

London and Lichfield. The concern was not prosperous—though Foote's assertion that he had known Garrick with three quarts of vinegar in the cellar calling himself a wine merchant need not be taken literally—and before the end of 1741 he had spent nearly half of his £1000. His passion for the stage completely engrossed him; he tried his hand both at dramatic criticism and at dramatic authorship, and made his first appearance on the stage late in 1740-1, *incognito*, as harlequin at Goodman's Fields, where Woodward, being ill, allowed him to take his place during a few scenes. When the manager of the same theatre, Giffard, took a party of players to Ipswich, Garrick accompanied them, and there made his first essay as an actor under the name of Lyddal, in the part of the black Aboan (in Southerne's *Oroonoko*). His success on the provincial boards determined his future career. On the 19th of October 1741 he made his appearance at Goodman's Fields in the character of Richard III., and gained the most enthusiastic applause. His staid and sedate brother, and his sisters at Lichfield, were scandalized at this derogation from the provincial dignity of the family; and Garrick, greatly distressed at the shock they had received by the intelligence (which, however, he expected), hastened to give up his interest in the wine company. Each night added to his popularity on the stage. He was received by the best company in town. While his Richard was still calling forth general admiration, he won new applause in *Lear* and *Pierre*, as well as in several comic characters (including that of Bayes). Glover ("Leonidas") attended every performance; Lyttelton, Pitt, and several other members of parliament had shown him the greatest civility. From December 2d he appeared in his own name. Pope went to see him thrice during his first performances, and pronounced that "that young man never had his equal as an actor, and he will never have a rival." Before next spring he had supped with "the great Mr Murray, counsellor," and hoped to do so with Mr Pope through Murray's introduction, while he was dining with Halifax, Sandwich, and Chesterfield. "There are a dozen dukes of a night at Goodman's Fields," writes Horace Walpole. *The Lying Valet* being at this time brought out with success, the honours of dramatic author were added to those of the stage. His fortune was now made, and while the managers of Covent Garden and Drury Lane resorted to the law to make Giffard close his little theatre, Garrick was engaged by Fleetwood for Drury Lane for the season of 1742. In the meantime, having very advantageous terms offered him for performing in Dublin during part of the summer, he went over to that city, where he found the same homage paid to his merit which he had received from his own countrymen. From September 1742 to April 1745 he continued at Drury Lane, after which he again went over to Ireland, and remained there the whole season, as joint-manager with Sheridan, in the direction and profits of the theatre-royal in Smock Alley. From Dublin he returned to England, and fulfilled a short engagement in 1746-7 with Rich at Covent Garden. This was his last series of performances as a hired actor; for in the close of that season Fleetwood's patent for the management of Drury Lane expired, and Garrick, in conjunction with Lacy, purchased the property of the theatre, together with the renovation of the patent, and in the winter of 1747 opened it with a strong company of actors, the prologue for the occasion being written by his old preceptor Johnson.

For a time, at least, "the drama's patrons" were content with the higher entertainment furnished them; in the end Garrick had to "please" them, like most other managers, by gratifying their love of show. Garrick was surrounded by many players of eminence; and he had the art, as he was told by Miss Clive, "of contradicting the proverb that one cannot make bricks without straw, by doing what is

