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AND ITS SOCIETY

IN 1838.

SEBALDUS NASEWEIS, Esq.

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CONTENTS.

REFLECTIONS

ON

MODERN ATHENS.

VII

PART I.

Es lebe die Liebe, es lebe der Wein,
Es lebe die Pfeiffe noch oben drein.

Old German Ballad.

THE family of the *Naseweisen*, from which I descend, were of obscure origin, but of great antiquity; and their original stamp and habits have remained with little alteration from long before the time of Charlemagne. They have since spread over the whole of the civilized world into various distinct branches, and came in numbers from the Continent to Britain during the Saxon era. They have multiplied to a great degree in this island, are distinguished by different characteristics, and vast

swarms of the present generation in Britain have been in a manner engrafted upon them by the adoption of similar habits. Some of my forefathers, after the lapse of several centuries, went to America; and on returning to Germany, brought with them a taste, unknown there at the tobacco in every possible became *puffers*, by blowing out the smoke at their mouth and nostrils from a twisted leaf — others resorted to the elegant expedient of plugging the leaf up their nose, and breathed through their mouth only — a third set had the tobacco ground, and fed their nose in that way — a fourth, and more sober-minded branch of our family, took to the pipe, which they enjoyed in their moments of contemplation and study without annoying others; and it is from this branch I more immediately descend. We were all of us remarkable for a certain degree of self-complacency; and one of my forefathers (a great smoking crony of Sir Walter Raleigh) was the first to parade the streets of Vienna as

a smoker. He was immediately followed by the people, who, knowing him to be of the family, called out to the bystanders, "*Da geht ein Naseweis.*" This appellation has been the means of immortalizing our race, and giving it a distinguished name among future generations. Families in those to distinction from very singular causes. The head man of a village in Austria, who was remarkable for his good nature, and had a pinch at hand for every passenger, got the name of *Vetter Schnaubendorff.* Another, who was constantly in the field, and never held the plough without a pipe in his mouth, was called *Hans Rauchenfeldt ;* and at a later period, a man of letters and of profound learning, who could not write a line without his favourite *meerschaum,* was ennobled, and his descendants to this day bear the name of *Baron Puffendorff.*

The good people in the heart of Germany are remarkable for great simplicity of manners; and in remote districts, where they have no occupation but the labours of the field, they

have a strong attachment to all the domestic animals which surround them. In a certain small village, while all the inhabitants were occupied with their harvest-work, an ass was left to take charge of it, who soon became of no little importance, and when the circumstance was related, it always ended with the words *und am Esel traut man sich.*

From so trifling a beginning a name took its rise, which is to be found at this day in many parts of Germany, the families having that appellation being indebted to their musical progenitor for their celebrity. But to return to my forefathers, and particularly to my great-grandfather and his immediate descendants. They gave me at all times excellent advice, and a good example — how far I have profited by this, it is not for me to say; but I was brought early into the world, and gradually acquired by habit a certain degree of taciturnity, and a retired manner, which enabled me the more easily to study and analyze the human character, and to view things dispassionately, without

reference to, or partiality for, any particular nation or people. When any thing tended to ruffle or discompose me, the cares of the world, remorse for the past, anxiety for the future, disappointment in love, the ingratitude of my fellow-creatures for favours bestowed, or the horrors of indigestion, and consequent effect on my spirits, I rose from my chair, locked out interruption, and then filling my *meerschaum* with the best canister, sat down again reconciled to all the world, and like the safety valve of a steamer, I let all my bad humours evaporate in smoke. One evening, while in this blessed state of *behaglichkeit*, as the Germans say, it occurred to me, that imitating the example of *Micromegas*, I would examine a little more closely the manners of other countries. Let us cross the Channel, said I, and see those haughty islanders who give laws to the whole world, and by their preponderating influence regulate and fix the destinies of others. Let us endeavour to ascertain upon what grounds these arrogant pretensions are

founded, and analyze the character of the British people. This project no sooner suggested itself to my imagination, than I communicated it *sub rosa* to two members of the *Schiesspulver* Club, of which I was also a member, *Renommists* of the name of Haudegen and Galgenvogel. Any thing in the shape of a voyage of discovery by one of the inhabitants of the town of Oberfalkenstadt, could not long be kept secret; and in a few days the whole was in commotion, from the *Ober district superintendents Kanzley*, down to the lowest *Gassenbube* in the place. An extraordinary meeting of the Schiesspulver Club was held on the occasion, to take the plan of Sebaldus Naseweis into consideration, and after debating the matter *in plenum plenorum* amidst volumes of tobacco smoke, impervious to the visual organs of the uninitiated, it was determined that he should travel *incognito* as a member of the club, and communicate to its members collectively the result of his observations regarding other countries; so that what appears

in the following pages is addressed to Germans who have had little more experience than seeing the sun rise at Oberfälkenstadt above the *Dom-kirche*, and set again behind the *Rathhaus*. It was agreed, moreover, that in honour of the undertaking, a grand *schmaus* or *tractament* should be given to me on the occasion, previous to my setting out; and, accordingly, on the day appointed, all the members of the club appeared *armés en pipe*, with a determination, that the memorable events of the day should make a figure in the history of the good old town, and be made known by tradition to the unborn generations of every inhabitant of the place. A farther resolution of the club was, that I should ultimately settle for some years at a city vulgarly called Edinburgh; but which the learned, for reasons best known to themselves, have rechristened by the name of Modern Athens, and where it was supposed I would acquire as correct a knowledge of the institutions of Great Britain in general, as well as of the manners and character of the people, as in any other

part of the island. This last proposal was disapproved of by some, on the ground, that any thing connected even by name with Greece, in the present time, might tend to demoralize and contaminate my principles. The majority, however, prevailed, affirming, that although a few misled individuals in Modern Athens had shewn a kind of interest and sympathy for the Greeks, it was by no means the general feeling of its inhabitants; and that my character would not in any manner be endangered by residing amongst them. All these matters being finally agreed upon, the day of the festival came round, and the whole club seated round the board in battle array, the worthy president, Conrad Von Bletherhausen, roared out with a Stentorian voice —

Hoch, drei mahl höher als Apoll
Soll Vater Bacchus leben.

And then nothing was thought of but Bacchanalian songs, replenishing of glasses, and replenishing of pipes, till at last bright Phœbus, with his golden wig, appeared at the fiery portals of the

east, and the clubbists rushed forth like Alexander at Persepolis, with their flaming swords, to spread terror and consternation over the quiet city of Oberfalkenstadt. At this time of the morning,

Zur arbeit ging der mann, die dame trank Caffee,
Die Schöne mahlte sich, mit rosen ihre wangen,
Und Liljen blühten auf, die in der nacht vergangen.

At last, after performing prodigies of valour in breaking lamps and windows, and interrupting the peaceful avocations of the lieges, these heroes of the bottle retired to rest, and the field of battle was cleared for want of combatants. Naudegen and Galgenvogel were appointed by the club to accompany me down the Rhine — we embarked on that majestic river at Little Valoff, in the Duchy of Nassau, where, being in a grape country, we took in a small store of Hocheimer, Rudesheimer, and Johannisberger, and sailed down the stream, singing in happy trio — *Freut euch des Lebens*, &c.

At length we arrived at Rotterdam, where the sluggish and plodding Dutchman has

transformed the face of nature, by turning bogs into fertile fields, and draining off torpid and stagnant waters to irrigate and fertilize a soil naturally barren.

I here parted with my travelling companions, and sailed down the Maas in the course of the following evening. On the next day, when I appeared upon deck, we were out of sight of land, and floating on the great surface of the deep. The scene was totally new to me; and it was then, and only then, that I was convinced of the total insignificance of a *Renomist*, from the great imperial city of Oberfalkenstadt. I seemed on a sudden to be a new man. Ideas rushed into my mind, to which I had from my infancy been a total stranger. I looked back on my past life, and on the time spent in moments of idle and unprofitable conviviality. It was only now that the beauties of nature seemed to expand before me, and that the vastness of creation, and my own unworthiness and insignificance, made the strongest impression on my senses. The vessel, floating

majestically over the boundless ocean, seemed, compared with the sublime objects around us, as a little muscle dragging on its short-lived existence on the liquid element. Not an object was to be seen over the vast expanse of waters.

The sun in cloudless majesty irradiating this scene of sublimity and grandeur, rose over the horizon an emblem of creative power, goodness, and mercy; and the awful stillness which pervaded the whole, filled the mind with the most transcendent views of the great Architect of the universe. I was lost and absorbed in my own reflections, and said with the Psalmist, "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?"

These moments of contemplation and reflection formed a new epoch in the history of my eventful life; and instead of pursuing my course in following idle pursuits, and wasting

my time on objects unworthy the attention of a rational being, I was resolved henceforwards to "expatiate freely o'er all this scene of man," and to study *his* being and character wherever I might have favourable opportunities of doing so.

We gradually approached the shores of that island where I intended to domiciliate myself for some years, little in itself, but great to the whole world. Parts of the coast shewed a very extraordinary form, as if at some early period of the world, the land had been united with another continent. That this has been the case about Dover and its neighbourhood, there seems every reason to believe, from the extreme resemblance of some points of the land both on the English and French sides. Every where as we sailed along, we saw the strongest evidences of an active and industrious population, — the fields beautifully cultivated, and teeming with fertility, — the sea covered with vessels and boats without number, either employed in

fishing, or in conveying articles of agricultural produce, or the manufactures of the country, from one place to another. Where the coast was not laid out as corn fields, or in any other way, so as to supply the wants of man and beast, it was ornamented with pleasure grounds, and studded here and there with the villas of the more wealthy inhabitants; and there was throughout an appearance of comfort and independence, which could not fail striking the most common observer. All this, thought I, is as it should be. These people are reaping the fruits of their long-continued efforts to establish their freedom and independence; and they surely must be happy and sensible of the blessings which it has cost them the work of ages to acquire. While anticipating the pleasure and gratification I should enjoy in passing some years amongst a nation so highly civilized and powerful, we were moving onwards to the end of our voyage. At last we entered the Firth of Forth, which grows gradually narrower

as we ascend the river. On an eminence to the left, is built the city of Edinburgh, which is seen at a considerable distance, and the surrounding scenery is rendered infinitely interesting from the variety of prominent objects which diversify it.

"That venerable structure to the west," said the skipper, "is the Castle, which has stood for ages past exposed to the whirlwinds and tempests of our bleak and churlish climate. Those pillars which you see at the other extremity of the town, on that eminence, is a monument of Scottish pride and poverty, intended to commemorate the warlike deeds of our countrymen. It has stood for years in that unfinished state; and it would be well, rather than leave it as it is, to plant some ivy round it, to hide the nakedness of our resources, and to name it the 'modern ruins of Modern Athens.'

"Our city, sir, is crowded with monuments from one end to the other. But you will see them hereafter more at leisure, and be able to

judge, from personal observation, how far they are creditable to the national taste, or affording evidence of unwarrantable expenditure or ignorant pretension."

PART II.

Celui qui met un frein à la fureur des flòts,
Sçaura aussi des mèchams arreter les complots.

RAÇINE.

In leaving my native home to avoid the contamination of idle habits among the dissolute companions of my youth, I thought I would find the Scots a quiet, industrious, and happy people, enjoying the fruits of their industry and talent in a rational manner; but I soon experienced that, by endeavouring to keep clear of the dangerous rock of Scylla, my frail bark has been drawn into the whirlpool of Charybdis. An evil spirit of discontent, fomented and kept alive by men of a superior rank in the country, is spread from John o' Groat's house to the Land's End in Cornwall, and tall and gaunt spectres, like the Titans of old, are stalking

over the land to terrify its hitherto peaceful inhabitants with imaginary evils and groundless anticipations.

The spirit of party, under the false guise of patriotism, exists among all ranks, from the highest to the lowest, strikes at the root of domestic happiness, disunites families, pervades the palace and the cottage with its baneful influence, and spreads over the whole country, even during the silent hours of darkness, like an outstretched nightmare, paralyzing its wretched and helpless victims. The experience and wisdom of past ages seem to go for nothing. The means by which this country has attained the very acmè of national greatness, are ridiculed by political quacks and upstart adventurers. The glorious fabric of the British Constitution, justly considered by the whole civilized world as the perfection of government, is found to be defective in all its various bearings. A system of rational liberty, just and impartial laws protecting the lives and property of all ranks in the country, are found inadequate to its

wants and necessities, and untried theories and rash experiments must be brought into operation, and take the place of long established usefulness and practical excellence.

It is with much regret I see sensible people, who, *if left to themselves*, would become useful and respectable members of society, led away by the idle and fanciful reasoning of designing men. Still more is it to be deplored, that statesmen of long experience, high rank, and acquirements, should *themselves* shew the example of introducing an order of things which, although appearing excellent in theory, will never be found expedient in practice; and for this most obvious reason, that it gives power and influence to men who, both from their habits and education, are totally unable to comprehend the nature of the duties imposed upon them, and far less to use their newly acquired rights with wisdom and moderation. My countryman, Baron Puffendorff, thus writes in his work on the Law of Nations,—a work which has been universally admired for sound sense and reason-

ing, and served as a guide for statesmen at all times in conducting and managing the affairs of government:

"It must be well observed, that mutinous and seditious subjects endeavour often to give the colour of injustice to actions of their sovereign, which are, in fact, very innocent. They think they have the right to condemn every thing which does not suit their fancy. It is impossible to please all, in whatever manner affairs are conducted; and this is the less surprising, when we consider the prodigious diversity of opinions, and the ill regulated desires of such a number of people. Those, therefore, who think particular actions of their prince unjust, endeavour, under false pretences, either to undermine the government, or try to take the direction of it into their own hands; in fact, many merely complain, because they are out of power; others, under a mere pretence, adduce as an object of complaint, the careless choice the prince makes of his ministers; but if we examine into the real cause of their dis-

content, we shall find it arises from their being themselves kept out of power, and not from any apprehension that the state is in danger by the evil counsels or mal-administration of those who are at the helm of affairs. The populace murmur often at the weight of taxation, while nothing is levied but what is absolutely necessary for the present or prospective exigencies of the State. It is only those who wish to commit crime with impunity who complain of the pressure of the laws. After all, if any one finds these things insupportable, (however necessary for the support of the State,) why not withdraw elsewhere. Should he prefer remaining, and matters not go on exactly to his wish, he must ascribe it to the imperfect state of all human institutions, and persuade himself that no mortal on earth can enjoy unalloyed happiness. It would be as absurd to pretend to the right of overthrowing legitimate authority on the score of individual conveniency, as it would be to consider theft permitted, because we find

it hard or difficult to gain a livelihood by labour.".

Such a passage as the aforegoing is well worthy the consideration of Lord White, Lord Grey, or Lord Anybody, who take it upon themselves to new-model a government, without consulting any authority, but merely following their own whims and caprice in defiance of the voice of wisdom and prudence, and of the warnings of dear bought experience. Another engine for promoting sedition and rebellion in every government, is the abuse of the press, which, when prostituted to venal purposes, as it very often is, leads to the most calamitous consequences.

When used for circulating religious instruction, useful information relative to objects of philosophy, science, or political economy in general, or recommending peace and order to all ranks of the community in following their various avocations, nothing can be more conducive to the happiness of the people. Men

should always be kept within their proper sphere, and attend only to what they thoroughly understand. This is so obvious, that one would imagine it would be hardly necessary, in a civilized country, to endeavour to enforce it; and yet we see individuals of rank and station in society inculcating maxims the very reverse of such doctrine. Some time after my arrival in this far-famed city, when it was in great commotion after the passing of a celebrated act of the legislature, when every man who had ten pounds a-year thought he felt the stroke of a magic wand on his shoulder dubbing him a statesman, I took a walk up the High Street with my meerschaum, with a view to enjoy in peace a cloudless day, which is rather an uncommon sight in this rude climate. I saw a great crowd of people collected round a kind of mountebank, on a platform, who was keeping them in roars of laughter by his strange attitudes, expressions, and gesticulations.

I naturally concluded the man had, what we call in Germany, *ein schuss*; and therefore, I

was about moving on, not wishing to participate in a scene so painful to my feelings; but some of the lookers on having told me that, during his lucid intervals, he was an excellent and amiable man in private life, I determined to remain and see if I could profit by his stage oratory. The subject was the newly acquired rights of the citizens, who, good simple creatures, had congregated in considerable numbers around him, leaving their shops empty, and their families to get their dinner the best way they could.

The cream of his oratory seemed to be that, as now they had acquired new rights, they should all set up in the *statesman line*; and he told every tinker and tailor around him, that the time was now arrived, when the pot would boil much better if they thought of nothing but patching up the old constitution of the government, instead of mending kettles and inexpressibles. These alehouse politicians stared;

> And still the wonder grew,
> That one small head could carry all he knew.

