

laymen are called ruling lay elders, of whom there are two or three in every parish. The Presbyterian ecclesiastical courts are four, as follow:—The highest is the General Assembly, which might with propriety be designated an ecclesiastical parliament, and consists of a certain number of ministers and ruling elders, delegated from each presbytery, and of commissioners from the royal boroughs and universities. In this assembly, which meets once a year, the King presides by a commissioner, who is generally a nobleman of high rank, but has no voice in their deliberations. A moderator is chosen from their own body, who presides and regulates the proceedings. The ruling elders are generally persons of the first rank and talents in the country. In questions purely religious no appeal lies from this court.

Provincial Synods are next in authority, and are composed of the members of the several presbyteries within the respective provinces, which give names to the synods. The presbyteries are composed of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. Their duties are confined to the ordination of pastors, the examination and licensing of probationers, rebuking contumacious sinners, &c. The Kirk Session, the lowest ecclesiastical judicatory, consists

of the ministers and elders of the congregation. Such is the constitution of the Scottish church, by which a liberal and enlightened care is taken of the rights and consciences of the people, in all those important matters connected with their happiness here and hereafter.

The regular established clergy of Edinburgh are twenty-four ; of these, three are in the town of Leith, two in the suburb of Canongate, and two in the parish of St. Cuthbert. There are three places of worship in the capital, and one at Leith, belonging to the Scottish episcopalian church, which are entirely independent of the English church, and are superintended by bishops of their own, of which there are seven in Scotland. There are also three episcopal chapels, one in the Old and two in the New Town, where divine service is performed according to the English liturgy ; three places for Roman-catholic worship, including the chapel at Holyrood-house ; and many others, belonging to a variety of dissenters and sectaries. No one will wonder that the Scottish reformers carried their resentment against their enemies so far as to pursue almost any practice that was opposite to the usage of their adversaries ; but I think it is to be regretted that the organ should have been excluded with so much abhorrence from their worship. The common people amongst the dissenters, to this hour, call the episcopal chapels in Edinburgh, which have organs,

the *whistling kirks*. The vocal talents of the followers of the old established church of Scotland induced me to lament that this grand and solemn instrument had been thus banished : at the same time, it is fortunate that the bagpipes have not been introduced in its room, as hautboys have been in our country churches. That the organ affects the mind with solemnity, and is an auxiliary to the pulpit, only those to whom Nature has been very parsimonious will deny. The whole of the Lord's Prayer, I was informed, is seldom used. The moderates occasionally introduce parts of it ; but the rigid Presbyterian ministers do not even go so far. In the established churches there are no altars ; the communion is administered on a board or a table. Many of the lower orders like a particular cant or whine in their preachers ; in former times this was called the Gospel *soucht*, or sound ; and the more a preacher has of it, the more he is followed. It is whimsical enough, that, after the Reformation, the most devout and enthusiastic clergy used to adopt their rhapsodies to the tunes of common songs, a few lines of which were engrafted on the holy effusion. The following specimen is taken from a collection of pieces, printed at Edinburgh, by Andrew Hart, in 1590, under the title of " A compendious Book of godly and spiritual Songs, collectit out of sundrie Parts of the Scripture, with sundrie of other Ballats, changed out of prophaine Songs, for avoiding of Sin and Harlotrie."

John come kiss me now,
 John come kiss me now ;
 John come kiss me by and by,
 And mak na mair adow.

The Lord thy God I am,
 That (John) does thee call ;
 John represents man,
 By grace celestial.

My prophets call, my preachers cry,
 John come kiss me now ;
 John come kiss me by and by,
 And mak na mair adow.

Who is at my windo ? who, who ?
 Go from my windo, go, go ;
 Who calls there, so like a stranger ?
 Go from my windo, go.

Lord ! I am heir ane wretched mortal,
 That for thy mercie does cry and call :
 Mercie to have thou art not worthie,
 Go from my windo, go.

It is a curious fact, that there are only ten resident Jews in Edinburgh, in which there is no synagogue; nor is there one, I am informed, in the whole country. The person who communicated this piece of information added, “ but der be many neither Jew nor Christian.” This circumstance is no proof of the poverty of the country ; on the contrary, it shews that, from the increasing prosperity of the Scotch, the accommodation of the rich Jew is not wanted ; and that the keen stratagems by which the humbler Jew exists in other

countries would be of no avail amongst a people remarkable for their acuteness in making bargains.

Of the Society of Quakers, above seventeen years of age, in Scotland, there are only between one hundred and one hundred and fifty ; and in Edinburgh from forty to forty-five only. The number of Catholics in Edinburgh is about fifteen hundred. That of Easter Communicants is from five to six hundred. In the Lowlands of Scotland there are about fifty stations of Catholic clergy, but only thirty-three priests, and the like number of chapels. In the Highlands there are nineteen or twenty priests ; and the number of Catholics is supposed to be greater there, and in the Hebrides, than in the Lowlands. A few years since, the Catholic clergy made a computation of the numbers of Catholics in Scotland, and they were taken at about twenty-five thousand : since that period, a great number of Irish manufacturers have settled in Glasgow and the neighbouring country ; where the aggregate number is considered not to fall short of thirty thousand ; and others are evidently increasing, notwithstanding the emigrations to Canada, and the very great proportion of Catholic young men who entered into the army since the war with France.

CHAP. IX.

ANECDOTE OF HANDEL—ORGAN AT GLASGOW—QUEEN MARY'S EXCLAMATION—SCOTTISH PSALM-SINGING—THE HOLY FAIR—THEOLOGICAL ACUTENESS OF THE ~~HOW~~ SCOTCH—THEIR DEVOTION—EXEMPLARY CONDUCT OF SCOTTISH CLERGY—CHURCH LIVINGS—AN ENGLISH TITHE ANECDOTE—SCOTTISH CLERGY, HOW PAID—RELIGIOUS ANECDOTE—SPECIMENS OF DEVOTIONAL ELOQUENCE—SCOTTISH EPISCOPAL CHURCH—THE MAIDEN—A CURIOUS RELICK—EDINBURGH VOLUNTEERS—SCOTTISH THEATRICALS—SINGULAR THEATRICAL ANECDOTE—MRS. SIDDONS—MACKLIN—A NATIONAL CHANGE—MORE THEATRICAL ANECDOTES.

IT is related, that when Handel's Messiah was first performed, the audience were much affected; and when the chorus struck up "For the Lord God Omnipotent reigneth," they all rose with the King, who happened to be present, as by one involuntary motion, and remained standing till the chorus ended; and hence arose the fashion of afterwards standing during that chorus in future. Handel was so sensible of the effect of divine music, that a few days after the performance of the above oratorio, he called upon the late Lord Kinnoul, who paid him many gratifying compliments upon the elevated pleasure which he had afforded the town; upon

which Handel said, " My Lord, I should be sorry if I only entertained them ; I wished to make them better."

In Holland, where there is the same church establishment as in Scotland, I saw several fine organs, particularly the celebrated one at Haerlem, which possesses the vox-humana stop. The Dutch, in this respect, have a better taste than the Scotch. Before I quit the subject, I cannot help mentioning, that, when I afterwards visited Glasgow, I began to think the national prejudice was beginning to yield in favour of sacred music, in consequence of my observing an organ in one of the churches there ; but, alas ! this innovation in the rigid discipline of Calvin was censured by the Presbytery of Glasgow in the following resolution : " That the Presbytery are of opinion, that the use of organs, in the public worship of God, is contrary to the law of the land, and to the law and constitution of our established church ; and therefore prohibit it in all the churches and chapels within our bounds ; and, with respect to the conduct of the clergyman in this matter, we are satisfied with his judicial declaration, that he will not again use the organ in the public worship of God, without the authority of the Church."

