. Nicholas, 600 years old. The voyage from Abingdon to Burcot was a succession of enjoyable scenes. The trees planted along the banks of the river are specially fine. Noble elms and Lombardy poplars are dotted here and there in graceful lines. The wild flowers on the banks had a size and freshness not to be seen in more northern climes. But it was the refreshing quietude of the river which most impressed us. By far the best picture in this part is the village and the Church of Clifton Hampden which is seen inland, standing on the slope of a lofty eminence, with a fine sweep of cliff and woodland scenery. Burcot is most charmingly situated on one of the quiet reaches for which the Upper Thames is so famous. It is sufficiently distant from Oxford to have that seclusion which is so delightful

by the side of a river. We were received and welcomed at the landing by Mr. Balfour and his family. A visit to the little hamlet of Burcot is very interesting, because it is one of the old fashioned places which are so fast disappearing. Since Mr. Balfour has bought the estate, the spirit of modern improvement has found its way there also. He is building labourers' cottages on the most improved sanitary principles, and intends pulling down the present picturesque but unhealthy homes. When the time came for us to proceed to Sinodun Hill and Dorchester, Mr. Balfour headed the way to the boats, carrying an armful of books bearing upon the antiquities we were about to visit. We sailed down the river and not staying to admire the attractions of Day's Lock, a favourite sketching ground, we saw in a few minutes after our landing our guide far ahead climbing up to the heights of Sinodun. This is a lofty hill with two crowning eminences, each of which is of great historic interest. Dr. Brumwell gave a description and showed photographs of the ancient British earthworks here, and narrated some interesting reminiscences of the visit to the famous old town of Dorchester. On the return to Burcot we found (said he) ample preparations had been made for treating us in a most hospitable manner. A large marquee had been erected specially for our accommodation at dinner.

In the latter portion of his paper, Dr. Brumwell devoted his attention to describing the leading features of the city of Oxford, and its architecture: he entered most fully into the beauties and historic memorials of Magdalen College, New College, and Christ Church, through which the party was guided by their genial and able conductor, Mr. Rogers. The paper was abundantly and admirably illustrated throughout.

CREMATION.

By V. DUNKERLEY.—Oct. 21st, 1890.

The reader said—Cremation, as you are doubtless aware is no innovation, although to within about 15 years ago modern cremation was scarcely practised. Science has however brought us face to face with the benefits of this mode of disposing of the dead, and I think it is our bounden duty to give the subject the most careful consideration.

Cremation has been practised from time immemorial by different nations in various forms, and the people who practised it must have adopted the system after the most profound consideration,

and apart from any semi-religious or superstitious bias. It must have been far easier for these people to inter their dead, and surely it was not for want of land that cremation was in vogue. Then why was it?

The practice must have been instituted from some inborn consciousness that the earth was required for far nobler purposes than as a storehouse for the putrefying. Unluckily the Christian leaders decided upon discarding cremation and insisted upon the practice of inhumation: I am confident that the latter was not resorted to for reasons of health, but for reasons of simplicity, expediency, and economy, and I may add, distinction between Christians and Pagans.

I am sorry to say that I do not think that cremation will ever become universal, but I do think it is becoming more popular, and that in course of time we shall have a kind of half-and-half arrangement similar to that conducted by the Greeks and Romans. The system I favour is the earth-to-earth interment, and the use of wicker baskets in lieu of coffins; a further improvement would be to go back to the time of our forefathers, and dispense with either basket, coffin, or any covering whatever.

It has been objected that cremation is a Pagan system: I admit this, but so is earth-burial or sepulture, so no argument lies against cremation here. The anti-Christian argument is perhaps even more ridiculous; is there one passage in the Bible which tends to reject cremation? The objectors say that earth burial has at present the sanction of Christian religion, and therefore it is argued no other method bears that sanction, and that it is anti-Christian to propose any change. To this the utterance of the late Bishop of Manchester, is a fitting reply: "No intelligent faith can suppose that any Christian doctrine is affected by the manner in which this mortal body of ours crumbles into dust and sees corruption."

I think I may safely say that sentiment is cremation's worst enemy; but if the people who raise their voice against cremation from a sentimental point of view would carefully study the matter, sentiment would be entirely on the side of cremation, for it shrinks with repugnance from any vision, however transient, of the prolonged and revolting phases of decay, the corruption of the body. It is on the contrary, one of the great advantages in cremation that the dissolution of the body is a rapid and visible process, instead of being enveloped in mystery.

The only serious objection that can be urged against cremation is that of the supposed immunity it would give to poisoners. This might be avoided by following the practice in France and Germany, and having a properly qualified inspector to certify in all cases to the fact that death has not been caused by foul play.

It has been remarked—how about people who are given up as dead, but are simply in a trance. To this I reply: “Is there not far greater consolation in the thought that the supposed deceased has been spared a terrible waking, and that he has been unconsciously sent to his last account whilst in the trance.”

Mr. Dunkerley proceeded to describe the efforts now being made to provide a crematorium for Manchester, and gave the description of the one proposed for erection. He also showed drawings of the “most perfect crematorium yet erected,” one in the central cemetery at Zurich. He described the method adopted at Woking, and passed on to consider cremation from a architectural point of view, arguing as follows:—At the present time the prettiest spots outside our towns are selected as sites for cemeteries, and are made hideous by white crosses, broken pillars, inverted torches and all the Christian and heathen symbols that can be thought of. Now there is many a church now plain and inartistic internally which could be made beautiful and attractive by niches and canopied recesses in which could be placed the urns or vases in which the ashes of the departed are placed. The vases could be made of silver, gold, or any other precious material, and we should have the gratification of knowing that our money was spent in beautifying the Church, and handing down the name of the deceased to posterity, instead of erecting some vulgar monstrosity in some out of the way place when the name of the deceased will be obliterated both from our memory and from the tombstone.

I would recommend that every new and enlarged cemetery should have a crematory of some economical kind on the grounds. This procedure will no doubt be objected to on the score of expense. Let me say in answer to this that no investment of the national wealth pays like that directed to combating the causes of disease, and experience has shown that the work of public sanitation is not only from the humanitarian point of view among the most blessed and noblest of all work, but that it is the most remunerative and profitable for the country of any undertaking on which the public money is expended.

THE M'KINLEY TARIFF.

By J. RAWLINSON. October 28th, 1890.

After pointing out the necessity of taxation, and the difference between direct and indirect taxation, Mr. Rawlinson dealt with the difference between tariffs intended only for purposes of revenue, and tariffs intended for protection. He showed the

importance of the foreign trade of this country, and stated that our total foreign trade last year amounted to 743 millions, of which $427\frac{1}{2}$ millions were imports, and $315\frac{1}{2}$ millions were exports. Roughly we import half the food we eat. This year we shall have to purchase from foreign countries two-thirds of the wheat and flour which we consume. These goods must be paid for by exports; we have nothing else with which to pay.

Amongst foreign countries, one of the most important with which we deal is the United States. In 1889 our imports from the United States amounted to $95\frac{1}{2}$ millions sterling, and our exports to that country to nearly 44 millions sterling. During the last session of the American Legislature, a Bill had been passed, introduced by Mr. M'Kinley, which made a serious alteration in the tariffs imposed upon imported goods. The title, whether inserted sarcastically I know not, is "An Act to reduce revenue, equalise duties on imports, and for other purposes." The Act is divided into sections.

With reference to cotton manufactures, which come under Section I., cotton yarn under the old tariff had a duty from 33 per cent. to 50 per cent. Under the new tariff these duties are unaltered, except on yarn valued at from 25 to 60 cents per lb., on which the duty is raised 3 cents.

The duties on cotton cloth are somewhat less than before.

On cotton cloth not exceeding 50 threads per square inch, the duty is reduced from $2\frac{1}{2}$ to 2 cents per yard. On same cloth bleached, from $3\frac{1}{2}$ to $2\frac{1}{2}$ cents, and if dyed, coloured or printed, from $4\frac{1}{2}$ to 4 cents per square yard.

On cotton cloth not exceeding 100 threads per square inch, the duty is reduced from $2\frac{1}{2}$ to $2\frac{1}{4}$ cents, and same bleached from $3\frac{1}{2}$ to 3. If dyed, coloured or printed, from $4\frac{1}{2}$ to 4 cents per square yard.

On cotton cloth 100 to 150 threads per square inch the duty is not altered, nor is it altered for similar cloth dyed, bleached, coloured or printed.

On cotton cloth 150 to 200 threads per square inch, the duty is raised from 3 to $3\frac{1}{2}$ cents, and on same bleached from 4 to $4\frac{1}{2}$, and if dyed, coloured or printed, from 5 to $5\frac{1}{2}$ cents per square yard.

On cotton cloth exceeding 200 threads per square inch, the duty is raised from 4 to $4\frac{1}{2}$ cents, on same bleached from 5 to $5\frac{1}{2}$ cents, and if dyed, coloured or printed, from 6 to $6\frac{3}{4}$ cents per square yard.

Further provisions are introduced by which whenever the value of these goods exceeds a given sum per yard, a duty has to be paid of 35 or 40 per cent. *ad val.*

Clothing, ready-made handkerchiefs, neckties, etc., are subject to 50 per cent. as before.

A large number of additions are made on plushes, velveteens, corduroys, and pile fabrics, which it is difficult to enumerate, and then, as if to make sure that none are forgotten or treated too leniently, a provision is made that none shall pay less than 40 per cent. To wind up it is specially provided that manufacturers of cotton, not especially provided for, shall pay a duty of 40 per cent., as against a former duty of 35 per cent.

It may be stated that our exports of cotton yarn and cloth were valued at nearly $2\frac{1}{2}$ millions sterling. The joint effect of all the changes made in the tariff is that the duties on the whole are raised from an average of 35.64 per cent. to an average of somewhat more than 38 per cent. on the declared values.

Section J deals with the manufacturers of flax, hemp, and jute. The rule followed here is that articles of luxury are most heavily taxed. Considerable alterations are made in the duties, and generally they are an advance on the old rates. To show how much the Americans love the Irish, the duties on linen manufactures are raised 20 per cent., from 40 per cent. to 60 per cent.

Section K deals with wool and manufactures of wool. On woollen and worsted yarns valued at less than 30 cents per lb., the duty is 35 per cent., and $2\frac{1}{2}$ times the duty on raw wool; on yarns valued from 30 to 40 cents per lb., 35 per cent. and 3 times the duty on wool and on yarn valued at over 40 cents per lb., 35 per cent. and $3\frac{1}{2}$ times the duty on raw wool. The duties on woollen and worsted cloths, shawls and other fabrics, is fixed at from 35 per cent. to 50 per cent. *ad val.*, and in addition thereto, 3 to 4 times the duty imposed on raw wool. These duties are raised very considerably, but how much I cannot say. The same kind of thing prevails in blankets and flannels, while on women's and children's dress goods, coat linings, etc., the duties are raised from 55 per cent. to about 90 per cent. On clothing and articles of wearing apparel, and on carpets, the duties are, speaking roughly, raised in a somewhat similar proportion. The general result is an addition of a good third of the former duties. In many instances there is a change from *ad val.* to specific duties. Our trade with the States in wool and woollen goods has been very large, our exports last year amounting to nearly $5\frac{1}{2}$ million sterling. What effect the addition of the duties on raw wool will have upon the manufactured article, it is almost impossible to predict.

Section L. Silk and silk goods. These fabrics are not much altered, except that laces, embroideries, handkerchiefs, etc., are raised from 50 to 60 per cent.

Perhaps the most satisfactory part of the tariff is the extension of the free list. This list has been greatly extended in unimportant articles, and articles that are not produced in the United States.

It is difficult to say what effect the changes which I have enumerated will have upon the trade of the United Kingdom. Our total exportation of products from the United Kingdom to the States is about $30\frac{1}{4}$ million sterling, while our total exportation to all countries is 248 millions sterling. Roughly, therefore, we send to the United States something like one-eighth of our total export. I have indicated in the former part of my address under the different headings what our total exports are. I will, however, enumerate them again. Our total exports of cotton manufactures amount to nearly 59 million sterling, of which we send over $2\frac{1}{2}$ millions to the United States. Our cotton trade with the United States is therefore less than 4 per cent. of the whole. In jute manufactures our total export is $2\frac{3}{4}$ millions, while we send to the States $1\frac{1}{2}$ millions, forming nearly 50 per cent. of the whole. Our total exports of linen are $5\frac{3}{4}$ millions, of which 2,900,000 is sent to the United States, forming over 50 per cent. of the whole. Our total export of woollens is $21\frac{1}{4}$ millions, of which over 5 millions, or 25 per cent., is sent to the States. Our total exports of iron amount to over 29 millions, of which nearly $6\frac{1}{4}$ millions is sent to the United States, forming over 21 per cent. of the whole. You will therefore perceive that of the important trades I have enumerated, the one with which we are most intimately connected—namely, the cotton trade—is likely to suffer the least.

The trades most likely to suffer are woollen, linen, jute and tin, and the places most affected will be Leeds, Bradford, Huddersfield, Sheffield, Belfast, Dundee, and South Wales. The manufacturing districts of France and Germany will also probably suffer to a considerable extent.

The effects upon American trade generally will be very disastrous. Already prices have risen largely, and when the full effect of the tariff is felt, they will probably rise still more. The old axiom that the consumer pays the duty has already asserted its truth, and he pays not only the duty, but an increased price upon the consumption of protected goods produced at home. In the meanwhile we can only look on, in the earnest hope that the great mass of consumers in America will ere long discover that they have been taxed for the benefit of the few producers of protected goods.



THE INTELLECTUAL PURSUITS BEST SUITED TO THE NEEDS OF AN INDUSTRIAL URBAN POPULATION.

By W. FARRER ECROYD. November 4th, 1890.

An industrial urban population, such as that of Burnley, might be usefully divided into two great sections; firstly, employers and men of business or independent means; and, secondly, what we generally speak of as the working class. In a condition of Society like that existing here, these classes melt into one another. We witness every year the rise of those who have been working-men into the position of employers, and I regard this as a happy circumstance and favourable to the development of intellectual pursuits. In both classes there is a great waste of resources and an immense loss of the opportunities of an inherited and an acquired position. Education may be divided into three periods—first, the acquirement of the instruments of education during the period commonly called education; next the acquirement of education itself; and then there ought to be a third into which the education acquired should be brought into full play for all the best purposes of both public and private life. I would rather see education devoted to the perfecting of plain and simple studies than what we are at present tending to, viz., a great increase in the number of studies, which involves learning of a more shallow and smattering kind. It must not be forgotten that business is in itself a great and liberal education to an intelligent man. There is a great deal said about technical education. Technical instruction is no doubt highly valuable in places like Nottingham, Birmingham, Sheffield, or Northampton, where they have what might be termed artistic manufactures, but in a district like Burnley the factory or workshop is the cheapest and best technical school. We cannot convey in an artificial school of spinning or weaving in Burnley, education a quarter as good as the best fitted up and best regulated factory affords, and the workman or the man of business who gets thoroughly to understand his own business, will find himself as technically educated for the purpose of his own life as he possibly can be. Every employer should try to make his factory or workshop in the highest degree an excellent and thorough technical school for his younger workpeople as far as the limits of his own business reach. We are bound to recognise the noble and generous spirit of the elder workpeople of this district in imparting the technical knowledge without fee or reward to young people coming into the mills or workshops.

We have now lost the old system of apprenticeships, and with it a large amount of much needed authority and discipline, and I trust trades-unions, with which I greatly sympathise, will take up this question to ensure a competent knowledge of his own industry on the part of every young person intending to enter that employment.

I turn now to those intellectual pursuits and general habits which enlarge, strengthen, and sweeten the mind, and increase our capacity not only for successful work, but for the highest, purest, and more lasting enjoyments of life. More men of business make shipwreck for want of a cultivated imagination than from any other cause—shipwreck of their success in business no less than of their personal habits, health, and capacity of enjoyment. The tendency of the mind to run into a deep, narrow, conventional rut, too often a very muddy one, and to lose all the joy and elasticity which attend the faculty of intellectual thought is a very subtle and dangerous tendency. Nothing apparently can be further removed from the work of manufacturing than the works of Chaucer, Shakespeare, Milton, or Sir Walter Scott; but nothing in reality is more helpful, more refreshing, and more strengthening, helping a man to feel that his daily work is high and noble work, and enabling him to go about it in an elastic, joyful, and enthusiastic spirit. It is such writers as these that supply the sustaining element in man's nature, especially as regards his power of thought and action, and of enabling him to see things steadily. There is just as much chivalry needed in the world now as ever there was, in helping the cause of the weak, the cause of justice, and protecting the honour and virtue of women. All these things depend on a never-failing succession of men of the same noble spirit as the writers I have named.

Then we must look forward to the possibilities of future sanitary reform, the improvement of the industrial organisation. These are the victories to be pursued in this district waiting for the men who could accomplish them, for men who had the knowledge, character, spirit of resource, and delight in their own lives which would enable them to do it and do it joyfully. Then we have to deal with questions of social reforms of a more complicated and difficult order, and therefore more worthy the study. We are standing on the threshold of these things and sometimes our hearts are ready to fail us, not because they are outside the possibility of human solution, but because the harvest is so large and the labourers so few. Every man according to his ability should take his part in public work, either local or national; he must take his own part, and not some part dictated to him by other people before he had exercised his own judgment upon it. It is doubtful whether participation in

local affairs is a help or a hindrance to a man in taking part in the larger political world. It helps a man to learn and understand some of the methods of public business, and with due respect to the time and opinions of other people to express his own views clearly on questions that arise, but there are men who always seek a larger view of things, and others who delight in their microscopical examination. This difference in men's nature could never be eradicated, and thus the man of microscopical tendency was probably the most useful in local affairs, as the other was for national matters, though there are some men who would be useful in either capacity. Partly by legislation and by other forms there will be a great diminution of competition, and we shall have a better way of dealing with that work of God—the labouring man,—of fixing the measure of his remuneration in a more appreciable way than by public auction.

Other disadvantages we have to contend with are debasing literature contained in the weekly trashy periodicals, and that literature which floods the country with details of betting. I can never understand why it is right to punish a man who keeps a betting house, and to allow another man to publish 100,000 copies of his paper morning and evening containing full details of the betting carried on, and I hope someone will be found with the courage to press for a reform in this matter in Parliament, and that he will be readily and promptly backed up by an expression of public opinion. The advantages we have are the abundance of commodities, the advancement of science and mechanical aids, the comfort and easiness of travel, the diffusion of good and wholesome literature, the increasing participation of working men in business undertakings, and in their knowledge as to what is practicable and what is impracticable.

FRAGMENTARY SKETCHES OF LOCAL HISTORY, AND MANNERS, CUSTOMS AND REMINISCENCES OF OLD BURNLEY.

By TATTERSALL WILKINSON. November 11th, 1890.

Mr. Tattersall Wilkinson said he would first introduce the Sharpleses of Brown Hill, an ancient yeoman family, whose paternal home consisted of a two-storied cottage situate on the highway leading from Upper Red Lees to Foxstones. This cottage, with a few acres of land, reclaimed from the moors by their ancestors nearly four centuries ago, continued in their possession until about three years ago, when John Sharples

moved to the adjoining village of Hurstwood, where he died at the age of 78. He was very intelligent and possessed a remarkable memory, and it was from him that he (Mr. Wilkinson) learned that two of his ancestors fought at Preston on the side of the Royalists in the Cromwellian wars. One fell in the fight, but the other made good his escape. John's grandmother, Sarah Sharples, died about 50 years ago at the age of 103, and it was from this venerable dame when a boy that John heard the story of Spenser the poet residing at Hurstwood, she having received it from her grandmother, who like herself lived to a good old age. In this instance, therefore, they had the connecting links of nearly two centuries, tracing back almost within a century of Spenser's residence at Hurstwood. John's brother William, a farmer near Hurstwood, fully corroborates the story in every respect. Another gentleman, a Mr. Lawrence Higgin, at present living at Hurstwood, says: "My forefathers, the Higgins, of Hurstwood, held Hurstwood farm as tenants of Towneley for over 200 years, until the decease of my eldest brother John, which occurred about seven years ago. My mother died at the age of 93, about 11 years ago. She had a good memory which she retained up to her decease. My father and mother often alluded to what they had heard from their parents, including the story of Spenser, the poet, living at Hurstwood." Next came the Smiths, of Hurstwood, an ancient yeoman family connected by marriage with many of the local families of good social position. Miss Smith could tell them that when a child she often heard from her grandfather and mother the story of Spenser, the poet's residence at the old house at the bottom of the fold, and also that her family were relations of the Spensers. Dr. Grosart, of Blackburn, who published a life of Spenser, collected all the information that could possibly be procured, so far as his knowledge carried him at the time. He adopted the theory of the late T. T. Wilkinson's of the poet's acquaintance with the Lancashire dialect, and gave instances of several hundred words from the "Faerie Queen," and other works which echo the peculiar sounds of our dialect. Mr. Abrams, in his paper read to the members of the society, supplied the genealogy of the Spensers from the middle of the 16th to the end of the 17th century, but from a will in the possession of Miss Smith, it was found that John Birtwistle (from whom she descended in the female line) left his nephews Lawrence and Andrew Spenser, of Hurstwood, one shilling each, while he left Holden farm in Extwistle to John Smith, of Hurstwood, who was Miss Smith's grandfather. He also bequeathed to John Higgin, the great-grandfather of Mrs. Henry Jobling, wife of Mr. Henry Jobling, J.P., the farm of Wall Streams, and 10s. each to Robert Briercliffe, of Briercliffe, and Robert Halstead, of

Worsthorn. The will is dated 1857, and not only proves the connecting link of intermarriages, but brings down the genealogical history of the Spensers and their connection with the local families, to at least a century later than does Dr. Grosart. He had also seen an appraisement of inventory of the goods and chattels of John Ingham, an ancestor of the Smith's, of Hurstwood, and who was a party to the signature of a deed dated 1633, between Richard Tattersall (one of the speaker's ancestors), and William Sagar, of Catlow. The inventory also included a quantity of old oak furniture which was still in the possession of Miss Smith. These facts served to prove that this John Ingham was almost a contemporary of Spenser, and taking everything into consideration, he thought the evidence of this Smith was very valuable, and placed the matter almost beyond doubt. He had also evidence to submit which he had received from Mr. Lawrence Halstead (77 years of age), who says he remembers as well as though it were only yesterday, how his father, who was born 125 years ago, related to him the story handed down to him by his father (who was born in the early part of the 18th century), of Spenser, the poet, living at Hurstwood, and which particularised the event more than he could tell. His father was educated at the Burnley Grammar School, and took a pride in treasuring up these old relics of bygone days. Then the fact that Edmund Spenser, as a lad at Merchant Taylors school, received several gratuities from Robert Nowell at the hands of the trustees, Dean Nowell and John Towneley, and a similar gratuity was accorded one of the speaker's ancestors, John Tattersall, and to hundreds of other persons in North-East Lancashire. They might fairly assume that Edmund Spenser's sojourn in the North was at Hurstwood, and regarding the corroborative proof and the coincidence of the traditional evidence coming through so many different channels, from persons who could have no possible interest to mislead, whose ancestors had been settled in the neighbourhood for so many generations, they were at all events most remarkable links in the chain of evidence.

Alderman Greenwood opened the discussion, and corroborated by his special knowledge of Pendle Forest some observations by Mr. Wilkinson with regard to witchcraft. There was an old man and woman, whom they as boys were always taught to avoid, because the persons were supposed to bewitch people. When some of his grandfather's cattle died, he recollected that his grandfather went to Burnley to consult some men. On returning he whitewashed the shippon, so that he got some good advice from somebody.

Mr. Walter Southern said that as a juryman on the evidence adduced by Mr. Wilkinson he must acquit Spenser of ever

having lived in this district. The references to the loom of the Pennine Range were very vague, and on the evidence of the witnesses whom he had quoted no one would hang a dog. There were three remarkable traditions in this district, viz., that Spenser had lived at Hurstwood, that the battle of Brunanburgh was fought about Haggate, and the theory of Dr. Dean that the name St. James's Street was connected in the same way with the Spanish Armada.

Mr. Joshua Rawlinson considered that Mr. Wilkinson had strengthened the belief that Spenser had once lived in the district.

Mr. Lewis Grant said the registers showed that there was a strong Spenser family located in the district, and that they spelt their name with an "s" as did the poet. He moved a vote of thanks to Mr. Wilkinson.

Alderman Mitchell seconded.

The President (Mr. F. J. Grant) pointed out for Mr. Southern's benefit, that what Mr. Tattersall Wilkinson had adduced was not all the evidence that could be brought forward in support of the theory. It was principally what he himself had gathered. He thought that Mr. Abram had made out very clearly that Spenser did live in this locality.

Mr. Wilkinson acknowledged the vote of thanks and the meeting ended.

OUR DUTY WITH REGARD TO HEREDITARY AND OTHER DISEASES FROM THE STANDPOINT OF HUMAN SOLIDARITY.

By JOHN WHITTAKER. November 18th, 1890.

With regard to disease and its treatment, the question has often occurred to me—Why do we allow men and women to remain in existence who are not only useless to the community, but actually offensive to themselves by reason of the filthy nature of incurable disorders to which they are subject? In pre-Christian times, with a few remarkable exceptions, the answers came short and sharp "away with them," and starvation or more violent means prematurely ended unwelcome existences. But these drastic measures—inconceivable in a society permeated by Christian ideas—prevented the full flowing of humanity. Manhood and womanhood are only possible where thought, care, and sacrifice for others, undesirable and disgusting in themselves, have reached the stage of complete development. In other

words, the slightest deviation from the now fully recognised duty of the community to care for those who are chronically disabled, when too poor to maintain themselves, would rehabilitate indifference to human suffering and render valueless the unselfish labours of centuries. Nay more, the brutalities common to past times would again disgrace humanity, and animalism would subjugate civilisation. And yet, while cheerfully and even thankfully accepting as a bounden duty this care for the individual by society, there is some danger of drifting into sentimentalism, and of perpetuating by unreasoning tendencies diseases which well directed firmness of treatment would soon eradicate. To destroy human life, to neglect making provision for the suffering and the weak is simply unthinkable; but it is a cruel wrong to ourselves and in a much greater degree to posterity, to allow unrestricted sexual intercourse, as at present, in many cases of inherited or acquired disease. An enlightened private or public conscience would by repressive measures, judiciously applied, make short work of many dreadful and prevalent disorders, while treating with every possible tenderness and care the victims of their own or their progenitors' follies.

I am fully aware that in discussing this subject I am treading upon what, in cant phraseology, is termed delicate ground. In the name of all that is honest, it is extremely desirable that we should shake ourselves free from a disinclination to accept actual facts, and prepare ourselves to probe to their sources our social sores.

A complete history—from the dawn of civilisation to the present time—of the treatment of the sick and helpless, and of the feeble in mind and body, would throw an intense light upon the previous pathway of human progress. Much valuable information would be obtained and a thoroughly scientific—as opposed to the present empirical and emotional—method of coping with hereditary and other diseases might eventually be found. Time would fail me to sketch, even in bare outline, this “strange, eventful history.”

Some faint idea of the great gulf which separates modern from ancient thought—anent the sanctity of human life—may be gained from the old maxim that “it is happy to die when there is more ill than good in living,” and that “to preserve life to our own torment and inconvenience is contrary to the very rules of nature.” The oncoming of Christianity swept away by a larger generalisation this dictum of the Stoics, and—to use the expressive words of Thomas Carlyle—“the worship of sorrow” has ever found it possible to treat “the search for happiness with contempt and instead thereof find blessedness.”

Many desultory efforts to ameliorate human conditions were made during the middle ages, but it was not until towards the

close of the eighteenth century—the time of Howard the philanthropist—that any settled and intelligent inquiry was made into the causes of epidemics, and along with such inquiry organised effort to combat disease began. These efforts have already had immense results. Cholera has been stamped out of this country. That dreadful scourge typhus has been traced to its source, and is being chased from the midst of well regulated communities. Jail fever has practically disappeared and our prisons are now huge sanatoriums, the small drawback, making constant residence compulsory, being the one inconvenience which at present attaches itself to a lengthened stay in these health resorts.

Again, the improvements made since the time of Howard in surgical appliances, and especially in the use of antiseptics and anæsthetics, mark a new era. While on a visit to Norway in the spring of 1890, I saw a system of disease repression in full operation which set me thinking, and was the cause of this paper being written. Leprosy still lingers in Northern Europe. To stamp out this disease, the Norwegian Government rigidly isolates all those who are so afflicted. I had several times to pass the leper hospital. We saw patients sitting in the garden or strolling about the grounds, and marked the ravages this fearful disorder was inflicting upon them. But the evident care taken by the authorities to make these “pitiabiles” as comfortable as circumstances would permit, and the certainty that a wise interference with personal liberty was in all probability effectually preventing infection and stamping out leprosy, reconciled me to the arbitrary measures adopted. Since the above visit I have frequently asked myself are civilised nations doing all that might reasonably be expected to extirpate from their midst preventible and contagious diseases? Disease can be successfully attacked by two distinct methods. Indirectly by sanitation—open spaces, healthy home conditions, and reasonable hours of labour; and directly, by care and attention to the sick, and above all by strict supervision and rigid restriction in all contagious cases. Cholera and leprosy are still common in our great dependency, India, and the plague itself is not unknown within or near some of our Eastern possessions. I hold that the time has arrived when an intelligent and systematic effort to minimise, if not to entirely abolish, preventible and contagious diseases, should be made by every nation which aspires to be placed within the pale of civilisation. Allow me for a minute or two to draw your attention to criminal and common neglect on the part of parents and scholastic authorities in England with regard to children’s diseases—whooping cough, scarlatina, and measles. Every possible care should be taken with children just recovering from an attack of any of the foregoing complaints to prevent them

from mixing with others, prematurely, in our elementary schools.

We are only very slowly growing out of the foolish idea that sooner or later these disorders are sure to attack each and every member of the human family. True, inoculation and vaccination in order to prevent (?) smallpox, have for a long time helped to keep alive this old world notion, and hindered to some extent a firm and trustworthy reliance on sanitation; but the axe is at length being laid at the root of each of these disorders—viz., insanitary surroundings and conditions. The strong arm of the law ought to be brought into exercise against greedy parents and over zealous school managers, who between them are prepared to risk the health and even lives of the children under their care, for the money value of half-time wages or the securing of *ne plus ultra* school grants. The keystone of civilisation is the sanctity of human life. Plato in Athens, or the elder Cato in Rome, would have made short work of disease treatment, and the alteration in usage of the feeble and sick since their times, marks an immeasurable advance upon ancient ethics. But the extreme care with which we strive to prolong lives (useless, and in some cases even dangerous to the community), ought assuredly to give to society a restraining right in return. Society can claim from the individual thus benefitted by its watchful kindness implicit obedience to the dictates of reason, not only while the patient is under treatment, but until all danger of contagion has passed away. When we take into consideration the far-reaching consequences of thoughtless, if not criminal indulgence, the interests of society quite outweigh individual self-gratification in cases of constitutional or acquired diseases. The community ought, however, to provide suitable occupations and homes for these unfortunates. If dipsomaniacs, imbeciles, and the insane are rightly put under restraint, how much the more should people whose liberty causes havoc now and hereafter, be placed under strict control. Plato, so it is said, founded his system of ethics in "the tendency towards perfection." In like manner we base our plea for interference with the liberty of the subject—or license rather—upon the necessity for pressing forward towards a higher plane of life.

Montaigne slyly remarks that "the sick man who has his cure in his sleeve ought not to be lamented." This argument applies to communities as well as to individuals.

Allow me for a minute or two to try to focus the foregoing remarks. Every one will admit that in comparison with the numerous regenerating agencies at work—all too frequently resembling so many Dame Partingtons resolutely determined upon resisting the encroachments of the mighty Atlantic by means of a broom—the social progress registered is disappointingly small. This sorrowful fact holds especially good with

regard to hereditary and kindred diseases. I have heard men in high authority take credit to themselves for making entrance to the lock wards of workhouse infirmaries difficult, forgetting that their policy must largely increase the chances of contagion. Instead of a practically closed door, every possible facility of entrance should be given to lock wards, leper hospitals, and all similar asylums. Powers ought to be granted to authorities everywhere to detain each case while exit means danger to the community. Pressure must be brought to bear upon every individual whose liberty would manifestly work mischief to Society, and flabby sentimentality must give way to sanitary necessities. Are not these poor creatures more likely to be better cared for in a well-regulated asylum, than when subjected to the cuffs and revilings of coarse-minded companions? And is the curb upon self-indulgence, required from patients in such institutions, equal in degree to the voluntary sacrifices made by thousands of young men and women who, rather than break up home, cheerfully accept life-long celibacy? The subject of this evening's discussion, the exposition of the sunny side of human life, cannot, at best, be made more than grimly interesting. The poet's "age of gold" seems to vanish irredeemably from view as we trace the strongly marked lines of disease in all their unmitigable ugliness. But we gather courage from the fact that something has already been accomplished in the way of making life, "if not blessed less accursed," and we sincerely trust that in the coming time the rate of progress will be both assured and accelerated.

WILLIAM COWPER.

By FRED. J. GRANT, J.P. November 25th, 1890.

This was the sixth of a series of papers on "English Literature in the 18th Century." Such a course could not be considered complete until there was brought before the Club some author who, while distinctly of the last century, had laid his hand on the literature of the 19th century, and had in a marked manner moulded and influenced it. Such a man was Cowper, who was the true connecting link between the literature of the last century and that which has illumined and adorned our own. There was much misconception regarding this poet. Occasionally the members assayed to hurl from its high pedestal some idol which the misguided enthusiasm of a particular period had placed there. If on the one hand they were breakers of images, they should also build up the old waste places and repair the

fence that had been broken down. The literature of our own day cannot be adequately understood unless its development be traced from earlier times. They should grasp new things by the hand while clinging on to the skirts of the old. Cowper was the herald of the modern school of poetry, he was the true poet of Nature—the first for many years. There were occasions when his heart was “pregnant with celestial fire.” He stands as the writer of some of the finest letters in the language. His works have brought pleasure and profit to tens of thousands of his readers. He fulfilled his own ideal of the village clergyman to “stablish the strong, restore the weak, reclaim the wanderer, and bind the broken heart.”

In an utilitarian age apt to disparage didactic poetry, especially when concerned with the exposition of the doctrines of religion or the practice of morality, it required some courage to introduce Cowper to an ordinary assembly. The allusion he makes to the author of “The Pilgrim’s Progress,” might be written of the poet himself:—“I name thee not, lest so despised a name should move a sneer at thy deserved fame.” There were many marks of similarity between Bunyan and Cowper. The book of the former is one of true art. The scenery around Bedford left its impress on the writings of the recluse of Olney, as well as on those of the tinker of Bedford Bridge. In the turbid waters of that Ouse so often named by Cowper, Bunyan saw the likeness of the “river very deep” which had to be crossed before the celestial city could be reached.

Cowper had ever received cordial recognition and unstinted praise at the hands of the sex whose insight into character is keener than that of men. Four women—worthy representatives of the literature of the Victorian age—had done much to remind the readers of the latter part of the century of the charms and graces of the gentle poet, and of his great services to English literature. These were George Eliot (in an article in the *Westminster Review* of 1857;) Charlotte Brontë (in “*Shirley*” and other works;) Mrs. Oliphant (in her “*Historical Sketches*” and her account of 19th century literature;) and Mrs. Barrett Browning (in her poem on the grave of Cowper.) With such testimony to the work, the power, the influence of the poet, it mattered little that earth-born critics did sometimes blaspheme, and maintain that his longest work, “*The Task*,” had “verified its title, men wearying of it midway.”

It is no infrequent sight to see an author’s weaknesses, his sufferings, his idiosyncracies reflected in his work. We, to-day, are free to read Cowper’s works in the light of the author’s life. Seldom has there been a poet, a knowledge of whose personal history is so necessary to the proper understanding of his books. Once and again in his poems we meet with allusion to

Westminster School (where he was the contemporary of Thurlow and Warren Hastings), and much of the strong indignation expressed in his "Tirocinium," was suggested by his recollection of those days. The large schoolroom at Westminster has recently been restored. The panels have been decorated with the armorial bearings of such old scholars as are known to fame. In that group of worthies the name of Cowper comes second, following that of Dryden, and preceding those of Locke, Gibbon, Wren, Hastings, and Mansfield. A window in the Abbey, given by an American citizen, commemorates "two sacred poets alike connected with Westminster in their early days, and representing in their gentle strains the two opposite sides of the English Church—George Herbert and William Cowper."

Cowper never married. His uncle refused his consent to his daughter's union with the poet, and the lovers separated for ever. As he truly said of her, she was "through tedious years of doubt and pain, fixed in her choice, and faithful—but in vain." She treasured the verses he had addressed to her, and these were afterwards incorporated in his published works. Often in his poverty there came from some source unknown to him a present of money to help him. The welcome gift came from the hand of her who through a long life remained true to the lover of her youth. We hear of this, and then perchance go away and muse on the inconstancy of woman. Never was man more tenderly cared for by the other sex than was Cowper. Yet how different he from the type of man the ordinary popular novelist leads us to believe is the most attractive to the feminine mind. He had no splendid physique, no commanding presence—he was weakly, shy, and retiring; in temperament desponding, and at times not the master of his own actions. Had there been no Lady Austen, some of his songs would never have been written, there had been no story in verse of the "Loss of the Royal George," or the diverting history of John Gilpin, and the world had wanted his chief work "The Task." It was Mrs. Unwin who suggested to the timid poet that he should undertake something more important than slight fugitive pieces. Had it not been for her, "Truth" and "The Progress of Error" would not have been written. And it was to her the grateful poet addressed what is one of the finest sonnets in the language, beginning, "Mary, I want a lyre with other strings," and ending with the lines, "There is a book by seraphs writ," &c. Lady Hesketh acted as the poet's amanuensis, and out of her ample means ministered to his many necessities. Lady Austen came to Olney bringing in her train gladness, and music, and flowers. The three years of her residence there were the most active years of the poet's life. The friendship of Mary Unwin with the lonely poet, was one on which it is beautiful to dwell. It lasted some three-and-twenty years. When "she

dropped into an imbecility of weakness he fell into a moody stupor." He survived his cherished friend more than three years, and they were years of darkness and desolation. With one striking exception—"The Castaway,"—his writing closed with the attack of illness which took away Mrs. Unwin. Of course there were those who questioned the propriety of such friendships as those of the poet with the vivacious Lady Austen, the clever Lady Hesketh, or even with the venerable Mrs. Unwin. Mrs. Grundy was not able to prove the existence of any wrong, but at least she could shake her head and gather up her skirts as a typical British matron should. The charges against the poet—never openly made, but consisting of hint and innuendo—had not an atom of foundation on which to rest. Literature has to thank the three ladies named for having called into active use the latent powers of the poet's mind, and for having nursed him so tenderly through his long periods of sorrow and despair. The gentleness and purity of Cowper's life, as well as of his muse, will enhance his fame. Happily for this country—for its literature and its people—we have not yet laid it down as an axiom that immorality is a necessary condition for immortality.

Four times did reason totter on her throne—for eighteen months in 1763-4, for nearly four years prior to 1776, for six months in 1787, and, with one or two brief intervals, from 1794 to the spring of 1800, when came the soft night, weeping all nameless agonies with its mild dews, and wrapping all griefs in its darkness and stillness. The poet's madness was not the result of religious excitement, it had its origin entirely in physical causes. "He learned in suffering what he taught in song." Let it not be supposed that in perusing Cowper's works the reader will meet with painful evidence of his mental aberration. He kept his misery out of all his poems—save from two. One of these, written while under the influence of delirium during his first attack, was the outcome of intense agony. The other—"The Castaway"—written the year before his death, was the moan of a broken heart—"of one of friends, of hope, of all bereft. . . . No voice divine the storm allayed, no light propitious shone." A few months later the wheels of weary life at last stood still, and the tired spirit was at rest.

Lowell's lines, telling how "long generations come and go, at last she bears a singer," sound like an echo of Cowper's lines in "Table Talk":—

"Ages elapsed ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard;
To carry nature lengths unknown before,
To give a Milton birth, asked ages more."

In this review, Cowper passes over unnoticed "him who left half told the story of Cambuscan bold;" he has not a word to say of the gentle Spenser or of the myriad-minded Shakespeare.

The same great kings of melody are also omitted from Dr. Johnson's "Lives of the most eminent English Poets." To such a level had the literary criticism of the eighteenth century fallen. But if Cowper were wanting in respect for the great names of the Elizabethan age, he had the deepest reverence for the divine Milton, and in defence of the Puritan Poet, took up the cudgels against the great Dictator in Literature. Johnson's neglect of the two greatest names in our literature may be partly explained by the knowledge of his hatred of blank verse, which he said was "verse only to the eye." Milton was Cowper's life-long study and model. It was not the least of Lady Austen's charms for the poet that she was an assiduous student of Milton, and knew by heart nearly the whole of "Paradise Lost." One of the best known of the Olney hymns, "Here may we prove the power of prayer," clearly had its origin in the closing lines of "Il Penseroso." After reading Johnson's Lives, Cowper said it was a melancholy reflection forced upon him by that work that nearly all poets were wicked men, and in his first published poem he said it was a pity that "Religion had so seldom found, A skilful guide into poetic ground." Our author wrote 68 hymns, some of which are incorporated in almost every hymn book, and have become part of the heritage of Christendom.

A recent critic tells us that Cowper "introduced the theological element into English poetry, and it has worked ill both for poetry and theology." But surely there could be no nobler theme than that which the records of the Christian religion present. The greatest masters in painting, in song, and in music, have given their best powers to the illustration of the Scripture narrative. Cowper lived in a time of religious darkness. To aid in the reformation of abuses in the Church a poet was needed. "A verse may find him who a sermon flies." Cowper was well fitted for the duty. He had a quiet humour which could not fail to reach its mark. He wrote "with solemn awe" about the pulpit, which he characterised as "the most important and effectual guard, support and ornament of Virtue's cause," and sketched a village preacher in lines of singular beauty and force.

Cowper was the forerunner of the great restoration of our literature. In his "Table Talk" he gives a graphic sketch of the depths to which poetry had been brought during the seventeenth century. When discussing the progress of poesy to his own time, Cowper makes no mention of Thomson or Goldsmith, but stops short at Churchill, who, strange though it may appear, was the only model in his own generation that Cowper followed. Cowper ridiculed Pope's strict adherence to that heroic measure which for so many generations continued the chosen vehicle of didactic and satirical poetry. Nine of Cowper's first poems were written in this metre. But his greatest work,

“The Task,” was written, at Lady Austen’s suggestion, in blank verse. This poem occupied fifteen months in composition. He left the well-worn track of conventional phrases and mechanical versification. The Daphnes and the Chloes of Waller and the rest were discarded, and in their place we have “the knitting-needles of Mary Unwin.” The trim Dutch flower-beds of Pope were replaced by the “Italian garden” of Cowper. Burke’s eloquent lament for the decay of chivalry was applicable to the poesy of his time. Under the voluptuous *régime* of Charles II. women lost caste, and French gallantry replaced the noble chivalry of Queen Elizabeth’s day. Then came the Augustan age, when the cynical poet maintained that women had “no characters at all.” But in the closing years of the eighteenth century, when Cowper, in writing respecting them, seemed to dwell in an infinitude of tenderness, women began to be accorded something of their true position, leading up to the true conception of woman given by Wordsworth. The finished picture will be found in “The Princess” of Tennyson. The higher education of women was preached by our poets long before it came to be adopted by the leaders of Education in Britain.

Cowper made a new departure in the style of poetry, in the subjects for verse, and in his treatment of those subjects. He is not without his faults. His versification is sometimes harsh or careless, his style austere, his rhymes halting. He shook himself free from the traditions of a former age, but did not gain that mastery of verse which distinguished his immediate successors, Byron and Scott. To use one of Macaulay’s illustrations, the part which Cowper performed was that of Moses rather than that of Joshua—he opened the house of bondage, but did not enter the promised land. To the Olney recluse and the Ayrshire ploughman is due the honour of transforming the system of poetry in Britain and raising it to a higher level. These men—so different in many respects—never met, but each left on record his admiration for the poems of the other. Southey, Coleridge, and Wordsworth, each of whom published his first volume of poems during the last decade of Cowper’s life, were indebted both to Burns and Cowper. Wordsworth was the true successor of the author of “The Task.” They had many things in common, perhaps the most noticeable was their ardent love of Nature and their ability as her exponent. Cowper re-discovered the sweet and real English landscape, “with all its genial breezes and wholesome freshness.” To this landscape (which, thanks to our poets, we have come to view as among the fairest scenes of creation), Wordsworth brought a deeply reasoning spirit. The latter’s well-known lines, beginning “Nature never did betray the heart that loved her,” are an adaptation of a passage in “The Winter Evening”

in "The Task." Similarly the lines prefixed to the "White Doe of Rylstone," are clearly a reproduction of a stanza in Cowper.

Echoes of Cowper are found in many of the later poets. Mr. George Milner has pointed out how carefully Cowper notes the several colours of the leaves of different trees, and with what correctness he depicts the flowers and their varied beauties. Many of the poet's lines are familiar to all—notably those on the game of war, on the slave trade, on winter, on patriotism, and portions of the poem he wrote on receiving half a century after her death a portrait of the mother whom he had so devotedly loved. His picture of a winter evening at home was undoubtedly drawn from life. We can see in fancy the little parlour at Olney, Puss and Tiney (the tame hares) frisking on the Turkey carpet (the lawn whereon they loved to bound), the ladies plying their knitting needles or busy with their wools, the poet reading to them the news from the East, or reciting one of his lyrics. There is one word not found in the language of some nations, but happily contained in ours, which seems to describe such a peaceful scene as this—the word "home."

No attempt had been made to fix the place which Cowper ought to occupy in the ranks of English poets. *He* could scarcely be considered among the greatest poets, whose chief characteristic was his simplicity, nor is the relative permanent position of such an one in the annals of literature easy to forecast, for simplicity is unsuited for critical analysis, it withers in the heat of praise, it hides itself before the sirocco of a sneer. None the less is it one of the great elementary qualities of the heart, it survives through all the centuries, it has a magical charm for all the world.

ETHICS OF CIVILIZATION.

By C. A. DARLEY, B.A., December 2nd, 1890.

The reader drew a contrast between the civilization of the present day and that of the Greek and Roman period, and in order to make the comparison more striking, and to give a personal interest to his remarks and deductions, sketched the life of a Greek gentleman of 2,000 years ago. The most prominent mark of Ethical progress in the present day was the more general recognition of the rights of man. The ancient division of mankind into masters and slaves, was superseded by the doctrine of the equality of man. There was a more general desire to help the less fortunate in life's race, to alleviate suffering, to provide

for the poor, the sick, and the infirm. This was quite unknown to the ancient Greek. Further improvements were to be seen in the treatment of wounded enemies in time of war, in the preparations made for relieving the necessities of the widows and orphans when a colliery explosion, or shipwreck, or other serious calamity had occurred. The same idea of extended benevolence was manifested in recent legislation, as witness the Factory Acts, Acts for the better housing of the Poor, and other measures for ameliorating the condition of the working classes. The spirit that prompted all these changes was undreamed of in the days of Greece and Rome. We could never reach absolute perfection. In the aggregate, probably the world to-day was more wretched than it was 2,000 years ago, and yet we made a better struggle towards diminishing wretchedness than the ancients did. What was needed especially was an active interest in humanity, and the noble purpose of carrying out beneficent measures for the suffering and the poor.



