

SCOTLAND,
ITS FAITH AND ITS FEATURES;

OR,

A VISIT TO BLAIR ATHOL.

BY

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**PERP. CURATE OF ST. JOHN'S, READING; CHAPLAIN TO THE ROYAL
BERKSHIRE HOSPITAL, AND DOMESTIC CHAPLAIN TO THE
RIGHT HONORABLE EARL OF EFFINGHAM.**

IN TWO VOLUMES.

VOL. I.



LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET.

Publisher in Ordinary to Her Majesty.

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**MDCCCLVI.**

1608.

## P R E F A C E.

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It may very naturally be asked by those, who are unacquainted with the writer of these pages, how a Clergyman with the present engagements of the Author, could find either leisure to witness the things described in this work, or to describe them with that detail, which it will be found to contain.

In answer to these very legitimate inquiries, he thinks it well to mention, that he only resumed the *first* office noticed in the title-page on the first day of the present year—that he only commenced the *second* from the same period; and that the *third*, though of somewhat longer duration, and highly valued by him from claims of friendship and esteem, involves, under ordinary circumstances, no claims whatever on a Clergyman's labour or time.

One word more. With regard to the Author's course of travel, as now before the public for two successive years, he thinks it not irrelevant to state here, that to it he considers himself mainly indebted for that health which he now enjoys. With its complete restoration, he feels himself deeply indebted to Almighty God for being allowed once more to be engaged in that full and fixed pastoral work, which, though he cannot speak of himself, as one "*peregrino labore fessus*," (according to the feeling and expression of the Latin poet) is, nevertheless, better and happier than any other course of life of which he has had experience, or which he can at all conceive.

Reading, February, 1846.

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# SCOTLAND;

## ITS FAITH AND ITS FEATURES.

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### CHAPTER I.

Scene of Travel—English Commons—Twyford Forest—Twyford School—Itchen Stoke—Reading—Country near Reading—Oxford—Country near Oxford.

*July 10, 1845.*—We left F——, on the Hampshire coast, this morning, with the intention of visiting Scotland, and of travelling leisurely through the north of England, both localities being hitherto quite unknown to me. I had long been desirous of adding some degree of personal acquaintance with the above-mentioned parts of our country to that which a permanent residence in the south of Great Britain, and a certain period passed in Ireland had given me regarding those portions of the realm, as to their inhabitants, local features, and general characteristics. Accordingly, as I had derived

much satisfaction and advantage, in various ways, from travelling through France and a part of Spain in the manner described in my "Diary of Travels" in those countries, published last year, I again adopted the same means of locomotion, in spite of these railroad times, and set off northward, with my ponies, hoping and intending to exercise, day by day, though at home and "*expers maris*," that detailed inquiry and observation which I should have used, if travelling abroad, and feeling no doubt that at home as well as on the continent, abundant materials of useful and attractive interest would meet us on our way.

I must leave it to my readers to judge, whether according to their views my expectations shall have been realized, and whether the objects to which I shall direct their notice shall have been suited to a Diary or not. If the former shall be found the case, I doubt not that what has been adequate to interest the writer, will interest many others, whose eye this narrative may meet, howsoever humble its pretensions, and void of that high colouring, which distance and romance will of themselves and naturally confer on pages presenting their claims from the far "corners of the earth."

Our drive to day led us through a portion of

those fresh, open, healthy commons, with which this neighbourhood abounds. To me they have always had, and have still, no slight charm, partly from their un-inclosed state, and the consequent freedom with which they may be traversed, whether on horseback or on foot ; and partly from the thought that in them the poorest have some rights—some “ common ” rights still. Moreover I am fully convinced that, if there be a few slight objections to the vicinity of commons, these only are experienced when they are mismanaged by the individuals in whom the rights and privileges are vested ; and that under other circumstances much benefit results to parishes from the occasional plots granted to poor and industrious families, and to the poor at large from the annual and permanent benefit afforded to them, in collection of fuel, in the run for their cattle and live stock, and above all in a little elbow room around their abodes.

After passing these commons, we entered a succession of beautiful lanes, where irregular and narrow strips of land on each side of the road, and bordering the large farms and fields beyond, are occupied by fruitful gardens and cottages—truly English cottages—covered with vines, roses, and all kinds of trailing foliage. We then entered Twyford Forest, which, though not

a very large tract, is nevertheless a perfect forest. It extends in some directions to a considerable distance—at all events as far as the eye, wandering among its glades, can reach, and presents a succession of detailed foreground, lovely and picturesque as any forest can offer. And in the very heart of this scene, three buildings, attractive in their architecture, appropriate to one another as well as to their good purpose, and forming by their proximity one holy precinct tell, at once their own history to the traveller, as being the church, the school, and the parsonage. The forest has its many foresters, and these have now their means of grace. It was not so a few years since ; and well I remember the day, when this House of God was consecrated by that able and amiable Prelate, who has had the joy and privilege of consecrating so many similar edifices, not only in the more known quarters of his diocese, but also in the dells, the downs, and the woods, with which this part of England abounds. What Christian Minister, accustomed to apply natural scenes to spiritual things, can pass the spot without in some measure sympathizing in the work of that faithful brother, who is now resident Pastor here, without some spiritual application of the scene around him, without the desire and prayer that here may be planted and grow many “ trees

of righteousness, the planting of the Lord, that He may be glorified.”\*

In former times I have often heard the inhabitants of this district spoken of as lawless and insubordinate. But on inquiring from the clergyman appointed to the charge, of which I am speaking, as to whether he had experienced any peculiar difficulties among them, I heard that the case was quite otherwise, and that he had every reason to be gratified and thankful in regard to the manner in which he himself, and his ministry had been here received.

After passing through the forest, we entered the village of Twyford—the place of my earliest school-days, and where the Rev. J. G. B— was then master. Though labouring early in life under one of the most severe visitations, that of blindness, he nevertheless exhibited a genius and aptness for his high and honourable office which no pupil of his should ever think of without acknowledgment and gratitude. The Rev. J. G. B— still lives in the scene of his successful exertions, and still has the pleasure of witnessing the flourishing condition of his former school. The situation is, to my mind, perfect ; and few things recur to my memory as more delightful than the half-holiday rambles

\* Isaiah, LXI. 3.

over the downs on one side of the village, or among the water-meadows on the other by the banks of the Itchen—a river dear to old Isaac Walton, and in certain weather almost as clear and transparent as the very air itself.

Passing by St. Cross, a curious old almshouse, resembling very much a small college in its buildings and arrangements, at which every traveller, who applies, is entitled to receive a small supply of bread and beer, we reached Winchester, and then pursued our way along a very pleasant valley to Itchen Stoke, a distance of about six miles, where we remained for the night at the Rectory, my brother's residence. The whole parish is the property of Lord Ashburton; and all the objects on which he has employed attention and expenditure, such as the farm-houses, cottages, church, school, parsonage, &c., bespeak a watchful and liberal proprietor.

*July 11. To Reading.*—The first few miles of our course to-day brought us through the delightful grounds and park attached to the Grange, Lord Ashburton's residence. We entered the plantations near to the village of Itchen-Stoke, passed by two of the most beautiful ornamental cottages\* which I ever remember

\* During the whole of my subsequent course through England

to have seen, turned down to the right through a dark wood, and by a small ivy-covered castle, then ascended the hill opposite, and had a full view of a residence which has, in reality, what so many residences claim in vain, a truly Grecian and classical appearance. The ground is terraced, though not formally, in front, and slopes downward towards a sheet of water, broad, winding, and covered with wild-fowl of various descriptions, which rose wheeling, flapping, and screaming in all directions, high above our heads.

Leaving another ornamental cottage on the right, we quitted the park, passed through Basingstoke, and reached Reading in the evening.

There we remained for about ten days. Of the town and neighbourhood I will only say thus much, that I believe, as a town, it is excelled by none in England as to the high character of its inhabitants, whether speaking religiously, morally, or intellectually; and that, on the whole, it is of much repute and prosperity, as a place of business, and most agreeable as a place of sojourn.

and Scotland, I saw nothing in the way of cottage architecture which equalled or approached them in beauty and propriety of style.



The whole circuit of the country around is rich, varied, and beautiful; for what vicinity in the midland parts of England can offer more attractive sights than the banks of the Thames to Henley on the one hand, or to Maple-Durham and to Stratley on the other, than the wild beech woods behind Caversham, or the rich succession of park scenery towards Newbury? And Shinfield, and Swallowfield, and Farley-Hill, and Strathfieldsaye, have their peculiar charms, which those who know them best will, I doubt not, appreciate the most. Such is the circuit of local beauty and attraction with which Reading is girt. I scarcely know one road, or one lane near it, where the course of a few miles will not refresh and delight the eye, if open to the loveliness of true English scenes.

*July 22. Reading to Leamington.*—An hour's travelling by railroad brought us to Oxford early this morning. I can never pass by this city, or through its neighbouring locality, without strong impressions as to the permanency and unchanging character of the town and country. Certainly we now enter the town by the railroad, at a point where in former times few arrived at the place; and as we advance in the direction which we pursued to-day, the

newly erected Martyr's Cross rises as a testimonial of sympathy with the spirit by which our noble and blessed Reformers were influenced ; and here and there some grand recent edifice or local improvement appears—but nevertheless antiquity, permanence, and stability remain as the peculiar features of the town : and it is remarkable that the same character should equally apply to the surrounding country. The frame suits the picture right well. I cannot recall any part of England, familiar to me twenty years ago, in which less alteration is visible. The roads, the farm-houses, the cottages, the fences, and stone-walls, remain precisely in *statu quo*, according to my remembrance of them when at college myself. Little or nothing has been added ; little or nothing has been removed. No trim citizen's box appears with its gay flowers and bright green palings. No chimney smokes on high to tell of manufacturing speculation as having visited this part of her Majesty's dominions. All the scenes in the immediate neighbourhood of Oxford seem, so to speak, stereotyped. They seem, notwithstanding these innovating times, to harmonize still in the most appropriate manner with the venerable town itself. They are solemn and impressive ; and though not what is called

picturesque, have their peculiar charms, which some, like Arnold, who was a first-rate judge of scenery, and very sensitive to its effect on the mind, have duly felt and prized. I am well aware that to these remarks many, who know this country well, will feel no response. I write for those whose organ of locality is more developed—for those who are more susceptible on these points ; and I do not doubt that they will apprehend at once the bearing of these observations, as having realized themselves those very feelings to which, locally speaking, Oxford and its neighbourhood give rise.

Our pony-carriage was waiting for us at the station, and we then pursued our journey northward through Banbury and Southam to Leamington. The whole country presented one almost uninterrupted succession of pasture land, denoting England to be indeed a meat-eating, and horse-using country far beyond all other lands. In no part of Europe have I ever seen such large districts devoted exclusively to grass as county after county in its midland parts exhibit. Any one looking to the right and left as he journeys by the railroad from London to Liverpool may bear testimony to the truth of the observation.

## CHAPTER II.

Leamington—Bosworth Field—Calke Abbey—Popish Chapels—  
Sabbath Observance — Matlock — Haddon Hall — Ashford—  
Charity Baths—Manchester at night—Conduct of the people.

*July 24. Leamington to Ashby-de-la-Zouch.*—  
We were detained a day at Leamington by bad weather; but our detention was of a very agreeable character, as although my own relatives, who reside there, were absent, we were received in the house of a friend whose spirit, conversation, and course of life, as a faithful and devoted servant of Christ rendered it a privilege to pass the day in his house and society. At parting the next morning he gave us an abundance of tracts, as seed to be sown on our way. A most acceptable present! Continuing our journey this morning, we went through Nuneaton and reached Ashby for

the night, after passing through a country somewhat monotonous, but calling up at one spot interesting recollections of English history : for passing close to Bosworth field, we thought of Richard's defeat and those momentous consequences, which, by the blessing of God, followed the succession of the Tudors to the throne of Great Britain, under sovereigns who though they may have erred much and often, were still in God's hand mighty instruments towards the overthrow of Popery, and towards the establishment of true, scriptural religion in our land.

The evening was too gloomy and unfavourable to afford us much enjoyment in visiting the celebrated castle of Ashby-de-la-Zouch. Feeling therefore that I should not do it justice, I shall prefer to omit any notice of the scene, which at this day it presents, ennobled as it is by history, and clothed with fresh interest by the genius of Walter Scott.

*July 25. To Rowsley Hotel, Derbyshire.*—Our first stage this morning was to Derby. The features of the country now became more bold and varied than they had been hitherto. We went a short distance out of our way, in order to pass half an hour with a friend, who was staying at Calke Abbey. This fine residence

and its adjoining park contain in themselves all those features of wood, water, hill, dale, and pleasure ground, which form the completeness of an English gentleman's demesne of the first class. It is not long since its late owner has departed from this present world, having died in the prime of life, leaving a widow and young family. During his stay on earth, he was distinguished for his Christian faith and zeal in his Master's service.\* His memory is blessed. And though he left a fair abode, he dwells in a nobler mansion, in a richer inheritance now. "To depart and be with Christ is far better than any earthly good." (Phil. 1. 23.)

Our arrangements for the day's journey would not admit of our spending sufficient time at Derby to see the manufactories, or other interesting objects, which that prosperous town contains; but we regretted this the less from being in hopes of revisiting the place on our return southward, as Derby forms a converging point from many northern roads.

During a short walk we noticed a very

\* During an election, when party spirit was very bitter against that side which Sir G—C— espoused, at his appearance on the hustings, no more taunting or adverse word was uttered from the crowd than the honourable, though derisive exclamation, "Now, Sir George, give us a sermon."

handsome church in progress of erection, and on the other side of the street a Romish Chapel opened a few years ago. The inside of the latter edifice was very simple, in comparison with foreign churches, neither did I notice figures of the crowned Virgin or other reprehensible ornaments and decorations, similar to those in which Popery delights abroad. I have myself no doubt that they will be introduced, as priests and jesuits can bring our countrymen to bear them. This is the policy of their system, unchanging and unchangeable, whether as to creed or ritual. I mentioned the comparative freedom here from objects of an idolatrous and unscriptural character to a faithful and watchful brother-minister, who immediately remarked, "The chapel at Derby was built a few years ago. But as the Romish cause has rapidly advanced since that time, so the chapels more recently built in England are adorned and fitted up with far less reserve. As times favour the system, so the system expands."

It gave me much gratification to hear that the numerous churches of this important city are now occupied by enlightened and devoted ministers. Among other christian objects in which they have zealously exerted themselves is that of the due observance of the Lord's

day. A glorious object too! With it all spiritual blessings to our country are most intimately joined. What a solemn passage is that in the Prophet Jeremiah, xvii., 21—27,\* where the downfall or continuance of a nation is closely connected with this special observance. May the people of England, whether rich or poor, lay such passages to heart, and act upon them in zeal, perseverance, fearlessness, and truth!

Shortly after leaving Derby we entered the beautiful valley which leads by Matlock and Buxton to Manchester.

The hills here rise very boldly, and are either thickly clothed with wood, or luxuriant with pas-

\* “And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David riding chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.”

