

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.

(6.) 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 comunale* 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 "faience" 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 cineritious tufa on the banks of the Lamone, and between the Lamone and Sentries 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 archaeological 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 Vesterås 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 humorous 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 *feriae*, 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 *kirmis*, "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 *nundina*, 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 *tianguiz* 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-

lections. He afterwards received additional instruction in reading, writing, and accounts, and obtained from his uncle, who was a parish schoolmaster, some knowledge of mensuration; but "the want of a good grammatical course, and a slight knowledge of the classics," was a frequent subject of regret to him in his subsequent life. Other circumstances worthy of notice connected with his earlier years were his fondness for athletic exercises, which often tempted him to the performance of daring feats in climbing, and the early development of his mechanical genius, which first displayed itself in the construction of a waggon to save himself the trouble and fatigue of carrying his infant brother on his back. It is somewhat remarkable that the other efforts of his mechanical genius in boyhood had reference chiefly to ships and mills, with the construction of both of which his name was subsequently so largely associated. In 1803 it was found necessary that Fairbairn should contribute something to the very straitened family income, and he obtained work at three shillings a week as a mason's labourer on the Rennie bridge at Kelso; but a serious accident which happened to him a few days after beginning this employment not only deprived the family of the small help of his earnings, but, by the expense it entailed, contributed to bring them almost to the brink of starvation. His father having, however, shortly after this obtained the situation of steward on a farm connected with Percy Main Colliery near North Shields, William obtained employment as a carter in connexion with the colliery. Here, on account of his "Scotch accent and different manner, he became the mark of every species of annoyance," and had to take part in no less than seventeen pugilistic encounters before he was "able to attain a position calculated to ensure respect." In March 1804 an immense change for the better occurred in his surroundings and prospects, by his being bound an apprentice to a millwright at Percy Mains. He now commenced a systematic course of self-improvement, assigning each day of the week to a particular subject of study, and devoting also a fixed amount of his time to recreation and amusement. Besides obtaining by unaided application a pretty complete knowledge of practical mathematics he contrived to go through an extensive course of general reading; and an attachment he formed to a young girl, whom he afterwards married, by leading him to begin letter writing, was his first stimulus to the practice of literary composition. It was at Percy Mains also that he made the acquaintance of George Stephenson, who then had charge of an engine at a neighbouring colliery, and the friendship thus begun lasted through life.

For some years subsequent to the expiry of his term of apprenticeship, Fairbairn, who, with all his forethought and persevering diligence, had still in his composition a strong love of adventure and a spice of recklessness, lived a somewhat roving life, seldom remaining long in one place and often reduced to very hard straits before he got a job. But soon after his marriage he began seriously to set himself to the attainment of the object he had long contemplated, his emancipation from daily labour; and in November 1817 he entered into partnership with a shopmate of the name of Lillie, with whose aid he hired an old shed in High Street, Manchester, where he set up a lathe, and began business. His first order was to renew the shaftwork of an extensive cotton mill, which with great diligence he accomplished within the specified time, and not only satisfactorily, but with the substitution of improvements which virtually amounted to a revolution of the whole system of mill construction. Such a successful performance of their first contract immediately secured to the new firm a great reputation, and orders pressed in much faster than they were able with their limited capital to execute them. Their fame soon extended beyond Manchester, and in 1824

