His last act was to pass through parliament resolutions which even his colleagues deprecated in the cabinet, for taxing several articles, such as glass, paper, and tea, on their importation into America, which he estimated would produce the insignificant sum of <£40,000 for the English treasury, and which shrewder observers prophesied would lead to the loss of the American colonies. Shortly after this event he retired to his wife’s country seat in Oxford­shire, where he died on 4th September 1767, from a fever which he had neglected.

The universal tribute of Townshend’s colleagues allows him the possession of boundless wit and ready eloquence, set off by perfect melody of intonation, but marred by an unexampled lack of judg­ment and discretion. He shifted his ground in politics with every new moon, and the world fastened on him the nickname, which he himself adopted in his “champagne” speech, of the Weathercock. His official knowledge was considerable; and it would be unjust to his memory to ignore the praises of his contemporaries or his profound knowledge of his country’s commercial interests. The House of Commons recognized in him its spoilt child, and Burke happily said that “he never thought, did, or said anything” with­out judging its effect on his fellow-members. Charles Townshend is the subject of a memoir by Mr Percy Fitzgerald.

TOXICOLOGY. See Poisons.

TRACHIS, a city of ancient Greece, at the foot of Mount Œta, a little to the north-west of Thermopylae. As commanding the approach to Thermopylae from Thes­saly, it was a place of great military importance. Accord­ing to Homer, it was one of the places subject to Achilles, and was famed in legend as the scene of Hercules’s death— an event which forms the subject of Sophocles’s play *The Trachinian Women.* In historical times it first attained importance on the foundation of Heraclea by the Spartans in 426 B.c. The Thessalians, jealous of the establishment of a Spartan outpost on their borders, attacked Heraclea, and in 420 the Heracleots were defeated by them with heavy loss. In the winter of 409-8 Heraclea sustained another disastrous defeat. In 395 the Thebans expelled the Spartans, and restored the city to the old Trachinian and (Etæan inhabitants. In later times Heraclea was one of the mainstays of the Ætolian power in northern Greece. In 191 b.c., after the defeat of Antiochus at Thermopylae, Heraclea was besieged and taken from the Ætolians by the Romans under the consul Acilius Glabrio. From Livy’s account of the siege (xxxvi. 24), it appears that the citadel was outside the town, which lay on the low ground be­tween the rivers Karvunaria (Asopus) and Mavra-Neria (Melas). There are still traces of the citadel on a lofty rock above.

TRACT SOCIETIES are associations for publishing or circulating religious treatises or books. The circulation of short treatises for the promotion of Christian know­ledge is older than the invention of printing. Wickliffe, for instance, was a great writer and circulator of tracts, employing his Oxford friends and pupils to multiply copies. So was Luther in his day, with the help by that time of printer and bookseller. In later times John Wesley was a busy worker in this way; and Hannah More, from her own pen, produced what were known as the “ Cheap Repository Tracts,” highly lauded by Bishop Porteus, and widely used towards the close of the 18th century. Before this time there had been efforts of associated labour for the same object, a “ book society for promoting religious knowledge among the poor ” having been estab­lished in 1750. A similar society was formed at Edin­burgh in 1793. But it was at the close of the century, in 1799, that there was founded in London the Religious Tract Society, an institution unparalleled in the extent and variety of its operations, and the parent of numerous societies in different parts of the empire as well as in the United States and on the continent of Europe. There are other associations with kindred objects, but in connexion with particular ecclesiastical systems. Thus the tract department of the Christian Knowledge Society is specially connected with the Church of England; and the Wesleyans, Baptists, and other denominations have their own tract societies. The Church of Rome also has now similar associations. The Religious Tract Society is alone in being confined to the diffusion of religious truth common to all Protestant Christians, to the exclusion of topics touched by ecclesiastical divisions. This catholicity is secured by the fundamental rules of the society, and by its managing committee being composed half of Churchmen and half of Nonconformists of all denominations.

A brief statement of the proceedings of the Religious Tract Society, as presented in its latest annual *Report,* will best serve to show the general objects and operations of all such organizations,— any special or varied action elsewhere adopted being noted as we proceed. The main object of the society is the preparation and publication of religious literature. At first this consisted mostly of tracts and small treatises. After a time larger books were pub­lished, including series of reprinted works of the early Reformers and English Protestant theologians and Biblical expositors, and also books on common subjects treated in a religious spirit. The society also issues magazines for all classes. Four of these period­icals, the *Leisure Hour,* the *Sunday at Home,* the *Boys' Own Paper,* and the *Girls' Own Paper,* have a united circulation, including monthly parts and yearly volumes, of nearly 600,000 numbers weekly, or above 30 millions in the year. The total annual issue, including books, tracts, &c., at home and abroad, is nearly 86 millions.

The distribution of this is chiefly through the ordinary channels of trade, with the exception of the tracts, which are circulated by home and foreign missionary societies, and various agencies public and private. Almost every missionary agency is indebted to the Religious Tract Society for the work carried on through the press. Grants are made, either free or as nearly as possible at cost price; and, when it is advisable to produce publications at foreign stations, grants of paper and other material, as well as money payments, are voted. The publications are in almost every tongue, the list containing works in 174 languages and dialects.

The funds for this large and varied work come partly from donations, subscriptions, and legacies, but chiefly from the profits of the sales of the society’s publications. The total missionary and evangelistic expenditure in the year ending March 31, 1886, amounted to £47,722, of which £19,019 was supplied from the trade funds, which have also borne the entire cost of management, both of the business and missionary departments. The total amount received from sales, subscriptions, and all other sources was £212,731, 11s. 8d.

The American Tract Society and some of the Continental societies undertake the distribution as well as the production of tracts and books, by means of paid colporteurs and other agents. The Continental societies produce most of their own books and tracts, aided largely by grants of money and paper from the Religious Tract Society.

TRACTION, Electric. The driving of vehicles by electricity was made commercially practicable by the in­vention of the dynamo-electric machine, which gave a ready means of producing electrical energy by the expendi­ture of mechanical work, and by the further discovery that the function of the dynamo could be reversed,—that it was capable of acting efficiently as a motor to do mechan­ical work when supplied with energy in the electrical form. Experiment has shown that when a dynamo is used to produce an electric current, which, in its turn, drives another dynamo serving as a motor, the double con­version of energy may be performed with no very serious loss. In favourable cases, when the dynamo and motor are close together, the motor will yield more than 80 per cent. of the work which is spent in driving the dynamo. When they are far apart there is an additional loss, due to the resistance of the conductor which connects them, and a further loss due to its imperfect insulation. The use of high electromotive force, which reduces the first of these, tends to increase the second; it is, however, practicable to keep both within reasonable limits. Early attempts to apply electricity to traction were made by Robert David­son, who placed an electromagnetic locomotive on the Edinburgh and Glasgow Railway in 1837, and by Jacobi