They returned to their homes with their feelings excited, their imaginations inflamed, their hearts unimproved, and their pockets empty ; the shop having been neglected during their absence, the families were starving, and the vessel, left without a helm, was at the mercy of the winds and waves.

I beg it to be distinctly understood, that, as a foreigner, I am an impartial observer in all these matters—that I preserve a strict incognito; at the same time, as a citizen of the world, and a contemplative philosopher, I have an undoubted right to exercise my own judgment; and as to what I have stated, or may hereafter state, I beg to say that it is the result of observations, either founded upon facts in history, or connected with events occurring daily, and with which, *as far as I am concerned*, the feverish feeling and effervescence of the times have no manner of connection.

My time in this country gives me ample leisure to ponder well on what passes before me, and I cannot refrain expressing my deep

regret and astonishment to see an anti-social and anti-Christian feeling spreading over the whole country, leaving after it the nauseous slime of illiberality and self-reproach, impressions degrading to the human mind, and unworthy of a great people. It was an observation of one of the popes about the end of the reign of Louis XV. that there could not be a greater proof of the existence of a superintending Providence, than that the government of France went on at all, constituted as it *then* was, a prey to immorality, vice, and misrule of every kind. Under such circumstances, resistance to arbitrary power is laudable, a complete change in every department of the State, indispensable, and the complaints of the people *must* be heard, although accompanied with the horrors of anarchy and revolution.

But when a government is so perfect as that of Great Britain, so complete, in fact, in all its parts as to excite the astonishment and admiration of the whole of the civilized world, how dangerous it becomes in any set of men to

meddle with it under the specious pretext of farther amelioration. The people of this country are under the guidance of a kind Providence also; let them trust to that Providence, and to that power, "which sets bounds to the raging billows of the ocean, and defeats the machinations of the wicked."

In speaking of the two parties into which the people of this country are divided, I am of necessity compelled to use the terms Whig and Tory—terms odious to my ears, and still more hurtful to my feelings. I have analyzed them in all their various bearings, and I wish my countrymen in Germany to be aware of the evil tendency of political irritation and excitement on the domestic happiness of individuals and families, independent altogether of the great interests of the nation. The men who *call themselves* Whigs, are more men of words than of deeds. Those who *are called* Tories, say little; but leave their actions to the unbiassed judgment of their fellow-citizens.

I shall begin with the former, being, in their

own opinion, the greatest patriots, and the most talented party of the two, and who proclaim their immaculacy to babes and sucklings, and trumpet forth their liberality and patriotism from the house tops.

It is fortunate for this country, that the good sense of the great majority of the people preponderates; and I trust will, under Providence, ever keep in check the empty boastings and false pretensions of those *soi disant* patriots. I have looked over its history for many years back, and I find that almost all the victories this country has gained, both by land and sea, were when the Whigs were *not* in power. The greatest statesmen it ever saw, and who, by their distinguished talents and unsullied integrity, raised it to the very summit of power and greatness, were *not* Whigs. Now and then a twinkling star appears among that party, throwing out a kind of glimmering light, which sheds its feeble lustre around the horizon, and then disappears for ever; or like an unsteady revolving luminary on the national watch-tower,

deceiving and endangering the State vessel, and leading her among the eddies and currents of a difficult navigation. One of these meteors of the second order appeared some years ago to cheer the Whig party, to which he belonged; and so elated were they of his brilliancy in the political galaxy, that they brought him forwards on all occasions. Years have passed away since this figurante on the theatre of public affairs appeared upon the stage. In any other country but England he would have been considered an original; but here every man is in his humour, and does as he pleases, however his conduct as a rational being may appear mean or contemptible. He was so much admired by his party, that from one degree of fulsome flattery to another, they, or some other party, absolutely set him to music, and sung his praises in the streets, as the following stanzas testify.

On Hampstead heath, there dwelt a lord —
A lawyer most profound, sir;
His countrymen, with one accord,
Did then his praises sound, sir.

In course of time, this great man's head,
With C——r's wig, was crown'd, sir;
And from the bar to the woolsack, he
Did suddenly take a bound, sir.

Then o'er his breast his gracious king
A ribbon green did throw, sir;
And on his coat his tailor Pring
A brilliant star did sew, sir.

To Scotia's plains his paths he led,
And in a smack he went, sir;
The mighty lord, in a half bed,
His weary hours he spent, sir.

Full guineas three he paid for this,
For what could he do more, sir;
His brooms at London sold amiss,
And few he had in store, sir.

In the "Auld Town," the Whigs they rose,
And to the C——r went, sir;
And shew'd him as at raree shows,
To his own great content, sir.

A gentleman they could not make,
Although they made a lord, sir;
For all they gave him he did take,
And in his pockets stored, sir.

The great leader of this party in the days of old—and a sly Fox he was—continued for years

to fascinate his followers by the blandishments of his manners and the splendour of his eloquence; but, intrinsically, all this did not constitute an able statesman, and his professions and his practice were at perpetual variance. To estimate him from what he *said* in the House of Commons, one would have imagined he had no wish more at heart than the good of his country, of which the following extract from one of his speeches forms a striking example: — "Shall we sacrifice our reason, our honour, our conscience, to the fear of incurring the popular resentment; and, while we are appointed to watch the Hesperian fruit of liberty with a dragon's eye, be ourselves the only slaves of the whole community? Perhaps the honourable gentleman will tell me, that nothing but the soul of absurdity could suspect the people of a design against their own happiness. Sir, I do not suspect the people of any such design, but I suspect their capacity to judge of their own happiness. I know they are generally credulous and generally misinformed; captivated by

appearances, while they neglect the most important essentials; and always ridiculously ready to believe that those men who have the greatest reason, from their extensive property, to be anxious for the public safety, are always concerting measures for the oppression of their own posterity. I stand up for the constitution, not for the people. If the people attempt to invade the constitution, they are the enemies of the nation. Being, therefore, convinced that we are to do justice, whether it is agreeable or disagreeable, I am for maintaining the independency of Parliament, and will not be a rebel to my king, my country, or my own heart, for the loudest huzza of an inconsiderate multitude."

How did these sentiments, which ought to be written in letters of gold, correspond with the *actions* of the talented individual from whom they emanated? Did he not, when the French revolution broke out in 1789, and subsequently, when the country was involved in all the horrors of anarchy and confusion, rejoice at these events? and did he not co-operate with the Anarchists

in England in their endeavours to new-model the government of this happy country, and to encourage that very people whom, in his speech above quoted, he calls an inconsiderate multitude, to loosen and undermine the pillars of the constitution he professed so much to admire? If the spirit of the *real* patriots in England had not been manifested by organizing volunteer corps, and adopting other measures demonstrative of their loyalty, the king would have been hurled from his throne, and *the majesty of the people*, drank as it was as a toast, by the statesman I am speaking of, on every occasion, would have been proclaimed from one end of the kingdom to the other. At another period of his parliamentary life, he absented himself for weeks together from the House of Commons, because he could not resist the torrent of popularity which accompanied the minister of the day; thus leaving his constituents unrepresented altogether. His duty was to have remained at his post, and not have given way to peevish feelings of disappointment. Like Cassius on

the Tiber, he should have opposed his breast to the waves, and faced the contending current like a bold and brave man. Was this an example to statesmen? was this patriotism?

We have seen, at a later period, another member of that party declaring openly, in his seat in Parliament, that he would swear black was white to serve the purposes of his party. If the enlightened people consider all this *patriotism*, farewell to the dignity, respectability, and greatness of England!

If the existence and influence of that party depended, under the old representation, upon the support of the people, they feel that dependence ten times more *now*; they know from experience that the people, invested with new rights, and holding a more important position in the State, can be led by delusive arguments, and flattered into compliance with the wishes of the most artful and least qualified candidate for a seat in Parliament. The object of the party is to get into power *coute qui coute*; and to succeed in this, they submit to every mean

expedient, make every degrading concession which a clamorous and ignorant multitude chooses to exact from them. Universal suffrage, annual parliaments, vote by ballot,—any thing, every thing will be acceded to, to enable them to reach the Hesperian fruit. The candidate knows very well that a collective body, and particularly one meeting on such an occasion, is, like the mud of Paris, composed of heterogeneous particles he — knows very well that such a multitude is led, on all occasions, by the impulse of their feelings and passions; and if, by any stratagem or other, they can collect a few rational ideas, the result of thought and reflection, they are lost sight of in the hurly burly of havoc and confusion. The evil is now done. The dregs on all occasions will be shaken from the bottom of the cauldron to serve party purposes — the demon of discord will be called in to assist at their sinister designs — they will glory in their stratagems, and sing around,

Black spirits and white,
Blue spirits and grey,
Mingle, mingle, mingle,
You that mingle may.

At all their elections we see them resorting to violent means to obtain their ends—there is no such thing as perfect freedom of election; and what is most extraordinary, the party who are always talking of liberality and disinterestedness are the very people who, on every occasion, endeavour to crush the least appearance of opinions which happen not to be in accordance with their views and wishes. The mob is urged on by them to stop up the avenue when any elector appears who takes the liberty to think for himself; and when any of the lawless ruffians proceed to acts of violence and aggression, does the Whig candidate ever interfere to prevent it, or bring the disturbers of the public peace before the bar of public justice? The party know they can only get into Parliament by violence and intimidation, and there-

fore they take care not to break down the ladder which leads them to distinction.

Before I left Germany, I had heard that the English were an open, candid, generous-minded people, incapable of doing a mean action, or of aspiring to any end but by means in every respect praiseworthy and honourable. That this is the characteristic of the British people in every instance *but one*, I am very ready to admit; but as I have already demonstrated, and that not from reasoning but from facts, to obtain a seat in Parliament they will resort to expedients which no man, entertaining feelings of self-esteem and respect, would think of.

When once admitted *there*, their conduct, in many instances, is ten times more reprehensible. They enter over the threshold not to oppose ministerial tyranny and mismanagement, but to adhere to a particular party through good report and through bad report; and as to the vital interests of the State, they are considered as a kind of chiaro oscuro object, and seldom engage the visual rays of the parliamentary artist. The minister

of the day is the idol, holding out places and pensions to all his servile admirers and adherents — all bend their knee before the sun in his meridian. The cornucopia of plenty is spread open, and the smiles of ministerial grace and favour cheer and animate the aspiring crowd on their way to distinction:

> Millions of suppliant crowds the shrine attend,
> And all degrees before the goddess bend.

Thus, the votaries, occupied almost solely with their own personal aggrandizement, often leave the vessel of the State to be tossed about by the wind and waves. The helm is sometimes abandoned altogether; and out of a House of upwards of six hundred members, we often see not above thirty collected of an evening to conduct the affairs of the nation.

The other party in the State, whom the Whigs call, by way of distinction and contempt, Tories, are in every sense the most independent members of the legislature, and the most ardent and real well-wishers of their country. Their preponderating wealth renders them quite inde-

pendent of ministerial favour. They have much at stake: the preservation of property acquired either by their own industrious avocations, or inherited by them from their ancestors. They can, therefore, have no other motive but a desire to preserve that constitution under which they and their forefathers have flourished, and which affords security to every individual in the State, let his station in society be what it may. Those of this party who are desirous of a place in Parliament have no occasion to resort to any unworthy expedients to obtain it: they are considered, from their wealth and influence, as the natural guardians of the country; and I have never yet heard of one of them having engaged to perform specific acts, in the course of his parliamentary duties, which were at variance with his own judgment, conscience, or principles. Neither is it on record that they ever gave the least encouragement to interrupt the freedom of election, far less to sanction any violent proceedings on the part of the electors,

or their less enlightened adherents. On the contrary, their candour and urbanity is admitted even by their opponents, and strongly characteristic of the old genuine country gentleman.

The unfounded and illiberal attacks made on this party are borne with that indifference which arises from the consciousness of the uprightness of their intentions. The knowledge of their benevolence, kindness, and charity to all their dependents, and to others, tends to throw a lustre on their general character which all the virulence of their political opponents can in no ways tarnish; in fact, they stand on ground inaccessible to the venom of slander and the shafts of malevolence, and leave the little attempts of little minds to that contempt which they deserve. While this collision of parties must necessarily exist in all free governments, it were much to be wished that the existing differences were manifested in a more generous and noble manner. Every individual in the land, let his rank or station be what it may, is

bound to uphold the constitution, which secures to the rich man the safety of his possessions, and to the labouring artisan the fruits of his laudable industry. They have all, therefore, an equal interest in its preservation. It is admitted, by the whole civilized world, that so perfect a system of government exists no where else; so complete, indeed, is it considered in all its parts, as to have led writers on the wealth of nations to come to the conclusion that so much excellence could only exist in theory. How dangerous, then, to meddle with any of its constituent parts, and still more so, to endeavour to loosen the pillars of this venerable edifice! The experience of every age teaches us that we can reach no absolute perfection while we remain on earth. Man is himself imperfect, and undergoing a state of trial and probation. The wonder is, that so admirable a structure as the British Government has survived so long the unruly and ungovernable passions of men — that the beautiful equipoise between arbitrary power on

the one hand, and democratical turbulence on the other, has triumphed over the whirlwinds and tempests of unruly faction. To whom has the nation to ascribe this miracle but to the superintending care of an All-wise and All-seeing Providence, and to that mild and genial influence which the Christian religion is gradually diffusing over a world long lost in darkness, and which tends so effectually to soften and to allay the unruly passions of men? God in his infinite mercy grant that they may become more and more sensible of the insufficiency of worldly wealth and distinction to procure for them that happiness and peace they are all longing after. Experience teaches us, that even when in possession of the things we aspire to, we sigh for more, and find there are no bounds for human wants and desires. We ought to be convinced, by observation, that all we have is of a tenure transitory and insecure; and, like the weary traveller on the Cordilleras, we find that, after reaching the summit of one height,

and expecting soon to find rest from all our labours, another still higher opens to our view, till at last we sink under the hopelessness of ever attaining the last point on the scale of human ambition.

PART III.

O Unbegreiflicher! ich bleib in meinen Schranken
Du Sonne blendst mein schwaches Licht;
Und wem der Himmel selbst sein wesen hat zu danken—
Braucht eines wurmes Lobspruch nicht.

HALLER.

THERE is nothing in Modern Athens which reminds me more of Protestant Germany than the pious and decorous demeanour of the inhabitants on a Sabbath-day. The principal streets and thoroughfares are filled with dense crowds of all classes, moving towards their respective churches, and dressed out for the solemn occasion.

There are, no doubt, great numbers of the lower and lowest orders of the community who never attend divine service, but remain within doors, passing their time in idleness or dissipation, without any religious impressions whatever

—but this, more or less, is the case in all the great capitals of Europe. There is no question, from the superior acuteness and mental acquirements of the lowest classes *here*, much of this loss of time might and would be done away with if some feasible plan could be devised for encouraging a different line of conduct on their parts. The line of distinction between the richer and poorer classes is rather strongly drawn, and the destitute appearance of the latter too evident, to admit of their attending the church with that confidence and self-possession which they would be naturally desirous of enjoying; neither is it for want of church accommodation, for there are thousands of seats unoccupied every Sunday, which, I am persuaded, would be eagerly filled if the poorer classes could afford to pay for them. The cause of this evil is to be attributed to the immense sums laid out in building some of the churches about thirty years ago, when one in particular, at the west end of the town, cost near £35,000; and this load, weighing on the shoulders of the public, drags its slow length

along from year to year, and in a manner perpetuates the demoralization of the lower orders, instead of contributing towards their present comfort and eternal welfare. A church within a pistol shot of the one I have mentioned, has lately been erected at the expense only of £2000, where the poorer classes can get accommodation for almost nothing; and the consequence is, that all the seats were eagerly taken by them immediately after the church was finished. Another inducement was, that *there* they met almost exclusively with people of the same station in life with themselves, forming a communion of sentiment and feeling. Such are the blessed effects of wise and judicious management on the part of those who have the superintendence of these important matters, and it is to be hoped that so excellent an example will be followed throughout the country.