The Scotch appear not to have made much improvement in their psalm-singing since the time of the unfortunate Mary, if I may be permitted to judge of her feelings by my

own, and also by the following anecdote :—Upon the arrival of the Queen at Holyrood-house, from France, she was received with every demonstration of joy ; and the musical talents of the capital united to greet her with a serenade of vocal and instrumental music. This musical gratulation consisted of psalms so wretchedly sung, and so badly accompanied by a number of violins and rebecks (an inferior sort of fiddle), that Brantome, who accompanied her Majesty, exclaimed “ He ! quelle musique, et quelle repos pour sa nuit.” Perhaps, however, my love of music, and particularly sacred instrumental music, may have considerably influenced me in lamenting the want of it in the Scottish churches. The energies of piety ought to be strong indeed in the soul of that man, who, having been accustomed to good music, can listen to the psalm-singing of the Scottish church.

The Sacrament, or, as it is called, *the Holy Fair*, is administered only once a year in each parish. There is preaching all day on the Thursday, as well as on the Sunday and Monday following, and great preparations are made before receiving it. The minister of the parish examines his parishioners as to their fitness ; and when he is satisfied, I was told, he delivers a little piece of tin, stamped with the name of the parish, as tokens which they must produce before they are permitted to receive it.

Upon these occasions the church, owing to the immense number of communicants, who come from a great distance, resembles a crowded bee-hive, in bustle; and in the short intervals between the times of service, they walk about the church-yards or neighbouring fields, or, if they reside near, go home and take some slight refreshment, and then return to their devotion. Frequently the church is so crowded, that the minister is obliged to ascend a moveable pulpit, generally kept for the purpose, in the field, or nearest spacious place.

It is a matter worthy of remark, that so acute are the lower classes of people, and so generally well versed in theological discussions, that a clergyman would have just ground to apprehend instant detection were he to offer to his congregation a sermon which he had delivered before, or a doctrine which was not reconcileable with their established faith; and so zealous are they in their attendance, upon these solemn occasions, that I have frequently seen the aged, who have been too infirm to walk, neatly and decently dressed, conducted in a little cart, preceded by a son or a daughter carefully leading the horse, and in this manner proceeding to a distance of several miles to church. Owing principally to the scanty dispersion of the population, the kirks, or meetings, are frequently very far removed

from those who wish to attend them ; and it is astonishing what pilgrimages the Scottish peasants perform upon these occasions, their enthusiasm appearing to redouble in proportion to the distance and difficulty of reaching the place of devotion.

The piety of the Scottish clergy is in general only equalled by their learning. They every where reside in their own parishes ; and, by their instruction and example, dispense the blessings of religion, the light of reason, and the offices of humanity and benevolence, to all within the range of their operation, though it is perhaps to be regretted, that owing, as I have before observed, to the prodigious extent of some of the parishes, such benefits frequently operate at a distance. At one of the meetings of the general assembly, it appeared, by the declaration of clergymen, that there are parishes in Scotland from sixteen to sixty-six miles in extent.

The provision for the Scottish clergy of the established religion arises in various ways. In most towns it is a teind stipend, raised by parochial assessment. In most parishes the minister is paid in corn, viz. so many bolls of wheat, barley, oats, &c. according as the living is rich or poor ; the average selling price of such grain being fixed by a jury

of landholders and farmers, by which judicious arrangements the minister obtains the value of his portion of corn at the price it will sell for that year in that district. He has also other advantages, afterwards mentioned, and over and above these teinds. These are what are called Free Teinds, by which are meant the teinds, or tithes, of any estate or estates in a parish, which have not already been paid to the minister. If all the teinds, or tithes, have been so appropriated, the teind is said to be exhausted, and the minister can have no augmentation from that source.

I could not learn why the whole of the tiends were not, immediately upon the establishment of Presbyterianism, appropriated to the support of the clergy: that they were not is evident from these free teinds remaining, subject to be appropriated to the use of the clergy, upon application to the Commissioners of Teinds; perhaps it may have originated from the nobles and landholders having, as there is an universal spirit of jobbing even in matters relating to religion, reserved them as a *douceur*, or subsidy, for assisting (as they unquestionably did assist) in establishing Presbyterianism, and from the clergy prudently acquiescing at the time. Upon the whole, the Scottish clergy are better provided for, in the aggregate, than the English. I believe, by Sir William Scott's Bill, it has been ascertained, that if the

whole income of the Church of England were thrown into a common fund, and equally divided amongst the clergy, it would not yield to each individual 75*l.* per annum ; whereas the income of the Scottish clergy would average each of its members from 180*l.* to 200*l.* a year. The English clergyman pays all taxes ; the Scottish, I am informed, are exempted from the house, window, and horse taxes. The English clergy are obliged to keep their parsonage-houses in repair ; to rebuild them if they fall down ; and their representative is bound to restore any dilapidations ; and sometimes they have no glebe. The Scottish ministers have houses (called manses) built and kept in repair for them by the landholders of the parish, and have always glebe land, which, I am informed, cannot be less than five Scottish acres of good land ; and in poor soils twenty, or more. They have also established a fund, under the sanction of an act of parliament, about fifty years ago, as a provision for their widows, who, by the payment of a small sum, enjoy a pension for their lives ; and their children also receive a sum of money. The annat, or half-a-year's benefice, over and above what was due to the deceased minister himself for his incumbency, is also divided into two equal parts, of which one goes to the widow, and the other amongst the children, per capita.

Thus to regulate the claims of the clergy upon the laity,

for that support to which they are justly entitled, is as distinguishable for its wisdom as for its justice. It is well calculated to prevent similar animosities to those which too frequently exist between the clergy and their parishioners in my own country, in consequence of the present state of the tithe-laws. Amongst many instances of this which might be adduced, I will mention one which came within my own knowledge. An English clergyman, exasperated at the conduct of some farmers belonging to his parish, for not complying with a composition which he offered, demanded, and actually took, his tithes in kind ; which so inflamed the minds of the farmers, that for a long time they would not attend the service in the parochial church when it was performed by this clergyman. The farmers are almost always averse to any increase in the payment of tithes, when raised by the clergyman ; and exhibit much more disgust, on such an occasion, than they do in submitting to a composition, however heavy, when offered by a lay impropiator.

The livings in Scotland are very seldom less than 80*l.*, and not more than 400*l.*, per annum. Every clergyman is bound to reside, and, in consequence, no curate is required or allowed. In Scotland there is no *holy sinecure*. As the clerical duties cannot be delegated, they afford constant

occupation for the minister, who, in their discharge, would think himself and the sanctity of his function insulted and degraded were any remuneration offered by those who become the objects of his pious attentions.

The manner in which the holy office of the highly-beneficed clergyman is frequently delegated, in England, to a poor and half-famished curate, calls aloud for reform. I am credibly informed that a curate in the Isle of Wight cleans the boots, and attends to the horses, of his sacerdotal master. When all these circumstances are considered, and also the difference of expense between the two countries, the Scottish clergymen will be little entitled to the illiberal remark which I have often heard in England made upon them, that their provision was so poor that no respectable man would willingly suffer his son to become a member of the Scottish ministry, and that it must be necessarily filled in general with ignorance and vulgarity. It was a singular trait in the mind of Johnson, that, during his tour in Scotland, he felt such an aversion to attend the service of the Scottish church. When solicited to hear that literary luminary, Principal Robertson, preach, he said, "I will hear him if he will get up in a tree and preach, but I will not give a sanction, by my presence, to a Presbyterian assembly."