DINNER.

December 19th, 1890.

The Annual Dinner was held at the Bull Hotel, on December 19th, 1890, the President, F. J. Grant, Esq., J.P., in the chair, and attended by 24 members.

The toast list was as follows :—

1. The Queen and Royal Family—proposed by the President.
2. Success to the Club—Proposed by the President.
3. Literature—proposed by the Rev. T. Leyland, responded to by Mr. J. C. Smith, of Longridge.
4. Art—proposed by Mr. W. L. Grant, responded to by Mr. V. Dunkerley.
5. Science—proposed by Mr. John Whittaker, C.C., responded to by Mr. T. Preston.
6. The Town and Trade—proposed by Mr. J. W. Thompson responded to by Councillor Witham.
7. The President—proposed by Mr. F. H. Hill.
8. The Secretary—proposed by the Rev. T. Leyland.

The musical pleasures of the evening, under the direction of Mr. M. Birkett, were largely promoted by songs from Mr. F. H. Hill, Mr. A. Tillotson and Mr. C. A. Smith ;—Mr. A. Pollard contributing solos on the violin.

EXCURSIONS.

Oxford and Vicinity, June 17th, 18th, 19th, 1890.

As Dr. Brumwell's paper printed in the present volume has largely dealt with the particulars of this excursion, it will only be necessary to add that 67 members and friends took part in it, and that it was in every respect most enjoyable and a thorough success.

STONYHURST.

Saturday Afternoon, August 9th, 1890.

The third visit of the Club to this famous College, took place on Aug. 9th, and proved a most pleasant one to the 26 members and friends who journeyed thither. The kindness of the Rector of the College, and the ample facilities made for the reception of the party have increased the obligations of the Club to the authorities of Stonyhurst.

LIBRARY.

The Publications of the Lancashire and Cheshire Record Society, as follows :—

- Vol. I.—1878.—“ Lancashire and Cheshire Church Surveys,” 1649 to 1655.
- „ 2.—1879.—“ An Index to the Wills and Inventories in the Court of Probate at Chester,” 1545 to 1620.
- „ 3.—1880.—“ Lancashire Inquisitions,” now existing in the Public Record Office, London, Stuart Period. Part I., 1 to 11, James I. Part II., 12 to 19, James I, 1887, (vol 16). Part III. 1888, (vol 17).
- „ 4.—1881.—“ An Index to the Wills and Inventories in the Court of Probate at Chester,” 1621 to 1650.
- „ 5.—1881.—“ Registers of the Parish of Prestbury,” 1560 to 1636.
- „ 6.—1882.—“ Cheshire and Lancashire Funeral Certificates,” 1600 to 1678.
- „ 7.—1882.—“ Lancashire and Cheshire Records,” preserved in the Public Record Office, London, Part I.
- „ 8.—1882.—“ Lancashire and Cheshire Records,” preserved in the Public Record Office, London, Part II.
- „ 9.—1884.—“ Rolls of Burgesses at the Guilds Merchant of the Borough of Preston,” 1397 to 1682.
- „ 10.—1884.—“ Lancashire Wills proved at Richmond,” 1457 to 1680.
- „ 11.—1885.—“ Lancashire and Cheshire Exchequer Depositions by Commission,” 1558 to 1702.
- „ 12.—1885.—“ Miscellanies, relating to Lancashire and Cheshire,” Vol. I.
- „ 13.—1886.—“ Lancashire Wills proved at Richmond, 1681 to 1748.
- „ 14.—1886.—“ *Annales Cæstrienses.*”
- „ 15.—1887.—“ Wills at Chester, 1660 to 1680.
- „ 18.—1888.—“ Wills at Chester, 1681 to 1700.
- „ 19.—1889.—“ Civil War in Cheshire, &c.”
- „ 20.—1889.—“ Wills at Chester,” 1701 to 1720.
- „ 21.—1890.—“ Leyland Register,” 1653 to 1710.
- „ 22.—1890.—“ Wills at Chester,” 1721 to 1740.

Reports and Proceedings of the following Societies :—

Manchester Field Naturalists' and Archæologists' Society, 1860, (the year of its formation), to 1879 (1871 excepted), 1884, 1885, 1887, 1888.

Manchester Scientific Students' Association (Established 1861), 1878, 1879, 1883, 1884, 1885.

- { Manchester Geographical Society (Established 1885), Journal for 1885 in 4 volumes; 1886 in 4 volumes; 1887-8, current parts for 1889, 1890.
 { Catalogue of Exhibition of Appliances used in Geographical Education (held March and April, 1886).
 { Report of Educational Committee, and Addresses delivered in connection with the Exhibition.
- Transactions of the Historic Society of Lancashire and Cheshire, Vol. xxxiii., 1880-1; Vol. xxxiv., 1881-2; Vol. xxxv., 1883; Vol. xxxvi., 1884; Vol. xxxvii., 1885; Vol. xxxviii., 1886; Vol. xxxix., 1887; Vol. xl., 1888; Vol. xlii., 1890.
- Liverpool Literary and Philosophical Society (Established 1812), 1883-4.
- Liverpool Geological Association (Established 1880), 1880-1, 1881-2, 1882-3, 1883-4, 1885-6, 1886-7, 1888-9, 1889-90.
- Liverpool Science Students' Association (Established 1881), 1883-4, 1884-5, 1886-7, 1887-8, 1888-9, 1889-90.
- Chester Society of Natural Science (Established 1872), Reports for 1878-9, 1879-80, 1880-1, 1881-2, 1882-3, 1883-4, 1884-5, 1885-6, 1886-7, 1889-90, also Proceedings Vols. 1, 2, 3.
- Cumberland and Westmoreland Association for the Advancement of Literature and Science (Established 1876), No. IX., 1883-4, No. X., 1884-5, No. XII., 1886-1887, No. XIII., 1888-9.
- Halifax Literary and Philosophical Society (Established 1831), 1883-4.
- Huddersfield Naturalists' Society 1883, Part I.
- Leicester Literary and Philosophical Society (Established 1835), 1883-4.
- Manchester Microscopical Society Transactions, 1887.
- North Staffordshire Naturalists' Field Club and Archæological Society, 1883-4, 1884-5, 1886-7, 1888, 1890.
- Sheffield Literary and Philosophical Society (Established 1822), 1878, 1879.
- Montreal Natural History Society (Established 1832), "The Canadian Record of Science," Vol. I., Nos. 3, 4. Vol. II., Nos. 1, 4.
- Types of Sepulchral Urns, H. Colley March, M.D., (London).
- Year Book of the Scientific and Learned Societies of Great Britain and Ireland, 1884, 1885, 1886, 1887, 1889.
- "A Synopsis of the British Mosses," by Chas. P. Hobkirk, F.L.S.
- "Art in Lancashire and Cheshire;" a List of Deceased Artists, with Brief Biographical Notes. By John H. Nodal.
- Catalogue of the Towneley Library, sold in London, June 18th to 26th, 1883.
- Catalogue of the Towneley Manuscripts, sold in London, June 27th and 28th, 1883 (containing prices realised.)

Baptisms and Anniversaries, &c., 1705. Manuscript, evidently the Memorandum Book of a Priest who entered upon his duties as Chaplain of Towneley, on the Vigil of St. John the Baptist, 1705.

John Towneley's Diary, 1807, with Catalogue of his Library—Manuscript.

John Towneley's Account Book, 1601-8.

Reading Literary and Scientific Society, Report 1890.

"History of Ribchester," by T. C. Smith, and Rev. J. Shortt, B.A.

The following papers have been read before the Club :—

- *"Geoffrey Chaucer," by Henry Houlding, read January 13th, 1874.
- *"The Philosophy of Recreation," by J. C. Brumwell, M.D., read January 27th, 1874.
- *"Edmund Spenser," by Henry Houlding, read October 26th, 1875.
- "The Dietetic Value of Alcohol," by J. W. Anningson, L.R.C.P., read September 16th, 1879.
- *"The Burnley Grammar School Library," by J. Langfield Ward, M.A., read February 22nd, 1881.
- "Science Two Hundred Years Ago," by C. P. Hobkirk, F.L.S., Huddersfield, read March 9th, 1881.
- "The Efficiencies of Gas and Steam Motors," by Thomas Holgate, read October 17th, 1882.
- "Odours, Perfumes, and Flavours," by Alfred Henry Mason, F.C.S., Liverpool, read February 20th, 1883.
- "Some aspects of Destructive Distillation," by Thomas Holgate, read March 3rd, 1885.
- "Sanitary Matters—Past and Present," by T. N. Dall, read March 10th, 1885.
- *"Bi-metallism," by Joshua Rawlinson, February 8th, 1887.

Those marked * may be purchased, price 6d. each.

Account of Excursion to Irlam Hall, near Manchester, June 1st, 1878, by the Urmston and Flixton Literary and Scientific Society.

Account of Excursion to Knutsford and Nether Tabley, June 17th, 1878, by the Urmston and Flixton Literary and Scientific Society.

"Technical Industrial Education in connection with Mechanics' Institutions and other kindred Associations," by Edward T. Bellhouse, a paper read before the Manchester Statistical Society, April 13th, 1881.

Guide to Cambridge, by G. M. Humphrey, M.D., F.R.S.
 The Railway Traveller's Walk through Cambridge.
 Guide to Chester and its Environs, by Thomas Hughes, F.S.A.
 Handbook to Ely Cathedral.

Photographs may be obtained of the following :—

Ancient Market Cross and Stocks, Church Street, Burnley,
 removed May 24th, 1881.

Old Houses in Church Street, Burnley, pulled down May,
 1881.

Price 1s. and 2s. according to size.

The four Cinerary Urns discovered in the neighbourhood of
 Burnley. Price 6d. and 1s.

Transactions of the Burnley Literary and Scientific Club, Vol. I.,
 1883, Vol. II., 1884, Vol. III., 1885, Vol. IV., 1886,
 Vol. V., 1887, Vol. VI., 1888, Vol. VII., 1889, Vol.
 VIII., 1890., may be obtained. Price 2s. 6d. each.



HONORARY MEMBERS.

PAST AND PRESENT.

Year of
Election.

- 1874 Col. Fishwick, F.S.A., Rochdale.
 1874 Thos. Mackereth, F.R.A.S., Manchester.
 1875 Rev. J. S. Doxey, Bacup.
 1876 William Naylor, Whalley.
 1876 Philip Gilbert Hamerton, Boulogne-sur-Seine, France.
 1877 W. B. Bryan, C.E., London.
 1877 F. J. Faraday, F.S.S., F.L.S., Manchester.
 1877 C. P. Hobkirk, F.L.S., Huddersfield.
 1877 Edwin Waugh, Manchester.
 1877 J. H. Nodal, Manchester.
 1877 R. R. Bealey.
 1877 W. A. Abram, J.P., F.R.H.S., Blackburn.
 1877 D. Morris, B.A., F.G.S., London.
 1877 Joseph Hough, M.A., F.R.A.S.
 1878 Alf. H. Mason, F.C.S., Montreal.
 1879 H. Stolterfoth, M.A., M.D., Chester.
 1879 Jno. Edw. Price, F.S.A., F.R.S.L., London.
 1880 Chas. Rowley, junr., Manchester.
 1881 Jas. Croston, F.S.A., Prestbury.
 1884 Jas. Monckman, D.Sc., Perowne Street, Cambridge.
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 1887 Benjamin Sagar, Manchester.
 1887 Henry Houlding, Burnley.
 1889 James McKay, F.R.H.S., London.

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 Birnie, Joseph, Post Office.

Birtwistle, T., Belvedere Road.
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 Brotherton, H. *Preston Guardian* Office.
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 Bulcock, Henry, Hargreaves Street.
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 Butterworth, Tom, Brooklands Road.
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 Collinge, James, Brooklands Road.
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 Collinge, William, J.P., 110, St. James's Street.
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 Crook, Campbell, Osborne Terrace.

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 Drew, Daniel, Lower House.
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 Flack, Fred., Accrington Road.
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 Fleming, J. G., Spring Terrace, Habergham.
 Foden, C. M., 4, Sefton Terrace.

Folds, James, Rose Cottage.
 Forrest, A. J., Towneley Lodge.
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 Fox, R. L., Piccadilly Road.

Gill, George, Woodleigh.
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 Grant, W. Lewis, 22, Carlton Road.
 Grant, James, 14, Manchester Road.
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 Greenwood, James, J.P., 138, Manchester Road.

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 Harby, J. Travers, 157, Manchester Road.
 Harwood, Dr. T., Wilfield House.
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 Harrison, J. Dilworth, Sunny Bank.
 Haslam, Tom, Healey Mount.
 Heaton, Tom, 1, Palatine Square.
 Hesketh, James, 139, St. James's Street.
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 Hoghton, W. H., 1 Carlton Road.
 Holden, John, Holme View.
 Holden, Ralph, Brooklands Road.
 Holden, Thomas, Chancery Street.
 Holden, E., 42, Colne Road.
 Holgate, James, 3, Elm Street.
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 Horn, J. S., 15 Palatine Square.
 Horner, Thomas, 67, Standish Street.
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 Howard, William R. Grimshawe Street.
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 Howson, Charles J., Craven Bank, Nelson.
 Hudson, Samuel, 9, Sefton Terrace.

Jobling, Albert, Carlton Road.
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 Jones, Edward, Prospect Terrace.

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 Kay, W. E., Warm Lake, Sutton, Kent.
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 Lancaster, James, Carlton Road.
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 Lawson, Dr. S., Brierfield.
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 Lee, George, 96, South Parade.
 Leyland, Rev. Thomas, Shakespeare Terrace.
 Lupton, Arthur, 22, Carlton Road.
 Lupton, J. T., 28, Manchester Road.
 Lupton, William, Trafalgar House.
 Lupton, William H., Trafalgar House.

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 Martin, Mark, Padiham.
 Massey, J. Bennett, 64, Burns Street.
 Mitchell, Christian, Bank Hall Terrace.
 Monk, Josiah, Brookfoot, Padiham.
 Moore, B., *Gazette* Office.
 Mossop, William, Bank Parade.
 Mozley, H., Queen's Gate, Colne Road.
 Myers, Fred, Westgate.

Nelson, Richard, 11, Nicholas Street.
 Nicoll, Peter L., Manchester Road.
 Norman, Edwin, Knightsbridge Grove, Colne Road.
 Nowell, Thomas, Healey Grange.
 Nutter, Henry, 44, Queen's Gate.

Ogden, Geo. C., Thorn Hotel,
 O'Sullivan, Dr. D. A., Westgate.
 Owen, Rev. J. M. Dorset, M.A., Holy Trinity Vicarage.

Parker, N., Bank Parade.
 Parkinson, A. W., 74, Manchester Road.
 Parkinson, William, Palatine Square.
 Parsons, Charles, 9, Grimshawe Street.
 Pemberton, W., Piccadilly Road.
 Pickup, Peter, 40, Westgate.
 Preston, Thomas, 92, Manchester Road.
 Preston Herald Office.

Procter, Richard, Oak Mount.
 Procter, George, South Parade.
 Pullon, Dr. G. S., Westgate.

Ratcliffe, Abraham, 128, Manchester Road.
 Ratcliffe, David, 9, Carlton Road.
 Rawcliffe, Geo. B., Pickup Terrace.
 Rawcliffe, James, Oak Mount.
 Rawcliffe, James H., 65, Manchester Road.
 Rawlinson, Joshua, J.P., Oak Bank.
 Riley, Holden, St. James's Street.
 Riley, William, Reedley, near Burnley.
 Roberts, Thomas, Bank Parade.
 Robinson, H. J., Springfield House.
 Ruttle, Dr., Accrington.

Scowby, Francis, Craven Bank.
 Simpson, Robert, Todmorden Road.
 Slater, Christopher, Manchester Road.
 Smith, James, Yorke Street.
 Smith, Lawson, St. James's Row.
 Smith, Thos. C., Longridge.
 Smith, Thomas, 9, Manchester Road.
 Southern, Walter, Palace House.
 Steel, Fred. Wm., Cuerden Terrace.
 Storey, Geo. J.P., Brunshawe.
 Strange, Alfred, Greenfield House.
 Sutcliffe, Dr. Alfred, Trinity House.
 Sutcliffe, George, J.P., Oak Hill.
 Sutcliffe, James, Bull Hotel.
 Sutcliffe, John, 8, Hargreaves Street.
 Sutcliffe, J. S., Causeway End.

Taylor, J. T. Corporation Offices.
 Thompson, James, 26, Cuerden Street.
 Thompson, James, St. James's Street.
 Thompson, Jas. W., Oak Bank.
 Thompson, William, Oak Bank.
 Thornber, Thomas, J.P., The Hollins.
 Thornton, John, The Poplars.
 Thorp, Thomas, 11, Manchester Road.
 Thursby, J. O. S., J.P., Bank Hall.
 Tovey, Rev. A. E., D.Sc., Hollin Hill, Towneley.
 Tunstill, Henry, Oak Mount.

Varley, Henry, Rydal Mount.

Waddington, William, Thorn Hill.
 Waddington, W. Angelo, Thorn Hill.
 Waddington, J. Arthur, Thorn Hill.
 Waddington, J. C., Brooklands Road.
 Walmsley, George, Lark Hill.
 Walmsley, Thomas, Coke Street.
 Walton, Robert, Manchester Road.
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 Ward, H. T. Palatine Square.
 Ward, J. Langfield, M.A., 111, Manchester Road.
 Watson, Richard, 12, Hargreaves Street.
 West, John, Albion Street.
 Whittaker, John, Nelson.
 Whittaker, J. A. 307, Colne Road.
 Whitehead, Thomas Arthur, Hazel Mount.
 Whitehurst, A., 15, Hargreaves Street.
 Wignall, Jno. Wm. Market Street.
 Winfield, Rev. B., B.A., St. James's Vicarage.
 Witham, William, Todmorden Road.
 Wood, Martin, Westgate.



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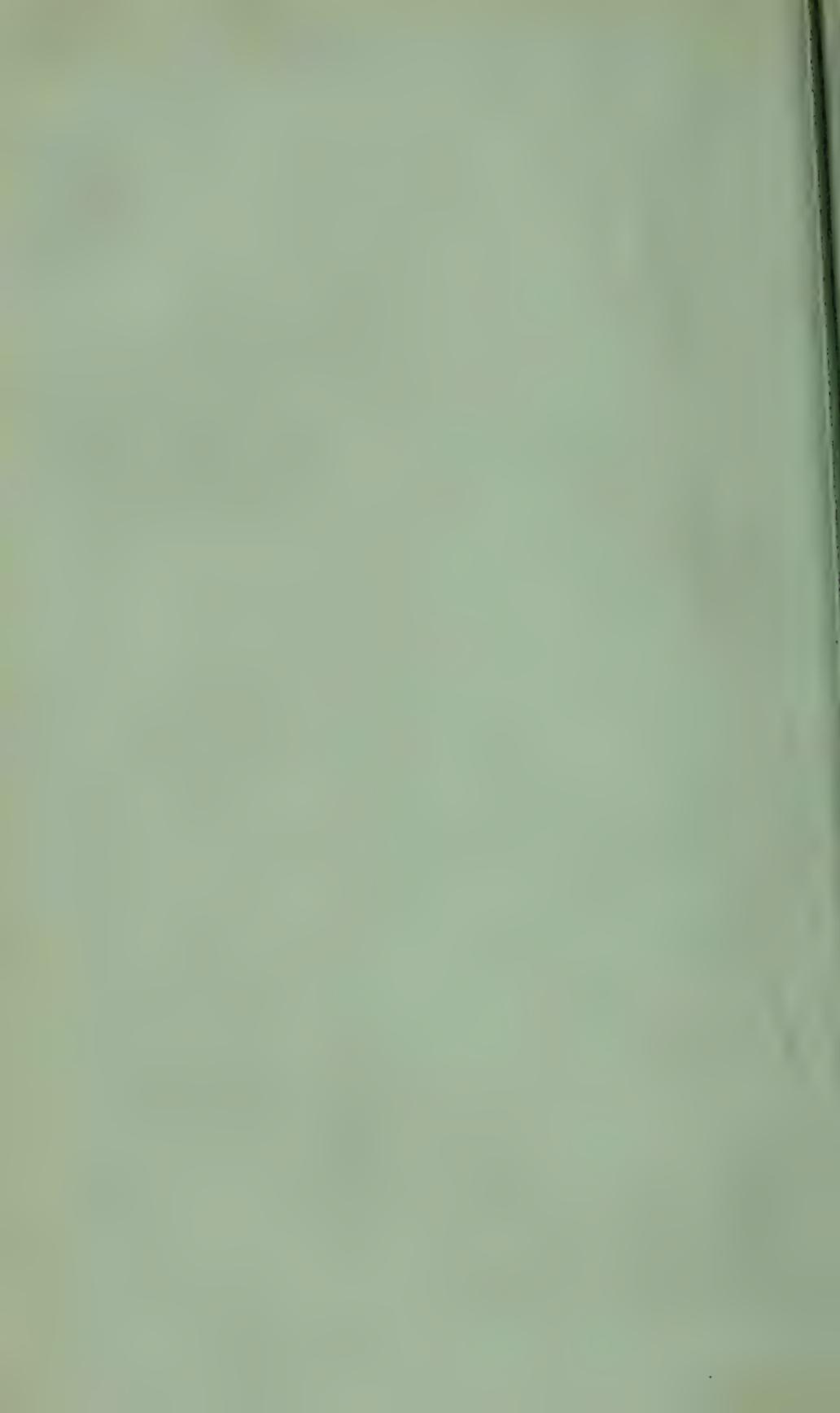
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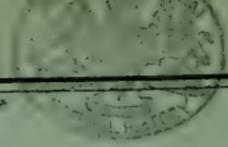
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19 MAR 1936





19 MAR 1936



BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOLS. IX & X.

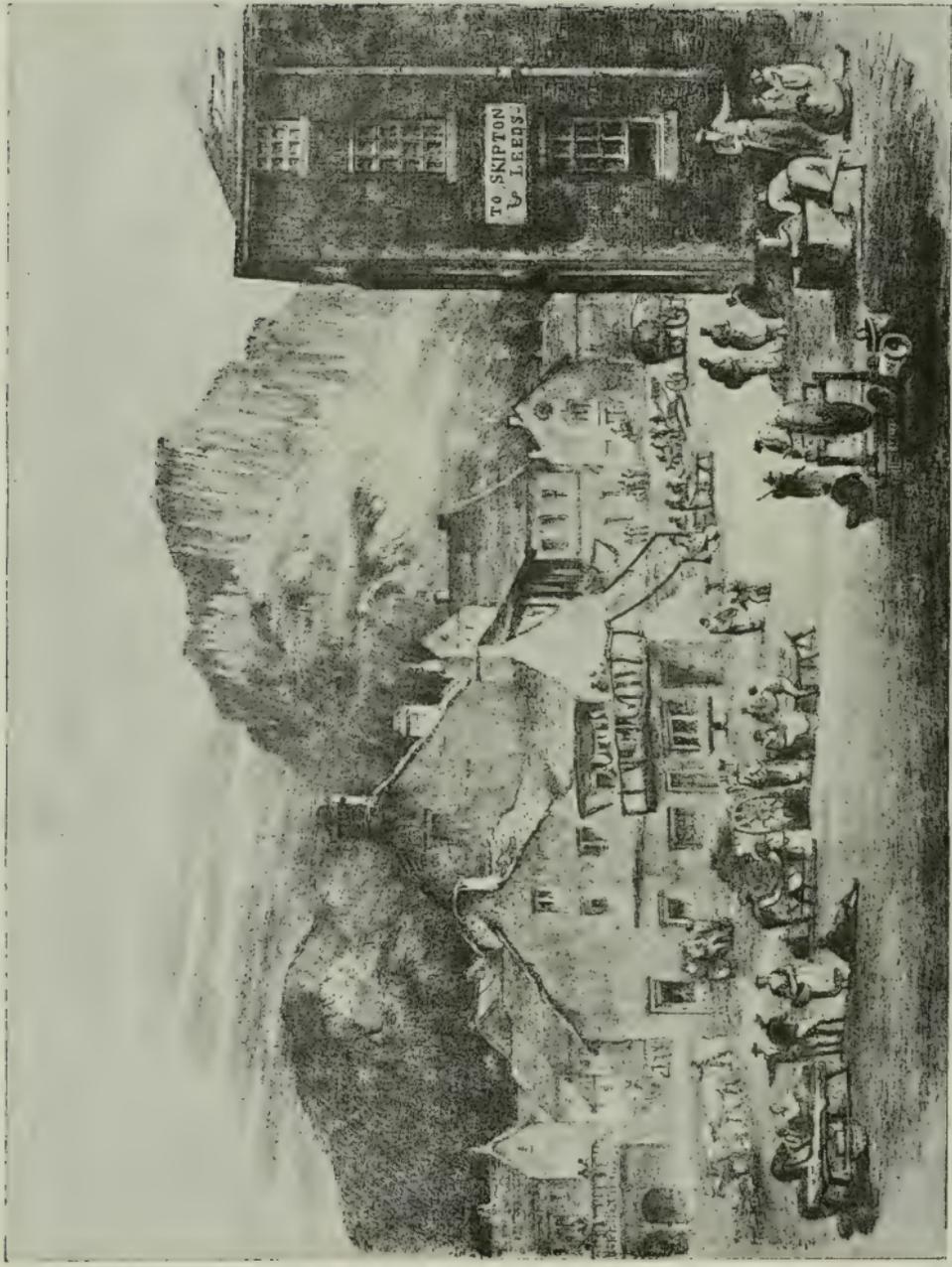
1891—1892.

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BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. IX.

1891.

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BURGHOPPE & STRANGE,
ST. JAMES'S STREET, BURNLEY.

MDCCCXCIII.



Burnley Literary and Scientific Club.

ESTABLISHED 1873.

President:

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REV. T. LEYLAND.

THOS. PRESTON.

Hon. Secretary:

THOMAS HARTLEY ROBERTS,

Nicholas Street, 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 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.

INTRODUCTORY REPORT.

In presenting the ninth volume of Transactions, the Committee regrets to have to accord a diminished attendance at the Meetings of the Club during the past two sessions, although some of the papers which have been read have been of more than average interest and ability.

On June 6th, last, a very pleasant excursion was made to Rylstone, Grassington, Upper Wharfedale, and Bolton Abbey.

On July 28th, 29th and 30th, last, an excursion was made to Stratford-on-Avon, Kenilworth, and Coventry. This excursion did not meet with the support which was expected, having regard to the interest of the places visited, only 14 members and friends joining the excursion.

The Autumn Session was characterised by some very good work, and was closed on December 15th by a Musical Soirée under the direction of Mr. Matthew Birkett. The average attendance during the Session was 30 members, 18 friends, making a total of 49 per meeting.

The Spring Session which commenced on January 19th, was of a varied, useful and interesting character. The average attendance was 27 members and 12 friends making a total of 39 per meeting.

The average attendance for the whole year was thus 44 per meeting; which was 11 per meeting less than that of the preceding year.

During the year 11 new members have been admitted, and 6 members have resigned their Membership or left the town. The total number of members at present is 24 honorary members and 197 ordinary members. Twenty-one papers have been read during the year, of which 11 have been by members and 10 by friends.

Your Committee believe that there have been special circumstances to account for the diminished attendance. At the same time, if the past successes of the Club are to be repeated, it will be absolutely necessary that the efforts of the Officers and Committee should be well supported by those of the members generally.



SYLLABUS.

JANUARY TO APRIL, 1891.

-
- Jan. 13.—Paper, “Mountaineering,” (Illustrated by Lantern Views of Mountain Scenery).
Wm. Lancaster, Junr.
- „ 20.—Paper, “The History of Lighting from the earliest times.”
Edwin Lawrence LL.B., B.A.
- „ 27.—Paper, “Life in an old North Lancashire Country House, in the 16th and 17th Centuries”
(Illustrated). Tom C. Smith, F.R.H.S.
- Feb. 3.—Paper, “Roads about Burnley.”
Walter Southern.
- „ 10.—Paper, “An age of Terrible Reptiles.”
Prof. Law, F.G.S., of Halifax.
- „ 17.—Paper, “Illusions and dreams.”
Rev. Father Maher, S.J., M.A., of Stonyhurst.
- „ 24.—Paper, “The Cotton Trade of India.” (Illustrated.)
Jas. Smalley, of Accrington.
- Mar. 3.—Paper, “Some remarkable Facts.” (Illustrated by Lantern).
J. L. Kerr, M.D., C.M., F.R.S., (Edinburgh).
- „ 10.—Paper, Coleridge’s “Ancient Mariner.”
Rev. J. Marshall Mather.
- „ 17.—Paper, “Rambles in Normandy with a Camera.”
Edward W. Mellor, of Lytham.
- „ 24.—Paper, “The white Doe of Rylstone,” (Illustrated by Lantern).
J. C. Brumwell, M.D., J.P.
- „ 31.—Paper, “Dr. Samuel Johnson.”
J. S. Balfour, M.P.
- April 7.—Annual Meeting.

SEPTEMBER TO DECEMBER, 1891.

-
- Sep. 29.—Paper, "Compulsory National Insurance :—would its application be of benefit to the Burnley Union?"
John Whittaker.
- Oct. 6.—Paper, "A Tour in the Touraine." (Illustrated).
F. S. Marvin.
- „ 13.—Paper, "Macbeth and King Lear."
Rev. T. Leyland.
- „ 20.—Paper, "Matthew Arnold."
E. Raworth.
President of the Harrogate Literary Society.
- „ 27.—Paper, "Illusions." (Illustrated).
J. H. Hudson, B.A.
- Nov. 3.—Paper, "Some Social Problems, and attempts to solve them."
James Lancaster.
- „ 10.—Paper, "The Engineering Aspect of the Manchester Ship Canal."
Stanley Dunkerley, B.Sc.
- „ 17.—Paper, "Beethoven," (with musical Illustrations).
Herr Peretz.
- „ 24.—Paper, "Commercial Geography."
E. Sowerbutts, F.R.G.S.
- Dec. 1.—Paper, "Food,"
J. L. Smirthwaite-Black, M.B., C.M.
- „ 8.—Paper, "Myths and History."
M. C. Carman, B.A.
- „ 15.—Musical Soirée.
Director: M. Birkett.

“ MOUNTAINEERING.”

(Illustrated by *Lantern Views of Mountain Scenery*.)

By WILLIAM LANCASTER, Junr., January 13th, 1891.

“ I will get me to some far off land,
Where higher mountains under heaven do stand,
And touch the blue at rising of the stars,
Whose voice they hear ; where no rough mingling mars
The great clear voices.”

The impressions made upon cultivated minds by mountain scenery, though not by any means favourable, is both instructive and interesting. Addison, in a paper he wrote to the *Tattler*, Goldsmith, and Dr. Johnson, writing of his Scotch trip, all look back with anything but pleasurable remembrances ; and the general public, in a somewhat vague and lazy manner, have the idea that men put themselves to very considerable trouble and risk, to crawl and struggle up a mountain, only to come down again, and be able to say they had been at the top.

But criticism is only valuable according to the knowledge of the critic, and some of our countrymen who have submitted themselves to this discipline, speak of it as being not unattended with pleasure, and even in some cases indeed as producing the highest form of enjoyment the human mind can conceive of.

If this love for mountains be a foolish notion, it is some satisfaction to have it shared by such men as John Ruskin, Professors Tyndall and Huxley, Mr. Justice Wills, and Mr. Justice Grove.

But it is by the writings of Scott, Shelley, Coleridge, and particularly of Wordsworth, that much of this prejudice has been dissipated, by their founding of the romantic School of Poetry, and they have caused to spring up a more extended appreciation of the beauties of nature, in her sterner moods, as well as in her peaceful and pastoral aspects.

Climbing, though a sport, does not appeal only to the physical side of our nature, but also to the finer sentiments, when pursued in a right way and with a soul open to impressions.

By the climber taking all due precautions ; by taking the easy mountains first ; by avoiding starting in uncertain weather ; by climbing up what he knows to be the right side of the peak, the dangers can be reduced to a very small limit ; and, considering the vast numbers of all Nationalities who are annually at work in the Alps and other centres, the proportion of accidents is really very small.

A great mountaineering authority sums up the whole matter in these words. "The prudent climber will recollect what he owes to his family and to his friends, he will also recollect that he owes something to the mountains, and will scorn to bring them into disrepute. He will not go on a glacier without a rope, he will not climb alone, he will treat a great mountain with the respect it deserves, he will turn his back steadily on mist and storm, he will not go where avalanches are in the habit of falling; above all if he loves the mountains for their own sakes, for the lessons they can teach, and the happiness they can bring, he will do nothing that can discredit his manly pursuit, or bring down the ridicule of the undescerning upon the noblest pastime in the world."

THE HISTORY OF LIGHTING FROM THE EARLIEST TIMES.

By EDWIN LAWRENCE, *January 20th, 1891.*

How many ages man lived on the earth before he discovered fire it is useless to attempt to ascertain. His first fire must have been made of sticks and his first light a brand taken from the fire. He would soon discover that certain sticks kept burning while certain other woods that made capital fuel were unsuitable for carrying a light. Wherever the pine tree grows man uses a solid torch. This the Romans called "Tæda" and the Greeks "Das" ($\delta\alpha\varsigma$), and in modern Greece the name is "Dadia" ($\delta\alpha\delta\iota\alpha$). We are told that the ancient Greeks specially prepared the trees (*pinus maritima*) by making large incisions near the root, twelve months before they cut out that portion of the tree which had by this means become full of turpentine.—This plan of forming excellent torches is still practised in Modern Greece, in Norway, in America, and in fact wherever pine trees rich in turpentine flourish. Where, however, as in Italy, pine trees were not very common, man discovered that a "bundle" of small twigs of almost any sort of wood keeps alight. The Romans called such a torch "Fax," (a bundle), the Greeks "Phanos" ($\phi\alpha\nu\acute{o}\varsigma$), and Oak, Ilex, Hazel, Hornbeam, and Vine are mentioned as specially suitable. (Athenæus xv., 57, 61.—Pliny H.N., xvi., 18., xviii, 26—Aristophanes Lys: 308). Pliny likewise (H.N., xix., 2) mentions Spanish broom. Torches of this description were in such general use that early evening was called "first torch" (*prima fax*). These torches in later times were usually filled inside with fibrous

substances impregnated with pitch, tallow, oil, wax, &c., and a Discus or metal plate with a hole in it was used to protect the hand from the scalding drops. The Romans likewise used bundles of rushes, papyrus, &c., twisted like a rope and smeared with wax, &c., and this was called a "Funalis." The Greeks called it "Skolax" (σκολάξ), and we call it a "link." This was ordinarily used by the Romans for lighting their banqueting halls, and Cicero says that C. Duilius with many a link and flute player delighted himself "delectabatur crebro funali et tibicine." This form of torch was also called "Cereus," a wax light, and the holder or candlestick was called "funale." What the Greeks and Romans called a "Lampas" was the (brass) case for such a torch something like the case of a Palmers candle or carriage lamp which was principally, if not exclusively, used in the "Lampas" races.

The Candle "Candela," which was either of wax (*cerea*), or tallow (*sebacea*), had a rush wick, and was generally made very thin, like what we now call a taper. Juvenal speaks of the short light of a candle "*breve lumen candelæ*," and Livy (xl., 29), calls a waxed string used for tying a bundle "*candela*" (*fascis candelis involuti*). Similar thin rush lights were common in this country less than a century ago, and the pincers which served as candlesticks are still to be found in old houses in Scotland and elsewhere. Gilbert White in his "History of Selborne" letter xxvi., Nov. 1st, 1775, tells us that a pound of peeled rushes, about 1,600 in number, could be bought from the gipsies for a shilling, and he says these may be dipped in six pounds of grease obtained by saving the skimming of the bacon boilings for a year. He adds that a rush will burn about half-an-hour, and so calculates that a pound of rushes dipped in six pounds of bacon fat would give light for about 800 hours. Gilbert White expatiates on the great advantage it would be if the poorer classes only knew of this; but now-a-days we should not think much of such a miserably poor light. It is, however, almost certain that 100 years ago nine people out of ten rarely, if ever, used any artificial light in their homes excepting the fire.

The City of London was first lit in 1735, but outside the gates the streets were unlit, and people carried torches, and seventy years ago all the better houses had iron extinguishers fixed at the entrance to put out torches. A few of these still remain. In Scotland, up to the beginning of this century, much use was made of the half-fossilised pine from the peat bogs, which was split into "cannles" and dried for six months in the chimney corner, and then burnt for light in a V shaped "clivvie" at the end of a rod, which allowed the splinter to be set more or less obliquely.—Bundles of rushes smeared with wax are still used by tin-smiths for soldering with the blowpipe.

Candelabrum, originally a candlestick, came afterwards to signify a lamp stand.

The Lamp. (Lampas as before mentioned means a torch-holder). The Latins called a Lamp "Lucerna," and the Greeks "Lychnos" (λύχνος). A Lamp has been described as an apparatus for burning fluid combustible substances. Fluid combustible substances were, however, only practically known in hot climates. In colder countries a shell or hollow stone was filled with tallow, and a piece of moss or similar substance thrust into it. Our own prehistoric ancestors made circular hollows in stone for this purpose, and to-day the Esquimaux cut a square hole in soap stone. In tropical countries the lamp was probably a cocoa-nut shell filled with oil and with a floating wick. Up to within 50 years ago, the Scotch used the large whelk shell, "the roaring buckie," as a lamp. The Lamps of the Greeks and Romans were almost invariably small circular covered vessels with a hole in the top through which they were filled; this served also to supply air. These had a handle on one side and one or more nozzles at the other side, the two nozzle lamp being called "dimyxos," the three nozzle one "trimyxos," &c. Herodotus, writing about 450 B.C., refers to a "Feast of Lamps," which he saw at Sais in Egypt, and ceremonial lamps are mentioned in "Exodus," but lamps only came into general use in Greece about 400 B.C. A little before that time, however, Callimachus designed the splendid gold lamp of the Erectheum, which was furnished with a chimney shaped like a bronze palm tree to carry off the fumes. This lamp was said to have been filled only once a year. If this be true, it must have been fed with a mineral oil, and Strabo, (Geog. xvi., 15), speaks of solid asphalt and liquid asphalt as abounding in Babylonia, and says the liquid "Hygra" (ύγρά) was called "naphtha," (νάφθα, a Persian word), and was burnt instead of oil in their lamps (ἑὶ ἀντ' ἐλαίου τοὺς λύχνους καίουσι). The ordinary wick in early times was a mullein leaf, and this is still in common use in Spain. Later the wick was an untwisted rope-like mass of fibre of flax, tow, &c. Pausanias says that "Carpasus" makes the best wicks; this is now considered to have been cotton, which was certainly known to the Egyptians. Rushes were also used for wicks, and Asbestos is likewise mentioned. Some of the ancient bronze lamps still have attached to them the hook with a point, something like a small boathook, with which the wick was regulated, and many of the lamps were fitted with a shield to protect the light from the wind. But the ancients were also acquainted with "lanterns," that is, transparent cases to contain lamps, the sides being filled with horn, (of which Carthage supplied the best), or with bladder or parchment. Dark Lanterns were also constructed for military

purposes with three sides dark, and the fourth transparent.—We are told that Gideon's men carried lamps in pitchers, and then breaking the pitchers they waved the lights, and so frightened and routed the enemy. The Romans also used for military purposes metal fire baskets fixed on long poles.

It must be remembered, in glancing at the means of lighting known to the ancients, that all alike gave a flickering unsteady light, with a foul smoke and fetid smell, and that till a little more than a century ago, scarcely any improvement had been attempted. No candle snuffed itself, no lamp gave anything approaching a clear, steady, smokeless light.

In 1783 however, Leger, of Paris, devised a flat ribbon wick and burner, which produced a broad thin flame with but little smoke. This he soon further improved by adopting a curved form, and this led to Argand's great invention of the cylindrical hollow wick, patented in 1784, with an iron chimney to create a draught. In the following year, his partner Quinquet exchanged the iron chimney for the glass chimney resting on a perforated gallery, a little below the burner, and experience gave the glass chimney the well-known shoulder a little above the flame. Then for the first time was produced a clear, steady, smokeless, full light, and other improvements in lamps were rendered possible. The animal oils then in use had to be kept at almost the exact level of the burner. This in the reading lamp was accomplished by a reservoir on the same principle as the drinking fountain for a canary bird, and for the table lamp the oil was contained in a narrow rim of V section, which went round the lamp and on which the lamp glass or the shade rested. For cold countries, where oil would not readily flow, Parker invented a lamp in which the oil, fat or lard, was contained in a vessel through which passed the chimney, which was of metal excepting about 2 inches of glass, at the level of the flame. In 1800, Carcel invented his method of pumps, moved by clockwork at the base of the Lamp, which pumped up a sufficiency of oil. These Lamps were very effective for burning vegetable oils, but were costly and liable to get out of order. Although they are still in use for lamps of very high quality, they are almost superseded by Franchot's Moderator Lamp, invented 1836. In these lamps the oil is forced up by a large piston pressed by a spring on to the whole body of the oil, which is prevented from flowing too quickly by a wire in the supply tube which checks the flow, exactly in proportion to the tension of the spring, hence the term moderator. These lamps were exceedingly popular in this country until the great importation of mineral paraffin oil. Mineral oils and other

volatile hydro-carbons and alcohols had been long known, but all attempts to satisfactorily burn them had failed until, in 1834, Young brought out his lamp to burn rectified turpentine, which he called "camphine." In this lamp a central metal button, known as the Liverpool button, is added to the Argand burner, while the glass chimney is much contracted at the top and swelled in the middle. This invention and modifications of it were at first of little value, but became of immense importance when cheap petroleum was (since 1859) imported by millions of gallons, and the poorest cottage was able to rejoice in a light more brilliant than any palace could have boasted of but a few years before. Another successful lamp for street use was the naphtha lamp that burns a spray of spirit by means of a red hot iron ring.

But to return to the candle. It is believed that in 1809 Cambacères, minister to Napoleon I, suggested the twisted wick, which bending outside the flame, is consumed and thus "snuffs itself." Before this time all candles, excepting rushlights, required to be frequently snuffed, and could, therefore, only be placed in situations easily accessible. After 1810, the best candles were made with self-snuffing wicks manufactured under various patents, in some of which one strand is shorter than the rest, and is strained tight when the candle is cast, in others, a strand was coated with bismuth (Palmer's metallic wicks). This plan is now obsolete, but the method of impregnating the wick with a solution of boracic acid, which in burning forms a ball of glass that by its weight pulls the wick out of the flame, is still sometimes used. Formerly, however, self-snuffing candles, were only the occasional luxury of the rich, till in 1840, Wilson introduced cheap self-snuffing candles for the illumination in honour of the marriage of Queen Victoria. Before 1825, when Chevreul, (who only recently died aged upwards of 100 years), succeeded in eliminating the non-inflammable glycerine, by means of saponification by alkali, no artificial improvement in natural fats had been effected. In 1835, DeMilly accomplished the same result cheaply by using lime, and he established in Paris the famous manufacture of "Bougies de l'étoile," which were sold at 2 francs a pound. Since that time chemistry has taught us how to convert any kind of fat into excellent candles, till to-day the Scotch paraffin and the Westminster-wax candles are sold at $4\frac{1}{2}$ d. a pound, *i.e.*, a half-penny cheaper than the commonest tallow dips which are made (but now only in small quantities) by repeatedly dipping the unplaited wick into melted fat. All other candles are cast into moulds, excepting real wax candles, which are still made by pressing the wax softened in warm water round the wick by hand.

GAS. At present the most important means of lighting is by coal gas. It had been long known that an inflammable vapour was produced when coal was heated, but it is believed that Lord Dundonald was the first to convey such vapour in a pipe, when in 1787 he lit with a sort of bonfire blaze Culross Abbey. Ten years later Murdock, the manager, lit up Boulton & Watt's workshops, and also supplied gas to some of his neighbours. This was followed in 1801, by M. Le Bon lighting his own house in Paris with gas from wood. In 1803, F. A. Winsor, who had seen Le Bon's experiments succeeded in lighting the Lyceum Theatre, with coal gas, and in 1807 he lighted Pall Mall, and in 1810, he formed the Chartered Gas Light and Coke Company, which still continues to be the largest gas manufacturer in the world. At first the purification of the gas was but little understood: now the waste products obtained in the process of purification are nearly equal in value to the gas. Superior means of burning are also being invented. In a Lighthouse as many as 108 jets of gas are concentrated together in rings, (in imitation of the 6 Argand wicks, one inside the other, for burning colza oil, and the lamp with 4 concentric wicks and a central brass button, invented by Captain Doty, for burning petroleum oil in lighthouses).

Mention must here be made of the miner's safety lamp. Formerly, many of the best coal mines were unworkable on account of the presence of inflammable gas, and the rudest methods were adopted to get light sufficient to enable the pitman to work. Stale fish skins were tried, but the faint phosphorescent light although safe was almost useless. The common plan was the "Steel mill," in which a notched wheel was caused to revolve against a flint by an attendant, while the miner tried to work as best he could. In 1813, Dr. Clary constructed an apparatus in which the air from the mine was supplied to the lamp through water by a pair of bellows. This was successful, as the lamp was extinguished when the gas was explosive, but it was too clumsy for general use. In November, 1815, however, Sir Humphrey Davy, the wise philosopher, and the still wiser unlearned mechanic, George Stephenson, separately produced the "Davy" and the "Geordy" lamp, the latest modern lamp being more or less a compound of the two. But in the opinion of many the miner's lamp and all other illuminants for every purpose will eventually be superseded by the Electric Light.

The **ELECTRIC LIGHT** is roughly divided into the two great divisions of the Incandescent Light and the Arc Light. The germ of the Incandescent light was discovered quite early in the knowledge of Electricity, when it was found that a small wire

connecting the ends of larger wires through which a strong current was passing became red hot. And the Arc light was discovered in 1810, when Sir H. Davy, experimenting with a very strong battery, happened to place two pieces of charcoal at the connexion of the wires, and was startled by the appearance of the most brilliant light known to man, though the Lime-light, produced by heating a cone of lime in a jet of hydrogen (or even common coal gas) mixed with oxygen, is intensely brilliant, as is also the light produced by burning magnesium wire.

No real use of either the Incandescent or the Arc light was, however, possible till the invention of the Electro-Magnet by Stringer in 1825, followed in 1832, by Faraday's great discovery of Electro-Magnetic induction. At the same time rods of charcoal suitable for electric lighting were being prepared. These are now usually made of powdered coke pressed and baked. In 1847 W. E. Straite attempted to regulate automatically the distance between the pair of charcoal rods as they were consumed, and this was fairly successfully accomplished by Serrin, in 1857. And in 1858, the South Foreland Lighthouse was temporarily illuminated with the Electric Arc by means of the Magneto-Electric Apparatus of Holmes and Faraday, worked by a steam engine, and with Dubosc's modification of Serrin's regulator. A few years later electric lighting was permanently established at the South Foreland and Dungeness Lighthouses. Wilde, in 1866, made an exceedingly powerful magneto-electric, and in 1866-7 Sir C. Wheatstone and Mr. Siemens (afterwards Sir W. Siemens), made the first true dynamo without permanent magnets. This, in 1870, Gramme greatly improved. These machines enabled electricity to be produced in unlimited quantity by the steam engine or other motive power. Since this time the march of progress has been rapid and continuous.

