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ART. III.—SUNDAY WORK ON OUR RAILWAYS.

“It is a strong argument in favour of the economic advantage of the Sunday, that England and America, where the day is most honoured, should be the most successful manufacturing countries. The grasping disposition which leads a man to work on and on through the hours which should be devoted to rest or mental culture, will, in time, wear out his powers. And so with nations. The fear to do what is right, lest another should pass us in the race, betrays, not only cowardice, but unwisdom.”—*C. Woodall, Esq., C.E., at Annual Meeting of Gas Managers, June, 1876.*

“L'état qui assiste tranquillement à la ruine du principe fondamental de toute société devient le complice de cette ruine avant d'en être la victime.”—*Le Comte de Montalembert.*

“L'affranchissement des esclaves sera le titre d'honneur du xix^e siècle; ayons soin seulement que les blancs ne soient pas omis.”—*Le Comte de Gasparin.*

THE traffic in strong drink excepted, nothing tells with so much adverse power on the right observance of the Lord's Day, at the present time, as the Railway System, which has overspread the country and monopolized the locomotion of the population. Railways have grown so gigantic, the connection of one system with others has so terribly complicated the management of each line, and the pressure of business on some of the lines is so great that temptations continually present themselves to directors and managers to utilize the Day of Rest, first, in special emergencies; next, under any pressure whatever; and, eventually, as a matter of course.

The habit of Sunday business being thus formed, and the moral sense of authorities blunted, by acting from convenience and for profit, while they are pleading the impulsion of necessity, there follows an almost universal admission that Sunday traffic must go on, and that many servants must be kept at work; and on this follows the suggestion of a merely materialistic economy, that, the line being in use and servants engaged, the business may as well be made as paying as possible, and the labour employed utilized to the utmost. This, again, leads to diligent and sustained effort to create a habit of Sunday travelling, that trains may not run empty nor the servants of different classes along the line be paid for inadequate work.

To create and nourish the habit of Sunday travelling, some companies grant tickets throughout their systems at a single fare, or somewhat more, for the double journey, and others add a system of special trains at very low fares—frequently as low as a third or a quarter of the fares demanded for the same distances on other days of the week. Supply creates demand, and demand

reacts on supply, till we behold more than five thousand passenger trains running every Sunday, supplemented by many cheap excursion trains, during the summer months.

The evil consequences of this readiness to utilize the Lord's Day for traffic is not limited to passenger locomotion but influences also the carriage of goods, and that to so great an extent that not less than 1,500 goods and mineral trains run every Sunday in this country. This goods traffic increases another growing evil, for everywhere canal owners and carriers by canal push their business on the Lord's Day on the plea that railway competition necessitates and justifies them in so doing. Nor does this exhaust the evil. Such common disregard of the claims and sanctions of the Sabbath in the development of traffic leads to the utilization of the Lord's Day for purposes of construction and renewal.

Sometimes by command of directors, managers, and engineers—as often, perhaps, by contractors, sub-contractors, superintendents, and inspectors of permanent way, acting without the knowledge of their superiors—many thousands of platelayers, navvies, artisans, and locomotive servants are kept at work on the Lord's Day. For all this toil men plead necessity, but they plead in vain: for in many cases exactly parallel with those on which Sunday work is used, all the necessities of the case are met and satisfied by the honest work of six days. Thus, on two adjacent sections of permanent way on the Great Western Railway, two superintendents acted, some five years since, on two different plans—the one always utilizing Sunday for relaying rails and for general repairs; the other doing his work quite as effectively, but by good management and determination always effecting the needed changes and repairs, without calling out his men on the Lord's Day; and, on the same railway, when the Government took over the telegraphs, and laid down eight new wires between London and Chester, the work on three sections of the line was pushed on week-day and Sunday, while on the fourth section, under the management of the late John Woolford, of Shrewsbury, no Sunday work was done, and this section was completed first, and given over to the engineers.

The difference in such cases is very simple. In the one, necessity—very loosely understood—is made to override the Divine law; while in the other it is felt that the law of God must be supreme, and that the keeping of that law is the one imperious necessity.

No accurate statistics have been collected as to the number of men working, more or less, on our various railways Sunday by Sunday; but, in all probability, not less than from 90,000 to 100,000 are engaged, of various classes. This evil is in itself immense, but it grows on the imagination when we remember

that these men represent families and households, in which some 300,000 souls are influenced by their example, and demoralized by that influence.