I was highly gratified in hearing a sermon delivered at one of the episcopalian churches, in'the Old Town, by the Rev. Mr. Alison, a Scotchman, the well-known author of *Essays on the Nature and Principles of Taste*, and the brother-in-law of the celebrated Dr. Gregory. I never heard the Lord's Prayer delivered with more affecting emphasis, or a sermon in which the classical elegance of the scholar, the pathetic eloquence of the orator, and the piety of the divine, were more eminently and effectively displayed. In the course of his sermon he moved many of his congregation to tears by the most feeling allusion to a heavy domestic affliction,—the painful uncertainty of his family respecting the fate of the heroic Colonel Macleod in Egypt, a brother of Mrs. Gregory's. A few days afterwards it was officially announced that he had perished gallantly in the service of his country, in that distant region, where, as the eloquent minister observed, “his ashes were ungathered to the sepulchre of his forefathers.” That my readers may form some conception of the style of Mr. Alison's devotional eloquence, I submit to them the following beautiful extract from a sermon which he preached on the death of Sir William Forbes, of Pittsligo, Bart.:—“When we follow to the grave the lowest and most obscure of our brethren, we feel the importance of these words of the Spirit. It is sad to part with any human being to whom we have been accustomed. It is solemn to think where it

is the invisible spirit is gone. And the still ear which has heard, with a kind of awful sympathy, the last sound that falls upon the coffin of the dead, listens with rapture to the mighty voice which then speaks to us from Heaven, and which gives us the only consolation that our prophetic nature can receive. He (Sir William Forbes) looked forward upon life, not only as the theatre of Time, but as the school of Immortality. It was from this high discipline that, in the years of inexperience, no illusions of the world, and no seduction of example, were ever able to detain him amid the sordid scenes of youthful dissipation; and that, although his early years were passed in that dark age of our country when infidelity was fashionable, and when the guilty hand of Genius was shaking all the foundations of human faith and hope, no vanity of youth, and no authority of age, ever induced him to let go one principle of his religious faith, or to relax one spring of the ambition of virtue."

The Scottish Episcopacy has no fund of maintenance except the voluntary contributions of their congregations, and the seal-rents. Two years since a subscription was set on foot by the Duke of Buccleugh, (whose munificent and public spirit has been so frequently displayed,) and other noblemen and gentlemen, for the purpose of purchasing property, the rents of which were to be applied for the

support of the bishops ; and some progress has been made in the liberal project. The following is the present state of the Scottish Episcopal Church :--

Diocese of Edinburgh.

Right Rev. D. Sandford, D. D. in Edinburgh, Bishop.	
Edinburgh	{ Arch. Alison Robt. Muirhead James Walker Simon Reid
Stirling	George Gleig.

Diocese of Glasgow.

Rt. Rev. Wm. Abernethy Drummond, Bishop.	
Glasgow	{ Rob. Adam — Falconer Wm. Routledge Alex. Jameson.

Diocese of Dumblane and Fife.

	— Bishop.
Muthil	Alex. Cruickshank
Alloa	
St. Andrews	Wm. Robb
Cupar	Wm. Nicoll
Pittenweem	David Low
Cruden	John Stephen
Peterhead	{ Patrick Torry W. Laing
Longside	{ John Cuming
Lonmay	Wm. Sangster
Fyvie	Alex. Christie
Turreff	Jo. Cruickshank
Pitsligo	John Gleig
Banff	James Milne
Portsoy	John Cardno
Arradoul	Alex. Shand
Forgue	And. Ritchie
Melkefolla	James Innes
Old Deer	Alex. Christie.
Monymusk	Alex. Cay.

Diocese of Moray.

Right Rev. Alex. Jolly, at Frasers- burgh, Bishop.	
Elgin	Hugh Buchan
Keith	John Murdoch
Huntly	James Walker

Diocese of Ross.

Right Rev. And. Macfarlane, in In- verness, Bishop.	
Ord	Wm. Paterson
Appin	Donald Maccoll

Diocese of Dunkeld.

Rt. Rev. Jonathan Watson, at Lau- rencekirk, Bishop.	
Forfar	John Skinner
Kirrymuir	John Buchan
Meigle	David Moir
Perth	{ Alex. Walker R. Fenwick
Straithtay	Jo. Robertson
Murthle	Ja. Somerville.

Diocese of Brechin.

Rt. Rev. J. Strachan, in Dundee, Bi- shop.	Wm. Milne, Assistant.
Arbroath	Alex. Nicol
Brechin	Ja. Somerville
Montrose	Pet. Cushnie
Lochlee	Peter Jolly
Drumlithie	Robert Spark
Stonehaven	{ Geo. Garden Rob. Memes
Muchalls	Wm. Murray

Diocese of Aberdeen.

Right Rev. ——— in Aberdeen, Bishop.	
Aberdeen	{ Roger Aitkin Wm. Skinner
Oldmeldrum	Nath. Grieve.

Having heard that the *Maiden*, a Scottish instrument of decapitation, which was invented many years since, and is said to have furnished the French with the plan of their guillotine, was still to be seen in a room under the Parliament-house, curiosity led me, as I was passing that way, to endeavour to find it out. I could not help smiling upon my asking an old man, who appeared to be on duty at the place, where the *maiden* was, to hear him gravely reply, that he he did not know there ever was one in Edinburgh in all his time.

Indeed, for some time, no one appeared to know where the maiden was ; at length I heard that it was in the possession of the Society of Antiquaries, where I at length found it. In the rooms belonging to this institution, are several valuable curiosities, at present badly arranged and kept, consisting of ancient and foreign armour, weapons, and several Roman antiquities and coins. In one chamber there is a collar, with this curious inscription upon it: “ Alexander Steuart, found guilty of death, for theft at Perth, and gifted by the justiciars as a *perpetual servant* to Sir John Areskine, of Alva, the 5th Dec. 1701.” This collar was fastened round the neck of the culprit, who exchanged death for slavery in this extraordinary manner. There is also an ancient Highland querne, for grinding oats. The maiden is in a cellar under the rooms ; the frame is something like a painter’s easel, about ten feet high, having

grooves in its inner edges, in which an axe, heavily surmounted with lead, was placed, and which fell with precision, upon being disengaged from the peg which held it at top, upon the head of the culprit, which was fastened upon a cross bar, about three feet and a half from the bottom. The axe of this instrument is a square, that of the French guillotine being a square, cut diagonally; it was frequently used at Halifax in the time of Queen Elizabeth. It is a curious coincidence, that the Regent Morton, who first introduced the maiden into Edinburgh, that M. Guillotine, who improved, and caused it to be used in France, under his own name, and that Brodie, who induced the magistrates of Edinburgh to adopt the new drop, now generally used in England, for the execution of criminals, all severally perished by the instruments of death which they themselves had introduced.

Whilst I was at Edinburgh, I had the good fortune of being present in the Links, or meadows, at a review of the Royal Edinburgh first regiment of Volunteers, which was actually the first raised in the island, under the command of Lord Justice Clerk Hope, to whose arduous exertions and eloquence the country is much indebted for keeping alive that spirit which, in the moment of apprehended danger, first impelled so many citizens to quit their tranquil station in life to defend their country. The regiment mustered about five hundred effective men, presented

a very fine appearance, and went through their manœuvres in a soldierlike manner. There are other volunteer regiments belonging to Edinburgh. Every county, city, and town, in Scotland, have raised volunteers. I have ever entertained the highest admiration for this service, convinced as I am, that, in spite of all the petty sarcasms which have attempted to bring the volunteer force into disesteem, and to make the volunteers dissatisfied with themselves, whenever the hour of real peril arrives, their country will feel their consequence, and their revilers will be glad to take shelter in their rear. When the character of our enemy is considered, only the infatuated can doubt of the importance of a national defence ;—an enemy most ably and prophetically described by one, whose transcendent genius and eloquence, though far removed to a distant region, reflect lustre upon his country. I allude to the animating and prophetic speech delivered by Sir James Mackintosh, at a general meeting of the Loyal North Britons, in August, 1803 :—“ The greatest means of destruction,” said he, “ are now directed against us, which were ever collected against the existence of a civilized state, animated by the fiercest malignity, and, I ought to add, guided by the most consummate skill. Every thing will be done that *political arts* and *military talent* can effect. We have to do with an enemy who is not deterred by difficulties or dangers : he will not content himself with one sort of attack : he will not be driven from his purpose

by the defeat of some attempts : nothing will be left undone for the destruction of the only country that stands between freedom and universal tyranny. All this is not the result of temporary and accidental circumstances ; it arises from a permanent state of things. We have to prepare for a long siege.”—If, menaced as we are with invasion, any result from the late disastrous campaign in South America could at all reconcile us to the disgrace which our military character sustained there, it would be the reflection that an armed population obtained a triumph over a regular and an invading army.