In 1876, Jablochoff placed the pair of charcoal rods parallel to each other, and between them a non-conducting substance which was consumed with the rods. With this "Jablochoff candle," the Avenue de l' Opéra at Paris, was illuminated in 1877, and the world was awakened to the powers of the new "Child of Science." In 1878 Edison succeeded in dividing the electric current and thus rendered the Incandescent light suitable for practical use. Before this, as early as 1845, King had taken out a patent for Incandescent light, and in 1873, Lodighim publicly and successfully shewed his Incandescent lights, which were in principle very similar to those of Edison. Meanwhile in 1860, Swan had still more closely approximated to Edison's invention, and after Edison's trials and first failures, Swan carried on his own improvements side by side with those of Edison, so that now in America, there are 3 or 4 million Edison and Swan

incandescent lamps in use, and a million or two in England, if we include British steamships. The successful Incandescent Lamp is a filament of charcoal in a vacuum. This was at first prepared from cotton or strips of bamboo, but now is made from cellulose (gun cotton dissolved in naphtha), which is cut into strips and attached to little platinum wires and then either baked in plumbago dust or (now more generally under Sawyer and Mann's patent) flashed by electricity in hydro-carbon gas. The result of either of these methods is that the cellulose wholly disappears, and a solid thread of very superior charcoal is produced which will last for about 1,500 hours of light, and can be made of a size suitable for a tiny lamp not giving more light than a single candle up to the size suitable for a lamp equal to 3,000 candles. Electric power for lighting dwellings is now being supplied by large companies, an effective meter having been invented to shew the quantity used which is indicated by the deposit of metal caused by the passage of the electric current.

MEANS OF OBTAINING LIGHT.

Our early ancestors, like existing savage tribes, obtained light with considerable difficulty. Certain natives of Australia always carry the fire in a ball of grass, and seem hardly able to kindle it afresh. Other savages obtain light by rubbing two sticks, that is—either by revolving a hard stick against a soft one by hand, or with the bow string,—or by sawing one half of a bamboo across the other half bamboo. Both these methods are tedious and troublesome. Obtaining fire by striking two flints, or by striking a flint against a fire stone (iron pyrites) and catching the spark in dry moss or wood dust, was a great advance. And when steel became known, and there was added a slip of wood coated with sulphur which easily took light from the incandescent dust or tinder, nobody for thousands of years seemed to think anything better could be devised. It is true that fifty years ago, people had frequently to ride long distances to get a light when their tinder happened to be damp, a very common thing in Scotland and Ireland. All guns also were fired by flint and steel locks, indeed some millions of gun flints are still annually made at Brandon in Suffolk for export to savage tribes. About three hundred years ago, the Venetians invented a sort of umbrella-stand in which a dozen pieces of prepared rope were placed upright in a tray of gun powder, fired by a flint gun lock; thus instantaneously supplying each sailor with a means of firing his cannon. No chemical means of obtaining light appears to have been attempted till in 1805, Chancel, of Paris, brought out a bottle containing asbestos saturated with sulphuric acid into which a match coated with sulphur tipped with chlorate of potash was

dipped, *very rapidly* otherwise the match was extinguished as it was drawn from the bottle. In the same year 1805, some sort of phosphorus match appears to have been tried in Paris, and in 1809, Derosne proposed to mix magnesia with the phosphorus to render it less dangerous. Derosne is also said to have made a friction match with a phosphorus tip in 1816. Again in 1823, another attempt was made to use phosphorus. A bottle of phosphorus and sulphur which had been melted together and very securely corked was supplied, and on inserting a bit of wood and fishing out a small pellet, this became almost instantly ignited, but it was thought very lucky if this was done many times without exploding the whole bottle. In 1823, also Dobereiner, brought out his beautiful lamp, producing hydrogen gas which ignited itself by rendering a piece of spongy platinum red hot. This is still the delight of Chemical Exhibitions, but never came into general use. The year 1827 saw the first really practical match, when John Walker, of Stockton-on-Tees, brought out his "Congreves," (named from the Congreve rocket), a stick of wood or card coated with sulphur and tipped with a mixture of sulphate of antimony and chlorate of potash and gum. These matches were sold at 8d for a shilling and ignited by being drawn through a folded piece of glass paper—if the head was not pulled off in the operation, which happened with at least half the matches. In 1830, Prometheans were produced. These were short rolls of paper tipped with chlorate of potash and sugar, and having attached to them a small glass globule containing sulphuric acid, and on breaking this with a pincers the acid ignited with the potash. The year 1833 saw the appearance of the phosphorus match of the present day, manufactured in several countries almost simultaneously, (specially at Vienna, under Preschel's plan and by Moldenhauer, at Darmstadt). The ordinary match composition consists of phosphorus and lead with bichromate (or chlorate) of potash and per-oxide of magnesium, the match being previously dipped in sulphur or petroleum. In 1845, Schrötter, of Vienna, discovered the innocuous red phosphorus, and in 1855 Bryant and May's safety match appeared on a plan similar to Lanstrom's, viz:—a match tipped with chlorate of potash, which ignites only on a box coated with red phosphorus. Before this Vestas had been produced, in which the body of the match is formed of 20 or 30 strands of cotton passed through stearine or paraffin and tipped with the ordinary composition. Fusees for smokers, formerly made of thick paper saturated with saltpetre and bichromate of potash tipped with ordinary composition, are now supplanted by Vesuvians with large oval heads of a porous mixture of charcoal, saltpetre and scented bark, glass and gum, and the ordinary composition.

There is yet another means of obtaining light, viz : by the beautiful static electric torch for lighting gas which produces frictional electricity by pressing a button with a spring.

In conclusion, as an evidence of the importance to man of the modern means of quickly getting a light, it may be mentioned that it is calculated that about 6 to 10 matches a day are used by every European, and that the total annual make of the World exceeds half-a-billion, that is five hundred thousand million of matches, 500,000,000,000. *These if put end to end would stretch twenty million of miles, and go eight hundred times round the earth at the equator and form a path seven or eight feet wide.

LIFE IN AN OLD NORTH-LANCASHIRE COUNTRY HOUSE IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

BY TOM C. SMITH, F.R.H.S., Jan. 27th, 1891.

The essayist took as his subject the old Elizabethan house, known as Hesketh End in Chipping, which is situated at the farthest north-eastern boundary of the County Palatine. The historian of Whalley had unjustly termed it uninteresting and obscure. It was, however, in the opinion of the essayist, the most interesting building, apart from the churches, for many miles round. Within and without this old structure were Latin inscriptions, one of which, running round a dado, was a curious record of the bringing of Brutus to London, the conquering of England by Cæsar, the Saxons, and the Danes, the battle of Flodden, and the "Reception of the faith." "Fear God, honour the king, love thy neighbour ; this do and live for ever," was the translation of another of these interesting records. The essayist then entered into an examination as to the time of erection and probable ownership of Hesketh End, and inclined to the opinion that the Alston's were preceded by the Hesketh's, who were staunch Catholics. It was not at all unusual for residents at that time to build their houses after the style of churches, so far as the Gothic character of the architecture was concerned. This might account for the presence of the curious inscriptions, but on the other hand the stones might have been brought from some church or chapel in the neighbourhood. The essayist went on to treat of the manners and customs of what he termed the epoch-making period from 1560 to 1680.

Life was then taken more leisurely and easier than now. Men and women lived then where now they existed. The one blot on the life of the 16th and 17th centuries was the belief in witchcraft, but for honest sincerity of thought and deed the people of 200 years ago were, if he might be permitted to say so, immeasurably superior to the people of modern days.—Many points of interest were raised in the discussion which followed.

ROADS ABOUT BURNLEY.

By WALTER SOUTHERN, February 3rd, 1891.

In that chapter of his history in which he describes the state of England, in 1695, Macaulay cautions us that "if we would study with profit the history of our ancestors, we must be constantly on our guard against that delusion which the well-known names of families, places, and offices naturally produce, and must never forget that the country of which we read was a very different country from that in which we live;" and subsequently he draws a lively picture of the troubles and dangers which beset the traveller and the trader even so late as the end of the 17th century, in consequence of the badness of the roads and the bands of highwaymen which infested them.

We need Macaulay's warning when we try to call up a picture of the state of our own particular hills and valleys as they were two centuries ago. Whilst the names of Towneley and Shuttleworth, of Halsted and Parker, and Hargreaves and Whitaker, are still household words to us, whilst the copyholder still goes half-yearly to the manorial court to render suit and service, and whilst nearly every hill and valley, township and stream, clough, road and lane retains the same old Roman, Saxon, or Danish name, it is difficult to realise Macaulay's statement, undoubtedly true though it is, that "could the England of 1685 be by some magical process set before our eyes, we should not know one landscape in a hundred or one building in ten thousand; the country gentleman would not recognise his own fields, the inhabitant of the town would not recognise his own street. Everything has been changed, but the great features of nature and a few massive and durable works of human art."

Of the agencies which have wrought such a change in the face of nature within the short space of two centuries, the vast improvement in the means of communication has been the most powerful. During the fifty years from the time of which Macaulay was speaking, a great movement had begun and was

in process of consummation in nearly every country in England, which substituted for the badly made and ruinous parish roads of the country that splendid network of turnpike roads which was to play such an important part in fostering and developing the commercial energies and resources of England. It is my main purpose, within the limits of a short paper, to give some account of the state of our roads, particularly in our own neighbourhood, before the great change was made by the "turnpiking" of the roads, but it would leave my paper even more imperfect than it necessarily is, were I to omit all reference to those great road makers, a people whose innovations were as far-reaching and beneficent in their way as the work of our modern engineers—I mean the Roman conquerors of Britain.

It was the fate of the Roman people, that to their work of conquest there was no finality. They could not stop. If the rich plains of Southern Italy became the prize of their prowess, they could not, if they had wished, sit down and enjoy it. They had to guard their conquests on the Po and the Arno against the incursions of northern barbarians, and that led them to the conquest of Gaul and Germany, and ultimately to the invasion of Britain. In Britain itself they could not, if they had wished, rest satisfied with the possession of the southern and more fertile parts of the island, for if they bound to themselves by a just rule and useful public works the tribes of these parts, it became a constant necessity to fight and fight again, until by the strength of their military positions they could either conquer or hold in check the wild tribes of the Brigantes and the Caledonians. That, I think, was the *raison d'être* of the numerous roads and camps which crowd certain parts of Lancashire and Yorkshire. The Brigantes, the warlike people whose territory included Lancashire and Yorkshire, were a constant trouble to the Romans and a terror to the loyal tribes who received the Roman rule and civilisation, until the campaigns of Vespasian's generals, Cerealis and Agricola, reduced them to subjection or made them impotent by the establishment of fortified camps garrisoned by Roman soldiers. The year 79 of our era, seems to have been that in which Agricola by wise and prudent conduct, more even than by war, was able to plant these necessary strongholds in the country of the Brigantes, and with a power so strengthened to press forward against the Caledonians.

Mr. Watkin, in his Roman Lancashire, places Mancunium (Manchester), Bremetonacæ (Ribchester), and Galacum (Overborough), on the list of Agricola's forts. He thinks that the fortress at Colne was of a later date. In Yorkshire one of the earliest stations was Isurium (Aldborough), and later there were stations established nearer to us at Ilkley, and Slack, near Halifax. Of the roads which connected these fortresses of Agricola and

the later Roman generals we have considerable knowledge, verified by actual inspection of remains of roads, but it has to be largely supplemented by an estimation of probabilities and by conjecture. Some of the roads which are shown in Mr. Watkin's fine map, are military roads of the first order, and some are only minor roads or vicinal ways, amongst which we must be content to include these of our own neighbourhood. In those days, as in these, we lay out of the main line of communication. From Manchester, the great Roman centre of the north-west, one main line seems to have gone by Strangeways, Prestwich, Stand, Radcliffe, Spen Moor, Cockey Moor, Edgeworth, Darwen, Blackburn, and Revidge to Ribchester. Another road is supposed to have led from Manchester by Rochdale and Littleborough over Blackstone Edge to Cambodunem (Slack, near Halifax.) From Ribchester there were undoubted military roads to the north by Lancaster and Overborough, and another nearer home went north-east along the Ribble, passed a little east of Mitton, crossed the Barrow brook, and what is now the Clitheroe and Whalley Road, went by Standen Hall to Chatburn and Downham, and proceeded in an east-north-east direction to Burwen Castle, near Elslack, thence proceeding in a north-easterly direction probably to Ilkley.

The minor roads or vicinal ways have been amply demonstrated by Dr. Whitaker, our own Mr. T. T. Wilkinson, and other antiquaries, and are accepted by Mr. Watkin. The camp at Portfield, on the north side of the Calder, near Whalley, was reached by a branch from the road from Ribchester to Chatburn. From Portfield there were two roads which immediately concern us. One went north-east above Sabden along Wheatley Lane (where Roman coins have been found) and by Barrowford to Castor Cliff. It has been exposed near Newchurch-in-Pendle. Another appears to have gone from Portfield through Burnley. On the east of Burnley it forms the road which is known as the Long Causeway, the old road through Cliviger and Heptonstall to Halifax, passing Mereclough, where Roman coins were found in 1696 and 1765, and Maidens Cross and Dukes Cross. The objective of this road was Cambodunem (Slack, near Halifax.) From this road through Burnley there appears to have been a branch by Botten to the camps on Worsthorne Moor. Whether these camps were connected with Castor Cliff seems to be matter of doubt. From Castor Cliff a road ran nearly southward and comes as near as Broad Bank on the road from Haggate to Extwistle, but though it is in a direct line for Kingstones Camp, there appears to be no intervening link left. We are, therefore, connected by minor roads with the great system of fortresses of which I have spoken. These well-planned, well-made roads have largely resisted the ravages and the vandalism of sixteen or

seventeen centuries, and remain to this day as evidences of a civilization which was rolled back by the strong barbarism of the northern hordes opposed to the enervated power of Rome.

Of the times which followed the withdrawal of the Romans there is little to be said in connection with my subject. The work begun by the Romans was certainly not carried on, and we can only imagine from the wretched state of the roads, even so late as the seventeenth and eighteenth centuries, that travelling must have been a weary business in the still earlier periods. The construction and maintenance of roads was not part of the *trinoda necessitas* of the Saxons to which every man's existence was by the ancient law subject, though the construction of bridges was. The only roads which the early English would add to the lines of communication which the Romans had left them, would be vicinal ways between the country houses of the feudal lords.

In the dearth of information as to the state of our local roads in the middle ages, it may be not without interest to refer to some of the statutes whose language and purport show the general condition in those times of the highways, and the beginnings of our system of parish maintenance of highways. In this respect the history of the country at large is the history of our own locality. First we have the Statute of Winchester 13, Edw. I., which commands that highways leading from one market town to another shall be enlarged so that there be neither dyke, tree, nor bush whereby a man may lurk to do hurt within 200 feet on either side of the way, but the statute does not extend to "great trees." On default by the lord, whereby any robberies or murder be done, he is made answerable. Next we have the Statute 22, Henry VIII., cap. 5, the foundation of the modern law of country bridges. After reciting terrible evils which have happened to the king's subjects through the decayed state of the bridges in the highways, and the uncertainty as to who should repair them, the statute enacts that those bridges (as to which it is not known who ought to repair them) shall be made by the inhabitants of the shire or the towns corporate, who are also made liable for the repairs of the roads over and 300 feet on each side of the bridge. The justices are enabled to tax the inhabitants through the constables for the necessary expenses. The kindness of Mr. Wm. Waddington, our local antiquary, enables me to show to you a precept of the justices in 1683, by virtue of this statute directed to the constables for the repair of the bridges in the Hundred of Blackburn. You will see that Burnley is assessed along with the other townships. A fifteenth was originally a parliamentary tax based upon the value of a man's moveable goods, but in time it came to designate the local taxes, and then it was applied to the assessable value

of a township. In the Shuttleworth accounts, between 1583 and 1620, there is frequent mention of the payment of fifteenths for the repair of bridges and highways to the constables of Burnley and Padiham. In the reign of Philip and Mary, we come to the statute (2 and 3 P. & M., c. 8), which recites that the highways were noisome and tedious to travel, and for the first time directed that the constables and churchwardens of every parish should yearly—on the Tuesday or Wednesday in Easter week—call together the parishioners and choose two honest persons to be supervisors (surveyors) of highways. Then the statute proceeds to enact that system of statute labour which was so long the means of the repairs of the highways, until its oppressiveness and its uselessness ended in its supersession by a better method of taxation. On four days in every year (it was afterwards increased to six) every person for every plough-land in the parish, and every other person keeping a draught or plough, was to send a wain or cart with oxen or horses and two able men, and every householder was to go himself or send an able substitute, and for eight hours on each of these four days the ways of the parish were to be amended by these persons, who were to bring with them the necessary tools. Statutes of Elizabeth followed in which this system was extended and amended. From the first the legislation must have been all but abortive, and the reasons are set forth in an account given by that shrewd contemporary writer, Wm. Harrison. In his description of Britain, he says, “Now to speake generallie of our common highwaies through the English part of the Ile (for the rest I can saie nothing) you shall understand that in the claie or cledgie soile they are often verie deepe and troublesome in the winter halfe. Wherefore by authoritie of Parlement an order is taken for their yearlie amendment, whereby all sorts of the common people doo imploie their travell (i.e., work) for six daies in summer upon the same. And albeit that the intent of the statute is verie profitable for the reparations of the decayed places, yet the rich doo so cancell their portions, and the poor so loiter in their labours, that of all the six, scarcely two good daies worke are well performed and accomplished in a parish on these so necessarie affaires. Besides this, such as have land lieing upon the sides of the waies, doo utterlie neglect to dich and scowre their draines and watercourses, for better avoidance of the winter waters, whereby the streets doo grow to be much more gulled than before, and thereby very noisome for such as travell by the same. Sometimes also, and that verie often, these daies works are not imploied upon those waies that lead from market to market, but each surveior amendeth such by-plots and lanes as seeme best for his owne commoditie, and more easie passage unto his fields and pastures.” Then he holds

forth against landlords who charge excessive prices for the stones required to mend the roads, and he goes on to speak of the "dailie incroching of the covetous upon the highwaies. Whereas some streets within these five and twentie yeares have beene in most places fiftie foot broad according to the law, whereby the traveller might either escape the theefe, or shift the mier, or passe by the loaden cart without danger of himselfe and his horse; now they are brought unto twelve or twentie or six and twenty at the most, which is another cause also whereby the waies be the worse, and manie an honest man encombred in his journeie. But what speake I of these things whereof I doo not thinke to heare a just redresse, because the error is so common and the benefit thereby so sweete and profitable to manie, by such houses and cotages as are raised upon the same."

I must call your attention for a moment to one other statute of great importance, the Statute 12, Car. II., c. 35, which first established the General Post Office and provided for the appointment of a Postmaster-General. The dangers and inconveniences of private posts had resulted in the establishment of several public post offices, and now these had to give way to a general public post, and a monopoly which grew into a prolific source of royal revenue. What concerns us more particularly, however, in this statute, is its bearing upon the great roads of the country and on travelling. Coaches had only recently been introduced, and this method of travelling was still above the reach of most wayfarers. For the most part the gentry rode on horseback, or in their own carriages drawn by four horses or more; the poor in the straw of the stage waggon which was the general conveyance for heavy goods; but that was only on the best highways; and on the byroads, and generally throughout the country north of York and west of Exeter, goods were carried by long trains of pack-horses, which often bore also between the baskets the traveller of humble condition. The traveller who wished to move expeditiously rode post. The Statute of Charles II. placed the provision of post horses in the hands of the Postmaster-General or his deputies, and fresh saddle horses and guides were to be procured at convenient distances along the great lines of road. The statute imposed on the new post office the duty of providing these post-horses, and the still more important duty of establishing postal stations on certain great lines of road which are specified. The two lines which nearly concern us were the great north-west and the great north-east roads. I need not describe them, for if you take the routes of the London and North-Western and the Great Northern Railways, you have them at once; and these two great roads, vastly improved, are at this day the finest in the country.

In applying this general account to local circumstances, first let me refer to the evidences which we have at hand of our connection in these Tudor and Stuart days with the world outside our own narrow valleys. In the Shuttleworth accounts, and in the journal kept by Nicholas Assheton, we have references to journeys made from Gawthorpe and from Downham to the metropolis and other parts of England, and of the routes which were taken. From July, 1608, to May, 1609, Colonel Richard Shuttleworth and his family were residents of London or of Islington, and the entries in the accounts of the expenses of the journey, and the description of the route are interesting. Bear in mind that the value of money then was about ten times its present value :

Spent at Barnett in bread and beere, 2s. ; to the man which did helpe the caroche down Chouche hill, 6d. ; Stonie Stratford, for supp and breakfast, 30s. ; given in the house there, 2s. 6d. ; to the poore there, 1s. ; to the musick there, 4s. 4d. ; spent at Daintry for our dinners, 10s. 4d. ; to the tapster there, 6d. ; Coventry, for supp and breakfast, 21s. ; given in the house, 3s. ; to the poore, 10d. ; for ale, 4d. ; to the gardeners, 3s. 4d. ; Litchfield, for supp and breakfast, 30s. ; howse, 3s. ; poore, 12d. ; to the poore by the waye, 3d. ;

and so on, through Stone, Trent, Newcastle-under-Lyme, Holmes Chapel (in Cheshire), Budworth, Warrington, Brindle, and Blackburn, whence the route was through Altham to Gawthorpe. They had a caroche or coach which needed frequent repairs, significant of the state of even the great roads, and some of the party rode on horseback, for there are charges for mending Mr. Ughtred's saddle, and for a pillow for the male pillion.

On that occasion the route was by the north-west road and by Blackburn. On other occasions the north-east road was taken. That journey lay through Burnley, the Long Causeway, Ludenden, Halifax, and so on to the great road at Doncaster. There are frequent entries of journeys of men on horseback or with carts to Halifax and to York, to bring the goods which came by this route from London.

Now, I must try to trace the roads about Burnley as they existed in the Tudor and Stuart days, and by doing so I practically deal with them as they were at a later period, and immediately before the great turnpike revolution. There is a dearth of good maps of Lancashire showing the main roads. The beautiful county maps of Saxton (1579) and Speed (1608-10), are of the utmost interest to us, but they unfortunately do not give the roads. I have obtained three maps of the latter half of the 18th century, and the information they give may be read retrospectively, but they obviously omit important roads which we know were principal lines of communication at a much earlier period. But through the kindness of Mr. Storey and Mr. Riley,

I have obtained the loan of tracings from a series of plans constituting a survey of the estates of Richard Townley, in 1661, made by James Hamilton.

Comparing the roads shown on these plans with the turnpike roads of to-day, we see that in the main there is a close correspondence, the turnpike trustees having afterwards in most cases followed the old roads. If you add to the comparison the ordnance maps, you will see that those tortuous narrow ways which are shown by the ordnance maps to still run side by side in so many places with new turnpikes, are the old roads shown in these maps of 1661. Take the road to Manchester. Our Townley plans and the ordnance maps, show that from Burnley the principal road to Manchester went by Goodham Hill, Sandy Gate, Coal Clough Lane, Cog Lane, Wholaw, and Nutshaw to Dunnockshaw, and so through Goodshaw Fold and Rawtenstall to Edenfield. The present Manchester Road, as we all know, was entirely new for a considerable way out of Burnley, and even from Wholaw and Nutshaw the old road runs parallel with the new one. At Wholaw and Nutshaw the line of the old road went (as can still be seen) towards Hameldon, and a road from this Manchester Road left it at Bridgely Bank and went on to Hameldon, where it was joined by the road from Padiham and Hapton, and went over the hill to Haslingden, being in its course a part of the terrible road from Clitheroe to Haslingden, to which I shall have to refer.

The Blackburn road to Burnley, Colne, and Yorkshire, lay through Rishton and Clayton-le-Moors to Altham, and crossing the river there it came by Padiham to Burnley, following generally the line of the present road, but from Burnley to Colne it was widely different. The road followed Hebrew Road and Burnley Lane Head where it divided into two roads, one of which went through Marsden Chapel, Reedyford, Barrowford, and Blackho to Gisburn, and the other went eastward by Haggate and Castorecliffe down to Colne Waterside. We must also refer to the road which ran in those days by Sandycote, Barracks Road, Gannow, and Rose Grove, to Bentley Wood Green, whence one branch, skirting the Green on the south side, went up to Hapton, and the other on the north side of the Green joined the road over Stanmore Common down to Padiham. Accrington Road was not made until long afterwards. Our Towneley plans also show the old roads to Halifax. From Burnley Town End the road is shown up Gunsmith Lane to Fulfilledge Lane End, whence the roads branched as now, the one by Brunshaw, Mereclough, and Heptonstall to Halifax, and the other by Fulfilledge, following the line of the present road as far as Nanheys, the bottom of Huffling Lane; but from this point the old road has gone in the bottom closely past the houses now

occupied by Mr. Folds and Mr. Holroyd, then swerving to the right from the present road through the wood at the back of Brooklands and Wood Nook to Causeway End. In that wood are still traces of the old road. From Causeway End it went through the Towneley Wilderness, where some portions of a paved road may yet be seen, and in the Wilderness one branch went over the real Boggart Brig, which is several yards down the stream from what is now known as Boggart Brig, and by Holehouse Farm to Cliviger Mill and Dineley, and the other went in front of the hall down to the river, across the river and up the brow, nearly in a line with the present footpath to Cliviger Laith, and so into the Long Causeway. I take it that this is the meaning of the words Causeway End, and that this road through Towneley has been an important link in the local system.

Speaking of these routes to Halifax, it may not be uninteresting to reproduce a picture which Dr. Whitaker draws of the journeys of the De Lacies and the Royal House of Lancaster from their Yorkshire seats through Burnley to Lancaster. The route was by the Long Causeway:—

“ This bleak and comfortless road which till the last thirty-five years (he is speaking in 1801) continued to be one of the principal passes between the two counties, was the line which the Lacies and Plantagenets were condemned to pursue in their progresses from Pontefract to Clitheroe, and the latter from thence to Lancaster. What trains of sumpter-horses must upon these occasions have been seen traversing these boggy wastes, impassable at that time for carriages, and when the great lords, with many residences, had furniture only for one. Such a progress, which would scarcely be undertaken but in summer, must have been the work of three days at least over a line of about 90 miles, which we may imagine to have been thus distributed; one easy stage would conduct them to their Manor of Rothwell, whence many of their charters are dated. There, for want of accommodation beyond, they must have rested the first night. From Rothwell another stage would conduct them to their Manor of Bradford, thence probably over the moors to Luddenden; thence to the eastern extremity of the Long Causeway, by the cross still called Duke’s Cross, in Cliviger, and thence after a long descent to their Manor of Ightenhill. At the end of a short but uneasy stage, on the third the Castle of Clitheroe would await them; and thence after two weary stages more by the Trough of Bowland, they would repose themselves at Lancaster, consoled at least by the reflection that no other English subject could sustain an equal degree of fatigue in traversing his own estates.”

I should like also to mention the old mountain road from Clitheroe. A road comes to Haslingden in almost a direct line, it is the road by Pendleton, the Nick of Pendle, Simonstone, Altham, Huncoat, and over the shoulder of Hameldon to Haslingden. Another branch passes through Padiham and Hapton, and right over Hameldon, where it is joined by the road from Burnley by Nutshaw into the same road to Haslingden. If

Mr. Watkin is right in saying that the name Windy Harbour is a sure sign of a Roman road, we may probably have in this an old Roman road, for on the shoulder of Hameldon we have a place on this road marked Windy Harbour in the ordnance map; anyhow, like a true Roman road, it goes straight over hill and dale with no attempt to seek the easier gradients of the valleys. John Wesley went as near to a commination of this road in 1788, as could be expected from such a worthy divine, denouncing it as one of the worst he had ever travelled.

At a time when the best roads in England were the subject of loud and frequent complaints of travellers from the great towns to the metropolis, we can readily understand that the bye-ways of Lancashire must have been bad almost beyond description, and as such we find them described in the accounts of antiquaries, such as Thoresby and Young. But in the middle of the 18th century, a great movement caused by the development of trade led to that extensive system of turnpiking which was as great a revolution in its day as the railways of later times. Lancashire was rather behind the times. The first Turnpike Act was passed in the twelfth year of Charles the Second, being an Act for turnpiking a portion of the great north road in the eastern counties. In the early part of the 18th century, several Acts were passed with reference to the southern roads. Between 1750 and 1800 the movement was general throughout Lancashire and the West Riding. In 1754, the Act for the Blackburn and Addingham Road through Padiham, Burnley, and Colne, was obtained, and as part of this road our present Colne Road was made, crossing the old road at Duke Bar. In the same year the Act for the Rochdale and Burnley Road through Bacup was passed. In 1759 we have the Halifax and Burnley Act for the road through Todmorden, Holme, Cliviger, and by the Long Causeway and Brunshaw to Burnley. In 1795, we have the Burnley and Edenfield Act, which brought into existence the present Manchester Road. In 1817 the Halifax trustees obtained an Act whereby a diversion and a piece of new road were made from near Holmes Chapel by Walk Mill to the Rochdale and Burnley road above Boggart Brig, so creating the line of communication by Burnley Wood to Todmorden, which practically superseded the earlier road by Brunshaw. And, lastly, the Blackburn and Addingham trustees obtained in 1827 an Act for making the new road from Accrington through Huncoat and Hapton to Burnley.

Let me pause here for a moment to mention a fact which must have even so soon been generally forgotten. From the Angel Inn the new Accrington road had a proposed branch along Sandygate, which it left at the Hole-in-the-Wall, and thence by Nelson House, above Healey Wood Road, on the higher side of

Hollingreave House to the Rochdale and Burnley road at Nanheys, then occupied by Mr. Lovat, the well-known surveyor. There is a plan for this road, and also a larger plan, which was made by Mr. Holden, the surveyor, and which shows the route more clearly. Unfortunately the road was never made, I suppose for want of funds, and our town to this day is short of necessary means of communication in that quarter. This movement for the turnpiking of our roads was the necessary result of the great expansion of trade which could no longer brook the inconvenience caused by the ruinous condition of the roads, and their imperfection as means of communication. The preamble to the first Halifax and Burnley Act recites that the highways from Halifax, by Todmorden to Burnley, are in many parts thereof extremely rough and incommodious, and in many other parts thereof not only ruinous and dangerous to travellers, but by reason of the height and steepness of many hills, over which the same were then carried, almost impassable for wheel carriages; and, besides, were in general so narrow that two wheel carriages could not safely pass by each other. Yet by deviating in some places from the common road, the height and steepness of the hills might be avoided, and by enlarging and widening the said roads in other places, a safe, easy and commodious road might be made, and thereby a much more easy, extensive, and advantageous communication might be effected through that populous and trading country, which in the present condition of the said roads was in many parts thereof scarce accessible.

I have been able to obtain several of the Minute Books of the trustees of our local turnpikes. One interest which they have for us is the names of the men who directed these new undertakings. Mr. Peregrine Towneley took a leading part in the movement, and so did his son, and the Hargreaves family, the Halsteads, and Mr. Webster Fishwick, Mr. Joseph Massey (head of the firm of Joseph Massey & Sons, woollen spinners.) The minutes are largely records of financial embarrassment. In order to raise the necessary means money was subscribed upon security of the tolls, and there was constant difficulty in raising funds. In 1811, the Blackburn trustees were engaged upon a diversion of the road from Colne to Walsis Hall, and a minute of 29th August, 1811, records the distress which was caused by want of funds to pay the contractor, and declares that it is the duty of the trustees collectively, as well as individually, to exert every means in their power to relieve the distresses of these people, and to fulfil the engagements which had been entered into with them. Then the meeting is adjourned, and so is the next, for they could not get a quorum.

Financially these roads were certainly unsuccessful. From time to time returns were made to Parliament in order that it might be ascertained when the roads could be disturnpiked. It may not be uninteresting if I quote the figures which are given in 1846 and in 1869, with respect to the debts and income of some of our local roads :

	1846.		1869.	
	Income.	Debt.	Income.	Debt.
	£	£	£	£
Blackburn and Accrington..	5157	32414	....	3034
Burnley and Edenfield	2077	6980	1866	2180
Rochdale and Burnley	4255	19477	4486	7729

The year 1846 was just before the extension to these parts of the railway system, which had such a direct effect upon the tolls. Comparing 1846 and 1869, we see that the effect of the railway system in diverting traffic from the roads on the one hand, is almost exactly neutralised by the vast expansion of trade on the other, and the toll income is practically the same in 1869 as in 1846.

In the extension of the turnpike roads of Lancashire, a notable person played a considerable part, I mean Blind Jack, of Knaresborough. He became blind when he was four years old, but that deprivation does not seem to have affected very seriously his wonderful energy. He was accustomed to act the part of a guide in the country about Knaresborough, and he attained a considerable reputation as a road-maker. He took a contract on the Gisburn and Long Preston Road. He had recently been employed on the roads about Bury and Haslingden.

The turnpike system would have been comparatively useless had there not been side by side with the movement, or perhaps caused by it, a vast improvement in the methods of road-making. The ways and doings of the old parish surveyors "chosen," to use the word of the statute, for any reason rather than practical ability, are familiar to us in the description to which I have alluded. From 1800 to 1818, Select Committees of the House of Commons were occupied with an enquiry into the great Holyhead Road of Telford, and the new methods introduced by Jas. Loudon Mc.Adam. Evidence was given by drivers of mail coaches of the great improvements effected by Mr. Mc.Adam, and ultimately a public reward was made to him. Mr. Mc.Adam's

method involved a departure from the bad old practice of forming the road by excavating until the rock was reached, and then spreading on the rock loose earth and soft materials with a huge crown in the middle of the road. He told the committee that he would as soon build a road on a bog as not. And his principal improvement was in the use of the materials. He pointed out that angular fragments of hard materials, such as limestone, sufficiently reduced in size will coalesce or bind without other admixture into a compacted mass of stone, nearly impenetrable by water, which being laid almost flat so as to allow of carriages passing freely upon all parts of the road will wear evenly throughout, not exhibiting the appearance of ruts or other inequalities. The adoption of this idea, coupled with the widening and levelling of the old roads, wrought a change which was beneficent indeed. Unfortunately, however, Mr. Mc.Adam's name has often since then been taken in vain, and many a road has been said to be macadamized which Mc.Adam would have denounced with all his north country directness. Some of our own local turnpikes are even now made with such materials and in such a manner that it is a slander on Mc.Adam's name to call them macadamized roads.

The general disturnpiking of the roads about the year 1870, raised important questions. It was felt that to throw upon the rural townships the cost of the maintenance of trunk roads used and broken up by the through traffic between great towns would be an injustice, and would, besides, result probably in ruin to the roads themselves. Hence the Highways Act of 1878 was passed, which provided that roads disturnpiked after 1870, should be called main roads, and one-half the cost of repairs was to be borne by the county and one-half by the local highway authority. Parliament also made a grant of one-fourth to the highway authority annually. This Act should have greatly relieved us in Burnley from the cost of the repairs of our main thoroughfares, all of which were parts of the old turnpike roads; but we never got the full benefit of the Act until it was almost too late, and we have just now some interesting questions at issue with the Administrative County of Lancaster and the County Boroughs with respect to this matter.

I have referred once or twice to old methods of travelling. For the purposes of my paper, I have made enquiries from old people in Burnley as to the ways of travelling in their young days and in the days of their fathers, but the information is not very definite. Before the great improvement of the roads, the pack-horse must have been the principal means of conveyance of goods, and it can still be recollected that trains of pack-horses carried to Halifax by the Long Causeway the woollen purchases of Messrs. Massey & Co., of Sandy Gate, and the cotton goods

for the Manchester market. Mr. Waddington tells me on the authority of the late Jas. Sagar, the carrier, that Mr. Sagar's grandfather could remember the first cart coming over Hameldon. It had an axle revolving with the wheels. The last relic of these useful and patient beasts was the "lime galls," which most of us can remember. Fifteen horses would form a train and required two men. By taking coal and other goods to Clitheroe and bringing back lime for the moorland farms, which could not be reached by the carts, such as the farms on the side of Hambledon, they could earn one shilling a horse a day, and that was thought good pay. The breed must now be extinct. But in later times, and within the memory of living persons, two waggons would carry the productions of Burnley on a Monday to the Manchester market for the Tuesday. The principal carriers of this district were at Colne. The last of the old Colne and Manchester carriers was Moses Preston, who died in 1861. He left property at Laneshaw Bridge, the proceeds of the trade, which is still known as Carriers Row.

The new roads wonderfully developed the coach system. In Baines's Directory of 1824, a list is given of the coaches from Burnley.

Old John Hartley, the old mail gig driver, tells me that the best turn-outs were those of Mr. Chadwick, of Bury, the grandfather of Mr. Tom Edmondson. He had splendid horses which ran between Colne, Bury, and Manchester. They changed horses at Bury. Many of our old people are fond yet of talking of the break-neck races down Manchester Road between the coach of "Dick Rothwell," the Red Rover, and the Catherine and other coaches of rival proprietors. The subject of travelling in the olden times would furnish a paper in itself which would be of the utmost interest to this club, and I hope someone will take it up. I have endeavoured to make a small contribution towards the information which it is the special function of such a club as ours to acquire and record.

"AN AGE OF TERRIBLE REPTILES."

By R. LAW, F.G.S., of Halifax. February 10th, 1891.

The Lecturer pointed out that among the fauna of the earth perhaps none had a more complete, interesting and remarkable history than those of Reptiles. It could be proved that reptiles,

like other types of animals, had had their beginning, and in the far removed geological time had reached their climax of abundance and development, and was slowly, but surely, approaching their goal of extinction when reptile life would be no more on earth. During the four oldest geological periods, viz :—Archæan, Cambrian, Silurian and Devonian, there is no proof that reptiles had yet lived on the earth, but their appearance was foreshadowed during the last of these periods by some of the fishes having reptilian characters. It would seem that during the next succeeding period, the carboniferous, low forms of reptiles began their existence, and as time went on, higher and higher forms were introduced which culminated during the Jurassic period in what is known to Geologists as the “Age of Terrible Reptiles.” During that period and, in fact, the whole of the Mesozoic reptiles appear to have predominated to such an extent that they may be looked upon as the masters of the world, other vertebrated forms having but a small chance in the struggle for existence which then prevailed. So many skeletons have been found and of such varied forms in rocks belonging to this period as to lead Geologists to believe that reptiles filled the places now occupied by whales, birds and mammals. Some of these animals as the Ichthyosaurus, Plesiosaurus, Plisaurus, were of tremendous size; they were provided with swimming paddles and seem to have swarmed in every sea. Others were constructed on the same general plan as birds and had membranous wings like bats; thus they were adapted for flight, and could soar in the air. While yet another kind were made after the plan of mammals; had four legs, were two or three times larger than any elephant and lived on the dry land. Among the best known of the flying reptiles is one termed the Pterodactylus, so called on account of its long finger to which its wings were attached. The largest of these had an expanse of wing of more than 20 feet. At least seven orders of reptiles and hundreds of genera of species are known to have lived during the Mesozoic Period, which have no representative existing at the present time, all having become extinct. Of all the reptiles living at this period, perhaps the Deinosaurus were the most terrible, as well as the most gigantic. One of these known as the Megalosaurus was carnivorous and preyed on other animals. Its length is said to have been from 30 to 40 feet, and its height from 10 to 12 feet. Its teeth were about $3\frac{1}{2}$ inches long, and were incurved, sabre shape, and serated like a saw, thus adapted for cutting flesh. Its head was about four or five feet in length, and being savage and lithe as a tiger, it must have been amongst the most terrible of deadly animals that ever lived. The Iguanodon and Ceteosaurus were even larger than this, but were vegetable eaters, and probably docile and peaceful animals.

The largest of all the Deinosaurus was the Atlantisaurus lately discovered in Western America. Its length is believed to have been about 100 feet, and quite as bulky as a whale. Its thigh bone measures seven feet long ; its shoulder blade five feet, and one of its ribs 14 feet in length. A number of diagrams representing these reptiles were exhibited and fully described.

ILLUSIONS AND DREAMS.

By REV. FATHER MAHER, S.J., M.A.

February 17th, 1891.

The subject of "Dreams and Illusions" has possessed great attraction for mankind from the very beginning. The investigation of these phenomena belongs to the science of Psychology. The questions of this science, though at a disadvantage on some grounds for treatment in a popular lecture, have at all events this much in their favour that they are, as a rule, of considerable interest, and also that they are capable of being studied by all men without the employment of any costly instruments—our own mind furnishing the laboratory, observatory, and all other requisite materials.

An Illusion is an error or mistake, springing from what appears to be an immediate act of perception. It is thus distinguished from a Fallacy, which is an act of false reasoning. A Hallucination is an extreme form of Illusion. Illusions may be divided into three great classes according to their causes. These causes lie either in the mind itself, in the bodily organism, or in the surrounding medium which connects the organism with the object perceived. The chief mental source of illusion is the imagination. Imagination plays an important part in normal perception and whatever excites it tends to render us liable to error. The chief mental states which stimulate the imagination into this over sensitive condition are *expectation, desire and fear*. Physiologically, the reason why vivid imagination leads to an illusory perception probably consists in the fact that the same portion of the brain is instrumental in the actual apprehension of an object and in the imaginary representation of it. A lively expectation of some event stimulates the fancy to form a vivid representation of it, and the brain being put in a state very much akin to that of real perception an illusion is the result. Listening to ghost stories before going to bed thus causes children to interpret the various objects in a darksome

room into hobgoblins. Similarly a strong desire of some result, such as success in a lottery, causes us by continual representation of our good luck to over estimate our chances. Fear acts in the same way. By producing a very vivid image of the calamity we are led to believe in its certain occurrence. Many apparent suicides from precipitous positions are probably due to the mind being completely upset by the vivid representation of the danger of an accident.

The second chief cause of illusions is to be found in the derangement of the sense-organ or nervous system. The deceptions of colour-blindness, and of subjections, auditory and gustatory sensations are examples. Even apparent tactual sensations of temperature and pressure may have their origin in this source.

An abnormal condition of the atmosphere, or of whatever medium connects the sense-organ with the perceived object may produce serious illusions. Perceptions of sight and sound are, in the main, inferences from present appearances based on past experience. Neither the eye nor the ear, for instance, can of themselves directly apprehend distance. The intensity of the sensation, and its vague or definite character as compared with former experiences, lead us to localise an object at a particular distance. A mountain seems close at hand in clear weather, and a boy obscurely apprehended in a fog appears to be a full-grown man. An unfurnished room looks much smaller than it really is, because the customary articles are not present to impress on us, the capacity of the space, similarly the sun and moon seem larger when near the horizon, owing to the intervening trees, hills, &c., causing us to realise better the greatness of the distance.

Dreams have always been a subject of interest, and philosophers from the earliest times have made efforts to explain them. The most remarkable work on Dreams among ancient writers was Aristotle's treatise on the subject. Nearly all of us have had experience of dreams. A dream is an illusion during sleep in which the acts of the imagination are taken for reality. During sleep the activity of the external senses falls into abeyance, volitional control over the course of thought ceases; the power of reflexion and comparison is suspended; and the fancy of the dreamer moves along automatically under the guidance of association. Consideration of these circumstances helps to partially account for the peculiar features of the dream. Its chief characteristics are its seeming reality, its incoherence and extravagance, its possession of a certain coherence amid this inconsistency, and the exaggeration of actual impressions.

The apparent reality of the dream is in great part a consequence of the cessation of the action of the external senses. The images

of the fancy during sleep are exempt from the connection of the real perceptions of waking life, and consequently possess greater power. The inconsistency of the dream is due to its course being left entirely to the guidance of portentous associations, modified by the interference of accidental impressions at the moment. The absence of control over our thoughts disables us from reflecting on the ideas which spontaneously arise, and prevents us from comparing them with past experience or with each other. The coherence of the dream, in so far as it occasionally exists, probably results, in part from an orderly succession of previously associated ideas, in part from a faint power of selection exerted at the time. The exaggeration of real impressions is accounted for by the fact that while the great majority of external impressions are excluded, those which find entrance are thereby placed in a peculiarly favourable position. They are in novel isolation from their usual surroundings; their nature is vaguely apprehended; and they cannot be confronted with other experiences. Accordingly they usurp the whole available resources of consciousness and assume an utterly inordinate importance. In this way a slight sensation of cold or pressure may give rise to the illusion that we are lost in a snowstorm or crushed under a falling house.

As regards the duration of dreams, whilst some apparently very long series of events seem to be gone through in a few seconds, somnambulism, and various experiments establish the fact that some dreams last a considerable time.

THE COTTON TRADE OF INDIA.

By JAS. SMALLEY, of Accrington. February 24th, 1891.

Mr. Smalley's paper was illustrated by a number of photographs of the principal mills in the neighbourhood of Bombay, models of the workpeople, specimens of yarn spun, &c., quoting from a speech delivered in Bombay on the mills in England and India (which he said entirely represented his own opinions), he pointed out that although the long hours in Indian mills was admitted it was contended that the English mill hand worked four times as hard as the Indian. Although the Indian mills ran 80 hours per week, only 10 per cent. of the workpeople worked full time, and their labour was by no means continuous. Although the

English mill hand had to strive hard for his daily bread, the Indian could earn twice or three times as much as he would require for his daily bread. An idea of the extent of the Indian trade might be gathered from the fact that in 1890 there were in Bombay 70 mills, with 1,895,000 spindles, and employing 59,000 workpeople. The exports from Bombay alone, which in 1875 amounted to 2,789,000 lbs., last year came to the very large total of 140,000,000 lbs., the trade being principally with China and Japan.

Mr. J. Rawlinson, J.P., said he had listened with very great attention to the objection that Mr. Smalley was apparently prepared to make against the English factory law being applied to native labour in India. If the comparatively opulent and well-to-do operative of this country required the protection of the law as against his employer, the poor down-trodden native of India must require that protection in a much greater degree. Of course the thing was glossed over by Mr. Smalley, but to state that the Indian labourer could better work 80 hours in an enervating climate like that of India than the English operative could work his 56 hours was to state an absurdity. The increase in the Indian cotton trade was certainly phenomenal, but the fact that machinery was now made with such perfection that the work was almost automatic was one great cause of development. As to the large development of the exports of yarn to China and Japan, his own impression was that the reasons could be largely found in the nearness of the Indian markets to the Chinese and Japanese markets, the cheap labour, the suitability of the yarn they produced for those markets, and the enterprise of English machine makers. He was not one of those who was greatly alarmed about the increase of the cotton trade in India. It was a thing which we as a nation had every reason to look upon with satisfaction. So long as the competition was carried on under fair and equal conditions we ought to regard it with satisfaction rather than with dismay.

Mr. Smalley distinctly objected to the term "down trodden" as applied to the Indian, and said that their system of civilisation was more elaborate than ours.

Alderman Greenwood was inclined to take a somewhat gloomy view of the future prospects of the cotton trade in England, bearing in mind the enormous expansion of the Indian trade, and the fact that our own exports of cotton cloth and yarn were stationary, if not declining. They were driving us out of the market, and there seemed no limit to the expansion of their Indian trade.

SOME REMARKABLE FACTS.

By J. L. KERR, M.D., C.M., F.R.S., (Edinburgh).

March 3rd, 1891.

In this paper the writer endeavoured to make a continuous story, which by taking no notice of the limits of time and space should illustrate how a fish became an amphibian. It was shown how the swimming bladder of a fish became a modified lung, in the mud fishes.

Then taking the history of the development of a frog, it was shown how the egg hatched into a true fish, the tadpole, which breathed by gills, and which would die by suffocation, out of the water; following on, the tadpole developed legs, lost its gills, and became an air breathing amphibian.

