certificate, warrant or order for the delivery of goods, shall be deemed and taken to be the true owner of the goods, so far as to give validity to sales made by them to buyers," without notice of the fact that they are not the real owners. When a factor pledges goods deposited with him as security for an antecedent debt, the pledger shall acquire no further interest in the goods than was possessed by the factor himself. By section 4, contracts made with agents for the purchase of goods consigned to them shall be held binding upon the owners notwithstanding that the purchaser had notice that the vendors were only agents: *provided* such contracts be made in the usual course of business, and that the purchaser had not notice that the agent had no authority to sell.

By the Amendment Act, 5 and 6 Vict. c. 39 (which recites that much litigation had arisen on the construction of the former statute, and that it is necessary to explain and extend the provisions thereof), it is enacted "that any agent who shall thereafter be entrusted with the possession of goods, or of the documents of title to goods, shall be deemed and taken to be owner of such goods and documents, so far as to give validity to any contract or agreement by way of pledge, lien, or security *bona fide* made to any person with such agent, as well for any original loan, advance, or payment, made on the security of such goods or documents, as also for any further or continuing advance." And such contracts shall be binding on the owner notwithstanding notice of the agency. *Bona fide* deposits in exchange are protected, *i.e.*, where an agent pledges goods consigned to him in exchange for other goods on which the person delivering them up had at the time a valid lien. In all cases the transaction must be *bona fide*, and without notice that the agent is acting beyond his authority or in bad faith as regards his principal.

"These Acts," says Mr Benjamin in his treatise on *The Sale of Personal Property*, "apply solely to persons entrusted as factors or commission merchants, not to persons to whose employment a power of sale is not ordinarily added, as a wharfinger, who receives goods usually without a power to sell. The statute is limited in its scope to mercantile transactions, to dealings in goods and merchandise, and does not embrace sales of furniture or goods in possession of a tenant or bailee for him." And the courts of law have unfortunately felt themselves constrained to put a very narrow interpretation on the scope of the Acts. The most remarkable case was that of Fuentes *v.* Montes (*Law Reports*, 3 Common Pleas, 268). Here the plaintiffs, wine merchants in Spain, had consigned some casks of sherry to a London factor for sale, but afterwards revoked his authority. He, while in possession of the wine, but after the revocation, pledged it as security for advances made by the defendant, who acted in good faith, and in entire ignorance of the revocation. The court held that the words "entrusted with and in possession of" referred to the time of the pledge only, and that the factor was not so entrusted at the time of the pledge. This decision, which unsettled the confidence of merchants in dealing with apparent owners of goods, and a general uncertainty as to the true construction of the enactments, led to the passing of the last Factors Act (40 and 41 Vict. c. 39). The second section overrules the decision in Fuentes *v.* Montes, by providing that a revocation of authority shall not affect the right of persons purchasing from factors without notice of such revocation. Then the Act goes on to provide for other cases of apparent ownership in which the same hardships had arisen which the Factors Acts were intended to meet. Thus, where goods have been sold, and the vendor has been permitted to retain possession of the documents of title, any sale by him or his agent will be as valid and effectual as if he or his agent were a person entrusted with, or in possession of, the goods under the Factors Acts. A case recently decided (Johnson *v.* the Credit Lyonnais Company) will illustrate the purpose of this enactment. A, a tobacco broker, had 50 hogsheads of tobacco lying in dock for which warrants were issued to him. He sold it to B, who paid for it, but left the warrants in A's hands, and took no steps to have any change made in the books of the dock company as to the ownership. In the meantime A obtained advances on the tobacco from C and D, handing over to them the dock warrants. It was held that these transactions were not protected as against B; under the new Act such transactions are protected. The fourth section deals with cases in which goods have been sold, and the vendee has got possession of the documents of title, although some lien or other right remains to the vendor. Dealings with the vendee in respect of the goods, and in ignorance of the vendor's right, are protected. The fifth section protects *bona fide* transfers of documents of title for a previous vendor's lien or right of stoppage *in transitu*. (E. R.)

FACTORY ACTS. The long series of Factory Acts, culminating in the home secretary's bill of the present session (1878), constitutes one of the most important chapters in the history of modern English legislation. The Acts assert the right of the state to control the industrial organizations which depend upon the labour of women and children. As yet the freedom of the adult male labourer has been held sacred from the interference of the legislature, but it is necessarily involved, to some extent, in the protection exercised over persons whose co-operation is necessary to his work. The gradual rise of the important principle that, in the interests of the moral and physical well-being of the community, the labour of women and children should be restricted by law within reasonable limits may be seen by a glance at the Factory Bills introduced in parliament since the beginning of the century.