The removal of the court at the Union, and the rigid adherence to Presbyterianism, have conspired to render theatrical representation very little the subject of public patronage in Scotland, although every effort has been made to render it a source of fashionable amusement. At one period, the Lords Elibank, Monboddie, and Ankerhill, Lords of Session, Mr. Baron Stewart, Mr. Alexander Maxwell, Mr. Callender, and other distinguished personages, became the proprietors of the theatre, from a desire of raising it into celebrity by their patronage and superintendence. How far devotional bigotry has interfered will appear from a very singular fact which occurred in 1756, when, a few days after the representation of *Douglas*, upon its being known that Mr. Home, a clergyman of the esta-

blished religion, had composed it, the religion of the country was declared to be in danger; and the Presbytery of Edinburgh suspended, *pro tempore*, all the ministers within their jurisdiction who had even attended its representation, and issued letters to the other Presbyteries, recommending them to proceed with similar violence against such of their own clergymen who had offended in the like manner. The play was publicly denounced, and the theatre was stigmatised as “the Temple of Lies.” The injunctions contained in this address “warn, exhort, obtest, and plead with all within their bounds, to discourage the illegal and dangerous entertainments of the stage; and to restrain those under their influence from frequenting such seminaries of vice and folly.”

Upon this subject the Presbytery of Glasgow issued equally extraordinary resolutions:—“The Presbytery having seen a printed paper, entitled ‘An Admonition and Exhortation of the Reverend Presbytery of Edinburgh,’ which, among other evils, bewails the extraordinary and unprecedented countenance given of late to the playhouse in that city; and having good reasons to believe that this refers to the following melancholy but notorious facts, that one, who is a minister of the church of Scotland, did himself write and compose a stage play, entitled ‘The Tragedy of *Douglas*;

present, and some of them oftener than once, at the acting of the same play, before a numerous audience ; the Presbytery, *deeply affected with this new and strange appearance, &c.*" Whilst the Presbytery of Haddington was seriously deliberating upon the fate of its accomplished and elegant author, who was guilty of having written one of the most refined and affecting dramas of the age, held up in our schools as the model of pure and classical imitation of nature, and well calculated to improve the dramatic taste of his country, Mr. Home very wisely sent in his resignation, and has survived the absurd prejudices of his countrymen, who now regard him with as much pride and admiration as they formerly did with abhorrence ; and when I was at Edinburgh this venerable ornament of his country was still alive, although from great age, and consequent debility of mind, only his body could be said to be so.

As a proof how soon the Scotch became ashamed of such narrow-minded prejudices, and that the reign of bigotry and folly can endure but for a short space of time, as extraordinary as the above story is it, that when that illustrious actress, Mrs. Siddons, first appeared at Edinburgh, the business of the ecclesiastical court was regulated by her nights of acting, and the chief officers were obliged to fix their days of business in the evenings of which she did not perform, in consequence of the younger members, clergy, as well as

laity, taking their seats at three o'clock in the afternoon when she performed.

The Theatre, which stands on the east side of the northern extremity of the bridge, is a very inadequate building in its exterior, and the surprise which it excites is not much diminished upon entering it. The trellis-work of the lower part of the stage-boxes is open, which has a very light and pleasing effect. During my stay at Edinburgh, *The Man of the World* was performed to crowded houses. This circumstance may be considered as exhibiting a new trait in the character of the Scotch. When this play was first acted, the part of *Sir Petinax Macsycophant*, which was intended, with the keenest satire, to represent the Scottish character, and to affix to it the most abject and degrading servility, excited the highest indignation amongst that people. It is said indeed (if my memory serve me correctly) that the life of Macklin, the author, was in peril in consequence of this production. The Scotch have now, however, *lived down* the severity of the censure; they have shewn, upon occasions too numerous to detail, and too well known to render it necessary, that they can reach honour and opulence without servility, and that to brilliant genius and profound learning they can add manly frankness and an exalted spirit of independence. *The Man of the World* is always played to crowded houses; and many of those speeches of *Sir Pertinax*,

under the lash of which every Scotchman formerly writhed, now excite only laughter and applause. Conscious, if the satire was ever incited, that it now no longer applies, they regard it with the same good humour as we do "*The true-born Englishman*" of Daniel de Foe. Many distinguished actors have played upon the boards of this theatre, which may be considered as the high road to an introduction to a London audience.

A custom once existed here, as it formerly did in England, and as I found it still exists, even to a degree of expensive inconvenience, in Holland, of giving douceurs to servants upon every visit. The origin of its abolition in Scotland is related to have arisen in the following singular manner:—"About twenty years ago, the practice of giving vails to servants universally prevailed throughout Scotland. Nothing can be conceived meaner on the part of a master than permitting his servants to be paid by others; nothing more inhospitable towards guests than suffering them, in a manner, to pay for their entertainment. Nothing can tend more to make servants rapacious, insolent, and profligate, than allowing them to display their address in extracting money from the visitors of their masters; yet this custom had crept in universally. Its bad effect had already been severely felt, when an outrage of the footmen in the playhouse displayed the evil in so strong a light as

to occasion its redress. Although it is the province of the stage to lash the vices and ridicule the follies of the people in all ranks, yet, soon after the farce of *High Life below Stairs* was published, the footmen, taking it in high dudgeon that a farce reflecting on their fraternity should be exhibited, resolved that it should be no more performed. Accordingly, upon the second night of its being announced in the bills as a part of the entertainment, Mr. Love, one of the managers, came upon the stage, and read a letter containing the most violent threatenings, both against the actors and the house, in case the piece should be represented; declaring that above seventy people had agreed to sacrifice *fame, honour, and profit*, to prevent it. Notwithstanding this fulmination, the performers were ordered to go on. That servants might not be kept in the cold, nor induced to tipple in the adjacent alehouses, while they waited for their masters, the humanity of the gentry had provided that the upper gallery should afford, gratis, admission to the servants of such persons as were attending the theatre. Yet did the only part of the spectators which were admitted for nothing presume to forbid the entertainment of their masters, because it exposed the vices of their own order. No sooner was the piece begun than a prodigious noise was heard from the footman's gallery: they were ordered to be silent, but ineffectually. Many of the gentlemen discovered, among the noisy crew, their indivi-

dual servants. When these would not submit to authority, their masters, assisted by others in the house, went up to the gallery ; and it was not till after a battle, and that the servants were fairly overpowered and thrust out of the house, that quietness could be restored. So daring an insult made it not only necessary that the servants should be deprived of the freedom of the playhouse, which they had so grossly abused, but that the practice of giving vails, so pernicious to their morals, should be abolished. The gentlemen of the county of Aberdeen had the merit of being the first to make a resolution neither to give nor allow their servants to receive any money from their visitors, under the name of drink-money, card-money, &c., and, instead of it, to augment their wages. They were followed by the gentlemen of the county of Edinburgh, by the Faculty of Advocates, and other respectable public bodies, and the practice was utterly exploded over all Scotland.”—*History of Edinburgh*, b. iii. p. 374.

CHAP. X.