infinitely more difficult, making actors and actresses without genius." The naturalness of his own acting was its great charm. As Churchill says in the *Rosciad*, which remains the chief literary monument of Garrick's pre-eminence among his fellows, he who is "pleased with Nature, must be pleased with thee." Booth, Quin, and the old tragedians were remarkable for a style of stately declamation, sonorous, and often graceful and impressive, but wanting the versatility and rapid changes of passion that, when exhibited by Garrick, at once captivated the audience. "It seemed," said Richard Cumberland, "as if a whole century had been stepped over in the passage of a single scene; old things were done away, and a new order at once brought forward, bright and luminous, and clearly destined to dispel the barbarisms of a tasteless age, too long superstitiously devoted to the illusions of imposing declamation." Garrick's French descent and his education may have contributed to give him the vivacity of manner and versatility of conception which distinguished him as an actor; and nature had given him an eye, if not a stature, to command, and a mimic power of wonderful variety. The list of his characters in tragedy, comedy, and farce is large, and would be extraordinary for a modern actor of high rank; it includes not less than seventeen Shakespearean parts. As a manager, though he committed some grievous blunders, he did good service to the theatre and signally advanced the popularity of Shakespeare's plays, of which not less than twenty-four were produced at Drury Lane under his management. Many of these were not pure Shakespeare; but not every generation has the same notions of the way in which he is best honoured. He purified the stage of much of its grossness, and introduced a relative correctness of costume and decoration unknown before.

After, about the year 1745, escaping from the chains of an unreturned passion for the beautiful but reckless actress "Peg" Woffington, Garrick had, in 1749, married Made-moiselle Violette (Eva Maria Veigal), a German lady who had attracted the admiration of the court of Vienna as a dancer, and was patronized in England by the countess of Burlington. This lady Garrick called "the best of women and wives," and he lived most happily with her in his villa at Hampton (acquired by him in 1754, and adorned by the famous Shakespeare temple), whither he was glad to escape from his house in Southampton Street. Their union was childless, and Mrs Garrick survived her husband, living in great respect until 1822. Having sold the moiety of his theatre for £35,000, Garrick took leave of the stage by playing a round of his favourite characters—Hamlet, Lear, Richard, Lusignan, and Kiteley, as the graver; Archer, Abel Drucker, Sir John Brute, Benedick, Leon, and Don Felix, as those of a lighter cast. He ended the series with Don Felix (in *The Wonder*) on June 10, 1776. But he was not long to enjoy his opulent and well-earned repose, for he died in London on the 20th of January 1779. He was buried in Westminster Abbey with imposing solemnities, and amidst an unexampled concourse of people of all ranks. Johnson, whose various and not always consistent criticisms on Garrick are scattered through the pages of Boswell, spoke warmly of the elegance and sprightliness of his friend's conversation, as well as of his liberality and kindness of heart; and his death, which came upon him unexpectedly, "eclipsed," Johnson said, "the gaiety of nations, and impoverished the public stock of harmless pleasure." But the most accurate and discriminating character of Garrick, slightly tinged with satire, is that drawn by Goldsmith in his poem of *Retaliation*. As a literary man Garrick was very happy in his epigrams and slight occasional poems. He had the good taste to recognize, and the spirit to make public his recognition of, the excellence of Gray's *Odes* at a time when they were either ridiculed or neglected. His

dramatic pieces (*The Lying Valet, Lethe, The Guardian, Miss in her Teens, Irish Widow, &c.*), and his alterations and adaptation of old plays, which together fill four volumes, evinced his knowledge of stage effect and his appreciation of lively dialogue and action; but he cannot be said to have added one new or original character to the drama. He was joint author with Colman of *The Clandestine Marriage*, in which he is said to have written his famous part of Lord Ogleby. The excellent farce, *High Life below Stairs*, appears to have been wrongly attributed to Garrick, and to be by Townley, a clergyman. As a matter of course he wrote many prologues and epilogues.

Garrick's correspondence (published, with a short memoir by Boaden, in 2 vols. 4to), and the notices of him in the memoirs of Hannah More and Madame D'Arbly, and above all in Boswell's *Life of Johnson*, bear testimony to his general worth, and to his many fascinating qualities as a friend and companion. The earlier biographies of Garrick are by Arthur Murphy (2 vols. 1801) and by the bookseller Tom Davies (2 vols. 4th ed., 1805), the latter a work of some merit, but occasionally inaccurate and confused as to dates. Mr Percy Fitzgerald's *Life* (2 vols. 1868) is full and spirited. A charming essay on Garrick appeared in the *Quarterly Review*, July 1868. (R. CA.—A. W. W.)