The archeopterix, was next described, how it was a reptile in some points, whilst at the same time, it was a bird, because it had true feathers.

The pterodactyl, which was a bird in many of its characteristics, was described as closely allied to the bats, which are the lowest of the mammals.

It was shown how the mammals must have had a common ancestor, because they all had only seven vertebrae in the neck; because they all had, or their ancestors all had, five toes, and how all their bones and muscles, blood vessels and nerves are homologous.

The writer then left it to be inferred that if the living creatures were not evolved one from the other, from lower to higher types, that at least there was a gradual upward improvement in type all along the line of animal existence, and that they were not created all at one time.

It seemed to the writer no less wonderful and no derogation to the power of the Creator, that there should be a gradual evolution, rather than one creation of all the types of animals at one time.

COLERIDGE'S "ANCIENT MARINER."

By Rev. J. MARSHALL MATHER. March 10th, 1891.

Mr. Mather observed at the outset that the most prominent characteristic of Coleridge's poetry, was its exquisite and original melody of versification. The very sound charmed the ear and the soul, and in that respect he considered that Coleridge

excelled all the poets. The power of his poetry lay rather in the region of the senses than because of its high imagination. In the description of preternatural fear, or dread of some undefined evil, he was unapproached and unapproachable. That was seen in the "Ancient Mariner," in which loveliness and terror alternated, while the mind was kept entranced. The poem was then analysed and its teaching pointed out. There was depicted in it, in masterly style, the selfishness and lovelessness of the life, when home influences were cast aside, and religious impulses were absent. The wreck symbolized a ruined life, in which the man was morally dead to nobleness, truth, and purity. He wallowed, as it were, in the depths of moral degradation, and there was the dread desolation, in which the man was shewn as shorn of all his attributes and companionships. Then the spring of love gushed from his heart, and his appreciation of what was beautiful was meant to teach that no man was hopelessly bad who had an eye for beauty and a heart for admiration. The story of his restoration was next sketched, how prayer was the start on his new voyage, and how sleep, the "baptism of oblivion," prefaced his return. The part which Nature played was lastly dealt with. Nature had a voice of healing for him as well as the preached word, and in this connection Mr. Mather quoted the well known words of the poem :—

" He prayeth best, who loveth best
All things, both great and small."

RAMBLES IN NORMANDY WITH A CAMERA.

By EDWARD W. MELLOR. *March 17th, 1891.*

(Illustrated by *Lantern.*)

Normandy is a French province more intimately connected with English History than any other part of the European continent. From it our language and literature is largely derived, and it affords much of deep interest to the artist, the architect, the antiquary, and the historian. The lecturer spoke of his visit to three of the Departments :—Seine Inférieure, lying to the north of the River Seine ; Calvados, to the south of the river ; and Manche, on the west side of Normandy. A description of Havre was followed by impressions of Lillebonne, where once stood a castle, in the great hall of which William assembled his barons in council to concert measures for the conquest of England. It is most widely known for its traces of Roman occupation. In the year 1812, there was excavated here the

remains of a Roman Theatre, and these remains are the best preserved, and, indeed, almost the only example of an ancient Roman Theatre in the north of Europe. To the antiquarian Lillebonne has proved a veritable gold mine. In 1870, was discovered an ancient Roman mosaic pavement wonderfully perfect. The Baron De Witte, a scholar learned in Greek and Roman antiquities, considers this mosaic to have been the pavement of a temple consecrated to Diana or Apollo. The Abbey of S. Wandrille, and the quaint, little, primitive old town of Candelee were next described. Not far from Candelee is the Forest of Manlevrier, from which wild boars frequently make their way to the farms, and in a single night a whole potato field is devastated, the boar always taking a straight row.

Rouen was next visited, that ancient capital of Normandy which, in its architectural triumphs of the middle ages and in its historic associations, will yield place to no other provincial city in France. Mention was made of the Church of S. Ouen, one of the few perfect and completed pure Gothic edifices in France, with its fine west front and elegant centre tower, its flying buttresses, its tall spire, its lofty clustered columns supporting beautifully pointed arches, &c., whilst the grand Cathedral and the Museum of Antiquities (where is a considerably decayed green silk bag containing the dust of the heart of our King Richard Cœur de Léon) claimed notice. An old tower in the city reminds the tourist of the unhappy Maid of Orleans. "We English people cannot help feeling some sense of shame as we gaze upon this tower, for when Joan of Arc fell into the hands of the English, it was in this tower that she was imprisoned and here she was put to the torture." Leaving Rouen, the quaint old town of Lisieux is reached. It is essentially a town of curious old houses, the quaint and irregular gables of which project over the streets. "Through the city flows the river Touques, in which the Lisieux women do their laundry work. Although, perhaps, a little strange to English eyes, it is a characteristic French scene. The projecting shed-roof serves as a protection from the weather: the linen is soaped, beaten with a broad flat piece of wood called a "carosse," and rinsed in the running stream. Each woman brings her own soap, carosse, and sort of half box in which she kneels while leaning over the river and so keeps her skirts dry. The French seem to have a great idea of the washing being done in running water, and not everything all in the same tub." We now journey to Falaise, the birthplace of William the Conqueror, and to Caen where he is buried. In a castle in Caen, William, in the year 1061, ordered a bell to be rung for prayer every evening, at the sound of which all people were to retire into their houses and close the doors. This is considered a proof that he established the curfew

in Normandy before he introduced it into England. Outside Caen is the well-preserved Gothic abbey building known as the Abbaye d'Ardenes, whence we proceed to Bayeux. Its quaintness may be understood from the manner of street lighting. From the top of a tall poll on each side of the street is slung a wire cord from which is suspended an oil lamp, and similar oil lamps are suspended at regular intervals. The streets of London, Manchester, and our large towns, used to be lighted in this manner in former times. The good people of Bayeux hold in great reverence all things appertaining to Holy Mother Church. Here we see ecclesiastical processions which have become quite obsolete in Paris and the large busy towns. On the occasion of the Fête Dieu, the devout townspeople stretch long pieces of white calico or muslin decked with flowers on each side of the streets, which are then strewn with leaves or ferns. Here and there in convenient positions is erected an altar or *repositoir*, as it is termed. These *repositoirs* or street altars, are profusely decorated with flowers, moss, foliage, candles and ecclesiastical ornaments. The procession arrives. The host, carried in a golden vessel by a priest in gorgeous robes, under a magnificent scarlet and gold canopy, and surrounded by acolytes swinging censers of incense, is deposited on the altar, a prayer is chanted, and the chief priest pronounces a benediction with much swinging of incense and scattering of holy water upon the bare-headed kneeling people in the street. In the Cathedral of Bayeux, the famous Bayeux tapestry was formerly kept. This ancient tapestry is, however, a document of such important historical evidence, that it is now carefully preserved in the Museum. The tapestry is a strip of coarse linen 20in. broad and 212ft. long, just exactly the width of the nave of the Cathedral across which the tapestry used formerly to be exhibited. It consists of 58 subjects or pictures representing the history of the Norman conquest from the death of Edward the Confessor and Harold's coronation, to the battle of Hastings and Harold's death. It is not definitely known by whom the tapestry was designed and embroidered. Napoleon Bonaparte caused it to be exhibited in the theatres of the French towns with a view of inciting the people to another conquest of England, and so emulate their deeds of ancient times. The battle of Waterloo, however, put a stop to these proceedings.

The lecturer concluded by an account of Mont S. Michel, the most westerly point of the Norman coast.

WORDSWORTH'S "WHITE DOE OF RYLSTONE."

(Illustrated by Lantern.)

By J. C. BRUMWELL, M.D., J.P. March 24th, 1891.

After describing some of the leading characteristics of the poetry of Wordsworth, Dr. Brumwell gave two special reasons for his selection of the subject, one being that Wordsworth himself considered it to be the finest piece of poetry he ever wrote, and the other being that the chief part of the poem is identified with scenery within a few miles of Burnley. A triangle with its base between Skipton and Bolton Abbey, and its apex three or four miles above the village of Rylstone, takes in the chief points of interest in the poem. As he read Spenser's tale of "Una and Her Lamb" to his wife, at a time when they were in great trouble through the death of a darling child and through the ill-reception of his writings, it came into the poet's mind that he might write on a similar theme. Seeking for a suitable subject, he hit upon the story of "The White Doe of Rylstone," in Dr. Whittaker's "History of Craven," and he determined to make the story the basis of his poem. Having indicated the use of photography in the illustration of descriptive poetry, Dr. Brumwell described graphically and photographically the poet's personal appearance, and the house in which he resided, Rydal Mount, while he composed it, a "trellised shed with clustering roses gay," and then he went on to deal with and illustrate the poem itself.

Wordsworth commences by taking the reader at once to "Bolton's mouldering Priory," and he cannot but observe how skilfully the poet introduces the story of the poem, stating that his object is to show that deep sorrow, patiently endured, may be lightened by the affection of what he calls "the inferior kinds." He has therefore to introduce to suffering and desolation, and this he does by placing him before a beautiful building in a state of ruin, when the people are assembling for service in the ancient pile on a fine summer's evening, for service "in the sheltered fabric's heart." The poet then takes us nearer the river, where we can hear the singing of the people, and he gives an exquisite idea of the Sabbath calm resting on the scene, with "the river murmuring near."

We are now introduced by the poet to the "White Doe of Rylstone." This animal was at that time the talk of the country side, because it came regularly every Sabbath day from Rylstone

to Bolton Abbey, and after walking round the ruins, went to the middle of the graveyard and lay down beside a newly made grave. It was the burial-place of one of the sons of Richard Norton, of Norton Hall, at Rylstone. Wordsworth lavishes a marvellous wealth of imagery in describing the beauty of this doe.

“ White is she as lily of June,
And beauteous as the silver moon
When out of sight the clouds are driven,
And she is left alone in heaven.”

The poet expresses his intention of following the doe to make out the mystery of its appearance among the ruins, and this gives him an opportunity of describing what he saw as she goes through the south transept, the interior of the nave to the tomb of the lady who built the abbey and the ruined choir. As the white doe wanders amongst the ruins, the poet asks :—

“ Fair Pilgrim! Harbours she a sense
Of sorrow or of reverence?
Can she be grieved for choir or shrine,
Crushed as if by wrath divine?”

Then the doe makes its way to the grassy grave, and the service being concluded, the people, as they start for their homes, see the animal resting in the place where she is always found. Among the group is a lady of title with her boy, and she points out to him the “ famous doe,” whose “ work, whatever it be, is done.” As to that work, an old man gives it as his opinion that the white doe is the spirit of the lady who built the abbey as a memorial of her son who was drowned in the Wharfe at the Strid, and he thinks the spirit cannot rest because her tomb is destroyed, and that she comes to mourn over the place. An Oxford student gives his opinions, and many others are expressed; but the poet says they are all wrong in their surmises, and he will himself explain the history of the white doe—

“ A tale of tears, a mortal story!”

It will be observed that Wordsworth begins the story at a time when it is nearly finished, the object being to make the tale centre its interest around Bolton Abbey and its desolation. In the second canto he takes us to the village of Rylstone, a small hamlet little changed from the poet's time. Here the story really starts, for the village is in a state of excitement, caused by crowds of armed men making their way to Rylstone Hall, to take part in a rebellion against Queen Elizabeth, to give them, the Roman Catholics, their former power. The intention was to march to London, Roger Norton, a bold and headstrong man, taking part in it, and it was styled “ The Pilgrimage of Grace.” Norton had several sons and one daughter, the daughter and the youngest son being Protestants. Much against her will, Emily has been compelled by her father to work a banner to be carried at the head of the army, and she had urged her father not to

join the rebellion ; but her prayers and those of the younger son were unheeded, and Norton and his elder sons join the forces. The younger son, however, delays, and after a pathetic conversation with his sister on the destined doom of their race, he points to the white doe, a pet of the household, saying that she would return to her native woods. Then he resolves to follow the army at a distance, and strive to be of use to his father and brothers, and so

“ He ended,—or she heard no more ;
And down the valley then pursued,
Alone, the armed multitude.”

The scene now shifts to Brancepeth Castle, in the County of Durham, the starting place of the combined forces, and upon Norton arriving with his men and his eight sons, the banner is unfurled and uplifted. It was a proud day for Roger Norton. Fixing his eyes upon the Duke of Northumberland, he said the general wish was that the duke should be King of England, and the “ Pilgrimage of Grace ” began by a march to Durham, where the clergy appointed by Elizabeth were driven out of the cathedral, and the march was continued southward. During this time Francis, Norton’s youngest son, had been carefully watching his father’s movements from a distance. Where there was a rising piece of ground, he

“ Watched the banner from afar,
As shepherds watch a lonely star.”

But the Government, having heard of the “ Army of Grace,” the forces are sent from the south to meet it, and this coming to the ears of the leaders, it was determined to retreat northwards, as they had not met with the support they expected. Roger Norton eloquently protested against the movement back again, but he was obliged to submit. Then we have a description of the sorrow and anxiety of Emily, as she sits under a hawthorn tree, with the white doe for her companion. Meanwhile Francis, following the retreating army, offers his services to his father in the day of misfortune, but being rejected, he determines still

“ His best endeavours to renew,
Should e’er a kindlier time ensue.”

Leaving Roger Norton and his sons encamped before Barnard Castle, the poet takes us once more to Rylstone, and describes the hushed stillness of the place, and the description is remarkable for the carefulness with which he has reconstructed Rylstone Hall and gardens from the ruins existing in his day, and especially the latter, which he describes as a spacious one—

“ For pleasure made, a goodly spot,
With lawns and beds of flowers, and shades
Of trellis-work in long arcades,
Converging walks, and fountains gay,
And terraces in trim array.”

Here he describes Emily as seated in the garden, so sad that she does not even notice the white doe, which has come to her side. But a ray of comfort comes to the heart of the sufferer by the fragrance of the flowers around her. The remembrance of her dear mother's love touches the spring of comfort, and she utters a touching prayer for the safety of Francis. Then in her agony she determines to go to entreat her father to come home, but she remembers her promise to her brother and remains. An old servant of the family, seeing her distress, offers to go for intelligence, and he returns to say that the assault upon Barnard Castle has failed, that the army is scattered, and that her father and her brothers are prisoners of war. Sad issue, for "of that rash levy nought remained."

We are then taken by the poet to a tower belonging to the Nortons on the top of Rylstone Fell, not far from Rylstone Hall, which still remains a landmark for a considerable distance in all directions, a place not easy of access, for it is, as the poet said,

"Bleak and bare, and seldom free
As Pendle Hill or Pennygent
From wind, or frost, or vapours wet."

When the children of Roger Norton were young, this was their place of play, and here they practised games and archery—

"But now, his child, with anguish pale,
Upon the height walks to and fro;
'Tis well that she hath heard the tale,
Received the bitterness of woe."

In the midst of her distress an old friend of the family tells her the particulars of the tragedy at York. He and Francis had been allowed to have an interview with her father, and the father implored Francis to carry the banner to Bolton Abbey, and place it where his father intended it should rest; but no sooner is the promise given than Norton and his sons are ordered to execution, and the banner is carried before the prisoners. Francis suddenly seized the banner from the soldiers, and in the confusion escaped carrying it with him. The old man strives to comfort her with the thought that her brother still lives, and that he might be even then at home, and so "to Rylstone Hall her way she took."

The sixth canto is a continuation of the effort of Francis to fulfil his father's dying request to carry the banner to Bolton Abbey. Pushing his way through the crowd, he gained the streets of York and stood in front of York Minster, but he had scarcely reached the open country, when his heart was saddened by the sound of the Minster bell. As he rushes along the cross roads of Yorkshire towards Bolton Abbey, he suddenly remembers the great danger he is in from carrying this banner. He has no sympathy with the banner, and shall he risk his life in thus

carrying it? After debating the question in his mind, he decides that whatever be the consequences, he will carry out his father's wish. Strengthened with this resolution he hurries on, and when overcome with fatigue, slept all the night in the open fields. Next morning he starts afresh, mounts the lofty hills which overshadow the Wharfe, and sees the tower of Bolton Abbey below. But the soldiers are close upon him. They see him in the distance carrying the banner, and at once recognise him as the son of Roger Norton, whom they have orders to take, dead or alive. They hem him round. He tries to explain that he is no traitor, but the soldiers will not listen, and he is killed. Three days afterwards the body is found, and to save Emily from needless sorrow, it was arranged to bury it in the Abbey graveyard without telling her of his death. But she has come to the Abbey for information of her brother, and she is there as the funeral is taking place, to see the "sorrow of this final truth."

In the last canto of this pathetic story, we feel that Wordsworth has succeeded in sounding the very depths of human sorrow, and in concluding he seeks to arouse our sympathy for Emily. She is seated under the shadow of a blighted oak with the white doe beside her. She is persecuted, and her hiding-place is

"A hut, by tufted trees defended,
Where Rylstone Brook with Wharfe is blended."

The persecution growing keener, she has to seek shelter in a more secluded spot, so with the white doe for company, she journeys

"Up to another cottage, hidden
In the deep fork of Amerdale."

As time passed on the bitterness of her enemies became less, and she was able to visit her old home, accompanied by the white doe, and listen to the bells of Rylstone Church. One of those bells had been placed there by her grandfather, having upon it this motto, "God us ayde," and the sound of those bells lifted her thoughts to heaven and the loved ones who were there.

The concluding scene of the poem is when Emily, having outlived persecution, was able to go to Bolton Abbey by moonlight accompanied by the white doe, where the poet describes her sitting on the lonely grave of her brother Francis. His task is now done, for he has shown us a wounded spirit "by sorrow lifted towards her God." Her after life was one of kindness to others, for having been a sufferer she felt for others, and followed by her white doe, she was welcomed into every home where sorrow had taken up its abode.

Doubtless her body was carried to Rylstone Church and buried in the family vault beside her mother, and for many long years the peasants of Wharfedale remembered her, and told their

children her sad history. Wordsworth skilfully leaves us at the exact place where he first took us, even at Bolton Abbey. After the death of Emily, the white doe continued to go each Sabbath day to the Abbey to sit beside the grave of the Nortons. As the poet leaves this touching scene, he turns to take a last long look at the old Abbey, and with his mind and heart filled with the story of the "White Doe of Rylstone, says:—

“ And aye, methinks, this hoary pile,
Subdued by outrage and decay,
Looks down upon her with a smile,
A gracious smile, that seems to say—
‘Thou, thou art not a Child of Time,
But Daughter of the Eternal Prime!’ ”

One lesson of this splendid poem is to make us kind to the animal creation, another is to bear the ills of life bravely, and, trusting in God, to wait patiently for their removal; but if the "White Doe of Rylstone" had no moral at all, it would be well worth carefully reading, for it is one of the finest poems in the English language.

DR. SAMUEL JOHNSON.

By J. S. BALFOUR, M.P. March 31st, 1891.

In this paper Dr. Johnson was spoken of as one of the most remarkable literary men whom this country has produced, a man who in his own days was acknowledged as a literary dictator, a man whose writings are now, unfortunately, but little read, but who, thanks to a remarkable personality and to Boswell's wonderful life, is still one of the most familiar figures in our literary annals. The life-struggles, the literary career, the strong opinions, and the friendships of Johnson were graphically sketched. Boswell's life of the great writer was highly eulogised, and the paper thus closed:—We have had many greater writers in the past—we shall doubtless have many greater writers in the future—but I doubt if we ever have seen, or ever shall see, a nobler literary career or a life devoted to worthier aims. May England never lack such sons, or English literature such a follower.

COMPULSORY NATIONAL INSURANCE.

By JOHN WHITTAKER. Sept. 29th, 1891.

We accept as a grim, but—if there is any hope for humanity—temporary, necessity the present Poor Law system, believing that whenever society becomes tolerably developed, Poor Law relief will have been replaced by other and better methods.

The advocates of Compulsory National Insurance, starting from similar premises, and not content with negative criticism, are certain to obtain a patient and kindly hearing at a meeting of this nature. For thirteen years past they have been building up a scheme or schemes by which they hope to practically destroy pauperism. The idea common to every plan is to enforce payments sufficient either of themselves or with the aid of State subsidies to insure against risks of sickness or incapacity, and to provide an annuity or pension in old age.

To Canon Blackley, whose article entitled “National Insurance, a cheap, practical, and popular means of abolishing poor rates,” appeared in the *Nineteenth Century* in 1878, belongs the credit of first giving definite shape to the idea. His scheme proposes, upon payment by insurers of one-half the ascertained cost, to call upon the Government to grant a pension of £13 per year, or 5s. per week, upon such insurers attaining the age of 65, and a payment in one sum of £5 to the survivors of every such insurer, in the event of death before the period when payment of pension would become due.

During the year 1880, a thoughtful article from the pen of Mr. Tremenheere, appeared in the *Nineteenth Century*, giving uncompromising support to the idea of Compulsory National Insurance. He boldly met every difficulty, and would make all insurances self-sustaining. His scheme would provide 5s. per week in all cases of sickness, and an annuity of 5s. per week at and from 65 years of age. In addition, provision would be made for £5 being paid over at death to cover expenses of funeral. To effect this he proposes to take one-twelfth of the earnings of young persons between the ages of 14 and 21 years, or till such time as one-twelfth of the wages shall have reached the amount required—£24 5s. 4d. To arrive at this amount, Mr. Tremenheere entered into somewhat elaborate calculations, which are given in detail in Appendix Table 1. Following out a line of thought introduced by Mr. H. Dunkley, we find that the end Mr. Tremenheere has in view could be obtained by the payment of 5d. per week throughout life, commencing at 18, or 7d. per week at and from 25 years of age.

It may be interesting to add that the idea of insurance with the Government against sickness received strong support as far back as December, 1872, when an influentially signed memorial to that effect was laid before the Royal Commission on Friendly Societies then sitting. The Commissioners could not recommend the adoption of the memorialists' request. A Select Committee, appointed by the House of Commons in 1885, to investigate Canon Blackley's proposals, reported unfavourably with regard both to sickness pay and the principle of compulsion being applied to insurance.

Compulsory National Insurance is already, as regards sickness, in active operation in Germany. Over 11,000,000 workpeople are enrolled, and the subscriptions paid weekly and subsidized by the State, amount to about $1\frac{1}{2}$ per cent. of the average earnings. The Rev. W. Moore Ede explains the method adopted: "Each insurer is provided with a card divided into 47 squares; each week as he makes his payment a stamp is fixed to one of the squares, as is done with our Post Office Savings Bank Cards. When the 47 are filled up he has made one year's contribution. He is thus allowed five weeks for holidays and broken time. If out of work, he does not get his squares filled up, and when he comes to claim his pension, the number of years for which he has been a contributor is determined by the number of squares he has filled."

Germany's action, and the suggestions of Mr. Tremeneheere, demand investigation in the face of large poor rates, and the mass of pauperism huddled behind them. As a Poor Law Guardian, I cannot consistently argue against compulsion *per se*, and it is as logical to insist upon reasonable provision being made during working years against sickness and old age, as to enforce payments from the energetic and careful for the support of those who have been reckless, idle, dissolute or improvident; and however charitably disposed we may be, we are driven by hard facts to acknowledge that to one or other of these causes we owe the bulk of our pauperism, and yet it is painfully true that many good men and women, after a life spent unselfishly and without reproach, find, through long-continued sickness, and the loss or weariness of friends, their last shelter within the walls of a workhouse. Nor can we refuse to reason out the case for or against compulsory insurance on the ground of its impracticability.

Again, the education grant, at a cost to the State for each child quite equal to the payments an actuary would look for to insure such child from maturity to old age in cases of sickness, and to make provision in the event of survival beyond the age of 65, takes away every argument from the parents or guardians who have accepted the same, and from the child on becoming an

adult who has been benefited by it, against such compulsory provision. The acceptance of paternal care and supervision by the individual from the State will—nay, must—bring in its train a strong curb upon individual liberty of action and procedure. Plainly, then, the principle of compulsory insurance must stand or fall solely upon the ground that it is or is not the best available method for bringing about the end which opponents and exponents have alike anxiously in view, the reduction and gradual extinction of pauperism.

The only reliable way by which the idea of Compulsory Insurance could be tested, would be to select some single Poor Law Union, trace out its exact position, and show how it would be affected by the proposals in question. Acting upon this thought, I have obtained much valuable information from Poor Law, trades union, and other officials, bearing upon Poor Law relief, voluntary hospitals and homes, friendly society work, trade combinations, and payments therewith connected, also local savings throughout the Burnley Union. Permit me to say, in passing, that the Burnley Union offers just such a test as the advocates of Compulsory Insurance will be sure to welcome. Its population is not largely migratory, and the immense difficulties which would face and threaten to overwhelm the movement in cosmopolitan cities, such as Liverpool or Manchester, are there practically absent. True, pauperism in the Burnley Union, one in 80, is lower than the average in Lancashire, one in 61, or that of the North-Western Division, one in 59—but as a counterpoise there is a greater ability to pay any demands Compulsory Insurance might make.

I should gladly welcome further facts in order to bring about a more accurate analysis, though I do not anticipate that any material change would thereby take place in the conclusions arrived at. If you refer to Appendix Table 2, you will find that insurance against pauperism in old age, if confined to males, would only benefit 11·1 per cent. of those in receipt of relief. If females were to be included, thus adding enormously to the difficulties attending Compulsory Insurance, the percentage still unaffected would be 70·2. The bulk of this startling percentage consists of destitute widows and children. You will have observed that the proportion of temporarily disabled, those who would come under the provision for the sick, is 2·5 per cent., reckoning males only. It is obvious that Compulsory Insurance against sickness amongst women would be attended by almost insurmountable obstacles, and yet when females have been added, the percentage of temporarily disabled reaches but 5·6 per cent. I take it that even in Germany no attempt will be made to insure married women—in case of sickness. Supposing, for the sake of argument, that the system of Compulsory

National Insurance could be generally enforced, so far as provision against approaching old age is concerned, and for males only against sickness, you will find that 67·7 per cent. of our paupers would not receive any present benefit, and that many of the insured, supposing insurance against sickness to come into play at 21 years of age, would have to wait another 44 years before they could receive any return for their involuntary investment.

An immediate reduction of 2·5 per cent., with a prospective further fall of 29·8 per cent. in 44 years from date, comes very far short of the promise held out by the first advocates of Compulsory insurance—"the abolition of poor rates." The fact that compulsion would scarcely secure the slightest inroad into pauperism—for 44 years to come—and that, supposing similar conditions then to obtain, 67·7 per cent. of paupers would even then receive no aid from it, will be of no small service to us during this discussion. We can proceed calmly when we know that it is only one amongst many methods having for their end the diminution of destitution—an alterative, not a specific. To be perfectly fair, the direct and visible effect which Compulsory Insurance would have upon pauperism, does not represent the full benefit that would accrue from its application: five shillings per week in case of sickness, and a similar amount at and from the age of 65, double the sums usually given under the Poor Law system; and much suffering would be avoided to sensitive people who, in spite of the cynic's denial, frequently starve rather than lay bare their condition to those in charge of relief. A full disclosure of the percentage of population obliged at one time or another to have resource to Poor Law relief, would astonish those who act upon the belief that "whatever is, is best." If you will turn for a moment to Appendix Table 3, and compare the number of pauper funerals with the death total during the past five years, you will find that, roughly, one in every seven whose ages have exceeded 64 years has been buried at the cost of the Union, and, taking all ages into account, one in every 17—in a fairly prosperous Union with decreasing pauperism.

With these bitter and humiliating facts before us, if pauperism could be shown to be a permanent instead of a decreasing quantity, the promoters of Compulsory Insurance would have an unanswerable case. But the position points directly to the contrary. In 1842 there were 1,429,089 paupers in England and Wales, or 1 in about every 11 of the population; in 1858, 940,552, or 1 in 20; in 1871, 1,085,661, or 1 in 21 nearly; in 1881, 763,103, or 1 in 34; and in 1891, 721,938, or 1 in 40. The decrease throughout Lancashire has proceeded gradually but with much greater rapidity, from 1 in 47 in 1881, to 1 in 61 in

1891. To find out some of the chief causes for this decrease, and to denote the reason for untoward exceptions in Liverpool and several other congested centres, would be to pave the way for further progress. We should then be enabled to gauge with accuracy the value of the demand for Compulsory Insurance. Why, for instance, had the pauperism fallen in the Burnley Union from 1 in 26 in 1851, to 1 in 50 in 1861—rising a little during the next two decades owing to the Cotton Famine, followed by a prolonged strike and a heavy reduction in wages in 1878—until in 1891 the number has receded to 1 in 80? If you will turn to Appendix Table 5, a fair though by no means full explanation will be found. Wages were higher and work was better and more plentiful in the weaving department in 1859-60—the golden age of the cotton trade—than at present. But voluntary payments in aid of the sick and unemployed, amounting in the aggregate to £8,000 per year, were not called into being at that time. Recent developments of trade organization shield operatives to a large extent from the immediate ill-effects of breakdowns, fires, failures, and stoppages for repairs. The Weavers' Union alone has distributed during the past 12 months for this most laudable purpose £2,805; and in addition £721 as funeral money. A payment of 2d. per week insures £5 at death and 3s. per week during breakdowns, &c. Threepence per week insures £6 at death and 6s. per week; while a payment of 4d. weekly insures £7 at death and 9s. per week. Out of 16,000 weavers, 8,000 are enrolled in the society, and I am credibly informed that this proportion will hold good throughout Lancashire. The amount paid in out-door relief and for indoor maintenance during the past year (excluding lunatics and imbeciles) was £11,525, but the total voluntary payments in aid of the sick and out-of-work largely exceeded that, reaching an aggregate of £15,999 6s. 1d., as you will find on consulting Appendix Tables 4 and 5.

In tabulating the amount of active living charity to be found in the Burnley Union, I have purposely refused to take into account periodic doles. But the recent erection of a voluntary hospital, doing an incalculable amount of good, enabling husband, wife, or child to receive careful and continuous nursing, while the remaining bread-winners are free to pursue their ordinary avocations, and by that means keeping hundreds of deserving people from having to depend upon the rates, ought not to be overlooked. To this hospital the workpeople of the district contribute quite £1,100 yearly by means of quarterly collections in mills and workshops, and they also subscribed the magnificent sum of £4,186 1s. 6d. towards the building fund. Long continued ill-health is a fruitful source of pauperism, and every step towards rendering efficient aid, directly by means of

hospitals and dispensaries, and indirectly by insisting upon the speedy removal of unsanitary property, and the prompt closing of cellar dwellings, ought to receive ungrudging support. Carefulness in distribution and an insistence upon giving indoor relief and none other in cases of personal uncleanness, besottedness, or moral turpitude, have had no small effect in lessening applications for relief. But a very large amount of positive good has been wrought by the many aids to thrift that have sprung up in our midst during the last forty years. A reference to Appendix Table 3, will convince you at a glance, Burnley being only the cotton districts in miniature, that the working classes of Lancashire are, as a whole, cultivating saving habits. Amongst 165,000 inhabitants there are 30,000 depositors of less sums than £100, and upwards of 2,000 small property owners, who at the outset generally borrow money from the local Building Societies, and whose gross return does not exceed £20 yearly.

An examination of Mr. Henley's latest returns of pauperism in Lancashire, enables anyone interested to discover at once the presence of an increasingly dangerous plague spot. Outside Manchester and Liverpool, emergence from an environment of chronic pauperism is steady and decided. Eliminate those two unions, and you will find that the proportion throughout Lancashire of paupers to population, will fall from 1 in 61 to 1 in 67 nearly. The pauperism of the two cities was estimated as being, on the 1st of January last, 1 in 35 and 1 in 34 respectively, in Mr. Henley's valuable report; but the latest census returns and Mr. Henley's supplementary figures based upon them, emphasize their frightful position by giving 1 in 34 and 1 in 26 respectively, or an average, taking the two cities together, of one pauper to every 29·4 of the inhabitants. The work of the Manchester Board of Guardians and of the Liverpool Select Vestry, is one from which many of us would shrink. They have to deal as best they may with a continuous flow from two sources, one from within the other from without, of English, Scotch, Irish, and Welsh out-of-works, and of brow-beaten starved-out immigrants. Nothing could be further from my thoughts than an unsympathetic criticism of the Poor Law work, courageously and efficiently discharged, both in Liverpool and Manchester, but it may not be unserviceable to bring to light the immense and rapidly increasing difficulties by which they are beset, because in their case, where the evils ever attendant upon pauperism are most pronounced, the application of the principle of Compulsory Insurance—as a remedy—is practically impossible. Labour, in both cities, is largely intermittent, and yet for that very reason, easy to obtain, in snatches.

Organization of labour, in all its branches, would do much to relieve the terrible congestion common to all huge centres of population. At one time, when the employer "dwelt amongst his own people," and knew each worker by sight if not by name, a kindly feeling often manifested itself between employer and employed. But now, the exodus of heads of firms and managers to suburban residences, and the formation of huge Corporations intent only upon six-monthly dividends, have made combination amongst workpeople a crying necessity. Whether we are to continue to allow wholesale and unquestioned immigration in order to revel in cheap, badly-made, and fever-laden clothing, the production of "sweated" labour, is a problem requiring a firm and speedy answer; and it may be necessary shortly to demand a substantial port registration fee from immigrants. A close study of the relief returns of Manchester, Liverpool, and the East-end of London, together with the fearful conditions under which human life therein exists, makes a hopeful solution impossible under present conditions. It is as absurd to educate the youth of the country at immense cost, and then to open wide the flood-gates for the influx of ignorant, hopeless, and unsanitary immigrants, as to filter carefully the head of a stream and afterwards allow free access to garbage.

It will be time enough to indulge in the fond dream, so flattering to our national vanity, and so very far removed from actual fact, in which England is pictured as offering a home to all who are oppressed, when we can make the conditions of life for these poor creatures humanly bearable, and what is more, have brought our native-born population out of the clutches of chronic poverty. A friend has drawn my attention to a fact well known to Poor Law Guardians. While our own poor, under the Settlement and Removal Clauses, are liable to be transferred as far as from Kent to County Galway upon becoming chargeable to a Poor Law Union, England, saddled with the offscourings of Europe, quietly submits to the process, under the Pharisaic notion that she is the heaven-appointed guardian of the suffering and down-trodden, harrying her own children from parish to parish, while receiving with open arms aliens and nondescripts. Turning to the question of pauperism in purely agricultural districts, we come across quite other reasons for its persistence. Here the vicious system so long in vogue throughout England of granting relief in aid of wages has never been thoroughly eradicated. When English agricultural labourers, following the example of artizans and factory workers, have sufficient intelligence to effectually combine, courage to demand a fair day's wage, and energy enough to earn it, the cloud of poverty that has so long enveloped them will rapidly disperse. Returning from this review of the present position

with regard to pauperism, in order to directly discuss the claims of Compulsory National Insurance as a remedy for it, we find two distinct methods—advocated or in vogue. One is the payment before the age of twenty-one years of the whole sum required in order to insure throughout life, and the other the German system—weekly and continuous subscriptions.

A distinct improvement upon the German practice is already at work throughout the Lancashire cotton manufacturing districts, but in two sections. The Weavers' trades union not only offers provision for burials, but also provides a substantial weekly payment in cases of mill stoppages through fires, failures, breakdowns or removals of machinery, ranging from 3s. to 9s. to each subscriber. The magnitude of the task thus voluntarily undertaken will be seen on referring to Appendix Table 5. During the past 12 months this single association has discharged obligations to members temporarily out of work equal to 24 per cent. of the cost of in-maintenance and out-relief combined. The total payments by the whole of the trades equalled 44 per cent. of the direct charges in connection with pauperism, and this average will obtain throughout the manufacturing portion of Lancashire. I am inclined to think that nothing but the very natural fear, on the part of trade unionist leaders, of malingering by members prevents the addition of a scheme of sick pay. Sick pay is taken in hand by numerous friendly societies, whose aggregate returns to members or their families equalled, during the past year, 62 per cent. of the total Poor Law relief. Taken together, sick pay and trades payments equalled £106 to every £100 paid by the Guardians. Unfortunately, superannuation funds are practically inoperative in both England and Germany. If some financially safe and popular scheme of old-age annuities could be put in force by our trades associations or friendly societies (who unfortunately refuse to grant sick pay to all who have attained the age of 65 years), the battle against easily preventable pauperism—all the pauperism that compulsory insurance could reach—would be well-nigh won. This accomplished, the 29·8 per cent. of our paupers who would by compulsory insurance be relieved from old-age poverty and the 2·5 per cent.—the temporally disabled—who would be immediately provided for by such involuntary insurance, would soon be further and sensibly diminished.

With these facts before me, I strongly agree with the finding of the Select Committee of the House of Commons, appointed in 1885 to consider the question of Compulsory Insurance, and think, to use the words of their report, that “anything which tended to undermine the self-taught habits of thrift and self-help which prevail among the working classes to a considerable extent, or to lead the wage-earners of this country to rely for

support upon a National Insurance Society, practically guaranteed by the State, might be fraught with disastrous consequences. It might lessen the feeling of responsibility which it shared by a constantly increasing number of the working classes of providing their insurance for themselves. It might seriously impair that education in thrift and training in business which have been brought about by their own associations for self-help by the working classes, the value of which to the nation it is almost impossible to exaggerate." We have yet to examine the method first propounded by Canon Blackley. In doing so I shall follow the lines laid down by Mr. Tremeneere, because his scheme is free from the hoof-mark of State subsidization, which disfigures Canon Blackley's proposition.

I have been strongly influenced by Mr. Tremeneere's reasoning, and upon several grounds. For instance, there is not the slightest flavour of genteel pauperism about them of 10s. in the £ independence, and the fact that the payments required would exactly balance the amount expended by Government upon each child's education, when compound interest till the attainment of 21 years of age has been added, some £25 in all, lends poetic justice to the claim for a return of a portion of each child's wages, in order to secure the State from further responsibilities. It would be dishonest, however, to refuse to acknowledge that the road mapped out by Mr. Tremeneere is strewn with difficulties. No scheme which demanded provision against future sickness or the exigencies of old age from a portion only of the community, could be considered fair or reasonable, and it is certain that any attempt to enforce National Insurance in a limited sense would deserve reprobation. The ease with which "riches takes to itself wings" is the subject of proverbial remark in Lancashire. Who can tell what the whirligig of time may bring in forty years from now? and yet, the well-to-do would strongly resent the application of enforced provision in their own families. On the other hand, many female children, in occupation first as nursemaids and afterwards as general servants, scarcely earn money enough between the ages named in the scheme—14 to 21 years—to provide themselves with decent clothing. To a very large number health is precarious during this period of life, and as no sick pay could well be granted until the attainment of 21 years of age, the pressure resulting from an enforced payment of 1-12th such children's earnings would be extremely heavy. The tax would fall also with painful force upon struggling tradesmen. Taking £25 as the sum required from each child, and allowing an average of four persons per household, the total cost per family would reach £100. This sum would enable them to emigrate to one of our most distant colonies, with enough money remaining to allow

them to live in comfort until one or all of them obtained employment. Again, the difficulties surrounding the bringing up of a large family, are first surmounted by the earnings of the eldest child.

Many successful manufacturers owe their present assured position to the assistance the constant supply of money, produced by the earnings of their children, gave them in their first endeavour to reach the grade of employers. In spite of these serious drawbacks, I should be strongly inclined to throw in my lot with the principle of compulsory insurance, payments to commence with earliest wages, and to cease at twenty-one years of age, were it not that here also there is overwhelming evidence of habits of thrift and forethought increasingly at work. You will find upon referring to Appendix Table 3, that the aggregate of an incomplete list of small savings throughout the Burnley Union—and I would again remind you that the same condition of things is to be found in every part of the Lancashire cotton manufacturing districts—shows that there are 32,700 small depositors in building societies, the post office savings bank, and co-operative societies in a population of 165,000. From this list I have excluded all amounts exceeding £100, preferring to confine my inquiries to those whose savings would have been seriously interfered with by a system of compulsory insurance, requiring the payment of an average of £100 from each family.

It is encouraging to find that one in every five of the population has given substantial pledges in the matter of thrift, especially when we take into consideration the fact that in the aggregate they exceed by 16 to 1 the total number of paupers. Some allowance must be made for duplicates, but these will be much more than counterbalanced by the great number of married women who, though not nominally included, in reality share in and encourage the habit of laying money aside against a rainy day. Scarcely any of these agencies, enabling working people to make good use of small savings, were in existence forty years ago, and their ever-increasing success is an untold benefit, accounting largely for the steady decrease of pauperism since their inauguration. Again, therefore, though this time with no small reluctance, I have to fall in with the recommendations of the Select Committee, and to express the opinion that the cause of thrift and self-help will be best forwarded by allowing the voluntary agencies already at work in that direction to consolidate and ramify. I do not mean by this to advocate a policy of non-interference, and it does not follow from my remarks that judicious supervision and control would be misplaced, when we remember the great discouragement that has been thrown in the way of thrift through reckless trading and inefficient checks against malappropriations in the past.

Amongst other methods, two recommendations of the Select Committee before-named deserve prominence. One is to insist upon friendly societies making the subscription of their members equal, from an actuarial point of view, to the amounts they are entitled to claim. I would add that benefits should never altogether lapse through inability to continue subscriptions. These subscriptions ought, like life insurance policies, to have cumulative value. The custom of depending upon non-payments, and subsequent loss of benefits to defaulting members, is utterly indefensible, and brings about an aggravation of calamity in cases of sudden and unavoidable poverty. The other is the recommendation that all persons hereafter appointed to offices in the service of the Crown should contribute to their own pensions by means of a reduction from their salaries or pay. This suggestion might with benefit be taken into serious consideration by Town Councils, Poor Law Boards, and other public bodies. An extension of the system now in vogue amongst many large public and private companies—insurance against sickness and accidents—encouraged by contributions from the directorate or firm, would do an immense service, and tend to renew the feeling of respect now all but obliterated in the race for dividends. Further, there is no reason why Governments should not largely extend their deferred annuities department. In New Zealand, according to Sir Charles Dilke, the authorities are not too dignified to advertise, and their favourite quotation, from the *Economist*, is to the effect that the greatest of undeveloped economic forces is the principle of insurance backed by the State guarantee, that is, of insurance that really insures. Our municipal and other local authorities ought also to unbend and to freely receive, at a rate of interest which would cover the extra clerkship required, small investments of £10 or £20 and upwards. Is there any valid reason why they should not be allowed to issue deferred annuities under proper regulations? Many timid people who hesitate to place their savings with building or co-operative societies, would gladly avail themselves of one or other of these methods. I could give numerous instances from personal knowledge of home hoardings, and Silas Marner has, in that respect, many modern counterparts in the Lancashire cotton districts.

I have reached the close of my inquiry. To many of you the smallness of the reforms advocated, and the difficulties that everywhere presented themselves when we attempted to take pauperism by storm, will have been extremely disappointing. Is there then, after all, no "Morrison's pill for curing the maladies of society"—no trustworthy specific? Fortunately, no. The best energies of the coming generation will have full scope in evolving new methods and in strengthening those at present in operation for the amelioration of human conditions. In the

meantime, there are good grounds for hope. Sooner or later the unreasoning optimism and cheap philanthropy which allow immigrants to elbow out our own workpeople, reared at vast expense to the community, will be overruled. I sincerely hope that the demand for well-considered restriction will not be too long delayed, and that efficient means to that end will be furnished before an excited populace takes the law into his own hands, and inflicts cruel and undeserved punishment upon helpless outcasts, while the real culprits—those who batten upon human starvation—backed by sleek and sleepy doctrinaires—escape unscathed. The persistence of an appalling amount of pauperism in our huge centres of population in spite of rigid administration—practically the offer of the workhouse only to all applicants for relief—calls for an immediate supplementary treatment. When an experienced physician finds that drastic measures fail to bring about any improvement in his patient's condition, he looks further afield and prescribes an alteration of regimen. The same rule will apply socially. Meanwhile, outside these congested districts we everywhere meet with signs of a coming and permanent emergence from pauperism. The test applied to discover how far there is need for compulsory insurance, revealed silent and mighty agencies at work sapping the very foundations of chronic poverty. By their means, in spite of some decrease in wages and the prevalence of diminished trade in ratio to population, pauperism has fallen to less than one-half its former dimensions, and has made throughout Lancashire during the year just passed another crab-like climb-downwards. I venture to express the thought that in the future combined voluntary assistance will gradually displace Poor Law relief.

TABLE 1.

MR. TREMENHEERE'S FIGURES.

	£	s.	d.
According to Ratcliffe's Tables, with £3 per cent. interest, and the age 21—			
The value of Sick Pay up to 65, if paid at 21, is equal to	7	0	6
Add 30 per cent. to include expenses of management.....	2	2	0
According to the Post Office tables (table 2, page 19) the cost of £5 at death, if paid at 21, would be.....	1	18	4
		<hr/>	
Cost of sick pay and funeral funds	11	0	10
		<hr/>	
According to the Post Office tables for deferred annuities (page 45) the cost of £13 per year, or 5s. per week, if paid at 21, would be.....	12	0	6
Add 10 per cent. for cost of monthly instead of half-yearly payments, as specified in page 8 of explanatory statement of Post Office tables	1	4	0
		<hr/>	
		13	4
		<hr/>	
Total cost, sick pay, burial fund and annuity	£24	5	4

TABLE 2.

Total number of paupers, in-door and out-door, in the Burnley Union, on January 1st, excluding insane persons and imbeciles.....		2,033.
Males aged 65 and over.....	223 or 11·1	per cent.
Females aged 65 and over.....	389 or 18·7	„
Males above 15 and under 65 years of age, temporarily disabled.....	52 or 2·5	„
Females above 15 and under 65 years of age temporarily disabled.....	64 or 3·1	„
Able-bodied males above 15 and under 65 years of age.....	6 or 0·8	„
Able-bodied females above 15 and under 65 years of age.....	152 or 7·4	„
Children under 16 years of age.....	782 or 38·4	„
Permanently disabled.....	364 or 18·0	„
Total.....	2033 or 100	per cent.

TABLE 3.

Number of deaths for the past five years within the Burnley Union :—

From infancy to 64 years of age.....	15,886
From 65 years and upwards.....	2,121
Total.....	18,007

Paid for funerals during the past five years within the Burnley Union :—

From infancy to 64 years of age.....	748 or 4·7	per cent.
From 65 years and upwards.....	293 or 13·8	„
Total.....	1041 or 5·7	„

No. of depositors of less than £100 in Post Office Savings Bank, in the Burnley Union.....	4,828
No. of depositors in Building Societies.....	10,096
„ „ in the various Co-operative Societies (average investment, £9 17s. 8d.).....	15,784
No. of Small Property Owners—not exceeding £20 annual value (estimated).....	2,000
Total.....	32,708

TABLE 4.

In-door and Out-Relief in the Burnley Union (excluding lunatics and imbeciles) for the year ending March 25th, 1891.

Actually Distributed.....	£7,867
In-maintenance, clothing, food, drugs, coals and gas..	3,658
Total.....	£11,525

TABLE 5.

Collections in Mills and Workshops towards the erection of a Voluntary Hospital, £4,186 1s. 6d.

Payments by Friendly Societies and Trades' Associations during the past Twelve Months in the Burnley Union.

	£	s.	d.
Weavers' Association—			
Breakdowns, Fires, Failures	2805	0	0
Funeral of Members	721	0	0
Tacklers' and Tapers' Association (estimated)	150	0	0
Amalgamated Society of Engineers	495	0	0
Moulders (estimated)	400	0	0
Other Trades (estimated).....	500	0	0
Miners' Society	1703	2	6
Friendly Societies.....	5525	3	7
		12290	6 1
Add Voluntary Subscriptions to Hospitals and Homes, to which workpeople subscribe £1,100 yearly.....	3700	0	0
		£15990	6 1
TOTAL POPULATION OF THE BURNLEY UNION (Census 1891), 165,289.			