THE POLICE OFFICE—ROBBERIES—LIGHTING OF EDINBURGH—
SUPPLIES OF WATER—COALS—FRAUDS—THE BALLANTYNE
PRESS—THE LUNATIC ASYLUM—THE CHARITY HOUSE—THE
GOLF—THE CADEES—A MUSICAL BANQUET—THE RACES—NA-
TIONAL PRIZE DANCING—DELICACY IN DANGER—BAGPIPE
ANECDOTES—HARPS—THE HARPERS' SEAT—KING DAVID—
SCOTTISH MELODIES—QUDEN MARY AND PURCEL—COLD AND
RAW.

A STRANGER, who wishes to see a display of the peculiar manners of the Scotch, will be gratified by visiting the Police Office of Edinburgh. This office, so important to the citizens of Edinburgh, was established by act of parliament, on the 17th July, 1805; the magisterial chair of which is ably and honourably filled by John Taite, Esq. as Judge of Police. The powers of this magistrate are very extensive. He has authority to commit, either to the tolbooth of Edinburgh, or to bridewell, persons convicted of offences against the peace, health, and comfort of the city, and of petty depredations, enumerated in the act, for a space not exceeding sixty days; and when persons are committed to bridewell, he may prescribe the kind of labour in which such persons may be employed, consistent with the regula-

tions of that prison. He has also power to fine any person, convicted of such offences, in any sum not exceeding 40s. and to give judgment in damages for any sum not exceeding 3*l*. with the expenses in either case. The fines and penalties so recovered are paid to the collector or collectors, appointed by the general commissioners, or to persons authorised by him or them to receive them; one-half of which is to be distributed amongst the officers of police, watchmen, and others, employed in the execution of the Police Act, in the discretion of the superintendent; and the other half, or as much as is necessary, to the treasurer for the bridewell, for the aliment and clothing of persons committed to that prison. In the discharge of his duties the Judge is indefatigable. The beneficial effects of this establishment to the city, under such direction, will appear from the following statement, which I extracted from the book containing the proceedings of this court:—

The number of causes tried in the first year, ending	} 2,858
17th July, 1806, were	
Ditto, ending 17th July, 1807	1,965

Therefore the number of offences committed, and cognizable by this court, and prosecuted there, were, in the second year of the establishment of this new system of police, 893 less than in the first year. In the present Judge of Police I found another instance of that passion for literature so observable in the Bench and Bar of Scotland. Mr. Taite, like his

much-respected and distinguished brother magistrate in England, Henry Jame Pye, Esq. Poet Laureat, has at various times gratified the public with several elegant effusions of poetry, amongst which his *Tears of Genius*, prefixed to an edition of Gray's work, and the *Cave of Mora*, have excited considerable approbation.

The establishment of this new system of police has led to the reduction of the *town-guard* from one hundred and twenty-six men, who were raised for the defence of the city, to one officer and thirty men, who now form a guard for the Provost. The town-guard is of very ancient origin; it was first formed from the fears of the citizens of an attack from the English, after the unfortunate battle of Flowden, in which James IV. and most of the Scottish nobility perished. There is also a society of sixty constables annually elected amongst the merchants and tradesmen. In no city is there more security from robbery than Edinburgh, a circumstance which may be attributed to the natural honesty of the people, as well as the vigilance of the police; for few cities are worse lighted, or afford, in consequence, a greater facility to depredation. I remember one night, in the latter end of July, when it was remarkably dark, that my hands were of as much use as my eyes, and occasionally more serviceable, in enabling me to find my way from George's-square to St. Andrew's-street, a distance of

nearly a mile over the North Bridge. No lamps are lighted but in the winter, and then with great parsimony. The city is tolerably well supplied with water. The reservoir on the Castle-hill is well worth seeing; it contains about 300 tons of water: there is another lately erected near Heriot's Hospital, which contains nearly the same quantity. When the fountain-head, at Corniston, which is about three miles and a half south-west of the city, and about forty-four feet above the reservoir on the Castle-hill, is full, the great pipe of the latter discharges into the reservoir in town 210 Scots pints per minute, or nearly 840 English pints. Private families are accommodated with pipes to their own houses, upon payment of a small annual sum to the magistrates. Many of the inhabitants of the Old Town, on account of the height of the houses, are supplied with water by persons who live by bringing it in small barrels on their backs. It is in contemplation to introduce a copious spring of water from the side of the Lothian-road, westward of the Castle, which at present runs entirely to waste. This spring may be most beneficially applied in watering the streets in hot weather; in cleansing the public markets, which sadly require it; and the surplus may be used for affording occasional supplies to the common sewers. If I might be permitted, I should strongly recommend the stone pipes made at Mr. Hill's circular masonry, in London, as the most cheap, pure, and durable conveyance of the water.

Coal is the only fuel used in Edinburgh, with which, from the neighbouring pits, it is well supplied. Coals brought to town are always weighed, at a weigh-house adjoining the town-gate; each cart ought to carry twelve hundred weight. As knavery is sometimes practised here, as well as in London, by the coal-dealers, it frequently happens, upon examination, that they have been discovered to have only ten hundred weight. The carriers sometimes have been known to drop some of the coals on their way to the city, which were taken up by some comrade, and then make up the weight by pouring water over the rest.

Very near the Police-office is the Exchange, on the north side of the High-street. This building is in a square form, with a court in the centre; it is sixty feet high towards the street, and one hundred behind, owing to the declivity of the ground. Although this building offers every convenience to the merchants to transact their business under cover, inveterate habit induces them to prefer the site of the ancient cross, in the open street, where they assemble in all weathers. This building exhibits the date of the improvement of Edinburgh; it was erected in 1753, at which time the city covered the same space of ground as it had done two centuries before. Near to the Exchange is the Weigh-house, in which the standard weights are kept, for weighing all kinds of goods, at the requisition of the inhabitants, and which attracts attention

on account of its excessive deformity. It is an execrable nuisance and disfiguration to the street in which it stands.

In beauty and splendour of printing Edinburgh has established a reputation even superior to Paris. I had great pleasure in visiting the printing-offices of Ballantyne and Co., which are very extensive, and remarkable for the great neatness and order which appear in every part of them. For the claims to typographic excellence, the Scottish metropolis is indebted to the indefatigable and scientific exertions of Mr. James Ballantyne, a gentleman originally bred to the law, but who, conceiving that the art of printing was susceptible of great improvement, directed his mind to the subject, and, by that patient and unremitting ardour which distinguishes his countrymen in all their pursuits, has succeeded in bringing it to its present state of perfection. The many valuable works which issue from this press owe much of their external decoration not only to the beauty of the letters, but the singular rich blackness of the ink, in the preparation of which Mr. Ballantyne has spent much time. Many of the English booksellers send their works to be printed at Edinburgh, where there are now 140 printing-presses employed. The following is a correct statement of the progress of printing in Edinburgh :--

Printing-houses in Edinburgh in	1763	.	.	6
	1790	.	.	21
	1800	.	.	30
	1805	.	.	40

A stranger who contemplates the number of charitable institutions, which do so much honour to the Scottish metropolis, calculated to mitigate if not remove most of the calamities which poor human nature is exposed to, feels no little degree of surprise upon finding that there is no suitable public asylum for the wretched maniac : this defect is however about to be remedied. A very feeling and eloquent address, and able plans, have been submitted to the public for the promoting subscriptions, and for the erection of this necessary establishment; and his Majesty's warrant has issued, creating the contributors to it into a body corporate. The plan was greatly indebted to the noble exertions of Sir John Sinclair, Bart. when Chairman of the Committee of the House of Commons; and to the Hon. Henry Erskine, when Lord Advocate of Scotland; and to other distinguished characters. A considerable part of the money actually raised has been advantageously appropriated in the purchase of ground, commodiously situated in the vicinity of Edinburgh. When the proposed building, the plan of which, in my humble opinion, is admirably adapted for the purpose, is once erected, there is the greatest probability, from the report of the credits and expenditure of the most distinguished asylums of this description in various parts of England, that it will soon be enabled to maintain itself. The acknowledged humanity and generosity of the inhabitants of Edinburgh and its

environs will not regard this benevolent project with indifference ; a project so well calculated to afford all the possible means of recovery by medical skill, or alleviation by tender and attentive care, more especially as medical men of extensive practice have given it as their opinion that the lunatic affection is increasing. In England and Wales, the number of lunatics and insane persons in gaols, houses of correction, poor-houses, and houses of industry, as far as the account could be made up, returned to parliament in 1807, amounted to four thousand nine hundred and fifteen : from Scotland, I understand, no regular return is made.