In 1802 an Act was passed "for the Preservation of the Health and Morals of Apprentices and others employed in Cotton and other Mills, and Cotton and other Factories." The immediate cause of passing this bill was the fearful spread throughout the factory district of Manchester of epidemic disease, which made dreadful havoc among the youthful labouring population on account of their scanty mode of living and peculiar way of working.[1] Pauper children from the agricultural districts of the south were sent to the northern counties to work in the factories which sprang up there in consequence of their superior supply of water-power. Their long hours of labour, the wretched accommodation provided for them, and the over-crowding of workmen in mills and factories, caused the alarming epidemic fevers of those times and districts. The Act of 1802 subjected all mills employing three or more apprentices, or twenty other persons, to the rules and regulations of the Act. The walls were to be washed with quicklime and water; a sufficient number of windows was to be provided; the apprentices were always to have two suits of clothing, one to be new every year. The most important regulation, however, was that which fixed the hours of work at twelve per day, and prohibited work altogether from 9 o'clock at night to 6 in the morning. This Act, being intended to meet the evils of the apprentice system, did not extend to factories where children residing in the neighbourhood were employed. The use of steam-power had meanwhile caused the growth of factories in populous town districts. In 1819 an Act was passed for the regulation of cotton mills: children were not to be admitted before the age of nine, and between that age and sixteen were restricted to twelve hours a day, exclusive of an hour and a half for meal-time.

[1] Von Plener, *Factory Legislation*, p. 1.

In 1825 Sir John Cam Hobhouse's Bill was passed, which established a partial holiday on Saturday, and provided penalties for offences against the Act. An amending Act was passed (10 Geo. IV. c. 51), and in 1831 (by the 1 and 2 Will. IV. c. 39) night work in the cotton factories was prohibited for persons between nine and twenty-one years of age; the working day for persons under eighteen was to be twelve hours, and on Saturdays nine. This was the time of the great political movement which brought about the Reform Act of 1832, and the factory question entered into and to some extent complicated the purely political issues. In the wool districts the unions of the working men clamoured for a restriction of non-adult labour in factories to ten hours a day, and their demand was supported by the Conservative and country party, out of opposition to the manufacturers, who were for the most part keen supporters of the Reform Bill. The wool factories had not been touched by the recent legislation, and the sufferings of the over-worked children appealed powerfully to the imagination of the public. After much discussion in committees and commissions, the Act of 1833 (3 and 4 Will. IV. c. 103) was passed. Night work (between 8.30 p.m. and 5.30 a.m.) was prohibited to persons under eighteen in cotton, wool, worsted, hemp, flax, tow, and linen spinneries and weaving mills; children from nine to thirteen were not allowed to work more than 48 hours a week; and young persons from thirteen to eighteen were restricted to 68 hours a week. In silk factories children might be admitted under nine, and children under thirteen were to be allowed ten hours a day. Provision was also made for school attendance and for the appointment of factory inspectors to watch over the working of the law. The manufacturers, dreading the economical results of the loss of children's labour, subsequently induced the Government to propose that children over eleven should be allowed to work the full time of 69 hours a week, but in the face of the agitation for greater restrictions this amendment was not persisted in.[1]