This multitude of Sunday toilers are trained to consider the claims of Sabbath law as nothing when set against dividends, convenience, or the selfish demands of pleasure; and they conclude—naturally enough—that what the employer may use for his own aggrandizement, the servant may, as legitimately, use for any ends which he may himself desire. Hence has grown up a widespread habit of using Sunday evening for Trade Union and business purposes, so that from Sunday to Sunday many hundreds of railway servants spend their evenings, chiefly in public-houses, engaged in promoting their various class unions and associations. All these are direct consequences of the existing disregard of the law of Sabbath rest in our railway system. If the evil is to be adequately gauged, there must be added a multitude, far greater than those now enumerated, for whom Sunday toil is created or increased or permanized because of this Sunday work. More or less directly, the mischief tells on hundreds of thousands of persons in trade and commerce, in other locomotive businesses, such as the management of omnibuses, cabs, steamers, and tram-cars; in hotels, inns, public-houses, refreshment-rooms, as well as in postal and telegraph offices.

The amount of railway traffic in England and Scotland with the proportion of passenger trains to goods traffic both on the week day and on the Sunday may be gathered from the following table which was compiled with great care in 1876¹:—

| NAME OF RAILWAY. | WEEK DAY. | | SUNDAY. | |
|------------------------------------|-------------|--------|-------------|------------------|
| | Passen-ger. | Goods. | Passen-ger. | Goods. |
| London and North-Western..... | 3,055 | 3,350 | 634 | 500 |
| *Midland..... | 1,478 | 2,029 | 255 | 117 |
| Great Northern..... | 1,069 | 1,096 | 219 | 95 |
| *North-Eastern..... | 1,376 | 1,417 | 325 | 116 |
| *Lancashire and Yorkshire..... | 1,060 | 830 | 320 | 30 |
| Manchester, Sheffield, and Lincoln | 897 | 1,367 | 283 | 166 |
| *North Staffordshire..... | 194 | 190 | 64 | (²) |
| Great Western..... | 2,044 | 1,079 | 263 | 80 |
| | 11,173 | 11,358 | 2,723 | 1,104 |

¹ The returns to which an asterisk is appended have been corrected or accepted by the managers of the respective lines.

² General Manager writes:—"No goods trains commence their journey on the North Stafford Line on Sundays, and *four only* finish their day's work early on Sunday morning."

| NAME OF RAILWAY. | WEEK DAY. | | SUNDAY. | |
|---|-------------|------------------|--------------------|------------------|
| | Passen-ger. | Goods. | Passen-ger. | Goods. |
| London, Chatham, and Dover ... | 464 | 133 | 289 | 17 |
| South-Eastern..... | 811 | 124 | 325 | 39 |
| *London, Brighton, and South Coast | 1,060 | 130 | 450 | (¹) |
| South-Western..... | 1,058 | (²) | 403 | |
| Great-Eastern..... | 1,250 | (³) | 503 | |
| *North London..... | 543 | 149 | 281 | 22 |
| Metropolitan & Metropolitan Dis- trict | 837 | (⁴) | 478 | |
| | 6,023 | 536 | 2,729 | 78 |
| *Caledonian..... | 605 | 902 | 17 | 70 |
| *North British..... | 657 | 766 | 54 | 27 |
| *Glasgow and South-Western..... | 183 | 305 | 6 | 23 |
| *Great North of Scotland | 93 | 30 | (⁵) 6 | |
| *Highland..... | 82 | 50 | 2 | |
| | 1,620 | 2,053 | 85 | 120 |
| Totals..... | 18,826 | 13,947 | 5,537 | 1,302 |

It will be easily seen that Scotland has a far lower proportion of Sunday trains than England, those north of the Tweed being about one-twentieth of the week-day trains, while in England the Sunday trains are about one-third of those of the week days. This touches passenger traffic. In Scotland the Sunday goods trains are about one-seventeenth of the weekly number, and in England about one-tenth. Taking England and Scotland, together and combining the passenger and goods returns, it seems that the traffic on the Lord's Day is about one-sixth of the whole traffic of the week day.

The absolute number of trains which are worked on the Lord's Day north and south of the Tweed is 6,839, to which must be added an excursion traffic which may be reckoned as increasing the total to 7,000 trains in the summer months.⁶

¹ General Manager writes :—" It is not our practice, unless under very special circumstances, to run goods trains on Sundays."