How ably and carefully such an institution, when once commenced, is likely to be conducted, will appear from the good management which, under many and great disadvantages, is displayed in the charity-house at present used as a bedlam ; in which the patients, forty-two in number, appeared to be as clean and as comfortable as so forlorn and deplorable a disorder would admit. The superintendent appeared, from the order which I observed in the house, to have availed himself of that timidity which is well known to attend insanity, without any act of unnecessary coercion ; and great credit is due to all who have any share in attending to this depository of hopeless horror.

On the downs where the volunteers were reviewed I had frequent opportunity of seeing an amusement peculiar to this country, called the Golf. The art of this highly favourite game consists in parties of one, two, three, or more, on each side, endeavouring to strike a hard ball, about the size of a tennis-ball, into one hole, or several small holes, successively, distant from each other about a quarter of a mile, with the fewest strokes. There are several bats or clubs used in the course of the game; that by which the ball is struck is formed of ash, slender and elastic, about four feet long, crooked in the head, faced with horn, and having lead run into it. The Scotch are in general extremely expert in this exercise; and so highly was it formerly esteemed, that the dress usually worn on the occasion, and one of the bats, form the decorations of many a male in a family-picture. A company of golfers was established in 1744. This game is supposed to have been suggested in consequence of the large flats along the margin of the sea, so frequent along the Scottish shore, affording great facility for playing it.

I was sorry to learn that the Cadees, formerly a most useful and trust-worthy body of men, who were, almost a century back, incorporated by the Town Council, and invested with the sole right and privilege of being news-

criers and pamphlet-sellers, and who afterwards became errand-men, remarkable for their dispatch and integrity, have nearly disappeared. Dr. Smollet, in *Humphry Clinker*, thus describes them:—"There is at Edinburgh a society or corporation of errand-boys, called cawdies, who ply in the streets at night with paper lanthorns, and are very serviceable in carrying messages. These fellows, though shabby in their appearance, and rudely familiar in their address, are wonderfully acute; and so noted for fidelity, that there is no instance of a cawdy's having betrayed his trust. Such is their intelligence, that they know not only every individual of the place, but also every stranger, by that time he has been four-and-twenty hours in Edinburgh; and no transaction, even the most private, can escape their notice." Then follows a very curious and whimsical account of a sort of saturnalian dinner, given by these cawdies in his time; Cawdie Frazer in the chair.—The porters who attend at the different hotels, and in the streets, have the reputation of activity and honesty.

Though the cadees, as they are now called, have declined, there is another body of men, whose ancient character, skill, and celebrity, the Scottish gentry seemed determined to perpetuate.

Having mentioned to some of my friends my enthusiastic

admiration of music, I was promised a rich treat, as the competition of the Scottish pipers was at hand. That no part of this musical banquet might pass untasted, I was pressinglly invited, to the rehearsal in the ancient Assembly-room, before the judges, and informed that it was a great favour to be admitted. I shall never forget it! As soon as the prize-judges were seated, the folding-doors opened. A Highland piper entered, in full tartan array, and began to press from the bag of his pipes, which were decorated with long pieces of ribband, sounds so loud and horrible, that, to my imagination, they were comparable only to those of the eternally tormented. In this manner he strutted up and down with the most stately march, and occasionally enraptured his audience, who expressed the influence of his instrument by loud and reiterated plaudits. For my part, so wretched is this instrument to my ears, that I could not discover any difference, in regard to expression, between "The Gathering of the Macdonalds" and "Abercrombie's Lament*," each sound being to me equally depressive, discordant, and horrible. Several, and, as I was informed, highly approved performers, followed, with a few and short, but welcome intervals, filled up by High-

Lament is a sort of dirge, in commemoration of deceased persons of eminence; and some airs are called *ports*.

land dancers, who favoured us with some reels, in which agility, without the slightest accompaniment of grace, seemed the only object of attainment. I observed that these poor fellows had good reason to be jealous of the pipers, as their performances were suffered to be of very short duration, and the attention gladly removed from their nimble activity, occasionally accompanied by a peculiar shrill whoop, to the dismal drone of the pipes, which Butler has so well and so wittily described:—

Then bagpipes of the loudest drones,
With snuffling broken-winded tones,
Whose blasts of air, in pockets shut,
Sound filthier than from the gut,
And made a viler noise than swine
In windy weather, when they whine.

HUDIBRAS.

Whether in derision or not, I do not pretend to say, but Dr. Johnson is reported to have appeared very fond of the bagpipe, and used often to stand for some time with his ear close to the great drone. .

Most of the pipers were very fine men, and looked to great advantage in their full costume. Many of them had gained prizes ; and, in the hope of procuring further honours, had come from very distant parts. One came from Mull, and another from Sky. I believe it might have been three hours that common politeness compelled me to endure the

distraction of this preliminary trial of skill ; and I left the room with nearly the same sensations with which I should have quitted a belfry on a royal birth-day.

The pipers were intended as a sort of dessert to the Leith races, which I attended in the morning, and at which there was a great concourse of people, and some elegant equipages. The horses ran upon the sands, which are not calculated for such a purpose. At the races I saw the Lord Provost of Edinburgh, in his equipage of state. This dignified magistrate is styled Right Honourable, and is High Sheriff, Coroner, and Admiral, within the city and liberties, and the town, harbour, and road of Leith. In the city he takes precedence of all the nobility and great officers of state, walking on the right hand of his Majesty, or his Commissioner; and has a sword and mace borne before him. As soon as the races are concluded, it is the fashion to attend the theatre, which, merely to keep my word with a party, I visited. The pipers and dancers again exerted themselves; the latter wore philibegs, or short petticoats, instead of breeches ; and, in the course of their springs and caperings, would doubtless have alarmed the sensitive feelings of a member of the Society for the Suppression of Vice, had such a one been present, for the wounded delicacy of the ladies in the pit ; but custom reconciles us to all things, and I have no doubt that the dancing was enjoyed from this situation

with perfect innocence and composure. Fearful of being detained during the whole of this national performance, I mounted one of the highest boxes, from which, however, I was glad to escape as soon as possible. I afterwards met with several persons of both sexes, who, with the highest fondness for their native country, regarded the bagpipes with the same disgust as I did. Oh! Catalani, had you been there, how would you have exclaimed, with the ill-starr'd Mary, "Quelle musique, et quelle repos pour sa nuit!" The piper to the Laird of M'Nab and Breadalbane, I was informed, bore off the prize,—a bagpipe, handsomely mounted in silver, which was presented to him in the presence of the audience.

'That the bagpipe is a sorry instrument, capable of little more than making an intolerable noise, will appear even from its description. The pipes consist of a bass and tenor, or rather treble. The bass part is called the *drone*, on account of its note being uniform; and the tenor, or treble part, the *chanter*, the compass even of which is very limited. The Highland pipe is blown with the mouth, and the Lowland with a small bellows. The Highland pipe requires a prodigious power of breath to sound it, and is loud to a deafening degree when performed in a room. It plays only the natural notes, and is incapable of variation by flats or sharps. Yet the pipers frequently force it to play tunes requiring higher notes, an attempt which produces the

most horrid discord. The bagpipes are said to be of great antiquity. In Rome was discovered a most beautiful bas-relievo, of Grecian sculpture, representing a piper playing upon his instrument, in the dress of a modern Highlander.