GARRISON.

WILLIAM LLOYD GARRISON, whose name is inevitably identified with the struggles which led up to the abolition of slavery in the United States, was born in Newburyport, Mass., December 10, 1805. Every surrounding of his youth contributed to the development of sturdy and sterling qualities of character. His birthplace had been the scene of heroic deeds, and had echoed to the voices of religious martyrs. His father was a sea-captain of great bravery and ability, and his mother belonged to the persecuted sect of Baptists, so that he took in the ideas of courage in personal danger and hate of oppression almost with his earliest food. It was a period so near the Revolutions in America and France that love of liberty and patriotism still moved the best minds to consideration of the questions of the day which were concerned in problems of the government and rights of the people. It is not strange, then, that with the Declaration of Independence ringing in his ears, with his heroic and ascetic ancestry and his superior mental endowments, he should see the injustice of slavery, and early array himself against such an institution, and be enabled to speak with a voice of thunder in the cause of those in bondage.

But, like many another leader, he had to come up through the ranks. Long hours of the day, while still a child in years and strength, he sat with great thoughts indefinitely forming in his brain, but trying conscientiously to learn the trade of shoemaker, to which his mother had apprenticed him. This was so distasteful to him that he next tried cabinet making, and then the art of printing, a trade that fascinated him at first, and afterwards afforded him the means of supplying the lack of college education. As he picked up the small pieces of lead he learned to spell, to form sentences of his own, and the power of words to convince and convict. The papers on which he worked as a printer contained many anonymous articles written in the composing stick of William Lloyd Garrison. He had his own views, even then, on all the political and ethical questions of the day, and expressed them in articles for his own paper, "The Newburyport Herald," and for various papers published in Boston. After mastering the printer's trade he launched his little boat—"The Free Press"—in his native town; but, probably because its tone was too high it was not patronized, and the ambitious young enthusiast had to abandon both his paper and his town and seek a wider field in Boston with "The National Philanthropist." This was the first paper ever established to teach the evils of intemperance

and preach the new gospel of total abstinence. He was but twenty-five years of age at the time, and the custom of serving wine on the table was followed in the best of houses, so that he must have had, even so young, a finely developed taste for the martyrdom of espousing unpopular causes. That he was to be a radical in all the ideas he ever advanced was forecast in the motto he chose for his paper—"Moderate drinking is the down-hill road to drunkenness."

The political situation at this time, 1828, seemed to young Mr. Garrison to demand the election of John Quincy Adams as President, and, with the ardor already characteristic of him, he bent all his energies to this purpose. Going to Bennington, Vt., he started a campaign paper supporting Mr. Adams, but did not neglect his "total abstinence" evangelizing, and found room in his large heart and brain for still another idea; no less a one than the emancipation of the slave. The columns of the little "Journal of the Times," under Garrison's editorship, and Benjamin Lundy's "Genius of Universal Emancipation," published in Baltimore, were the only mediums for the dissemination of these ideas in the country. But the message sent out by them was uncompromising, and caused no little discussion among public men. Already it was whispered around that this Garrison was an uncomfortable man to have about; that he threatened to upset things, and confused pre-conceived ideas.