I quote only two verses, but the whole passage well deserves national attention; and in speaking of the Sabbath, let it ever be remembered that it was an ordinance for all nations, cotemporary with the creation of the world, Gen. ii. 3, and not as many persons either ignorantly or deceitfully maintain, a mere appointment for the Jews. Some perhaps might think this observation needless, but I well remember that an assertion, of the kind, which I would endeavour to expose, was made in the House of Commons.



ture, while manufacturing activity displays itself on all sides. As we advanced, the road was not destitute of features resembling some of the mountain passes of the continent ; and the situation of the clustering and hanging residences forming the well-known Matlock Baths, with the abrupt curve of the valley, and the river overhung with trees reminded me of St. Sauveur, and other small towns among the Pyrenees.

Passing through Matlock, we stopped for the night at an inn, standing by itself, and very old and picturesque in its appearance, called Rowsley Hotel. It is the property of the Duke of Rutland, who, with the Duke of Devonshire, share between them a large proportion of this and the neighbouring localities. Their respective insignia, the peacock and the snake, are visible on all sides. Over the door of our hotel was the "peacock ;" and underneath was the date, as I suppose, when the house was erected, viz. 1652. We found the inn very comfortable, and it may be worth the observation of travellers, that it stands within a few miles of two English country houses, one of which as an ancient, and the other as a modern edifice—one representing country life and magnificence in old time, and the other representing the same in these present times, are,

perhaps, the most distinguished of any which our land contains. I refer to Haddon Hall and Chatsworth—the former one mile, the latter three miles distant.

Our journey to-day had been most interesting, through a fine and populous country, adorned with churches, schools, cottages and other buildings erected with much taste, and maintained with evident care and liberality. The stone of the country is excellent, and harmonizes well in colour with the scenes of nature around.

*July 26. To Manchester.* — Having a long journey before us, and intending to visit Haddon Hall on the way, we set off at six this morning, cheered by a clear warm atmosphere and bright sun.

A mile's progress brought us to the gate leading to the old baronial mansion of the Vernons and the Manners partially seen among the trees on the gentle ascent to our right, and just so much open to view, as suits the retired character of the place. Haddon Hall is, perhaps, the most interesting and best preserved illustration of ancient domestic life, among the higher circle of Englishmen, to be found in Great Britain. And all here is in perfect keeping: for while in no part of the building any dilapidation is to be seen, on the other hand, in no part

whatsoever, is there any decoration of modern date. As might naturally be expected, there is not *much* furniture anywhere. Yet still there is *some* throughout ; and to speak with accuracy, all the fixtures remain. From this furniture and fixtures—even had we no records of domestic life at the period when Haddon Hall was a stirring scene of family society, hospitality, and charity—much might be learned concerning the manners, habits, and life of those days.

There was something very pleasant to us in visiting the place at the fresh, quiet, hour which we chose. There was no parade of exhibition—no high-dressed housekeeper, or pompous guides, *unus et alter*, in succession, to give their cold, drilled lesson.

On our driving up, a very intelligent girl came out of an adjoining cottage, and no other human being was visible in the place, excepting her and ourselves, during the whole survey which we made. And this was done at leisure, and with some accuracy. I can recal only a portion of the many curious articles and objects here presented to our view, and carrying us back two or three centuries. Entering the court-yard we first saw the porter's lodge, and the massive old wooden bed in which he slept. We then

went into the chaplain's room\* and study, in which there are now placed a gun, a pair of boots, a chapel-bell, a leathern doublet, a hunter's horn, pewter dishes, &c., all of ancient date and form. The hall resembles that of a small college, with a high table across, and long tables at right angles, stretched from one end of the room to the other. Within the outer hall there is another dining-room, with oriel window and carved chimney-piece, over which is inscribed :

Dreade GOD and honor the Kyng.

Here there is a large copper wine-cooler ; and on one of the panels are carved portraits of Henry VII., and his Queen, extremely well executed in wood.

We then successively viewed the drawing-room with its oriel windows, tapestried walls, and old embroidered ottomans, and the dressing-room and the bed-room of the Earl. The only mode of access by which the ladies' maids could reach their mistress was by the open court, and a flight of unprotected stone steps leading to her dressing-room.

Among the other apartments are a handsome gallery, a state-bed-room with an ancient bed,

\* This was the only apartment into which any object has been transferred from their appropriate position.

which was sent to Belvoir Castle for the use of George IV., when Regent ; and guard-rooms in the tower.

But perhaps there is, after all, nothing more curious in the whole place than the arrangements of the kitchen and adjoining offices. So accurately are they maintained in their former condition that they might be used for dinners and company at this very moment—that is supposing such cooks, as then dressed dinners, and such guests as then consumed them, could again be assembled within Haddon Hall.

In the kitchen are the old tables, benches, &c. still hard, strong, massive, and serviceable, with the chopping-block, the dressers, and a salt-box of immense magnitude. Within the kitchen is a bakery and a larder. Farther on is the butchery or slaughter-house, with all its painful accompaniments. Seeing no entrance, except that by which we had entered, I asked whether the cattle used to come in to be killed through the kitchen. “Yes, Sir, that was the only way.” In the buttery, the door has a small hole, which served as the means for distributing food to the poor claimants of the neighbourhood.

Altogether Haddon Hall interested us extremely. I have not spoken of the building itself, nor of the surrounding scenes, because in both these

points this old hall has other rivals ; but I believe that it has none as to the abundance of articles remaining in it, which were here literally used in ancient domestic life, and for the exactitude of information with which it supplies the intelligent observer, who may wish to trace out the in-door history of former generations in our land. In France, the Castle of Chenonceaux, near Tours, and of Azay-le-Rideau near Chinon, are kept up in some measure with the same view ; but in both those residences habitation has, in a certain degree, necessitated an introduction of modern arrangements. Haddon Hall is not inhabited, and therefore not a single new thing is requisite in it, or indeed visible.

Passing by Ashford, with its steep and beautiful slopes, overshadowing trees, and gracefully built houses, we traversed a district of complete solitude, but much attraction. The road made a long and gradual ascent between steep hills for many miles, amidst coppices and woods, and gray granite here and there peeping out from the green foliage around. Moors appeared in the distance on the right. I observed here a rare and curiously shaped plant, with a large leaf resembling that of the rhubarb, but of a rounder form, bordering the road in thick clusters for a

few hundred yards. It was a specimen which, to my knowledge, I never before met.

Resting at Buxton, we visited the Charity Baths, maintained for patients in indigent circumstances. Many persons interested in the condition of the poor may be glad to know that such an institution exists, and that admission for the suffering poor can be obtained with every facility. I specially mention this because rheumatism is, perhaps, the very ailment in which the waters of Buxton are found the most valuable and effective; while, so far as I have observed, there is no form of suffering to which the agricultural labourers of England are more subject. Exposure to the inclemency of the weather is the cause; and, in mentioning the subject, I speak from pastoral experience in witnessing the sickness of the poor. No cases of suffering appear to me so common, and no words are so continually heard beneath the cottage roof as *rhumatiz*, or *rhumatics*, in answer to inquiries as to the health of the poor.

Beyond Buxton the country displays some wild and rather bare heights, reminding me in some degree of the lower parts of Plinlimmon. We reached Manchester during the evening, where we were to pass the next day.

The hotel at which we stopped was near the Dean's-gate, a long street and thoroughfare, which, especially on Saturday night, as the great marketing occasion for the labouring population of the town, is thronged from end to end with such a vast crowd that all have to dodge about, and push their way in order to make any advance. Except, of course, in the time of a procession, or at some similar scene, I never saw such a stream of human beings in any town whatsoever. The Toledo, at Naples, or Ghent, at the workmen's dinner time, is nothing in comparison. The whole street was brilliant with gas from the shops, and adjoining the street was a large meat market thronged with purchasers, though it was near midnight. There is something very strange and somewhat solemn in witnessing for the first time such a multitude of souls thus gathered thickly together. Perhaps my remembrance that the hour was on the very confines of the Lord's day, made the impression more vivid, as I retired to rest from the midst of the countless throng of fellow-creatures and eternal souls. I am glad to say that I heard little or no profane language, while I saw little drunkenness and no violence during an hour or more in which I was a close observer of the scene around me. I believe that faithful and earnest ministrations of



the Gospel, Sunday Schools, and Temperance Societies, are, under God's blessing, the chief means to which improvement is due whenever improvement appears in the habits of the population dwelling in those crowded cities of our land, such as that where I now write.

## CHAPTER III.

Salford—Rev. H— S—.—Sunday Schools—Lancashire Psalmody—Adult Scholars—Circulation of the Scriptures—The Sabbath—Christian Communion—Lancashire Dialect—Union School—Solitude of the Roads—View of Preston—Condition of Workmen—Mr. Swainson's Factory—Factory process—Roads and Inns.

*July 27.*—WE attended to-day the services at Christ Church, in Salford, which immediately adjoins Manchester. The incumbent of this large, important, and populous locality is the Rev. H— S—, well known throughout England for his eloquent and energetic speeches, as scriptural in their character as they are rich in illustration, and adorned with all that fine feelings, a poetic spirit, and a noble heart can pour forth. I have more than once heard him speak, and witnessed the thrill of interest with which, after one or two sentences are uttered by him, his glowing addresses are invariably received by his delighted audience. I had never heard him preach, but had been told that his sermons were comparatively of a calm and chastened character,

and that he was not less distinguished for his pastoral affection and parochial diligence, than for his oratorical powers. To-day I had an opportunity of observing how true and accurate all these statements were, and how they were exemplified in his valuable ministry.

We heard him preach both morning and evening. His sermon in the morning was on the Parable of the Unjust Steward. That in the evening was on Mordecai's exclamation, "All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the King's gate," (Esther v., 13), and most ably he set forth the misery of ungodly men, who, being given up to the evil passions, and dominion of their own corrupt hearts, cannot help feeling, and oftentimes exhibiting their wretchedness, though, as Haman, they may possess all those exterior advantages in which the world conceives that the elements of happiness consist. Among many other beautiful and effective passages was one, in which he contrasted the state of wicked Haman, amidst all his splendour and gratified ambition, unable to conceal his misery from his family and friends with that of Paul and Silas, amidst all their bodily suffering and affliction in the prison at midnight, with feet fast in the stocks, and backs lacerated by the scourge,

unable to conceal their joy, and singing praises to God, so that the "prisoners heard them." (Acts xvi., 25.)

In the midst of all the avocations of the day, Mr. S—— found time to show to my wife and myself every attention and kindness. During the day we accompanied him to one of his Sunday Schools, for, as every thing is done on a large scale in these localities, he has no less than four. I hear that there is one Sunday School in Manchester attended by *two thousand scholars*; and the number frequenting this single institution, out of the four under the pastoral care of Mr. S——, is not less than five hundred. On entering the large apartment, in which this school is held, I was much struck with the order and regularity visible all around. The boys' and girls' school-rooms are separated by a partition, sufficiently high to exclude all view of what is going on in each from the other. At one end of this partition there are a few steps, and the clergyman, or individual deputed by him to officiate, can be seen by all underneath the roof at the times of prayer or address to those present. I mention this, as it is a subject of some consequence in the proper management of a school, to accomplish this object without having the boys

and girls together during the period of instruction.

The Lancashire psalmody is celebrated throughout England, and without doubt we heard the psalms and hymns very beautifully and melodiously sung. I heard that the taste for music prevails so strongly, that the girls employed in the factories often sing hymns at their work ; and a lady, who exerts herself in the Sunday School which we visited to-day, told me that when she went with friends or visitors to one of the factories, where she was known to the young people from her Sunday intercourse with them, they immediately struck up a hymn or psalm, by way of recognition. What a beautiful and touching welcome ! May it be an earnest and a prelude of that still more glorious hymn, which on the day when all things shall be known, multitudes of teachers shall hear uttered by those who then shall rise up, " call them blessed," and acknowledge them as the friends of their souls, who first brought them to know God through Jesus Christ His Son !

There are no less than twenty-nine teachers in the boys' school which I visited. I observed one class formed entirely of grown up men ; and in the girls' apartment there were many grown up women, who still continued their attendance.

I was informed that among the adults there were fathers and mothers of families ; and there are even instances of parents and children attending the school together. All this bespeaks a deep and continued interest in divine things, and is equally creditable to the adult scholars, who evince such humility, docility, and diligence, as it is to the teachers, who year after year are enabled, by the grace of God, to keep this interest alive.\*

\* From various accounts which I heard in Salford and Manchester as to the progress of the Gospel, and the interest apparently awakened in so many minds as to spiritual things, I was not unprepared for the glad tidings which during the ensuing autumn were spread about the land regarding the unparalleled demand for the word of God proceeding from those towns, and the value attached not only to the privilege of possessing, but also to that of dispersing it among others. The whole account of the matter has been given in such a graphic and impressive manner by my valued friend, C. S. Dudley, Esq., that I cannot do so well as to introduce a considerable portion of the statement made by him on the subject, as agent of the British and Foreign Bible Society, in a letter dated November 22, 1845. It has been widely circulated in the country, but I deem it quite a privilege to circulate it still more.

“ 1. The Manchester and Salford Auxiliary was one of the earliest of our affiliated institutions, having been instituted in the year 1810. The population of that period did not much exceed one hundred thousand : it is now estimated at more than three hundred thousand, and is rapidly increasing. The distribution of Bibles and Testaments in the five years ending with 1815 was considerable, averaging about seven thousand annually. During the ensuing six years the sales gradually declined to about two thousand five hundred ; but were again materially and rapidly increased by the establishment of the Ladies' Branch Society and its connected Associations, by whose instrumentality the annual sales

We much enjoyed our Sabbath to-day ; and, indeed, I know few occasions on which one more

were raised to about eight thousand. They speedily, however, again declined, until they reached their former level of about two thousand five hundred. In the year 1838, the present Depository was established, and its beneficial effects soon became perceptible. The sales in 1839 advanced to four thousand eight hundred and thirty-seven, and, with the exception of one year of severe privation and distress, have steadily and progressively increased, until, in 1844, they reached twelve thousand five hundred and seventy-seven. The total issues of the society during thirty-four years, ending September 30, 1844, amounted to one hundred and ninety-four thousand three hundred and thirty-five, being an average annual issue of five thousand seven hundred and twelve.

2. Such was the state of this Auxiliary at the end of its thirty-fourth year. To the casual or unreflecting observer, this, when viewed in connexion with other means of supply, might have appeared an adequate provision for the population. The fallacy of such an opinion will, however, at once appear, when it is stated that, in the year ending September 30, 1845, the sales exceeded fifteen thousand, being nearly threefold that of the average of preceding years. And yet this was but the first indication of that extraordinary demand for the Holy Scriptures which has manifested itself among the working-classes, and is progressively and rapidly increasing. In the month of October the sales at the Depository amounted to nine thousand six hundred and eighteen ; and, so rapid has been the increase of demand, that in the first eighteen days of the present month eleven thousand seven hundred and thirteen copies have been issued, the sales during the last ten days averaging more than one thousand a day ;—a fact unprecedented in the history of any similar institution. But even this extensive circulation seems only to have stimulated the inquiry and demand ; for on Monday last the orders received amounted to two thousand six hundred, and on Tuesday and Wednesday respectively they reached four thousand, thus making the number required within three days more than ten thousand ! The orders transmitted to Earl Street since the 1st of October amount to more than thirty-eight thousand copies.

delights in the day of holy rest than when on a journey. We may be in a strange place, but

3. It is not improbable that, in the contemplation of this vast distribution of the Holy Scriptures within the limits of a single Auxiliary, a suspicion may be awakened that the demand was prompted, in degree at least, by interested motives, and that a portion of these purchases have been made with a view to a re-sale at advanced prices. Nor was my own mind free from this impression, when first witnessing the extraordinary scene at the Depository. All my inquiries, however—and they have neither been few in number, nor limited in extent—have failed to discover a single instance in which Bibles or Testaments have been purchased for pecuniary gain.