The extension of the Factory Acts to unprotected industries now engaged the attention of philanthropists. A Mining Act (5 and 6 Vict. c. 99) was passed, which prohibited under-ground work to children under ten and women. In 1844 the Factory Act, 7 Vict. c. 15, was passed. Children from eight to thirteen might be employed in textile industries for not more than six hours and a half per day, but in factories where "young persons" restricted to ten hours a day were employed, children might also be employed for ten hours a day on alternate days. Children so employed had to attend school during the "half time." Adult women were brought under the same rules as "young persons." Lord Ashley's[2] Printworks Act followed in 1845. A Ten Hours Bill was at last carried in 1847 (10 Vict. c. 29). Women and young persons were restricted to ten hours a day, and the legal working day was fixed from 5.30 a.m. to 8.30 p.m. By employing protected persons in relays, manufacturers were enabled to keep their works going during the whole of the legal day; and to meet this evasion, as it was deemed to be, of the factory legislation a uniform working day was fixed, 13 and 14 Vict. c. 54. Young persons and women were allowed to work only between 6 a.m. and 6 p.m.—an hour and a half being allowed for meal-time. No protected person was to work on Saturday after 2 p.m. By the 16 and 17 Vict. c. 104, children were limited to a legal day beginning at 6 a.m. and ending at 6 p.m. Bleaching and dyeing works were subjected to similar restrictions by Acts passed in 1860 and 1862, calendering and finishing works in 1863 and 1864. Lace factories were placed under the regulations of the Factories Acts by 24 and 25 Vict. c. 117. Night work in bakehouses was prohibited to young persons under eighteen, by 26 and 27 Vict. c. 40. After the report of a commission, a new Factory Acts Extension Act was passed (27 and 28 Vict. c. 48), which brought manufactories of earthenware, percussion caps, lucifer matches, and cartridges, paper-staining, and fustian-cutting within the scope of the factory legislation. In 1867 a distinction was drawn in legislation between factories and workshops. The Factory Acts Extension Act of that year applied to all furnaces, iron and copper works, machine manufactories, metal and gutta-percha factories, paper-mills, glass-works, printing offices, and bookbinders' shops, and to all establishments in which over 50 persons are employed for a period of a hundred days. Special modifications, however, were introduced to suit the requirements of the different trades. In the same year the Workshop Regulation Act was passed, for small trades and handicrafts, fixing the working day for children at 6 a.m. to 8 p.m., and for young persons and women from 5 a.m. to 9 p.m. Printing, bleaching, and dyeing works were brought under the general law by the Factory and Workshop Act 1870. In 1871 another Act with the same title was passed, which, *inter alia*, subjected Government factories to the general law. The Factory Act of 1874, the last of the series, raised the minimum of age in children to ten.

By these various enactments the state has emphatically taken under its protection the whole class of children and young persons employed in manufacturing industries. It has done this in the name of the moral and physical health of the community. The slow but steady advance of the principle of interference may be traced in the titles of the successive statutes. It is needless here to discuss the wisdom of the policy, which has now received *en bloc* the stamp of legislative approval. The substantive law of the Factories Acts has been re-enacted in a measure laid before parliament in the present session, which has already (May 1878) passed both Houses. In the debates in the Commons the only question of principle seriously raised was whether the freedom of adult women ought to be curtailed by legislative interference. Mr Fawcett's motion in the negative was rejected by a large majority.

The following outline will give some idea of the scope of the law relating to factories and workshops consolidated by the new measure:—

Part I. contains the general law relating to factories and workshops, under the following heads—(1) Sanitary Provisions; (2) Safety; (3) Employment and meal hours; (4) Holidays; (5) Education; (6) Certificates of fitness for employment; (7) Accidents.

(1.) Under the first head, the buildings must be kept in a clean state, and free from effluvia arising from any drain, privy, or other nuisance.

(2.) The second contains provisions for the fencing of dangerous machinery, and restrictions on the employment of children and young persons in cleaning, &c., machinery in motion.

(3.) A child, young person, or woman shall not be employed except during the period of employment fixed as follows:—

(*a.*) In textile factories.—*For young persons and women*, the period shall be from 6 a.m. to 6 p.m. or 7 a.m. to 7 p.m.; on Saturday, from 6 a.m. till 1 p.m. for manufacturing processes, and 1.30 for all employment, if one hour is allowed for meals; otherwise at 12.30 and 1. Or if the work begins at 7 a.m., it shall end on Saturdays at 1.30 and 2 p.m. respectively. For meal times two hours at least on week days, and on Saturdays half an hour, must be allowed. Continuous employment without a meal time of at least half an hour not to exceed four hours and a half.

For children. Employment to be for half time only (in morning or afternoon sets, or alternate days). The work-day is the same as

[1] One of the consequences of the restrictions imposed on the employment of children was the increased use of machinery as a substitute. In 1835 (before the Factory Act), there were 56,455 children employed in 3164 factories; in 1838 (under the Factory Act), 29,283 children were employed in 4217 factories.—Von Plener's *English Factory Legislation*, p. 22.

[2] Afterwards earl of Shaftesbury, whose name, more than any other, is entitled to be associated for ever with the English factory legislation.

above. A child must not be employed for two successive periods of seven days in the same set, whether morning or afternoon, nor on two successive Saturdays, nor on Saturday in any week if he has already on one day been employed more than five hours and a half. Nor shall a child be employed on two successive days, nor on the same day in two successive weeks.

(*b.*) In non-textile factories.—*For young persons and women.* Period of employment same as before, ending at 2 p.m. on Saturdays; meal times not less than an hour and a half, on Saturday half an hour; continuous employment without a meal not to exceed 5 hours; these regulations also apply to *young persons in workshops.*

For children. Half time arrangements generally the same as before, continuous employment without a meal not to exceed 5 hours.