The ceremonial of the Established Church is, without the smallest pretensions, adapted to the comprehension of every worshipper, and

addressed to the understanding and the heart. No shifting of scenes, no theatrical decorations, no dressing and undressing, no organs or music of any description, except the singing of psalms, — all is plain and uniform, and bears the impress of that simple and meek devotion which distinguished the first Apostles. No service can appear more unexceptionable to a reflecting person; and yet, such is the perversity of mankind, and the love of change, that sects without number have branched out from the great root, each of them with more pretensions to sanctity than another. There are Dissenters, Seceders, Baptists, Anabaptists, Cameronians, *cum multis aliis*, and in these later times, a set of fanatics have made their appearance who think they are inspired, and during frenzied paroxysms utter a particular language, unknown both to themselves and others. While I condemn and deplore the wanderings of all these infatuated people, and their secession from the Established Church, I have, according to the rules of strict impartiality which I have laid

down, to mention, that there are flaws within the venerable building itself, which it is to be hoped will not remain long to pollute its sanctity. I have already spoken of the party feeling which exists in the State. I have now to add the lamentable fact that the Church itself is divided between two parties, distinguished by the names of Orthodox and Liberal—of course, both of them thinking themselves right. This spirit of jealousy or animosity is not only unworthy of the clergy as members of society, but in express contradiction to the letter and spirit of the religion they inculcate and profess to believe. What analogy is there between that party spirit and the meek and mild precepts of our blessed Saviour? *Their* duty is to speak peace and good will to men, and to reduce to practice those divine injunctions which are essential to smooth the path of life, and to give men a foretaste of the happiness destined for them in another state of existence. Having made these observations, I cannot sufficiently speak in praise of the ministers of the Esta-

blished Church, who, either considered individually or collectively, are a blessing to this country, and an honour and an ornament to society. Their characters as members of the Church are without a stain, and their moral conduct not only pure, but everywhere unsuspected. It is impossible for any body of men to perform the duties of their sacred calling with more zeal and ardour, of which the effects have been felt and acknowledged not only in Edinburgh, but all over Scotland, and the public at large derive no small degree of benefit from an intercourse with men as eminent for their piety as their learning. Their zeal in endeavouring to diffuse the blessings of a pure and undefiled religion over various parts of the globe is beyond all praise, but they should be careful how far they interfere with the duties of the clergy in *civilized* countries, where the Christian religion already prevails, and where the intrusion of Scottish missionaries is both uncalled for and unnecessary. In this, their zeal has triumphed over their prudence in more

instances than one. No doubt, a little experience will teach them to keep within the bounds of circumspection; I shall, therefore, avoid mentioning more particularly the cases I am alluding to.

I know no situation more enviable than that of a country minister in Scotland. When he attends conscientiously to the discharge of his various duties as a clergyman, visits the sick and the afflicted, and by his pious admonitions pours the balm of consolation into the dwelling of the dying — when his moral character is irreproachable, and the country around him progressively improving under his blessed influence and example, which, for the honour of Scotland, is almost invariably the case, — he is received with open arms in every house, from the palace of the rich and affluent to the hovel of the poor, and his presence is welcomed as the harbinger of peace and good will by all ranks within his parish. His income is raised from the surrounding properties, and the valuation taken according to the average returns of

the prices of corn throughout the country; and although it is small in comparison with the town livings, it is more than sufficient, under proper management, to enable him to live comfortably and independently, and to bring up a family in a decent and frugal manner, as it has hitherto been the practice among the country clergy. Thus they pass their days, beloved and respected, without being annoyed with the complicated and harassing duties of a city minister; and what is still more annoying, the baneful influence of party tittle tattle, and town council politics. Notwithstanding their conviction of these drawbacks on their comfort and happiness, their views point to Modern Athens as steadily as the magnetic needle to the North Pole; and when once their ambition is satisfied, they think often of a country life with regret, and sigh to return again to the peace they had abandoned. Such is poor human nature, never satisfied with present enjoyment, but always longing for some prospective blessings, however uncertain and delu-

sive these may be. Thus the clergy, like other members of the community, are not exempt from the operation of a feeling strongly demonstrative of the weakness, the folly, and the imperfection of fallen man. The income of the city clergy is drawn from a fund appropriated for that purpose, under the management and superintendence of the Town Council, who are also the patrons of the churches of the Establishment within the city boundaries, those beyond them being under the patronage of the crown, heritors, and others. In the spirit of the recent changes, it became fashionable to introduce a reform also in the principle of Church patronage, on the ground, and with the feeling in itself very laudable and proper, that no clergyman should be appointed to any church in the city, but by the recommendation, and with the approval, of the majority of heads of families composing the congregation. Such a measure, equitable and just in its principle, seemed to meet with the concurrence of all classes, and by none more so than the Town

Council themselves, to whom the public naturally looked up for consistency, and for strict conformity to the law which they had solemnly sanctioned. A short time, however, after this law came into general operation, two vacancies appeared in the city churches, and resting on the solidity and permanency of the new regulation, the kirk-sessions, and majority of the sitters in these churches, recommended two candidates of their own choosing, and very naturally came to the conclusion, that their wishes would be complied with by the city patrons, in strict accordance with the spirit of the new law. The majority of the Town Council, however, rejected both the candidates, in order to make way for friends of their own, who were afterwards appointed—men unquestionably of unblemished reputation as members of the Church, but who must have entered on their duties with feelings (if they felt at all) irreconcileable with the dictates of common justice and common courtesy, and adverse to the wishes and good will of a vast number of

their hearers. It was a saying of an old Scots judge in former times, that *law makers should not be law breakers.*

Here, we see an act committed in direct opposition to the law, however consistent it may be with other instances which occur now a-days of power abused by men clothed with a little brief authority. They strut on, despising admonition and advice, losing sight of the wisdom which is from above. "To do justice and judgment, is more acceptable to the Lord than sacrifice."

How long this spirit of agitation will continue to ruffle the surface of human affairs will be seen hereafter. In the mean time, in this age of toleration, it is much wiser to endeavour to convince with the pen, or with the tongue, than to imitate our illustrious ancestors by having recourse to the sword and the faggot.

The form of baptism in the Church of Scotland is simple and impressive, and well adapted to excite suitable feelings on such an occasion. It is very different with the manner in which burials are conducted. The body, after a short

prayer in the house of the deceased, is hurried away to the burying-ground, and lowered into the grave with a cold, methodical, and unfeeling formality, unworthy of a civilized people. The clergyman never accompanies it; and when he does, it is merely as a looker on. In *England*, the prayers said over the dead, and the forms altogether, are impressive and sublime, and it would be well if they were observed in every country.

There is an admirable establishment in Scotland for the support of the widows and families of the members of the Established Church. Every clergyman, whether married or single, is obliged to devote a certain sum annually towards this fund, which is under excellent management, and organized upon principles unerring in their operation.

The widows, at the death of their husbands, are immediately entitled to an annual allowance, which, from the prudent manner in which the business has been conducted, has in the course of years become a very liberal one, and

enables the claimant to live comfortably during the remainder of her life.

As to matters of grave importance, affecting the vital interests of the Church, they are discussed at a fixed period, once every year, before a meeting of the General Assembly, consisting of delegates from every parish in Scotland, and who congregate for that purpose in one of the churches in Edinburgh. The reigning Sovereign is represented in that Assembly by his or her commissioner, who cannot for a moment be absent during the proceedings, although his presence is merely a matter of form, as he takes no part whatever in the business under consideration. This appendage, however, gives the whole a grand and impressive appearance, well suited to the occasion; and he may derive much edification and instruction from the collective wisdom of men as eminent for their piety as for their general learning.

The establishment of parochial schools over the country, under the superintendence of the Established clergy, and the dissemination of

cheap religious tracts and publications, have contributed most essentially not only to enlighten the great body of the people, but to improve their morals, and refine the general tone of society. When we add to this the unwearied and zealous endeavours of the clergy themselves, in their individual capacities throughout the bounds of their respective parishes, to spread around the blessings of religion, by their pious admonitions, and constant attention to their professional duties, we may form some notion of the high state of moral and intellectual refinement to which Scotland has attained, particularly within these last fifty years. At that period, for example, nothing was so common among all ranks of life as profane swearing. *Now*, no such thing is heard of, unless it may occasionally be among the very dregs of society, who are incorrigible, and to be found in all countries, dragging on a disgraceful and wretched existence. Fifty years ago, even among the highest orders, beastly intoxication was very common. The landlord of a house, presiding

at the social board, was thought unkind if he did not compel his guests to proceed to the last extremities; and not content even then with passing so many hours in riot and intoxication, they would retire to clubs and taverns for the evening, and there fill up the measure of their iniquity, leaving their families neglected, and pining often in penury and want. *Now*, we see nothing of the kind, unless it is among the filthiest lanes and passages; and even there, the man who thus forgets himself becomes a marked person, and his society is avoided by the great majority of the people. As to the higher and highest classes, blessed is the change that has taken place. The gentlemen sit little more than an hour at their bottle after dinner; and should any individual be ever seen going *reeling* into the drawing-room, the landlord and landlady of the house will take very good care that it is the last time he appears under their roof.

A spirit of religious toleration now prevails over the land, in contradistinction to the barbarous persecutions of former times, when the

nation was torn to pieces by bigotry and fanaticism. The mild influence of Christianity has been felt far and wide, and an intercourse has been carried on between man and man, more congenial to the spirit of the age, and in connection with the rapid march of civilization and refinement.

Fifty years ago, the Catholics were hunted about Edinburgh like wild beasts, and their place of worship burned to the ground by a lawless and infuriated mob. *Now*, two or three Catholic chapels are in existence, as well as a kind of a nunnery for young females, where they are immured by their unfeeling relations—lost to themselves and to society. The chapels are attended by crowds of people, who meet with no molestation from those of another persuasion. It is said the number of their adherents has increased of late years, and *that* entirely from the lowest ranks of society, consequently drawn from the most uninformed part of the community. How long the artful priests may be able to keep what brains their adherents have

in a state of compressibility, time will shew. In the mean while, the holy fathers have them under close custody, and only admit the *initiated* into the mysteries of Catholic domination.

PART IV.

So geht es in der Welt,
Der eine hat der Beutel, der andere das geld.

When I was smoking my pipe one day in Germany with an English traveller, a guest at our club, the conversation turned on the various lanes, passages, and thoroughfares in London. I asked him if there were any squares or courts which were *not* thoroughfares. "O yes," said he, "there are, amongst others, the Court of King's Bench, the Court of Common Pleas, but, above all, the Court of Chancery, out of which it is somewhat difficult to escape when you once get in, unless you can, by some stratagem or other, get up the chimney, and thence over the roofs of the neighbouring houses."

While meditating on this observation in Modern Athens, and seated on one of the steps of the *Stadthaus*, or, as they call it here, the Town-hall, I saw a busy active set of men passing successively before me, and turning into a square, appearing deeply engaged in some pursuit or business interesting to themselves.

These, said my Cicerone, are members of the law profession. They are labouring in their daily vocation, and are now hastening to a kind of burrow or hive, where the treasures collected are constantly changing hands; and at all events, part of them invariably pass from the pockets of the clients into those of the lawyers, confirming the truth of my German quotation at the head of this article. I was persuaded, after no small reluctance, and a dread of the consequences, to follow them into their retreat, which I found crowded to excess with eager countenances passing to and fro, apparently all deeply engaged in some scheme or other; and all this accompanied with a confused kind of humming noise, which reverberated through the vaulted

roofs of the immense pile. I thought I felt something strange upon my skin, as if I was getting gradually entangled into a kind of net or covering. "Come," said my Cicerone, "let us retire to a corner of the hall, and there, like the Devil on Two Sticks and Don Cleophas, comment at leisure on the objects before us."

I observed afterwards, at one end of the hive, little cells, containing each a kind of chief or king bee, ornamented with a scarlet robe, the substance of which it was made being manufactured by the industrious silk-worm, his head covered with a thin farinaceous white powder; while a person of a lower degree was constantly occupied in nodding and bowing to his superior, and speaking a language which to me was quite incomprehensible,—such as *infeftment*, *interlocutor*, and others, which I in vain looked for in my pocket dictionary. This secondary personage had a black covering of a hard impenetrable texture, as if belonging to the scarabeus genus; and my informant told me that he was at that moment in a kind of chrysalis state, and

undergoing a gradual transformation, so that in the course of a short time he would reappear, decorated *himself* with one of the scarlet robes, and receive the homage due to a king bee, like the rest. The impenetrable black coat of mail with which he was invested was indispensably necessary to enable him to fulfil the high duties with which he was intrusted, as it completely shut out every avenue to feeling or remorse, and left him to expatiate freely on what he might consider essentially necessary to bring off his client with flying colours. At a particular period of the process, I saw the features of the king bee assume a settled and composed form:

> He shook his ambrosial curls, and gave the nod,
> The stamp of fate, and sanction of the god;

and suddenly the intellectual barometer of the person in front of him either rose to *Set fair*, or fell below *Zero*. The parties dispersed, the cell was emptied in a moment, and the bustle came to a close for want of combatants. I could not dispel my apprehensions for my own personal safety. I heard Stentorian voices every

now and then bawling out something which I did not understand; my sight began to get affected, and frightful spectres haunted my perturbed imagination. At last, I thought I heard some summons sounding like *Naseweis versus Gallowswise*. I suddenly groped my way through a dark, narrow passage, and by means of a silver key, which I always carry in my pocket, I again found my way into the open air, and was delighted on seeing the face of nature, and of recovering my liberty.

I have frequently been in company here with gentlemen of the legal profession, who, I find, are remarkable for a kind of *esprit de corps*, a certain characteristic *trait* which distinguishes them from those of every other. This is, that when they meet in general society, they almost invariably manage to give the conversation a turn to points connected either with law business, in which they themselves have had a concern, or they use technical terms and expressions which none but themselves can possibly understand; thus defeating the object

for which men generally congregate, that of communicating and receiving information upon topics of general interest, and presenting a picture of mannerism irreconcileable with the established rules of politeness and good breeding. This is the more to be deprecated, as I know no gentlemen more eminently qualified to act their parts in society. Their acuteness is discernible on every occasion; and it would be of infinite advantage to their countrymen, if they would be more communicative on general topics, and let them profit by the display of those splendid talents with which most of them are gifted.

There is no people in the world more fond of litigation than the Scots. This probably arises, in the first place, from their extreme tenaciousness to establish and to maintain their right to any particular object, and, in the second, from a consciousness of the admirable and impartial manner in which the law is administered. With all this, and a knowledge that a law-suit is attended with a *certain* expense,

and that the issue is *uncertain*, they enter on it and prosecute it with the utmost perseverance, and with a spirit which it is presumed the gentlemen of the profession seldom endeavour to discourage. Open courts, free discussion, and trial by jury, are justly considered with pride by the nation. They are the glory and safeguard of the constitution, as well as of the lives and properties of the people; and these considerations no doubt induce them oftener than they would otherwise be inclined to have recourse to law even on the most trifling occasions. I remember to have heard of two gentlemen whose estates were intersected by a river, which formed the line of demarkation between them. On this river there was an island. The matter in dispute was, to whom did it belong? To law they went to have the point settled. Each party was provided with voluminous documents to prove their respective right to the island, and the matter was argued with all the profundity and acuteness of the profession. At last, the matter was decided, on which the successful

litigant turned round to his opponent, with whom in other respects he had always lived on the best terms, and said, — "Now, sir, that I have established my *right* to the island, which was all I wanted, I make you a present of it, and if you will have the proper deed of transfer made out, I will make it over to you and your heirs for ever," and this was done accordingly.

If the Scots think themselves more honest from principle than other nations, they deceive themselves. It is the law hanging over their heads, like the sword of Damocles, which compels them to be so. It is the law which, under Providence, has been instrumental in preserving this country for the last half century from the horrors of civil discord, when a set of political incendiaries were endeavouring to overthrow the Government, the only safe protector of the liberties of the people. It was the law which afterwards sent these agitators to build castles in the air on the southern hemisphere; and the law will humanely provide, if necessary, a place in some lunatic asylum for those who by public

demonstrations are endeavouring to perpetuate their memory.

Nothing is more absurd and more unfounded than to assert that a culprit does not on every occasion obtain the strictest justice. As I have said before, the trial by jury is the bulwark of the liberties of the people. The person under trial has the undoubted right by law to object to any juryman whom he may suppose partial or prejudiced: therefore, to say that there are *packed* juries, or in other words, men brought together by the court inimical to the pannel, is nothing more or less than downright nonsense. Such is, however, the violence of party feeling, that people either cannot or will not see what is passing before them. They persist in their perverse construction of things, adding obstinacy to stupidity, and despising the wisdom of dear bought experience; they continue to the end blind instruments in the hands of the designing and the wicked, and spend their lives in tampering with the blessings which God, in his infinite mercy, has showered down so

bouptifully on this nation. There are other countries, and one particularly, which I could name, where to obtain justice through the medium of the law is almost impossible, and for this reason, that the law itself is undefined and incomplete, and those who are appointed to administer it are either ignorant or venal, or both. The poor man stands no chance whatever of obtaining redress for his grievances. Overwhelmed by a powerful aristocracy, he groans under the weight of oppression, and in vain tries to remove the shackles and chains of despotism. No open courts, no free discussions, no trial by jury. The consequence is, that in all matters where there may be a difference between man and man, recourse is had to the arbitration of a third party, which is considered final, and thus those at issue are neither under the apprehension of a protracted process, or exposed to the expense with which it is unavoidably attended. This state of things, strange as it may appear, creates a greater degree of mutual confidence in the commerce of life, and

tends to allay that spirit of irritation and violence which is kept alive by the very instrument, namely the law, employed in this happy country to keep it in subjection. As I said before, I doubt much whether, if it was not for the dread of punishment, people would be more honest and conscientious in this country than elsewhere. Therefore it is the impartial administration of the laws the people have to look up to for protection to secure them against the violence of political feeling, to preserve their properties from the spoliating designs of ignorant and thoughtless innovators, and to preserve uninjured and unimpaired for their descendants that glorious form of government which is the envy and the admiration of the civilized world.