4. The agency by which this work has been accomplished, and is still proceeding, is not the least remarkable feature of the case. The impulse to offer, and the desire to purchase, seem to have been alike spontaneous and simultaneous. Teachers and senior children in Sunday Schools—clerks in warehouses and factories—serious young persons employed in the numerous and extensive cotton-mills—and others, in various ranks of life, who had been graciously taught the value of the Holy Scriptures as a revelation of infinite love and mercy—appeared to be animated by one spirit. After imploring a blessing from on high on their undertaking, they provided themselves with specimens of different editions of Bibles and Testaments, which they exhibited in the schools and factories, where they appear to have met with open doors and willing minds in every quarter. Thus two young women employed in one factory, disposed of three hundred Bibles and Testaments within a few days. A youth of sixteen years of age, the junior clerk in another cotton-mill, sold four hundred and sixty within a similar time; and in a note now before me, writes:—"Our mill has been in a commotion to-day with the people coming to order books." Two young ladies, collectors of a Bible Association, who had considered their district supplied, furnished themselves with baskets of Bibles and Testaments; and, going forth among the inhabitants of the same district, have, for several weeks, disposed of from twenty to twenty-five copies daily. Passing over many other interesting illustrations of the subject, I will only add, that the



still, wherever we can unite in worship with a congregation of our brethren, and especially when, as to-day, a truth-speaking and enlightened minister presides over that congregation in whose worship we share, there we cannot feel ourselves at all in a strange place ; there we join the family of God ; there we hear the joyful sound of the Gospel ; there we seek edification for ourselves ; there we rejoice for others that they have the bread of life distributed among them ; there we bless God for exalting and honouring His own holy name. When, however, I make these remarks in illustration of the spirit in which we may pass the Lord's day, even in a place where we are total strangers, I cannot say

superintendent, teachers, and senior children of the Sunday Schools attached to one place of worship, have not only sold within a fortnight six hundred Bibles and Testaments to the scholars, but have actually disposed of four thousand copies in the various factories in which these children are employed. In almost every instance the sales have been in single copies ; the few exceptions being those made to individuals for other members of their respective families.

Such, my dear friend, is a hasty and very imperfect sketch of this mighty moral movement—a scene surpassing any I have ever yet witnessed, or hoped to witness. I will not, at present, attempt to trace it in its origin and history ; nor will I incur the risk of grieving one valued friend, who, with the members of his family, has taken a prominent part in these proceedings, by mentioning his name ; but I do not hesitate for a moment in expressing the deep and solemn conviction, that this extraordinary manifestation is to be ascribed to the especial blessing of Almighty God.

that we were called upon to realize a stranger's feelings to-day. The kindness of Mr. S—— and some of his friends, with whom he made us acquainted, rendered our position quite of another character.

An odd question, and, to the ear of a southern like myself, rather enigmatically expressed, was put to me during the day by a poor aged man, who attends Mr. S——'s ministry, and with whom I endeavoured to hold a little conversation :—  
 “*What's your wull of our man ?*” As it was explained to me by one who stood by, acquainted with the local dialect and turn of expression, the question signified : — “ What is your opinion of our minister ? ”

*July 28. To Garstang.*—A very beautiful morning. The heavy showers of yesterday had laid the dust, just as the roads needed it. At about four miles from Manchester, a magnificent building, of which we had previously heard nothing, appeared all at once in our sight. Although the front was only just finished, yet the edifice bore resemblance, from its size and architecture, to some grand palace, or magnificent mansion of old times. It stretched its front before us to an extent of nearly two hundred yards, and I found, on inquiry, that it was to be a school for the children of the Manchester Union, which includes

thirteen districts, and that arrangements were made for the accommodation of no less than two thousand children. We walked through the most important parts of the edifice—through three capacious school-rooms, admirably arranged, through one of many dormitories, and through the hall, an apartment of great extent, which is also to be used as a chapel. The building is in the old English style, and is the work of a Manchester architect. I was told that it would be finished for the reception of its inmates before the end of the year; and we left the place full of admiration at the splendid establishment, so soon to be opened and occupied. In saying this, I pass no opinion on the *principle* of these vast assemblages for which Unions and Union schools are built.

The railroad was near and parallel to the turn-pike road during a great part of our journey to-day. We had accordingly a very accurate specimen of the state to which so many of the highways of England must ere long be reduced. For mile after mile no carriage, cart, or even traveller of any class passed us. The railroad is so extremely cheap (one penny a mile), and offers so many stations, in constant succession, that the labouring population avail themselves of this mode of locomotion; and, considering

the value of time in these manufacturing districts, find it the most economical plan thus to proceed to their work, or on their different engagements. As to the old roads, the descriptive passage of the Scripture is literally fulfilled in each clause: "The highways lie waste: the wayfaring man ceaseth." (Is. xxxiii. 8). While as to the railroad, another passage in Scripture is wonderfully exemplified, "Many (perhaps the many) shall run to and fro." (Dan. xii. 4).

Our road for a considerable distance was paved in the middle, and my little grey pony, who, by her shrewdness and observation, very soon found out in France that the draught was lighter on the *pavé* than on any other surface, and therefore, if allowed, used always to push up from either side upon it, soon exhibited her good memory and choice on the subject by here pursuing her old plan. This *pavé*, the solitude of our way, and a line of very lofty bare heights to the right, very much reminded me of some of our French drives in the kindred parts of that country. The language of the people too was to me, as a southern, almost like that heard in a foreign clime, partly from the words themselves, but still more from the accent. I had much difficulty in understanding the Lancashire dia-

lect, and sometimes could not comprehend it at all.

Little attention seems paid to the road ; and though the turnpikes were high and numerous, yet I was told that they were totally inadequate to the expenses ; and with some, to whom we spoke on the subject, an idea seemed to prevail, that if these roads were to be kept up at all, some new measures must be adopted for the purpose.

The view which met our eyes on approaching Preston, was really very grand, and had the claim of perfect dissimilarity from any scene which I had ever witnessed. On turning round a corner of the road, a lofty and richly wooded ridge of considerable height extended itself, at about a mile distance, across the whole horizon before us ; while on the top of this ridge, cutting the sky in bold relief, stood in single file, several gigantic factories.

I never had seen any such buildings occupying a similar position, or indeed having any other effect than that of spoiling their neighbourhood as to the picturesque. But here, though I can only speak for ourselves, as to their effect, we thought them very striking features, and I know that to us they were objects of a long and admiring gaze.

The day was bright, while a fresh breeze, which was blowing at the time, rapidly dispersed the ascending smoke, instead of allowing it to hang darkly and heavily around. But, above all, the bold features of the neighbouring locality were able without injury, to bear such masses of plain brick work as those which stretched before us along the blue sky. Strange as the subject may seem to the painter, when only thus noticed by the pen, I could not help thinking that the first view of Preston, as seen from this point, and on such a day, would make a fine appearance on canvas ; and my desire certainly was to have, at all events, a sketch of the scene. Perhaps some passing thoughts of the grandeur of English enterprize and trade contributed to such feelings. And why should they not ?

As we ascended the hill, which led up to the town, I entered into conversation with a mechanic, who was going to his work. He told me, that at the present time there was plenty of employment, and that too at good wages. He added that the men were much better off now than they used to be, from so many being teatallers. As for himself, he said that he should not know the taste of liquor now, so long was it since he had taken any beer or spirits.

On entering Preston we drove up to the largest factory, Mr. Swainson's, and requested permission to see it. My card was asked for, and we were immediately admitted. An intelligent and obliging young man (to whom I take the present opportunity of returning our acknowledgments) showed us over the whole building, and through the various departments of the establishment, so that we might see and understand the process of labour throughout. This led us through a continued series of observations, which extended from that of the uncleaned wool in bales to that of the finished pieces of cotton ready for exportation or immediate use at home.

The cotton-bales were in the top story, at an immense height from the ground. In order to reach it, we had only to step on a small platform, which was worked in a kind of shaft by pullies, and we were immediately drawn up to the topmost story with perfect ease, and without the smallest feeling of insecurity. Thus all fatigue is obviated; and on inquiry we found that all those engaged in the factory were accustomed to use this pleasant mode of ascent.

I had never seen a cotton factory before; and, as may be supposed, was much impressed with the marvellous character of all the spectacle

around. The situation of the edifice is most airy and lofty, and due ventilation is provided for with all judgment and care. The building is fire-proof from top to bottom. The magnitude of the operations may be supposed, when I mention that fourteen hundred persons are employed, although the machinery is what is called "self-acting," and requires a much smaller number for its operations than machinery of another description, in frequent and common use. Among the remarkable characteristics of the moving and mechanical power, all stirring and working around us, nothing struck me more than the temporary but perfect stoppage of a few seconds which takes place, so as just to give time for some needful object requiring this delay. There was something grand in the regular pause at certain intervals, when all which was before moving, stood still for a moment, and then renewed again its slow but mighty course. I was informed that there was much activity in the cotton trade, and that at the present moment it chiefly resulted from the large orders for China.

We slept at Garstang, a small town with a very pleasant inn. Indeed, along the whole of this northern road, from hence to Glasgow, we found a succession of small and neat stopping



places—mostly in rural situations, with well-furnished and clean apartments, every attention, and very moderate charges. Most of their names will be found in the course of the ensuing pages. In general we met them at every six or seven miles : and I mention them, hoping, that in spite of present appearances, the fine high-roads of England, and her trim rural inns may not be quite forsaken by travellers.

## CHAPTER IV.

A Quarry Garden—Beauty of the Scene—Lancaster—Lancaster Gaol—State of Crime—Passage of the Sands—The Lakes—Wordsworth.

*July 29. Garstang to Kendal.*—This morning was delightful, and we had proceeded about four miles when we came all at once on a scene of the utmost floral beauty, appearing in a singularly formed garden, close to us at the road-side, and only separated from it by a light iron fence, just sufficient to effect security from the ingress of animals. In fact, all was arranged on the liberal principle, that the road passengers were to be the spectators most to be considered, as the garden presented a theatric and semi-circular form, sloping down and opening towards the highway. The sight was most captivating. A rich assemblage of shrubbery, trees, plants, and flowers, with mown turf in each appropriate place, and matted foliage, creeping and hanging

about on every jutting eminence, in the most varied profusion, and all lit up with a bright sun—such was the spectacle before us.

Having for some time gazed at the scene from the road, we asked of an old woman at a cottage, or kind of porter's lodge (for no other house was within sight) whether we might walk into the garden. Permission was granted at once, and we wandered about freely by ourselves for some time, much enjoying each successive compartment of a place, in which wildness and decoration are most beautifully blended.

We were praising and admiring all that we saw around, when suddenly we came in sight of a gentleman who was working among the flowers with every appearance of industry and zeal. He was the proprietor : he received us most courteously, and told us the history of this charming scene. He said that he had entirely formed it himself, and that it had resulted from the labour and attention of twenty years.

I should certainly have supposed, from the growth and maturity of the plants, that it could scarcely have been effected during a shorter period. The rough cavity of a large stone-pit was the original site, and by little and little the garden had reached its present extent, beauty, and perfection. Independent of the lovely

forms and colours at our feet, the distant view was fine, embracing a rich valley, and mountain-heights beyond. To a real admirer of a highly dressed garden, or one wishing to arrange a wild spot in any similar manner, a visit to this quarry-garden would well repay a journey of some length. I could not help thinking of Virgil's beautiful lines, as at all events applying to the scene, and perhaps to its owner.

“ *Nec fertilis illa juvenis,  
Nec pecori opportuna seges, nec commoda Baccho.  
Hic rarum tamen in dumis olus albaque circum  
Lilia, verbenasque premens vescumque papaver,  
Regum æquabat opes animis.*

GEORG. IV. 128.

On driving away, we passed the residence of the proprietor, a small neat house on the hill to the left, but quite unconnected with the garden which I have described. The absence of a residence there—for the old woman's house is small and almost hidden by the trees—gives a peculiarity of character to the whole scene, which may be well imagined.

We were now approaching Lancaster. The first view of that town is magnificent, as seen from the hill at about a mile distance. The old castle—now a gaol—stands up boldly and prominently, backed in the distance by the mountains of Cumberland and Westmoreland,

while broad sheets of water, flowing eastward and westward, give light and variety to the prospect. The position of the town—the form of the castle—and the eminence, on which it stands, bring foreign localities vividly and accurately to the recollection of a traveller.

I employed my spare time at Lancaster by a visit to the gaol, which is partly ancient and partly modern ; the old edifice, with which the name of John of Gaunt, the “ time-honoured Lancaster,” is connected, having been, with considerable additions and reparations, employed as the county gaol. I was shown with much civility through the whole edifice, and the various apartments of the prisoners. I had within a fortnight visited another county gaol, that at Reading, in Berkshire, where the system of separate cells and solitary confinement is adopted ; while here, although there is a certain *classification* of the prisoners, still the whole arrangements of the gaol are quite of another character. I have no thought of entering here on the grand question of Prison Discipline, but I certainly can never see or direct my attention to an institution of the kind without a sense of the paramount importance of keeping, by due and legitimate means, the young offenders from the old, and the culprits incarcerated for

## STATE OF CRIME.

some slight crime from those who are hardened in guilt and iniquity. My feelings on this subject were much strengthened and quickened by some conversations which I once held with a very intelligent Governor of a county gaol. Instead of being himself inured to this admixture by long use, he represented to me its mischief and dreadful effects, in a manner which I shall not easily forget.

It was gratifying to hear from one of the officers of the prison, that crime—so far as could be judged from the prison records—had much diminished in this very populous and important county. While he had remembered—even within the last four years—no fewer than three hundred and ninety-eight in the prison, there were now but one hundred and forty. The same individual showed me that fearful engine—the drop—taken to pieces and put aside, I trust, for many years to come. The hanging-beam bears an awful testimony to its use in the grazed mark which the rope, whence each unhappy man was suspended at the time of his execution, had made in the blackened wood. My informant had twice seen eight persons hanging on the beam at once, on account of various crimes, and once he had seen no less than nine! On the latter occasion

it was for high treason, and riotous proceedings of a character most dangerous to the peace and welfare of the country.

Shortly after leaving Lancaster, we saw on our left the tract of sand, alternately covered and left bare by the sea, and forming the upper part of Morecombe Bay, between the coasts of Lancashire and Westmoreland. These sands are constantly traversed by carriages and foot passengers; and here I looked for the first time and with intense interest on a trackway such as this, stretching far across the sands. Some of the most exciting dangers and spirit-stirring scenes, to which the traveller can in any clime be subject, have been those connected with the rising and pursuing tide on such an expanse as this. Many a tale has been embellished with these narratives, but many more have been the true histories of danger and escape—of terror and of courage—of life and death witnessed on a surface like this—smooth but perilous—tempting, though so treacherous. When I looked along the wide and shining expanse of the far-spreading sand, I could discover no moving object whatsoever; but the more experienced eye of a dweller in the neighbourhood, with whom I was conversing at the time, saw at once and pointed out to me one solitary

vehicle, about half-way, slowly creeping onward across this strange highway. To one familiar with this part of the country, the passage must be too well known for him to share in our feelings, as we viewed it from a distance; but to us it would have been one of vivid interest; and we could not help wishing that our intended line had been in that direction. As it was, however, our plans obliged us to advance northward without diverging from our course. We were also compelled to leave "the Lakes" unvisited, notwithstanding the attraction of those mountain heights, which rose so high in all their varied forms, and within which we knew that the fair watery gems, known by that name, were set in all their beauty. The evening was clear and every line in the prospect was, for an English landscape, very accurately and sharply defined. The country in the foreground appeared well cultivated, and cherished with much care; and many habitations, apparently belonging to small landed proprietors, were scattered amongst the hills.