Women in workshops are subject to the same regulations as young persons, if young persons or children are employed; if not, the period of employment for a woman in a workshop shall be from 6 a.m. to 9 p.m. (on Saturday 4 p.m.). Absent time for meals, &c., must be allowed to the extent of four hours and a half (Saturdays two hours and a half).

The employment of young persons or children at home, when the work is the same as in a factory or workshop, but no machine power is used, is also regulated,—the day being fixed at 6 a.m. to 9 p.m.; for children, 6 a.m. to 1 p.m., or 1 p.m. to 8. Meal times in factories or workshops must be simultaneous, and employment during such meal times is forbidden. The occupier of a factory or workshop must issue a notice of the times of employment, &c. No children under 10 shall be employed.

(4.) The following holidays shall be allowed to all protected persons:—Christmas day, Good Friday (or the next public holiday), and eight half-holidays, two of which may be commuted for one entire holiday.

(5.) Occupiers must obtain a weekly certificate of school attendance for every child in their employment.

(6.) Medical certificates of fitness for employment are required in the case of children and young persons under 16. When a child becomes a young person a fresh certificate is necessary.

(7.) Notice of accidents, causing loss of life or bodily injury, must be sent to the inspector and certifying surgeon of the district.

Part II. contains special provisions for particular classes of factories and workshops, such as bake-houses, print-works, bleaching and dyeing works. The third schedule to the Act contains a list of special exceptions too numerous to be given in detail.

Part III. provides for the administration of the law. Two classes of officers are to be appointed by the secretary of state, viz., (1) inspectors, charged with the duty of inspecting and examining factories and workshops at all reasonable times, and of exercising such other powers as may be necessary to the carrying out of the Act; and (2) certifying surgeons to grant certificates of fitness under the Act. Numerous other sections relate to penalties and legal proceedings.

Part IV. defines the principal terms used in the Act. Child means a person under fourteen years of age; a "young person" is between fourteen and eighteen; "a woman" means a woman over eighteen. Other sections apply the Act to Scotland and Ireland, with a temporary saving for the employment of children under 10 and children over thirteen (lawfully employed at the time of the passing of the Act). Previous enactments are repealed. (E. R.)

FACULTY, in law, is a dispensation or licence to do that which is not permitted by the common law. The word in this sense is used only in ecclesiastical law. Thus, any alteration or enlargement of a church requires a licence or faculty from the ordinary. The faculty court belonging to the archbishopric of Canterbury is presided over by the Master of the Faculties, who has power "to grant dispensations, as to marry, to eat flesh on days prohibited, to hold two or more benefices incompatible," &c. (Burn's *Ecclesiastical Law*).

In universities and other learned bodies faculty means the association of professors or practitioners of some special branch of learning or skill. Thus, in the Scotch universities we have the usual faculties of arts, medicine, divinity, and law. Again, the society of advocates of the court of session, and local bodies of legal practitioners, are described as faculties. The word, in this sense, has fallen into disuse in England.

FAENZA, a city of Italy, at the head of a circondario in the province of Ravenna, situated in a fertile plain about 20 miles S.W. of Ravenna, at the junction of the Zanelli canal with the Lamone (the ancient Anemo), and on the railway between Bologna and Ancona. It is regularly built, surrounded by walls, and defended by a citadel. Around the market-place (a spacious square in the centre of the town with a fine marble fountain) are arranged the cathedral St Constantius), the town-hall, the theatre, and many handsome residences. The town-hall or *palazzo communale* was formerly the palace of the Manfredi family, and is famous as the scene of the assassination of Galeotto Manfredi by his wife, which has been dramatized by Monti. Several of the churches in the town possess valuable paintings, among which are a few by Girolamo da Treviso. A college, a school of painting, a hospital, and two orphan asylums are among the public buildings of importance. The majolica ware, which takes its French name of "fayence" from the town, still continues to be manufactured, though not to such an extent as formerly; and there are also paper-mills and factories for spinning and weaving silk. A considerable trade is carried on by the canal which was opened in 1782 by Signor Zanelli, to unite the Lamone with the Po di Primaro at Sant' Alberto. About 2½ miles from the town there are thermal and saline springs, from the latter of which salt is extensively manufactured. The same product is also obtained from the cinericious tufa on the banks of the Lamone, and between the Lamone and Sentria runs an abundant vein of sulphur. The population of the town in 1871 was 36,299.