A TOUR IN THE TOURAINE.

(Illustrated by Lantern.)

By F. S. MARVIN. October 6th, 1891.

The first series of views were of places in Rouen and Paris, those of Paris being displayed in order that a contrast might be seen between the modern geometrical style of architecture and the picturesque examples of ancient times. Paris represented only the most modern development of France, whereas in the Touraine the towns and villages remained almost undisturbed through the course of centuries. Orleans was a modernised French town, all its interesting ancient memorials having been swept away. Pictures of some of the many remarkable castles which crown the hills were shown, and the chief historical events associated with them graphically told. Mr. Marvin dwelt at length upon the town of Loches, which he had made his centre. It was a small place of 5,000 inhabitants hardly touched by manufacturing pursuits, and had changed very little in the course of 300 years. Speaking of the provincial Frenchman, Mr. Marvin observed that he was quiet and conservative. His Republicanism was not of a revolutionary kind, but he desired things to remain as they were. Socially, he was industrious and serious, and there was not that passion for amusement which exists in English towns.

Concluding his lecture, Mr. Marvin contrasted the evidences of devotion and the artistic life of the 14th, 15th, and 16th centuries with the present day. He considered that when one noted the wonderful erection of those times, the intellectual power was as great as our own more self-conscious and vaunted powers. The architectural conceptions of modern times were inferior to those of the times to which he referred.

MACBETH AND KING LEAR.

By THOMAS LEYLAND. October 13th, 1891.

Perhaps I may take it for granted at the outset of this consideration of two of Shakespeare's leading characters, that the two doctrines of Development and Degeneration are commonly accepted to be as true in the realm of morals as they are in the realm of physical nature.

If that is so, my task will be a comparatively easy one, for I have set before myself the task of indicating how those two great creations of character, each in its own way, illustrate the important principles just mentioned. We are not worst at once, neither are we best at once. We may say with Paul, that "Evil men wax worse and worse," and with the Hebrew proverbialist that "The path of the just is as the shining light which shineth more and more." Ray Lancaster may call our attention to the one doctrine in physical nature, and Charles Darwin may point out and elucidate the other in the outward world, but our poets have made plain the principle in the realm of character from time immemorial. No one has done this better than Shakespeare, and nowhere in his works has he done this better than in the plays of Macbeth and King Lear.

We shall start with Macbeth from the hill-top, so to speak, of life, and we shall descend in imagination with him into the misty valley; and then we shall start with Lear from the lower level of life, and ascend in imagination with him to the heights.

The essayist then went on to indicate the high estimation in which Macbeth was held at the time of the opening of the play, and how, through his ambition, and the encouragement of that ambition by his wife, he gradually rose in position, and, in a corresponding ratio, fell in character. Retribution came as a matter of course, and the whole career, as shown in the play, was a descent, indicating that even

"Talents angel-bright,
If wanting worth, are shining instruments
In false ambition's hand, to finish faults
Illustrious, and give infamy renown."

The essayist then indicated the growth of the higher nature of King Lear, from the time when he so blindly wrongs his youngest daughter, to the time when she comes again as a very angel into his life. True he goes mad, but for all his madness, he sees the folly of the past, and he becomes content to go into bondage, for he has been freed from a bondage stronger than walls of stone can make, even from the captivity of self-love and selfish aims. So Lear passes away, a better man than at the beginning of the play, the very opposite of Macbeth. He has developed in character. Macbeth has degenerated.

I have thus, concluded the essayist, presented to you these two great Shakesperian characters, the one representing to my mind the descent, and the other the rise of human nature. Here we see the depth of our great poet's conception and the height of his apprehension. And I have only to say, in conclusion, in the words of Bowring—

“ ——— Such is man ! a soil which breeds,
Or sweetest flowers, or vilest weeds :
Flowers lovely as the morning's light—
Weeds deadly as the aconite ;
Just as his heart is trained to bear
The poisonous weed, or flow'ret fair.”

MATTHEW ARNOLD.

*By E. RAWORTH, President of the Harrogate Literary Society.
October 20th, 1891.*

Synopsis not available or procurable.

ILLUSIONS.

By J. H. HUDSON, B.A. October 27th, 1891.

The writer introduced the subject by a short account of the processes involved in perception, distinguishing between the presentative and the representative elements which combine to form the complete perception. A hollow mask with the inside painted like the outside was shown. The concave side was placed so that no shadow fell inside, and when fixedly gazed at, it appeared to be a human face in relief. This was used to show that the presentative elements do not always call up the appropriate representative elements, but that the mind interprets each

set of sensations in accordance with its "dominant idea," thus often forming an illusory cognition. Many illustrations of the transforming and creating power of a "dominant idea" were given, and the principle was applied to elucidate the narrative of the "Witch of Endor," many spiritualistic phenomena, and the phenomena of witchcraft.

SOME SOCIAL PROBLEMS AND ATTEMPTS TO SOLVE THEM.

By JAMES LANCASTER. November 3rd, 1891.

The writer of the paper referred to the intense interest manifested in the every-day life and well being of the masses of our population, as one of the most hopeful signs of the times, and in strong contrast to the indifference manifested during the first half of this century. It was also satisfactory to know that sanitary laws were now based on the findings of accurate scientific enquiry, with the result that much progress is being made, as evidenced by the decreasing death rate throughout the whole of the country. While much has been done in various directions to improve the condition of the working classes, when we have such a large and increasing amount of lunacy, and drunkenness and crime prevail to an alarming extent, much still remains to be done.

The paper did not propose to refer to what "General Booth" calls the "Submerged Tenth," (those who, having no capital or income of their own, would in a month be dead from sheer starvation were they exclusively dependent upon the money earned by their own work), but to the condition of the large number who have sufficient income, or who, if industrious and provident, would have sufficient income to house, feed, and clothe themselves and their families and live in the greatest comfort, but who at present have nothing saved, in many cases in debt, with miserable homes and surroundings.

The Socialist would object to the old fashioned means of improvement by thrift and industry, and would blame a cruel fate and starvation wages for the unsatisfactory state of things.

It was easy to prove how much better the average working man stands now than he did say forty years ago, not only in higher wages but shortened hours, and in the largely increased purchasing power he possesses owing to the cheapening of almost all of the necessaries and comforts of life.

The paper then went on to shew by statistics that the wealth of the country was much more equally distributed than formerly, the working classes getting a much larger share than formerly, as proof of this the Building Societies, Post Office Savings Banks, and Co-operative Societies were quoted. It is not, then, the want of sufficient means to secure happiness, but the proper disposal of them. The small, inconvenient, dirty, unhealthy houses of a large number of artisans, who received thirty to forty shillings per week was referred to, and the question came—Who was to blame for this state of things? The answer was threefold:—First and principally himself and his wife; secondly, Society; thirdly, the Legislature.

To decide what each of these can and ought to do is of the greatest importance.

To examine the question more carefully, we find amongst other causes, the following prominent:—

1. Insanitary dwellings.
2. The incapacity of the people.
3. Want of thrift.
4. Depraved tastes.
5. The drink curse.

and all have more or less connection with each other.

The ground work for any permanent improvement is the question of health. The question of pure air and ventilation will hold a prominent place in the near future, medical testimony assuring us that plenty of fresh air is a far better preventative of infectious diseases than condensed disinfectants.

We want homes with plenty of light, air, ventilation and sanitation, well built, in wider streets, as opposed to back to back houses, in narrow close courts or alleys, with bad sanitary arrangements.

It cannot be objected that the legislature does not give us full and adequate powers to carry this out thoroughly and effectually. We need no more legislation. We have ample laws to enable us to have healthy dwellings, but in too many cases the law is left inoperative, and in too many cases the local authorities are grievously to blame. It is satisfactory to feel that our own local authorities are becoming alive to this important work, for during the last few months they have closed 171 dwellings in the town, chiefly cellars, besides suggesting and enforcing improvements in almost every street in the borough.

The incapacity of the people was next referred to, and the different causes thereof. Early marriage, neglect of early and specific training, physical and mental weakness. The importance of girls being well trained in domestic duties, in addition to learning some useful branch of industry, by which they could earn a living if necessary. It was of the greatest importance

also, that every boy should be taught some trade, as it was a well known fact that the bulk of the unemployed in the country were persons who never learned a trade.

It would lead to a great improvement in the condition of many, if the sentiment expressed by Mr. Tom Mann, at the Dockers' Conference, was carried out. He advised them "Not to lean upon politicians, philanthropists, or upon any other section of the community, but to work out their own salvation."

It was important to know that the wise spending of money was as important as the earning of it.

Reference was then made to the elevating influences of books, music, the fine arts, natural scenery, and that these would be a much more important factor in the future elevation of the people.

The drink question was described as the greatest social problem of the day, and the remedies propounded by different schools of reformers were discussed at length.

An interesting debate took place at the close of the paper.

THE ENGINEERING ASPECT OF THE MANCHESTER SHIP CANAL.

By *STANLEY DUNKERLEY, B.Sc.* November 10th, 1891.

Mr. Dunkerley's paper, which had lantern illustration, did not attempt to describe every work of engineering interest which occurs on the canal, but it was intended to convey an idea of the magnitude of the undertaking, and to consider the main engineering features in more or less detail.

Certain particulars relating to the canal and its making are first given:—

The total length of the canal from start to finish is 35 miles 25·06 chains. The total quantity of earth to be moved is about 46,000,000 cubic yards, 10,000,000 of which is solid sandstone rock. The soft earth is used for railway and other embankments, filling up river beds, &c., and the rock for abutments, walls, pitching, &c. 70,000,000 bricks will be used on the canal, and 1,250,000 cubic yards of concrete for which the gravel and sand is being used. To convey an idea of the quantity of stuff to be excavated, it may be mentioned that if tipped along the equator, there would be sufficient to build a continuous wall 4 feet 3 inches high and 2 inches thick entirely encircling the globe, or again, it would be sufficient to build 14 pyramids of the same size as the great pyramid originally was (89,000,000 cubic feet). The canal is to be constructed with a minimum width of 120 feet at bottom, the minimum width from Barton Locks to Pomona

Docks being 170 feet. The width at the water level varies from 130 feet to 230 feet. The depth is 26 feet and the total rise is 60 feet 6in. The following plant is now in use on the whole canal :—86 steam navvies (maximum per day 2,000 cubic yards, average 700 cubic yards), 3 French, 3 German, 175 locomotives, 140 steam engines, 150 steam cranes, 6,500 waggons.—Value £1,000,000.

The various locks, deviation railways, bridges, &c., were described, and Mr. Dunkerley's account of the Barton Swing Aqueduct is given as an example of the exhaustive treatment of his subject :—

This aqueduct is to carry the Bridgewater Canal over the Ship Canal. At this point the Ship Canal and the old course of the Irwell are practically one. As everyone knows, the Bridgewater Canal from Worsley to Manchester was the first of a series of canals constructed by Brindley. Its history marked an era in canal construction, and a glance back into bygone times will lead us on to the present high development of this branch of the engineering profession. In 1737, the Duke of Bridgewater obtained an Act to make a navigable connection between his collieries at Worsley and the "large village" of Manchester, but for some reason or other which history does not relate, the scheme was allowed to collapse. Twenty years rolled by, the old duke died and another reigned in his stead ; this young man was romantic, but, fortunately, in connection with romance, a large share of practicability must have entered into his composition. Disappointments in early life made him misanthropic, but by no means unpractical ; he retired to his estates on the borders of Chat Moss, and there in seclusion devoted himself to studying the commercial aspect of water carriage as compared with land transit. Into his councils he took Brindley, an unknown genius at that time, who began life as a wheelwright's apprentice. In 1759, Parliament granted him powers to cut a canal from Worsley Mill to Salford, also to Hollin Ferry on the Mersey. The duke's idea regarding the crossing of the Irwell, was to carry the canal down to the river by a flight of locks, and up again on the other side by similar means. Brindley, who was quite an unlettered man, with no previous knowledge of canal construction, proposed to carry the canal right across the Irwell on a viaduct 600 feet long and 36 feet wide, maintaining the required level throughout. The duke agreed to his proposal, and Brindley carried out the work successfully ; it was spoken of by people of the time as a canal in the air higher than the tree tops, with horses walking along the battlements to draw the laden barges across. Bridgewater spent nearly all his fortune in this canal, and at last came to the end of his tether ; but after long waiting, he in his latter days became rich and Manchester

with him, from the results of his spirited labours. Such is the brief history of the old time work which now belongs to the Manchester Ship Canal Company.

If Brindley's scheme of a century and a quarter ago was considered "a castle in the air," what would the present scheme have been thought? The Bridgwater Canal will pass over the Ship Canal a few yards higher up than the old stone aqueduct. This swing aqueduct, which is placed skew to the canal, is merely a watertight swing bridge. The approaches to the Barton Aqueduct on the north side, consist of a watertight wrought-iron bridge over Barton Lane. This simply consists of plate web girders with plate flooring. From Barton Lane to the canal there are sandstone walls. The bridge itself is of wrought-iron, and resembles Moore Lane swing bridge with these exceptions: it is of wrought-iron, it has equal arms and it is provided with a centre press.

The aqueduct is 240 feet long, 19 feet broad, 33 feet deep at centre, and 29 feet at ends. The towing path is carried on brackets fixed to the strut of the main girder at a height of about 10 feet above water level. The water is 6 feet deep. The difference in level of water in Bridgwater and Ship Canals is 16 feet. The flooring consists of ordinary cross girders and straight plates with watertight joints. To make the aqueduct watertight when across the canal, inclined planes of cast-iron are fastened to each abutment and each end of the bridge. Between these planes, which are inclined 1 in 24, cast-iron skew wedges working between guides on the abutment are rammed tightly home by hydraulic pressure. India rubber facings are provided, and the greater the pressure on the wedge the tighter will the wedge be rammed. Each abutment and each end of the bridge are, of course, provided with gates, to be closed when the bridge is swung. These are closed and opened by hydraulic pressure. Those on the abutment are caisson gates 3 feet $7\frac{1}{2}$ inches wide. This great breadth is to make the gate act as a displacer, so that there is only a few inches space between the two gates preparatory to it being swung. The water is drained from between into the Ship Canal, and is let in from the Bridgwater Canal. All the gates being closed the wedges are raised, and the entire structure swung full of water. The weight of water is 763 tons when swung back, the wedges are rammed home, the space between the gates filled with water from the Bridgwater, the gates opened and traffic with the Bridgwater resumed. The aqueduct and bridge are pivoted on a centre pier in the middle of the canal, the latter being here widened for the purpose. This pier is of concrete 534 feet 6 inches long and 35 feet wide.

BEETHOVEN.

(With Musical Illustrations.)

By HERR PERETZ. November 17th, 1891.

The lecturer divided his subject into three parts—Beethoven the youth, Beethoven the man, and Beethoven the musician—under the first heading he spoke of young Beethoven's parentage, of his school days, of the fact that early in life he had no musical tendencies, and of the love for music he acquired under the tutorship of Neefe and Zamboua, and then went on to treat of his early successes as conductor of the opera, second violinist and court organist, of his final settlement in Vienna and of his first compositions. The second part of his lecture was extremely interesting and anecdotal. Herr Peretz touched on Beethoven's character and habits, his forgetfulness of surrounding circumstances, his deafness, ungovernable outburst of passion, fondness of practical jokes and puns, enormous pride and conceit, his exciting dinners and his troubles with cook and housekeeper, his relations to ladies, his religious feelings, generosity, radical proclivities and so on, concluding with a quotation from Mr. Haweis on Beethoven. In the third portion his capacity as a musician was considered. Herr Peretz spoke of him as a pianist, of his poems, as an extemporiser, of his choral fantasia and staccato playing, of his rare abilities as a tutor, conductor, and composer, of the great care he always exercised in his work, of his songs, of the matchless greatness and purity of his compositions, and finally of his illness, death and burial.

The musical illustrations were furnished by Herr Peretz (violin), Mrs. Seed (piano), Mr. Hargreaves (viola), and Mr. Seed (violoncello). Their selections included—From the string trio (E flat op. 3), Romanze (F sharp op. 40) violin and piano, and a piano quartette (E flat op. 16).

COMMERCIAL GEOGRAPHY.

By E. SOWERBUTTS, F.R.G.S. November 24th, 1891.

Synopsis not available or procurable.

MYTHS AND HISTORY.

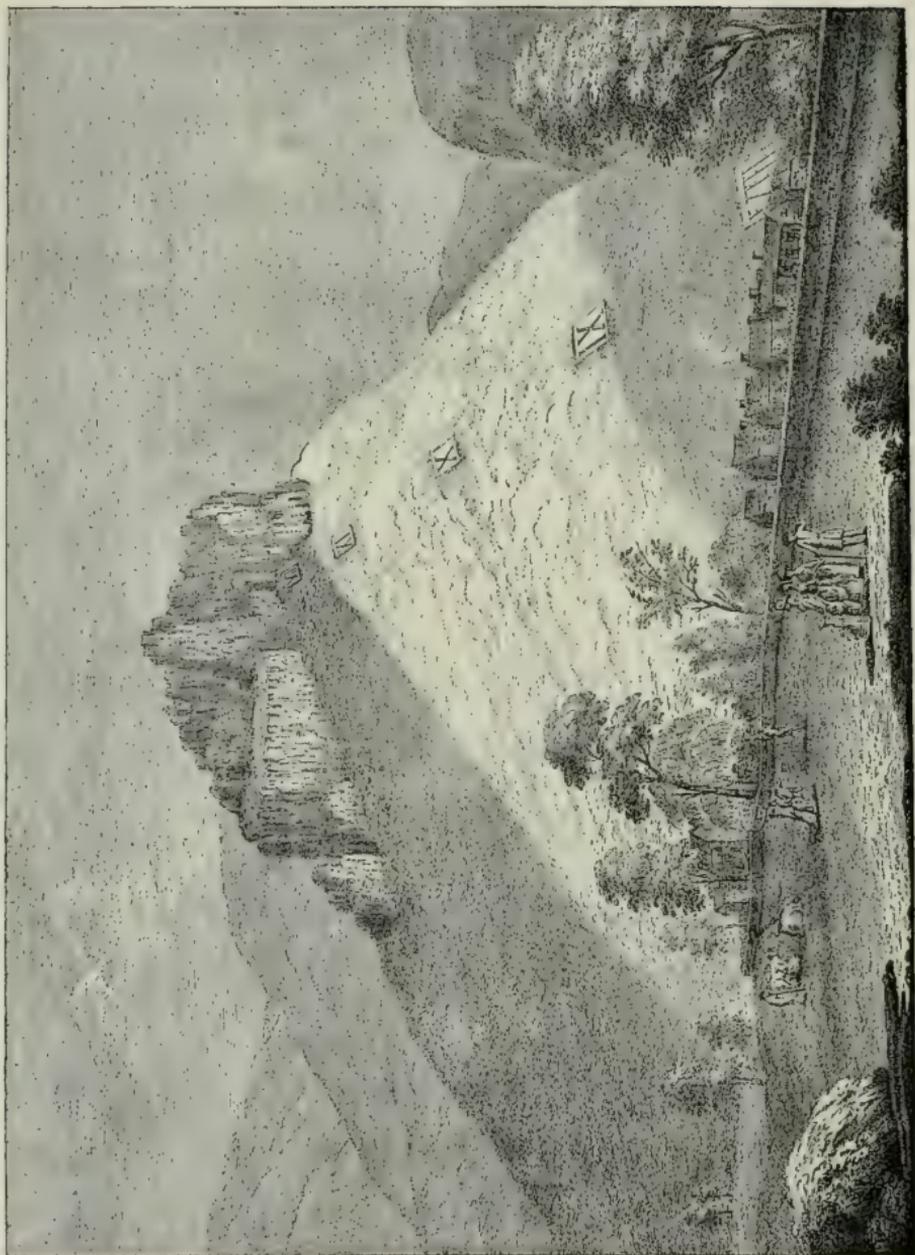
By M. C. CARMAN, B.A. December 8th, 1891.

The lecturer began by defining the terms myth and history: then shewed by reference to Greek, Roman, and English records, how the earlier stages of the annals of all nations have been through three stages before history can be said to have been seriously written: first, the fabulous period; second, that in which we find a mixture of fable and truth; third, wherein truth predominates. Further, even history has undergone a change in the treatment to which it has been subjected. In former times literary form was the principal feature, and truth was sacrificed to style; but with the French Revolution and the spread of inquiry, which may be said to date therefrom, commenced a new era in historical writing. Henceforth the purpose of history was analytic. But this with the second period, with which he had more particularly dealt in, which curious combinations of fable and truth came to be regarded as history. In order to give some idea how this occurred, he had taken three examples of legend, viz., St. George, Arthur, and William Tell. He endeavoured to shew what evidence we have for their real existence, and what an immense part imagination had played in their development. There probably was a martyr named George in the beginning of the Christian Era, and we know that in the middle ages he became the hero saint of the Crusaders. With regard to Arthur, there was a considerable amount of confusion between a Celtic god of the same name, and a person who was mentioned as the hero of the Anglo-British wars. His memory served to inspire the Welsh in their final struggles against the English. An examination of the Tell story showed that there was no such person, that it grew up among the Swiss to account for the early history of the Swiss Confederation, and that the main outline was almost without doubt copied from a Scandinavian legend. It was not without some qualms that the dross and tinsel which surrounded a character were stripped off and the naked truth revealed. But it was better so, for if the history by so doing becomes lost, the romance still remains—no dead thing—which by further growth may live on and give us ideals for which in history we might look in vain.

25TH SEPTEMBER, 1891.

This evening a Soirée was held in the Club room. The officials of the Club had invited the attendance of the members of the Burnley Ladies' Literary Society. Readings were given by Mr. Ward and the Rev. T. Leyland, songs by Mrs. Gray and Miss Rawcliffe, and a pianoforte solo by Miss Parkinson. The President of the Club accorded a hearty welcome to the guests, and spoke of the impetus given to the study of literature by the work of the Ladies' Literary Society. The formation of a centre in Burnley for the Oxford University Extension movement was due to the initiation of the Society whom the Club had that evening the pleasure of entertaining. Mrs. Stroyan (the widow of one of the first Vice-Presidents of the Club) responded on behalf of the Ladies' Society.





SUNDIAL ON CASTLEBERG, SETTLE.

BURNLEY
LITERARY AND SCIENTIFIC CLUB.

TRANSACTIONS.

VOL. X.

1892.

BURGHOPPE & STRANGE,
ST. JAMES'S STREET, BURNLEY.

MDCCCXCIV.

Burnley Literary and Scientific Club.

ESTABLISHED 1873.

President :

FRED. J. GRANT, J.P. (to April, 1892.)

W. A. WADDINGTON (from April, 1892.)

Vice-Presidents :

(To April.)

J. C. BRUMWELL, M.D., J.P.

J. LANGFIELD WARD, M.A.

ALFRED STRANGE.

ALDERMAN GREENWOOD, J.P.

W. A. WADDINGTON.

W. LEWIS GRANT.

(From April.)

J. C. BRUMWELL, M.D., J.P.

J. LANGFIELD WARD, M.A.

F. J. GRANT, J.P.

ALFRED STRANGE.

ALDERMAN GREENWOOD, J.P.

W. PARKINSON (Mayor.)

Hon. Treasurer : JAMES KAY, J.P.

Committee :

(To April.)

FRED. H. HILL.

JAS. LANCASTER.

WM. THOMPSON.

G. B. RAWCLIFFE.

REV. T. LEYLAND.

W. SOUTHERN.

(From April.)

FRED. H. HILL.

JAS. LANCASTER.

REV. T. LEYLAND.

W. SOUTHERN.

T. H. ROBERTS.

W. LANCASTER, Junr.

Hon. Secretary :

THOMAS HARTLEY ROBERTS (to April,)

Nicholas Street, Burnley.

ARTHUR E. GRANT (from April,)

Palatine Square.

INTRODUCTORY REPORT.

There are a few features of special interest to record in connection with the work of the Club during 1892.

The visit to Burnley of the Lancashire and Cheshire Antiquarian Society in May, when the President of the Club (Mr. W. A. Waddington) and other members were able to render valuable assistance to that learned Society, will long be remembered with pleasure. From the foundation of the Club, its officers have considered it one of their chief duties to draw attention to the many claims the Burnley district has on the notice of the historian and the archæologist. A detailed account of the visit of the Antiquarian Society will be found incorporated in the "Transactions."

During the Spring of the year the Society lost a most useful member. Dr. J. W. Anningson was for several years a member of the Committee, and afterwards he was elected Vice-President. He always took an active interest in the work of the Club, and until the time when his health failed, he prepared and delivered before the Club papers showing great depth of thought and exhibiting great scientific research.

After occupying the chair for a period of four years, Mr. F. J. Grant expressed his wish to retire from the post. By general consent Mr. W. A. Waddington was raised to the position thus vacated. Mr. Waddington was one of the founders of the Club. He was its first Secretary, and filled that important office for five years. The honour of the Presidency was justly due to one who, during the whole course of its history, had laboured so earnestly for its welfare.

At the Annual Meeting, Mr. T. H. Roberts desired to be relieved of the onerous duties of Secretary he had discharged so successfully for two years. In his place the members elected Mr. Arthur E. Grant.

The Club still holds its meetings in what was known as the "Old Council Chamber." But the appearance of the room is greatly changed. The room is now part of the Technical School, managed by a Committee consisting of representatives of the Borough Council, the School Board, and the Mechanics' Institution. It has been comfortably heated and is fitted up as a lecture room. Many pleasant memories gather round the old room, and the Committee look forward with hopefulness to a future career of useful and extended work in the altered premises.



SYLLABUS.

JANUARY TO APRIL, 1892.

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- Jan. 19.—“Rambles in Old German Cities”—
(Illustrated by Lantern) T. Bell.
- „ 26.—“Soap Bubbles” T. G. Crump, B.A., M.B.
- Feb. 2.—“Glimpses into the 14th Century through the eyes of
Geoffrey Chaucer”—(Illustrated by Lantern)
Rev. T. Leyland.
- „ 9.—“Poisons and Antidotes” U. A. Coates.
- „ 23.—“Free Education” Alfred Strange.
- Mar. 1.—“Jottings on the History, Antiquities, Worthies, and
Scenery of Settle and Giggleswick”—(Illustrated)
Thos. Brayshaw (Settle).
- „ 8.—“Folk Lore of the Burnley Valley”
Abram Stansfield.
- „ 15.—“Spain”—(Illustrated) W. A. Waddington.
- „ 22.—“Food”—(Continued)
J. L. Smirthwaite-Black, M.B., C.M.
- „ 29.—“Hadrian’s Wall” Walter Southern.
- April 5.—Annual Meeting.

OCTOBER TO DECEMBER, 1892.

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- Oct. 11.—Inaugural Address—"The Shapes and Sizes of Animals"—(Illustrated by Lantern)
Prof. A. Milnes Marshall, M.A., M.D., F.R.S., &c.
- „ 18.—Discussion—"How far is it advisable to interfere by Legislation with the hours of Labour?"
Alderman Greenwood, J.P.
- „ 25.—"Harold II. and the Bayeux Tapestry"—(Illustrated by the *fac simile* of the Original Tapestry, and by Lantern)... .. J. Langfield Ward, M.A.
- Nov. 1.—Municipal Elections. No Meeting.
- „ 8.—Archæological Soirée :—Pre-historic Relics, &c.
G. C. Yates, F.S.A.
- „ 15.—"The Influence of Poetry on National Life"
J. Williamson.
- „ 22.—"Euphuism and the Euphuists" ... F. J. Grant, J.P.
- „ 29.—"The History of Sculpture and Pictorial Art"
(Illustrated by Lantern)—Charles Rowley.
- Dec. 6.—"Rambles in the Valley of the Lower Loire, and some of its Historical Associations"—(Illustrated by Lantern) E. W. Mellor.
- „ 14.—Musical Evening.
- „ 21.—"Local Glimpses : Rhymes and Dreams"
H. Houlding.

RAMBLES IN OLD GERMAN CITIES.

(*With Lantern Illustration.*)

By T. BELL. January 19th, 1892.

The rambles had for their object special definite artistic study, and the illustrations given were carefully classified under the following heads:—

- (1) Ecclesiastical Architecture.
- (2) Castles, Palaces, and Chateaux.
- (3) Town Halls and Public Buildings.
- (4) Domestic Architecture.

A short history of the progress and development of German art was given, and the special features of each branch were pointed out. The peculiarities and distinct kinds of treatment in various parts of the country, arising from the time of their erection or due to the materials employed or to local influences, were pointed out.

Special reference was made to the cities of the Hanseatic League, and the characteristic features of Nuremburg, Ratisbon, Ulm, Dresden, Leipsic, Brunswick, Bremen, Lubeck, Harburg, &c., were pointed out.

SOAP BUBBLES.

(*Illustrated by Lantern and Experiments.*)

By T. G. CRUMP, B.A., M.B. January 26th, 1892.

In opening, it was pointed out that soap bubbles are not only objects of beauty and the playthings of childhood, but have been, and still are, objects of curiosity, and forms whose hidden forces are studied by the scientist.

Attention was drawn to the fact that the hairs of a camel hair brush do not cling together when they are dry, but that when they have been dipped in water and removed again, all the hairs, as it were, stick together; and then it was shown that if water is allowed to escape from a small hole in a glass tube, drops form, each one of the same size and shape as the preceding one, and that when each one had attained a certain size, only then did it break away from the glass and fall.

These phenomena owe their origin entirely to the existence of what is known as "surface tension." The surface of a liquid

acts as if it were an elastic skin, and, therefore, when a brush is immersed in water, and left in the liquid, the hairs do not cling to one another, because there is no surface of water acting on them, but as soon as the brush is taken out of the water, the liquid remaining on it has a free surface, and immediately surface tension, or surface force, is developed, and the brush acts as if the wet surface were an elastic membrane which brought the hairs together. So too, in the case of the formation of the drop. As the drop forms at the hole in the glass tube, on the surface of the water where it is not touching the glass, surface tension, or force, comes into play, and the advancing drop behaves as if the outside of it were an elastic membrane, holding up the water; when the weight of the drop becomes too great to be supported by this force, it breaks away and falls.

The force at the surface moulds the water so that it occupies the least possible space, and so a sphere is produced.

By means of a lantern, shadows were thrown on a screen, and it was shown that when alcohol was allowed to fall in drops from the glass tube, the drop was less in size than was a drop of water: the reason of this being that the surface force of alcohol is less than the surface force of water, and in consequence a less quantity of alcohol is supported by the surface force before the drop breaks away.

A soap bubble or a soap film consists of a very thin layer of liquid, and has therefore an outside and an inside surface or skin, and each surface being the surface of a liquid, is elastic, giving rise to the existence of surface force. This was demonstrated by means of a soap bubble blown on a wide-mouthed funnel, on the open end of the pipe being placed near a candle flame, the air rushing out blew out the flame.

The pressure of air inside a soap bubble is greater in a small, than in a large bubble, as was shown by connecting the air inside a bubble with a manometer.

An explanation of the colouration of a soap bubble was given.

Other properties of soap films were demonstrated—the floating of a bubble in a heavy atmosphere of aether—the diffusion of aether from the outside to within a bubble.

A soap film was made to assume other forms than the spherical.

It was also shown that a number of bubbles in contact with one another arrange themselves so that three bubbles always meet at a line of contact, and the angles between the films are all equal.

By means of two rings between which a bubble was blown, the possibility of drawing out the spherical bubble with a cylindrical bubble was shown.

GLIMPSSES INTO THE 14th CENTURY THROUGH THE EYES OF GEOFFREY CHAUCER.

(Illustrated with Lantern Views.)

By Rev. THOMAS LEYLAND. February 2nd, 1892.

Having lived through the greater part of the fourteenth century, Geoffrey Chaucer must have noticed a great deal, and being an observing man and a poet withal, we may obtain not a few interesting and important glimpses of that period in which, retiring man though he was, he played a not unimportant part. Schooled as he was at either St. Paul's or St. Anthony's, neither of them being far from Thames Street, where he lived as a boy, his eyes would be early opened to the life of the London of his day. Whether he went on to Cambridge or Oxford is very doubtful, although in the poem of "The Court of Love," Chaucer is made to exclaim :

" Philogenet I call'd am far and near,
Of Cambridge clerk."

At one time in his life he occupied a tenement in Aldgate, the lease thereof being still in existence, but the district is vastly changed, or he would never have called, as he did, "dear and sweet city of London." At another period he lived with John of Gaunt in the beautiful Savoy Palace, where he was "courteous, lowly and serviceable," and, entering the service of the King, he went to France, where he was for a time a prisoner. Here he obtained a liking for French poetry, and this, conjoined with love of another kind led to his writing of poetry in English, giving to the world his interpretation of things as he read about them and as he saw them for himself, in the "Romance of the Rose."

Coming under Italian influences, through the writings of Petrarch and Boccacio, he finds a new fount of inspiration, but he is always the English Chaucer, toning the joyousness of Italian story with his native seriousness. His "Troilus and Cressida" now appears, then he is influenced, but not dominated by Dante, for he is a prosaic Member of Parliament, doing occasional foreign service, yet always catching the manners of the people as they rise, and jotting them down on his tablets for the world to wonder at, when his work shall take its form and life in the growing "Pilgrimage." Richard the Second is King of England when Chaucer ascends the throne of English Literature, to hold "as 'twere, the mirror up to nature," and to photograph the very life of the English people.

This was the great work of the poet, the culmination of his genius, which, though a fragment, is the most important fragment one can well imagine. Every character is English to the core of being, and though the tales and characters bear foreign names in many cases, they are all, as it were, to the manner born. Evil times came upon our poet, but the evil times gave him his opportunity to paint the truly realistic pictures through which we get glimpses of his day. Then better days came for him, he obtained position and emolument, but the work of his life is done, and the laurels are prepared for his honoured brows.

Full of years and good reputation he died, and his writings make it possible for us to see as through his eyes, the very life and thought of his century. His remains found true resting-place in the poet's corner of our ancient Abbey at Westminster. His monument starts a great line of poets, but he is not surpassed by any of them as a painter of his own day, and though he belonged so emphatically to his own time, his work is the heritage of ours.

Yes, "old England's fathers live in Chaucer's lay," and he is, indeed,

"Chaucer! our Helicon's first fountain-stream,
Our morning star of song, that led the way
To welcome the long-after coming beam
Of Spenser's light and Shakespeare's perfect day."

POISONS AND ANTIDOTES.

By U. A. COATES. February 9th, 1892.

The lecture was of a practical nature, and many useful hints were thrown out.

Mr. Coates showed how first aid should be administered in poisoning cases, and recommended a list of substances for domestic use in cases of emergency. He then went *seriatim* through a long list of poisons, and explained the nature of the antidotes and the treatment by which their administration should be accompanied. A comprehensive chart with valuable information had been prepared by the essayist for distribution amongst members.

FREE EDUCATION.

By ALFRED STRANGE. February 23rd, 1892.

The reader remarked that it had been tritely said that "all things come to those who wait," and he opined the truth of this would have been forcibly felt by those who, after having looked forward to the establishment of Free Education in this country, hailed with delight the passing into law of the Free Education Act, the most beneficent social measure of the century, which practically established Free Education in the land. To be thoroughly and well educated by approved and certificated teachers, well trained and equipped for the purpose, to have the use of the best apparatus that human ingenuity could produce or science suggest, to be placed amidst bright surroundings, architectural, artistic and pleasant, in well built, well warmed and lighted rooms, to be brought into contact with everything that might entice and attract, by cheerful character in design and art, to be provided with ample and well-paved playgrounds, themselves open spaces promoting the health and sanitation of the neighbourhood, and all absolutely for nothing, such was the free heritage and privilege of every infant subject of the Queen in the declining years of the 19th century. So far as the County Borough of Burnley was concerned, nowhere were there better schools, structurally considered, than those within the borough, and it was to be hoped that they would be taken advantage of and used by their owners, the ratepayers, not only as splendidly equipped day schools, but as well organised night and continuation schools. The essayist combated the idea frequently heard that although the schools were called *free*; yet as every householder would have to contribute his or her share through the rates, the ordinary school fees *would be paid after all*; such affirmed that it was merely abolishing the collection of school pence on Monday morning to pay it ultimately to the rate collector. There was some force in that contention, but the same might be urged in the case of free libraries and free parks, although he admitted that these two institutions would not be quite on all fours with the free school, because all the community would individually personally partake of these advantages, whereas the free school could only be used by those ratepayers having families of children. It was reasonable, however, that all should bear their share of taxation, and if patriotic, they would never grumble at paying their quota towards the cost of an institution which must lastingly benefit the nation. He who grumbled at having to pay school fees because he could not use the schools, should not forget that he was bound as a citizen to

contribute towards the maintenance of free prisons, free reformatories, and the workhouse, the close acquaintance of which he would probably have no desire to make. Surely it would be better to build schools and open them free, and train people so that they might become good and upright citizens, morally, intellectually and physically—that by and by we might hope to do without prisons, reformatories and workhouses, so long a blot on our civilisation. The decrease in crime since the passing of Mr. Forster's Act in 1870, was referred to, and it was shown by apt illustration how the smaller ratepayers of the town would be benefitted by the Free Schools. Emphasis was laid on the fact that it would be the larger ratepayers, consisting of the middle and capitalist classes of the country, who would have to bear the chief burden of the Free Education Act, a burden cheerfully undertaken to promote the common weal. After entering into a description of the new Act, the reader spoke of Voluntary Schools, which, he contended, were called by a wrong name; they were to all intents and purposes "State Educational Institutions," as voluntary subscriptions towards their support were now a rapidly diminishing quantity. In the Board Schools no dogmas would be taught, and no catechism or creed of any special section of the great Christian Church would be used. Practical righteousness, so earnestly desired by the great heart of the nation, would be inculcated in the minds of the scholars in all the schools, and they would be taught how to behave well in the playground, school and home. It was impossible to forecast what the result of the Act would be if the demand for Free Schools increased largely over what it was now. The Act offered a noble opportunity, and its advantages could be secured wisely and economically, if all elected to School Boards were patriotic, and, at the same time, careful and considerate men. The necessity for building a large number of Board Schools in any given town, which up to the present had been well served by existing institutions, need not, he thought, be looked forward to with dismay, as the best of the present existing school buildings would doubtless be rented by the School Boards as the process of gradual absorption of Denominational Schools went on. After dwelling on some of the defects of the Bill, one being that of not giving "popular control," it was pointed out there was an excellent opportunity afforded by the Act for promoting thrift, by the establishment of Penny Savings Banks in connection with Board Schools, which would doubtless largely be taken advantage of together with the power derived to further promote evening classes and open free continuation schools. Continuing, it was considered that the Bill had established the principle of Free Education for the nation, and the reader was willing to accept the measure as an enlightened, though halting

instalment of wider and more expanded legislation later. Looking to the future, the paper thus concluded ;—" that Free Education will be a success is certain, and that the nation will be better for it is a foregone conclusion. The late Mr. Matthew Arnold has told how well it has done for Continental nations. It has also to a large extent succeeded in America. It has scored a triumphant success in Scotland, where, ever since John Knox's time, Parish Schools have been well looked after by both parsons and people, and the proverbial cleverness and sagacity of Scotchmen to-day, is no doubt largely to be accounted for by the advantage they have taken (at least for three centuries) of their opportunities for education. With all these examples before us, we are surely justified in believing it will also do well for England. The third great epoch of Anglican Educational History will be as successful, aye, *more successful* than the two former. The establishment of the universities in mediæval times marked an era of progressive development which contributed to the prosperity and happiness of the people, and laid the foundation of our splendid Literature : the establishment of Free Grammar Schools later on, helped to build up a healthy manhood, full of enterprise, and spirit, and bravery, which overflowed in the splendour of our commerce and the assumption of our sovereignty of the seas, and the third great epoch, *the one* we are now entering on, may we not hope from the signs of the times, affecting as it will the hearts, and intellects and lives of millions, leave a still greater influence for good not only on the people of these islands, but also, through them, on all the human race. England to-day is better for the Education Act of 1870, crime has largely diminished, the people are better housed and the taste of the masses is rising in refinement and culture. There will be an increase in this culture as time rolls on. Labour and culture will be linked to the great advantage of the sons of toil. Environments will be improved, and free facilities for healthful recreation and instructive enjoyment, will on every hand be provided by the community ; the truest and noblest kind of *socialism* will prevail, stamping out with crushing emphasis the hideous vampire of spurious socialism that has dared to assume its name and rear in direct violation of all noble instincts its deadly form in the land. But in the future this Appolyon of the age will have to meet the healthy influence of Free Sunday Schools, Free Day Schools, and Free Night Schools, a mighty Trinity contributing by moral, intellectual and industrial methods to build up and maintain a State, pledged to the practice of the Golden Rule, and inspired by the lofty principle that "righteousness exalteth a nation."

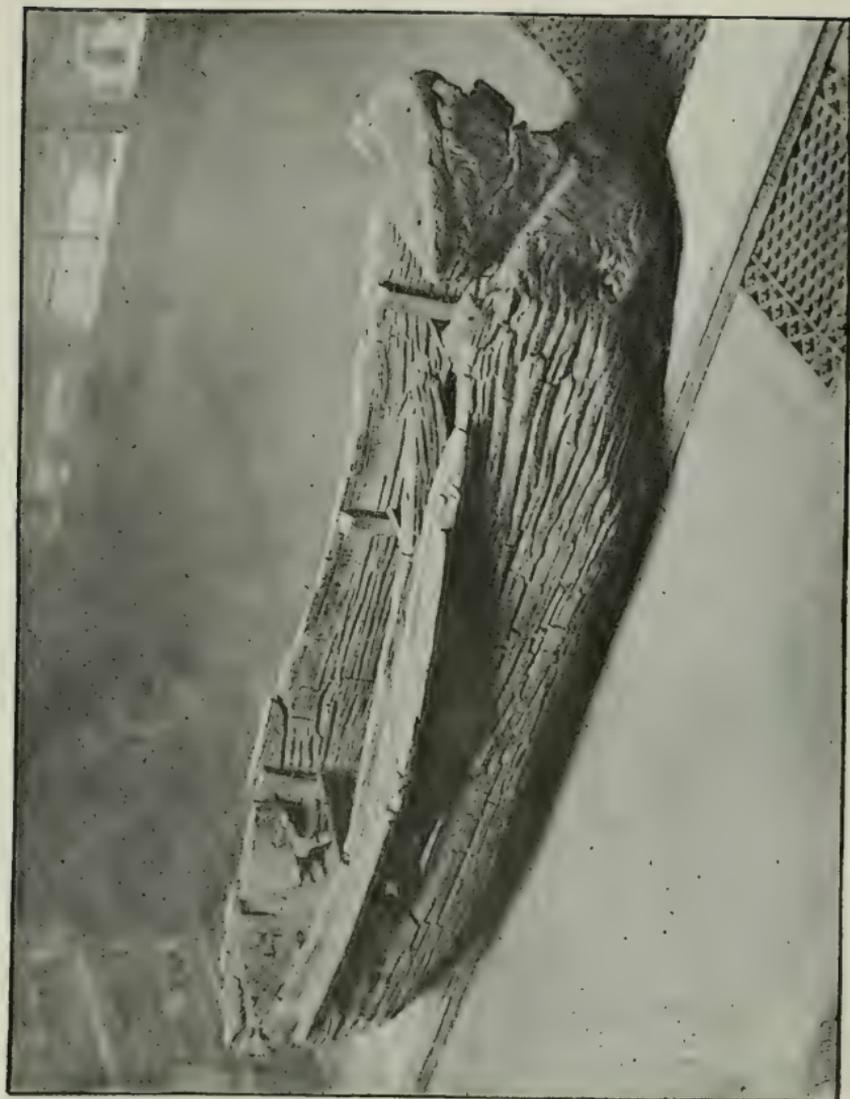
A discussion followed, in which Mr. W. H. Colbran, Mr. F. H. Hill, Alderman Greenwood, J.P., Mr. W. Lewis Grant and Mr. Joshua Rawlinson, J.P., took part.

JOTTINGS ON THE HISTORY, ANTIQUITIES, WORTHIES, AND SCENERY OF SETTLE AND GIGGLESWICK.

By *THOMAS BRAYSHAW*. *March 1st, 1892.*

Settle has been rather unfortunate in its situation, as most of the old antiquarians, such as Leland, who went about the country gleaning and garnering up scraps of information, seemed to fight shy of what they doubtless considered an out of the way corner of the mountainous and uncivilized district of Craven, and we are thus deprived of their valuable assistance. I shall, however, endeavour in a great measure to follow chronological order, and as I think we obtain the earliest information respecting the inhabitants of our valley from the result of the exploration of the Victoria Cave, we will begin by considering for a moment or two what that exploration has brought to light. In the first place, we learn that thousands of years ago, the tourist of that day, supposing man had been in existence, would, instead of the gentle herds of cattle and sheep that are now to be seen on every hand, have been greeted with the sight of hyenas, bears, bison, and the graceful form of the woolly rhinoceros. If he were fortunate he might come across a mammoth or elephant measuring fifteen feet or so in length, having shaggy hair and mane, and huge tusks that curved outwards until their tips were ten or twelve feet apart. But the great change of the glacial period comes, our hills and vales are covered with ice, and the animals that have hitherto held undisputed sway are seen no more. Ages pass, the ice vanishes, and now man appears in Ribblesdale. He had not yet learned the art of erecting artificial habitations, and so he makes the cave his dwelling place. He is as yet a savage, and living a hand-to-mouth existence, waging a perpetual warfare with the bears and other wild animals that infest the neighbourhood, and using their skins as clothing. The weapons with which he is armed are very simple, for he knows not the use of iron; sharp flakes of flint serve him for knives, and a flat piece of bone about four inches long is converted into a harpoon for catching fish in the lake which then was situated at the place we now call Attermire (corrupted from "Utter-mere" or "Ottermere,") by the simple process of cutting two sharp notches into it on each side, so as to make a double barb, and again a third notch on each side, cut in the opposite direction, which enabled him to bind it firmly to a wooden handle with thongs of leather. Years roll on and man





ANCIENT BRITISH CANOE.

has become more civilised. He has learnt how to erect rude dwellings and has abandoned the cave for a time. In the valley below a few huts are presently to be seen clustered together. They will afterwards be known by the name of Setl or Setel, meaning (in old English) that it is the seat or station of a tribe, but we have no clue as to the name of the people whose abode was fixed there.

At the other side of the river may be found a small tarn or lake, and by its shores there is another small cluster of huts. In time, when it is found necessary to give distinctive names to places, this group of huts will be known as Gikel's Wick, or the village of Gikel. The inhabitants maintain themselves in a great measure by the fruits of the chase, though one of them has with much trouble and labour made a canoe or boat, by the aid of which he is enabled to catch the fish that abound in the tarn. In time, however, his boat becomes useless, and is left to rot, and by the deposit of mud of the lake it is soon covered. Two thousand years afterwards, when the tarn has been drained and men are cutting deep ditches to still further improve the land, the labourers come across what seems to be a huge log of wood. They carefully remove it, and once more the old savage's rude boat sees the light. It has been covered with five feet of earth, and is therefore in a good state of preservation, as this covering has protected it from the action of the wind and rain. And now we, the successors of the ancient inhabitants of the two clusters of huts, are enabled by the aid of photography to see what sort of a thing the canoe was. We find it was hollowed out of the trunk of a huge tree, probably an oak, which must have been four or five feet in diameter at least. It is about eight feet long, two feet broad and two deep; the ends are roughly and abruptly pointed and it is flat bottomed. And the most curious parts of the canoe are two wooden wings (one on each side) five or six inches broad, which are fastened to the sides by round plugs of wood; they probably served to steady the boat. Through that end of the boat which served as the stern, is a round hole through which it is conjectured a pole was thrust either to steer the boat by or paddle with. At the time when it was found, this hole was plugged up with a conical piece of wood. The canoe has evidently been made with great care, but by uncivilized people unacquainted with planes or sharp cutting instruments. The boat, in the course of drying, has cracked very much all over, but it remains one of the most perfect of its kind ever found in the North of England. It is now in the museum of the Leeds Philosophical Society.