We journeyed on, much enjoying our drive, though not without an intermixture of regret that we had thus to pass, as if it were common ground, that which is perhaps the most lovely region which England's isle contains on



its surface—the region too, where the Patriarch Poet of the Lakes has shed the beauty of high and poetic thought over each mountain, dell, and stream, connected with his verse, and where he still dwells in all true fidelity and permanent attachment to the scene of his early choice.

## CHAPTER V.

Kendal—Railroad Labourers—Their dress and appearance—Their character—Ministry among them—Its effects—Shap Fells—Railroad work—Its danger exemplified at Reading.

WE much admired the approach to Kendal as we advanced towards it through a verdant valley, with a fine knoll of ground crowned by a castle, fronting us as we advanced. The heights on the left of Kendal are extremely steep, while, on the right, the ground descends rapidly. The position seems inconvenient for a large and flourishing town, but I should presume that it must give such facilities for drainage as to promote the healthiness of the place in no ordinary degree.

The Poet Gray, in his Epistolary Journal of a Tour to the Lakes of Cumberland and Westmoreland, addressed to Dr. Wharton,

somewhat curiously describes Kendal: "The town consists chiefly of three nearly parallel streets, almost a mile long; except these, all the other houses seem as if they had been dancing a country-dance, and were worn out; there they stand back to back, corner to corner, some up hill, some down, without intent or meaning."

A vast number of railroad men were loitering about the streets telling their avocation by their mien, dress, and general appearance in a way that cannot be mistaken by any one who has lived in the neighbourhood of their work, or at all events observed them with any degree of interest and attention. Exactly as I remember them standing in groups, or slowly strolling about the streets at Reading, after their day's work was done, so I found them at Kendal this evening, telling at once the nature of their avocation by their clay-coloured garments, their strong bodily development, and their independent bearing. My present notice of their dress recalls to my memory some particulars of their peculiar tastes on this subject, as indulged in on holidays and Sundays. Then, in many instances, their costume is very handsome, and no small sums are expended upon it. I have seen them clad in coats of the finest broad

cloth, and of such copious dimensions that they would certainly have made two garments of the same kind for many a slim young gentleman. Their tailor's bill must of course have been in accordance with the size of the garment. To this was often added a velvet waistcoat, figured, of red, or of some other brilliant colour, adorned with hanging buttons of equally showy pattern. Nor must I forget the corduroys, and highly polished lace boots. The dress of their wives too was sometimes of a costly and showy description; and altogether there was something very peculiar in the appearance of one of these high-dressed labouring men, accompanied by his wife to Church—especially when coming for the baptism of a child, or on any other marked incident in their lives.

I have also alluded already to their physical strength. The arm of a robust railroad man is quite an extraordinary spectacle. I do not exaggerate in saying, that I have seen it twice the size of that of an ordinary labourer. I have sat among them reading and explaining the Scriptures, while nine or ten of them, as hearers, were arranged on a bench in a line close before me, and I have more than once found my attention wandering from my subject, and fixed with astonishment on the gigantic size of their limbs,

as developed by muscular exertion, among men qualified by constitution to bear it.\*

As to their independent mien, I have only one remark to make here, which is, that I would earnestly recommend to all ministers and others interested in their spiritual and moral welfare, and desirous "to have fruit among them even as among others," not to mistake it for insolence or repulsiveness; nor at all to suppose that they are less susceptible of kindness and attention than others, engaged in hard and rough toil, and removed from all influences of a softening and ameliorating character. Just let it be proved to them that you have their interest at heart, by attention to some of their number in cases of sickness, or any circumstances where sympathy can be shown. Just let them be addressed

\* It is well known that the men work in gangs, or small parties, under the direction of one head, who is a kind of middle-man between the contractor for the work, and the men who do the work. A certain amount of labour is to be done by this body in common, so that if any individual of the party is weak or unequal in any way to his proportionate share of the task, the others must suffer accordingly, and do among them his work. It may naturally be supposed that this renders the whole party very watchful, cautious, and alert as to those admitted. And I have heard that a newcomer is sometimes put to the following test of his corporeal strength and endurance. An instrument, like an immense pavioir's mallet, is placed in his hand, and with this he has to strike a certain number of blows, without stopping or resting, in the presence of those witnesses most interested in his physical capacity to take his due share in their allotted toil.

in plain, hearty, friendly, short, significant language, and not in a cold essay-like style. Just let them be treated as if you knew somewhat of their temptations, their difficulties, and of their obstacles in the pursuit of a godly life—gregarious wayfarers as they are—and you will awaken their interest, you will gain their affection; you will, by God's blessing, be instrumental in turning them also, like any other class, from the error of their ways, and in leading them to serve God through Jesus Christ, our one common Lord. At least, you may expect that some will be thus impressed; and what is any ministry but the effectual conveyance of God's truth to some of those who outwardly hear it. When Paul himself "persuaded concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening, what was the result? That all believed? No! Some believed and some believed not." (Acts xxviii. 24). I well know the value of instances which one has met with oneself,\* and I therefore have introduced in the

\* A vast number of railroad men were assembled for some time at Reading for carrying on their work in that neighbourhood. Very few of them appeared in church, and their conduct, on the whole, was undoubtedly of a very ungodly and dissolute character. Some of my valued clerical friends of the town, in conjunction with myself, adopted certain measures towards their spiritual welfare, such as that of distributing Bibles and Tracts among them.

note two instances, where in my own humble, and, after all, but very scanty endeavours to

together with short but earnest invitations to attend the House of God; and a special service was opened for their benefit in my church, at a certain period of the week, when it seemed most likely that some of them might be gathered in to hear the word of God. During the progress of these measures, I went along the line, one evening, to meet the men on their return from work, in company with two of my brethren, our object being to address all who would listen to us, whether singly or whether in small parties, on the subject of their souls. One of these was the Rev. J. N. Allen, now one of the Chaplains to Her Majesty's Forces in India, and the author of a most engaging and impressive volume, entitled "Diary of a March through Scinde and Afghanistan with the troops under the command of General Sir William Nott." My friends were soon engaged in the good work, addressing little groups of listeners who quickly gathered around them. I went onward towards the place where the main body was usually collected to receive their wages on that evening of the week; and all at once, on turning the corner of a hedge, found myself unexpectedly among a crowd of the workmen, of above two hundred in number, who, in consequence of a slight shower, had collected under the shelter of some trees. I was in a certain degree known to some of them, and they immediately collected in a circle round me; many of them asking me what I wanted among them; some of them charging me with being a character very unpopular with them, that is a tea-totaller, and others with being a Ranter, mixing with their observations, oaths, threats, and no slight share of ridicule. "What do you come among us for? Don't you know that we are like a set of wild horses, who wouldn't mind knocking your brains out?" Or, "We don't care for such chaps as you. All we want is beef, and beer, and a good song." However, at the same time a few were endeavouring to get for me a hearing. I had a small Bible in my hand, and took advantage of a lull in the storm of tongues to commence the perusal of our Lord's words on the Brazen Serpent. By raising my voice, and making some quick answers to some of the most direct and troublesome opponents, I was enabled, after a few minutes, to obtain perfect silence, which

advance the religious condition of the railroad men, I have personally experienced the truth

I thankfully employed in preaching the Gospel of Christ according to the glorious passage which I had just read. I have seldom witnessed a more striking change than that which came over the countenances and the mien of these rough and (as it might have seemed a few minutes before) impenetrable men. Tears appeared in many eyes when I had done. Some shook hands with me; many thanked me. All contradiction, abuse, and ridicule had passed away. I trust that much good ensued, and indeed it would have been wrong and faithless to doubt it. One instance came to my knowledge, which I shall now relate.

Among those assembled was a man of about thirty-five years old, who had lived a notoriously ungodly life. Among his vices were drunkenness, swearing, and not only a total neglect of the Lord's day and house, but also such a prejudice against its observance that he actually took strong and wicked measures to prevent his wife from pursuing any line of conduct on that matter superior to his own.

On the evening of the day to which I allude, this man went home, and said that he had heard a gentleman speak to the men about the Brazen Serpent and Jesus Christ, and added that he would like to hear him again. He immediately became a regular attendant at my church, and gave up all his wicked and ungodly habits in a most remarkable and decided way. He delighted in hearing the Bible read to him every evening, and above all used to ask for the psalms. About three months after, having on the evening before been thus engaged, he went out to his work early in the morning in that full strength and vigour of frame for which the railroad men are so remarkable. At ten o'clock he was no more. A mass of earth and gravel falling upon him, had crushed him utterly dead in a moment! Can we doubt of that man's change, ere his appointed time had arrived? Can we refuse to notice God's sovereign grace, or the power of His Spirit and Word, in His blessing on a few, stammering, confused words of one of His servants? God forbid!

I shall give one instance more, showing that the most abandoned characters may be softened in due time, although, in one's own



of those scriptural assurances ; how the word of God " shall prosper in the thing whereto He

short-sighted, heartless view, one might have almost thought the individual in question, even as one of the swine, before whom the Gospel and the Word were pearls all idly flung.

One day, when passing a public-house, not far from my church, I heard a loud quarrel inside among a body of about twenty railroad men. Thinking it my duty to try to act as " peace-maker," I went in and addressed them on their conduct, and here I was protected from absolute violence—for most of them were drunk—by two or three who knew me. One of the party was, however, quite furious, and abused me in worse terms than I have ever been subjected to on any other occasion which I happen to remember, following me out into the road, and only prevented from striking me by some who held him back. " Pray don't have anything to do with him," said they, " he's the worst man on the line." Among other things he said to me, was this : " They talked of your giving away books! You wouldn't give *me* one, I'm sure." " Indeed," said I, " I will. You shall have one left for you wherever you like." His lodging was named, and it was my intention to have given him a Testament, when I next passed that way. However about two days after, and before I had left the book, I met him again, drunk. He immediately commenced language of an abusive kind against me, and, among other things said I had not kept my word. I told him my intention, and fulfilled it accordingly.

I heard nothing of him for about three months, and had quite forgot the circumstances, when one day as I was riding fast along the road, a man, who was walking alone, sprang from the path, and taking off his hat, was in an instant almost under my horse's feet, as if determined, at all hazards, to have an interview. He was quite sober, and said eagerly, " Do you remember me, Sir?" " No," said I, " I have no particular recollection of you." " I am the man, Sir, who abused you so shamefully at the (mentioning the name of the public-house where the transaction occurred) and I'm very sorry for it, and I want to ask your pardon." " You have it, I am sure, but you should ask pardon from God for this and all your other sins." " Indeed I do, Sir, many times, and I ought. I

sends it ;” how His message of salvation can break the heart of stone “as with a hammer ;” how if we cast our bread by the side of all waters, it shall and will return to us after many days.

*Kendal to High Hesket.*—Having to-day to cross that wild and desolate district of mountain, called the Shap Fells, fine weather was of some consequence to us ; and though dark, stormy clouds were flying about, and occasionally hovered over us, yet they only threatened, and did us no hurt. Brightness and gloom rapidly succeeded one another. Sometimes under such circumstances, the feeling of *exemption* is very pleasant, and illustrates a truth, holding good in matters of more consequence. In them also I doubt not that the alternating sun and cloud are oftentimes in their combination, more productive of true happiness in life, than if no cause of apprehension ever came nigh us, as a thing to be deprecated, or ever was transformed into a boon,

have been very ill since that time, and then I read the book you gave me, and it did me a deal of good.”

After a little more conversation, I bade him farewell, and went on my way rejoicing at this fresh testimony to the power of God’s Holy Word, where, perhaps, there was the least possible ground for anticipating such effects, according to our own faithless and narrow views.

May these instances encourage many who may have to deal with rough and hardened characters, such as those of whom I have now spoken !

through the sense of exemption from its stroke. But to return from this short digression on a very interesting subject, as connected with our appointed journey in life, to the minor subject of our journey this day.

Our first stage—a long one, certainly—was from Kendal to Shap; and during this course we ascended and descended a very steep mountain height, which in wildness and desolation was unequalled by any thing which I have hitherto witnessed in England. But even this barren range was not without its usefulness, inasmuch as it offered abundance of peat for fuel, exactly resembling that of an Irish bog, and cut here just in the same manner, dark black pits being excavated in the soil.

Unpromising as such a district would seem to the traveller, while pursuing the present road, as a prospective line of railway, still the engineering and speculative enterprise of the day has already commenced this very undertaking. As we approached Shap, we came in sight of the railroad works, and of the wooden huts erected as temporary dwellings for the workmen. The landlady at Shap told me much of their habits and character in this neighbourhood, and described them as in no slight degree turbulent and unmanageable. Among other things, she narrated

her schemes for accommodating them, as visitors to her house, without danger to her crockery, premises, and property in general. She prepared a room expressly for them outside her house, put in it a strong table, and some dozen of tin mugs, and had it plentifully strewed with sawdust. This is their reception room. According to her account, breakage and fighting necessitated these measures. Lately there were no less than eight hundred railroad men here, though the number is now diminished; and I was glad to hear that a temporary chapel had been established at Shapwell Spa, and a chaplain appointed by the directors for the benefit of their labourers on the line. During our sojourn of a few hours at this inn, we had an exemplification of the hazardous manner, as regards life and limb, with which the peculiar work of railroad making is attended—why, I cannot tell. We saw from the window a railroad man gallop by on a large cart-horse towards the neighbouring village. On inquiry, we found that he was a messenger going with all speed for a surgeon in behalf of one of his companions, who had just had his leg smashed in a dreadful manner by a waggon, at the critical moment of "*tipping*," a process which has involved a vast amount of death and mutilation. Well do I remember the number of men wounded

by the same means, who used to be carried by my house to the hospital at Reading.

The danger of the system will be seen at once, when I mention that, in *tipping*, a man runs by the side of a horse attached to a waggon of soil until the moment when, loosing a kind of pin or peg, he thus causes the waggon to *tip* over its contents, while the horse turns round and escapes as he can. Another very frequent cause in the same vicinity, was that of excavation, and especially at the deep cut near Sonning. A large body of railroad men used to undermine, or "hole" (as it was called) the gravel beneath, while another stood on the top to watch the moment of the soil's cracking, preparatory to its descent, and to give warning accordingly. On his observation and celerity in so doing the limbs and lives of the men depended; and I have seen five or six men bounding backwards, at the imminent hazard of their lives, from among the falling soil and fragments, slipping from above in immense weight and magnitude. As the slightest appearance of fear would have been as much scoffed at in the "gang" as among soldiers on a field of battle, and, as the most culpable hardihood was frequently displayed, many terrific accidents occurred. It used to be a mournful thing to see—as I frequently did—the

slow procession of workmen walking away from the works in the neighbourhood above-mentioned, and carrying the covered frame employed for the melancholy purpose of conveying the maimed, and perhaps dying sufferer to the hospital. Fearfully appropriate to the period, to which I refer, was the erection and establishment of that most important institution, at Reading, where I well remember praying with the first patient received, who was, to the best of my recollection, a wounded railroad labourer. One of the surgeons, a gentleman, too, who has seen much practice, assured me that, during the two first years of the progress of the line in the neighbourhood of Reading, he had to operate on, and had attended more wounded men than during his whole professional life before. Surely there is something most culpable in those who have authority, if any dangerous process is permitted, which precaution or attention on their parts could by any means obviate. I cannot help apprehending that this must be admitted as no unfrequent case.