² Returns refused by Manager.

³ No returns made.

⁴ The few goods trains running on these lines are included in the returns from the Great Western, Great Northern, Midland, &c.

⁵ These run only when the Court is at Balmoral.

⁶ As compared with the railways of the United States, English Sunday

The number of railway servants of various grades employed in working the 7,000 trains, which disturb the rest of our English Sunday, cannot be less than 90,000. It is probably nearly 100,000. This mass of men are practically separated from the public means of grace, and devoted, more or less fully, to worldly employments. For some few of them come scant and infrequent opportunities of worship on the premises of the company they serve, and in other places the efforts of Christian workers reach individuals; but, speaking roughly, about 100,000 railway servants are deprived of rest, of family intercourse, and of the public means of grace each Lord's day.

The vastness of the army of men employed upon railways, the still greater immensity of the mass of persons constituting their families, and the tremendous danger resulting to them all in consequence of Sunday toil, is thus referred to by a French writer:—

A côté des administrations publiques se présentèrent les Compagnies de Chemins de fer qui dépendent de l'Etat par les garanties d'intérêt, les subventions, le contrôle. Leur capital de première établissement représentent 8 milliards; leurs recettes annuelles plus de 800 millions. Leur personnel comprenant au 1^{er} Janvier, 1866, 111,460 agents, soit 8 agents par kilomètre. Le 1^{er} Juillet, 1873, le développement des divers réseaux mesurait ensemble 18,274 kilomètres, ce qui, à raison du même taux, donnerait un effectif total de 150,000 employés environ. En tenant compte de la famille, on peut dire que la main des compagnies s'étend sur 3 à 400,000 personnes, un centième environ de la population français. Et ce nombre va sans cesse en augmentant. C'est là une grande armée, qui, par la continuité du service, se trouve vouée à l'oubli de ses devoirs religieux, à un sorte de paganisme officiel, aussi contraire à la santé du corps, qu'à celle de l'âme.—*Le Repos du Dimanche, &c.* Paris: A Chaix et C^{ie}, 1878.

The Sunday excursion traffic is sometimes very large, entailing on the railway servants heavy labour, and on the points visited terrible demoralization. A list is subjoined of excursion trains which reached Ramsgate during four months of 1874, not including those of the company, which, during July and

traffic is seriously large. In 1869 the proportion of Sunday trains on ten lines running locally from New York was one-fifth of the week-day trains, while on London suburban lines the proportion was one-half. Again on 53 lines in the United States the average of Sunday trains was three, a very much lower average than was found in England.—*Document 35 of the New York Sabbath Committee.* On the other hand, English Sunday traffic compares favourably with that of Continental nations, where, as a rule, the same number of ordinary trains run on the Lord's day as on other days, with large additions of excursion trains on many Sundays of the year.

August, were so heavy as to be run in two and three portions nearly every Sunday.¹

Taking the average of passengers by these special trains, and allowing that average for the trains of the company, it appears that during the four months no less than 40,000 Sunday excursionists were taken to Ramsgate by the South-Eastern Company, while probably 25,000 were carried by the London, Chatham and Dover trains. Sixty-five thousand Sunday excursionists to one seaside town in four months!

Whether regard be had to the immensity or to the character of the Sunday traffic there can be no doubt but that it is very harmful to many tens of thousands of immortal beings. The victims of this traffic obtain occasional relief, but that relief is often purchased by the endurance of added hours of toil on one Sunday in two or one Sunday in three. Proof of this will be found in the following items of evidence taken by the Railway Accidents Commission 1874-1877, of which, for the greater portion of the time, the Earl of Aberdeen was chairman. They are but few out of many, but they are typical cases, and show that thousands of men are toiling on a large number of the Sundays of the year, and that many are deprived of needed physical repose, of family associations, and of liberty to attend the house of God on the day which God has ordained for those high enjoyments and employments.

The numbers mark the question and answer as given in the Blue Book of the Evidence and Report.

1874 (Earl of Aberdeen, examining Colonel Rich): Is it not frequently the case that a signalman has to be at work considerably more than twelve hours?—Yes, when he is shifting his duties, in order to let one man have a Sunday off. I have known them stay on then, I think, for twenty-four hours. 1875 (Mr. Galt): Without leaving the box?—Yes.