The members of the courts of law in Modern Athens are great in number, certainly much greater than the wants and exigencies of the community require. How all of them manage to get through the cares and difficulties of life it is not easy to determine; and when we take into account the eminent talents and acquire-

ments of some compared with others not so highly qualified and of humbler pretensions, it is astonishing that many of them have the means of subsistence at all. It is the nature of their profession to be in a manner inaccessible to the finer feelings of our nature. The law must be put in force under every circumstance, however it may affect the heart and excite the emotions of the learned judge who administers it; yet the natural feelings of the *man* incline him to mercy, and I have seen the tear of sympathy drop on the paper before him, while he was obliged to sign it with a trembling hand, consigning a fellow creature to eternity.

PART V.

C'est une chose admirable, que tous les grands hommes ont toujours du caprice, quelque petit grain de folie mêlé à leur science.

Moliere.

Edinburgh has long been celebrated for men of first rate talents in the various departments of philosophy and science. The university, founded in 1582, has from that period been resorted to by the youth of all countries, as a school of learning not surpassed any where for the vastness and variety of the different branches of knowledge to be acquired in it by a regular course of study, and they have, in after life, spread over the world, diffusing far and wide the fruits of their academical labours. The professors in this far-famed institution stand deservedly high in public estimation; and in

whatever department of knowledge they appear, they devote their attention to it with unceasing zeal and assiduity, of which their various writings in particular afford the strongest evidence. I have had the good fortune and the honour to be occasionally admitted into familiar and easy intercourse with them, and I know no body of individuals uniting more successfully the learned acquirements of the philosopher and man of science with the elegant manners and urbanity of the gentleman. Most of them have had the advantage of foreign travel, which has tended to disentangle them from the cobwebs of scholastic pedantry, and their conversation on all topics of general interest is highly fascinating and instructive. As Molière says, all this is sometimes united with original sallies and great eccentricity of character, as occasionally distinguishing men of superior genius. But these departures and aberrations from the beaten track tend to give additional relish and a new zest to the charm of their society, and it is only when the robes of official dignity are laid aside

that we learn to discover and appreciate the worth and value of the man. Members of learned associations from other countries, and who were lately in considerable numbers in this city, bore testimony to the justice and truth of my present observations; and it is not one of the least advantages possessed by some of the professors here, that they have studied and acquired with success a knowledge of the modern languages, which has not only greatly contributed to augment their knowledge of science in general, but to improve to the utmost their intercourse with the literati of other countries. By these means they are enabled to be of essential advantage to the students intending, when they have completed their studies, to settle in foreign parts, by giving them letters of introduction to professors and learned men residing abroad, who may be essentially instrumental in opening a career of usefulness to the young *aspirant.* Indeed, this link or connection between the teacher and the pupil, and which I know is cemented and appreciated by both

parties, has been in many instances followed up by the most important results, and cannot fail attaching the pupil still more to the promoter of his welfare in society.

In speaking of the professional merit of the members of the University, it is hardly possible to draw a line of distinction. They are all led on by a spirit of emulation and a desire to be useful, and a wish to distinguish themselves in the department to which they respectively appertain; and although we may occasionally hear hints given or doubts started, they proceed from the envious spirit of detraction, infinitely beneath the notice of those against whom it is directed, and totally unworthy of public attention.

It is well when learning is found and cultivated in its proper sphere; but unfortunately almost every person in the city wishes to be supposed to have his cranium better furnished and ornamented than that of his neighbour; and this mania is not confined to the male sex. Abstruse metaphysical questions are agitated by the softer sex, and often preferred to the per-

formance of their domestic duties; and they mystify themselves with the discussion of obscure and conflicting arguments, which they find at last they can neither solve nor explain. Nevertheless, it seems delightful to them to deliver their sentiments on subjects they do not understand.

Since the passing of the Reform Bill, a phosphorescent blaze has spread over the land in double quick time, and has given an impulse to men which they never felt before. They are, as it were by magic, become a new sect of illuminati, all burning with a desire to distinguish themselves on the arena of controversy; and every ten-pounder thinks himself as much at home among the monads of Leibnitz and the dioptrics of Descartes, as looking over his accounts in his shop, and studying the multiplication table. They wished to astonish the foreign literati, who were shortly afterwards to appear in Modern Athens, and were well aware that, at the expense of a guinea, they could

purchase a literary reputation from the secretary of the learned association.

Some few, (very respectable, no doubt, in the line of their profession,) with that amiable modesty which characterizes the Scottish people, humbly aspired to the distinguished honour of having their names inscribed among the Elect; and then, with their laurelled brows paraded the streets, looking ten feet higher than they were before, with the words, *Nous autres Sçavans*, carved on their *os frontis*,—knowing very well, from its admirable solidity, that it could well bear the impression. Some of the most eminent men in Europe, stupendous pillars in the arcanum of science, afterwards honoured Edinburgh with a visit, and were received, by their learned brethren of a similar *calibre*, with open arms. They were hospitably entertained, and made luminous speeches in public, cheered by pretty blue-stocking ladies waving their milk-white handkerchiefs in token of admiration. But it appears extremely problematical whether

the spread of useful knowledge and important discovery in science would not be better promoted by *correspondence* among the learned, and by communicating their opinions through the medium of the public press. These periodical transmigrations of learned men are very inconvenient to all parties, inasmuch as it obliges the travellers to leave their families and friends abroad, and puts the entertainers of their learned guests under the necessity of making a display of hospitality little in unison with their professional avocations, and which they often cannot well afford. Thus, these meetings pass on and are repeated, without that cordiality of sentiment and feeling which would prevail under other circumstances. There are many humble and deserving individuals desirous of occupying an obscure *niche* in the temple of Fame, whose circumstances will not admit of their appearing but as so many twinkling stars among these brilliant constellations. It therefore should become a matter of serious consideration among the learned body in general, whether some other

plan might not be devised, which would be better adapted to all parties, and more likely to answer the end in view, than the one now in practice. The most learned men Scotland has given birth to have been indebted for their celebrity to their own personal exertions. Intrinsic merit speaks for itself, and will get forwards without extraneous ornaments, or the incense of fulsome adulation and flattery. May all the professors of the University of this city, and the instructors of the rising generation throughout the country, long continue in their career of usefulness! May the blessing of Heaven descend upon them, and give them that peace of mind which arises from the consciousness of their doing all they can to promote the cause of science, and to enlighten and improve their fellow creatures!

PART VI.

Il est aussi façile de se tromper soi-même sans s'en apperçevoir, qu'il est difficile de tromper les autres sans qu'ils s'en apperçoivent.

ROCHEFOUCAULD.

I FIND, from long observation, that the Scots are a calculating people; but in casting up their accounts, and forming an estimate of others, they are very apt, from an excess of caution, to outwit themselves. When residing abroad, they are the most amiable people imaginable,—open, candid, communicative, and accommodating. Their society is courted every where, and they are overwhelmed with hospitality and kindness. At home in their own country, they appear in quite different colours, and are close, reserved, taciturn, and austere. The men move on a pivot directed to objects of selfishness and per

sonal aggrandizement, and seldom do any thing without a motive—the ladies never. It is really astonishing that a people so extremely discerning and acute should put so little value on what is called mannerism, or a desire to please and to oblige, when it is of such essential benefit in the commerce of life. If the dispensing of this sweetener of our existence *cost any thing*, the non-compliance with it in *Scotland* might be accounted for; but Lord Chesterfield says, *le Galbanum ne coute rien.* Why not, then, adopt it even upon a selfish principle, as a never-failing accompaniment in social and friendly intercourse? I would ask any person who, seeing, for the first time, a stranger enter a room with a countenance expressive of mildness and good nature, and a manner indicating a desire to accommodate and to oblige, whether the immediate impressions on the minds of the lookers-on are not favourable to that stranger, and whether they do not feel interested in him, with a desire to become more intimately acquainted? Does it follow, that because a person is polite, and

shews a wish to please, that he necessarily must be a servile and a fawning hypocrite? I deny the inference altogether, and assert, that the cold, reserved, selfish character, is far more likely to be the most dangerous of the two. In confirmation of this opinion, I would observe, as to the lower classes in Scotland, that they are strongly characterized by a certain kind of cunning and dissimulation, and are constantly trying to overreach one another in the commerce of life. They seem entirely destitute of that disinterested manly feeling which distinguishes their southern neighbours; and how often have I seen, in the streets of Modern Athens, a poor helpless individual overpowered and maltreated by numbers, without one standing forth in his defence, or manifesting the least feeling of commiseration for him! It is because the people look only to *themselves*. You see in all directions benches wantonly destroyed, trees broken down, monuments disfigured and defaced, gardens robbed of their plants and flowers, by the people, because all

these do not belong to them. They think they have a right in a free country to plunder, rob, and destroy, and to give vent to these lawless and degrading propensities. This is the less to be wondered at, as a certain party in the country, if they do not openly encourage, certainly wink at such nefarious proceedings. That the lower classes have many difficulties to contend against, and many hardships to bear, as must be the case in every country, I am not disposed to deny; but I assert, without the least fear of contradiction, that there is more done by the industrious and wealthy to ameliorate their condition, and to lead them to habits of sobriety, industry, and good management, than in any nation under the sun; and I have yet to learn, that the people are sensible of, and grateful for, these benevolent demonstrations. If, instead of frequenting low taverns, following political agitators, and idling away their time in a useless and vapid manner, they attended to their business and to their families, and endeavoured to cultivate a spirit of mild-

ness and kindness among themselves, the scene would soon change: they would enjoy, in a rational manner, the fruits of their industry; and their domestic circle would become the sole object on earth of their solicitude and anxiety.

It was observed by Voltaire, in judging of the character of the British people, that they were like a pot of their own porter,—froth at the top, dregs at the bottom, but that the healthy part was in the middle. This is very figurative; but there is some truth in it. As to the middling classes in Scotland, they are unquestionably the most useful to the State, inasmuch as they afford the most prominent examples of active talent in the various departments of the arts, science, agriculture, commerce, and political economy in general. Many individuals, branching out from that rank in society, have filled, with credit to themselves and advantage to the country, the most distinguished situations under Government. In short, it is on them that the nation has mainly to depend for the maintenance and

augmentation of its resources, and for the consolidation of its power and greatness. From that branch, in a great measure, flow those sources from whence the labouring classes, and the industrious poor, derive their chief aliment and support; and if we look closely into the various characteristics of the middling ranks in Scotland, and their political organization, we shall see much to admire and to respect. Pious in their religious observances, orderly in the management of their domestic affairs, attentive to the business in which they are engaged, benevolent and charitable as far as their circumstances will admit, they would enjoy much happiness in life, if they would not allow imaginary wants and unreasonable desires to disturb the steady and rational routine which their own good sense has chalked out for them. A certain degree of political excitement and unwarrantable meddling with matters which they do not understand, often interferes with their domestic enjoyments, and they suffer themselves to become the tools of artful and designing agitators, who laugh in their sleeve

at their credulity, and leave them to chew the cud of disappointed hopes in sorrow and regret. Having thus done justice to the more solid qualities of the middle classes, I think the tone, the mannerism of their society, admits of very great improvement. I know that the rising generation, in particular, consider mannerism as a matter of very secondary importance; but they are widely mistaken indeed! They think, if they please *themselves*, *that* is quite sufficient, while every day's experience proves, that by pleasing others, they are gradually ascending the ladder which leads to distinction, and to that station in society which every man of proper feeling ought to aspire to. I say nothing of the pleasurable emotions which an obliging disposition naturally excites, and which of itself ought to lead young people to cultivate and to exemplify it. In France, for instance, how every traveller is delighted and electrified at the politeness and good breeding of all classes. Admitting that this is merely an artificial exterior, I would ask, is it hurtful to any

one? Does it not tend to make men more and more gratified with one another, to establish a more frank and easy intercourse, and to elicit a mutual communication of ideas and sentiments equally pleasing and instructive. Scotland, in former times, was much connected with France; and from that period a great deal of the French language has continued amalgamated with the Scots. One would have thought that some little remains of French manners would have been left, so as to remove the crudeness and reserve so visible every where; but no traces of this are to be found. The hand of time, which is silently employed in destroying and reconstructing every thing, may perhaps bring about what the good people of this country think of so little consequence. We live in an age of reform, an era of trials and experiments. Is the polish which is to lead to modern perfectibility not to extend to Scotland? *Nous verrons!*

The highest class, or nobility, particularly in Scotland, appear altogether as a distinct *caste*

in the constitution of the country. Embued with a certain consciousness of their own dignity and importance, they consider themselves as entitled to no small degree of veneration and respect; and most assuredly, if their pretensions are founded on irreproachable conduct, and a dignified and spotless example, they will at all times receive it. It appears, however, that independent of such weighty considerations, they conceive that the moment they are received into the equestrian order, or have inherited that high rank from their ancestors, they ought at all times to receive a submissive homage, as if they had been inoculated with rich veins of a peculiar nature and consistency, of far more intrinsic purity than what the other orders have any right to pretend to. They become overbearing, haughty, inaccessible, and surrounded as it were with a wall of ice, which extends its frigid influence all around, and protects them from the approach of their humble neighbour. Let it not be supposed, that in making these remarks, I wish

in the most remote degree to detract from the transcendent merit of some noble families, whose deeds of benevolence, charity, and kindness are on record, and embalmed in the hearts of their grateful friends and dependents. Their character stands far beyond the reach of ill-digested reasoning and illiberal animadversion; and the country knows too well how to value and to appreciate their worth, to care for the tongue of slander or the reviler's pen. My remark is general, and not particular or personal; and I wish all the noble families to understand, that where their conduct is such as to merit unqualified estimation and respect, no individual will be more disposed than myself to entertain those sentiments towards them. They know, that "to whom much is given, of them much will be required;" and that high rank, great fortunes, and a wide extended influence in the land, have proportionate duties to perform, and are subject to a high degree of responsibility. It is the abuse of power, the unwarrantable pride and pretensions of rank

alone, without being accompanied with the most eminent qualities of the head and heart, that I have a right to animadvert upon and to deprecate; and I trust I shall not be esteemed the less, even by those characters, for expressing my opinions thus openly and fearlessly. After all, when we look into the history of Scotland, what have many of these families, particularly in the North, to pride themselves upon? How have many of them obtained the wealth which now serves to uphold their hereditary rank, and to retain around them such swarms of servile dependents? Did not the clans of old subsist by robbery and plunder; and were they not continually engaged in cruel and savage contests with their neighbours? Even in the present day, a kind of ridiculous and unwarrantable pride distinguishes the inhabitants of these remote and steril regions. The lowest in the scale will strut about with an air of consequence, and passes days and months in dull and vapid indolence, thinking it below his dignity to exert himself in some manly or

useful pursuit; and if he possesses one acre of land, he gives it a name, and takes on a title to shew that *he* also is a pillar of the State. Let a poor worm cross his path when he is bowing and cringing on the road to ambition, he crushes it under his feet with unfeeling and unrelenting cruelty, and tyrannizes over those under him instead of stretching out a generous hand to assist the needy and the helpless. Another of the characteristic *traits* of the Highlanders is their splendid taste for music. Flocks of them, with their bagpipe under their arm, repair to the South, like nightingales from the fields of Arcadia, to please the ravished senses of their Lowland neighbours.

The tympanum, as well as the nervous system, of the natives of Modern Athens stand the chance of being both at once shattered to pieces. I can compare the music of the bagpipe to nothing else than the grunting of hogs, the braying of jackasses, and the caterwauling of the feline species in discordant trio. That this harmony should come o'er the ears of the

"swinish multitude" "like the sweet south that breathes upon a bank of violets," I can well imagine; but how gentlemen of some standing in society should encourage such a barbarous taste, by collecting a parcel of these musical professors in the Theatre-Royal for the purposes of emulation and competition, is beyond my comprehension. It would be doing more service to society to send them to the police office or the tread-mill as disturbers of the public peace. Next in order comes their national costume, which might do very well at a masquerade as a fanciful dress; but to see men parading the streets among a civilized people, with a half-naked covering, if not indecent, is highly indecorous. Independent of all this, it is unscriptural, as we find distinctly stated in the Book of Deuteronomy, chap. xxii. verse 5,—"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God." I know not whether the blessings of

Reform were intended to reach the remote regions of the North; but one would imagine that beings endowed with reason, inhabiting bleak and cold latitudes, would prefer the comfort of a pair of inexpressibles to the appropriation of a short petticoat from the gentler sex.