As the population of the neighbourhood increased and civilization advanced, the inhabitants in some degree betook themselves to the occupation of farming, and when times were bad and

cattle scarce, instead of going to their landlords for a remission of rent in order to make up for their losses as they do now, the primitive farmers of that day would simply make a raid on their neighbours' stock. The tribe who inhabited this part of Ribblesdale seem to have had a fondness for going to visit the inhabitants of Littondale, probably for the purpose of replenishing their farming stock, and this visit the Litton people would naturally resent. They would pursue the thieves, and overtaking them at the pass between the two valleys, there would be a fight. We find the evidences of these fights in what are known as the "Giants' Graves," situate a little to the south of Pennyghent. The largest one is about 27ft. by 25ft., and is divided from north to south into two portions. A little to the east of this is a separate grave—I should fancy made for some chief—and to the north of this again is a long grave or trench measuring 27ft. by 8ft., in which the bodies have laid side by side. These graves were formed of large stones laid end to end, and until very recent years they were very perfect. Unfortunately a late tenant of Mr. Morrison's, who was of a practical rather than a poetical turn of mind, set covetous eyes on these stones, thinking they would make excellent stoops or gate-posts. Now little is left save very marked depressions in the ground to mark the burial places of the old warriors. The place is eminently fitted for such a fight, and the natural beauties of the place, such as rock scenery and waterfalls, are greater than in any other spot near Settle.

About a mile to the south of Settle, close to Cleatop Wood, there is marked on the Ordnance Map an "Ancient Stone Circle." Within the memory of man this circle was very perfect, indeed it was so regular and well defined, that one or two gaps caused by the removal of stones could easily be noted. The circle is supposed to have been a Druid's Temple, and strongly resembled similar erections in various parts of the country, and it is a curious circumstance that the hill at the back of it is known as "Druid's Hill" to this day. The site was a well chosen one, as in ancient times the hills behind were covered with forests, whilst in front spread a beautiful landscape. In the foreground there would be Giggleswick Tarn, on the right hand the valley of the Ribble, with Pennyghent keeping guard at the top, and at the left the valley running towards Clapham, with the mighty mass of Ingleborough in the background. As in the case of the old graves just mentioned, considerations of utility caused the removal of the old stones, which were broken up by the aid of fires built on them, and they were used to build walls. Few traces of the circle remain. Those who have seen it say that, when complete, the circle was about twenty yards in diameter.

We now pass on to the Roman occupation of our neighbourhood, and in accounting for the number of remains of that period that have been found, we must remember that we are not far from York, at which city the Roman Emperors for some time held their Court. We accordingly find that in two places near Settle, viz., at High Hill and at Smearside, there are well-defined works, of artificial make, which I think we may safely put down as Roman camps. Roughly speaking, the camp at High Hill is an irregular oblong, about 320 feet long by 280 broad, defended on the north by a double line of works, and divided into two parts by a mound running down the centre. To the east of it lie the remains of the old pond or cistern, used to supply the camp with water, and this is described a hundred years since as being "a noble spring, artificially surrounded with an earthen bank," and when this cistern was dug into a few years since, great quantities of the bones of the red deer were found. The camp on Smearside is a much more elaborate affair. The main block occupies a space of about 250 feet by 150 feet divided into three parts. At the distance of a few feet to the north of this main block lie two more detached portions and the remains of an old wall along the ridge of the adjoining hill may yet be traced. The camp has been well situated for defence as it extends across the hollow between Smearside and the adjoining hill, and has probably been connected with Smearside by a wall. It has also very likely been the scene of many conflicts between the natives and the Roman troops, as we find four barrows or tumuli a little distance behind the camp and rather nearer Stackhouse. These tumuli probably mark the burial places of those who fell in the fights. One of them has been repeatedly explored.

There is an engraving of this one a hundred years old. At the date of the engraving the tumulus was about 30 feet high, 210 feet in circumference at the base, and 130 feet in circumference at the top. On being opened large quantities of human bones were found deposited in chambers formed of huge stones. It was supposed at the time that the tumulus had been raised to mark the burial place of the Danes who had been slain in the general massacre of the people of that nation who settled in England in the year 1002.

It may be noted that a branch of the Roman military way passed over the moors near to Lawkland. After the Romans had been compelled to leave Britain, we again find traces of man in the Victoria Cave, and we can see how civilized the people had become by noting the beautiful forms of articles of jewellery that have been found there.

Mr. Brayshaw proceeded to remark that the first written record that we can find relating to the parish of Giggleswick is in the

Domesday Book. Roger of Poitou, mentioned as the owner of the manor of Giggleswick 800 years since, was third son of Roger de Montgomery, Earl of Shrewsbury, his mother being the notorious Mabel, heiress of Alencon. Roger obtained fifty-two manors in Yorkshire, chiefly in Craven. He was builder of Clitheroe Castle and of the Lungess Tower of Lancaster Castle. He died probably about 1123. The next mention of Giggleswick is in a charter of Matilda, Countess of Warwick, the daughter of William de Percy, by which she gives and grants to Henry de Pudsay, his heirs and assigns, her town of Settle and the rents of Giggleswick, with the advowson of the church, for a payment of 15 marks and a palfrey. The date of this grant is supposed to have been about 1160 or 1170, and proves that there was a church at Giggleswick before this date, but as to the actual date of its foundation we can find no record. It was probably very soon after the Conquest. The next charter of Giggleswick Church is from William de Percy. In 1230, Walter Gray, Archbishop of York, conceded the Church to the Prior and Chapter of Durham to be freely handed over for ever to the use of the monks of Finchale, after the death of Walter de Vestiario, the then Rector of the Church. A Bull of Pope Gregory IX., dated 1232, is very interesting. It has reference to the Church of Giggleswick with its appurtenances, some differences having evidently arisen which necessitated some word from the Pontiff.

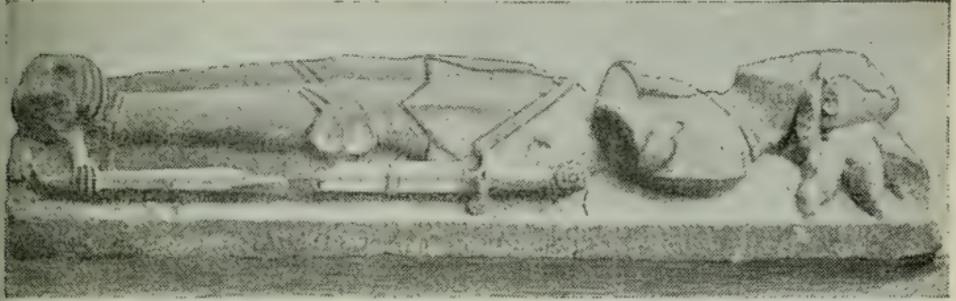
The Parish Church is dedicated to S. Alkelda, a Yorkshire saint buried at Middleham, and was founded early in the 12th century. The present edifice was rebuilt in the reign of Henry VII. or Henry VIII., and now consists of nave of four bays with clerestory, chancel with east window of six lights, north and south aisles to both nave and chancel, square west tower and south porch. The Registers of the Church commence in 1558 and go on to 1627; there is then an interval to the end of September, 1653, for which period the Registers are lost. The fine old pulpit, A.D. 1680, the "Pore Box" 1684, Royal coat of arms 1716, the brass candelabra 1718, and R. Frankland's monument 1698, together with the three old chalices (one bearing the date 1585), are all worthy of attention. But the principal objects of attraction are the effigies of Sir Richard Tempest (A.D. 1488) and his two wives--the latter habited in the garb of the guild of Corpus Christi of York, and therefore of unique interest. These effigies were discovered in a fragmentary state during the Restoration of the Church, which has been recently carried out at a cost of about £4,000. Note also the sepulchral slabs and the ancient stone coffin, and the monument to Dr. George Birkbeck. The Market Cross, just outside the lychgate, is in an excellent state of preservation, considering



GIGGLESWICK CHURCH.



the vicissitudes through which it has passed. The date of its erection is uncertain, but it is of very great age. At the foot of the cross stand the stone posts to which the stocks used to be fixed.



The old Grammar School was probably built by the Rev. James Carr, in 1512, and forty years afterwards King Edward VI., at the request of John Nowell, Vicar of Giggleswick, who was one of the King's chaplains, endowed the school and gave it its name of "Royal Free Grammar School." At that time the salary of the head master was fixed at £13 6s. 8d., and of the usher at £6 13s. 4d. This old building was pulled down about a hundred years since, and in its place the second Grammar School was built. There is a small museum attached to the school.

Mr. Brayshaw gave much valuable information about Settle which we have not space to insert here. He shewed a curious old engraving of the sun-dial at Settle, dated 1778. Tradition says that the side of Castleberg once formed the face of a huge natural sun-dial, and that the shadow of the rock, moving across the slope, was marked off at intervals by large slabs which indicated the time. In 1750, Dr. Pococke, Bishop of Ossory, saw the sun-dial and described it as "a high rocky hill, on the lower part of which four stones being placed, they serve as a sun-dial to the country for three or four miles southward, as they know what hour of the morn it is when the shadow comes to them from nine to twelve." On this subject Mr. H. Ecroyd Smith, in his "Illustrations of Old Yorkshire," writes:—"Yet upon strict enquiry we find the very tradition of this unique structure to have become lost to the memory of the oldest inhabitants. The Rev. Dean Howson, who was educated at the neighbouring Giggleswick Grammar School, informs us, however, that he remembers old people who had heard of, if they had not seen it. Apparently large slabs of limestone, engraved with letters to indicate the hours from 8 to 12, have been inserted in

the turfy slope of the hill, and the pinnacled scar on its summit formed the *gnomon* of this singular dial, which seems to have been altogether unknown to the late Mrs. Alfred Gatty, when inditing her recent work 'A History of Sun-Dials.'" The Rev. John Hutton passed through Settle on a tour in the year 1779, and recorded his impressions of Castleberg, but he makes no reference to the dial.

The wonderful ebbing and flowing well, situated about a mile to the north of Giggleswick, was mentioned by the lecturer. In his "History of Yorkshire," published in the last century, the Rev. Thomas Cox has the following account of the well:— "*Giggleswick*, a village situate upon the river *Ribble*, where at the foot of a very high mountain, is the most noted spring in *England* for ebbing and flowing, sometimes thrice in an hour, and the water subsides three quarters of a yard at the reflux, though thirty miles from the sea,"

A large number of celebrated men have been connected with Giggleswick owing to their being educated at the Grammar School. The briefest mention of these must suffice here:— Archdeacon Paley, whose father was master for fifty years. He was appointed Archdeacon of Carlisle in 1782, and died 1805. He had literary tastes, and many amusing stories are told about him. Archdeacon Josiah Shute was "one of five famous brother preachers." Thomas Proctor held a high place in the list of British sculptors. Dr. George Birkbeck (b. 1776), the founder of Mechanics' Institutes and devoted to philanthropic work. The Rev. J. S. Howson, D.D., whose father was a master of the school for more than forty years. He became widely known as the erudite Dean of Chester. Throughout his life he took the warmest interest in the place of his education, and the doorway of the building in which the museum is located was erected by the late Dean and his brothers in memory of their mother. One of the last things the late Dean wrote was an autobiographical article for the "School Chronicle."

Much was said of the scenery in the Settle district, which has the charms of picturesqueness and variety.

Mr. Brayshaw also described the ancient remains at Smearside, the old Holy-Wells, Settle Tokens, ancient houses, the stocks and pound, and made mention of old customs and legends of the locality.

The lecture was illustrated by some 70 lantern slides.

We are indebted to the kindness of Mr. Brayshaw for the illustrations which appear in our "Transactions."



H. Otis



FOLK LORE OF THE BURNLEY VALLEY.

By ABRAM STANSFIELD. March 8th, 1892.

In the Literature of Dialects, Lancashire stands pre-eminent. Dialect-literature, so called, is spread and read so widely over Lancashire, that some have even been led to suppose it the peculiar and special product of the county! The use of dialects for literary purposes, however, as is well known, is confined neither to Lancashire nor to England, though it has probably nowhere so extensively prevailed as in this county. Have the dialects been used too extensively? With respect to South Lancashire that is possible, but as regards the picturesque district of the Lancashire and Yorkshire border, there are many curious dialects there prevailing, which remain to this day almost untouched by the crowd, now a somewhat motley one, who dig and mine in these quarries. These dialects make a most curious philological study, as the people who speak them, themselves, form a subject of unusual interest to the ethnologist. A mixed race at the best no doubt we are; but these border people, shut up as they have been for long, long centuries in remote mountain valleys, without communication with the rest of the world, have retained their primitive character to a striking extent, while some of their superstitions have remained almost as firmly planted as at first. Among these, perhaps, none is so fast fixed as the belief in "the Evil Eye," and Virgil, instead of writing some 2,000 years back, might have been writing to-day, and directly of these people, when in the third eclogue of his charming *Bucolics*, he makes Menalcas say—

Nescio quis teneros oculus mihi fascinat agnos.

With respect to the prevailing dialects the variety is very great: even at the distance of less than a couple of miles, as the crow flies, you have almost another speech—the difference is enormous. Within this distance, *e.g.*, for the verb "to ask," we meet with as many as four different forms, viz. : *as*, *ax*, *spier* and *spurr*. In illustration of the curious *minor* dialectal differences which in respect to locality are marked by very sharp lines of demarcation, one may observe that the expression, "See, yonder man!" becomes at Todmorden (just on the county border), "Sithee at yond' felley!" while only two or three miles away it changes to "Sithee at yon' felley!" the *d* in the adverb being as tenaciously and desperately retained at the one point as it is persistently cast away at the other. And whilst in the Burnley valley the final *d* in any word has almost invariably the full prolonged sound of *d*, only a short distance away it is just as

regularly pronounced t, on the other hand and again only a mile or two away, viz., in the Rossendale Valley, the final t becomes d, and for the phrase, "I will not do that," you hear the outrageous expression, "I'll nod do thad."

Whilst the main body of the folkspeech is clearly Anglo-Saxon, there is quite an appreciable element of the Scandinavian, and this is often found where it would least be expected, for instance, in the expression, than which none is more common in Lancashire generally, "He's goan reawnd abeawt fur th' gainst," "th' gainst" here clearly comes from the Icelandic "gegnta." As for the Scandinavian "addle," to get or earn, which one so often finds referred to as "peculiar to Lincolnshire," it not only prevails over all Yorkshire, but on the Lancashire border is one of the commonest of words, as "Heaw mitch does ta addle, lad?" "Aw addle five shillin' a week." If traces of the Norseman are frequent, there are also some traces of the Norman, as for instance, in such quaint words as "squab," from the French *escabeau*, a cushioned seat or sofa. "Wheer mun aw lig, mother?" "Lig thi deawn o' th' squab." With respect to the aspirate, it is never heard at all in these parts, either in or out of place, a circumstance which recalls Thackeray's old lady, who had "led a very painless life, through never having been troubled with *aitches*!" But if the aspirate never troubles these people, its entire absence troubles the "inquiring stranger" very often, and not the "stranger" only. "Aw'm ne'er 'eedin," was the favorite phrase of one of the "happy-go-lucky" type—a phrase sufficiently mysterious to the reader himself until translated into "Come what may, I am never heeding."

As regards the dialect spoken in the Burnley valley, the locality with which at present we have to deal, a writer on the subject goes the length of stating that "it probably contains the greatest number of purely dialectic words, or idioms, of any folk-speech in England." Certainly in respect to its force, directness, expressiveness, terseness and humour, I know none to surpass it. A sovereign here is not merely a sovereign, but a "gold sovereign." "Si yo', chaps! aw've gi'en him a gowld soverin." An hour is not merely an hour, but a "clock-hour," a not unimportant distinction, as some people's hours are seldom measured by the clock, "Waw, bless yo! aw waited *on* him a full clock-heaur," the "on" here taking the place of "for," and illustrating the indefinite character of the preposition. Among the rarities of the folk-speech is "ayla," bashful or shy. "Heaw wer't at tou didn't come to thi teea yustherday?" "A'a, bless thee, lass! aw'm so fearful ayla." The abounding humour of the folk-speech is remarkable, but rugged force is its chief characteristic. Nor is this force of the idiom anything but the direct reflection of the character of those who speak it. It is a

character full of energy—a quality, it is true, which too often shows itself in forms not to be commended. Even as far back as 200 years ago, the people of these parts had a sinister reputation all over the adjoining districts for their bullying and fighting propensities, frequent challenges being sent not only from hill to hill, but from these hills to those of neighbouring counties. As a proof of the desperate character of these encounters, we are told that even the victor generally returned from them with an eye gouged out, or minus an ear, a nose, &c., bitten off by his antagonist in the brutal combat—details sufficiently revolting, no doubt, but which I give here in illustration of the fierce spirit and fiery energy at that time dwelling in our border-highlanders, in whose descendants there yet burns, in a modified degree, and happily exhibiting himself in forms less savage, the same fiery force, accompanied by a physique the most robust. Their mental idiosyncrasy, on the other hand, is full of individuality, and a more incisive mother-wit, or a slyer, or more “pawkie” humour I have never met with in a population so largely Saxon.

So that in these as in other matters yet to be dwelt on, there is really immense booty awaiting the zealous hunter and explorer into these regions—regions which, though formerly remote and sequestered to a degree, are now accessible enough, and in fact, through railway facilities, may be said to lie almost at our doors, albeit to reach nooks and corners more specially referred to in this paper, considerable mountain climbing will have to be done betimes and many rugged paths trodden.

With regard to the ethnological puzzle, this at least may be affirmed without dogmatism, viz., that the Celtic element is here a somewhat more considerable one than writers on the subject usually allow. For the rest inhabiting, as I have said, for so long a period these high hills and sequestered mountain-valleys (whose wild and remote character is expressed by their very names, such as “Wyndy Harbour,” “Back o’ Behund,” &c.,) much exposed to the weather, and living frugally, the people of this region are a hardy and long-lived race, inasmuch that at a recent gathering of some 400 of them, inhabiting a portion of the district certainly comprised within no large area, the average age was found to be between 70 and 80 years! Healthy and hardy themselves, the admiration of the hill folk is mainly excited by the same qualities in others, mere mental graces with them counting for little. Indeed the possession of such would be likely to prove rather a drawback than otherwise with anyone seeking to ingratiate himself with these sturdy people, who, more than all perhaps, distrust the man who has got what is called, “Th’ gift o’ th’ gab.” “That’ll gether e’now” (e’en now). (“That man will send the collecting box round by and by,”) was

the terse and characteristic remark of a stalwart hillside, with reference to a sleek, plausible fellow who, with glib tongue, was "improving" a certain wayside incident in the moral sense. In these, as in some other parts, the common expression, "clivver felley," or "clivver chap," is by no means intended to convey the idea of an acute-minded or mentally accomplished, but merely that of a physically robust and well-built man.

Our surroundings no doubt largely make and mould us. The stony character of this border-region reproduces itself in the character of its inhabitants. Educated for the most part by Nature herself, and in no gentle mood, they take her impress; hence the hillside mother-wit is of the keenest and sharpest type. Few are the amenities that root in so thin a soil and in a quarter so familiar to the winds, but those that *strike*, they sprout and blossom indeed as, when on the mountains, we meet with the hardy rowan which, though scantily nourished in the rocky crevice where the chance breeze has cast it, yet blooms aloft in beauty and fragrance, and with its clustering scarlet berries is the pride and glory of the hills. It is here that you meet with the sturdiest type of men and of women. It is here that you meet with the very warmest of welcomes. And also, it must be confessed, now and again with the coldest. Indeed, furtive as they are and distrustful at all times of new comers, to the stranger these moorland folk must appear at once sly and shy, cunning and reserved; yet let him go amongst them duly accredited, or show that he is of their own "mack" (make or class), and, as a rule, the coldness soon changes to cordiality, sometimes even to effusion, and the "fatted calf" is killed metaphorically if not actually. Within the writer's recollection, it was the custom when a poor man killed his pig—his solitary pig, for if he had two he was scarcely deemed poor—to invite his nearer neighbours to a generous repast, accompanied by moderate potations of "home-brewed" in celebration of the "event," a right pleasant and kindly custom, but one long since disused.

I have said that these moorland folk are distrustful of newcomers; they are equally distrustful of novelties and innovations of any kind, whether moral or material. In no part of these kingdoms were the regulations of the "New Poor Law" enforced with more difficulty. Nowhere until within the last few years, have those numerous stalwart fellows who rejoice in the common name of "Peeler" had so bad a time of it. And in no part are many ancient and obsolete customs destined to die so hard a death. In short it is a people not so much devoted to what has *been*, as determined to be what it *is*! It is a people that brooks but little let or hindrance from any person whomsoever. It is a people with a neck not supple, but on the contrary, most plaguily stiff, that will not, according to a local tradition, even do

a thing when it is *made*! On the other hand it is a people by no means wanting in good moral qualities. Like the millstone rock of its own hills, it abounds in *grit*. Sturdily independent, it has a healthy horror of being "thrown upon the parish." It is a people that will pass through the hardest times with a cheerfulness and a self-abnegation worthy of the best traditions of the Stoics. It is a people that, even when at the last extremity, will grin and abide rather than whine and groan. And when the sun shines out again and there is wherewithal, it is a people that bakes its own bread and brews its own beer, and does not dislike the taste of it, or even the taste of its neighbour's. (Until within a few years the practice of "home-brewing" was here universal: and the practice of "home-baking" still prevails, nor is any more delicious wheaten bread to be tasted anywhere than the "home-baked" of your housewife of the Lancashire border.) It is a people with a stiffish neck, it is also a people with "backbone," and certainly no rickety fellow is ever likely to fare particularly well at its hands, or to get the better of it. It is a people that one might love as rare Charles Kingsley loved Eurus! It is a people for bracing, strengthening, and kicking clean out of you all the "mewling and puking" business. I have known it drive men from the country by simply *labelling* them—by affixing to them, with its keen, caustic mother-wit, some nickname, based perhaps on some pestilent bit of coxcombry on their part, no doubt deserved, and which has clung to them and clung to them like a cloak of Nessus, till they could bear it no longer.

I remarked upon the admirable patience of this people in circumstances of hardship. Let me illustrate. In one of those severe commercial crises through which this district, with its valley-populations mainly employed in the cotton trade, has passed of late years, and which have brought hundreds of respectable families to the verge of starvation, a certain Tommy —— was observed to carry a tablespoon about with him wherever he went. On being questioned why he always carried a "spoon" in his pocket, Tommy laughingly explained, "Theaw sees it's this way: whenever eawr owld woman calls out 'Porridge!' if aw've a spoon to *seek*, aw'm done!" Surely this cheerful spirit, surely this abounding good humour, in face of the possibility of missing one's sole bite for the day (for in these times people fasted even longer) is worthy of Epictetus himself.

With an appreciable touch of the Celtic, and a more considerable element of the Scandinavian (Danish), the type on these hills, as previously hinted, is in the main Saxon (Anglian), and in the character of the people, as also previously hinted, there is much of the Saxon shrewdness, though curiously blended with a

large measure of simplicity and childish superstition. Now, however, in these later days, the schoolmaster is abroad in earnest. Surely if slowly, the march of intellect proceeds, and must proceed, and the hill tops themselves have got to be scaled in the end, no doubt; but in the meantime, did one read in the blazing light of our scientific halls a full and particular account of the superstitions still lingering in certain nooks of our borders, he would be heard with incredulity.

Mr. Stansfield then read the story, "Old Langsettle and his Dupes," an admirable sketch of Lancashire hillside life and character, taken from the Lancashire and Yorkshire Comic, Historic, and Poetic Almanack for 1874. It was given as an illustration of the superstitions and the dialect of the border region. The story was printed in the *Manchester Quarterly* for April, 1885. Its author was James Standing, who during his lifetime was but little known beyond the narrow valley, with its encompassing hills, which forms the picturesque scene of his sketches—sketches which for their grotesque humour, for the breathing, life-like character of the portraits they contain for fidelity, dramatic force and graphic power, have seldom been equalled by our best writers in the dialects.

James Standing was a native of the Burnley Valley. He was born in the township of Cliviger, in June, 1848, his father being employed at the time in a coal pit. The township of Cliviger (*Clivacher*, rocky district) forms part of the romantic Burnley vale, which itself marks for a considerable distance the division between Lancashire and Yorkshire. It is remarkable for three different rivers which all take their rise here, viz., the East and West Calder, and the Irwell. It is as picturesque a region as is to be found within thirty miles of Manchester, and its natural charms have been much enhanced by the extensive plantings made during his lifetime by the late Dr. Whitaker, the learned historian of Whalley, whose patrimonial estate of "Holme" forms part of the district, and who long resided here. Before attaining his eighth year, Standing was set to work at a bobbin manufactory, some time later he worked in a cotton factory, and subsequently his father having become a partner in a brick-making business, he went to assist in the brickyard.

Standing was the author of a small collection of verse and prose pieces in the local dialect, under the title of "Echoes from a Lancashire Vale." This little *brochure* contains the poem (with a true picture of a Burnley Valley interior), "Wimmen's Wark es Niver Done." At the end of 1873, he issued his first Lancashire and Yorkshire, &c., Almanack; in 1876 he published what he calls his *Continental Run*, comprising a glance at the chief cities of Europe. About the time that Standing commenced authorship he emerged from the brickyard, and established a

school at "Vale," in the Burnley Valley. After his marriage he started the business of a boot, shoe, and leather dealer, in the neighbouring town of Todmorden, and to this he shortly after added the trade of a tobacconist, which he carried on at Burnley. He died in February, 1878; indeed, within the period of eight months, father, mother, and child were gathered in one common grave under the greensward of the little Baptist Chapel at Vale, a sudden and tragical ending to a career at one time not wanting in promise.

The essayist proceeded to remark, "Personally I was attached to Standing, for despite a somewhat uncouth exterior, and manners that might be called "provincial," he was a person of the tenderest sensibility and the most delicate heart, who had read the poets carefully and thoughtfully, and with one of the greatest of the moderns had heard "The still, sad music of humanity." In him the kernel of the nut was as sweet as the husk was rough. With Nature, who "ever whispers consoling secrets to attentive ears," Standing walked as with a mistress whom he loved. To all her changing aspects his eyes were open, and often in journeying, a solitary traveller, over the dusky moors that stretch for miles and miles around his home, he had felt "The silence that is in the starry sky, the sleep that is among the lonely hills."

Among Standing's friends here were Dr. Spencer T. Hall, the late Mr. Wilkinson, Mr. Henry Nutter, and others.

Mr. Stansfield thus closed his paper: "Had Standing survived, I believe that with his undoubted originality, his keen insight into character, and his overflowing humour, he might have made a name in literature. As it is, and brief as must—from the very nature of the case—be the fame of writers in any dialect whatsoever (save in rare instances of supreme genius), I venture to think that one or two, at least, of these sketches of Standing's will live yet for some years, and this by the vivid and 'fast' colours in which he has painted a condition of things phenomenal amid so much general enlightenment, but which is surely passing, and will in the course of another generation have totally passed away."



ART AND LIFE IN SPAIN.

(Illustrated by Lantern.)

By W. A. WADDINGTON. March 15th, 1892.

Emerging from the mists of antiquity, the History of Spain comes into the "open," so to speak, at the time of the Greeks and Phœnicians. At one time it was a Province of Rome, it experienced the usual descent of the Goths, there followed the wonderful Dynasty of the Moors, the Rule of the Catholic Kings, and Spain made her power felt in almost every country in Europe. She discovered America, conquered Mexico and Peru, and tried to conquer England. The names of her great men stand out from the pages of history, and the Cid, Boabdil, the Moor, the great Ferdinand (who can never be disassociated from his Queen Isabella), Charles V., Philip II., Columbus, Pizarro, Ignatius Loyala, Cardinal Ximenes and other characters would, if brought under contribution, enchain the interest through all our allotted time. These varied civilizations and lofty personalities are only mentioned here to shew the wealth of historical association and the abounding romance which (not forgetting the Peninsular War) attaches to Spain, supplying all the incentive and providing the solid foundations and picturesque background of educational travel. The wonderful time-worn cities, the works of art, the points of natural scenery are good to look at in themselves, but vested as they are with the memory of such powerful peoples, noble characters and stirring incidents, the claims of Spain as a traveller's country become simply irresistible, and it will be found of no small advantage to tread the streets and view the monuments of the grand old cities of the Peninsula.

There are some points about Spanish travel which are perfectly unique, which satisfy the highest expectations, but those who are much wrought up by books of travel must prepare for some measure of disenchantment. Spain has been regarded too much as a bright and sunny land like Italy, where balmy breezes soothe the traveller, and on the south incline to actual languor and torpidity. A perfect land of romance, where faces, figures and costumes, are astonishingly beautiful, and where people spend most of their time dancing to the soft music of the guitar or the magic click of the castinets. A land of bright flowers and general gay colour, a land of violent love, of jealousy, of revenge; a land where, at the hands of brigands and cloaked bravos, the thrill of adventure (or misadventure) might safely be calculated upon. For this Phillips, the painter, and a large

number of gushing writers (many of them ladies) are responsible. Comparisons are allowed to be odious, but interesting as Spain is, it comes decidedly second to Italy. Travelling in some parts of Spain has not the exhilarating effect that might be expected, and there is a salutary tinge of melancholy in some of its pleasures. This is due largely to the strong contrasts forced on the mind betwixt the grandeur of and spirit of earlier times, and the comparative ruin and stagnation of to-day. It may be that, Phœnix-like, Spain may rise from its dead ashes; but there is little life and enterprise in Spanish cities now (Barcelona excepted). Such places as Toledo, Avila, Segovia, Salamanca, have been little altered for 200 years. At the grand old university city of Salamanca, war has effected a change. The Duke of Wellington wrote on June 18th, 1812: "The French, among other acts of violence, have destroyed 13 out of 25 convents and 20 of 25 colleges." In the following year they pulled down most of the remainder in order to use the timber for firewood. The destruction of buildings would be a comparatively small matter, but the aspect of the towns is eloquent of the spirit of the people. There is in many parts at least an air of general depression and neglect, and misery and discontent have cast a sullen gloom over the Spaniard. This is not so observable in the South, but the people have sunk generally into a state of complete inertness. The long habit of distrust and terror inspired by the Inquisition still remains, and there is that listless indolence abroad which is equally dear to the uncivilized savage and the degenerate slave of despotism. It is admitted that the majority of statesmen are corrupt, popular representation is a farce, the Church lacks vital power, there are bitter internal hostilities and widespread estrangements. One province is jealous of another, indeed it may be doubted whether Spain has ever been fairly united. Concerning their towns (as was said of another country) many have nothing in common but a bridge, a church, and a mutual hatred. This would all lead to a feeling of hopelessness, but there is this in the background as a great reserve power. Despite his suspicions concerning all around him, he is intensely proud and has a firm belief in himself. A firm hand, a strong leading and guiding power is wanted to bring him into brighter life, but writers agree, and many educated Spaniards have sadly admitted to me that it will take centuries of time before the immense "possibilities" of Spain will be developed into the certainties of a restored national greatness. This may be regarded by some as a very gloomy picture. This is largely behind the scenes. There is still an abundance of surface life, and a fair proportion seem easy enough about their country's troubles to lose a day at once and make the most of it too!

Spain is a country more suited to the traveller than the mere tourist, and there is some reason in the proverb (of French origin, by-the-bye) that "Africa begins at the Pyrenees." The principal points to get into the mind about the Spaniard is that he will not be hurried—that every Spaniard, down to the lowest beggar, expects to be treated as a gentleman, a Caballero, as he calls himself. If you get across with him on these two points, there will be a revelation of profundities in stupidity which the rest of the world would never suspect. The visitor needs to take with him an extra stock of patience, and it is quite necessary to disburden oneself of all prejudice, to be prepared to take things quietly, just as they turn up, and to be surprised at nothing! But, notwithstanding some inconveniences, the true lover of Art and character will feel no disappointment worth mentioning, and manifesting a free and kindly disposition, he will meet with the utmost politeness and consideration. The Spaniard has not only polite manners, but he has a polite heart, his manifest anxiety for the comfort of the stranger when travelling, is a fine lesson to most Englishmen, whose surly, bearish, unsociable method on the continent is quite proverbial.

No study of Art, Roman, Moorish, Mediæval or Renaissance, can be considered even approximately complete without an acquaintance with the examples which Spain has to shew us. The Roman remains include bridges, aqueducts, arches, collonades, temples, forums, pillars, and highways, and it is said on good authority that the province of Estremadura contains more Roman antiquities than any other territory of equal area on the globe. Take as examples the Roman bridge of Alcantara, 230 yards long and 70 yards high, and the aqueduct of Segovia, nearly half a mile long with 320 arches, all in granite, built Cyclopean fashion without mortar. These two are the finest of their kind in the world.

The influence of the Moors is not felt to any extent north of Madrid, but their works are numerous and most interesting. Toledo has some wonderful specimens to shew, but the glory of Moorish Art is in the South, and the Mosque of Cordova and the Palace of the Alhambra, the Alcazar of Seville, are quite unique and unsurpassed.

The Mediæval Art in Cathedrals, Churches and Castles, is of the highest order. Ecclesiastical Art in Spain is largely influenced from external sources, especially France and Germany, but the Cathedrals of Seville, Toledo, Leon, Burgos, rank with the finest in Europe. The Churches, which are for the most part striking enough, are often spoiled by the grotesque embellishments of late Spanish Art. No country in Europe is so rich in Church furniture; the huge retables, which generally occupy the whole of the east wall, the screens of alabaster, the

beautiful stall carving, the metal work in general, and the embroidery in particular, are rich beyond description, and the world has nothing better to shew us.

The Renaissance (embracing the Plateresque and other styles) is well represented in many public buildings, indeed after Italy there is a better representation in Spain than in any other country in Europe.

The Lecturer then made reference to the Spanish School of Painting, with its two great artists, Velasquez and Murillo. The old cities, with Madrid, received attention, and detailed mention was made of the three sights of Spain which, to the Lecturer's mind, would justify a special journey. These three are the Monastery and Palace of the Escorial, the Mosque of Cordova, and the Palace of the Alhambra.

Spanish life in its different phases was pourtrayed—the domestic life, *e.g.*, into which comes those charming patios or cloistered courtyard common to most houses in the South, with central fountain, gay with flowers and enlivened by every variety of singing birds; the religious life and ceremony; the street life; the life of the market place as at Saragossa, the quaint life of the country hotels, on the road and in the train, &c. Disappointment was expressed regarding Spanish beauty. The National Dances of Spain were described, and the paper closed with an account of a great Bullfight, with reflections on its various characteristics and accessories.

FOOD.

By J. L. SMIRTHWAITE-BLACK, M.B., C.M.

December 1st, 1891, and March 22nd, 1892.

- (1.) Definition of "Food."
- (2.) Classification of all foods into Elementary Food Stuffs—the classification being based on the chemical composition of the various constituents found in Milk.
- (3.) These Elementary Food Stuffs are:--
 - (a) Nitrogenous.
 - (b) Hydro-carbons.
 - (c) Carbo-Hydrates.
 - (d) Salts.
 - (e) Water.
- (4.) Chemical Composition and Physical appearances of the Elementary Food Stuffs.
- (5.) Digestion of the above Food Stuffs and the absorption of them from the Alimentary Canal into the Blood System.
- (6.) The Functions of the Food Stuffs in the Economy.

[End of First Paper.]

(7.) Results to the body when excess of Nitrogenous Food is continually passing into the system.

Results when there is an insufficient supply—and when completely denied.

- (8.) The results to the body when each of the other Food Stuffs are given in excess, and when they are given in small amount, also when entirely stopped.
- (9.) The amount of the various Food Stuffs required by the body per day in health, when various amounts of muscular work are being done by the individual.
- (10.) The methods by which the amounts of Food eaten and work done are determined.
- (11.) The following tables give the amounts of the various Food Stuffs required by a healthy individual in various amounts of exertion.

Table I.—Subsistence Diet :

Nitrogenous	2·0 oz. avoird.
Hydro-Carbons	0·5 „
Carbo-Hydrates ..	12·0 „
Salts	0·5 „
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Total Water free Food	15·0 „

The above diet is calculated as sufficient for the internal mechanical work of the body—if, suppose the man to be lying at absolute rest—it is questionable whether he could live on it for any length of time without losing weight.

Table II.—Rest Diet :

Nitrogenous	2·5 oz. avoird.
Hydro-Carbons ...	1·0 „
Carbo-Hydrates	12·0 „
Salts	0·5 „
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Total Water free Food	16·0 „

This diet is calculated for the same man, it allows him to walk about his room.

Table III.—Daily diet for a healthy man doing ordinary work :

Nitrogenous	4·59 oz. avoird.
Hydro-Carbons.....	2·96 „
Carbo-Hydrates	14·26 „
Salts	1·06 „
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Total Water free Food ...	22·87 „

- (12.) The relationship between the amount of work done and the amount of Food required.

The body requires nearly $\frac{1}{100}$ part of its weight of Food every 24 hours.

- (13.) The processes of Nutrition and Elimination in the main consist of interchanges between Nitrogen and Carbon—the right proportion of these elements in our daily food, is Nitrogen 1 to Carbon 15; if this proportion is not observed the body will suffer.
- (14.) The production of Animal Heat.
- (15.) The Potential Energy of Food, and the amount of Actual Energy developed from it in the body.
- (16.) Digestibility of Food—length of time required for the digestion of various articles of diet.
- (17.) Diseases connected with food. The following were discussed:—Dyspepsia, Parasitical Diseases, Typhoid Fever, Diphtheria, Rheumatism, Gout, Poisoning by Decomposing Food, Tuberculosis.

Bad Food and bad feeding one cause of the high infant mortality in Burnley.—Suggestions to reduce it.

HADRIAN'S WALL.

By WALTER SOUTHERN. 29th March, 1892.

Within a few hours journey from Burnley we may find ourselves in a district of great natural beauty, amid crowded associations of all times and all peoples in our country's history. The interest centres in a mighty work which unfolds before our eyes the daily life, the character and the manners and customs of the Roman people, and of the strange medley of natives of every clime in the Roman world who made up the legions of the empire. After the departure of Julius Cæsar in the second year of his invasion of Britain, this country saw little of the Romans for a century. As the result of a deeply calculated policy the Romans rooted out the priestly Druid power which had been a source of chronic disaffection in Gaul. The Druids sought refuge here. They were pursued by Aulus Plautinus, the trusted general of Claudius. The southern portion of the island to the Thames and the Severn was soon subdued. Then came the visit of Claudius himself, the defeat of Caractacus and the addition of another province to the great empire. Agricola, the emissary of Vespasian conquered the Brigantes who had occupied

what is now Lancashire and Yorkshire. To him we attribute many of the forts to be found in our neighbourhood. He conquered the country lying between the Humber and the Tyne—the lower isthmus of Britain. Agricola, before being recalled to Rome, had marched as far north as the Firth of Tay. The southern portion of Caledonia resisted the Roman rule, so that when we come to the reign of the Antonines we find a state of affairs in the northern portion of Britain which, continuing through the reigns of Nerva and Trajan, readily explains the motive for the fortifications of Trajan's successor. Hadrian came to the Imperial throne A.D. 117, and reigned 21 years. He employed the peaceful years of his reign in developing the resources of the various provinces of the empire. He conceived and lived to see partly executed the great fortifications of the empire, which preserved it through many generations of evil days and kept back the tide of barbarism for two centuries. Hadrian's life was a perpetual journey, there was not a province of the wide dominions of Rome which he did not visit. He possessed the various talents of the soldier, the statesman, and the scholar. To him, in all probability, belongs the renown of raising on the isthmus, 70 miles long, which is crossed by the Tyne and the Irthing, the works of the Vallum Hadriani, the subject of the paper.

The legionaries of Rome were composed of men from every race in the Roman dominions. The remains found along the line of Hadrian's Wall show that the cohorts stationed in the camps in the north of England comprised Tungrians and Batavians, Gauls and Spaniards, Dacians and Dalmatians—in short, soldiers of almost all the nations of the empire, conquered and disciplined by the genius of the Roman arms. Under Hadrian's direction and in his presence, in the year 119, the building of the wall was begun. Across the isthmus is a chain of heights, sloping to the north. Hadrian made full use of this great natural barrier. The fortification consisted of three parts. The first obstacle the assailant had to encounter was the fosse. The average breadth of this was 12 yards and the depth 5 yards. To-day this fosse may be followed almost from sea to sea. Where a natural cliff presents an impregnable front to the north the fosse is omitted. In other places the materials of the fosse (consisting sometimes of limestone, basalt or whinstone) were thrown up on the northern edge, forming an additional parapet. Behind the fosse was the great stone murus. This was probably about 18 feet high and the average width was 8 feet. On the south, at distances from the wall varying with the character of the country, ran an earthen wall or vallum. This consisted of two main ramparts about 24 feet apart with a fosse between. On the south side of the ditch was a smaller rampart or agger.

Probably this earthen vallum was meant as a defence against an enemy coming from the south. One writer, however, supposes that the vallum was an earlier defence against incursions from the north. The wall always takes the highest points, and the edges of the boldest cliffs. At one place it attains a height of 1,230 feet above sea level. Between the wall and the vallum were camps, redoubts, and watch-towers. A watch-tower was erected every quarter of a mile. On the south face of the wall, at distances of a mile apart, were redoubts or castles. These were 60 feet wide and had gates opening to the south, and occasional gates to the north for sorties. The most striking portions of the works which remain are the 17 castra statina, at distances of about four miles apart. These are entrenched camps or military cities. They are of quadrangular form, and are surrounded by a stone wall about 5 feet thick resting on the great wall. One of these camps covers $5\frac{1}{2}$ acres. Every camp had at least four gateways. Some of the gateways are still in good preservation. Between the murus or northern defence and the earthen vallum of the south, there ran the military road 16 feet wide. It was composed of rubble with a convex surface, the centre of which was 12in. to 18in. above the surface of the adjoining land. This road may still be seen. Running from north to south of Britain were two great lines of road—the Mardin Way and Watling Street. These intersected Hadrian's wall, and formed useful means of communication with the military stations at York and Lincoln, and with the sea coast. Connected with these main arteries were numerous minor roads—the vicinal ways—of which we have specimens in our district.

The stone used in building the great wall was a quartzose grit obtained from adjacent quarries. These quarries still remain, and in some can be seen the names of Roman soldiers, and other inscriptions, cut in the face of the rock. The facing stones were carefully cut and were about 20in. by 10in. by 8in. Between the facing stones the wall was constructed of rubble thoroughly mortared. At this day the portions of wall which remain, form compact solid masses as firm as rock itself. The top of the wall was 11 yards above the bottom of the fosse in front. The age of the Antonine Emperors, of whom Hadrian was the greatest, marks the high-water mark of the provincial glory of the Roman Empire. The wall reached from Wallsend on the east, to near Burgh-upon-Sands on the west. In the Blackgate Museum in the ancient Castle of Newcastle, is an interesting collection of remains taken from the wall. In the "Handbook to the Roman Wall," by that great authority Dr. Bruce, is to be found an excellent description of the history, construction, and uses of the wall.

A series of views, numbering fifty, was thrown upon the screen, and described by Mr. Southern.

THE SHAPES AND SIZES OF ANIMALS.

By Prof. A. MILNES MARSHALL, M.A., M.D., F.R.S., &c.

October 11th, 1892.

The President (Mr. W. A. Waddington), in a few inaugural remarks, referred to the historic address given by Dr. Coultate, and remarked that there were four former Presidents of the Club still actively associated with the Club. He paid a graceful tribute to the memory of the late Dr. Anningson, one of the first members, and whose kindly presence and consistent interest cannot soon be forgotten. Societies like ours, the President said, are frequently not long lived, but he expressed the opinion that if the Club's work were level with its standard, there is enough culture in the town to keep it up for any number of years. The Club was constituted of men of many moulds, and he hoped it would long be a quiet haven for studious minds.

The lecturer pointed out that it is not a mere matter of chance that animals have certain characteristic shapes; these are correlative with their habits as well as subject to other laws. So too with the size of animals; for each animal there is a certain standard of size which is rarely very greatly departed from.

Among the simplest animals, or Protozoa, it is characteristic of the more primitive genera, that there should be no definite or consistent shape; it is possible, however, to speak of a distinct shape when these lowly forms are at perfect rest. This spherical shape is very characteristic either of the normal condition or of the resting state of a large number of Protozoa, and there is reason for thinking that this shape is not merely the simplest which an animal can offer, but is also the most primitive.

The next characteristic shape met with in animals is that known as radially symmetrical, an ordinary jelly-fish being an excellent example of this shape which is found in the group of Coelenterates: here there is an anterior and posterior end, but no distinction between dorsal and ventral surfaces, or between right and left sides. Radial symmetry is confined to aquatic forms, the reason for this is the same as in the case of the still more primitive spherical form, *i.e.*, that it is only in the case of animals, whether young or adult, which live immersed in fluid, that the relations between the animal and the surrounding medium are such as to allow of the animal having identical relations to the environment, whichever part of its circumference happens to be uppermost or undermost.

The lecturer next dealt with the biradiate animal, in which, as seen in the sea-anemone, whilst the radial symmetry is well preserved, there is superadded to it a further change in the shape and arrangements of certain of the internal organs; he then described a higher form, that of bilateral symmetry; the animal, as in a worm, a lobster, or a frog, is divided by a medial vertical plane into symmetrical right and left halves, while, furthermore, a distinction may be readily made between dorsal and ventral surfaces, and between anterior and posterior ends. This shape, in its earlier phases, is connected with the habit of crawling along the sea bottom. When once bilateral symmetry is established, the further modifications seen in the higher forms become comparatively easy to follow: it is characteristic of all the higher groups of animals, though it may be marked or modified by further development, as the twisting of the body of a snail, the asymmetrical form of the tail of the hermit crab, or the shifting of the eye in a sole.

Speaking generally, the forms of the higher animals are derived from those of the lower bilaterally symmetrical worms, by exaggerating the differences between one part of the body and another already present in these latter. Thus the differences between the dorsal and ventral surfaces, or rather halves of the body, and between the anterior and posterior ends of the body, gradually become intensified, attaining their maximum in birds and mammals, the two highest groups of animals.

In dealing with the sizes of animals, the lecturer pointed out that in the natural or wild state, the size of each kind of animal was fairly well defined, the limits of variability being much wider in the case of aquatic, and especially of marine, than of terrestrial animals. As regards the actual dimensions attained, the aquatic animals lead the way. Of all animals now existing, whales are incomparably the largest; next to the aquatic come the terrestrial forms, with the elephant in the forefront; while last and smallest of all come the aerial, or flying animals. The actual size seems to be associated with the density of the medium in which the animal lives. In water, an animal has to support but a very small part of its weight by its own muscular effort. In flying animals every part of the body is considerably heavier than the air, and great muscular efforts are necessary to sustain the animal during flight. Large size or great weight of the body become therefore impossible.