3843 (Chairman, examining J. Whitman, signalman, Broad Street):

| | | | Trains. | Passengers. |
|--------|---------|-------------------------|-----------|-------------|
| 1 June | 1, ... | National Sunday League, | ... 2 ... | 1,000 |
| " | 15, ... | " " " " | ... 2 ... | 1,500 |
| " | 22, ... | Royal United Friends, | ... 1 ... | 700 |
| " | 29, ... | Wilkin's Excursion, | ... 1 ... | 500 |
| July | 6, ... | National Sunday League, | ... 2 ... | 1,000 |
| " | 27, ... | " " " " | ... 3 ... | 2,000 |
| Aug. | 3, ... | Dench's Popular League, | ... 2 ... | 1,100 |
| " | 10, ... | National Sunday League, | ... 3 ... | 2,400 |
| " | 24, ... | Wilkin's Excursion, | ... 2 ... | 1,200 |
| " | 31, ... | National Sunday League, | ... 3 ... | 2,500 |
| Sept. | 7, ... | Dench's Popular League, | ... 2 ... | 1,000 |
| " | 14, ... | National Sunday League, | ... 2 ... | 1,100 |
| " | 28, ... | " " " | ... 3 ... | 1,500 |

How do you manage as to doing duty on Sunday?—We have one Sunday off in three.

4286 (Chairman, examining C. Wigg, signalman, Reading): Is there any arrangement for relief on Sunday?—Two men do the duty on Sunday; they do twelve hours each, that is from 6 A.M. on Sunday till 6 A.M. on Monday, so as to give the third man a little time off. 4287: So that, in fact, you get a Sunday free once in three weeks?—Yes.

6645 (Chairman, examining George Parker, station-master, Camden Town): Have you had any complaint from your porters about the hours being too long?—No, the men do not complain. The most they complain of is Sunday work; they do not like the Sunday work. 6646: What is your custom of Sunday work?—Instead of having the eight men on on Sunday we only have six; we let two off all day every fourth Sunday. 6647: So that a man gets three Sundays on and one Sunday off?—Yes; that is, a half-day's work on Sunday; he does not work the whole day Sunday, but works his turn; but every fourth Sunday he gets off altogether.

6771 (Chairman, examining Henry Francis, station-master, Stratford): Does that clean day off—one in fourteen—come on Sunday?—No, they get it on Sunday once in seven weeks.

11611 (Chairman, examining Geo. Hill, relief-pointsman, Sheffield): What is the practice on Sundays round Sheffield? Do those men get a Sunday once in a month?—Our men at Sheffield get more than that. We relief men get the least Sundays, because Friday is the change day with them from night to day, and we mostly have our days off that day, so that it gives them the Sundays off.

11612 (Chairman, examining J. Barlow, foreman-shunter, Guide Bridge): The relief men get all the Sunday work?—Yes, they get the Sunday work more than the others. 15558: Although you get your extra pay for Sunday work, would you rather have your Sunday free?—Yes, at any time I would rather. 15559: Would that be the feeling of the men?—Yes, they would rather be without work and have the Sunday to themselves. 15560: Because it interferes a good deal with their being with their families?—Yes, you cannot go anywhere with your family. 15562: Your impression is that both you and your men would be rather without work and without pay for the Sunday?—Yes.

The following paragraphs from Reports made by the Royal Commissioners who took this evidence, refer to the overwork of railway servants throughout the week, but they tell with double force on the Sunday work which is all in excess, and, in its consequences, the most mournful of all the toil endured by the men:—

There is abundant evidence to shew that on exceptional occasions men upon whom the safety of trains mainly depends are either required or permitted to continue on duty for an excessive length of time; and we find also that in certain cases the duties ordinarily exacted from

men of these classes are too protracted. This last remark is especially applicable to those whose duties are connected with the goods traffic on railways. ("Report of Railway Accident Commission," para. 33.)

Among the causes of accidents are enumerated (Report, para. 15): "Excessive hours of labour, rendering the servants incompetent to perform their duty." Again:—

The Commission gave great attention to this subject (*i.e.* overwork), justly considering that men wearied and worn-out with labour through excessive hours, and deprived of rest, are not in a fit condition to work the traffic safely. The labour may not have been in many cases without occasional rest; yet such excess of labour is a great element of danger, which should be as far as possible eliminated. Railway work must undoubtedly be got through, and overwork at times is unavoidable; but it is systematic overwork that should, as far as possible, be prevented, as equally dangerous to railway servants as to the public. ("Minority Report," by William Galt, Esq., para. 81.)