## CHAPTER VI.

Superior Farm-house—Penrith—Lord Brougham—The White Ox—Carlisle—Paley—Gretna Green—The Scotch Church—Patronage.

AFTER advancing three or four miles beyond Shap, we entered a fine wooded district, backed on the right by lofty ranges of mountain. The aged and luxuriant woods, and the general appearance of the country here seemed to betoken the neighbourhood of some wealthy and long-established proprietor. Presently we passed a first-rate farm-house and offices on the left. I thought it quite a model of a wealthy tenant-farmer's residence : for, while it had no pretence or assumption of *gentility*, or of being any thing but a *bond fide* farm-house, it united every appliance for comfort and convenience of the family with proximity to the yards, out-buildings, and all those offices, from which the master's eye should at no time be long absent.

I found on inquiry that Lord Lonsdale was the landlord, and that we were now close to Lowther Castle ; but on asking a man who was working at the road-side whether we could see it from the road :—“ *Naw*,” said he, with a pronunciation very different to that which I have been accustomed to as the well-known syllable of negation.

Shortly after we passed through a very neat and decorated village, called, I believe, Hackthrop, of the most pleasing character as to all the objects connected with it, saving and excepting one, viz. : that in a small garden close by the road-side, some armless and legless statues, large as life, were very prominently exhibited. Certainly these figures raise no unpleasant feeling as seen in galleries of statuary, but my thoughts on the poor railroad sufferer, amputations, &c., gave me this day a peculiar distaste for any such spectacle.

The next town which we came to was Penrith, or the “ Red Hill,” and well it deserves its name, from the deep red hue of the stone visible all around, and employed in its buildings. About a mile before reaching Penrith, we observed a fine baronial castle rising out of lofty and clustered woods upon our left hand. I inquired to whom it belonged, and was answered to Lord Brougham.



As parliament was sitting, and his Lordship is generally at his post, unless reporters fabricate and issue speeches in his name, I did not for an instant think of his being now at home ; and, as there is no lodge-gate, we went up to the house, intending to ask whether strangers were allowed to see the castle during his Lordship's absence. We were led to do this as the edifice is of no ordinary character ; and the title, which I saw ascribed to it in the pages of a local guide-book, "The Windsor of the North," conveys a testimony by no means inappropriate to its extent, as well as to the massive and simple grandeur with which it is constructed. As it happened, however, we only had a glimpse of the outside walls and into the two courtyards ; for, just as we reached the entrance gate, with the intention of asking, whether, in the supposed absence of the noble owner, we might be allowed to see the place, a workman, who passed by, mentioned that he was at home. Without more inquiries we retreated as quickly as possible, having too much respect for the privacy of a gentleman's country residence to wish to be seen hovering about his premises without the slightest claim of introduction ; and, let me confess it, somewhat apprehensive of seeing the noble owner appear, and of receiving

a rebuke, for our trespass and curiosity, from one so unpleasant and dangerous to face in any "keen encounter of the wits," or in any predicament where the *copia fandi* might be brought into action.

Shortly after our flight from these precincts, we crossed two rivers at picturesque points, passed into Cumberland, went through Penrith without stopping, and after a hilly, but uninteresting drive, during which we met with heavy rain—the first which had hitherto damped the pleasure of our journey—reached High Hesket, where we slept at the widow Pearson's White Ox Inn; a worthy landlady, whom I think myself bound to mention, as having charged to us the very smallest sum, in proportion to the supplies provided, which I have ever met with at any inn whatsoever, whether at home or abroad. I remember in one of the Pyrenean passages to have had supper, bed, and breakfast for half-a-crown, and sometimes in the midland and southern parts of France to have been quite surprised at the moderation of the bills for copious and luxurious fare. I may speak also very favourably as to the demands on our purse in all those pleasant country inns, frequented by us during this journey in the north of England; but the widow Pearson's bill

was one which, for its trifling amount, certainly stands unparalleled in my locomotive experience, and I could not help making her a small present in addition to her claim. Whether the White Ox can prosper on such terms, is a question which I leave to be decided by a jury of landlords ; but, while some journals are full of accounts of imposition, I think that a notice of a contrary character should not be withheld.

Having introduced this pecuniary subject, I add an amusing qualification attributed to my ponies on their way, in addition to the many merits for which they have attracted some portion of interest from their French and Spanish expedition. The qualification is that of *paying bills*, for this is the literal characteristic with which they were honoured two or three days ago at one of the inns where we stopped for the night. It had not been usual to charge for our servant's bed. At one place I saw this item, and mentioned it. The waiter said, " Oh, there is a mistake. The ponies pay for his bed," an observation, which translated into less technical language, signified that where a horse was entertained and paid for, the groom's bed was gratis.

*High Hesketh to Lockerby in Scotland.*—The first stage of our journey to-day was to Carlisle,

a city with an interesting local history attached. In years, comparatively recent, there are two points to be observed in its records of an important character, as connected with the annals of our country. Firstly, the Siege of the City by the Parliamentary forces in the year 1644, which ended in its capitulation on the 28th June in the succeeding year, after extreme privation and endurance, underwent by the garrison and citizens ; and secondly, its surrender in 1745 to the Pretender ; though certainly on this occasion there was so much feebleness and weakness displayed on both sides, that no honour whatsoever was gained either by the yielding or the successful party. To call the former defeated, or the latter victorious would be quite an abuse of the two respective terms.

As to the Carlisle Cathedral, only half of the original structure remains. Cromwell was the author of this semi-destruction. The edifice reminded me of the Cathedral of Tulle, in France, which suffered a similar fate in the Revolution. There, however, the nave remains, and the choir is no longer in existence. Here the case is reversed. A part of the ruined fragments has been turned into a small parish church, where I believe that service is regularly held.

The admirers of Paley—and in a certain

line of writing, I mean the investigation and exhibition of the *external* evidences of Christianity, he deserves the admiration of all—may see his monument here. The tablet is as simple as the inscription :

WILLIAM PALEY,  
ARCHDEACON AND CHANCELLOR  
OF THE DIOCESE,  
DIED MAY 23, 1805,  
AGED 62.

Our next stage was to that celebrated locality, Gretna Green, or, as it is spelt here, Graitna Green. Just before its conclusion, we crossed a small stream which forms the division between England and Scotland. A turnpike gate is situated at the very confines on the Scotch side ; and, accordingly, many couples have been married at the very house occupied by the gate-keeper, as being the first on the south side of the border. However, the inn at which the matrimonial engagement is usually contracted, stands about a mile farther on, and occupies a very pleasant situation in the middle of a sloping green of considerable extent, and scattered over with orchard trees. Resting here for luncheon, we were shown into the very apartment usually occupied by the fugitive couples—a handsome and well-furnished room. We were told that the last marriage was about a week ago.

Here I saw the first specimen of a parish church in this country, and, certainly, it was any thing but graceful or prepossessing in its form and architecture. While I was looking at it, an old man, apparently of the humblest class in society, came down to wait for the stage coach, which was expected in a few minutes. Entering into conversation with him, I asked him where the old blacksmith lived, of whom we in England had heard so much, as officiating here on matrimonial occasions.

“ Oh,” said he, “ he is dead monny a generation ago. The maun up at the inn, he marries them noo, and the maun at the toll-gate below, he marries heaps o’ ’em. But we hear it’s all ganging to be din away, and a gude thing too. There’s monny a young couple comes here without kenning what they’re aboot, and gets themselves fashed and into trouble all their life afterwards.”

Turning to another subject, on which I was very desirous of ascertaining the feeling of all classes, and speaking to one who showed that he had some common sense in his head, by the answer just reported, I pointed to the church, and said: “ Is that church well filled with people on a Sunday ?”

“ Weel, I canna just say that it is.”

“And why?” I inquired.

“Oh! there’s monny reasons.”

“Perhaps you will oblige me by telling me some of them.”

“He’s a patronage man, and none of us here, —that is, varry few like *them*. It’s a bad thing, that patronage. It ought to be all din away. They don’t applee themselves as they ought. We dinna like them here.”

I had thus, before I had been half an hour in Scotland, a strong and decided instance of the feeling so prevalent among the common people of Scotland on a subject totally disregarded in England, but of such an exciting character throughout the length and breadth of this land in which we now are. The man said much on the subject, which I have not introduced, and with more strength of feeling than accurate apprehension of the question. This, however, must always be the case with many, on any great controversial subject of the kind.

## CHAPTER VII.

Lockerby—Annandale—Scotch cottagers — Weather — Hamilton Palace — The Ponies—Glasgow — The Scotch Sabbath — Charitable Institutions.

WE went on to Lockerby for the night, passing on our way many cottages of the poor. They were decidedly inferior to those of England, and the marked difference is thus speedily observable to one crossing the border. In appearance they were more allied to the Irish cabin, but I saw none so miserable as those which, I lament to say, so frequently meet the eye in that country. At the inn at Lockerby (the King's Arms, where we had a very civil landlord) we were soon reminded of being in the "land of cakes." Two or three sorts, with marmalade and jelly, in addition to the usual fare of the tea-table, were here set before us.

Just as we were retiring to bed, I heard a carriage pass by at a very speedy rate, but not too



fast for the accompaniment and pursuit of a large number of people, who were shouting loudly, whether in praise or blame I could not at the time ascertain. But, on asking about the noise in the morning, I was informed by the maid "that it was an expression of public feeling regarding an inhabitant of the town, who had just returned, after an acquittal on a charge of the most serious kind." The population were evidently strong in their feelings against the individual in question, notwithstanding the decision of the Court, and were giving vent to their opinion in no measured terms.

*To Abingdon.*—Our first stage to-day was to Beatoek Bridge, where we found a commodious and well-furnished inn, built by government, (as I heard) for the benefit of travellers on this new line of road. The earlier part of our drive to-day was through the fair valley of Annandale, and was rendered extremely pleasant by the sight of very accurate and superior cultivation of the soil, of well ordered farmsteads, and (with a few exceptions) of very neat and convenient habitations for the poor. Asking who the chief proprietors were, I was answered :—"The Duke, Sir, (which here, and usually in the south of Scotland means his Grace of Buccleugh) and Hope Johnstone." Heather-clad hills, with a

considerable share of good pasture on them, rose on each side, chiefly grazed by sheep.

Shortly after leaving Beatock Bridge, we entered a lonely mountainous district, through which our course continued during the rest of the day. The road ascended, though not steeply, for a considerable distance, and nothing but mountain was in sight for above twenty miles. Having accomplished this stage, and, coming into the vicinity of Abingdon, where the termination of our day's course was to be, I inquired for an inn, of which we had previously heard. A by-stander showed me a handsome house a few hundred yards off, which at that distance looked exactly like a private gentleman's residence. There we lodged for the night, and found that it had been built by Sir E. Colebroke, a large proprietor in the neighbourhood. The rooms were extremely well furnished, and around us we had views of fine mountain scenery, while the more immediate foreground was raised and enlivened by trees, a broad sparkling river, and very compact and comfortable farm-houses.

During the evening we entered into conversation with some cottagers' wives; and very merry, intelligent, and communicative women they were, although our ignorance of the Scotch diction and accent rendered us unable to catch

all they said, as on the other hand our language was heard by them with the same disadvantage.

We went into three cottages to examine their condition. In each of them the beds occupied recesses in the room on the ground floor, where the family lived, and very much resembled berths on board of a ship. Two of them were neat, with plentiful furniture and crockery. We asked one of them how her husband was employed. The answer was: "In draining the hills yonder." His wages were twelve shillings a week.

It amused us to see the little Scotch boys skilfully managing their plaids, during the heavy showers which occasionally fell to-day, and making with them a complete covering for their bodies, shifting them here and there, according to the point of the wind.

The drive of to-day would have been dreary, had it not been for weather exactly of that character best suited for effect in passing through mountainous scenery. We had a quick succession of bright blue sky, of thick dark clouds flying fast over the heights around, and of warm glowing sunshine. These colours and changes of the sky, as marking the heather-clad hills, had a very fine effect, and quite obviated any thing like dreariness or monotony in our course.

*August 2. Abingdon to Glasgow.*—Our course to-day led us through eight additional miles of moor and mountain scenery, during the early part of our journey. We then reached a fertile and verdant country, which continued until our arrival at Glasgow. Near the town of Hamilton we first saw the Clyde—in this vicinity a narrow river, but with steep, picturesque, wooded banks. We visited Hamilton Palace, a real palace in size and character; more convenient too as a place of residence than most residences of the kind, and in some measure reminding me of palaces abroad occupied by royal families of minor rank and condition. I may cite, for instance, the Palace of Manheim, familiar to travellers on the Rhine, and belonging to the Princess Stephanie, whose daughter has lately been married to the Duke of Hamilton's son.

The day was wet, chilly, and unfavourable. Hence the scantiness of my notices. The effect, which is made on a passing stranger by the scenery of any district, must be so lowered by bad weather, that the less said on the subject the better, when under such influence, except, indeed, when there is such surpassing grandeur and sublimity of local feature, as in some measure to render the place independent of all

accidental circumstances. I say, in some measure, because while there are variations of those of sun and gloom, the dim east, and the clear north-west wind, the rapid showers which gush forth in sparkling drops from some fleeting cloud, on a bright April day, and the heavy, hopeless, unceasing pour, no scenery whatever can be altogether independent of weather, and hence oftentimes arises the extraordinary discrepancy, with which the very same locality is often described by two travellers, or even viewed by the same individual at two distinct periods. I have often experienced myself more pleasure in the sight of a few tufts of grass, or a little tangled coppice-wood on a sunny day, than when gazing at forests and all kinds of magnificent objects, but with the unfavourable accompaniments of dimness or gloom in the atmosphere. Light—light is the grand beautifier—both in natural and spiritual things.

We entered Glasgow late on Saturday evening, having accomplished the journey from Manchester to Glasgow since Monday morning. This seems to have been considered rather an extraordinary performance for my little ponies, and judges in equestrian matters have said that it would have tried the powers of most full-grown horses. My servant and myself

watched them most carefully, to see whether they were exhibiting the slightest sign of fatigue or indisposition ; and, had this been the case, we should of course have adopted a more tardy course. I must say that the weather and the state of the roads were both most favourable for our expedition ; and far from the ponies showing any signs of overwork or exhaustion, one of them continued so fat, that an ostler pushing in her side with much apparent satisfaction, and gazing at her, as an artist at some picture, said : “ Well, *you* look as if you were always at home at dinner-time !”

I admired much the broad and symmetrical streets of Glasgow, as well as the many fine statues and monuments with which it is richly adorned. The residences in the new town are large, commodious, and built of stone. I know no town whose residents seem to me better lodged than the citizens of Glasgow.