It was inevitable that Garrison and Benjamin Lundy should come together, and that an ideal partnership should be formed. Mr. Lundy was a Quaker, simple-minded, full of zeal and unselfish devotion, and with a serene conviction that he was following the guidance of the Spirit. He travelled, lectured and edited his little sheet, which appeared but once a month, and carried the light of liberty into the very capitol and confused and confounded the law-makers, who held slaves in the very seat of liberty. After the inauguration of Adams, Mr. Garrison went to Baltimore, assumed the editorship of "The Genius of Universal Emancipation," and immediately began to issue the paper weekly. He also changed its tone, making it radical and aggressive. He demanded immediate emancipation of all slaves, and would accept no compromise. He preached that if slavery was wrong, it was fundamentally wrong, and should be abolished at once. Mr. Lundy's teaching looked to the gradual freeing of the slaves; he believing that to be the only way to accomplish the result to the injury of no one concerned. But Mr. Garrison, from the first moment of conviction, had got at the root of the matter: the system was wrong, and the very laws of the Creator demanded that it should be righted—not some other time, but now. So the paper appeared expressing both the radical views of Mr. Garrison and the conservative ones of Mr. Lundy, each signing his own articles. Garrison's forcible arguments and unqualified demands made an instant impression, and created some alarm. Almost under the windows of Mr. Garrison's office was the great slave market of Baltimore, and his utterances in the paper struck blows directly on the auctioneer's block, and were a menace to the commercial prosperity of the city.

As an immediate result Mr. Garrison was exceedingly unpopular, and was feared and hated at the same time. The converts that had been made by Mr. Lundy's mild doctrine were timid, and were frightened into withdrawal of their support of the paper by the aggressive policy of this new agitator. Even the most ardent and faithful adherents of the abolition idea were not ready to admit the feasibility of immediate emancipation, and considered Garrison's ultraism the rankest nonsense and folly, believing he would defeat his own object by his radical doctrines.

But that Mr. Garrison was right in his estimate of the amount of public sentiment that slumbered, and needed only to be awakened by his clarion voice was amply proven. Within a few months abolition was discussed from one end of the land to the other. This audacious man had to be stopped, and op-

portunity was found in a libel suit, instituted by Mr. Francis Todd, a domestic slave trader, whom Garrison had denounced. He was found guilty, and, being unable to pay his fine, was sent to jail abandoned by his half-hearted adherents.

In the South exultation was open, and in the North he was considered a fanatic. But during his imprisonment, and because of it, he gained the friendship of John G. Whittier and other men who afterwards became noted abolitionists. On his release from prison the partnership between himself and Mr. Lundy was dissolved by mutual consent, and with the warmest admiration on both sides that strengthened into a lifelong friendship. After a course of lectures throughout northern cities, in all of which he was coldly received except by the free colored people and a few individuals, mostly quakers, he decided to begin the publication of a new paper, to be called "The Liberator," in Boston. This threatened the cotton traffic, and arrayed the commercial interests and consequently the press, and, in most instances, the pulpit against him.

That "The Liberator" was feared by the slaveholder is proved by the efforts made to suppress it. In Georgetown, D. C., it was made a penal offense to receive a copy of the seditious paper from the post office, and vigilance committees were formed in various localities to detect and prosecute people who distributed it. In the North public sentiment was apathetic, though the converts made were men who were capable of carrying on the crusade in case Garrison's voice were hushed.

In 1831 Mr. Garrison was instrumental in forming the New England Anti-slavery Society, composed of twelve members. After an unsuccessful attempt to establish a college for colored people in New Haven, Conn., Mr. Garrison, in the spring of 1833, went to England to secure the co-operation of English abolitionists, of which Wilberforce was the most distinguished member. When he returned he organized the National Anti-slavery Society, the movement having grown sufficiently strong to warrant such a proceeding. This society convened in Philadelphia in December, 1833, and had delegates from eleven different States. John G. Whittier, Garrison and the Rev. Samuel J. May were the most distinguished men present, or rather the ones who afterwards became so. A constitution drafted by Garrison was adopted by unanimous vote and signed by all the delegates, sixty-two in number. It was a document filled with strong conviction and high and definite purpose fully stated, and was one calculated to make all thoughtful people consider the subject without prejudice; yet such was the violence of opposition to the abolition movement that it was received with abuse and ridicule. But the next year, 1834, was made memorable by the freeing of 800,000 slaves in the British West Indies. The American press and pulpit predicted the direst results from this proceeding, but the joy of the abolitionists was unbounded when the great event was accomplished without bloodshed, and nearly a million blacks made the equals in rights with white men. Necessarily this occurrence brought new recruits to the ranks of the anti-slavery party, notably from among the students of Lane University, Cincinnati, of which Dr. Lyman Beecher was the head. But the eminent preacher, although practically converted to abolition, failed to sustain his pupils in their open espousal of such an unpopular cause.