The Sunday work, of which some account has now been given, is of such a character, and has grown so steadily and continuously, that it merits the stern condemnation uttered by Mr. James Fox-Wilson, at a conference held at the National Club in Whitehall, in April, 1873. His words were these:—

With a very stealthy pace, under the specious plea of giving accommodation to the public, and forgetful that the general interests of the community, in a Christian and moral sense, should be consulted, the Directors of our railroads have gradually filched away the Sunday rest of tens of thousands of their servants, and have become public tempters to evil on a gigantic and unprecedented scale.

What is the general result of those accumulated toils—this secular idolization of pleasure and profit—this deification of dividends? Behold it in overwrought bodies and depressed spirits, and in consequent indulgence in strong drink for relief and forgetfulness!—see it in harsh dealings between masters and servants, and in a sense of injustice begetting strife, anger, and wider separation of classes!—see it in souls perishing for whom Christ died!¹

It cannot be expected that Christians should acquiesce in a state of things so injurious to man, and so dishonouring to God.

¹ It is just to remark, as to the sin of the Sunday work, that men are too often quite willing to render the service required by the companies for a somewhat higher pay than their ordinary labour commands. Many of the protests of the men against the overwork of Sunday have left on the minds of both managers and the public the impression that Sunday work is cheerfully done if only it be regarded at the rate of a wage and a-half, or perhaps double the wage of an ordinary day. This Sunday work, great as it is, continues by the mercy of God to be the exception and not the rule, and, as exceptional in character, does at present com-

Can anything be done to meet the evil? Can the cry of the oppressed reach the ears of men in authority? Can the voice of the Christian Church—demanding liberty for the captive—be heard in Parliament, in State Departments—in directors' rooms, and in managers' offices? The various Lord's-day societies of London, Edinburgh, Glasgow, and other towns, have in many cases laid their views before Government Departments, and before railway directors and managers, and not without results. It may be asserted, without fear of contradiction, that Sunday trains are fewer by many hundreds in consequence of such efforts, that to the operations of the Lord's-day Observance Society may be traced the almost entire cessation of parcel delivery and collection on the Lord's Day—that excursion trains have been kept off several great systems, and discontinued on others, and that the tendency of engineers, managers, and contractors to increase their aggression on the sacred hours of Sunday has been many times resisted and overcome.

It should also be noted that by the influence of earnest Christian men in the direction and management of certain lines, a general, but alas! too feeble effort has been made to keep down Sunday traffic, and to secure to the larger number of those employed on Sunday some opportunity, more or less inadequate, for public worship.

Nor have such restraining efforts been limited to England. By the influence of Lord's Day Societies in Germany, Switzerland, Italy, and France, considerable amelioration has been already effected in the condition of railway servants in those countries. Alexandre Lombard, E. Deluz, Ernest Pictet, J. Chénoud, and others, in Switzerland; Count Bismarck-Bohlen, General de Roeder, Pastors Baur, Quistorp, and Dole, in Germany; Alfred André, Vicomte de la Panouse, Emile Vautien, Dr. Francisque Garnier, in France, and many others in different countries have made their voices heard with good effect, feeling deeply the evil resulting from Sunday railway work.

During the four years, 1874-79, many French Chambers of Commerce held discussions and formulative resolutions condemnatory of the existing amount of railway work on the Lord's Day. This was the case at Lyons, Marseilles, Lille, Havre,

mand very often a higher rate of remuneration. English railway employés are apt to think that such work will always command higher wages than those paid for week-day work, and that this higher rate of pay will certainly minimize Sunday labour. As a fact, Sunday work commands higher pay only when it is exceptional. On the Continent, where it is the rule, it does not command higher wages, nor is it really paid for in any way, and the great multitudes of railway employés of Belgium, Germany, Switzerland, and France, earn no more for their toil of seven days than they would for six.