The Sunday appeared to me admirably kept. My expectations were highly raised as to the due observance of the Sabbath in Scotland ; and on this, my first occasion of being able to judge as an eye-witness, I can undoubtedly testify that all my expectations were abundantly fulfilled. I looked up the long line formed by the Tron-gate and Argyle Street, just at the time when

the chief stir might have been expected, and I could not see one single vehicle abroad. What a contrast with a similar view, at the same time of day, down Oxford Street or Piccadilly, the corresponding thoroughfares of London. At each hour of public worship the people were to be seen crossing one another in dense throngs on their way to service: the men, even to the class of manual labourers, clad for the most part in good habiliments of black cloth. Close to our hotel—that of Mr. Josez, near to the railway station, and one, by the bye, which I can highly recommend for cleanliness, attention, and general superiority of accommodation—was an immense chapel, of which Dr. Wardlaw was the minister. Such a full body of song proceeded from the numerous worshippers at his chapel, that I heard it a considerable distance in the neighbouring streets. My time, and indeed my opportunities for obtaining information on religious matters in Glasgow, whether as regards the Episcopal, the Established, or the Free Church, were so extremely limited, that I shall prefer, as yet, to keep silence on the subject, and will beg my readers to remember that this is my first Sunday in Scotland.

At Glasgow we had the gratification of meeting my father-in-law, and other members of his

family. They had been for some weeks in Scotland, were warm in their appreciation of the country and its inhabitants, and gave us most cheering accounts of the grand scenery which they had traversed, of the hospitality which they had received, and of the characters which they had met in various classes of life. In their company and under the kind and intelligent guidance of J. C. C—, Esq., M.P. for N—, whose country place is within a few miles of the town, we visited, on Monday, the Glasgow Asylum for the Blind, and the Lunatic Asylum in the immediate neighbourhood of the city. Mr. C—, told me there was a third institution of the most interesting character, which, if possible, I should see. He alluded to the Training School, under the able superintendence of David Stowe, Esq. I had brought a line of introduction to that gentleman from a friend in England; but circumstances prevented my seeing him, or the institution under his care, during this visit to Glasgow, and I regret to say that he was absent from town when I called on a subsequent occasion.

In the ensuing chapters, I shall give an account of those two interesting institutions which we visited this day.



## CHAPTER VIII.

Blind Asylum—Blind Readers—Geography—Astronomy—Manual Labour—Success of the Institution—Institution for Blind at Leamington—Address to the Blind—Mr. Alstone.

THE Blind Asylum is situated on high and healthy ground near the Cathedral. On our arrival, we were introduced to Mr. Alstone, the Honorary Treasurer, and able acting manager of the whole institution. The cause of the blind is the special department of Christian benevolence to which he has devoted his energies ; and, as most evidently appears from all which is seen in the Asylum, with the utmost efficiency, success, and blessing on his efforts.

I will first mention what we saw ourselves, and then add a few particulars as to the institution in general.

We first entered a room where about twenty blind young women were employed in knitting. Some of the articles on which they were

engaged, required the finest and most delicate work. After a little time, we heard them read extremely well with their fingers ; and, although this would have seemed marvellous indeed not many years ago, yet now the process has been witnessed by so many in public meetings and elsewhere, and the system adopted is so well known, that I shall only add two observations on this part of the subject. The first is, that the Roman alphabet, or letters similar to those in common use for our own reading, in every thing except their raised or embossed form, is employed here, in preference to any of those arbitrary characters, recommended by Gall, Lucas, and others.

The second is, that I have seldom witnessed the delightful sight of the blind reading by the touch, without applying the passage from St. Paul's speech at Athens, and rejoicing that "they should (thus) seek the Lord, if haply they might *feel* after him, and find Him."

At the termination of the reading we examined the arithmetical class, formed of nine blind boys. I do not think that I can explain their proceedings in detail with any probability of its being understood by mere description, and therefore only mention that the sums are done on a board, fitted up with holes, and moveable pegs, which form

different numbers according to the mode of their insertion. This may give some faint notion of the system in use.

We then heard some hymns, very beautifully sung, with the accompaniment of an organ.

The next branch of education to which we were conducted, was that of geography. In facilitating geographical instruction, among other means employed, a very large globe, measuring about nine feet and a half, is used. "The water is made smooth, and the land is distinguished from it by being slightly elevated, and its surface rendered rough by a coating of fine sand, painted in oil of various colours, in order to distinguish to the eye the political divisions. These divisions are also surrounded by a slight prominence, for the purpose of enabling those, for whom the globe is more particularly intended, to grope their way. Rivers are denoted by smooth and slightly raised sinuous lines, traversing the rough land in their proper direction; mountains by a series of elevations, indicating the position of the range; and towns by a small brass knob."\* I asked a blind boy several questions requiring a very accurate knowledge of geography throughout the world, and he did not fai

\* Statements of the arrangements of the Asylum for the Blind Glasgow, 1844.

in one instance. The comparative size and course of rivers, and the comparative heights of mountains are, as may be expected, represented by raised charts and tables; nor is the knowledge of God's work in creation, as conveyed to the blind, limited only to the earth; no difficulty being found in introducing to their minds, through the organ of touch, the principles of astronomy. The mode of doing this may be easily supposed by any one to whom an orrery is familiar. Geometry and mathematics are the last mental acquisitions which I have to mention here, as being attained by the inmates of the institution; and surely it is one of the most blessed applications of modern art, thus to supply means of interest and occupation to those, who till of late years had little done for their improvement, and were not only shut out from knowledge, as conveyed by the main inlet of the senses, but received little systematic attention as to the faculties remaining for their use. The grievousness of this omission now appears enhanced by the remembrance that, in the case of the blind, the remaining senses are not only as strong as in the seeing, but stronger and clearer still. Hence a loud call for special development of those powers which remain.

I shall not waste time by entering into the

question as to the value of knowledge to the blind. I mean of knowledge such as that which I have here described. All that could be said against it in their case has been said times without number against it as conferred on those who can see ; and times without number all these objections have been utterly refuted.

Our course through another department—that of manual labour and trades, as carried on by the blind—led us first into a room, where ten or twelve individuals, some of them grown up, were employed in weaving coarse sacks. We then saw nine or ten basket-makers, and finally some rope makers. But these are only specimens of the occupations in which blindness appears no impediment to industrious and profitable exertion. In the pamphlet already quoted, I have before me a most interesting page of engraving, representing no less than ten specimens of manual labour, all exemplified and realized in this place. These are net making, winding on a wheel, sewing, knitting, sack printing, flax dressing, mattress making, weaving, basket making and rope making.

Such is the success of the industrial training adopted in the institution, that many, who have been instructed in the house, are now earning from eight to ten shillings a week ; and

thus their hands are made available in the acquisition of an honest maintenance, while their minds are stored with that various knowledge, without which their course of life would have been, comparatively speaking, a mere intellectual blank.

The founder of this asylum was John Leitch, of Glasgow. "He himself had suffered under a partial infirmity of sight, and bequeathed the sum of £5000 towards opening and maintaining the institution." It is surely a most appropriate evidence of sympathy when the rich sufferer thus provides for those among his poorer brethren, who may so closely and literally be termed his *fellow-sufferers*. Perhaps those who never have known the loss or defalcation of that grand blessing, sight, are as urgently called to show their gratitude to God by abundant liberality in behalf of the blind ; but leaving that subject now, I will just mention here that I am acquainted with a lady at Leamington, who, afflicted with blindness herself, and acting in Christian love towards those similarly visited, has so successfully exerted herself, that a small but very interesting institution for the blind is established in that town. From a Report of this year in my possession I see that at the present moment there are ten inmates of the residence,

and four day pupils, while there are other candidates for admission. I copy with much pleasure the first sentence of this Report, as illustrating the simple measures adopted as a commencement at Leamington, and which might be adopted elsewhere with similar ease, and at an expenditure, if need be, of very moderate amount. It will be observed, from the seventh rule of the institution, which I insert below,\* that a certain sum is paid by those received, or for them, and also what are the means and qualifications for admission.

“This establishment was first opened on a very small scale in November, 1843, when three day pupils, two men, and a little girl, began to receive instruction in reading in embossed characters. A short time after, a few girls were received as inmates ; and in the course of 1844 the number wishing for instruction was so great that a larger house was taken in October, and boys also were received as inmates and taught basket and mat making, besides finger reading.

\* “ That candidates for admission to the institution, with a certificate of good character, shall be recommended by a subscriber, or by the clergyman of the parish in which they are living ; and on being admitted, they shall bring with them payment for three months’ board and washing in advance, on the following terms : Boys and girls under 15 years, 4*s.* a week—Men 5*s.* 6*d.*—and Women, 5*s.* a week. The pupils who do not board in the house shall pay nothing for tuition.”

The blessing that has attended the effort has encouraged the individual, who commenced the work, to hope that it may become an institution of extensive usefulness for this and the neighbouring counties, as no School for the Instruction of the Blind is yet established in the centre of England. She is, therefore, anxious to give the conduct of it to a more methodical character; and by the kindness of those whose names now appear she is enabled to effect this object, sending forth this first Report, with thankfulness for the past, and trusting that it may please the Almighty to continue His blessing to the undertaking."

I am glad to mention an unpretending and comparatively humble establishment like this, because my statement may probably procure for it some contributions, and may also lead others who have it in their power to arrange, in their own sphere, some similar plans. Notwithstanding that much is done for the blind, the visitation is so frequent that the demand for charitable efforts of benevolence in this line very far exceeds the supply; and surely such labours of love seem most appropriate to all the followers of that Saviour, whom prophecy specially announced, as one who should open the eyes of the blind, and of whom it was proved by his



gracious deeds upon earth, that this declaration included both the body and the soul of suffering and sinful man.

A chaplain attends at the Glasgow Asylum every morning and evening, for the purpose of conducting family-worship ; and on Saturday to give the pupils instruction in the principles of religion. My father-in-law, Dr. M—, addressed the inmates of the place before we took our leave of them ; and, as usual, his language of love and of truth, close and applicable to his hearers on the one hand, in reference to their peculiar condition, and at the same time so delicate and refined, that no feelings could be hurt thereby, made a deep impression on all present, and solemnized, while it enhanced, the vivid interest derived by our whole party from the scene, to which we had the privilege of being witnesses to-day.

I do not wish to bring to a conclusion these observations in the Glasgow Asylum for the Blind without mentioning that one unanimous testimony is and has been, year after year, rendered to the Honorary Treasurer, John Alstone Esq. As to his unerring zeal in behalf of the inmates, and his comprehensive measures for their welfare, I just quote on this subject the remark of the Directors, in renewing their

annual vote of thanks for the present year. Volumes could not say more.

“To their Honorary Treasurer, John Alstone, Esq., of Rosemount, the Directors would renew their annual vote of thanks. They can only repeat what they have so often had occasion to express, that to his ceaseless exertions and unwearied assiduity, the prosperity of this institution, under the blessing of Providence, has been, in a great measure, owing; and they sincerely trust that he will be long spared to continue his praiseworthy exertions in this field of usefulness.”\*

\* Eighteenth Report, 20th June, 1845.

## CHAPTER IX.

Lunatic Asylum—Arrangements—Dr. Hutcheson—Prevention of Insanity—Causes of Insanity—Occupation for the Insane—Means of Grace—Lunatics in Scotland—Parliamentary Statements—Country Visit—Glasgow Cathedral—Advance of Popery—Our Danger and Duty.

HAVING seen how much could be achieved for the blind, and how much of unquestionable and effectual alleviation they, under their grievous privation might receive, we went, as it were, in the strength of these impressions, to see other means of relief adapted to other woes; to see what means, skill, science, zeal, and benevolence could render available for curing and relieving the deranged.

The institution, to which I allude, is the Glasgow Royal Asylum for Lunatics, situated on a high and healthy site at a few miles distance from the town.

This Asylum has been built within the last

few years, and is a very grand edifice. In order to secure the utmost excellence of arrangement, the architect and the physician, at the desire of the committee, made a visit of inquiry both to the principal Asylums of England and to those in Paris and its neighbourhood. On their return, the plans which they prepared received the unanimous approbation of the Directors, and were as speedily as possible carried into effect. Such is the interesting history of that magnificent and commodious structure which meets the eye of the visitor, on his approach to the place. The accommodation will finally be provided for six hundred patients.

The institution is arranged for sufferers of all ranks, from those of large property, whose means enable them to pay proportionately for the accommodation to the insane poor, who are sent from the various parishes of the City of Glasgow, and various other localities, which, paying a certain annual sum in proportion to their population, thereby acquire the right of recommending their insane poor as inmates of the institution on the same terms as the City of Glasgow.

We were kindly received at the Asylum by the physician to the establishment, Dr. William Hutcheson, who has acquired, and so well deserves the *highest reputation* for his treatment

of insanity. I was very much pleased and interested with his conversation and demeanour, which seemed to me that of a man uniting in no ordinary degree the different qualities of gentleness, firmness, judgment, and benevolence. To give any general detail of the system, or of what we saw, would not be appropriate to these pages, such subjects being at the present time—and I am glad to be able to say it—so generally known, not only by those who have read the accounts of similar institutions, but also by those, who, from motives of laudable inquiry, and sympathy for suffering, have themselves been visitors of such scenes. I shall therefore confine myself to a few scattered remarks.

From the physician's Report for 1844, I extract the following most observable statement:—

“ Regarding the treatment, I may remark that, as before, the Asylum has been satisfactorily managed, without mechanical restraint being applied to a single patient during the year, and that under peculiar circumstances. When it is considered that upwards of two hundred and forty patients were removed from the old asylum to the new; that within three months we had an accession to our numbers of one hundred individuals, who had been indifferently managed, or left at large for years; that, while the ordinary *business* was going on, the institution had to be

furnished and arranged, the grounds cleared and brought into order, and new attendants procured and trained,—it will be admitted that the system of non-restraint has been put to the severest test, and that nothing but unremitting labour and vigilance could have ensured success. The activity, judgment, and zeal of my medical assistants, deserve the warmest acknowledgments ; and the patience, industry, and anxiety to promote the welfare of the establishment, displayed by the attendants, merit the highest commendation.”\*

I had a little conversation with Dr. Hutcheson on the subject of means to be adopted in education towards the *prevention* of insanity, when it was known that there was an hereditary predisposition to it. This subject seemed to him one of the deepest interest ; and I find the following remark in one of his Reports. Speaking on *education*, as a means of prevention, he says :—“ I am not aware that the experiment has as yet been made to any extent ; but I trust that an institution having for its object the education of those, who, by hereditary predisposition or constitution are more than usually liable to the malady, may at no distant period be organised, and take a place among the philanthropic establishments of the country. In the mean time, I

\* Pages 31, 32.

shall briefly enumerate the points most worthy of attention.”\* Then follow several important remarks on *preventive measures*, as at present available.