There is nothing so creditable to the inhabitants of Edinburgh as the attention which is paid to the education of the young from the highest to the lowest class. Strong religious impressions in early life are considered, and justly so, as the essential, the grand fundamental point, to enable the individual to act his part in society in a respectable manner, as well as contributing, in a pre-eminent degree, to personal comfort and happiness. The efforts and example of the heads of families in forwarding these laudable designs is beyond all praise; and among the poorer classes, where the children cannot be provided for in their education by their parents, the more affluent take this into their own hands. Schools for

this purpose are spread over the length and breadth of the land; and it is from under their humble roof that sometimes shoots spring forth and blossom unto usefulness, as members of society, spreading their luxuriant foliage far and wide, as an example to succeeding generations. With regard to the ornamental parts of education among the higher ranks of life, as it is comparatively of less consequence, it is also less considered, and this perhaps with a view, on the part of the parents, that the parties themselves, if so disposed, may at a later period attend to these matters.

I am told, that fifty years ago dancing was very much in vogue here. They had the good old fashioned minuet to shew off the figure, and practise the graces with effect, and a strictly national dance, called a reel, which was calculated to call forth and to excite all the animation and feeling of the parties. Both these are now known only by name. Others have succeeded, which are by no means an agreeable substitute, and display an altered and depraved

taste. The reel is hardly ever seen, and, therefore, I consider as defunct. From its ashes have arisen what is called a quadrille, where the parties stand up in a circle opposite to each other, and go through certain figures, without the least life or grace, and without that delightful and attractive interest in one another which forms the charm of our youthful years. They meet and part as if compelled by an order from the police, communicate a few constrained cold sentences, *et voila tout.*

The next is known by the name of the *galoppade*, and well it may be called so, for it is better suited to quadrupeds than bipeds. There is no grace whatever in the movements, which are very far, indeed, from shewing off the females to advantage.

Then comes the art of music. Every young lady at a particular age is compelled to sit down to the piano whether she has a taste or relish for it or not. Some few, indeed, have eminent talents in that way, and reach a high degree of perfection. In general, (I mean the great

majority of the pupils,) they are considered as having risen high in the scale when they can play the "Flowers of the Forest," or "Maggy Lauder," and, as I said before, being driven to acquire an art they have no taste or talent for, they are often exposed in parties to very painful trials upon their feelings, and which every gentleman, I am sure, infinitely regrets they should undergo.

In a company once, an Englishman being asked his opinion of a lady's performance, said, with all the candour and frankness of his country, she could not play at all. A French traveller close to him, wishing to bring her off somewhat handsomely, shrugged up his shoulders, and called out, "Ah! ver vel,—a leetle out of time — a leettle out of tune, — but ah! ver vel — ver — vel." There is no fire, no enthusiasm, no passion for the art in Scotland. They are satisfied with floating on the surface. They do not plunge into the depths of harmony to take the gauge and measure of those heavenly sounds which dwell like the voice of seraphic

angels on our delighted ears. They do not lose themselves amidst the wanderings of a brilliant fancy, and an imagination set on fire by its own exuberance. No, they leave that to the genius of Italy and Germany, which vibrates with its ever-varying undulations over its passionate votaries, and leaves them to the enjoyment of those exquisite feelings which can be felt, but never described. Society in Scotland, independent of all this, has many charms, and if the females are deficient in exterior decorations and outward accomplishments, compared with those on the Continent, they far surpass them in every other respect. The qualities of their mind and heart, and their exemplary conduct in the performance of their duties in their domestic circle, elevate them in the scale of society. The consciousness of their many virtues may render them equally indifferent to the voice of well merited panegyric as to the shafts of slander and malevolence. But I hope my humble pen will be permitted to say what I feel, and to look up to an excellence of charac-

ter which it is more easy to admire than to imitate.

When I first landed on these shores, I was told that Modern Athens was a city of monuments. I have since had ample time to look around me and to examine them. There is one thing certain, that when any place is overloaded with objects by way of decoration, they lose the effect they were intended to produce, and their value in the eye of the public. That this is the case in Edinburgh already, there can be no doubt. Almost all the monuments here, *considered as such*, and viewed separately, are well executed, and shew the perfection of the art. The only objection I have to find with one or two of them is their being injudiciously placed, and in disproportion with the objects around them. Those in the west end of George Street are of a very proper height, and fully answer the effect they were intended to produce. There is a neatness and uniformity about them perfectly admirable.

But when we proceed eastward to St Andrew Square, we see a pillar raised by a few of his friends to perpetuate the memory of a subject of the realm, a hundred feet higher than the others, and towering over the tops of the houses like the chimney of a gas work, and out of all proportion whatever with the surrounding objects. Every traveller coming to Edinburgh naturally concludes that this monument is raised to the memory of Sir William Wallace, Robert de Bruce, or some other great hero or sovereign of former times. But when told it is to immortalize Lord Melville,—a nobleman hardly known but to his friends and admirers, who were personally indebted to him for bringing them forwards in the world,—the traveller's astonishment will be great indeed. The monument *as such* is beautiful, but for effect it should have been placed elsewhere. Perhaps the top of Arthur Seat would have been the most appropriate spot for a pillar of such magnitude. Had they placed one of twenty feet high in

George Square, it would have evinced good taste, but now the evil cannot be remedied.

The venerable father of the reform bill had his admirers as well as Lord Melville, and it was intended some years ago to erect a monument to that statesman at the end of Princes' Street. Much was *said* about it, and many professions *made* of attachment to the great cause of reform. The matter, however, has dropped and been forgotten. We will see hereafter whether the phœnix will rise from its ashes, and the liberality of the liberals exemplified in *deeds*, or pass off in *words* which cost nothing.

The natural beauties of Edinburgh appear in such strong relief that it is almost impossible to spoil or deface them. Notwithstanding all the blunders which have been committed by those who have had the direction of what are called *improvements*, the city stands unrivalled for its varied features, and if proper measures had been followed up, it might have been a perfect model of architectural beauty and design.

Well would it have been for the city if the *improvers* had been in a sound sleep for these last fifty years, or that the management and superintendence of the projected changes had devolved on *one* individual of good taste, instead of being left to the collective wisdom of interested men, who knew nothing about it, and cared as little for the result. *They* perhaps have their doubts whether there is such a thing as taste, and believe it to be an airy vision, a mere phantom of the imagination. I wish these sapient gentlemen had adopted, as a member of their council and deliberative meetings, a man of experience, and knowledge, and taste — in short, one of high classical attainments—to have the sole management of every thing appertaining to the decorative department, and given him a handsome salary for his guidance and opinion in these matters. If that had been the case half a century ago, instead of the unseemly Mound of earth between the Old Town and the New, we should have seen a beautiful, light cast iron arch, decorated with plants

and flowers on both sides, thrown across the hollow, and of such a height as to have admitted the sight of the splendid views both to the east and to the west. The practicability of bringing the water of Leith into this hollow, and letting it out again under the North Bridge, so as to join the sea by the way of Bonnington, a little above Leith, never was held in question. If this magnificent plan had been carried into effect, what an advantage it would have been both in point of ornament and of utility! The next blunder committed, which is of very recent date, was that of placing the most beautiful and classical building in all Edinburgh at the northern extremity of the Mound, as if absolutely done on purpose to stop up the passage, and which totally obstructs the fine views on both sides of the Mound.

Is this good taste? Then, in order to hide the view of that magnificent structure, the Register Office, as much as possible, a parcel of buildings were erected on the North Bridge, which will remain a lasting disgrace to the city.

An Italian architect was so struck with the absurdity of this, that he wrote the following lines on the walls:—

Care pietre che fate qua?
Non lo sappiamo in verita.

Thus one fault succeeds another, which might be obviated, if certain persons had a little less confidence in themselves, and a little more respect for the judgment of others.

There have been decided improvements in what is called the Old Town, in as far as regards the constructing of two bridges over a hollow part called the Cowgate, by which the communication between all parts has been very materially facilitated, and the property in their vicinity enhanced in value. With respect to the other projected changes in that quarter, it is to be hoped that much circumspection will be observed. There can be no doubt, that many of the old houses ought to be taken down, for if they are not, they will fall down of themselves, and perhaps bury some of the inmates in their ruins. It is the more

desirable to take them down, as ventilation is highly desirable to promote the health of the people; and this salutary effect will be produced by removing as much of the old rubbish as possible. The question then arises, would it be proper to fill up the vacancies with other buildings? If this is decided in the affirmative, great care should be taken that they be constructed of materials as nearly resembling in *colour*, as possible, all the buildings in the Old Town, so that the venerable aspect of former times should remain as a distinct feature. Hitherto some great blunders have been committed in this respect. What analogy is there, for example, between the form and *colour* of the houses on the south side of the Lawnmarket, and those lately constructed behind them in the hollow? Is this good taste? It looks like an old coat patched up with new cloth. Consistency and uniformity should be carefully attended to in these matters; and the good citizens of Edinburgh hereafter should ponder well before they build a house or root

up a tree. It is easier to commit a fault than to find a remedy for it.

The population of Scotland has about doubled within the last thirty-five years. Nothing can be more clearly demonstrative of the gradually increasing wealth and prosperity of the country. The people have naturally an active, plodding turn, and possess the energies which constitute the essence and stimulus to creative industry. All that is required is to adapt the means to the end.

The unremitting endeavours of the higher and highest classes to encourage and stimulate these active and useful principles are quite manifest; and there is every reason to think that the labouring classes are abundantly sensible of this. They see, moreover, the benevolent and charitable feelings of the wealthy classes manifested in a thousand ways, particularly in the establishment of charity schools, hospitals for the destitute, the sick, and the infirm, and other institutions without number, by which means the wants of the lower orders

are in a great measure provided for, and their offspring reared up under their own eyes, without any expense to them, so as to become, if they aspire to such a distinction, useful and respectable members of society. All this in itself is highly exemplary and gratifying; but it becomes a question, whether these exertions in favour of the poorer classes does not tend to destroy that noble spirit of independence which formerly existed in Scotland, and to encourage the belief, that the industry and wealth of the country *must* support the poor classes under every circumstance whatever. So that *they*, depending upon such a support, and looking up to it as their *right*, may hereafter come to relax in their exertions to establish their own independence, and to give way to baneful habits of indolence and idleness. It is much to be feared, that this idea has already been, and is now acted upon to a great extent. Early and thoughtless marriages have taken place (in themselves highly laudable and proper when the parties have the prospect and means

of supporting their offspring) under such impressions, and spread far and wide, and this, no doubt, accounts, in one respect at least, for the enormous increase of the population which I have already stated. We must also take into consideration the vast number of illegitimate children which such a state of things is naturally calculated to spread over the country.

Thus, a feeling among the higher classes, which does honour to humanity, and which is diffused over the land in ever renewed streams of benevolence and kindness, may, and I am afraid *does* become, in thousands of instances, an encouragement to indolence, improvidence, and vice. Far, very far be it from me, to express a wish tending to block up the avenue to pity and commiseration for the poor, or to say one word with a view to awaken doubts and prejudices among those who are so ready at all times to relieve them. I am only stating my fears. Nobody shall rejoice more than myself if they prove in the end to be without foundation. Having now established, beyond

a doubt, the existence of an increased and increasing population, the question naturally arises, how are they to be disposed of? If it goes on at the same ratio hereafter, which there is every reason to anticipate, it will be impossible to find subsistence for them at home: therefore some outlet must be resorted to. We go on year after year shipping off some to Australia, some to the East Indies, and others to America; but all transmigrations are mere driblets; and for one individual who emigrates, there rise fifty to take his place. How will writers upon political economy get out of this dilemma? What do the Malthusians of these modern times propose as a remedy for such difficulties?

Well informed people, in all the civilized states of Europe, must be convinced that it was intended, by an All-wise Providence, that every part of the globe should have its inhabitants. We know very well, from the vast extent of geographical discovery, that the earth is not nearly half peopled, and that there are immea-

surable tracts of the finest land lying waste and uncultivated, for want of hands to make it productive. We know, moreover, that *man* can live under every change of climate, from the coldest to the hottest; and that the Samojed and the Greenlander, as well as the African in the midst of his burning sands, enjoy the pleasures of existence, such as they are, for they are ignorant of any other. The people of Scotland, therefore, *must* emigrate at some future period. They must buckle on their armour, and face the trials and difficulties of removing elsewhere — learn to yield to circumstances — and meet the inclemencies of far distant regions. When once they have reached their destination, they will, with their characteristic perseverance and industry, surmount every difficulty; their families will be gradually reared up to laborious and useful habits, and, I trust, once more cherish and enjoy those feelings of independence which they seem gradually, in their own native country, to be losing sight of. Great Britain is becoming more and more unwieldy every

day, from an overgrowing population living on its surface, draining its substance, and exhausting its resources. The vessel of the State is encumbered with difficulties, and groaning under a weight which it cannot much longer bear. If that principle of life, in all its various forms, with which it is still invigorated, is not modified or changed in some way or other, it must sink amidst the vast expanse; and a living world, like molluscæ on its decayed timbers, will be borne down to depths unfathomable, and lost for ever.

My countrymen in Germany have adopted the opinion, that the climate in Scotland is so churlish and severe, as to prevent the fruits of the earth reaching their maturity; and, moreover, so extremely humid and unhealthy, that few people arrive at a decent old age. I am happy in having it in my power, from experience, to undeceive them in these particulars, at least to a considerable extent. From its natural position, no doubt, Scotland is exposed to vapours both on the east and the west coast,

which rise out of the seas adjoining, and, condensing in their progress over the land, impregnate the air with moisture, and descend in very copious showers of rain, particularly in the west of Scotland. It is not, however, one half so cold in Scotland as in the heart of Germany, where, in such latitudes as Weimar, the thermometer is sometimes at fifteen degrees below zero of Fahrenheit, whereas in Scotland, it is seldom beyond ten degrees above it; and during some winters, there is hardly any frost at all. This comparative mildness of the atmosphere arises, of course, from its vicinity to the sea.

So far from Scotland being an unhealthy country, it has been clearly ascertained, by the latest and most correct returns, that the comparative number of deaths are fewer than in any country in Europe. This may, in some measure, arise from the natural activity and hardihood of the people: They expose themselves to every change of the weather, in all situations where their lot is cast, and in general inure themselves to a plain but wholesome diet;

all which tends very much to the preservation of their health. What is infinitely more annoying, in Edinburgh at least, than the heat, cold, or rain, is the wind which blows, in the winter season, from the two points of east and west in particular, with extreme violence, so as to render it very difficult to walk the streets with safety; and a person is exposed, at same time, to danger from tiles and slates from the tops of the houses. This inconvenience partly arises from the natural position of Edinburgh, which is much exposed, and the hollow parts act in a manner as funnels for the conveyance of the wind from one point to another. Moreover, almost the whole of the Old Town is built upon a hill, which slopes gradually down from the Castle to Holyroodhouse, the residence of royalty in former times. Rude as the climate may be supposed by some, *all* ranks whatever, from the highest to the lowest, expose themselves to its inclemencies, and are met walking in the streets, whatever the weather is. There can be no manner of doubt that this is the best plan in

the world to preserve health, and to strengthen a constitution naturally weak. We have only to look to the plants in the open field, and those confined within the walls of hot-houses, to be convinced, that while the wind and the free air strengthen and invigorate the former, the latter pine and dwindle away from confinement and too much care. The sap circulates through the plant as the blood does in man; and every class of persons in the country, *except one*, will subscribe to the truth and correctness of my comparison as to the means of preserving health. The highest classes are the most apt to complain of bad health; not that they are really in suffering, but they often think themselves so, which in every instance is a far more incurable complaint.

The way of bringing up children fifty years ago was totally different from what it is now, when they were much more robust than the present generation. *Then*, even shoes and stockings were sometimes not thought an indispensable appendage to their dress; and when

they had them on, exposed to rain for hours, and afterwards sitting at school with their wet clothes on, they never considered it a hardship, nor did their health suffer in the least degree. Now-a-days, the young gentlemen under ten years of age walk to school with their cloaks and their umbrellas, and the young ladies with their parasols,—the former sometimes keeping their snuff-box or smoking their cigar before they are twenty, and the latter ushered into the world, with all its gaieties, at the same age. The consequence of this precocity is, that they have seen all they can see at thirty, and are altogether tired of the world ten years afterwards. Such are the new lights vouchsafed to us by the innovators of the day—such is the precocity of these tender plants, forced into premature growth by the anxious hand of their newly enlightened parents, and reared in the reformed hothouse of modern perfectibility!