Montpellier, Brest, Rochelle, Toulouse, Tours, Calais, Cherbourg.¹

Undoubtedly many railway servants feel bitterly the curse of Sunday toil. One of them said to the writer, "Sir, Sunday is the saddest day of the week to me." Another, with tears in his eyes, exclaimed, in response to words of sympathy, "Those cursed Sunday trains!" Another man, when spoken to kindly, in consequence of his being found partially intoxicated, said, with much feeling, "I assure you, Sir, I never drank till I took up this Sunday work, but now I get so depressed with endless toil that I think I should kill myself if I did not drink." Certainly our railway servants deserve better at our hands than to be thus disheartened and thus tempted. No one who travels much but can testify to the high average among them of kindness, patience, cheerfulness, and sobriety. They are entrusted with the safety of millions of human lives and with countless millions of pounds of property. The life of many of them is, at the best, full of exposure, of sustained mental and physical strain, and, in times of general holiday—such as Christmas, Easter, Whitsuntide, and on Bank Holidays—when others are enjoying recreation, they have to toil more continuously and under circumstances of additional difficulty. Among these men are many earnest Christians, and scattered here and there on various lines—notably the Midland and the North-Eastern—are groups of active Temperance and Evangelistic workers. Surely these men and their families deserve the most considerate treatment at the hands of the State, their masters, and the public whom they serve.

The following sentences, from a Swiss pamphlet, point out some of the benefits which would result at once to the Railway Companies and to the State from a general and sincere attempt to relieve railway servants of Sunday toil :—

¹ The Havre Chamber declares, "Sunday rest is not only a divine law, it is imperiously demanded by hygiene both mental and moral. Proudhon, in one of his writings in which he escapes paradox, declares the observance of Sunday the most fruitful principle of future social amelioration. Humboldt regards the prolongation of manual work to seven days as an act of inhumanity, and Sir Robert Peel asserts that the uninterrupted labour of seven days condemns men to failure of bodily and intellectual energy. Those who are most actively engaged in business accord with moralists and scholars in demonstrating the complete agreement in this matter of the law of religion and of Nature with that of healthy political economy. To say nothing of Germany and Switzerland, it is in England and the United States, in nations the most active, prosperous and free among rivals whose success we may envy, and whose competition we may fear, that laws in accordance with national habits impose Sunday rest with an austerity which we should repudiate for France."

“Elles y gagneront des employés mieux recrutés, plus satisfaits de leur sorte, plus attachés à leur service professionnel par l'accomplissement de leurs devoirs envers Dieu et la famille, plus dispos au travail, du moment où ils pourront se retremper dans le repos du dimanche. Tout se tient. Là, comme dans mille cas analogues, pour ne pas dire toujours, s'occuper de son personnel, c'est à la fois faire une bonne action et une bonne affaire. Enfin, le Gouvernement aura sans bruit réalisé un grand bienfait, préparé la voie à des progrès ultérieurs et contribué à restaurer chez nous le respect de Dieu, sans lequel il est chimérique d'espérer la paix sociale et la stabilité politique.”—*Le Repos du Dimanche de Genève*. H. Geory, 1875.

JOHN GRITTON.

ART. IV.—A NEW FORM OF VERSE.

THE Rondeau, with its French name, has a novel sound to English ears, and may fairly be called a new form of verse, as far as the general reader is concerned. But it has been known and extensively used for centuries in France, and is at present very popular with French writers. Even in this country there were a few Rondeaux published so long ago as the seventeenth and eighteenth centuries. However, it is only within the last few years that this form has been reintroduced into English literature. In July, 1877, an article appeared in the *Cornhill Magazine*, by Mr. E. W. Gosse, on the history and origin of Rondeaux, and some other French forms. And in the spring of 1878, there was appended to “*Latter-Day Lyrics*,” edited by Mr. Davenport Adams, an interesting “*Note on some Foreign Forms of Verse*,” from the pen of Mr. Austin Dobson: while the volume itself contained half-a-dozen specimens of this particular measure.

Since Mr. Dobson's “*Note*” was written, many more Rondeaux have appeared, and this new form now seems likely to gain a permanent, if not a popular position, in English poetry.

Mr. Austin Dobson observes that the request made to him to supply some brief notes on the subject of the Rondeau, and other old French forms, was rather “*embarrassing*, because the pieces of this kind in our language are not very numerous. They come not in ‘*battalions*,’ but rather as ‘*single spies*’—with something on them of the strangeness born of another air and sun. They have, besides, a little of that hesitation which betokens those who are not quite sure of the welcome they will receive. To quit metaphor, it has been urged, that the austere and lofty spirit of our island Muse is averse to the poetry of art, pure and simple; that genuine inspiration and emotion do not express or exhibit themselves in stereotyped shapes and set