The history of William Lloyd Garrison is the history of the struggle to free the slaves, and from the time he published "The Genius of Universal Emancipation" until the Emancipation Proclamation was signed, the events of his life followed the progress of public sentiment and were inextricably bound up in it.

With 1835 began the pro-slavery mobs. In the same year the Southern press grew aggressive and threatening. The lives of Abolitionists were in danger, and Garrison was attacked in Boston, and was confined in prison over night to save him from the violence of a "respectable mob." This event and the outrages that followed culminating in the Alton tragedy, made many powerful friends for the Abolitionists.

The division in the American Anti-slavery Society was occasioned by the appointment of a woman on the business committee. This was led by Mr. Lewis Tappan. Its effect was to cripple the society by having the forces divided. The press, too, took advantage of it to heap obloquy on the head of Mr. Garrison. The worst effect on Mr. Garrison personally was the alienation from him of men with whom he had worked for

years in harmony, particularly Mr. Arthur Tappan, who had secured his release from prison in Baltimore. Another friend, Mr. Rogers, editor of the "Herald of Freedom," fell away from him about the same time for a personal difference; but these troubles and obstacles only drove him on more relentlessly, for abolition had clarified his soul for the one purpose for which he existed. He refused to affiliate with the Liberty party, a political body which grew out of the discussions that were current. His policy was non-resistance and aimed at converting the great body of existing parties on a moral ground. He fought strenuously against the Anti-slavery Society's using their growing strength for political preferment. For this also he alienated many who were at one with him on every other point. It seemed as if he were almost as much alone as in the beginning, and was destined to remain to the end the single voice lifted up against the individual sin of owning slaves, untrammelled by any other consideration. It was by the moral sentiment of the country that he hoped to eliminate slavery, and to this idea, he and the small band who clung to him remained faithful throughout the conflicting agitations which followed. They allied themselves to no political party, yet out of them grew first the Liberty party, then the Free Soil and lastly the Republican, which absorbed all these ideas into a triumphant culmination of the common cause, Garrison and those who remained with him in this moral agitation were always at the head and front—the color bearers of the movement, and the target for scorn and vituperation. But moral sentiment was growing rapidly.

In 1844 Garrison took a stride forward in attacking the Constitution of the United States for its authorizing the slave traffic. This created great consternation at the time, but the North was growing accustomed to bombardments of all sorts from Garrison, directed against the institution of slavery, and was being gradually prepared for the struggle of '61.

The secession of the Southern States and formation of the Confederacy changed his views on the subject of freedom by violence. He saw that the purpose of disunion was the perpetuity of slavery, and that only by war could such a calamity be averted. To him and his teachings is due the fact that the North realized this and that the moral sentiment was ready, in the emergency, to rise and meet the occasion.

With the agitations of the fifties, which culminated in the Civil War, Mr. Garrison had but little actively to do. His voice had ever been lifted against violence, and he preached at the individual sinner, awakening approval of the system at a time when the war with Mexico, the admission of California, the free-soil movement in Kansas and the operations of the Fugitive Slave law were stirring animosities to the point of bloodshed. The moral sentiment had been roused to resistance against the encroachments of slave territory. He saw the effects of "Uncle Tom's Cabin" and the Dred Scott Decision, and John Brown's Raid, the compromises to avert war and one year before the beginning of the struggle, saw Abraham Lincoln inaugurated by a party pledged to protect the owners of slaves in the rights of property. But he never deviated one iota from his precepts and practices. He was still hoping for the extermination of slavery by creating such a moral sentiment that it could not exist longer.