Notwithstanding the alleged rudeness of the climate here, all kinds of corn and kitchen vegetables are brought to the highest perfection, and with less manual labour, at least in as far

as regards corn, than in the southern parts of the island. *There*, a large, heavy, unwieldy plough, with four horses, and two men to direct it, are thought indispensable, and have been in use from time immemorial. *Here*, the plough is smaller, more solidly made, and is drawn by *two* horses and *one* man, who go through as much work, and do it as well, if not much better, than in England. Such is the force of habit, and the effect of prejudice, that the English follow the old beaten track to the present day, although the great improvements which have been made in various branches of agriculture here have been practically demonstrated to them, and recommended to their adoption by the most experienced farmers in the country.

An institution has been framed in Scotland, called the Highland Society, comprehending among its members all the most wealthy and talented men of landed property throughout the land. The good it has done to Scotland is beyond all calculation. The diffusion of useful knowledge regarding every branch of agricul-

tural and rural economy — the improvement of farming machinery of every description — encouragement to extend and ameliorate the breed of horses, sheep, and cattle — the distribution of premiums to those who excel in any of these branches, — in a word, raising the agricultural department of the country into higher notice and estimation, are the grand objects of this excellent institution. To this end, meetings are periodically held, where various specimens are produced of the improvements which may have been effected, and every thing discussed and commented upon which has a reference to agricultural matters. New members are periodically chosen, and in due time are appointed to their respective committees, to assist in forwarding the object for which they are associated.

The taste for country pursuits is very congenial to the feelings and habits of the people, and of late years they have evinced their enjoyment of them by a superior degree of neatness and cleanliness in their respective habitations. The butter, milk, and cheese sent to market are in better order, and richer in quality, than they

used to be; and a spirit of emulation has arisen among the country people, likely to lead to the most pleasing and important results. With respect to the farmers of a higher order, particularly in the more southern and better cultivated parts of Scotland, a spirit of activity and enterprise exists to a very great degree, and they are reaping the fruits of their meritorious exertions, in possessing domestic comforts, and in some instances a degree of refinement and elegance, which one would hardly expect to meet among that class of men. Their example is of the utmost consequence in thus forwarding the great interests of the country. In Edinburgh, and in the country likewise, there are institutions upon a smaller scale than the one I have mentioned, for the purpose of giving premiums, either in the shape of medals or money, as an encouragement to produce the finest specimens of fruits and flowers; and in the immediate vicinity of Edinburgh there is a Horticultural Garden on a most extensive scale, kept up by subscription, where all kinds of rare plants and exotics are to be met with, and where

every thing is kept in the highest order and neatness. In short, this noble spirit extends far and wide through the land, and evinces how much care, and labour, and knowledge, can triumph over the rudeness and inclemencies of climate. This spirit, under Providence, has produced blessings innumerable over the country; and although the people have neither an Italian soil nor an Italian sun, a merciful God prospers their laudable undertakings, and crowns them with comforts totally unknown among the lazy, indolent beings who drag on their vapid and useless existence in the South of Europe.

My countrymen in Germany are many of them, perhaps, not aware that Edinburgh is situated upwards of a mile from the sea; consequently, all foreign produce consumed within its walls must pass through the medium of some seaport in the neighbourhood. This seaport is Leith, which has from time immemorial formed an integral part of the Scottish capital, and been united to it by a communion of interests. To endeavour to sever this very natural and desir-

able connection is the height of absurdity, although it has been repeatedly attempted on the part of the Leith inhabitants, who must be well aware, that if ever such a separation took place, the names of their merchants would appear in the Gazette, and their town become, in a few years, a heap of ruins. All the general merchants connected with foreign trade reside in Leith, who, after importing produce from other countries, resell it in retail to others in the neighbouring towns; and it thus ramifies in various channels through the country. Edinburgh, strictly speaking, is a city of shopkeepers, who sell every thing in retail, and where there are no manufactories on an extensive scale. Leith, therefore, must be considered as representing the commercial wealth and influence of the two towns, and it is through the medium of their merchants that all foreign trade is carried on. The changes which have taken place in that trade in the course of the last half century have been very remarkable, arising from very natural causes, and which any person, attentive

in studying and analyzing the march of human affairs, might easily have foreseen. Formerly, their principal foreign trade was with the North of Europe, from whence many cargoes of the produce of those parts were annually imported, and afterwards resold to others in the neighbouring ports and towns trading on a smaller scale, and who in their turn manufactured this produce for home consumption. After the lapse of years, these minor traders having gradually enriched themselves by their industry, imported the goods *direct* themselves, thus throwing off all connection with Leith whatever, and depriving that place of a nursery for her seamen, and in some measure, (for they still retain a part of this trade in their hands,) of a very important source of its wealth and commercial influence. This, however, has been compensated in other ways. New channels have been opened for the investment of capital, and the exercise of national industry. The trade of Leith has extended to new branches, and is carried on with considerable activity,

although it is evident that the prodigious competition which exists among so great a number of merchants renders the foreign trade a precarious one in all its various ramifications; for the moment some new channel is found out likely to prove advantageous to those who adventure in it, that branch of trade, whatever it is, is immediately overdone, and those engaged in it exposed to loss and to ruin. Thus it is, new trials have been made by importing teas and other articles *direct*, the produce of China, Colonial produce *direct* from the West Indies, and an active intercourse is carried on with Australia, as well as with the Northern and Southern Hemispheres, with a view to extend the whale fishery. There are also many cargoes of herrings caught and salted in the north of Scotland, which are afterwards exported to different parts of Europe, particularly to the Baltic and the north of Germany. This is a new and productive source of wealth to the country, as it is only within these last thirty years that the herrings have visited the coasts

of Britain in such immense numbers, and has enabled the fishermen to enter into competition with, and undersell the Swedes and Norwegians, who were formerly so deeply engaged in that branch of productive industry.

The coasting trade between Leith and all the parts on the east coast comes next under consideration, and the extent to which this is now carried, owing to the increasing activity and wealth of the country, as well as the facilities afforded by steam navigation, is calculated to excite our astonishment and admiration. Scotland, which was thought in former times hardly able to support her own people, *now*, by *their* superior improvements in agriculture, and rural economy in all its branches, send immense quantities of produce, and droves of sheep and cattle to supply the London and other markets on the coast; thus affording incontestable evidence of the intelligence of the people, and that their unwearied exertions will, and has by perseverance, triumphed over all the difficulties of climate, which are opposed to them. This is

not the language of unmerited panegyric. The facts speak for themselves, and cannot be denied or controverted by any arguments. It was not later than 1822, when his Majesty George IV. honoured Scotland with a visit, and it is well known that those intrusted with the management of the kitchen department brought some articles of provision along with them, supposing they would all be on short allowance in this corner of the island. *Now*, Scotland sends provision to *them*, and thus finds an outlet for her superabundance. It is but fair to return the compliment.

The immense number of steamboats which ply along the coast, fitted up in the highest style of comfort and convenience, affords an additional inducement for English travellers to visit Scotland, who, *now* being convinced that they will not be starved, seem delighted in taking this pleasure sail, and in visiting Modern Athens. In the autumn they return again, with their bags well filled with grouse, quite astonished that the Scots have a superabun-

dance of game, as well as of other matters. The inducements for these sailing excursions in the north of Scotland are very great indeed. Nothing can be more gratifying to the lover of bold and romantic scenery than taking a sail to Inverness, thence by steam through the Caledonian canal to Staffa and Iona, and returning to Glasgow by Lochlomond and the Clyde. The improvements in the inns in the north of Scotland have kept pace with those which have taken place generally over the country; and the contemplation of all these different objects are calculated to make a new and pleasing impression on the mind of the English traveller. They will tend to dispel the mist of prejudice, to remove those clouds of ignorance and of error, so long impervious to the light of reason, and which formed a kind of a line of demarcation between nations of the same island formed for loving and respecting one another; and as experience and refinement of manners go on in their majestic course, it is to be hoped they will henceforward meet in cordial union, and

vie with one another in their endeavours to promote the welfare and interest of their common country.

As to the manufacturing interests of the country, and the extension and improvement of home produce, they are of infinitely more importance, as being more conducive in promoting the welfare, and increasing the wealth of the people. This seems to be very generally felt and acknowledged. The danger is of its being carried to excess; and we have only to look around us to see the alarming consequences resulting from such an immense population being regularly trained for that department alone, and which incapacitates them for earning a livelihood in any other. Scotland shares, in common with every other part of the island, in this growing evil, which will become more and more irremediable every day, unless it is taken seriously under consideration by the legislature, and some enactments passed to prevent *every* member of a labouring manufacturer's family being trained to the same business

with himself. They generally marry very early in life, without any immediate prospect of steady employment; the consequence is, that a large family soon springs up, without their having the means to support them, and thus want and misery are perpetuated from one generation to another. It is in vain to reason with people who never reflect or look forward to future contingencies, but merely act upon impulse and the spur of the moment. In the midst of difficulties and embarrassments, the fruits of their thoughtlessness and improvidence, they look for relief to their fellow-citizens, who, at best, can only afford them a little temporary assistance; and all this often ends in riotous idleness and disaffection to the Government of the country, who are not the cause of the existing evils.

The artisans, in all the manufacturing districts, never consider that a spirit of competition is rising up against them in every country in Europe; that the different continental Governments view the preponderance of Great

Britain with a restless and jealous eye; and that they are incessantly employed in devising means to curb its power, and to destroy its ascendency. Active and able men, in every branch of manufacturing industry, have gone abroad, and entered into the service of these Governments, where they are well remunerated, and encouraged to remain. They are well versed in the knowledge of every new species of machinery, and the mode of their application; and can it be supposed that, under such circumstances, Great Britain will long continue to supply other countries, which the creative talents of the people, and the wealth of the country, have hitherto enabled them to do. They should be prepared for a change which sooner or later must inevitably happen. The tremulous symptoms which have lately appeared in the manufacturing districts, are indicative of weakness and approaching dissolution. Occasional restoratives may prolong life and activity among them; but the evil will go on increasing till it becomes almost incurable. There is but

one remedy, which is to apportion the quantity of goods manufactured to the demand, and to restrict the number of hands employed in manufactures within the bounds which reason and common sense prescribe. In the mean time, it is a matter of no small consolation, that while the demand from abroad becomes more and more contracted every day, the use of manufactures *within* the country will remain undiminished, and probably increase. 'The very encouraging fact, that the value of what is consumed at home is infinitely greater than the amount exported, will necessarily keep a vast number of hands employed in a manner useful to themselves, and of advantage to the State. This view of the case is of great moment; and as long as Britain can maintain the rank it has hitherto done among surrounding nations, the manufacturing interests will continue to flourish to a certain extent; for the resources Britain has within herself they cannot deprive her of. There will likewise continue to be a considerable demand for

British manufactures in all the colonies subject to Britain, both in the Eastern and Western Hemispheres. But even there the intercourse may, in the process of time, undergo a complete change, such as took place in the United States, when they threw off their allegiance to the mother country. British manufactures will then only be taken conditionally, and as long as the colonies find it their interest to import them from Great Britain. No doubt, the trade of the mother country with the United States is of much importance to the former, as to the importation and consumption of her manufactures.

When the Americans become a manufacturing people themselves, this trade, of course, will cease, and Britain will have to look out for new outlets. We know not how long all these foreign possessions may remain subject to the British sceptre. They are all of them progressively increasing in power and consequence; and the various artificers which are annually emigrating to them from the mother country,

will carry with them the means of rendering them more and more independent. It is in vain, at the present time, to conjecture what may eventually be the result.

One of the most prominent characteristics of the Scottish people is their charitable disposition, and a desire as much as lies in their power to reduce the sum of human misery and suffering. This feeling is practically demonstrated in the various institutions established of a benevolent and humane nature, and which are to be found in greater number in Edinburgh, than in any city of its size and population in Europe. It is a subject, of all others, the most gratifying to me to enter upon; and as I know my countrymen in Germany deeply participate in my feelings in this particular, I hope I may be permitted to enlarge somewhat minutely upon points of such national importance, and which may serve as an example to other cities where these blessings are less known. I shall merely mention some of these charitable institutions, which unite, in *particular*

instances, the advantages of education, the limits of my little work not admitting of too elaborate a detail. Thus, then, the

Trinity Hospital, founded in 1461, as a refuge for decayed burgesses of Edinburgh, their widows, sons, and daughters. The number is about forty, clothed and maintained in a comfortable manner. Independent of these, there are pensions paid quarterly to one hundred more who live out of the house. It was built in the fifteenth century, and is, of course, suited to the taste of that time. Its walls are most substantial, and the rooms kept airy and clean, containing a long hall where the inmates take exercise in the winter, and in the summer there is a neat little garden adjoining the house. It was founded by Mary of Gueldres, consort to King James II. and is situated in a hollow between the Old and New Town.

George Heriot's Hospital is the most splendid in Edinburgh. It was founded and endowed in 1628 by George Heriot, a citizen of Edinburgh, Jeweller to King James VI. of Scotland,

and to Charles I. of England. The statutes of the hospital confine the benefits of the institution to sons, not under seven years of age, of burgesses and freemen of Edinburgh unable to maintain them. One hundred and eighty boys are maintained and well educated. On leaving the hospital, they are liberally supplied with articles of dress; and such as are apprenticed out, receive an apprentice fee of £50, and an allowance for clothing at the expiry of their indentures. Those who *particularly* distinguish themselves by their application and learning, and qualified to enter the University, with a view to the learned professions, receive bursaries of £30 per annum for four years. Ten other bursaries of £20 each for four years, are bestowed upon young men unconnected with the hospital, who give proof of superior talents and acquirements. The funds having proved more than sufficient to carry all these objects into effect, the governors have been empowered, by act of Parliament, to found and erect one or more schools within the town, for the education

of children in poor circumstances of *deceased* burgesses and freemen of Edinburgh; also those where the parents are alive, but not able to maintain them; and farther, the children of poor citizens, subject to such rules and regulations as the governors may enact. This annual available surplus amounts to about £3000.

George Watson's Hospital, founded in 1741, on almost precisely similar principles, but on a much smaller scale.

Trades' Maiden Hospital, 1704, for the daughters of decayed burgesses and freemen of Edinburgh.

Merchant Maiden Hospital, 1707, as the name indicates, for the education and maintenance of decayed merchants' daughters.

James Gillespie's Hospital, 1802, for the support and maintenance of old and destitute persons of both sexes, who are most comfortably lodged and taken care of. The founder made his fortune as a vender of tobacco, and all the inmates have a daily allowance of that article at their option.

John Watson's Institution, for the maintenance of destitute children, and bringing them up to be useful members of society, and to assist them in their outset in life. The fund for this purpose, committed by the founder to trustees, was, in 1781, less than £5000; but by their prudent management it gradually increased to upwards of £120,000, which has enabled them to construct and carry on this magnificent establishment.

Cauvin's Hospital, opened 1833. The founder, Louis Cauvin, was a French teacher in Edinburgh. Its object is the education and maintenance of the sons of "respectable but poor teachers," and those of "poor but honest farmers," and failing them, the sons of certain other classes of persons.

Orphan Hospital, 1733. It is entirely for the maintenance and education of young orphans; and was principally endowed by a humane individual of the name of Tod, and afterwards various wealthy individuals contributed liberally towards it.

Charity Workhouse. For poor people of both sexes, maintaining a great number both in and out of doors. The funds applicable to the support of this institution are principally supplied by contributions at the doors of the different churches in the city every Sunday morning and afternoon.

West Kirk Charity Workhouse. Upon precisely the same principles, and for the same object, having under its care all the poor of a most extensive and populous district, called the West Kirk parish.

Canongate Charity Workhouse. For the same object, and under similar regulations.

Edinburgh Society for the Relief of Indigent Old Men, 1806. It is exclusively directed to the support of indigent *old* men, and is carried on by contributions from the public.

Edinburgh Benevolent and Strangers' Friend Society, 1816. Supported by voluntary contributions.

Edinburgh Fever Board. Under the superintendence of gentlemen of the medical faculty,

who officiate gratuitously. Carried on by the benevolence of the public.

Senior Female Society for Indigent Old Women, 1797. Upon precisely the same plan as that for the old men, and supported in the same manner.

Junior Female Society, 1797. For the same object.

Society for Industrious Blind. Founded by a benevolent and worthy old clergyman of the name of Johnston about fifty years ago. It has under its care nearly one hundred blind persons, who are educated in the Scriptures, spelling, grammar, arithmetic, reading, geography, astronomy, mathematics, music, and, moreover, are taught various branches of trade. They are clothed and paid weekly wages. The productions of their labour are sold at the asylum. This society includes blind persons of all ages, and depends now almost entirely on voluntary contributions.

House of Refuge, 1832. For the relief of the destitute, and to do away with begging in

the streets. It is supported entirely by voluntary contributions; and annually affords relief in lodging, food, and clothing, to from fifteen hundred to two thousand individuals. The number of inmates varies from three hundred to three hundred and seventy. On admission, they are put to work, have attention paid to their moral and religious improvement, and are maintained till they can get employment, or be sent to their parishes. There are generally about one hundred and seventy children who would otherwise have been exposed to the degrading and demoralizing effects of street begging. They are taught the ordinary branches of plain education, and trained to be useful.