Fairbairn was engaged to plan and execute a new arrangement of the water-power of Catrine cotton works, Ayrshire, where, and at Deanston, Perthshire, he introduced a system of water-wheel construction whose hydraulic power has never been surpassed. In the summer of 1824 he also effected similar improvements in a mill at Zurich, Switzerland. In 1832 Fairbairn dissolved partnership with Lillie, retaining the works in Canal Street to which they had previously removed. In 1830 he had been employed by the Forth and Clyde Canal Company to make experiments with the view of determining whether it were possible to construct steamers capable of traversing the canal at a speed which would enable the canal interest to compete successfully with that of the railway; and the results of his investigation were published by him in 1831, under the title *Remarks on Canal Navigation*. His plan of using iron boats proved inadequate to overcome the difficulties of his problem, but it first suggested the construction of iron vessels; and in the development of the use of this material both in the case of merchant vessels and men-of-war the chief merit must be assigned to Fairbairn. In this way also he was led to pursue those experiments in regard to the strength of iron, according to its combination with other substances, and to various methods of preparation and construction, which have given him a place in this branch of mechanical engineering altogether pre-eminent. In 1835 Fairbairn established, in connexion with his Manchester business, a ship-building yard at Millwall, London, where he constructed several hundred vessels, including many for the royal navy; but he ultimately found it impossible with his other engagements to superintend the work in such a satisfactory manner as to make it pay, and at the end of 14 years he disposed of the concern at a great loss. In 1837 he was employed by the sultan of Turkey with the view of assisting in the introduction of the mechanical arts into that country, and after his return home his services were rewarded by a decoration. For several years Fairbairn was engaged, in conjunction with Eaton Hodgkinson, in making experiments on the strength and other properties of iron, and in 1845 he was consulted by Robert Stephenson in reference to the best method of constructing the tubular bridge which the latter designed for carrying the railway across the Conway and Menai Straits. Although the share Fairbairn had in the undertaking has been the subject of some dispute, there can be no doubt that he was guided in his experiments chiefly by his own independent judgment, and that he was the inventor of the rectangular self-supporting tube which was the essential feature of the construction. For this invention he, with the concurrence of Stephenson, took out a patent, and he afterwards constructed more than a thousand bridges on the same principle. In reference to his connexion with the invention, he published a volume entitled *An Account of the Construction of the Britannia and Conway Tubular Bridges, &c.*, 1849. In 1849 he was invited by the king of Prussia to submit designs for the construction of a bridge across the Rhine, but after various negotiations, another design, by a Prussian engineer, which was a modification of Fairbairn's, was adopted. Another matter which engaged much of Fairbairn's attention was steam boilers, in the construction of which he effected many improvements. He is also the inventor of the tubular crane, and took out several patents for the construction and arrangement of steam machines. In 1851 he greatly aided, by his fertility and readiness of invention, in an investigation carried on at his works by Mr Joule and Sir William Thomson in reference to the properties of the materials of the earth's surface; and from 1861 to 1865 he was employed to guide the experiments of the Government committee appointed to inquire into the "appli-

cation of iron to defensive purposes." The results of his experiments were published in the proceedings of the committee. Fairbairn was a member of many learned societies, both British and foreign. In 1860 he received the degree of LL.D. from the university of Edinburgh, and in 1862 that of D.C.L. from the university of Cambridge. He declined the honour of knighthood in 1861, but accepted a baronetcy in 1869. He died at Moor Park, Surrey, August 18, 1874. Perhaps no one ever made more use than Fairbairn of the time at his disposal, for amid all the cares of business he not only found leisure for varied scientific investigation, but managed to obtain a wide acquaintance with general literature, to conduct an extensive correspondence on a great variety of subjects, and also to participate largely in the delights of social intercourse. In private his unassuming but dignified simplicity, his thorough honour, and his geniality and kindness secured him general esteem. The results he achieved in mechanical science were due chiefly to minute, patient, and sagacious observation and experiment. It was his habit to aid himself in his investigations by committing his ideas to writing, and, when his opinions on any subject were matured, to communicate them to the world either in a published volume, or by a paper read before some learned institution. By his extensive acquaintance with English authors, and his early and patient practice of composition, he acquired the possession of a clear, simple, and nervous style, and his writings are in this respect worthy to be regarded as models in their own species of literature.

Among his principal writings, besides those already mentioned, may be named *On the Application of Cast and Wrought Iron to Building Purposes*, 1856; *Iron, its History, Properties, and Processes of Manufacture* (reprinted from the eighth edition of the *Encyclopædia Britannica*), 1861; *Treatises on Mills and Millwork*, part i., 1861, part ii., 1863; *Treatise on Iron Shipbuilding*, 1865; and *An Experimental Enquiry into the Strength, Elasticity, Ductility, and other Properties of Steel*, 1869. These have all passed through several editions. His papers read before learned societies are too numerous to be mentioned. The *Life of Sir William Fairbairn*, partly written by himself, and edited and completed by William Pole, F.R.S., was published in 1877, and a popular edition of this work appeared in 1878.