In former times the bagpipes had considerable influence on Highland feelings. At the battle of Quebec, in 1760, whilst the British troops were retreating in great disorder, the General complained to a Field Officer in Fraser's regiment of the bad behaviour of his corps. "Sir," said he, with great warmth, "you did very wrong in forbidding the pipers to play this morning; nothing encourages the Highlanders so much in the day of action. Nay, even now they would be of use." "Let them blow like the devil then," replies the General, "if it will bring back the men." The pipers were then ordered to play a favourite martial air; and the Highlanders, the moment they heard the music, returned, and formed with alacrity in the rear. In the war in India, in which Sir Eyre Coote so splendidly distinguished himself, that great General observed, that the Highland regiments were so attached to their pipes, that he paid 50*l.* out of his own purse, to purchase a pair, after the battle of Porto Nuovo. At funerals, and other mournful occasions, the Highlanders play on the bagpipes a melancholy air, which, when heard out of Scotland, affects a Highlander as the Ranz des Vaches does a Swiss. The words of this air are, "Ha pill, ha pill,

ha pill, mi tuillidh." " We return, return, return no more." It has been played to bodies of Highlanders, when marching to the sea, for the purpose of seeking their fortunes beyond the Western Ocean. The airs of " Macgregor a Ruaro," and " Curr a chean dilis," are also said to have the same effects.

The pride of the piper is very high. It is related that a Highland officer, having, in obedience to orders, added a drum to his bagpipe, a spirit of jealousy soon afterwards rose between the piper and the drummer, respecting their title to precedence, which inflamed itself into personal animosity. At length the subject of their quarrel was submitted to the officer, who decided in favour of the drum, whereupon the piper exclaimed, " Ads wunds, Sir! and shall a little rascal, that beats upon a sheep's skin, tak the right hand of me, that am a *musician*?"—As a warlike instrument, the bagpipe may be useful in the field of battle, for its sounds are calculated to scare and annoy; but it is a matter of extreme surprise that it should be introduced into the apartments of private houses, as capable of affording any delight. By a parity of reasoning, a military drummer and fifer might as well be admitted to play during our family repasts in England.

Whilst refinement is rapidly spreading over Scotland, and

a new and more civilized order of things is beginning to be displayed in the most gloomy and desolate parts of the Highlands, it is to be lamented that any one should prevent this barbarous martial music of the country from yielding to instruments more agreeable to the ear. The bagpipe is amongst the very few remaining barbarisms or Scotland.

How much it is to be regretted that in the Highlands there is not now one harper to be found, although the harp was once cultivated with great success from a very early age. That it ever had been used has till lately been much doubted. In 1460, a lady of the family of Lamont brought a Caledonian harp from Argyleshire to the house of Lude, upon her marriage into the family of Robertson, of Lude, where it has ever since remained. When the lovely, but unfortunate, Queen Mary made a hunting excursion into the Highlands of Perthshire, she carried a harp with her, which is now also in the family of Lude. And there is scarcely a poem which is either sung or recited in the Highlands in which the harp is not celebrated. The bards, the heroes, their wives, their young women, are represented as performing upon this instrument.

“ And the shell went round, the bards sung, and the soft hand of virgins trembled on the string of the harp.”

Dr. Smith's Translation of the Poem of Trimna Ghuil.

“ His spouse had remained at home. Two children rose with their fair locks about her knees—They bend their ears above the harp, as she touches, with her white hand, the trembling strings—She stops—they take the harp themselves, but cannot find the sound they admired—Why, they said, does it not answer us? Shew us the string where dwells the song—She bids them search for it till she returns—Their little fingers wander among the wires.”

Poem of Frathal, in Dr. Smith's Ancient Gaelic Poems.

In the old castles of several Highland chieftains the harper's seat is pointed out; as the Harper's Window, at Duntillin-castle, in the island of Sky, the ancient seat of Lord Macdonald's family; the Harper's Gallery, at Castlelachlan, in Argyleshire, and others. One of the last Highland chieftains who retained a harper was John Breck, the Laird of Macleod, at his residence of Dunvegan-castle, in the island of Sky. John Garve Maclean, of Cole, who lived in the latter end of the reign of James VI., was considered as a good performer upon the harp. It is related of him, that an English vessel having been wrecked on the island, the Captain of which went to the castle of Cole, where, upon seeing this venerable gentleman with a Bible in his hand, and a harp by his side, he exclaimed, “ King David is restored to the earth.” At one period every one played upon this instrument, and at festive meetings it was handed round from one to the other. O'Kane, a celebrated Irish harper, who travelled through Spain with his harp, as Goldsmith wandered over various parts of the Continent with his flute, visited Scotland more than once, and was a few years

since for some time in the Highlands. . He valued himself on suffering his nails to grow to a considerable length, trimming them very carefully, and shaping them like the quills on the jacks of a harpsicord. When the minstrel grew very impertinent, from excess of whisky, to which he was much addicted, the gentlemen of the Highlands used to punish him by ordering his nails to be cut quite short, and then sending him away. These, and many other evidences which could be collected, sufficiently prove that the harp was once in high fashion and favour in the Highlands. Every person of taste and feeling must regret the decline in Scotland of this exquisite and affecting instrument, and be shocked at its having been succeeded by the bagpipes.

Having thus vented my feelings upon the latter, I should indeed do injustice to the Scottish Muse of Music, were I not to offer my homage to her power of song. Most of the Scottish airs are eminently plaintive and pathetic; they appeal to our feelings, and never appeal in vain. The illustrious Haydn was so enchanted with them, that he bestowed upon them additional parts and symphonies. Their influence extended to the widest degree. An anecdote is related, that Mary, the consort of King William, was a great admirer of a certain Scottish tune, in England called *Cold and Raw*, and in Scotland *Up in the Morning early*. One day, at her private concert, where Purcel presided, the Queen inter-

rupted the music by desiring one Mrs. Hunt, who was present, to sing the ballad of "Cold and Raw;" the lady obeyed, and Purcell displayed evident marks of chagrin in being obliged to sit idle at his harpsicord, and having his compositions interrupted, for the sake of what he considered so trifling. The Queen's birth-day occurring soon after, Purcell, who composed the music for that occasion, either to please or surprise the Queen, or to indulge his own humour, made Cold and Raw the bass of one of the songs, which was afterwards printed in his *Orpheus Britannicus*, and considered to be very beautiful.

CHAP. XI.

PORTOBELLO—COSTORPHINE HILLS—THE BASS—ITS HISTORY
INTERESTING—DUDDINGSTONE-HOUSE—THE LATE COMMANDER
IN CHIEF—CRAIGMILLAR-CASTLE—PATON'S EXHIBITION—
SCOTTISH PAINTERS—ANECDOTES OF WILKIE—SUBJECTS OF
THE SCOTTISH PENCIL—SCOTTISH MUSICAL TASTE—DANCING
—GENERAL POST-OFFICE—POPULATION OF EDINBURGH—RE-
MARKS UPON THE LOWER AND HIGHER CLASSES OF SOCIETY
—PATRIOTIC ANECDOTE—SCOTTISH MARRIAGES—SCOTCH IN
FORMER TIMES.