HOW FAR IS IT ADVISABLE TO INTERFERE BY LEGISLATION WITH THE HOURS OF LABOUR ?

By ALDERMAN GREENWOOD, J.P. October 18th, 1892.

Alderman Greenwood said that he considered there was no more important and far-reaching, or vital question to the best interests of the community, and he thought that it was of the utmost importance that gentlemen engaged in the staple trade should be well-informed upon the question as to the Parliamentary interference with the hours of labour. It was not a new departure, as Parliament had interfered with the hours of labour early on, and upon many occasions, and more particularly in 1883. Never, however, had there been any interference with adult male labour, as they had always dealt with women, children and young persons. They had developed in the country a greater variety of industries and built up a more gigantic commerce than ever before, and therefore there ought to be the strongest possible reasons given for such interference. The entire commerce of the world was about 4,000 millions per annum in imports and exports. Of that trade over 1,200 millions was done by the British Empire, or about 30 per cent. of the entire trade; 750 million pounds worth was done by the United Kingdom. He must concede that they ought not to be too intent upon the preservation of their trade as to sacrifice the physical, or social or moral welfare of the community, and if it could be shown that some class of society were suffering in consequence of the laws, and that the alteration would ameliorate some portion of the community, and that without interfering with the trade, such interference would be justified. Proceeding, Alderman Greenwood then mentioned some of the cases in which he considered the Legislature might interfere. He said that he was strongly convinced that in all trades in which female labour was engaged Parliament was justified in interfering. There were some trades at present carried on in such a way as to be detrimental to the persons engaged in the trade. The upholsterers of London worked 60 hours per week. Women were engaged in that trade, and during the season it was a very common thing for them to work all night. That was a case in which Parliamentary interference was justifiable. Quoting from the evidence of an eminent doctor given before the Labour Commission, he showed that it would be much better if a longer time elapsed before women went to the mill after confinement. It was stated that the deaths of children under one year of age,

of the 28 large towns in the United Kingdom for the past ten years, had amounted to 162 per thousand of the children born. In Burnley, for the past ten years, $212\frac{1}{2}$ children died per thousand born before they were one year old, and last year 214 died out of every thousand born. He (Alderman Greenwood) had long been of opinion that the death rate in Burnley was not a sanitary question but a domestic one. Then again he saw from the same evidence given before the Commission, that barmaids, of whom there were 80,000 in the country, worked on the average over 100 hours per week against $56\frac{1}{2}$ in the textile trade, and their average wage was not more than 10s. per week, while they were compelled to stand the whole of the time, thus becoming emaciated and their health breaking down. He also thought that children ought not to begin work until they were twelve years of age, and the operatives missed a grand opportunity when they did not fall in with the proposal that the age should be raised to twelve. Parliamentary interference was necessary where men were engaged in unhealthy and dangerous occupations, such as, for instance, some of the chemical trades. To some extent mining was a dangerous occupation, but not so dangerous as some of the chemical industries. Their (the miners') conditions were perhaps somewhat more disagreeable than otherwise, and even the miners themselves disagreed upon the eight hours' proposals. Upon enquiry he had found that the coalowners, even in Burnley, had very great competition to meet, and some of the mines would have to be closed if a universal eight hours' working day were adopted. He thought, however, that the colliers were able to determine the question for themselves, and they were quite strong enough in their unions to get what was necessary. He (Alderman Greenwood) also thought that Parliament might interfere in the case of signalmen and enginemen on the railway. Further than he had stated he would not be prepared to go, as more interference would result in very serious consequences to the trade and commerce of the country. Proceeding to speak of some of the difficulties with which they were confronted, he said that he would look at the cotton trade. To his astonishment the question of reducing the hours of labour in the textile industry had only become a burning one within the last three months, and he proceeded to quote the names of trades unionist leaders who gave evidence before the Royal Commission to the effect that a reduction of hours in the textile industries would be very bad to the trade of the country. They ought to show that the hours were detrimental physically to the people engaged; that they were somewhat demoralised, and that their intellectual faculties were not developed as they ought to be. If that could be shown, then they would be justified in interfering with the

trade. He could remember when the average death rate in Burnley was 28 per thousand, but now they had got to 22, and the same was true of the country, so that on the grounds of health there was no case for interference. The operatives and their leaders thought there was a glut in the trade but the wages should not be reduced. They said, therefore, that they would cease labour, the articles would be reduced in quantity, the price maintained, and the wages not reduced. In every case the wages had been the chief argument for the shortening of hours. But the reduction of wages was only a temporary difficulty, and ought to be met with temporary expedients, but they were proposing to meet it with a permanent remedy and would land themselves into difficulties. Alderman Greenwood then proceeded to quote at some considerable length figures as to the state of the cotton trade at different periods. Mr. David Holmes had stated to an interviewer that they had practically no competitor except India, but he was just as wrong as wrong could be. In regard to both the consumption of the raw material and the exports of the manufactured article—cloth and yarn—they were decidedly losing in the race. He next spoke of the stationary condition of the cotton trade in respect to the absence of development, and the small return upon capital. Concluding, he said that it would mean so serious a reduction of wages as to do away with any benefit which might accrue for the shorter hours, and expressed surprise that Mr. Holmes and other trades unionist leaders should allow themselves to be led astray.

Alderman Thornber, while agreeing with Alderman Greenwood in respect to women and children, differed about adult male labour. If miners could get what they wanted by organisation, why should it not apply equally to signalmen and chemical workers? He believed the trades unions were capable of dealing with the matter. The work of mule-spinners was quite as laborious as that of miners, but not perhaps so dangerous, and where were they going to draw the line? They were extending the making of plain cloths on the Continent, and he believed also elaborate cloths were being imported into this country. When a similar subject had been discussed previously, he had stated that the plain trade would be the first to be taken from them, and it would be better for the people to go into the more intricate trades. He was not surprised at the trades unionist leaders taking up the question, as it seemed to be one of courting popular favour, like other leaders. He did not know whether they had any leaders now or not. They had not men like John Bright, who fearlessly spoke his opinion, but went the way popular favour led them.

Mr. Joshua Rawlinson said he thought it was rather singular to hear Alderman Greenwood's doleful prophecies. Referring

to some of the remarks made by the latter about Oldham mills, he asked how was it that with a return of less than three per cent. new mills were being built? It was the law of progress, and new mills would pay a dividend when old ones would not. The only man who had suffered was the fool who put his money into the concerns, for all who supplied stores or built the mills had prospered. Alderman Greenwood had only dealt with facts and figures, but the theory underlying the whole matter was that the less they produced the more there would be to divide. When the trades unionists agreed with them, they were inclined to think that they were good sensible men, but now they seemed to have nothing for them but kicks. He thought that they (the trade unionists) had never reasoned themselves into the opinions given last year, or they had never reasoned themselves into the opinions expressed this year. They had been taking an example from some others in political circles, judging by the facility with which they turned their coats. He did not think they would see eight hours in the cotton trade, because the effect would be so tremendous, not only to the manufacturer, but to the working man.

Mr. T. H. Roberts said there would be no difference between Parliamentary action and action by the unions so far as competition was concerned. He failed to see why women should be legislated for and not men, as it placed them in a disadvantageous position in the labour market.

Mr. John Yeadon considered the eight hours proposals had been taken too seriously, and asked whether the labour leaders put forth economic (physical) or trade reasons? He thought the mule-spinner was one of the hardest worked men in the textile trade.

Alderman Greenwood replied in detail, and said that the capitalist could not suffer without its ultimately telling upon all around. He had mentioned where the line should be drawn, at dangerous and unhealthy trades. The miners had a strong organisation, and so, too, had the mule-spinners. With the trades union leaders, their bread and butter was in danger to some extent, and they did not seem to have the moral courage to resist the current. There was no doubt an impression abroad that they could bring about an artificial scarcity of cloth, the price would be enhanced, and they would get an increased amount for the eight hours. He pictured the evils attending female labour in earlier times, and referred Mr. Yeadon to the resolution passed at the Trades Union Congress. He concluded by quoting from the Labour Commission evidence against eight hours.

HAROLD II. AND THE BAYEUX TAPESTRY.

By J. LANGFIELD WARD, M.A. October 25th, 1892.

Of all our battles, that of Hastings was perhaps the one which brought about the most decisive results, and had the greatest influence in determining subsequent events. The story of that time is well illustrated in the well known tapestry in the Cathedral at Bayeux. It is doubtful whether the work is English or Norman. The English ladies of that age were famed for their skill with the needle. At the date of Hastings, there was in the Cathedral of Ely a tapestry depicting the death of the valiant Brihtnoth, at Maldon, and this was the work of English women. But the fact that the tapestry kept at Bayeux represented the overthrow of England's army, and was intended to illustrate William's rightful claim to the crown of England—this seems to compel us to the conclusion that the work was in conception Norman, and was the work of Norman ladies. Several persons connected with Bayeux, including Odo, the Bishop, are represented on the tapestry. The work is valuable to the student of the history of the time. On the death of King Canute the Mighty, his wide realm was divided; Norway fell to one son, Denmark to another, and England to a third. Godwin, who from an unknown origin had risen to the highest position under Canute, had married a connection of that King's. Harold, their son, reigned three years. The detestation of Danish rule, caused by the conduct of Harold and his successor Harthacnut, brought about the election of the Saxon representative, Edward the Confessor—one of the characters depicted on the tapestry. Edward showed great partiality to the Normans, and disregarded the claims of the native English to a fair share in the government. The central struggle of the reign is the encounter between the English party, with Godwin at the head, and the Norman party. The history is the temporary triumph of the Normans, their sudden overthrow, and the final supremacy of the English in England until William came. Godwin strove by hand and tongue to vindicate the claim of our ancestors to manage their affairs without foreign intervention, and this his life's work was taken up by his son Harold on the death of his father. On one occasion Harold and his brother Sweyn, with their retainers, marched to Gloucester to defend the rights of the citizens of Dover. Shortly afterwards, Godwin, his wife, and three of his sons, fled to Bosham—named in the tapestry. Harold fled to Ireland, the fall of the house of Godwin was complete, and the ascendancy of the Normans became thoroughly established. At this juncture the future

King of England set foot on our shores. He found his countrymen everywhere in power, and Norman the recognised language of the Court. He resolved to endeavour to succeed his cousin on the English throne. Within a few months of William's return to Normandy, the Norman sway was for the time brought to an end. Godwin was established in power more firmly than ever, but after being Prime Minister for six months, he was seized with apoplexy at the King's table and died very shortly. He was succeeded by Harold, who spent twelve years in consolidating the power of the Kingdom. About the year 1064, Harold made the visit to Normandy which is depicted on the tapestry, and during that visit he took the oath, the breaking of which was the leading cause alleged by William for the invasion. The exact nature of the oath is unknown. The consecration of Westminster Abbey—in the erection of which the King had taken an intense interest—took place on December 28th, 1065. On the 5th of the following month the last male King of the house of Cedric died. If the ordinary custom had been followed, Edgar Atheling, one of Cedric's line, would have been chosen to succeed Edward. But the wise men rightly judging that the crisis was no time for setting a stripling on the throne, selected Harold, who had shown himself a thorough Englishman, and in whom had been discovered the craft of the statesman and the skill of the warrior. The period of Harold's reign was only nine months, and that a time of turbulence. William claimed the crown, but the Norman's demands were indignantly rejected. The tapestry vividly depicts the preparations made for war. When Harold was in Yorkshire quelling the Norwegian invasion, news came to him that William had landed at Pevensey. Then came the march to London and to Bath, and the memorable fight of Hastings. Thrilling incidents of the battle are shown on the tapestry. With Harold's fall was involved the fall of England. The life went out of the nation when their champion expired on Senlac field. It is hard to find consolation in defeat; but may we not say that from the encounter of the stubborn and law-loving Saxon with the chivalric and art-loving Norman a new nation has been moulded, preserving the best characteristics of the two antagonists, and that from that hard fought battlefield has come a race which has had a greater share in the world's work and progress than has fallen to the lot of any other nation?

An excellent reproduction of the Bayeux tapestry was exhibited. This work was begun in 1885. Fac-simile water-colour drawings of the original tapestry were lent by the authorities of South Kensington Museum, from these tracings were obtained, which were subsequently transferred to cloth. The material resembles

the original as closely as possible in texture and colour. The method of applying the wool has, wherever possible, been reproduced. Thirty-five ladies, the majority residing in Leek and its neighbourhood, have been engaged on this extensive piece of needlework. There are in all 1,512 figures represented. The tapestry originally formed one piece, and measured 227 feet in length by about 20 inches in breadth. Besides the principal subject (which occupies the central portion of the tapestry) there is an ornamental border at the top and the bottom of the field which is filled with a variety of representations. The initiation of the reproduction is due to Mrs. Wardle, of Leek.

ARCHÆOLOGICAL SOIRÉE.

By GEORGE C. YATES, F.S.A., Secretary of the Lancashire and Cheshire Antiquarian Society. November 8th, 1892.

A large collection of pre-historic relics, &c., stone axes, perforated stone hammers, arrow heads, flakes, scrapers, &c., was exhibited.

Mr. Yates first gave a short account of stone axes, hatchets, or celts, and said that they were found in almost every quarter of the globe, and in many parts they were supposed to be thunderbolts. In Cornwall they have medical virtues assigned to them, the water in which a celt has been boiled is considered a specific for rheumatism. In the north of England and in Scotland they are supposed to have preservative virtues, especially against cattle disease. Mr. Yates exhibited a stone celt, which he had got from a well in Brittany, where it had been placed to purify the water, and to secure a plentiful supply. In Germany they are regarded as thunderbolts, and on account of their valuable properties are preserved in families for hundreds of years. They preserve the owners from lightning, they perspire when a storm is coming on, they are good for diseases of man and beast, they increase the milk of cows, they assist the birth of children, and powder scraped from them may be taken with advantage for various infantile disorders. In Burmah, Assam, Japan, and a great part of Asia they are known as thunderbolts.

In speaking of perforated axes, Mr. Yates said they were evidently used for the same purposes as the ordinary axes and hammers of the present day. They have in many countries shared with the more simply formed celts the attribution of a heavenly origin as thunderbolts, together with the superstitious reverence due to their supernatural descent. They were popularly known in Scotland till the close of last century as

“Purgatory Hammers,” and were buried with their owners that they might have the wherewithal to thunder at the gates of purgatory till the heavenly janitor appeared. They are known in northern Germany and Scandinavia as Thor’s Hammers. Some authors have maintained that they were used for warlike purposes, so late as eight or ten centuries of our era. There are many forms of these axes; some with double edges or those with a cutting or but slightly blunted edge at either end. Adzes or implements with the edge at right angles to the shafthole. Axes with the edge at one end only, the hole being at the other end, which is rounded. These shade off into axe-hammers, sharp at one end, and more or less hammer-like at the other; the shafthole being usually near the centre. They were probably intended to serve more than one purpose, and that, while those of adze-like form were probably tools either for agriculture or for carpentry, and the large, heavy axe-hammers also served some analogous purpose, the smaller class of implements may be considered as weapons. Mr. Yates showed several specimens of modern stone implements from New Zealand, New Guinea, Australia, and Fiji Islands, in his own collection, showing the various modes of hafting. He stated that very few of the ancient implements had been found in England with their hafts, but one of the most interesting was discovered by Mr. R. D. Darbishire, F.S.A., in the Ehenside Tarn, in 1871, full particulars of which were given in vol. xlv. of *Archæologia*. Several stone mauls, obtained by the lecturer from the old copper mines at Alderley Edge, were exhibited; these had evidently been used for crushing and pounding the copper ore.

In speaking of arrow-heads, Mr. Yates said that in Scotland and Ireland they are popularly regarded as missiles of elves. They are frequently set in silver and worn as armlets. In the north of Ireland, when cattle are sick, the fairy doctor is sent for, and he often says that the beast has been elf-shot or stricken by fairy darts, and by some legerdemain contrives to find in its skin one or more poisonous weapons, which, with some coins, are then placed in the water which is given the animal to drink, and a cure is said to be effected. The mode of fastening the arrow and spear heads by modern savages, was shown in specimens in the lecturer’s collection from Arctic regions, Australia, Admiralty Islands, and other places.

Scrapers were the next implements described, so-called because of their similarity in character to stone implements used amongst the Esquimaux for scraping skins and other purposes. Besides being used for scraping hides and preparing leather, it is supposed that they may have been used for making pins and other small articles of bone. Their outline is in some cases horse-shoe shaped or kite shaped, in others it is discoidal or

nearly circular, and in others again it may be compared to that of a duck's bill or of an oyster shell. To these may be added side scrapers, or such as are broader than they are long.

Flint flakes and cores from which they have been struck were next described, the flakes being used as knives, scrapers, spear and arrow heads, saws, and barbs for javelins, whilst the Mexicans used obsidian flakes for shaving. The minute flakes were probably used for drills or boring tools. They have been found among the refuse left by the cave dwellers of the Reindeer period of the south of France. The flint barbs of the harpoon heads found in Scania are made from extremely small flakes. The Australians secure minute splinters of flint to wooden handles to form the teeth of rude saws and barbs of javelins.

THE INFLUENCE OF POETRY ON NATIONAL LIFE.

By J. WILLIAMSON. November 15th, 1892.

A nation's receptive power of poetical truths is of primary importance in the growth of its social and material well-being. In the childhood of the world men's language was almost entirely symbolical or poetical. Things, to them, represented ideas, not words. In those days every man was a poet. As population increased and wants were multiplied, lust, greed, hatred and malice began to destroy the clear vision and innocent life of the world, and the whole world of the time was drowned in the flow of perverted tastes and unholy desires. The men who in that low state of society towered above their fellows were the poets. They invented the lyre and flute and harmony. It is difficult to express the influence of poetry on primitive people as regards birds, beasts and flowers. The real potency of poetry, in a national sense, is most strongly felt in its influence as an inspirer of religious feeling and patriotic fervour. The exploits of sturdy chieftains, or of men with great physical strength, were handed down for admiration from father to son in ballad and in song. The wild Norse sea kings went into battle, their nerves steeled by the knowledge that death in conflict would secure for them immediately a secure and tranquil place in the palaces of the gods, and were stimulated to deeds of prowess by the thought that their names would be embalmed and their courage immortalised in the death songs and sages of the bards. These Norsemen, inhaling poetry with every breath they drew, became, as was natural, a fierce and liberty-loving race. In

their myths the Northmen had set before them the poetic conception, that although wickedness might be paramount for a time, in the end justice and truth would prevail. The immense power of ideal creations in influencing mind and action, is shown by the power exerted over the citizens of Imperial Rome by the poetical legends and traditions of the foundation of the city. Similarly our sea heroes of a century ago fought for an ideal poetical England—the home of the brave and the free, the asylum for the downtrodden, the mother of great men. Soldiers follow their colours into the field and defend them until death, because of the memories and associations that cluster round them, and because they are the visible emblems of poetical ideas. The influence of poetry is great in swaying the heads and minds of men through a secondary medium, but that influence is far greater when brought directly to bear, *e.g.*, in case of the Troubadours, the Minnesingers, or of the harpers and ballad makers of our own island. Imagination is greater than achievement; a poem is more potent than a king. Poetry throws an aureole of glory round even the carnage of a battle-field. The history of the Hebrew race is a proof of the impotency of nations when forsaken by the spirit of poetry. During eighteen centuries of decadence the Jews have not produced one poet. Without the refining influence of poetry, religion itself may develop into a gospel of destruction. It is to the dreams of poets and the influence of poetry that nations owe their emancipation from oppression. Poetry cannot exist in an atmosphere of tyranny. In imperial matters it is not common sense that rules. While timid caution wanders in fog, hope and enthusiasm reach the hill top and breathe a diviner air. The leaders, lovers, and guides of mankind have ever been the poets. As a civiliser and reformer, poetry has no peer. It is stronger than love of life, more potent than dread of death. It teaches us the drift and meaning of existence. It is the lullaby of childhood, the pain and epithalamium of mankind, the requiem of old age. The infancy of every nation has been cradled in poetry; the perfect manhood of any nation will be attained when its people live up to the highest conceivable poetical ideals. Then will the Millenium become a living reality.



EUPHUIISM AND THE EUPHUIISTS.

By *FRED. J. GRANT.* November 22nd, 1892.

Of those who affect to understand euphuism, the most to be pitied are those whose acquaintance with the subject is derived solely from the "Monastery," by Sir W. Scott. The character introduced into that novel expressly to typify the euphuistic gallant is far from being a correct representation of the original. There is in the Piercie Shafton of the story more than a little of what Macaulay would have described as "the exaggeration of fictitious narrative." Much is lost in accuracy without gain to the effect. Later in life Sir Walter admitted that the euphuist in the "Monastery" was not a well-drawn or humorous character of the period. In the spring of 1579 was published a work of which the title page read as follows:—"Euphues, the Anatomy of Wit. Very pleasant for all gentlemen to read and most necessary to remember, wherein are contained the delights that Wit followeth in his youth by the pleasantness of Love, and the happiness he reacheth in age by the perfectness of Wisdom. By John Lyly, Master of Art." A copy of the second edition is in the Bodleian Library. The fourth edition may be seen at the British Museum. The work has recently been reproduced as vol. 4 of "English Reprints." From the title of this work the term euphuism was derived. But it must not therefore be concluded that euphuism itself sprang from this book. Lily was not the originator of euphuism. He gathered together examples of the various affectations and conceits in speech and writing in vogue in his age, and worked them up in his remarkable books. "Euphues" was popular, not because it set a fashion, but because it followed one. Lyly was an adapter rather than an inventor. Foremost in the peculiar features of the euphuistic style comes alliteration. But the charming effect of alliteration was known to veterans in verse long before the days of "the fair Vestal throned by the West, the Imperial Votaress" who walked our land in maiden meditation, fancy free. It was the chief and universal characteristic of Anglo-Saxon poetry 700 years earlier. Another striking feature of Lyly's style—antithesis—was as old as St. Paul. Again, classical and mythological allusions and multifarious illustrations, such as Lyly used, had been common in literature as long as alliteration. Classical references were always considered charming in the ages before Science had begun to draw the line between credulity and just belief. Then Lyly's inversion of the order of words in parallel or opposed clauses (*e.g.*, "by his proper nature a slave, a knave by condition,") is familiar to students of earlier literatures. The primary origin of

Elizabethan euphuism must be looked for in a sunny land by the shore of the tideless sea. The hero of the romance of Euphues corresponded in perfectness of body and readiness of wit to the quality called "euphues," by Plato. The source whence affected writing in England was immediately derived, was not Greece but Italy. The intellectual lead among nations passes from one to another. In the 16th century Italian influence was predominant in Europe. It was not without good reason that the tutor of Edward VI. cried shame against "the enchantments of Circe, brought out of Italy to mar men's manners in England." Sir Thomas Wyatt, and Howard, Earl of Surrey, (who rank among our earliest sonneteers), had travelled in Italy, and having there "tasted the sweet and stately measures and style of the Italian poesie, greatly polished our English rude and homely manner of vulgar poesie from that it had been before," (Puttenham). In that age the very tailors and shoemakers of Italy stitched rhymes and cobbled verse. Unwittingly Petrarch became a father of conceits. That period proved to be the prelude to the decadence of the literature of the land of the song. The record of Greek and of Latin literature was reproduced. Happily in England the event proved far otherwise. The fame of Lyly and Robert Greene, the apostles of euphuism was overshadowed by that of their illustrious contemporaries—Jonson, Raleigh, Sidney, Spenser, Bacon, and Shakespeare. History was reversed. The age of euphuism in England proved one of the most glorious and important eras in the progress of the human mind. Strange juxtaposition—the straining after effect, the affectation and laboured pomposity of Lyly and the minor euphuists, side by side with the clever aphorisms, the deep discoveries and profound propositions of the prince of philosophers, and the sound common sense, keen insight into human nature, and terse periods of the prince of poets. So in our age the sublime and the ridiculous are strangely blended. We have numberless authors, reams of frivolous fiction, scores of writers of verses of society tricky in style, ephemeral in character—in the same period which has given to the world a Browning and a Tennyson. The fame of the lost Laureate shall shine more and more as the ages roll on, while the trashy novelists and trifling poetasters will sink into obscurity. Some day J. K. Stephen's lines will be verified, and there shall

———"stand a muzzled stripling
 "Mute, beside a muzzled bore;
 "When the Rudyards cease from Kipling,
 "And the Haggards Ride no more."

Lyly's second book, "Euphues and his England," was published in 1580. The title page quaintly says that the book is "delightful to be read, and nothing hurtful to be regarded,

wherein there is small offence by lightness given to the wise, and less occasion of looseness proffered to the wanton; commend it or amend it." The hero of Lyly's two stories is a wealthy young Athenian traveller. Naples he describes as a "place of more pleasure than profit, and yet of more profit than piety." He regretted that he had spent so much of his life there in "the laps of ladies, and so much of his wit in the vanities of idle sonnets." Euphues and his friend Philautus afterwards visit London. Lyly's first volume ends with letters from Euphues to various persons. These letters are in fact essays on education. They are full of wit and wisdom. One or two extracts may be given:—"It is only knowledge which worn with years waxeth young, and when all things are cast away with the sickle of Time, knowledge flourisheth so high that Time cannot reach it." "There is nothing more swifter than time. nothing more sweeter. We have not, as Seneca said, little time to live. Our life is long if we know how to use it." "Let your country's care be your heart's content." The most striking passages in "Euphues and his England" are those in which Lyly (through the character of Euphues) speaks of Queen Elizabeth. "She was of more beauty than honour, and yet of more honour than any earthly creature;" and he prays earnestly for her life to be prolonged, that "she may be triumphant in victories like the palm-tree, in all ages prosperous, to all men gracious, in all places glorious, so that there may be no end of her praise until the end of all flesh." Such extravagant eulogy was in the fashion of the time. Similar expressions are found in Jonson and in Spenser. We can scarcely wonder at such language when we consider how after the winter of discontent under Mary, the peerless Virgin Queen presented herself to their eyes. When we recount the glories of her reign, the hour of conquest and of chivalry, a time of general awakening in the national life, of increase of wealth and refinement, and quickening of intelligence, and when we reflect how to her subjects it seemed as if the stars in their courses fought on the side of the Maiden Queen, we cease to be astonished that there came as incense to her willing ear from court and camp, through poet and philosopher, the mellowed murmur of her people's praise.

The adulation of Master John Lyly did not meet with its due reward at the hands of the Sovereign whose virtues he had so often extolled. His petitions at various times to the Queen, asking for the reversion of the post of Master of the Revels at Court, are very amusing. "Thirteen years your Highness's servant and yet nothing." He asks for "some good fines or forfeitures that should fall by the just fall of certain false traitors, that seeing nothing will come by the revels he may prey upon the rebels." He tells how his poverty is such that he has

but three legacies to leave :—Melancholy without measure to his friends, beggary without shame to his family, and to his creditors patience. The Queen received his compliments gracefully, but she was not gracious enough to complement the matter by a payment in coin or place. Although his petitions received no answer, Lyly's loyalty never abated. He died in 1606, aged 52. He wrote several dramatic pieces in which the euphuistic style is clearly discernible. In these works we meet with words which come to us with a familiar ring. The word "bosse" is applied to a well set woman. "Old huddles" he uses as a term of contempt for sordid age. "What mad cattell you women be," says one of his characters. "Huddle" signifies an embrace. "Quandary" and "wrestling" occur several times. A youth who had lost his character is a "lorrel lad;" an idle, skulking fellow is styled a "micher." In one play he says "strangers have green rushes where daily guests are not a worth a rush." Lyly's books afford many glimpses of the history and customs of the people. Tobacco is spoken of (in words adopted long years afterwards by Chas. Kingsley) as "the most sovereign and precious weed that ever the earth tendered to the use of man." The wearing of false hair, after being discarded during the dark ages, had come into vogue again. In Lyly's play "Midas," a servant speaking of her mistress's tresses says, "I mean the hair that she must wear to-day." We find that it was fashionable to dye the hair yellow out of compliment to the natural colour of the hair of the Queen. Human nature is the same in every age. In Lyly's "Paterfamilias," Bombre says, "What we (fathers) get together with a rake, the sons cast abroad with a fork, and we must wear our legs to purchase our children arms."

After Lyly, the most distinctly euphuistic author was Robert Greene. He had a genius as a story-teller. From his "Pandosto," Shakespeare is said to have derived his "Winter's Tale." Greene stands forward in defence of the poets of his own country against those who were always sounding the praises of the Italian writers: "Should the challenge of deep conceit be intended by any foreigner to bring our English wits to the touchstone of art, I would prefer divine Master Spenser, the miracle of wit, to bandy line for line for my life in the honour of England against Spain, France, Italy, and all the world." When this eulogy was penned, the fame of Spenser depended on that "Shepherd's Calendar," a part of which we believe to have been written at Hurstwood. Spenser seldom indulged in the fashion of writing of his time. Occasionally, however, we meet with an euphuistic line: "With mourning pyne I, You with pining mourne." Again—

"The Sovereign of Seas he blames in vaine,
That once sea-beate, will to sea again."

But, speaking generally, Spenser scorned the effeminacy of language in "Euphues," and adopted a style characteristic of an earlier period. Sir Philip Sidney, in his "Defence of Poetry," attacks the painted affectation of the English of his time, pouring ridicule on the alliterations, the far-fetched words, the similes from beasts, or stones, or plants to be found in writers of the euphuistic school. Did Shakespeare ever become imbued with the euphuistic style? The works of the great dramatist are not free from quip and quibble, and play upon words. As with Lyly so with Shakespeare, love is the burthen of much of his writing. Although much indebted to Lyly, Shakespeare cannot be counted among the euphuists. Shakespeare was familiar with the novels and plays of the first of the Euphuists, and did not disdain to paraphrase some of Lyly's best passages. In making comparison between the works of two men, time is the essence of the matter. The whole of Lyly's works were published some years before the wondrous creations of the Stratford player were given to the world. The sentence in "Hamlet" about desperate diseases and their relief by desperate appliances; the remark of the Duke in "As You Like It"—"Sweet are the uses of adversity;" the well-known line in "Cymbeline," telling how "The lark at heaven's gate sings;" Hamlet's speech, "Let the galled jade wince;" the advice of Polonius to Laertes;—all these Shakespeare borrowed from Lyly. No doubt the audiences to whom Shakespeare appealed would easily recognise allusions to Euphues (just as we do to Dickens), and they would greet with admiration the first appearance of the magnificent structures Shakespeare's splendid genius had raised from comparatively meagre materials. Although Shakespeare, in "Love's Labour Lost," ridiculed it with an unsparing hand, and Ben Jonson pilloried its professors in two of his dramas, Euphuism flourished all through the reign of Elizabeth and James I. Writing in the time of Charles I., Blount said "that beauty in Court, who could not parley euphuism, was little regarded." Euphuism, as expounded by its votaries, was French in its fretful insistence on detail, where detail was not of the slightest consequence, and was oriental in its stress on etiquette and punctilio, yet to its study the English youth gave their best energies. Its influence is traceable all down the ages. In the days of the pedantic James I. the domain of literary affectation was extended. The Puritans were not free from euphuism, though theirs was "cast by the heat of zeal in a religious mould." After the Restoration Spanish dramas of intrigue became common on the English stage, and writers in other departments of literature were influenced by the French style. Antithesis became more strongly marked than ever, but other characteristics of euphuism were less noticeable. After the

earlier poems of Dryden Euphuism waned, and cursory readers would say that it died then and could never rise again. Yet there never has been a time during the three centuries when it had entirely disappeared. Extremes meet, and its influence may easily be detected in the writings of men who would have scorned the suggestion. Dr. Johnson's studious substitution of long words from the Latin for the simpler Anglo-Saxon speech, his padding out a sentence with redundant epithets—this was a species of euphuism. And Carlyle's wilful disregard of English grammar, and the immense labour he took to be peculiar, stamp him also as in some measure an Euphuist. If young Philip Stanhope had laid to heart all the teaching given him by Lord Chesterfield, he would have become one of the euphuists of the Georgian era. There was something of the style of Lyly in Erasmus Darwin, when he described the colour of a certain plant as that of "a seraph's plume." Alliteration still retains its charm. It is found in perfection in Tennyson. The late Laureate made his poetry courtly, lesser men try to make their courtliness poetical. The art of Dante Rossetti was like a mosaic made of precious stones of speech; he found "a luxury of delight in using delicate elisions, musical alliterations, and sweet sibilants. His was the poetry of enchanted symbolism." Antitheses we still cherish. They are found in rich profusion in Macaulay. Archdeacon Farrar follows with equal elaboration but less effect. The titles given by Ruskin to his works are quite in the fashion of the Elizabethan humour. Forgive the title and enter on his books, and you will find all the graces of euphuism without its pedantry. Another feature of euphuism which still remains in English society is the respect paid to the gentler sex. Herein was the true spirit of chivalry—a lofty ideal of knighthood and a reverence due to the reserve of womanhood. Lyly spoke of English ladies as "being in prayer devout, in bravery humble, in beauty chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions though courtly because women, yet angels because virtuous."

Is euphuism to be found in our own age? The careful, laborious, painstaking of Lyly is not too common now a days. Many publications with large circulation are slipshod in style and worthless in character. They are characterised by the affectation of indifference. Lyly's writing had the affectation of interest. Care for the culture of the English language has too frequently given way to proficiency in the English slanguage. Considering the difficulties under which the modern newspaper is produced, and the haste with which most of the articles must be written, we cannot expect the gallant tropes or the elaborate artifices of the Euphuists. Yet surely the euphuistic style, with some modifications, is well adapted for journalistic writing,

For a leading article (which very rarely leads anybody or anywhere) the Corinthian style is the best; but for leaderettes the euphuistic epigrammatic style is most useful. Of late years clever advertisers have modelled some of their announcements after the euphuistic mould.

The nearest approach made to euphuism in recent years is the æsthetic movement. This was something more than a mere craze, it was a foam bell on the current of the time. Its votaries were not always wise. It lent itself easily to ridicule. W. S. Gilbert is a careful student of Elizabethan literature, and seems to delight in bringing to light the old ballads of that age. See how history repeats itself. At the close of the 16th century the young euphuist, as he wandered in the gardens on the banks of the Thames, would be conning the pages of his Lyly to learn therefrom how to advance his suit with the lady of his choice. To-day the *fin de siècle* young man is "counted an apostle in the high æsthetic band, if he walk down Piccadilly with a poppy or a lily in his mediæval hand." The æsthetic movement wrought for the people of Britain lasting good. Its eccentricities will be forgotten or forgiven, but its benefits will long remain to walk the earth and bless it.

Can the cultivation of the euphuistic style be recommended to the members of the club? We may avoid the great and patent defects in the style of Lyly and his imitators. In using illustrations we should remember the meaning of the word—to make clear. The writer who is not intelligible is not intelligent. We should not indulge in antithetical forms of expression where no corresponding opposition exists between the thoughts expressed. In alliteration we must be careful not to sacrifice the substance to the shadow, not to make sense subordinate to sound. Our metaphors should not be like those of Sir Boyle Roche. We should take warning by Mrs. Malaprop's "nice derangement of epitaphs." Our sentences should be brief and pithy, not laboured and involved, our writing strong rather than soft, solid rather than showy. Affectation in matter or manner we should avoid, nor should we cast about for superfine expressions. Palpitating periods and high falutin writing are not literature. In writing we ought never to play tricks with our mother tongue by the puerile pastime of punning. An educated man is learned in the "peccage of words," he will not dissipate his proud inheritance and do despite to the language until it be reduced to the mere rags and remnants of a robe which was once a royal one. Our style should be free from bombast and bathos, rich, not gaudy, for the style oft proclaims the man. The French have an expression, "the style is the man." Dr. Johnson has told us that the works of the writers before the Stuart period are the wells of English undefiled, the

pure sources of genuine diction. From the authors who rose in the time of Elizabeth a speech can be formed adequate to all the purposes of use and elegance, and capable of expressing almost every thought and aspiration of the human mind. This language is our precious inheritance, for which we are the trustees for posterity.

THE HISTORY OF SCULPTURE AND PICTORIAL ART.

(*Illustrated by Lantern.*)

By CHARLES ROWLEY. November 29th, 1892.

Some apology is necessary for speaking about Art since everybody speaks about it. In such a case silence is often best. But I am here to show you a few examples in a few only of the various branches which spring from the Art tree. I shall not indulge in definitions about the undefinable, but shall trust to a few general statements and fall back on the examples themselves. Several matters seem to be overlooked in our common speech on such subjects. The first is that Art is a much more general and inclusive thing than we should suppose from the popular talk about it. Do we mean by the term Art, "pictures and statuary?" If so let us say so, and to-night I am showing you a few examples only in those departments. But it is a grievous error to narrow the term to this, and much evil has resulted from such carelessness of expression. If we take the definition of Art from one of our chief writers, it will serve to illustrate what is meant. He says: "The Fine Arts are those in which the head, the hand, and the heart have worked together." That is, there must be technical skill, brain power, and emotion cast into, and clearly expressed in the work. Now we can apply this rule to almost every effort of man, except to the most homely, and to the simple, useful work of our hands; but even there it is not safe to be exclusive, for you may infuse all these high qualities into the making of a dress, a table, or in doing up a woman's hair, and certainly into the arranging of one's room. So it seems constantly necessary to insist that some right and wrong in taste may be and is shown in nearly every action of our life. Some of us are born clumsy and awkward; many of us remain willingly so. Others seem to do everything with a grace and a rightness which is simply delightful, this being the result of gifts and good training.

Every age has been face to face with the deadly possibility of being swamped by materialism—none more so than our own. This seems to be the fatality of humanity. The emotional expressions of mankind when formulated into a poem, a drama, a picture or statue, a beautiful ornament, or, in any other such manner, are the protest from the best and noblest minds against the materialism of their surroundings. John Stuart Mill points out with his usual clearness that it is impossible for any of us to get beyond nature; everything is nature—our badness, our goodness, ugliness, beauty. Roughly speaking, therefore, we may say that the Fine Arts are devoted to the noble service of expressing our highest ideas, our ideals, our sentiments, and our most remarkable or noble actions, in such a manner that the expression delights us and remains with us as a source of pleasure and as a standard of excellence. It is small blame to us in a place like Manchester if we remain outside the higher enjoyment of Art—that is to say, out of the truly ordered joys of the best life. When we get to see the ugliness of our surroundings, and it is as difficult to see ugliness as it is to see beauty, we are conscious how much of God's best and man's best we are content to live without. Almost all of us live apart from, and are necessarily ignorant, therefore, of the standards that should show us what is acknowledged to be good, and by consequence should make us instinctively know what is bad, and so enable us to admire the one and regret the other.

Let us take the example from literature—surely an important branch of the Arts, from many points of view the most serviceable because the readiest available. It is impossible to cultivate a high taste from the newspaper standard, which is the stock reading of most of us, nor, indeed, from any class of examples, except the highest, can be educed the best that is in one. You can foretell from what a person reads what his estimate of real worth in literature will be. You can apply this rule at every point. The readers of the so-called comic papers are nearly always the most dismal people, just as the music hall habitué gets weary of fine drama, fine acting, noble music, or really good dancing. In all the arts it is the same. Look at our houses. Can we say that the rage is passed for hideous painted mirrors, or painted tambourines, or ugly useless bric-a-brac, or perilously foliated bronzes? If there was any rational standard of taste, would our upper and middle class houses be the extraordinary museums of useless, valueless, but expensive oddments, which pain one on every hand as we are shown through their pet rooms? For example, the malachite tables at Chatsworth cannot be readily matched for ugliness and vulgarity in any of our smaller houses. The simple rule of having nothing in one's house but what one knows to be useful, or believes to be

beautiful, would relieve us from nine-tenths of our terrible jim-crackery.

Some years since I was much struck by the saying of an old friend, a fishmonger, and an honest man to boot, who said the secret of his trade was to know when to throw away. That secret might be learned by most of us. I can at any rate speak for myself. In furnishing a couple of rooms in an Ancoats workman's cottage some years ago, our endeavour was to keep out the unnecessary; the result is two charming little rooms, and at very little expense, with few regrets, and no enforced endurance of fid-faddery. Of course I know what the difficulties are. Generations of bad taste have produced a marketful of horrors, and good simple things are not easy to get, even if we wanted them. The demand for gimcracks has its definitely evil side, and the Japanese, for example, those wonderful workmen are sending us and the Americans shiploads of rubbish, fit only for the lowest taste in any market. Having mentioned these marvellous workmen, let me commend your attention to another confusion which is common. In the majority of examples of Japanese work you find expressed a remarkable realism, the painting of a bird or a flower, for instance, or some laboured process of inlay or surface finish; but even the best result is not what a Western person would, in his coolest moments, class as the highest art. It is marvellous technical workmanship at its best, so perfect, so skilful as handiwork as to fill one with amazement, wonder, and delight. But no great or even minor example of the best fine art has been accomplished by any nation that treats the human figure so meanly as do even the best of the Japanese artists. Superb workmanship is not necessarily fine art, although all great artists have been excellent craftsmen, and while we give the best Eastern workman every praise for his skill and taste, he has failed to produce an artist according to our inherited standards in painting and sculpture. In the decorative arts, so called, these workmen are often supreme.

All this seems to be by the way, but it is important, and I fail to see how the moribund painted mirror, tambourine, macramé, or to use the latest vulgarism, the Ta-ra-ra-boom-de-ay standard, can enable anyone who lives with it to appreciate a piece of real art, either in crockery, furniture, painting, music, or sculpture. The eye has been misled, the judgment distorted, so that the real thing, not the bad thing, looks outré, or, is not understood, just as the *Comic Cuts* or *Tit-Bits* reader would vote Tennyson dull, or Robert Louis Stevenson and Sir Walter Scott a couple of bores. Now nothing lasts but art, and you can apply this maxim to the things bought, under the influence of the fashion of the day, whether they be the ruined mirrors spoken of or the crinolines of the last generation, both in their degree being

anti-artistic. We can see by some of the examples which I shall show how the very noblest and best art has triumphed over the passing fashions of the centuries since they were done, and how these vivid examples, some created thousands of years since, still remain as living examples, "the top of admiration," as Ferdinand says of Miranda. Moreover, all the best art has been done from the religious impulse, or for sacred purposes. The temples, and statues, and dramas of Greece, the great cathedrals, the noblest pictures, all were created for religion and for the people. Nowadays we require a multitude of things producing to suit our poor individual taste, and then we fall back on the inane expression, "Well, I know what I like." This is unfortunately too true. The man who gets drunk and goes home and maltreats his wife knows what he likes, and very good fun he gets out of it, from his point of view. So when we use such-like phrases in excuse for our weaknesses, negligences, or ignorances, we are probably guilty of a breach of good law. The law of conduct or of taste surely is to know the best and to strive for its realization. I know of no other rule as a safe all-round guide for our actions, and fortunately we may apply it in matters of taste if those responsible will see that we have the standards of art supplied. With regard to our houses, let me interpolate one remark. Keep them quiet. You don't want to see the wall paper, or the furniture, or the nick-nacks. You want, or should want, to see the people who use the room. It is much better to knit stockings than to do macramé work, as a hideous production, now out of fashion, was called. It is much more artistic to set a table simply and well than to paint impossible flowers and faces on impossible tambourines—one may be art, the other never can be. Art has to do with real things. In the higher branches art is more real even than the nature it is selected from. There is no room for the ridiculous artificiality which has usurped the true thing. The artist in any branch of effort is he who selects the best material for his work, he is a seer as well as a producer, he is the one who has the highest sanity, or health, and taken with the differences of individuality he has most to give to the world that is beautiful and lasting. You cannot produce him in any school. King David and Robert Burns came from the soil, Shakspeare was the son of a butcher, and they have all given to the world poems, works of supreme art, one cannot explain why, nor tell how their like was created, or how they may be again produced. It is very wonderful. David shows us how to praise as none of us could hope to do, unaided. Burns expresses the universals of falling in love, and all the troubles and joys of it, in a keener way than we common mortals who have gone through it all can give even a hint of. Shakspeare's multitude of various characters are, as a

rule, more wick than the real men and women we meet daily. This is all because their art has enabled them to vitalize the common stock of essential things which are ever around us. All great nations, or communities, have produced men who could do this. It is the very test of their quality. A nation, poorly equipped mentally and spiritually, has no fire wherewith to produce the glowing flame of Art. A nation, however materially successful, like the United States, for example, cannot boast of having produced a single song such as Robert Burns wrote at his best, or a building such as our comparatively poor ancestors built in every city.

We here, in all the millions of Lancashire, are producing nothing really essential, and we have to be fed and clothed, body and mind, from the outside. No, the real things can only be shown to us by the seers, the prophets, the artists, the God-gifted. Besides the pleasure which all noble work gives to those who can appreciate it, surely its highest value is shown by the fact that it teaches us to know and to love Nature and Humanity the more. Imagine what a new world has been opened to us by the poetry of Wordsworth, and by the work of Turner, not to speak of the more subtle marvels revealed to this generation by Wagner, probably the greatest genius of our time. So it is not easy to sum up our obligations to the arts for what they have made of our life upon earth. The possibilities of using all these riches is the problem of education. Our materialism may be a grim necessity. Our cities, their works and warehouses, railways and ship canals, all our paved streets and our gas and water works are necessary for our work and our comfort. They are not, however, the ends of life, but the means of life. Having got our machine, there remains the highest of duties—to foster the growth of noble men and women, and I know no way of helping in that but by a constant appeal to the highest known standards of beauty in literature or the fine arts. Just as in matters of justice, or in relation to our daily actions, surely the appeal to the highest standards known is our safest guide.

In the small experiment I now propose to lay before you, let me say how difficult I have found it to procure the examples I require. The general demand does not lie in this way, and most of the slides have had to be specially made. The series is by no means a complete one. It is subject to endless change, correction, and amendment as examples turn up. Properly speaking the exhibits should be lectured upon in small groups, and in detail. Also, it must be said that excepting the slides from sculpture, nearly all the rest are one-sided and imperfect. The main charm of a picture is often its colour, that subtle quality so seldom perceived and never quite understood. Then the great pictures themselves do not photograph well; for this

purpose we have to be satisfied with examples photographed from engravings.

I have arranged the slides, which are about 100 in number, in three main groups. These of course, as I have said, should in a systematized plan be again sub-divided. I try first to show you the triumph of the fine arts in Egypt, and you can date the examples as you will from 2,000 or 1,500 to 600 years before Christ. Then, a few only of the highest examples of Greek sculpture are shown, and these for all of us, with our past history and hereditary ideas coming as they do from Greece, are the most impressive and valuable standards of plastic beauty known to us. All our main stock of ideas and motives come from the Hebrew, Greek, and Roman influences. These standards would mean next to nothing to a Japanese, whose wonderful technique we admire so much. Then follows the Roman influence, and even there, of course, the Greek is predominant, for all their best workmen were of that nationality. After this comes that extraordinary ten centuries of artistic deadness, when the Galilean was conquering and remodelling Eastern Europe. Hardly an example of high and noble workmanship remains of all that vast period. Then comes the awakening called the Renaissance, or New Birth, which wrought such marvels in the thirteenth, fourteenth, and fifteenth centuries in Italy, and ultimately in the more Western countries. On the one hand there was the re-discovery of the great Greek and Roman classics, and, on the other, a poetic and religious enthusiasm seldom equalled. The result was priceless treasures in poetry, painting, architecture. Then there was a return wave, not to stagnation so much as to conceit and artificiality. Very soon came the time when prosperity damped down enthusiasm, when wealth and luxury strangled all noble conceptions of religion or life, and so forward to our own period when art has become in the main the plaything of individuals. There are, for example, few great conceptions of our universal brotherhood which result in focussing our religious aims, such as we find expressed in those marvellous works of art, our cathedrals, works which England possesses in such ample quantity and noble quality. Our minds and our aims are in other fields. Sometimes it seems as if we had lost all sense of united action except for transient and material ends. The day may again come when every dweller in each of our cities may be proud of its beauty, and elevated when he thinks of his citizenship; the day when communities will work each for all, and when a rich man's isolation in an expensive, and nearly always an ugly, house will be considered to be as ignoble as that a workman should fester in a slum. All the great arts, all the great religions have given us the ideal. The wonder is that we are so unhappy as to fail in its realization.