Faenza is identified with the Faventia which is noted in history as the place where Carbo and Norbanus were defeated with great loss by Metellus, the general of Sulla, in 82 B.C. In the time of Pliny it was celebrated for the whiteness of its linen. It was greatly favoured by the emperor Constantine, and during the Middle Ages it continued to be a place of some importance. Dante mentions it as the seat of the powerful family of the Pagani. In 1241 it was captured by Frederick II. after a protracted siege, and not long after the Bolognese obtained temporary possession. A period of independence followed, till the Manfreds, who settled in the city about 1286, established their supremacy. In 1376 the town was pillaged by the notorious Sir John Hawkwood of Essex (the Giovanni Acuto of the Italian chronicles), who served under Gregory XI. The Manfredi power came to an end in 1500, and in 1509 Pope Julius II. secured Faenza against the Venetians by the battle of Ghiara d'Adda. It continued subject to the church till the unification of Italy. At a little distance is the scene of the first battle between the pontifical forces and the French in 1797. The town claims the honour of being the birth place of Torricelli, and has erected a statue to his memory.

FÆSULÆ. See FIESOLE.

FAHLCRANTZ, CHRISTIAN ERIK (1790–1866), a Swedish author, was born at Stora Tuna in Sweden on the 30th of August 1790. The family to which he belonged was a gifted one, and of his brothers, two, Carl Johan the landscape-painter, and Axel Magnus the sculptor, became hardly less distinguished than himself. In 1804 he entered on his career as a student; in 1821 he became tutor in Arabic, and in 1825 professor of the Oriental languages at the university of Upsala. In 1828 he entered the church, but earlier than this, in 1825, he published his polemical and satirical poem of *Noah's Ark*, which enjoyed an immense success. In 1826 appeared a second part of *Noah's Ark*, together with various pieces, original and translated. In 1835 Fahlcrantz brought out his epic of *Ansgarius*, which grew as time went on, and finally consisted, in 1846, of 14 books. In 1842 he was made a member of the Swedish Academy, and in 1843 entered into a furious controversy with the famous novelist, Almqvist, against whose writings he published a thick volume in 1845–46. In 1849 he was made bishop of Vesterås, and his next literary work was an archæological study on the beautiful ancient cathedral of his diocese. In the course of the years 1858–61 appeared the six volumes of his *Rome as it was and is*, a theological polemic, mainly directed against the Jesuits. In 1863 he began to collect and issue his complete works, a task which was still unfinished when he died on the 6th of August

1866, a few hours after conducting service in Vesteras Cathedral.

Of the writings of no Swedish author so much as of those of Fahlcrantz can it be said *facit indignatio versus* He writes ill, except at a white heat of scorn or anger. His early humoristic poem, *Noah's Ark*, was once extremely popular; it was a satire upon the literary life of 1820, under the form of a parody of the world before the flood. It is still readable, which is more than can be said of *Ansgarius*, a very tedious production. Fahlcrantz will live, if he live at all, by the point and venom of his wit.

FAHRENHEIT, GABRIEL DANIEL (1686–1736), well known for the improvements made by him in the construction of the thermometer and barometer, was born at Dantzic, May 14, 1686. He early relinquished trade for the study of natural philosophy; and, after having travelled in Germany and England, he settled in Holland, where Gravesande and other men of science were his teachers and friends. In 1714 he conceived the idea of substituting mercury for spirits of wine in the construction of thermometers. He took as the zero of his thermometric scale the lowest temperature observed by him at Dantzic during the winter of 1709, which he found was that produced by mixing equal quantities of snow and sal-ammoniac. The space between this point and that to which the mercury rose at the temperature of boiling water he divided into 212 parts. At the time of his death, which took place on September 16, 1736, Fahrenheit was engaged in the contrivance of a machine for draining inundated land. See THERMOMETER and METEOROLOGY.