TWO excursions to Portobello enabled me to observe another instance of the rapid increase of the opulence of Edinburgh. Portobello is a beautiful village, embellished with many genteel houses, and stands close to the sea-shore, which, at low water, presents a fine expanded tract of soft, but dry, sand. It is much frequented in the season by the fashionable families and by respectable citizens of the capital, from which it is but a very short distance, as a delightful sea-bathing place; and, to render it as salutary and attractive as possible, a range of warm and cold salt-water baths, upon a very considerable scale, has been erected by subscription. Portobello Tower, and the houses adjoining,

command a fine view of the Forth, the towns that skirt the coast of Fife, the shipping going in and out of Leith, and a rich and beautiful country lying in the south and west. Although so close to the capital, it has a theatre : to be sure it is in a coach-house, but the company which resort to the place must be considerable to induce a strolling company of players to approach so near the municipal theatre. Portobello is to Edinburgh what the Black Rock is to Dublin.

The Costorphine Hills, the walk to which is very fine, offer a rich treat to the admirer of picturesque beauty. The summit of one of the eminences of these hills, about three miles from Edinburgh, is crowned with four seats, each of which is placed in the recess formed by two walls crossing each other. From these angles there are some of the finest views that the eye can feast upon, each varying from the other ; and the city, and its neighbouring crags and romantic scenery, rising majestically to the sight, present an appearance of beauty and splendour combined. From this summit the celebrated insulated rock, called the Bass, was pointed out to me. I could but just discern its extraordinary form, as there was a haze at sea. It is about a mile from the south shore of the Forth, to the eastward of North Berwick. This singular rock is inaccessible on all sides except by one narrow passage, and is famous for the great

flocks of sea-fowl which resort to it in the months of May and June, as their favourite breeding-place, when the surface of it is almost covered with their nests, eggs, and young. The most esteemed among these birds is the gannet, or Solan goose. As this bird is in such high request, and as its young are taken in great quantities every year, a high rent is paid for this rock. They are generally brought to the Edinburgh markets during the races in July, and continue to be sold till the middle of September, when old and young quit the rock, to spend their winter on the ocean, in pursuit of herring or mackerel shoals.

The manner in which they are caught at sea is curious. I was informed that, as these birds are in the habits of dropping, as if dead, from a considerable height into the sea, in order to catch their prey, it is customary to place bait upon a board, sunk by weights about a foot under the water, upon which the birds fall with such force, as to stun or kill themselves.

This island was anciently in the possession of the family of Lauder, who refused to sell it, although several Kings offered to be the purchasers; but, when the family fell into decay, it was purchased by King Charles II., during whose reign, and that of his brother James, it was made a

state prison. A desperate body of pirates, in the interest of King James, obtained possession of it after the Revolution; and, after having for a time committed great depredations on the surrounding seas, by means of a boat, which they hawled up or lowered at pleasure, they were at length starved out, after having conferred upon the rock the honour of being the last place, in Great Britain, that held out for King James.

It would infinitely exceed the limits of this work to attempt to describe the many exquisite scenes and beautiful houses in the vicinity of Edinburgh. However, I shall mention three. In going to Craigmillar-castle, which stands about three miles south of the capital, I passed by Duddingstone-house, a noble villa, of Grecian architecture, standing in a large tract of pleasure-ground, which has been arranged with great taste. This seat belongs to the Marquis of Abercorn; and, although the diversified scenery with which it abounds renders it very attractive, it is much more interesting to the Scotch on account of its having been the residence of Earl Moira when Commander in Chief in Scotland;—a station of high importance, which he filled with distinguished honour to himself and his country. Whilst the public conduct of this illustrious character obtained for him the admiration and respect of the Scotch, his domestic habits engaged their affections. At Dudding-

tone his Lordship lived in a style of splendid hospitality, and became highly popular, by having two pipers in his house, and a great mull or Scotch horn, filled with snuff, continually lying upon the table, as well as by a judicious adoption of the customs of the people in other instances. As his Lordship had a high military character to maintain, at a period of great public alarm and anxiety, and much and important business to attend to, the guests, influenced by the example of their noble host, never exceeded five or six glasses of wine at the public dinners given at Duddingstone.

Craigmillar-castle has nothing interesting in its exterior, or in the approach to it. It stands on the summit of a circular hill, and commands an extensive prospect; and is encompassed by a thick rampart wall, about thirty feet high, in many parts much dilapidated. This wall was erected in 1427; but there is no record of the time when the greater part of the castle was built. This venerable pile has several apartments remaining, tolerably entire; but time and the weather have levelled much of it with the ground. It is chiefly interesting from its having been the favourite abode of Queen Mary, after her return from France, in 1561. Her servants were lodged in a neighbouring village, still called Petty France; and in the farmers' gardens which adjoin one side of the castle I saw considerable quantities of garlic growing, descendants, no doubt,

of that pungent root, when first planted for the supply of the Queen's table, and that of her French servants.

The last interesting place which I shall mention is the Hermitage of Braid, a charming villa belonging to Mr. Gordon, about two miles distant from Edinburgh, south from the Borough Moor. At this short distance the visitor is transferred from the noise and bustle of a great capital to an unexpected solitude, as retired as the celebrated Sybil's Grotto between Cuma and Avernus. The house, and many of the walks, lie in a valley, overcanopied with foliage, and watered by a winding rivulet, called Braidburn, between ranges of low hills, thickly covered with wood. The whole is a little Paradise.

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I was much pleased with Mr. Paton's exhibition of the progress of his pupils in writing and arithmetic. A stranger to such a spectacle would scarcely conceive it productive of any attraction but to the immediate relations and friends of the scholars. It is far otherwise. My surprise and gratification were very great. In a magnificent suite of rooms, built for concerts, balls, parades, &c. called Corri's Rooms, a great number of well-dressed fine-looking children, of both sexes, were seated at a suitable number of desks, attentively occupied in writing, a task in which most of them evinced great proficiency. The exhibition of

arithmetic was made by pupils who stood in the orchestra, and who, upon large slates, displayed an astonishing knowledge of the science. This part of the exhibition I had not time to attend, but I am informed that Mr. Paton has a method, which I believe to be entirely novel, of instructing his pupils to add up their columns of pounds, shillings, and pence, by simultaneous calculation. The spectators were numerous, and very genteel; and all that I saw was extremely interesting. I am confident that these public juvenile exhibitions are of the greatest national consequence; they excite a high spirit of emulation, one of the greatest springs of human energy, and produce that proper degree of confidence which is so necessary in society. In this exhibition a taste was displayed that gave an interest to a subject which seemed at first but little susceptible of it.

The Arts in Scotland have for ages been retarded by the feudal establishments, the civil and religious wars, and poverty of the country. They are now, though slowly, raising their heads, and offering their pretensions to public approbation and encouragement. With an exception of the Scoggals, and a few artists of less celebrity, there were very few painters of any note till the æra of the Union,—a great national measure, which, in its results, has been most beneficial to the arts of Scotland, although the lustre of a court has been withdrawn. At this period William Aikman, the

friend of the Poet, Allan Ramsay, distinguished himself in Edinburgh as a portrait-painter; and coeval with him were Richard Wait and George Marshall: the former excelled in still life, and the latter in portrait-painting. To these have succeeded John Alexander, a painter of portraits, history, and historical landscapes; Allan Ramsay, the son of the Scottish Poet, who excelled in portrait-painting; the two Runcimans; Brown; Jacob More, a landscape-painter; David Allan, a portrait and historical painter. Most, if not all, of these artists, spent several years in the cultivation of their art in Italy.

Many spirited but unsuccessful attempts have at various times been made by the Scottish artists to establish an Academy of the Arts at Edinburgh. An Academy for Drawing was established, several years since, in Edinburgh, the Mastership of which was bestowed, in 1771, upon Alexander Runciman, by the Board of Trustees for the Encouragement of Manufactures, &c.; upon his death, in 1785, David Allan succeeded him. This artist was distinguished for his able and faithful delineations of the manners and character of the Scottish peasantry. On his demise, Mr. Graham, an eminent historical painter, was appointed to the superintendence of the academy, which he at present occupies. As a portrait-painter, Mr. Raeburn, and, as a landscape-painter, Mr. Nasmyth, have raised