RAMBLES IN THE VALLEY OF THE LOWER LOIRE, AND SOME OF ITS HISTORICAL ASSOCIATIONS.

(Illustrated by Lantern.)

By EDWARD W. MELLOR, J.P. December 6th, 1892.

The River Loire, after a northerly course of 200 miles, turns to the left a few miles east of Orleans, and thence flows more or less due west to the sea. It is this portion whose valley forms the ground of our present ramble. It is a fascinating valley—this Loire valley—full of history, full of romance. Here Plantagenets lived and died, here the Black Prince fought. Probably no stream for the same length of its course has so much history to tell as the Lower Loire. Until the end of the 16th century its banks were covered with old feudal towers and castles, within whose walls from time to time have dwelt the kings and queens and all the famous men and women of those ages in France.

We commence our ramble at Orleans, a city next in importance to Paris in French history. Indeed, in one point of dignity it has surpassed Paris, for Orleans has twice beheld the crowning of a native King of the French. In this city our minds naturally turn to the famous Maid of Orleans, and in front of the Town Hall is a statue of Joan of Arc, a reminder of that 29th of April, 1429, when she entered the city on horseback at the head of her troops, the people being overjoyed, and attributing divine inspiration to her. From Orleans to Chambord, one of the typical castles of Francis I. The great feature is the famous double spiral staircase. It consists of a double course of steps so contrived, that persons may pass up or down without meeting or seeing each other. This staircase is described by James “as a majestic piece of Humour.” The principle is simply that of a two-threaded screw. Beaugard Chateau (where is a remarkable gallery) is visited and then we come to Blois, where is one of the most beautiful and elaborate of all the Royal residences in this part of France. “Try to imagine ourselves standing here three or four hundred years ago, and see passing up and down the open spiral staircase Francis I. and his Queen Claude, who loved the place so well; the queen-mother Catherine de Medicis, brooding over her plots; Francis II. and the lovely Mary Queen of Scots, happy in their brief spell of married life; the timorous Henry III. scheming to free himself from the power of the Guises.” The

American writer James, referring to this staircase says, "This exquisite, this elegant, this transcendent piece of architecture is the most joyous utterance of the French Renaissance. It is covered with an embroidery of sculpture in which every detail is worthy of the hand of a goldsmith." Writing of the interior of the staircase, Theodore Andrea Cook says, that "the spiral upon the central column is the exact curve contained within a sea-shell—the *Voluta Vespertilio*—and it seems more than probable that an actual shell was used consciously as a model," &c.

Our journey down the Loire brings us to the Chateau of Chaumont, where Henry Plantagenet met Thomas á Becket for the last time before that Prelate's murder. Like Chambord, Chaumont shows clearly the transition from the fortress to the later chateau. The towers of Chaumont rise upon a wooded hill overlooking the river, and the little village lying below dwarfs into insignificance under their shadow. Here are to be seen the vine-covered cottages and the white cap and wooden sabots of the women. Passing to Amboise, the castle is again the chief attraction. To distract their grief on the loss of their infant son, Charles VIII. and Anne of Brittany built two great towers. They are 90 feet high, 42 feet in diameter, and spring from the base of the rock. They do not contain staircases, but inclined spiral planes. We read of Francis I., and his guest Charles V., of Germany, riding on horseback up these towers amid a blaze of torchlight. In recent years (1842) the Duke of Orleans drove a coach and four up one of the towers on the occasion of his wedding. Memories cling to this castle of the famous conspiracy of Amboise resulting in the execution of 1,200 Huguenot prisoners, and which butchery was only a prelude to the still more wholesale massacre of St. Bartholomew. Chenonceaux, sometimes considered the most lovely of all the Touraine chateaux, is our next call, we proceed to Tours, noticing the Palais de Justice, the Cathedral, Hotel de Ville, &c., and then pass on to Loches. The ancient Donjon keep is an object of interest. An American writer describes it as "one of the greatest impressions of central France." The castle is of absorbing interest to Englishmen, for it was the cradle of our Plantagenet Kings. In Loches there is a cotton mill, which gets its water supply from the Indre, an affluent of the Loire. Journeying to Chinon we pass Azay-le-Rideau, "perhaps the purest expression of the beautiful French Renaissance," and Langeais. Chinon is a quaint old town, the birthplace of Rabelais, and to which place Joan of Arc walked from her home at Domrémy to see the King, Charles VII. From Chinon we go to Saumur, and thence to Angers, the old capital of Anjou, and at Nantes we reach the last stage of our journey.

In his lecture (which was choicely illustrated) Mr. Mellor frequently drew attention to the manners, dress and occupation of the Loire population, but his chief object was to re-people, as it were, their ancient castles and palaces with the principal figures of those stirring times in French and English History, and

“ For a short space
We saw revealed the double threads that bind
This little speck of time we call ‘ to-day,’
To the great cycle of unending life
That has been and shall be evermore.”

LOCAL GLIMPSES: RHYMES AND DREAMS.*

By HENRY HOULDING. *December 21st, 1892.*

My first purpose in preparing these “Local Glimpses,” was that I would give some reminiscences of old Burnley as it first appeared to me in the thirties, and of the old Burnley people whom I knew, and then piece these out with some tags of my own, whose only interest to this society or to any body else is that they are associated, in the mind of the writer at least, with its streets, garrets and workshops, and some of its queer old folk, “men and women weird,” and whose first well-spring of inspiration bubbled up in Blucher Street, whose name indicates that the tall, gaunt, ugly houses which composed that classic precinct, were built shortly after the battle of Waterloo. But I soon found that this was a task beyond my power, that I knew very little of ancient Burnley, very little of the rambling village that began with the Cross Keys of St. Peter at one end, and finished with the fatal bird that exulted over his (the saint’s) downfall, now turned into a weather-cock, at the other extremity. “In the dark street where I was born,” there was a motley gathering of ancient folk, who must have assembled here from all points of the outer wilderness, for whose wandering tribes Burnley was then and has been since a place of refuge, if not of rest. There was the Yorkshire butcher, the Irish tailor, Bernard or “Barnad” Ennis, who retired from business about sixty years ago, and built the “Turf Tavern” in close proximity to the daisies and hedgerows; Tom Rickard, the printer, whose whole plant was comprehended in the back bedroom. Tom was one of the old Trafalgar heroes, and was supposed to carry some French bullets in his body, as he shuffled about

* As it has been proposed to publish the “Rhymes” in another form, they are not given here.

between his printing room and his pig-stye—Brown Fletcher, the plumber, the father of the late Councillor Peter Fletcher, who used to make faces at little boys when they passed up and down his “entry.” He had a brother called Jim Fletcher, who lived at the top of the short street in a little pent house opposite the end of Yorkshire Street. He was the bellman, or town crier, and was a sort of crazy humourist, who never rung his bell at street corners but he cracked some rude or homely joke, often at the expense of the gossips he had drawn into a circle, without the aid of a Greek invocation. He was a queer, quaint figure, and I see him in my mind’s eye as he used to swagger up Blucher Street, after he had done his tinkling at the Gaumless and elsewhere, and cried his enormous new potatoes or fabulous “fresh red herrings.” Then there were the Misses Forshaw, the fashionable milliners, ancient maidens of aristocratic pretensions, who used to come out with a switch to switch noisy little boys from the narrow causeway into the cobbled street.

A profound query suggests itself. Was this, or something like it, the origin of the historic name “Switchemer,” and if it was, what was the origin of the counter phrase “Shumpty?” “Switchemer” was, I believe, a term of reproach, and “Shumpty” a cognomen of respectability. The legend is that one old villager said to another, “Tha’rt a ‘Switchemer,’” to which the reply would be, “It’s a *blank* lie, I’m a ‘Shumpty,’” followed by an appeal to ecclesiastical history and local tradition, as a proof. This is a subject for antiquarian research, in which the etymologists might probably assist, if it is not some seventy years too late to begin the enquiry.

Then there was Joseph Stott, the blind “brush maker, mat and skip manufacturer,”—so ran the old sign,—who used to shoot bundles of osiers from the high garret above on to the causeway to the eminent peril of passers by. Joseph Stott was blind, but he managed better without eyes than many people do with a pair, and used to travel long distances on horseback, and has been known to direct strange horsemen on their way, and point with his whip to distant land-marks, towards which the traveller would turn his steed, not knowing that the equestrian who directed him could not see the road himself. Then there was the Hall Inn, where ancient tradesmen and venerable toppers gathered and drank the cup that cheers and inebriates. In the large room upstairs ancient philosophers used to lecture on astronomy and other sciences, if other sciences were then, and strolling players would strut and fret their hour upon a stage as narrow as the street, or the lives of its inhabitants. At the top of the street was an old gable facing down from Church Street, where old Jerry Spencer kept a grocer’s shop, and often exposed empty hogsheads that had contained brown sugar, and still

contained enough to attract little boys and large bluebottles. Jerry Spencer was the father of John Spencer, of the firm of Spencer & Moore, and of Mrs. Moore, the wife of the first Mayor of Burnley. This old gable was the only bit of picturesque architecture in the street, or perhaps it was only its age and its old world quaintness that gave it that distinction. The street had not much pretension to aristocratic associations, the nearest approach to these being the residence of Dr. Knowles at the corner of Cliviger Street, and Mr. Sutcliffe's wine stores at the corner opposite the Hall Inn, on the hither side of the Hall Rake, where odourous vintages "cooled a long age in the deep delvéd" cellars. Just up Cliviger Street was Mr. Buck's office, where I remember seeing a flag hung out with the words "Earl Grey and Reform!" emblazoned upon it. This must have been about 1832. Behind the street were back shops, tailors' garrets, smithies, plumbers and "tubbers" workshops, and then gardens, pig-sties, meadows, from which the scent of new-mown hay would come on warm summer days and fill the quiet street with perfume of flowers and grass.

Outside this little world there was another world, where the rich people dwelt, who used to pass through it on their way to and from Olympus. Old Peregrine Towneley would shuffle by in habiliments as ancient as his pedigree. Statelier and more like the aristocrat, Mr. Lovat, the steward, who built Tarleton House, would go past, and have a pleasant greeting for everybody. Mr. Master, the "persoun of the town," in Chaucer's phrase, who was like Chaucer's parson, "rich in holy thought and work," would walk through the street on his errands of charity, sorely needed then, and stop not seldom to hear the woeful tale of some poor body who wanted "dole." But these men and the wealthy lords of cotton, such as the Pollards, the Hopwoods, the Moores, the Holgates, and others were "out of my welkin." I knew their names and their big factories, which blazed on the night with gas-lit windows, when gas was hardly known in the street.

There were three or four chapels and one church, to which our family never went, for we were Quakers, and used to travel every Sunday morning to Marsden Chapel, where we would sit in silent service not seldom unbroken by a word. Or sometimes old James Howarth, the father of Charles Howarth, "'torney Howarth," in Yorkshire Street, would rise in tall octogenarian dignity, and deliver his soul in Scriptural phrase. I remember as a boy sitting a dreary time in this silence and hardly daring to waggle my legs, and the only words spoken in tones of solemn exhortation or reproof, were spoken by old James Howarth, rising lank and tall on the bench of elders which faced the congregation. They were these: "Woe unto the

crown of pride ; woe unto the drunkards of Ephraim !” and then he sat down and not another word was said. I thought at the time they had a direct personal reference. There were schools, but they were out of my reach. There was the old Grammar School and the National School, and there were other schools, but the school where I learnt my “A B C” was in Rodney Street, and was kept by two poor women named Isabella Stott and Harriet Bamford. May their names be for ever venerable. They were good, pious, peaceful, gentle souls ; very poor, eking out a scanty livelihood by teaching little children and selling needles and bobbins of thread.

There were no books in that dark street, or next to none. My father was a reader, but he must have had to borrow what books he read. Besides the Bible, I only remember one or two, and one was “Enfield’s Speaker.” My father was fond of reading aloud, and would read the fine passages of Pope, or Milton, or Gray, or Collins to any booby who would listen, seeming to think that what was beautiful to him must be the same to others. T. B. Spencer used to say he was the finest reader he ever heard.

By the way, poor T. B. made his appearance in Blucher Street about 1834 or ’35. I remember seeing him for the first time standing by the stove in my father’s workshop, a thin, slight, poorly clad, poverty-stricken figure, but with an expression of countenance very different to the old fogies of the backshop or the village street. He was a hand-loom weaver, and worked at the old “dandy shop” in Keighley Green. He used to preach occasionally at Mount Pleasant Chapel, Hammerton Street, then Cow Lane, where as a boy I used to go on Sundays to hear him, and he impressed me by his intellectual look and his fine elocution more than by his theology. I think of him then as of one of those men described by Emerson, “a Damascus blade, laid up on the shelf in some village to rust and ruin.”

As I have said, books were scarce, and it was perhaps as well, for I was never tired of hearing my father read Lycidas, Comus, Gray’s Elegy, Collins’ “Ode to Evening,” passages from Pope’s “Essay on Man,” the “Story of Lefevre,” and other things from the “Speaker.” How he got the taste for these things I could never understand. There are few people even in these ages of culture who feel the supreme charm of Collins’ “Ode to Evening,” and only those who have something of “the vision and the faculty divine” will ever feel it. I can only account for it on Touchstone’s theory, “The gods had made him poetical.” But having made him poetical, why did they put him down in Blucher Street? “Oh, knowledge ill inhabited ! worse than Jove in a thatched house !” There were no newspapers, except now and then one a week or two old, no periodicals. There was

the "Penny Magazine," the first numbers of which I remember seeing at the house of a relation, but it was a penny too much for our exchequer. Then there was the Mechanics' Library, started in 1834, and from that time books began to come within our reach, more even than there was time for the reading.

With the passing of the Reform Bill did not at once come the cheap newspaper, but 1832 was the beginning of the influx of that cheap periodical and serial literature, which began, as far as I remember, with the "Penny Magazine," soon followed by "Chambers' Journal," and which has now become a vast tide, bearing upon its mighty waters, with a good deal of "sound and foam," the master pieces of genius and philosophy. About fifty years ago "Chambers' Cyclopaedia of English Literature" was first issued, and I managed to find sevenpence a month for the purchase of that, and this was a vast advance upon "Enfield's Speaker." It was soon revealed to me that there were mighty voices of the present as well as of the past. But before even this I had bought a small edition of "Childe Harold" at a book-sale. That was in 1838. T. B. Spencer lent me, or my father, a very small copy of "Don Juan:" a strange book to be presented by a Methodist preacher to a Quaker, or a Quaker's son. Then came glimpses of Shelley, Coleridge, Wordsworth, Leigh Hunt, Charles Lamb, and I never rested till I had possessed myself of books that were a sort of revelation which opened to me the divine mysteries of nature and the soul.

Professor Tyndall records that one day he happened to pick up a small copy of "Nature," an essay by Emerson, on an old book-stall, and that it had been to him as an inspiration; that he read it with delight, and had never ceased to read it. About the same time I picked up the same little shilling book at an old book-stall in the old market place, and since then Emerson has been to me all that he has been to Tyndall, a constant companion and friend.

But I am anticipating. I must not forget that this is a village tale. In the old Blucher Street times, the evenings were spent often in telling old ghost and witch stories round the fire of winter nights, old and young together, and old and young believed in them with a faith as implicit as Tasso believed "the magic wonders that he sung." The air was thick with superstition. Witches were not things of the past but of the present. It was as common for people to be "witched" as it was for children to have the measles. Not only in Pendle Forest, but in every village there was the wizard and the witch, the old man or woman with an "evil eye." Old men and women were known to have sold their souls to the evil one. Few people doubted then the truth of the old stories, and those who did found a half-credulous, fearful pleasure in hearing or telling the weird

stories of witch-transformations, and charms, and spells, of haunted houses, of Malkin Tower, the witch rendezvous, of "Towneley boggart," and many other boggarts of less aristocratic pedigree. Witch stories and poetry go well together. They are eggs of the same nest. They come from the same "shaping spirit of imagination." What wonder then that my first effort in poetic construction should be suggested by one of these old world traditions, and should take Malkin Tower for its theme.

But the dreams of ancient superstitions were already passing away. That old ensign hung out in Cliviger Street meant more than political reform. It was the beginning of the end of political thralldom, but it was the beginning of much more. It was the emblem of the Revolution that was already taking effect in the expansion, or, if you will, the emancipation of the human mind. My father used to repeat a poem of which I only remember the first lines, which were these—

"O'er the vine covered hills and gay regions of France,
See the day-star of Liberty rise,
Through clouds of detraction unwearied advance
Its welcomed approach to the skies."

That star was then only glimmering in the horizon, but somehow there was less talk of the Pendle Forest witches after its uprising. Instead of "sitting round the fire on winter's tedious nights, with good old folks to hear them tell the tales" of ghosts and witches, we sat reading "Pickwick" and "The Old Curiosity Shop." Instead of dreams of diablery, we had dreams of universal brotherhood. There were no more futile attempts to raise the devil. Instead thereof, there were surreptitious readings of Byron and Shelley. Then came the music of Coleridge, Wordsworth, Leigh Hunt, and Tennyson.

"Oh, hark! oh, hear! how thin and clear,
And thinner, clearer, farther going,
Oh, sweet and far, from cliff and scar,
The horns of Elfland, faintly blowing!"

The witch-fires vanished from Pendle, and in their place came "the light that never was on sea or land." The prince of the powers of the air took wing and fled, as he fled from Paradise at the uplifted spear of Ithuriel. "The Lars and Lemures moan'd with midnight plaint." "We sat in the aurora of a sunrise that was to put out all the stars." Wordsworth, Coleridge, and Shelley had discovered that nature was divine. The fairies had gone from the greenwood and the hill side, but there was "a presence that disturbed us with the joy of elevated thoughts." 'This also, you may say, was a dream; but are not "thieving ambition and paltring gain," also dreams. This dream seemed to me better worth the dreaming than some that held the world in awe. Perhaps it is not a matter of choice what our dreams

shall be, but of "divine putting on." We do not choose our dream, but our dream chooses us, fastens on us like a sort of spiritual microbe, and we are a doomed man. But what is this better than witchcraft? A mere revival of old superstition in a new form. It may be, but I have not said there was no element of truth in the old superstitions. "Oh, never rudely will I blame his faith in the night of stars and angels." At any rate, this dream of Wordsworth's seemed to me better than the old superstitions it displaced. They were ugly. This is beautiful: and beauty, says Emerson, "is the creator of the universe." They were mean, and vulgar, and impure and cruel. This is noble, and in harmony with all that is best and noblest in man, "the likest God within the soul." Moreover, it is the dream of the nineteenth century, and not of the thirteenth. The vision of Wordsworth, not of Dante. So much for the dream, and it is no part of my present purpose to give the interpretation thereof.

I remember a time when I was in the habit of repeating to one or two old friends passages from Gray, Collins, Coleridge, Keats, Shelley, Wordsworth, and they said, yes, they were very beautiful, but they never read these things for themselves—they preferred other reading—the novel, the history, the sermon, the treatise on logic. They did not care for dreams. To me the dreams seemed the reality. But at odd times I have thought they might be right, and that I was under a spell; that I was bewitched, as surely as ever Pendle Forester was bewitched in the old time; that the divine ideas and the heavenly music of these poets of nature were but a sort of modern grammarie, and that my friends were the wise men and I was the fool. But one day I read some words of Matthew Arnold's, in which he said: "The future of poetry is immense; because in poetry, where it is worthy of its high destinies, our race as time goes on will find an ever surer and surer stay." And again, "We should conceive of poetry worthily. We should conceive of it as capable of higher uses and called to higher destinies than those which men have assigned to it hitherto. More and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Wordsworth finely and truly calls poetry 'the breath and finer spirit of all knowledge.' Our religion parading evidence, such as those on which the popular mind relies now; our philosophy pluming itself on its reasoning, about causation and finite and infinite being; what are they but the shadows and dreams and false shows of knowledge? The day will come when we shall wonder at ourselves for having trusted them, for having taken them seriously; and the more we perceive their hollowness, the more we shall prize the breath and finer spirit of knowledge offered to us by poetry." Need I say that these words were reassuring? Could it be, I thought,

after all that, feebly, blindly and unfriended, toiling through the miry ways of poverty and care, wandering, as Carlyle says, in "the labyrinth night," I had stumbled unawares upon a river of pure water, of which whoso drinks need never thirst again. Or was this Matthew Arnold only another dreamer as crazy as myself? At any rate I realised the fact that I was not the only fool in the forest, but in very good company, and that these dreams of mine were not, as Tennyson says, "confusions of a wasted youth," but glimpses of a new spiritual dawn that was rising upon the world.

EXCURSIONS, 1891.

An Excursion to Rylstone, Grassington, Upper Wharfedale, and Bolton Abbey was enjoyed on June 6th, when 22 members and friends visited these charming localities.

An Excursion to Stratford-on-Avon, Warwick, Leamington, Kenilworth, and Coventry, took place on July 28th, 29th, and 30th, and was attended by 14 members and friends.

EXCURSIONS, 1892.

Visit of the Lancashire and Cheshire Antiquarian Society to Burnley, May 21st, 1892.

This visit was not arranged under the auspices of the Club, but remembering the honourable position of the Society and the fact that our President (Mr. W. A. Waddington) had been invited to act as leader, it is fitting that mention should be made in the Club Transactions of so interesting an event.

Over 50 members of the Society (with their Secretary, Mr. G. C. Yates,) journeyed to Burnley. They were received at Rosegrove Station and conducted to Gawthorpe Hall, afterwards driving to Towneley. In the chapel a relic rarely shewn to visitors was exhibited. It was the skull of Francis Towneley, who was executed in 1746 for the part he had taken in the Jacobite Rebellion. The Burnley Parish Church was inspected, and the party drove by the ancient cross and stocks. Tea was served at the Empress Hotel, and at the meeting Mr. Leatherbrough presided.

Mr. W. A. Waddington vindicated the claims of Burnley to the visit of such a Society. He remarked that a very high antiquity was claimed—indeed, it was certain that in the neighbourhood of Worsthorne there were people living 500 years before Christ. They conducted systematic forms of burial, as the urns recently discovered went to prove. Castor Cliff at Colne—the Twist Castle so called—and a number of other

camps, fortifications and entrenchments in the neighbourhood were most interesting. They had also in the district a number of crosses. These referred to the early Christian missions, and the fact that baptisms took place here shewed that the people must have been brought under the good influence of those missions. They claimed—although it had not been entirely proved—that in this district was fought the celebrated Battle of Brunnenburgh, at the end of the 10th century, in which Athelstan fought against the Danes, the Scots and others, whilst at Hurstwood, a short distance from Burnley, they also maintained that there lived for a time at least Edmund Spenser, the poet. Taking these things altogether, along with an array of mediæval antiquities and monastical remains close by, especially at Whalley, they claimed to be the centre of a most interesting field of research. If they had Mr. Ford Madox Brown employed in decorating their municipal palace, they could find him some very good subjects, *e.g.*, A burial scene in pre-historic times on the hill-sides near Mereclough; erection of Roman camps along that range of hills; baptisms on the Brun; butter sales at the Market Cross; Edmund Spenser meandering in the glades round Hurstwood, preparing for the evolution of the Shepherd's Calendar. In fact they could invest those tall chimneys of theirs with so substantial a foundation of profound antiquity, and weave them with historic and picturesque accessories of which they might all feel proud.

Mr. J. Langfield Ward, M.A., furnished the company with a short history of the Burnley Grammar School, which dates from about the beginning of the reign of Queen Elizabeth. The first donation was made to the school in 1558 or 1559, and in their early history they had a gift from Dean Nowell, of S. Paul's, of 13 Scholarships to Brasenose College, which they ought to hold in conjunction with Middleton Grammar School, but which, unfortunately, had been allowed to lapse. The earliest building was put up soon after the chantry lands were assigned to Grammar Schools in the present Churchyard. In 1693, the school was transferred to the other side of the river, and in 1874 the new building was erected. The library was given to them in 1728, partly by the Rev. Henry Halstead, a Governing Canon of S. Paul's, and the Rev. Henry Towneley, one of their greatest benefactors. (This was not the same family as that residing at Towneley Hall). The school claimed to have, amongst those who had been its pupils, the present Bishop of Carlisle (Dr. Bardsley) and Philip Gilbert Hammerton, editor of the *Portfolio*.

Mr. Alfred Strange gave a description of some of the Towneley MSS., more particularly of those which were prepared by the careful transcription of Christopher Towneley in the middle of the 17th century. From the roof of Gawthorpe

Hall that afternoon, they could see a little hall on the eastern slopes of Pendle, at which most of these manuscripts were transcribed by Christopher Towneley. Moor Isles was the name of the Hall, and it had lately been rebuilt with a careful preservation of any relics of the old structure. On the lintel of the door were the initials of Christopher Towneley. The MSS. consisted of philosophical, mathematical, and astronomical works, and a large number of them were associated with observations arising out of the taking of the rain gauges at different parts of Pendle Forest and at Towneley. Mr. Strange referred briefly to "The accounts of John Towneley," a very interesting relation of the farm accounts between 1602 and 1610; to a careful inventory of all the family deeds and records belonging to the Towneley Estate; and to the diary of John Towneley, father of Peregrine, &c. He concluded by remarking that for 400 years at least the Towneley family had left a good memory behind them in connection with the town, and their pedigree was full of illustrious names.

Mr. William Waddington exhibited and described several MSS. of great local interest, including "The Trial of Francis Towneley" for participating in the rebellion of 1745.

Mr. Tattersall Wilkinson, in commenting upon the neolithic treasures of the neighbouring hills, said he did not believe there was any district richer in the remains of primitive man than this one.

Representatives of the Antiquarian Society expressed their hearty appreciation of their visit to Burnley.

MANCHESTER SHIP CANAL.

August 10th, 1892.

The only *excursion of the year was made on August 10th, 1892. The Club had twice previously visited the Ship Canal works. On this occasion the party were introduced to unexplored ground. They proceeded to Warrington, driving thence to Latchford, a centre of great interest and importance. The Locks, 600ft. by 65ft. and 450ft. by 45ft., were inspected. At Latchford the course of the Canal necessitates the deviation of the L. and N. W. Railway. A large steel viaduct crosses the Canal, the girders having a span of 250ft., and being 100ft. above the Canal bed. After lunch the party took train to Runcorn and then drove to Weavers' Pool. From this point they were conveyed by electric launch to Eastham, a distance of ten miles, thus having the opportunity of sailing down the completed portion of the Canal.

* A previous excursion arranged for July 25th to Giggleswick and Settle unfortunately fell through for lack of support.

LIBRARY.

The Publications of the Lancashire and Cheshire Record Society, as follows:—

- Vol. 1.—1878.—“Lancashire and Cheshire Church Surveys,” 1649 to 1655.
- „ 2.—1879.—“An Index to the Wills and Inventories in the Court of Probate at Chester, 1545 to 1620.
- „ 3.—1880.—“Lancashire Inquisitions,” now existing in the Public Record Office, London, Stuart Period. Part I., 1 to 11, James I.
- „ 4.—1881.—“An Index to the Wills and Inventories in the Court of Probate at Chester,” 1621 to 1650.
- „ 5.—1881.—“Registers of the Parish of Prestbury,” 1560 to 1636.
- „ 6.—1882.—“Cheshire and Lancashire Funeral Certificates,” 1600 to 1678.
- „ 7.—1882.—“Lancashire and Cheshire Records,” preserved in the Public Record Office, London, Part I.
- „ 8.—1882.—“Lancashire and Cheshire Records,” preserved in the Public Record Office, London, Part II.
- „ 9.—1884.—“Rolls of Burgesses at the Guilds Merchant of the Borough of Preston,” 1397 to 1682.
- „ 10.—1884.—“Lancashire Wills proved at Richmond,” 1457 to 1680.
- „ 11.—1885.—“Lancashire and Cheshire Exchequer Depositions by Commission,” 1558 to 1702.
- „ 12.—1885.—“Miscellanies, relating to Lancashire and Cheshire,” Vol. I.
- „ 13.—1886.—“Lancashire Wills proved at Richmond,” 1681 to 1748.
- „ 14.—1886.—“Annales Cæstrienses.”
- „ 15.—1887.—“Wills at Chester,” 1660-1680.
- „ 16.—1887.—“Lancashire Inquisitions,” Stuart Period, Part II.
- „ 17.—1888.—“Lancashire Inquisitions,” Stuart Period, Part III.
- „ 18.—1888.—“Wills at Chester,” 1681 to 1700.
- „ 19.—1889.—“Civil War in Cheshire,” &c.
- „ 20.—1889.—“Wills at Chester,” 1701 to 1720.
- „ 21.—1890.—“Leyland Registers,” 1653 to 1710.
- „ 22.—1890.—“Wills at Chester,” 1721 to 1740.

Transactions of the Historic Society of Lancashire and Cheshire.

Vol. xxxiii., 1880-1; Vol. xxxiv., 1881-2; Vol. xxxv., 1883; Vol. xxxvi., 1884; Vol. xxxvii., 1885; Vol. xxxviii., 1886; Vol. xxxix., 1887; Vol. xl., 1888; Vol. xlii., 1890.

Reports and Proceedings of the following Societies :—

- Manchester Field Naturalist and Archæologists' Society, 1860 (the year of its formation), to 1879 (1871 excepted), 1884, 1885, 1887, 1888.
- Manchester Scientific Students' Association (Established 1861), 1878, 1879, 1883, 1884, 1885, 1889.
- Manchester Geographical Society (Established 1885), Journal for 1885 in 4 volumes; 1886 in 4 volumes; 1887-8.
- Catalogue of Exhibition of Appliances used in Geographical Education (held March and April, 1886).
- Report of Educational Committee, and Address delivered in connection with the Exhibition.
- Liverpool Literary and Philosophical Society (Established 1812), 1883-4.
- Liverpool Geological Association (Established 1880), 1880-1, 1881-2, 1882-3, 1883-4, 1885-6, 1886-7, 1888-9, 1889-90, 1891-2.
- Liverpool Science Students' Association (Established 1881), 1883-4, 1884-5, 1886-7, 1887-8, 1888-9, 1889-90.
- Chester Society of Natural Science (Established 1872), Reports for 1878-9, 1879-80, 1880-1, 1881-2, 1882-3, 1883-4, 1884-5, 1885-6, 1886-7, also Proceedings, Vols. 1, 2, 3, 1889-90, 1890-91, 1891-2.
- Cumberland and Westmoreland Association for the Advancement of Literature and Science (Established 1876), No. IX, 1883-4, No. X., 1885, No. XII., 1886-7, No. XIII., 1888-9.
- Halifax Literary and Philosophical Society (Established 1831), 1883-4.
- Huddersfield Naturalists' Society 1883, Part I.
- Leicester Literary and Philosophical Society (Established 1835), 1883-4.
- Reports and Proceedings of the Manchester Field Naturalists' and Archæologists' Society, 1887.
- Manchester Microscopical Society Transactions, 1887.
- North Staffordshire Naturalists' Field Club and Archæological Society, 1883-4, 1884-5, 1886-7, 1888, 1889-90, 1892.
- Sheffield Literary and Philosophical Society (Established 1822), 1878, 1879.
- Montreal Natural History Society (Established 1832), "The Canadian Record of Science," Vol. I., Nos. 3, 4. Vol. II., Nos. 1, 4.
- Types of Sepulchral Urns, 1888. H. Colley March, M.D., (London).

Year Book of the Scientific and Learned Societies of Great Britain and Ireland, 1884, 1885, 1886, 1887, 1889.

"A Synopsis of the British Mosses," by Chas. P. Hobkirk, F.L.S.

"Art in Lancashire and Cheshire;" a List of Deceased Artists, with Brief Biographical Notes. By John H. Nodal.

Catalogue of the Towneley Library, sold in London, June 18th to 26th, 1883.

Catalogue of the Towneley Manuscripts, sold in London, June 27th and 28th, 1883 (containing prices realised.)

Baptisms and Anniversaries, &c., 1705. Manuscript, evidently the Memorandum Book of a Priest who entered upon his duties as Chaplain of Towneley, on the Vigil of St. John the Baptist, 1705.

John Towneley's Diary, 1807, with Catalogue of his Library—Manuscript.

John Towneley's Account Book, 1601-8.

"The History of the Parish of Ribchester," by Tom C. Smith, F.R.H.S., and Rev. Jonathan Shortt, B.A., 1890.

Reading Literary and Scientific Society, Report and Proceedings, 1890.

The following Papers have been read before the Club:—

* "Geoffrey Chaucer," by Henry Houlding, read January 13th, 1874.

"The Philosophy of Recreation," by J. C. Brumwell, M.D., read January 27th, 1874.

"Edmund Spenser," by Henry Houlding, read October 26th, 1875.

"The Dietetic Value of Alcohol," by J. W. Anningson, L.R.C.P., read September 16th, 1879.

"The Burnley Grammar School Library," by J. Langfield Ward, M.A., read February 22nd, 1881.

"Science Two Hundred Years Ago," by C. P. Hobkirk, F.L.S., Huddersfield, read March 9th, 1881.

"The Efficiencies of Gas and Steam Motors," by Thomas Holgate, read October 18th, 1882.

"Odours, Perfumes, and Flavours," by Alfred Henry Mason, F.C.S., Liverpool, read February 20th, 1883.

"Some Aspects of Destructive Distillation," by Thomas Holgate, read March 3rd, 1885.

"Sanitary Matters—Past and Present," by T. N. Dall, read March 10th, 1885.

* "Bi-metallism," by Joshua Rawlinson, read February 8th, 1887.

Those marked * may be purchased, price 6d. each.

Account of Excursion to Irlam Hall, near Manchester, June 1st, 1878, by the Urmston and Flixton Literary and Scientific Society.

Account of Excursion to Knutsford and Nether Tabley, June 17th, 1878, by the Urmston and Flixton Literary and Scientific Society.

“ Technical Industrial Education in connection with Mechanics’ Institutions and other kindred Associations,” by Edward T. Bellhouse, a paper read before the Manchester Statistical Society, April 13th, 1881.

Guide to Cambridge, by G. M. Humphrey, M.D., F.R.S.

The Railway Traveller’s Walk through Cambridge.

Guide to Chester and its Environs, by Thomas Hughes, F.S.A.

Handbook to Ely Cathedral.

Photographs may be obtained of the following :—

Ancient Market Cross and Stocks, Church Street, Burnley, removed May 24th, 1881.

Old House in Church Street, Burnley, pulled down May, 1881.

Price 1s. and 2s. according to size.

The four Cineary Urns discovered in the neighbourhood of Burnley. Price 6d. and 1s.

Transactions of the Burnley Literary and Scientific Club, Vol. I., 1883, Vol. II., 1884, Vol. III., 1885, Vol. IV., 1886, Vol. V., 1887, Vol. VI., 1888, Vol. VII., 1889, Vol. VIII., 1890. Vol. IX., 1891-92, may be obtained. Price 2s. 6d. each.

The Treasurer's Account for the Year ending December 31st. 1892.

Dr.

Cr.

1891.		1892.			
£	s. d.	£	s. d.	£	s. d.
Dec. 31.—To Balance	43 17 7	Dec. 31.—By Rent of Room		7	10 0
1892.					
Dec. 31.—, Members' Subscriptions	72 0 0	,, Manchester Geographical Society		2	2 0
,, Bank Interest	0 17 5	,, Postages		4	1 5
,, Receipts, Frazer Concert	6 2 0	,, Printing and Stationery		8	3 9
,, Sale of Copies of Transactions	0 5 0	,, Advertising		2	16 5
		,, Bank Commission		0	2 6
		,, Expenses in connection with Papers		17	16 7
		,, Collector's Commission		3	7 2
		,, Expenses, Frazer Concert		17	17 0
		,, Loss, Ship Canal Excursion		1	0 9
		,, Bill and Notices' Frame		0	6 0
		,, Balance		57	18 5
				<u>£123</u>	<u>2 0</u>

Examined and found correct,

GEORGE GILL, AUDITOR.

HONORARY MEMBERS.

PAST AND PRESENT.

Year of
Election.

- 1874 Col. Fishwick, F.S.A., Rochdale.
 1874 Thos. Mackereth, F.R.A.S., Manchester.
 1875 Rev. J. S. Doxey, Bacup.
 1876 William Naylor, Whalley.
 1876 Philip Gilbert Hamerton, Boulogne-sur-Seine, France.
 1877 W. B. Bryan, C.E., London.
 1877 F. J. Faraday, F.S.S., F.L.S., Manchester.
 1877 C. P. Hobkirk, F.L.S., Huddersfield.
 1877 Edwin Waugh, Manchester.
 1877 J. H. Nodal, Manchester.
 1877 R. R. Bealey.
 1877 W. A. Abram, J.P., F.R.H.S., Blackburn.
 1877 D. Morris, B.A., F.G.S., London.
 1877 Joseph Hough, M.A., F.R.A.S.
 1878 Alf. H. Mason, F.C.S., Montreal.
 1879 H. Stolterfoth, M.A., M.D., Chester.
 1879 Jno. Edw. Price, F.S.A., F.R.S.L., London.
 1880 Chas. Rowley, junr., Manchester.
 1881 Jas. Croston, F.S.A., Prestbury.
 1884 Jas. Monckman, D.Sc., Perowne Street, Cambridge.
 1886 Tattersall Wilkinson, Swinden, Burnley.
 1887 Benjamin Sagar, Manchester.
 1887 Henry Houlding, Burnley.
 1889 James McKay, F.R.H.S., London.

MEMBERS.

- Agnew, Alexander Percy, M.B., Fulfilledge House.
 Anningson, Dr. J. W., L.R.C.P., Yorkshire Street.
 Armistead, Wm., 36, Belvedere Road.
 Artindale, Edward J., Healey Hall.
 Ashworth, Edwin, 6, Sackville Street.

- Barlow, J. A., 2, Padiham Road.
 Baron, Arthur, 22, St. Matthew's Street.
 Baron, Alderman, J.P., Lark Hill.
 Barnes, John, Rose Hill Road.
 Bell, Thomas, 14, Grimshawe Street.
 Berry, James, Brookside.
 Birkett, Matthew, Ormerod Road.
 Birnie, Joseph, Post Office.

Bolton, Edgar, Bank Hall Terrace.
 Bowker, James, 19, Rectory Road.
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 Brotherton, H., *Preston Guardian* Office.
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 Bulcock, Henry, Hargreaves Street.
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 Butterworth, John, J.P., Brooklands Road.
 Butterworth, Tom, Brooklands Road.
 Butterfield, John, junr., Ormerod Road.

Calvert, A. E., Fair View Road.
 Carrington, Albert, Ormerod Road.
 Clement, Leonard, Forest View.
 Coates, A., 32, Clifton Street.
 Colbran, W. H., Bank Parade.
 Collinge, John, Spring Hill.
 Collinge, James, Brooklands Road.
 Collinge, John S., J.P., Park House.
 Cooke, Samuel, 5, Carlton Road.
 Cooke, Thos. Arthur, 5, Carlton Road.
 Cowgill, Bryan H., 48, Manchester Road.
 Crabtree, Percy, Bankfield Villas, Colne Road.
 Crabtree, Robert, 12, Piccadilly Road.
 Crook, Thomas, Rose Hill Road.
 Crook, Campbell, Osborne Terrace.
 Crossley, Arthur, 14, Harriet Street.
 Crump, T. Greenwood, B.A., M.B., 62, Prospect Terrace.

Dean, Thomas, M.D., Manchester Road.
 Drew, Alexander, Holme Lodge.
 Drew, Daniel, Lower House.
 Duckworth, Joshua, 6, Manchester Road.
 Dunkerley, Victor, Bank Chambers, Hargreaves Street.
 Dyson, E. E., Grammar School.

Eastwood, Henry, 40, St. James's Street.
 Edmondson, Thomas, J.P., Fern Hill.
 Edmondson, Herbert, Lower Hood House.

Fleming, J. G., Spring Terrace, Habergham.
 Foden, C. M., 4, Sefton Terrace.

Folds, James, Brunshaw.
 Foster, Frederick, Carlton Road.
 Fullalove, William T., St. Matthew's Street.

Gill, George, Woodleigh.
 Grant, Fred. J., J.P., Bank Parade.
 Grant, W. Lewis, 22, Carlton Road.
 Grant, James, 14, Manchester Road.
 Grant, Arthur E., 14, Palatine Square.
 Gray, Nathan P., J.P., Manchester and County Bank.
 Greenwood, James, J.P., 138, Manchester Road.
 Griffiths, Harry, Talbot Hotel.

Handsley, Robert, J.P., Reedley Lodge.
 Hartley, W. H., Colne.
 Hardwick, Thomas, 71, Church Street.
 Hargreaves, W. C., J.P., Bankfield Villas.
 Harrison, J. Dilworth, Sunny Bank.
 Haslam, Tom, Healey Mount.
 Hartley, William, 46, Smalley Street.
 Heaton, Tom, 1, Palatine Square.
 Hesketh, James, 139, St. James's Street.
 Hey, Alfred, Lark Hill.
 Hey, W. H., Nelson.
 Higgin, Cain, 37, Rectory Road.
 Hill, Fred. H., Thorn Hill.
 Houghton, Thos., J.P., 1, Carlton Road.
 Houghton, W. H., 1, Carlton Road.
 Holden, John, Holme View.
 Holden, Ralph, Brooklands Road.
 Holgate, James, 3, Elm Street.
 Holgate, T. W., Bank Chambers.
 Holt, Dr., Holme View.
 Horn, J. S., 15, Palatine Square.
 Horner, Thomas, 67, Standish Street.
 Houlden, John Wm., The Cemetery.
 Howard, William R., Grimshawe Street.
 Howarth, Adam, Union Workhouse.
 Howorth, John, J.P., Park View.
 Howson, Charles J., Craven Bank, Nelson.
 Hudson, Samuel, 9, Sefton Terrace.

Jobling, Albert, Ormerod Road.
 Jones, Edward, Prospect Terrace.

Kay, James, J.P., Towneley Villa.
 Kay-Shuttleworth, Right Hon. Sir U. J., Bart., M.P.,
 Gawthorpe Hall.

Lancaster, Alfred, J.P., Fern Bank, Coal Clough Lane.
 Lancaster, James, Carlton Road.
 Lancaster, Wm., junr., 13, Carlton Road.
 Landless, J. E., Ormerod Road.
 Landless, Jas. Thomas, 53, Manchester Road, Nelson.
 Lawson, Dr. S., Brierfield.
 Lawson, Smith, Grimshaw Street.
 Lea, Richard S., 66, Albion Street.
 Leather, John Petty, Coke Street.
 Lee, George, 96, South Parade.
 Leyland, Rev. Thomas, Shakespeare Terrace.
 Lonsdale, John, 1, Yorke Street.
 Lupton, Arthur, St. Matthew's Street.
 Lupton, J. T., 28, Manchester Road.
 Lupton, William, Trafalgar House.

Mackenzie, James, M.D., Bank Parade.
 Marshall, William, 188, Padiham Road.
 Martin, E. H., 85, Albion Street.
 Martin, Mark, Padiham.
 Massey, J. Bennett, 64, Burns Street.
 Matthews, R. H., Red Lion Street.
 Mitchell, Christian, Bank Hall Terrace.
 Monk, Josiah, Brookfoot, Padiham.
 Moore, B., J.P., *Gazette Office*.
 Myers, Fred, Westgate.

Nelson, Richard, 32, Mile Street.
 Nicoll, Peter L., Manchester Road.
 Norman, Edwin, Knightsbridge Grove, Colne Road.
 Nowell, Thomas, Healey Grange.
 Nutter, Henry, 44, Queen's Gate.

Ogden, Geo. C., Thorn Hotel.
 O'Sullivan, Dr. D. A., Westgate.
 Owen, Rev. J. M. Dorset, M.A., Holy Trinity Vicarage.

Parkinson, William, J.P.,
 Parsons, Charles, 9, Grimshawe Street.
 Pickup, Peter, 40, Westgate.
 Preston, Thomas, 92, Manchester Road.

Pritchard, T., 18, Palatine Square.
 Proctor, George, Manchester Road.
 Pullon, G. S., M.D., J.P., Westgate.

Ratcliffe, Abraham, 128, Manchester Road.
 Ratcliffe, David, 9, Carlton Road.
 Rawcliffe, Geo. B., Pickup Terrace.
 Rawcliffe, James, Oak Mount.
 Rawcliffe, James H., 65, Manchester Road.
 Rawlinson, Joshua, J.P., Oak Bank.
 Riley, Holden, St. James's Street.
 Roberts, Thomas, Bank Parade.
 Roberts, T. H., Brookland Road.
 Robinson, Rev. W., Woodleigh.
 Robinson, H. J., Springfield House.
 Rowstron, Ernest, 18, Berry Street.

Scowby, Francis, Craven Bank.
 Simpson, Robert, Todmorden Road.
 Sinclair, Dr. A. M., Manchester Road.
 Slater, Christopher, Manchester Road.
 Smith, James, Yorke Street.
 Smith, Thos. C., Longridge.
 Southern, Walter, Palace House.
 Strange, Alfred, J.P., Greenfield House.
 Stuttard, Thos., St. James' Street.
 Sutcliffe, Dr. Alfred, Trinity House.
 Sutcliffe, George, J.P., Oak Hill.
 Sutcliffe, James, Bull Hotel.
 Sutcliffe, John, 8, Hargreaves Street.
 Sutcliffe, J. S., Causeway End.
 Swann, John William, Coal Street.

Taylor, J. T., Nelson Square.
 Thompson, James, 328, Padiham Road.
 Thompson, Jas. W., Oak Bank.
 Thompson, William, Oak Bank.
 Thornber, Thomas, J.P., The Hollins.
 Thorp, Thomas, 11, Manchester Road.
 Thursby, J. O. S., J.P., Bank Hall.
 Tillotson, Daniel, 58, Todmorden Road.
 Tovey, Rev. A. E., D.Sc., Hollin Hill, Towneley.
 Tunstill, Henry, Oak Mount.

Varley, Henry, Rydal Mount.
 Waddington, W. Angelo, Thorn Hill.

Waddington, J. C., Ormerod Street.
Walmsley, George, J.P., Rose Grove.
Walton, Robert, Manchester Road.
Warburton, Wm., Ormerod Road.
Ward, J. Langfield, M.A., 111, Manchester Road.
Watson, Richard, 12, Hargreaves Street.
Whittaker, John, Nelson.
Whittaker, John, Albion Terrace.
Whittaker, J. A., 307, Colne Road.
Whitehead, Thomas Arthur, Hazel Mount.
Whitehurst, A., 15, Hargreaves Street.
Whitham, John, 31, Elm Street.
Witham, William, Todmorden Road.
Wood, Martin, Westgate.
Woodhouse, Lister, 9, Palatine Square.



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