FAIR. A fair is defined as a "greater species of market recurring at more distant intervals;" both have been distinguished by Lord Coke from "mart," which he considers as a greater species of fair; and all three may comprehensively be described as customary or legalized public places for the sale of commodities (including labour). Thus, in England, no fair can be held without a grant from the sovereign, or prescription which presupposes such grant. In France, the establishment and abolition of fairs—with the exception of cattle markets and the markets of the metropolis—are generally left to the discretion of the departmental prefects. The most commonly accepted derivation of the word fair is from *feriæ*, a name which the church borrowed from Roman custom and applied to her own festivals. A fair was generally held during the period of a saint's feast, and in the precincts of his church or abbey—the time and the place of the chief popular assemblages; but in England this desecration of church and churchyard was first forbidden by the statutes of Henry III. and Edward II. Most of the famous fairs of mediæval England and Europe, with their tolls or other revenues, and, within certain limits of time and place, their monopoly of trade, were grants from the sovereign to abbots, bishops, and other ecclesiastical dignitaries. Their "holy day" associations are preserved in the German word for fairs, *messen*; as also in the *kirmiss*, "church mass," of the people of Brittany. So very intimate was the connexion between the fair and the feast of the saint that the former has very commonly been regarded as an off-shoot or development of the latter. Nevertheless, there are grounds for the supposition that fairs were already existing national institutions, long before the church turned or was privileged to turn them to her own profit. The first charter of the great fair of Stourbridge, near Cambridge, was granted by King John, for the maintenance of a leper hospital; but the origin of the fair itself is ascribed to Carausius, the rebel emperor of Britain, 207 A.D. At all events, it may be seen from the *data* given in Mr Herbert Spencer's *Descriptive Sociology* that the country had then arrived at the stage of development where fairs might have been recognized as a necessity. The Romans also appear to have elaborated a market law similar to that in force throughout mediæval Europe—though it must be observed that the Roman *nundinæ*, which some have regarded as fairs, were weekly markets. It has also been supposed that the ancient fairs of Lyons were a special privilege granted by the Roman conquerors; and Sidonius Apollinaris, 427 A.D., alludes to the fairs of the district afterwards known as the county of Champagne, as if they were then familiarly known institutions. Fairs, in a word, would not only have arisen naturally, wherever the means of communication between individual centres of production and consumption were felt to be inadequate to the demand for an interchange of commodities; but, from their very nature, they might be expected to show some essential resemblances, even in points of legislation, and where no international transmission of custom could have been possible. Thus, the fair courts of pre-Spanish Mexico corresponded very closely to those under whose supervision the Beaucaire fair is conducted in the present day. They resembled our own courts of piepowder. The Spaniards, when first they saw the Mexican fairs, were reminded of the like institutions in Salamanca and Granada. The great fair or market at the city of Mexico is said to have been attended by about 40,000 or 50,000 persons, and is thus described by Prescott:—

"Officers patrolled the square, whose business it was to keep the peace, to collect the dues imposed on the various kinds of merchandise, to see that no false measures or fraud of any kind were used, and to bring offenders at once to justice. A court of twelve judges sat in one part of the *tianguez* clothed with those ample and summary powers which, in despotic countries, are often delegated even to petty tribunals. The extreme severity with which they exercised those powers, in more than one instance, proves that they were not a dead letter."

But notwithstanding the great antiquity of fairs, their charters are comparatively modern—the oldest known being that of St Denys, Paris, which Dagobert, king of the Franks, granted (642 A.D.) to the monks of the place "for the glory of God, and the honour of St Denys at his festival." The first recorded grant in England appears to be that of William the Conqueror to the bishop of Winchester, for leave to hold an annual "free fair" at St Giles's hill. The monk who had been the king's jester received his charter of Bartholomew fair, Smithfield, in the year 1133. And in 1248 Henry III. granted a like privilege to the abbot of Westminster, in honour of the "translation" of Edward the Confessor. Sometimes fairs were granted to towns as a means for enabling them to recover from the effects of war and other disasters. Thus, Edward III. granted a "free fair" to the town of Burnley in Rutland, just as, in subsequent times, Charles VII. favoured Bordeaux, after the English wars, and Louis XIV. gave fair charters to the towns of Dieppe and Toulon. The importance attached to these old fairs may be understood from the inducements which, in the 14th century, Charles IV. held out to traders visiting the great fair of Frankfort-on-the-Maine. The charter declared that both during the continuance of the fair, and for eighteen days before and after it, merchants would be exempt from imperial taxation, from arrest for debt, or civil process of any sort, except such as might arise from the transactions of the market itself and within its precincts. Philip of Valois's regulations for the fairs of Troyes in Champagne might not only be accepted as a fair type of all subsequent fair-legislation of the kingdom, but even of the English and German laws on the subject. The fair had its staff of notaries for the attestation of bargains, its court of justice, its police officers, its sergeants for the execution of the market judges' decrees, and its visitors—of whom we may mention the *prud' hommes*,—whose duty it was to examine the quality of goods exposed for sale, and to confiscate those found unfit for consumption. The con-