Society for the Relief of the Destitute Sick, instituted in 1785. This is one of the most extensively useful and humane institutions in Edinburgh. Respectable citizens, divided into committees, employ their time gratuitously in visiting the destitute sick at their own habitations, affording them every relief possible in

money, medicines, or the consolations of religion. It is supported by voluntary contributions.

Society for Clothing the Industrious Poor, and Deposit for the Poor. The title explains itself, and the society is carried on by voluntary contributions.

House of Industry, 1801. To promote and encourage industrious habits among the poor, and teaching and rearing infant boys and girls.

Parochial Institutions, for the religious education of the children of the poor, are spread over the city in all directions, and are under the special superintendence of the established clergy, who are provided annually with funds to defray the necessary expenses from contributions raised at the church doors of the city on a particular day appointed for that purpose.

Institution for Relief of Incurables. Supported by voluntary contributions. Its object is to relieve occasionally poor people with small

sums of money, who have been laid aside and considered incurable from the hospitals or other places.

Magdalen Asylum, 1797, is devoted to the reception of such females, under twenty-six years of age, who may have deviated from the paths of virtue, and are desirous of being restored by religious instruction, and the formation of moral and religious habits. It is supported by voluntary contributions, and the produce of the work of the inmates, who are employed in washing and glazing all kinds of bed-room curtains and needle-work. Forty-three can be accommodated all with separate bed-rooms, and none are retained beyond two years or thereabouts.

Deaf and Dumb Institution. A magnificent and humane establishment, supported by voluntary contributions, and carried on with admirable zeal and attention.

Lunatic Asylum. Supported by public liberality. The title speaks for itself.

Society for Relief of Poor Married Women of respectable character when in Child-bed, 1821. Supported by voluntary contribution.

Edinburgh Lying-in Institution for delivering poor married women at their own houses, 1824. Supported in the same manner. This institution, besides affording medical aid, has attached to it a wardrobe department, managed by a committee of thirty-six ladies, who visit the most needy applicants, and supply them and their infants with clothing and other necessaries, and at the same time take every opportunity of promoting the religious and moral improvement of the persons relieved.

Edinburgh Morayshire Society, instituted in 1824, for charitable purposes, and encouraging education in the county of Moray.

Orkney and Zetland Charitable Society, founded in 1822, for relieving distressed natives of these islands casually coming to Edinburgh and Leith.

James Schaw's Hospital, at Preston. Founded by an individual of that name, for

educating and maintaining a certain number of the children of the poor.

G. Stiell's Hospital, Tranent. For the education of a few boys as inmates, and a free day school, in which are educated about one hundred and forty scholars.

The Edinburgh Infant School Society. Instituted very recently upon a new system, and similar institutions have since spread over various parts of Scotland.

Mortification by the late Joseph Thomson. For selling a limited quantity of oatmeal to poor householders in Edinburgh at tenpence per peck when the price of oatmeal shall exceed one shilling per peck.

The following institutions are strictly medical, are attended gratuitously by the members of that faculty, with a degree of zeal, ability, and disinterestedness beyond all praise, dispensing medicines of every description gratis, which the benevolence of the public enables them to do. The relief thus given to the poor is beyond all calculation, and, as an instance, I

shall merely mention that in *one* of these institutions, the *New Town Dispensary*, the number of medical and surgical patients since September, 1815, to 31st December, 1835, were 149,625. Number of vaccinations 10,500. Moreover, 57,958 patients were visited at their own houses during the same period.

Royal Infirmary, 1736.

Edinburgh General Lying-in Hospital.

Royal Public Dispensary and Vaccine Institution for the city and county of Edinburgh, 1776.

New Town Dispensary, 1815.

Edinburgh Eye Infirmary.

Eye Dispensary of Edinburgh.

Edinburgh North-Western Dispensary, 1833.

Port-Hopetoun Public Dispensary.

Canongate General Dispensary, 1834.

Edinburgh General Dispensary and In-lying Institution.

Edinburgh Western Dispensary for Diseases of the Eye and Ear.

And in the town of Leith, as being con-

nected with Edinburgh as its seaport, I have to mention three charitable establishments of the greatest utility,—namely,

Society for the Relief of the Destitute Sick. Precisely on the same plan with that in Edinburgh.

Leith Female Society for Relieving Aged and Indigent Women, 1798. It is managed by a committee of ladies, and supported by voluntary contributions.

Leith Dispensary, and Edinburgh and Leith Humane Society.—These united institutions afford medicines and medical aid to the diseased poor, and the means of resuscitation to persons apparently drowned. For the latter purpose there are various receiving houses in Leith and the immediate neighbourhood, where every attention is paid to the cases brought before them. Since the institution of the Humane Society in 1788, it has been the means, under divine Providence, of preserving from premature death hundreds of individuals apparently dead from drowning, and of bestowing rewards

on many deserving persons who had been instrumental in saving the lives of their fellow-creatures.

The Dispensary has been the means of dispensing blessings to thousands. The number of patients for 1834 was 2407.

In addition to all these establishments for the relief of suffering humanity, two wealthy individuals, some time ago, left large fortunes, partly to be employed in building two hospitals, —Mr Donaldson, publisher of a newspaper, and Sir William Fettes, baronet, banker. Their property does not seem hitherto to have been realized, as no measures have yet been taken to fulfil their wishes in this respect.

Thus, the blessed influence of these various benevolent and humane institutions is spread over the whole city and immediate vicinity, like a shining garment, resplendent with light from above, irradiating the humble mansions of the poor, consoling the destitute and infirm, and cheering the abodes of the aged and the

helpless with the near prospect of peace and rest in another state of existence.

In addition to the never ceasing claims upon the benevolence and liberality of the public, there is, as I have already observed, a contribution for the poor every Sunday at the Church doors, and hardly a Sunday in the year passes over without some extraordinary application is made for assistance for some object or other, which is brought before the public notice in addresses from the pulpit. With all that is done for the good of the people as the aforegoing information amply demonstrates, the streets are constantly swarming with beggars of all ages, who, not content with asking charity *there*, annoy the inhabitants in their houses by knocking at their doors and ringing their bells at all hours, and this sometimes with a degree of forwardness, and even of insolence, perfectly disgusting, and shewing a feeling very different indeed from that of gratitude for the attention paid to their welfare and necessities. In the

midst of all this idleness and profligacy,—for these must, more or less, exist in all great cities,—there are a class of persons who are generally sober in their habits and exemplary in their conduct, in whose favour, I conceive, the public might evince more feeling and interest than they have hitherto done. I mean male and female servants. Families in the higher and highest classes of life are very dependent upon them, and when their conduct during service has been irreproachable, and that they have spent the best part of their life serving their employers in a faithful and honest manner, it is certainly unfeeling, if not unjust, to leave them to penury and want in their old age. Why should not some influential men in Edinburgh unite together, and form an association for their benefit? A fund might be raised by subscription, and heads of families who contribute towards it, either by paying in a sum at once or subscribing annually, might have the right to recommend one or more of their servants to the institution, and allowed

certain sum periodically, in proportion to their years of faithful service, so that they might pass their old age in peace and comfort, without being under the degrading necessity of throwing themselves upon the parish. This plan has been acted upon most successfully in London and other places, and I think its adoption in Edinburgh is most imperiously called for. It would act as a stimulus on the part of the servants, and encourage them to remain in their places, and not wander about at every term day, as they are so apt to do, with a view of of improving their situation. It would convince them that their employers take an interest in their future comfort and happiness, which, according to the present system, is by no means manifest. It would establish a communion of feeling, a kind of mutual attachment between master and servant, uniting them the more the longer the service lasted, and do away with that cold and distant reserve which is but too prevalent where the connection is not founded on a durable basis. An experiment, at least,

might be made. If it was not found to answer, it might be given up. To me it appears extremely feasible, and the only thing wanting to complete that system, replete with liberality and benevolence, which is already in full operation in this city. I am afraid the lower orders are not sufficiently sensible of all that is done to promote their welfare and comfort. This surmise, however, if well founded, ought by no means to abate the zeal of the wealthier classes, or induce them to relax in their endeavours to uphold the character of the country for charity and kindness. The consciousness of their own good intentions will be their surest reward, and prove more than a recompense for all the cares, and trials, and anxieties which every one must expect to experience in the commerce of life. I trust that those most worthy and excellent citizens who bestow so much of their time in endeavouring to do good to others, will feel the force and the truth of my observations, and receive that reward here-

after which awaits the just and the virtuous of all nations.

I have already expressed my admiration of the laudable efforts which have been made in this city to forward the education of poor and dependent children, and to promote their comforts and happiness. In one or two instances among the various institutions, the directors have shewn more zeal than prudence, by procuring for these children little indulgences and comforts, to which as *charity* children they are by no means entitled. When their education is over, and they have to meet all the cares, anxieties, and difficulties, inseparable from a state of probation, they are the less able to bear up against them. Most men, I believe, will admit that our happiest days were those passed at school, although *at the time* they may have thought otherwise. However, in general, those who have made the greatest figure in society have been brought up in a plain and a hardy manner, exposed to every change of air, and

supplied with the most simple nourishment. This plan ought to be acted upon in *all* cases, whether the child is dependent or not, but it is particularly incumbent on the managers and overseers of *charitable* seminaries. It enables the children afterwards to face the trials of life with more resignation and fortitude, and these trials they *must* encounter. In another view, when they are brought up in a plain manner, it fortifies and strengthens their constitution, and enables them the better to enter upon professions where constant manual labour is indispensable. In illustration of my argument, I will merely mention that, walking in the immediate neighbourhood of this city, I discovered, in a beautiful park, with a porter's lodge, and the environs decorated with trees and shrubbery, a magnificent building, erected in the highest style with turrets and other ornaments. I naturally came to the conclusion that it was the mansion of some peer of the realm, or individual of immense riches. What was my astonishment when I was told it was

an hospital for poor orphans, and my wonder increased when I afterwards visited the interior, and saw it fitted up with conveniences and luxuries to which they had no kind of title. In fact, the managers, from the best motives, were doing the children the greatest injustice, and *that* for the reasons I have already mentioned. These young people were well lodged before in the town, where they occupied a much smaller building, but quite large enough for the purpose, and greatly better adapted for a *charitable* institution. The managers, however, took it into their heads that the situation was unhealthy, although it is built upon the side of a hill, exposed to a constant current of air passing in front of it. The locality was, in one respect, admirable, as all kinds of impurities were conveyed down the hill into a channel below, and thus precluded the possibility of the house being damp. However, the directors took their own way, built the splendid house I have mentioned, and removed the whole establishment. Whether the old house has been sold

or let I have not been able to learn; but the consequences of building so splendid a new one are already felt, and they are coming with renewed and stronger claims upon the liberality of the public. In this city, estimates are often made of the expense of building a house, or a monument, and when the day of reckoning comes, the managers have to go round, hat in hand, to beg for additional contributions to enable them to discharge their obligations.

Strange it is, that so shrewd a nation as the Scots do not shew a little more foresight!

Edinburgh, fifty years ago, was the filthiest capital in Europe, Lisbon excepted. This is the more unaccountable, as, almost the whole of the town being *then* built upon the slope of two sides of a hill, effectual measures might have been taken to make it the cleanest. The inhabitants, if so disposed, might have constructed drains through all the narrow streets and lanes, verging towards the low grounds, where common sewers could have been made to carry off all the impurities of the city. It would appear,

therefore, that the inhabitants were indifferent about the matter; and it is very evident, that if the public authorities had not of late years taken very effectual measures for improving the city in this respect, the natural apathy of the people would lead them to return to the old regime, and wallow in ordure as they had been accustomed of old. Even as matters now stand, the Augean Stable has by no means been purified from all its filth and impurities. The lower classes bring up their children with as little regard to the cleanliness and comforts of life as they paid themselves, and thus a natural indifference for such essential requisites to promote the health of the inhabitants in general, continues from generation to generation.

The improvements made in all the modern houses, by the introduction of water through pipes into every one of them, and by endeavouring generally to render them as comfortable and commodious as possible, have produced a new order of things, suited to a more advanced state of refinement and civilization. I was

alluding more particularly to the habits of the *people*, who, as far as I can observe, accommodate themselves but very slowly and sluggishly to changes tending so much to promote their cleanliness and comfort. Time, however, I trust, will operate a change in their character, and induce them to be more particular than they are in the care they take of the early habits of their children. The people are by no means neat and tidy in their domestic arrangements in general, and take less interest in those various little indescribable comforts which sweeten life than the same class in other countries. They take very coolly things as they are, while great improvements are within the reach of their attainment. I cannot well divine whence this trait in their character should arise; but there can be no doubt of its existence. In families, however, of the higher and the highest rank, the menials know better how to enjoy the little comforts within their reach; and the females, in particular, will spend often the whole of their wages in finery of every description, and fre-

quently appear much better dressed than their mistresses. Male servants are the same; dress like gentlemen, and sometimes drink their bottle of wine as well as their masters. The vast number of travellers from England and other countries, tends gradually to give a new form to the state of society in this capital. They, moreover, are of no little advantage in enriching the inhabitants by the vast sums they put in circulation in their way to and from the northern extremities of the island, and insensibly introduce new modes and habits of thinking, which tend very much to the improvement of the country. Alive as the Scots generally are to their own interests, they are very far behind indeed in what may be deemed by them of little importance, but which, if attended to, would procure for a certain class of men a great deal of additional employment, and consequently increase their comforts,—I mean shopkeepers and tradesmen. They are very deficient in that assiduity and politeness towards their customers which they ought undoubtedly, for their own

sakes, always to manifest; and yet when a tailor, for example, or a shoemaker, are employed in the way of their business, they go to work as if they were doing their employers a favour to make a coat or a pair of shoes. Whenever I had occasion for either of these articles, I always desired the people to take *their own* time, *but to keep it.* I never in one instance found them to stand to their word, and *my* time, of course, was uselessly employed in waiting for them. These things may be thought trifling, but in point of fact they are not considered so by many; and I know some who get their wearing apparel regularly from London, from people on whom they can depend, rather than expose themselves to the shuffings of a Scottish tailor. A clever, active, methodical fellow from England, would make a fortune in Edinburgh. On the whole, there is a prodigious want of *tact* in all these matters here. If people will shut their eyes against the exercise of those little attentions to please — the use of that essential article which the French call *entregent*, — they must take the

consequence. It is said, experience teaches fools; but I am afraid this does not always hold, or there would be fewer of them in the world.

It gives me great pleasure to find that the people of Germany are held in high estimation here, their language cultivated, and the principal German authors perused with extraordinary interest. The theological writings of the Germans are in more particular request. The members of the medical faculty are in general well versed in the German language, and anxiously peruse any new works on the medical art in Germany. There is, moreover, a strong similarity of character between the two nations, and a feeling congenial to them, and common to both, which I have witnessed in a thousand instances. The Scots have a great desire to acquire the German language; but they have not the same talent that the Germans have in acquiring theirs. Indeed, the cleverness of the Germans in this respect is so evident, as to strike with admiration the most common observer. Other nations, particularly the French, make little progress in

the study of the language here, and they always pronounce it with an accent shewing at once it comes from the lips of a foreigner.

In another part of this work, I might have been more particular in enumerating the various schools and learned societies which exist in Edinburgh, whose object is the diffusion of knowledge at home. I might also have dwelt more at large on the subject of Missionary and Bible Societies, and other existing institutions for spreading over other countries the blessings of religion, and extending the knowledge of the Redeemer's kingdom. These ramify over the whole city, and are under the patronage and management of the most learned and pious men in the land. It is perhaps sufficient, for the information of similar establishments abroad, to state that they *do* exist here, and that the benefits they diffuse far and wide are beyond all calculation. There is, no doubt, occasional ground of jealousy and difference of opinion amongst them, as to the manner in which they are managed, as well as to the appropriation of

their funds. But this by no means checks the zeal of those who take an interest in them; on the contrary, it seems to give an additional stimulus to their exertions for the promotion of the good cause, and with this feeling all petty animosities are overlooked and forgotten. They proceed undaunted in their determination to persevere in the career of general usefulness, and trusting that, with the blessings of Providence, they will succeed in the object at which they are all striving, although they may not be adopting the same means to attain it. This kind of public spirit exists in no country in the world to such an extent as in Scotland, when we take into consideration the slender means it has to carry into effect plans of such vast importance. Without some assistance on the part of the public, it would be in vain to make the attempt. That aid is not withheld. As for the rest, the promoters of the design give their services gratuitously, and their feelings is their sole and best reward.