Dr. H——, in the same Report, mentions, that, “next to hereditary predisposition, the most frequent causes of the disease in the cases admitted last year, were intemperance and want.” A very serious and important statement follows, which all who are interested in the welfare of their fellow-creatures, would do well to ponder over with attentive care:—

“For some years the number of patients, whose malady may be attributed to these causes, has been increasing. The increase has been among the lower classes. In 1841, the cases which could be traced to intemperance were thirty; in 1842, they were forty-six. In 1841, those arising from want amounted to five; in 1842, to seventeen. I have no doubt that the cause of the increase of both is manufacturing and commercial distress, giving rise to lowness of wages and want of employment. It may be said, that when wages are low, and occupation difficult to be obtained, men will have less money to spend, and, consequently, will drink less. A pretty extensive observation of the different grades of

\* Physician's second Annual Report, pp. 11, 12.

the working classes for upwards of fifteen years, has convinced me that this opinion is erroneous ; for I have generally found, that want and intemperance go hand in hand. Whenever a man falls below a certain point in physical comfort, he becomes reckless, and sensual enjoyment forms his only pleasure. To this he will sacrifice every thing ; and habits of intemperance are frequently acquired in seasons of distress, which the individual in more favourable circumstances finds it impossible to lay aside."

The same Report contains remarks at considerable length on the large number of patients who have become deranged from the intemperate use of spirituous liquors.

After certain tabular details, the Report concludes with some interesting statements on the absence of all mechanical constraint as applied to the patients ; on their occupation and amusements, among which is that of printing a periodical, towards which the contributions of the inmates, " exclusive of those too absurd to be printed, were far more than sufficient to fill its pages ;" on the management and value of a circulating library, and on the state of religion, and the means of grace as exhibited in the institution. On this point I select one short passage :—



“As noted in our last Report, the patients assemble every morning and evening in chapel for divine worship. About three-fourths of the whole inmates attend regularly, though no compulsory measures are employed ; and, since none are present who do not come voluntarily, and all are excluded who would disturb others, or distract their attention, the service proceeds with all due solemnity, and the congregation is quiet and orderly. As, in consequence of other duties unconnected with the Asylum which devolve on the chaplain, we have been able to procure his services only three times a week, I have, with the aid of my assistants, endeavoured, though inadequately, I am convinced, to supply his place on the other occasions.” After a few farther remarks, including a notice on the habit of the patients to read and converse upon the passages heard explained in the chapel, as evidencing a permanency of the impressions made upon their minds, the Doctor thus concludes his observations on this most important part of his subject:—“I have no hesitation, therefore, in saying, that the services of a judicious and benevolent chaplain must prove highly beneficial in every Asylum.”

Dr. Hutcheson has a statement of a con-

firmatory nature as to the same topic in his Report of another year :—

“ Religious instruction has not only been continued, as heretofore, but, in consequence of Mr. B——, who has laboured for fourteen years in the institution, having become resident, it has been carried on to a greater extent. In addition to his other duties he has undertaken the teaching and training of some of our inmates, who had never been deemed capable of receiving instruction of any kind, and the success hitherto has been highly encouraging.”

We took leave of Dr. Hutcheson with earnest wishes for the welfare of the whole establishment, and with a firm conviction that much was in progress here towards the relief, restoration, and happiness of many fellow-creatures, visited by that grievous affliction, once so much increased by the ignorance, mismanagement, and cruelty of man, but now so much alleviated by skill, judgment, and true Christian love.

This institution, as realized in Scotland, is peculiarly interesting, from the fact, that hitherto provision for pauper lunatics throughout the country has been altogether inadequate to the wants of the population, under those most urgent of all demands—I mean cases of insanity among the poor. During the well-known debate, or, to

Speak more accurately, at the delivery of the Lord Advocate's address, at once so luminous and so detailed on the Scotch Poor Law Bill in the House of Commons, April 2, 1845, I find several statements confirmatory of this fact. His Lordship, speaking of the laws relative to Lunatics in Scotland, said :—" that he did not think they were altogether satisfactory." He referred at some length to a paper of Dr. Hutcheson relative to some abuses in regard to pauper lunatics sent to the Island of Arran, and to the active steps taken to remedy those abuses by which in August, 1843, sixty-eight lunatics were removed from thence. His proposition as to pauper lunatics was :—" that they should be sent to an asylum of some kind, unless the Board of Supervision should dispense with such removal in any particular case."\*

Mr. Ellice, Jun., said on the same occasion :—" With regard to Lunatics, every body knew that the present system of taking care of Lunatics in Scotland was a disgrace to any civilized country. But there were no Lunatic Asylums there for the purpose ; and to suppose that the Scotch were going to build any was an idea not to be entertained for a moment." I scarcely

\* Speech of the Lord Advocate, &c., reprinted by Blackwood and Sons, p. 24.

understand what the Honourable Gentleman meant by this last remark. If Christian benevolence and sound policy require Asylums for the insane poor in Scotland, why should there be no expectation of having them introduced ?

Mr. Hawes, who considered that "the Government deserved great thanks for the Bill," said : "With regard to *Lunatics*, in particular, he hoped the learned Lord would see the necessity for some provision. Although the learned Lord stated, that the Lunatics, who had been illegally confined on the Isle of Arran had been released, he was not satisfied that they were much better off now ; and, unless they provided public Asylums, or compelled the parishes to furnish proper medical aid at an early period of the disease, they would not have taken all the means in their power to mitigate this greatest of all calamities."

All these statements prove the extreme importance of diligent and speedy attention to this subject in Scotland ; and the Glasgow Asylum may become both a model and a stimulus to many other kindred establishments in the land.

On quitting the Asylum we proceeded to K——, where we were engaged to dine. Those of my readers who have the privilege of being acquainted with our host—and few are more known and valued both in public and social life—need not

be told that we enjoyed our evening in no slight degree. On our way to his house, Mr. C—— took us through the adjoining grounds of Sir A—— C——. They are very beautiful, having among other interesting features, steep hanging woods, and a fine river, which curves in a most picturesque loop just before the house. Sir A—— C—— was at home, and kindly showed us his beautiful conservatory, some fine pictures, ancient carved wood, and, in a word, his most pleasant home. He built the house himself a few years ago, and nothing can be more complete than this, my first specimen of a Scotch country-house.

The Cathedral at Glasgow is now under repair both within and without, after having been long abandoned to neglect and decay. The choir alone is applied to purposes of worship; and Presbyterian service is still held there. At one period, three Presbyterian congregations used to assemble in the edifice at the same time—one in the choir, another in the nave, and another in the crypt. I heard that the service in the crypt was given up forty-two years ago, and that in the nave fourteen years ago. The crypt is very handsome, and is well known to the readers of Sir Walter Scott, as the scene of a celebrated passage in *Rob Roy*

The person who conducted us through the edifice told us that one of the late visitors to this Cathedral, said, while viewing it, "We shall not have this as our own again under twenty years, I am afraid. We shall get on much faster in England than we shall in this country; but we shall have this and all the other Cathedrals in about twenty years."

The speaker was a Romanist; and though some may utterly deride all such anticipations, yet, perhaps, twenty years ago they would have utterly derided the thought of all which has taken place in our day at Oxford, and among so many Ministers and educated laymen in the English Church. Who would *then* have thought of such principles as those now asserted in universities, in pulpits, and in all forms of literature? Who would then have dreamed of such practices as those *now* introduced in many a church of our land? Who would then have thought it possible that long lists of clergymen and gentlemen, as converts to Popery, might now be drawn up from the columns of the daily press? These events are all now embodied, as facts, in the religious history of our country. Who will venture, after this, to limit the events, in a similar direction, of the *next* twenty years? May God preserve

us from supineness, fancied security, and all that judicial blindness, which is the sure preparative for ruin! May He enable the true Protestants of England, Ireland, and Scotland to “strive together for the Faith of the Gospel,” “to strengthen the things that remain,” and still to preserve inviolate that glorious principle—that indispensable watch-word of their Faith—no peace with Rome!

## CHAPTER X.

Loch Lomond—Rob Roy—His real History—Rob Roy's Death—Loch Katrine—Overladen boat—The Trosachs—Scott's description—Scotch Piper—Evening Prayers—Walk to Callender—Stirling—French connection—Beautiful scene.

*August 5. To the Trosachs.* — Intending to make our excursion chiefly by water for the next two days, we sent our pony-carriage on to Stirling, and set off early this morning with Dr. M—— and my wife's sister for Loch Lomond and Loch Katrine. The day was bright and calm; indeed, in every way adapted for our object. After a drive of about twenty miles, during which we passed the rock and fortress of Dumbarton, rising aloft in abrupt, solitary, and eccentric grandeur from the flat plain beneath, as if for the very purpose of guarding the passage up the river Clyde, which flows at its base, we embarked on a stream at the southern end of Loch Lomond, and proceeded to Inversnaid, where we, and several



other passengers landed close to a small inn, standing picturesquely on the side of the steep, shelving bank.

During our whole course we were encircled by grand ranges of mountains, among which Ben Lomond rose in front, far above all its neighbouring competitors, and our vessel went on, winding hither and thither among a multitude of rocky and well-wooded islands. The clearness of the sky above was only rivalled by that of the calm water beneath; and, without making comparisons, depreciating other lakes, or exalting this at their expense, we all felt that Scotland might well be proud of such an expanse as this, and set in such a frame.

At Inversnaid, it is necessary for those proceeding to Loch Katrine, either to ride, walk, or drive, (the worst method of progress from the badness of the road) for a few miles distance, and here the guide-books threatened us with all sorts of extraordinary imposition and incivility; but we found neither one nor the other; and I suppose that the evil, after having arrived at a certain height, had been cured either by competition or by shame. Dr. M—and the two ladies were soon provided with ponies, and I accompanied them on foot through

the mountain-pass valleys, by which the two lakes are connected. We were now in the territory, which was the scene of the life and exploits—if they deserve such an exalted name—of that celebrated character, Rob Roy Macgregor. I shall here notice a few particulars of his real and actual history.

Perhaps some, who, in their imagination, have thrown him back into distant ages, will be surprised on hearing the fact, that it is only about one hundred years since the individual so named departed from this life. His real name was Macgregor, or Campbell. In fact, either appellation would be appropriate, as he was one of that extraordinary clan, the Macgregors, who were the subjects of such relentless and persevering animosity on the part, not only of their stronger neighbours, but of the State also, even to the prohibition, forbidding any one whatever to bear the dreaded name. If it had not been for this, Rob Roy's name would have appeared in public documents as a Macgregor; but as it is, he is called Campbell—I believe, from some temporary adhesion to the family of Argyll. Inversnaid, where we mounted our ponies, was the very place of which we hear as his first residence. While living there, he pursued the occupation of an extensive dealer

in cattle, which went under his protection to the Lowland fairs. He dealt and acted on his own account, and on the account of several large proprietors of the neighbourhood, for whom he seems to have been employed as a kind of agent. This went on for some time, and he was prosperous in his concerns for a certain period ; but subsequently a turn in his affairs happened, and he became responsible for a large sum, both on his own account, and on the account of those who had entrusted him with the management of their business. Instead of a more peaceable endeavour to pay his debts, or of a surrender to his creditors, he all at once had recourse to a new system. He took up his abode at no great distance from his previous haunts, but far up among the rough and wild mountains of this neighbourhood, north of Inversnaid, on the east bank of Loch Lomond. Here he gathered about him a band of daring and lawless men, and for a while it certainly appears that he lived by making incursions on the property of his neighbours—chiefly, if not exclusively, cattle—and appropriating it to himself and his adherents. But before long his name grew so famous, that he was enabled to apply his power in a new and more regular way, so as to secure and realize for himself—

without so much danger, opposition to the laws of his country, and uncertainty—a systematic and regular income. This was accomplished in a most extraordinary way—by *black mail*. The fact was, that the neighbouring proprietors, who had suffered much from his predatory attacks, and from similar depredations among themselves, or from other quarters, agreed to pay Rob Roy; each for himself, a certain annual sum, as a consideration for his undertaking to seek and restore any cattle which they might lose, by any of the various incursions to which they were constantly subject. This, of course, preserved them from Rob Roy's attacks too; and in a great measure secured them from any other losses, — so thoroughly was he and his party acquainted with the neighbouring fastnesses, and with all the proceedings of their respective inhabitants.

Thus then lived Rob Roy for many years, occasionally engaged in other frays and expeditions, but usually occupied as a kind of protector of his neighbours' cattle, and as a recipient of considerable annual sums paid to him on this account. In fact, just as the best *guardiano* on the roads of Spain is frequently the transformed chieftain of banditti, so Rob Roy became

the *guardiano* for those who engaged him by their annual retaining fee.

He lived, pursuing this line of business, to an advanced period of life, and died safely in his bed. He seems, on the approach of dissolution, to have had some strong compunction as to various transactions of his life, and bitterly reprov'd his wife, who seems to have been a very Lady Macbeth in disposition, for some haughty and inappropriate words, as to his humiliation and contrition before God.

I have been desirous to sketch out a *real* life and character, as briefly as I can. For Rob Roy's real life, as a matter of history, is nationally and socially speaking, a subject well worthy of attention. The romance attached to his name may be, to many persons, a kind of stepping-stone towards inquiries and observations of no little historical importance, as illustrating the times in which he *flourished*—to use an old Harrovian expression, as to every individual mentioned in Lemprière's Dictionary, whether good, bad, or indifferent.

On finishing our short land-expedition, and arriving at the border of Loch Katrine, a row-boat, with a large number of passengers, was just setting off. The boatmen called out to know whether we would embark also. Little

or no time being given to us for consideration, we hurried down, and got in, amid doubts audibly expressed by some standers by, as to the sufficiency of room, or the safety of our proceeding.

When we entered the boat, we discovered that it was so full of tourists and luggage, that we could only find space for ourselves forward, in the bow of the boat, where the addition of our number to the passengers barely left room for the rowers to bend to their oars. However, we four sat down with the most limited accommodation, as new bales among the heap of luggage previously piled up. We soon found that the inconvenience was only a minor consideration to any one who knew anything of boating, as it immediately became evident that our load was far beyond that which ought to have been taken. The boatmen would not admit it, but the fact was clear. Besides the two rowers there was another man in the party, who seemed to have the direction. He moved, when necessary, with the greatest precaution, while no one else moved at all, or seemed inclined to do so, from the evident effect of the slightest stir of any passenger on the overburdened craft.

The weather was perfectly calm, when we commenced our ten mile course ; but presently, and just as we were in the middle of the lake, a breeze came down from the mountains, and caused much more swell than I should have thought possible, considering how slight it was. The boat could not rise to the wave in the smallest degree, and therefore went through it with a dead, straight, horizontal motion, which would have been most hazardous had the wind increased even a little more. Happily, however, it soon decreased instead of increasing, and we were no longer in any unpleasant predicament. Had there been only a fair cargo on board, there would not have been the slightest danger, even had the surface been ten times as much agitated ; but as the case was, with a long, thin, much over-loaded boat, our position for about half an hour was by no means satisfactory ; and, as one fond of the water, I could not help feeling how disagreeable the motion was, contrasted with the play of a boat, springing over or breasting the waves. From their whispering, and other signs, my opinion was that the rowers, who knew most about the matter, did not themselves like our position, when, at one particular point,

the breeze began to freshen, and the cloud darkly to sweep past in our direction from Ben Lomond's towering height.

On approaching the farther end of the lake, the sights around us were as peculiar as they were beautiful. The opposite banks approximate closely to each other, and form, by their wooded projections, irregularly shaped rocks, and fantastic natural features of various descriptions. This is the commencement of that singular locality known by the name of the "Trosachs"—a word, which I believe signifies "jutting eminences," and most characteristic of the place to which it is applied. We passed close by "Ellen's Isle," and other spots rendered famous by Sir Walter in the poetic literature of his country—or rather, I should say, of Europe.