FAIRFAX, EDWARD (? 1580-1632), the most poetical of all the translators of Tasso, was a native of Yorkshire, second son of Sir Thomas Fairfax of Denton. As Roger Dodsworth, the antiquary—a contemporary of Fairfax—styles him the "natural" son of Sir Thomas, it has been assumed that the poet was illegitimate, but it is certain that in the time of Queen Elizabeth the term "natural" was often used to signify true or legitimate, i.e., the father's own son. We may therefore conclude with Douglas in his *Peerage* that Edward was the lawful son of Sir Thomas Fairfax, by Dorothy his wife, daughter of George Gale of Ascham Grange. The date of his birth has not been ascertained. He is said to have been only about twenty years of age when he published his translation of the *Gerusalemme Liberata*. This is very doubtful, but it would place his birth about the year 1580. He seems early to have preferred a life of study and retirement to the military service in which his brothers were distinguished. Having married, he lived at Fuystone, a place situated between the paternal seat of Denton and the forest of Knaresborough, and there his time was spent in his literary pursuits, and in the education of his children and those of his elder brother, Sir Thomas Fairfax, afterwards baron of Cameron. His famous translation appeared in 1600,—*Godfrey of Bulloigne, or the Recoverie of Ierusalem, done into English heroical Verse by Edw. Faifefax, Gent.* Never did any mere translation receive such enthusiastic and continued approbation as this work by Fairfax. In the same year in which it was published extracts from it were printed in *England's Parnassus*. Edward Phillips, the nephew of Milton, in his

Theatrum Poetarum, a work in which, as Warton says, may be discovered many traces of Milton's hand, warmly eulogized the translation. Waller said he was indebted to it for the harmony of his numbers. Dryden places the translator almost on a parity with Spenser (whom undoubtedly Fairfax imitated), and Collins has beautifully associated him with his great original, Tasso:—

"How have I sat, when piped the pensive wind,
To hear his harp by British Fairfax strung!
Prevailing poet, whose undoubting mind
Believed the magic wonders which he sung!"

In more recent times we find Campbell pronouncing Fairfax's work one of the glories of the reign of Elizabeth, to whom it was dedicated. Hallam, more critical, said the translation did not represent the grace of its original, and deviated too much from its sense, yet was by no means deficient in spirit or vigour. The poetical spirit of the work is indeed its life blood and preservation. Hoole and Hunt may give a more literal version, but Fairfax alone seizes upon the poetical and chivalrous character of the poem. As Denham says of Fanshawe's rendering of the *Pastor Fido*:—

"They but preserve the ashes, he the flame
True to its sense, but truer to its fame."

And in this way he carries along with him the interest and admiration of the reader. The sweetness and melody of many passages are scarcely excelled even by Spenser. Fairfax made no other appeal to the public. He wrote however, a series of eclogues, ten in number, one of which, the fourth, was published by permission of the family, in Mrs Cooper's *Muses' Library* (1737). He wrote also a *Discourse on Witchcraft, as it was acted in the Family of Mr Edward Fairfax of Fuystone in the county of York in 1621*, which was edited from the original copy by Mr Monckton Milnes (now Lord Houghton) in the *Miscellanies of the Philobiblon Society*, 1858-9. Fairfax was a firm believer in witchcraft. He fancied that some of his children had been bewitched, and he had the poor wretches whom he accused brought to trial, but without obtaining a conviction. Such "follies of the wise" are painful to contemplate. Fairfax, however, only shared in the common superstition of the age, and it is at once a memorable and melancholy fact that Sir Matthew Hale, the most upright and able of lawyers, condemned two women to the stake on a charge of witchcraft. Fairfax described himself as "neither a fantastic Puritan nor superstitious Papist; but so settled in conscience as to have the sure ground of God's word to warrant all he believed, and the commendable ordinances of the English Church to approve all he practised." And he adds, "I live a faithful Christian and an obedient subject, and so teach my family." His descendants have not deemed it necessary to publish his writings on theological subjects and the keen controversies of the times. His fame is secure, grafted on the stem of Tasso, and flourishing in perennial beauty and vigour. Fairfax was living in 1631, and is supposed to have died soon afterwards, about 1632. (R. CA.)

FAIRFAX, THOMAS, THIRD LORD, better known as Sir Thomas Fairfax, the eminent Parliamentary general and commander-in-chief during the civil wars, was the eldest son of Sir Ferdinando (afterwards Lord) Fairfax by Mary, daughter of Lord Sheffield, president of the North, and was born at Denton, on the banks of the Wharfe, near Otley, Yorkshire, on the 17th of January 1611-12. He studied

¹ *Ode on Popular Superstitions*. Sir Walter Scott conceived that the lines applied to Fairfax (*Demonology*, Letter viii.), and Thomas Campbell seems to have entertained the same opinion (*Specimens of the Poets*),—also Charles Knight and others. A careful perusal of the stanza, however, will show that Collins intended the honour for Tasso, not for his translator. Both, indeed, may be said to have "believed the magic wonders which they sung."