The British people are pre-eminent for the attainment of all kinds of knowledge, and for the improvement and cultivation of those great intellectual powers with which they are gifted. They have, with a masterly hand, sounded the depths of all the higher orders of the sciences. In the various departments of philosophical discovery, mechanical science, improvement in manufactures, agricultural, rural, and political economy, in all their branches, they are unrivalled; and the vast changes which have been effected by steam and gas, in their adaptation to the extension of every thing connected with the general prosperity of the country, are such as to excite the admiration and astonishment of every one. Nothing more clearly evinces the energy of the national character, or can be more demonstrative of the wealth and resources of the country. After all, these improvements may only be in their infancy—in the first stage of their development; so vast is art, so prolific is nature, so endless are the means which an All-kind and All-merciful Providence has pro-

vided for the employment of the active powers of man.

With respect to the department of the fine arts, such as painting and sculpture, it seems to be universally admitted that the ancients had carried them to a much greater degree of perfection than has been done in modern times. With this opinion there may be mixed up certain varieties of whim and caprice as to the respective merits of the artists. The specimens of ancient Greek sculpture still extant are assuredly splendid, and it would be in vain to endeavour to deprive them of the palm of pre-eminence. It may be more doubtful, however, with respect to painting. All the ancient schools, such as the Italian in all its branches, the Spanish, and the more recent efforts of the Dutch and Flemish, are so distinguished by their various national shades and differences, and yet so full of beauties in their way, that it becomes almost a matter of doubt where to fix the standard of undisputed excellence. There have been, and are now in this country, painters

of the highest merit, who have displayed a great deal of talent and imagination. Their taste, however, varies still more from the painters of the Continent; and in a country like this, where the arts are so much encouraged, and any price paid for a specimen of superior merit, there is every reason to anticipate that Britain will, at no distant period, be as superior in the arts of sculpture and of painting, as she is proved to be in every other. To what perfection has the sister art of engraving been carried in this country! and in general, what a different style from what is produced by Continental artists! Both, however, possess a degree of merit, affording a never ending source of pleasure and gratification to the admirers of the art.

The British people are thoroughly versed in the knowledge of their own country, and are tenacious beyond measure of the blessings and comforts which a free government affords them; but their ideas of other countries are extremely circumscribed, and in general very erroneous. This is little to be wondered at. They are so

proud and elated with the superiority of their own constitution, that they consider the continental powers below their notice; and when they once set out on their travels, they are so blinded by prejudice and preconceived opinions, and so little versed in the languages of other nations, that they necessarily pass on without advantage to themselves, and in general return home with as little knowledge of other countries as when they set out. Admitting that they were versant in the languages, they scamper through the country with great rapidity, have little or no communication with the people, and consequently deprive themselves of a thousand opportunities of experiencing rational gratification, and of acquiring useful knowledge which they can have no idea of. This is much to be regretted in many points of view, particularly as tending to keep in the background, as it were, that cordiality of sentiment and communion of feeling so essential to the happiness and welfare of nations; and which would have the effect of uniting mankind into one great family. Thus,

the Cohtinent of Europe is to the British people a kind of *terra incognita;* and this observation may apply in great measure to the British cabinet. The high, arrogant, and overwhelming policy of British ministers, at all times, in relation to the continental powers, renders them an object of jealousy, hatred, and distrust, and causes these powers, whenever they can conveniently coalesce, to unite in opposing and thwarting the measures of the British Cabinet on every occasion.

Frederick the Great of Prussia used to say, that the most convincing argument in terminating a difficult and protracted negociation, was one hundred thousand men in arms.

The English are of the same opinion, with this difference, that one hundred ships of the line are brought to bear against the opposing and less hurtful force of the pen. Men, often of no experience or knowledge in diplomacy, are sent abroad to fill important official situations, merely because they are of rank and influence at home, and can contribute to swell

the list of the prime minister's adherents and dependents.

Thus, the important interests of England are often sacrificed to uphold ignorance and selfishness, and its representatives abroad, as diplomatists, become the laughing-stock of continental Europe. Now and then, they manage, by some stratagem or other, to stumble upon a clever secretary to the embassy, who perhaps may toil all his life in a subordinate capacity, if he has not friends at home, in the confidence of those in power, to bring him forwards; and this state of things will continue till men destined for the diplomatic circle are sent abroad in early life, and remain for years on the Continent, getting thoroughly acquainted with the languages, and versed in all the various branches of continental policy. Foreign diplomatists are intriguers by profession, — a compound of cleverness, dissimulation, and deceit; and if the peace of the world can be preserved by the pen instead of the sword, so much the better. The British, however, must be taught how to cope

with their neighbours in this respect, and this is not done in a day. Foreigners resort to expedients to gain their ends which no Englishman would think of. I remember a British ambassador of the first talents, now deceased, telling me once here, that he had been carrying on a difficult negociation with the French ambassador at the Hague, where they were both residing. They of course were doing all they could not to be overreached by one another. While the negociation was pending, the Frenchman asked his opponent (who was a Scotsman) to breakfast with him; when, to the astonishment of the latter, he found, among other dainties, a dish of *oatmeal cakes*, which had been procured with great difficulty and trouble in that country, and *that* merely with a view to *please* the Scotsman, and knowing that a mere trifle sometimes has an influence in producing the most important results.

While Englishmen abroad, for want of the proper qualifications, are often tossed about in a sea of difficulty and doubt, at home they are

bent solely on one object,—that of parliamentary distinction and influence. Occupied in this way, they give themselves comparatively very little concern about what is passing abroad; and when they do interfere, it is generally uncalled for by existing circumstances, and unattended with those brilliant results which they are so apt to anticipate. As I said before, the British Cabinet is detested on the Continent, particularly amongst the Catholic countries; and to interfere with *their* wranglings and disputes is most preposterous and absurd. England sacrifices her men and her money, and is laughed at by those she endeavours to befriend. It is true, that all the Catholic governments are badly organized, and that the people undergo the greatest privations and sufferings in consequence; but how can it be otherwise, when these governments are under the sway and management of the priests, and what is worse still, by intriguing and artful females, who are directing all the movements of the state machinery from behind the scenes. Is this a proper

arena for the exercise of British valour, a well-chosen field for the prowess of the sons of liberty? Whoever holds the reins of government in such countries, will be inimical to Britain. Slavery and freedom are incompatible with one another, and can never act in concert. The abuses and evils, which have continued unaltered, and have been perpetuated from age to age, must be left to the operation of time and circumstances, and will gradually correct themselves. Men who will submit to have their rights curtailed by degenerate and arbitrary rulers, and their judgment imposed upon by an artful and designing clergy, deserve to suffer for their weakness and their folly. The day of retribution *will* come sooner or later. An impure and pestilential atmosphere is never cleared without a storm. There is a remedy for political as well as natural evils; and the one, as well as the other, are in constant operation, although their secret springs may be hidden from the view of man. The thunder-bolt of regeneration will fall upon the devoted

heads of the misrulers and oppressors of mankind, and liberty will arise from the accumulated ashes of ages, to cheer and to console afflicted and suffering humanity.

It were well if men knew how to value and appreciate the blessings of liberty when they have them. Never was there a country, since the creation of the world, who enjoyed liberty as it exists in Great Britain; but such is the perversity of human nature—such the restlessness of men in search of something new,—that they give way to the impulse of their feelings, and the force of their passions, without consulting their understanding, or the voice of experience. They mystify themselves amidst a world of untried theories and rash experiments, and are sighing for that absolute perfection in government which never has, or ever can exist. They expose themselves to the loss of the substance, in running after a shadow — a Will o' the Wisp — a false delusive light, — which will eventually lead them into the bogs and quagmires of anarchy and confusion. If they

would consult experience, and obtain wisdom from the past, let them read the history of the Roman people, let them look at the fate of France in more recent times. They will see, in both instances, that people, under the name of liberty, will invariably abuse this inestimable blessing, and that the anarchy and confusion which inevitably follow, always end in military despotism, and in a return to that form of government which the people, in the midst of their frenzy, thought so defective.

The representation in the British Parliament might have been modified and altered without placing power into the hands of those who know not how to use it with discretion. An overwhelming torrent of party feeling will eventually destroy the constitution, and the passing of the Reform Bill prove a mortal stab to the liberties of England. Are the people, now that they have seen it in operation, satisfied with it, as a panacea for all their imaginary evils? No. They are calling out for universal suffrage, annual Parliaments, and vote by

ballot; and if even they got these, they would not be one bit nearer than they were before to that *beau ideal* which they are all aspiring to. Some new political quacks would arise and administer more efficient restoratives, till at last the whole would end in "hurly burly havoc and confusion." Is it possible, that well educated men, possessing immense property in the State, should thus have tampered with the liberties of England, and have risked those invaluable blessings in search of unsubstantial benefits which have never stood the test of experience? Is it possible, that great statesmen should prefer what appears good in theory, to what, in all probability, will prove inexpedient in practice? But admitting that the constitution of the country will not be endangered by this experiment, is it possible for any reflecting person to imagine, that the great body of the people will be benefited by the change? Will *they* enjoy more individual happiness, will *their* property be rendered more secure? Had they not laws in full force for the protection of every

thing they hold most dear? No, no; preserve the constitution unimpaired, and you will then establish the comfort and happiness of every individual, provided they themselves adopt those means for their personal enjoyment which moderation, sobriety, industry, and good management, places within their reach. Away, then, with the vague promises of pretended patriots — away with delusive prospects held out to dazzle and mislead the people. Let them adhere to what they know by experience to be substantially beneficial to themselves and to the country, and learn to be grateful to Providence for living under the safeguard of a government at once the envy and the admiration of the world. I speak feelingly, having had ample leisure, since my arrival in this country, to examine the various component parts of the glorious fabric. I have no party purpose to answer, being a neutral person, and probably destined to end my days in my native home, on the south side of the British Channel: therefore, my feelings arise from the deep

interest I take in the preservation of the liberties of this country, which I most ardently hope will descend to the latest generations.

There are two main objects which a British minister should never lose sight of, which are to keep peace at home and abroad. On these depend the happiness and prosperity of the empire. The strong party feeling and excitement which exist in the country, carried sometimes to the most dangerous excess, it is next to impossible for him to allay. As little can he prevent the manufacturers at home from making more goods than they can sell, or procreating more children than they can supply with food. That evil must bring about its own cure by the exercise of more reflection and circumspection on the part of the manufacturers. On the other hand, it *is* in the power of every minister to avoid embroiling the country in continental quarrels. If the powers on the Continent did not constantly see a desire on the part of the English to interfere in these matters, and thoughtlessly to pour out their treasures,

and sacrifice their men without an adequate reason, the peace of the Continent would seldom or ever be interrupted, and the political equilibrium maintained in its proper balance.

The continental powers are extremely jealous of one another, and it is for *them* alone to adjust their differences, to fix the boundaries of their respective states, and to prevent the encroachment of an ambitious and domineering spirit. If such an extraordinary character as Napoleon Buonaparte were to appear again, and aspire after universal dominion, *then* it might be necessary for England to lend her hand to the wheel, and to co-operate with other powers to maintain the peace and independence of Europe. But in ordinary times this is quite unnecessary and uncalled for. The present Government in England began in declaring their determination *not* to interfere with other powers in the changes they might think proper to make in the organization of their internal affairs. As a proof of their consistency, they

have contributed (no doubt unintentionally), to keep alive the civil war in Spain, as they had done before in Portugal. This was *professed* to be done with a view of assisting certain parties in these countries to establish their respective constitutions upon a more liberal basis, consistent with the spirit of the age, never apparently considering that the inhabitants of both these countries, from the throne downwards, were Catholics, and that free governments and liberal institutions were at complete variance with the spirit of the Catholic religion. Whether the British Government assists the Queen of Spain or Don Carlos, it will in the end prove of little moment, in as far as regards the object in view. The high Catholic Church dignitaries will remain at the head of affairs with whatever party may afterwards have the ascendency, and *they* will take very good care to keep the people in the most debased state of ignorance, and to perpetuate that domineering and intolerant spirit which has prevailed among the Catholic clergy from time immemorial, and

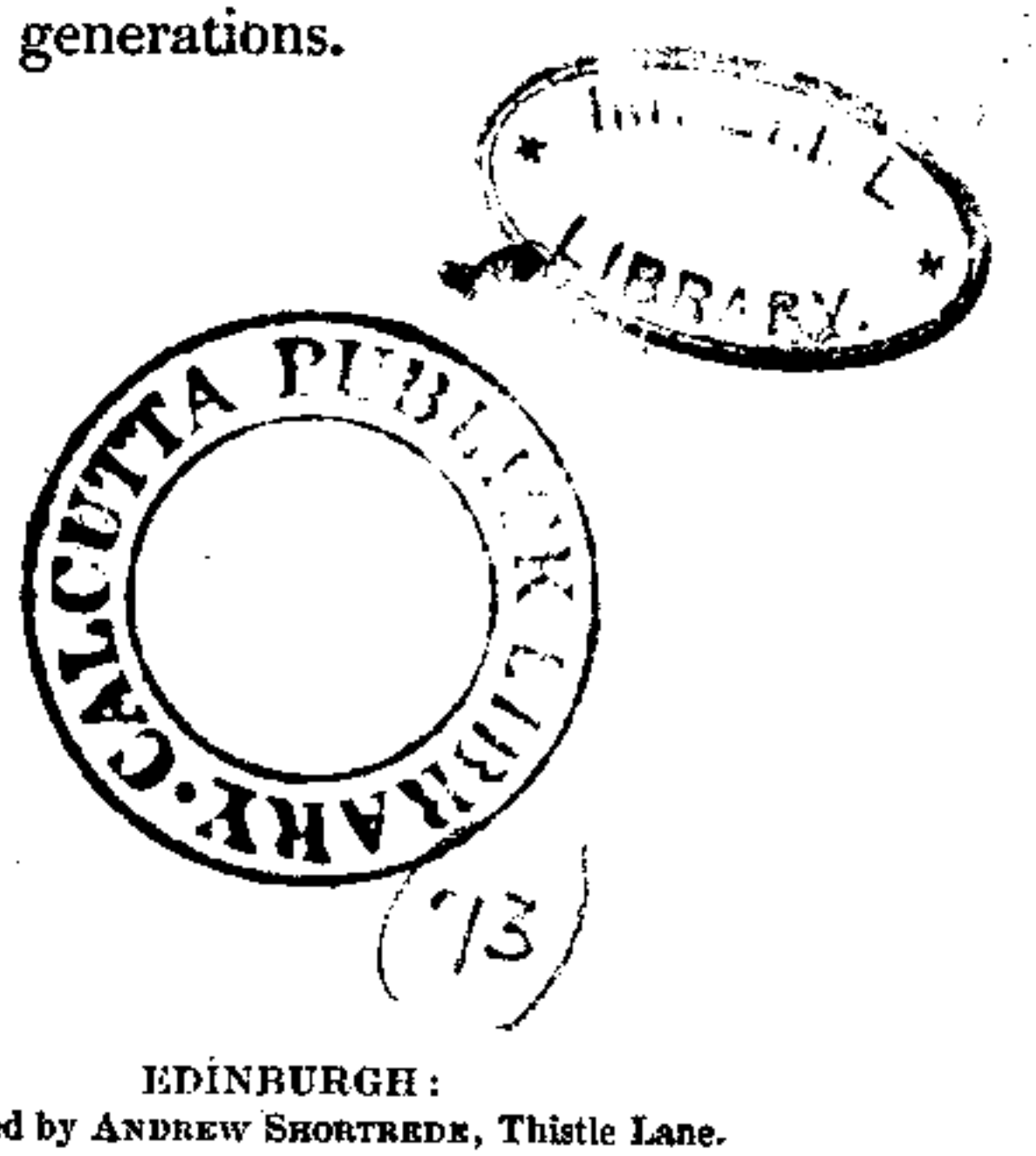
which has never been so strongly manifested as by the Spaniards themselves in both hemispheres.

The British Government may be assured that they are equally detested by both parties in Spain, and *that* in a great measure merely because the British people are, as a nation, Protestants, and that, consequently, they are wasting their money and sacrificing their men in a worthless and ungrateful cause.

The Queen of Spain, if she is a good Catholic, is not under the guidance of her ministers, but her father confessors: the people of this country may draw the inference.

One of the great luminaries of the law in England some years ago laid it down as an axiom, that the moment a person lands in England, from whatever country he may come, he becomes *free*, and may look for protection to the laws. This glorious privilege I have long enjoyed, in common with many others under similar circumstances. I have given my opinion freely on every thing I have seen, and

on several points connected with the administration of the country. I cannot sufficiently express my admiration of the means which have been in gradual operation to raise it to its present greatness; and I trust that the Almighty, in his infinite mercy, will impress upon the minds of the people a just and grateful sense of the invaluable blessings they enjoy, and that they may be transmitted unimpaired to the latest generations.



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