After the war began by the attack on Fort Sumter, he changed his views and saw that bloodshed had been forced by the South and urged the North to fight, though he himself never took up arms. He could not do so consistently, and forever deplored the necessity for our terrible internecine strife.

William Lloyd Garrison seemed to have been born for a public life. His work for the good of mankind overshadows his private character. But that he fulfilled his domestic duties with equal faithfulness is well known. In his early manhood he married Miss Helen Benson, daughter of George Benson, of Brooklyn, Connecticut. She was a noble woman and sacrificed ease and comfort to help her husband in a cause with which she thoroughly sympathized. He lived in Boston until 1864, and then removed to a more retired life in Roxbury, Massachusetts. After a stormy life he enjoyed the fruits of peace with his wife and children, surrounded by loving friends and solaced for all his hardships by the approval of a nation which delighted to honor him.

There were seven children in this household, five reaching maturity. The eldest was named George Thompson, in honor

of the great English emancipator, who was mobbed by Mr. Garrison while trying to lecture in Boston on the unpopular cause. The charge that Mr. Garrison was an infidel was never thought of in his early years, but was brought out as a last resort by the enemies of abolition, who sought to throw discredit upon his teachings. He never made any distinct statement of his religious views. He had one thing to do, which was so simple and direct, and so in accord with divine light, that he had no time for self-analysis or for troubling about splitting the hairs of creeds. He was condemned for doing what every minister in the North did during the war—pleading the cause of the slaves on the Sabbath day. In this he affiliated more nearly with the Quakers, with whom he was closely associated during many years of his life, than with other religionists. It is not to be denied that as a body the Quakers at this time were far in advance of the orthodox churches in the recognition of the sin of slavery, and most of Mr. Garrison's active followers were from this sect. It is not strange, then, that he came to be more and more closely allied to these people in belief and practice, though he always contended that it was not the word of God which was at fault, but the preachers' interpretation of it, and that any sanction of slavery came not from the Bible but from the Devil. He had to come at last to the opinion that the churches were falling away from their true position and he dared not betray his own mission for a perverted church. As he got farther from church organizations he claimed that he grew nearer to God. He felt in spite of all church opposition that truth and justice would eventually triumph. Still his pure and lofty purpose did not save him from the charge of infidelity and further persecutions on that account. But in spite of this, his teachings crept finally into the churches and influenced the utterings from the pulpits. He thus spurred up the lagging orthodoxy of the day and brought the Christian churches into unity with the purposes of God.

For his views on other questions Mr. Garrison believed in the freedom of speech and the press and in the fearless inquiry into all ethical and intellectual problems. He admitted that many men might be sincere and right in their beliefs though differing widely from each other. Necessarily many new ideas found welcome in his heart and brain which were formulated into a sort of eclectic creed of his own that embraced even some of the tenets of spiritualism. He was an "infidel" because he refused to be labelled or claimed by any denomination. Before his death an eminent preacher said of him: "It would be a serious charge against Christianity to say that it is so narrow as to exclude such men as Mr. Garrison."

After the close of the war Mr. Garrison was the recipient of the greatest honors which could be bestowed upon him, but perhaps the occasion of his visit to Charleston, where he met the freedmen for whom he had labored so long, was the crowning joy of his life. "The Liberator" which had existed since 1831 was discontinued in 1865, having served its purpose and having no further excuse for existence. He refused to belong to any anti-slavery society after the war, saying that slavery was ended, agitation was ended, and urged that the energies of sympathizers should be turned to the new question that had sprung up—education, enfranchisement and employment of the freedmen. In the last number of "The Liberator" he published the ratification of the Thirteenth Amendment forever prohibiting slavery.

Mr. Garrison was never an orator in the rhetorical sense of the term, but he was so much in earnest and his words were so accurately chosen because of his integrity of character that he always impressed his hearers as being an eloquent man. His writings have a same convincing quality. In person he inspired profoundest respect and admiration in those who met him, even if they differed radically from the views he held. They always thought: "Here is a man who is terribly in earnest, whose intellect compels attention." His benevolence was so large that all his life up to sixty years of age had been spent in unremunerative toil, so that at the close of the war for the Union, he was a poor man. The sum of \$30,000 was raised and presented to him in 1868 as a testimonial of the value of his services to the cause of abolition, thus making him secure of a modest competence in his old age. His heart was very tender for the helpless, especially for children and animals, and his respect for women profound.

After the close of the war Mr. Garrison lived a quiet life, going to England for his health in 1867, and to visit two of his children who were in Paris. The attentions of people of note were showered abundantly upon him. A breakfast was given in his honor in St. James' Hall in London, at which the most distinguished men in England were present.

The great emancipator died May 24, 1879, aged 74 years, at Roxbury, Massachusetts, surviving his wife three years and leaving four children living. He was buried in the cemetery at Forest Hills.

Of his writings a book of sonnets and other poems, some of which were written while in prison in Baltimore, appeared, and a volume of lectures and papers on Emancipation was issued in 1852. Several histories of his life have been written, one by a lifelong friend and co-laborer and another by his children.

AUTHORITIES.—Wm. Lloyd Garrison, Story of His Life Told by His Children; Men of Our Day, by L. P. Brockett; Garrison and the Anti-Slavery Movement, by Oliver Johnson.

GARTER, ORDER OF THE. See KNIGHTHOOD.
GARTH, SIR SAMUEL (1670?–1719), a physician and poet of the age of Anne, was born of a good Yorkshire family, in 1670, it is said, but more probably at an earlier date. He was a student of Peterhouse, Cambridge, where he resided until he was received into the College of Physicians in 1691. In 1696 he became a prominent supporter of the new scheme of providing dispensaries for the relief of the sick poor, as a protection against the greed of the apothecaries. This labor having exposed him to the animosity of many of his own profession, and especially of the last named body, he published in 1699 a mock heroic poem, *The Dispensary*, in six cantos, which had an instant success, passing through three editions within the year. Garth became the leading physician of the Whigs, as Radcliffe was of the Tories. In 1714 he was knighted by George I., and he died on the 18th of January 1718–1719. Garth was a wealthy man, leaving estates in Warwickshire, Oxfordshire, and Buckinghamshire. He wrote little besides his best known work *The Dispensary*, and *Claremont*, a moral epistle in verse. In 1717 he edited a translation of Ovid's *Metamorphoses*, himself supplying the fourteenth and part of the fifteenth book. The subject of his mock heroic epic is treated in a cumbrous style; and even in his own day Garth was accused of flatness and poverty of thought.

GAS AND GAS-LIGHTING

ALL artificial light is obtained as a result either of combustion or of incandescence; or it might be more accurate to classify illuminating agents as those which emit light as a result of chemical action, and those which glow, from the presence of a large amount of heat, without thereby giving rise to any chemical change. The materials whence artificial light of the nature of flame has been derived are principally bodies rich in carbon and hydrogen. Wax, fats, and oils, on exposure to a certain amount of heat, undergo destructive distillation, evolving inflammable gases; and it is really such gases that are consumed in the burning of lamps and candles, the wicks bringing small proportions of the substances into a sufficient heat.

Wood and coal also, when distilled, give off combustible gases; and ordinary gas-lighting only differs from illumination by candles and lamps in the gas being stored up and consumed at a distance from the point where it is generated.

Inflammable gas is formed in great abundance within the earth in connexion with carbonaceous deposits, such as coal and petroleum; and similar accumulations not unfrequently occur in connexion with deposits of rock-salt; the gases from any of these sources, escaping by means of fissures or seams to the open air, may be collected and burned in suitable arrangements. Thus the "eternal fires" of Baku, on the shores of the Caspian Sea, which have been known as burning from remote ages, are due to gaseous