Scott's description of this most singular scene is so exquisitely finished, that it seems quite a supererogatory work for any one else to attempt its delineation. It is too long for quotation, and besides it is so well known, and so easily attainable on desire, that its insertion here would be altogether needless. However, I cannot refuse presenting to the notice of my readers the commencement of his true and



most graphic account. In which portion of verse I may also mention that the chief peculiarities of the scene are contained—*τα διαφεροντα*, as Aristotle would say; not so much, I would observe, the chief beauties, as the chief peculiarities of the place—the things which make it differ from all other spots which I have ever seen, an opinion common to many travellers whom I have heard speaking of it.

The western waves of ebbing day,  
 Roll'd o'er the glen their level way;  
 Each purple peak, each flinty spire,  
 Was bathed in floods of living fire.  
 But not a setting beam could glow  
 Within the dark ravine below,  
 Where twined the path, in shadow hid,  
 Round many a rocky pyramid,  
 Shooting abruptly from the dell  
 Its thunder-splinter'd pinnacle,  
 Round many an insulated mass,  
 The native bulwarks of the pass,  
 Huge as the tower, which builders vain,  
 Presumptuous piled on Shinar's plain.  
 The rocky summits, split and rent,  
 Form'd turret, dome, or battlement,  
 Or seem'd fantastically set  
 With cupola, or minaret,  
 Wild crests as Pagod ever deck'd,  
 Or mosque of Eastern architect.

LADY OF THE LAKE. *Canto I.*

The inn, where we intended to pass the night,  
 and the only one in the neighbourhood, was

about a mile from our landing-place, and from all accounts which we had previously received, as well as from the fine weather and consequent crowd of tourists on the move to-day, we had reason to doubt of finding accommodation. However, though the apartments were very small, smaller than any I have ever seen at an inn, except on the top of the Righi, in Switzerland—still they were so numerous, that our fears were needless, and we passed a most pleasant evening in this truly delightful spot, wandering about, talking to the boatmen and porters, who congregate here in great numbers, and listening to the first Scotch piper whom we had hitherto met. I cannot yet enjoy the bag-pipe, though not difficult to please in instruments of music of any kind whatever.

On the subject of this Highland music, Skene, in his interesting work, "The Highlands of Scotland," observes: "The use of the harp appears to have rapidly declined in the Highlands during the seventeenth century, in consequence of the civil wars which commenced at that period; and at length it was entirely superseded by the more martial instrument, the bag-pipe, the origin of which is altogether unknown, although, from the character of the music, there

is greater probability of supposing it an ancient instrument of the Highlanders than of foreign introduction.”

In the evening we gathered a little congregation to our prayers, and having listened to one, himself of a thankful, holy, loving spirit, and skilled in communicating to others the same feeling as his own, we retired to our rest, thankful to God, not only for the gifts of His grace, but also for the beauties of this earth, and specially thankful for the privilege of seeing a portion thereof, as we had been permitted to enjoy them this day.

*August 6. To Stirling.*—The morning was so fine, and the appearance of the country so tempting for pedestrianism, that I set off this morning an hour earlier than the rest of the party, in order to walk to Callender, eight miles on the way to Stirling. The narrow road, which I had to pursue, disclosed at each turn most pleasing views of lake, wood, coppice, and mountain, and at one particular point I was suddenly arrested by the picturesque beauty of a small ancient bridge, which no artist should, I think, pass without an attempt to transfer the scene to his sketch-book.

From consideration of the number of persons

employed in the fields, of the cottages near the inn at the Trosachs, of the boatmen and porters, who serve the crowd of summer travellers, and of the travellers themselves detained here on the Sabbath, it seems very needful that a small church should be built and maintained in this immediate neighbourhood. At present, I understand there is no public service within many miles, except once in a month.

During my walk, I joined a farmer of the neighbourhood, and had some interesting conversation on subjects of local and agricultural interest. Among other things, he told me that he held five hundred acres, including upland and lowland, for which he paid £200 a year. He paid his men two shillings a day in harvest time. To those labourers, who worked for him all the year round, he gave ten guineas a year in addition to their food, which consisted of mutton, broth, kail, bread, cheese, and porridge.

I joined my relatives at Callender, after a most agreeable walk, and we all went on together to Stirling. Its rock and castle first met our view, and truly magnificent were these objects. The agriculture of this neighbourhood is most skilfully managed, and among other farms of celebrity is that of Mr. Smith, at Deanstone, only a few miles off.

During the evening I walked through various parts of Stirling, a town of no slight interest to the stranger, both from the passages connecting it with Scotch history, as well as from its general features, and local position. The houses and streets have a very foreign appearance ; indeed they seemed to me more foreign than those of any town, which I have seen in Great Britain. Many of the houses had small round turrets, with the conical roof so well known in old French dwellings, and many of them have a close resemblance to the architecture of Ghent and Bruges. One large house, now used as a military hospital and called "Argyll's Lodgings" looked exactly as if it had stepped over from Rouen or Angers, or some other town on the banks of the Seine or the Loire. I also saw many of those irregular squares, called in French, "places," and here and there high walls with intervening thoroughfares, just like so many abroad.

These similarities are easily accounted for and explained by the close and long continued connexion of Scotch and French History. Among the courtiers and upper classes of society, the partiality to French fashions and tastes was at one time very strong in Scotland ; and as no doubt the fact of the French Kings being guarded

by a body drawn and filled up, as vacancies occurred, from Scotland, with many other kindred circumstances, would have much weight on the matter. The attachment of Mary Queen of Scots to French habits is a matter of history.

It is curious to hear French words Scotticized, as so often occurs. For instance, "assiette," a plate, forms a word of the same meaning, and is contained in Meg Dod's celebrated Book of Cookery, in the receipt for a certain dish entitled "Petticoat-tails!" This is nothing less or more than the "petits gateaux" (for gateaux, the more usual word) of the French cook and confectioner. Another word of French origin, is that of "an haverel," which signifies a fool or simpleton. This is derived from the word "Avril," French for April, an "April fool."

The view from Stirling Castle is most varied and extensive—framed on the right by a lofty ridge of mountains bending round to the left. A nearer line of heathy and well-wooded heights, stretching away from the left, blends most harmoniously with that line which I have previously described as converging from the right. The smooth turf of the race-ground, the lowlands covered with golden crops and sprinkled with portions of wood, and dotted with the

very neatest farmsteads—the remains of the old royal garden with its circular and now grass-grown terraces, at the foot of the rock, and immediately below your feet, steep, craggy, leaf covered precipices—such is the scene spread before you as on a map, and many other fair objects might be added to the list without exaggeration or untruth.

## CHAPTER XI.

Linlithgow—Linlithgow Palace—Arrival in Edinburgh—Presbyterian Service—Autumn Migration—Letters of Introduction—A Saturday Visit—Notice for Travellers—Impression of Edinburgh.

*August 7. To Edinburgh.* — We passed to-day many handsome country-houses and much highly cultivated ground ; but with the exception of Linlithgow Palace, which we carefully examined, there was nothing which called my note-book into use. That abode of royalty in former times ; that “excelling” abode, to use the words of the song in its praise, is, for a ruin, by no means in bad order for restoration, if desired. With the trifling addition of roofs, floors, and such supplementary parts of the structure, the apartments might with ease be again rendered habitable. James the First built one side of this palace after he became King of England ; and accordingly over one window the date of 1619 is inscribed. On another side,



he caused the crown and the thistle to be carved in stone-work over the windows of the room, where his mother, Mary, Queen of Scots, was born.

Here again, as I have remarked in the local features of Stirling, tall narrow towers remind the spectator of France, and of the long-continued and close connexion of Scotland with that country. One apartment was employed for the double purpose of a Parliament Hall and a Banqueting Hall. It has a gallery above, and is still a very handsome room. There is a curious little secret and dungeon-looking place below one of the chief bed-rooms, which makes a place of retreat for any one sleeping there, and suddenly aroused in the night by assailants. Our guide told us that James III. hid himself there three weeks at one time, and a fortnight at another. Whether this is true or not, the existence of such a chamber shows the character of the times.

There is a beautiful view from the turrets : and two-thirds of this building are encircled by a pretty lake, approaching to the foot of the walls. Beyond this is a pleasant and extensive meadow, and the whole country around is now glowing with its rich yellow harvests.

Near Linlithgow is a very lofty and most

graceful viaduct for the transit of the railway-carriages.

Just as the sun was setting, we came in sight of Edinburgh ; and, as we approached, the lofty, extensive, and precipitous rock, on which the Castle is built, and that fine crowning edifice rose high in the air before us, and gleamed on our eyes in the rich mellow light of a delightful summer's evening. Congratulating ourselves on our first and very favourable impression of this beautiful city, and anticipating much interest and admiration in examining its local features, architecture, and surrounding scenery, we entered Scotland's capital without passing any suburbs whatsoever, and driving up to George Street, were soon most comfortably lodged in one of its ample and well-built abodes.

I was present this day, for the first time, at the service of the established Church of Scotland. Dr. M——, who is considered one of the most able of the ministers remaining in the establishment, officiated. On another occasion, during my stay at Edinburgh, I attended the Free Church service, and heard Dr. G——, of great celebrity as a preacher. I admired much his powerful argument, his simplicity of delivery, and altogether the impressive character of his address. Every time that I

may have attended at any service, except that to which I am accustomed—I mean, of course, the service of our English Church—I may say without hesitation, as faithful and true in my admiration of her Liturgy and public ritual, that I have been thankful for belonging to our own branch of Christ's Church, for this as well as many other causes—I mean, the excellency of her worship as adapted to the great congregation on the Lord's day. The very small proportion of Scripture read in the Scotch Church, is, to my mind, a very great deficiency and loss; and, while, with our form of prayer, *we are secure* of sound and effective doctrine through a large portion of the services—in fact, until the sermon commences—according to the Presbyterian form of worship, too much depends on the individual who ministers, from the beginning to the end.

*Edinburgh, August 7 to August 26.*—We remained at Edinburgh for nearly three weeks; and though during our sojourn we experienced two circumstances of a character disadvantageous to our full enjoyment of the place, yet, notwithstanding this, we felt that the fair capital of Scotland commanded at first, and sustained afterwards an interest of its own, independent of all accidental circumstances, in which, as strangers, we were placed.

Our first disadvantage was, that we had very cold, wet, dark, stormy, and unseasonable weather during the main time of our stay. Our second, that very few, indeed, among the many persons to whom we brought letters of introduction, or with whom we had other means of forming immediate and agreeable acquaintance, were in Edinburgh itself, or in the neighbourhood at the time. Many towns, including our own metropolis, are, in some measure, thinned of their wealthier inhabitants during the months of summer and autumn, when a certain portion of the metropolitan residents, whose means allow them so to do, go for health or recreation to the country, visit some sea-bathing place, or pass a few weeks abroad. But I never was in any city where this system appears to be carried to such an extent as it is at Edinburgh. The common phraseology which met my ears continually was:—"Oh! *nobody* is in town now." And certainly that part of Edinburgh inhabited by many of the wealthier classes, literally seemed almost depopulated. Neither shall I affront its citizens, but rather pay a compliment to their taste for summer recreation in the country, when I mention the truth, that in some of the finest streets the grass was plentifully visible among the stones, and that I have more than once

walked round a large square near our lodging without meeting one single individual, and that too, in fine weather, and in mid-day.

I am not one of those travellers who speak at all in a slighting or indifferent manner with regard to letters of introduction, but, on the contrary, as a general rule value them highly, and have personally found, in all countries, amply sufficient reason so to do. Through the kindness of friends in England we had brought with us a very fair supply for Edinburgh and its neighbourhood; but, on making a circuit of calls on my arrival, with the intention of leaving them with those to whom they were addressed, I found very few available. The kind attention, and the truly cordial reception which I speedily received in every instance where the recipients of these letters did happen to be at Edinburgh or in its neighbourhood, only proved how much the stranger, who has the proper disposition to value society of that very superior and intelligent description here met with, is entitled to regret this complete summer migration from the town. At one of the first houses to which we were invited, and where we passed a day in the most agreeable manner, our kind hostess said that she had endeavoured to arrange for our meeting under her roof those two truly distinguished

men, Dr. Chalmers, and Dr. Keith; but they were both far away. Neither Dr. Guthrie nor Dr. Candlish were to be *heard* for the same cause, though there was but one report of the great power and effect of their eloquence in the pulpit. The ministers of all denominations, so far as their duties will admit, partake of and enjoy these rural tastes; and of the temporary lack of Episcopal clergy in the town, I had rather an amusing exemplification in the extreme delight and air of official triumph with which a clerk of one of the Episcopal chapels secured, on a certain Saturday, the services of that humble individual who writes these pages.

I was sitting in my room when the door was opened, and a stranger was announced. A little short man, clad in black, entered, and requested me to take the service of an Episcopal chapel which he mentioned. After a few preliminary questions, I most readily assented, and immediately my visitor's face brightened up with an expression, denoting the accomplishment of some most important objects, on the successful attainment of which there had evidently been no slight misgivings. — "Well, I *am* glad," said he, "I was on my legs all yesterday, and we hardly knew, Sir, where to turn for assistance. It's a good thing *you* are here, Sir." Again, during

one of the weeks which we spent at Edinburgh, the Inverness meeting (of which I shall have to speak somewhat copiously by and by) took northward a large number of ministers and able laymen—advocates of the Free Church principles into the Highlands. I need not add that the landowners and sportsmen were all gathered to their country homes, or shooting quarters, in pursuit of the grouse.

I have mentioned these circumstances, because, as being of annual occurrence, (except so far as relates to the Inverness meeting) travellers to Scotland ought to be aware of them, so that, according to their object, whether that of seeing people or scenery, they may time and order their arrangements. To unite a visit to Scotland at the appropriate period for climbing its mountains and skimming its lakes, and also for enjoying the superior and distinguished society of Edinburgh, is not, so far as I see, practicable, except by a sojourn of some duration, so as to include either a part of the autumn and winter, or a part of the spring and summer. And to those who have not so much time at command, and yet wish to realize the two objects above-mentioned—both so desirable to all who can attain them—I would recommend, in these days of speedy locomotion, two distinct visits

I write these observations, fully convinced that they may prove of considerable value to some of my readers.

However, as I mentioned before, notwithstanding bad weather, and the absence of so many whom we should have been truly pleased to meet, we greatly enjoyed our sojourn in Edinburgh; and I shall mention in the next chapter a few of those objects and scenes which afforded me the principal interest in this noble city.



## CHAPTER XII.

Blackwood's Magazine—Professor Wilson—Parliament House—  
The Cowgate—The Cemetery—Vaults—Botanical Gardens—  
Interesting Walk—Friendly reception.

PERHAPS on no occasion had I more advantages for seeing the town, as a stranger, in a favourable manner, than during a course or circuit of considerable extent, under the friendly and most courteous guidance of the Solicitor-General, who gave up to me several hours of his valuable time, and showed me in one day the various scenes which I am about to describe.

Our first call was at the establishment of the Messrs. Blackwood, as I was desirous of seeing those gentlemen, as well as the *officina* of a periodical so distinguished for the talent exhibited in its pages, and so long known in the political and literary world as that magazine which bears their name. I was also in hopes of seeing Professor Wilson, as a man of true genius and deep feeling, not to speak of the remarkable originality of his character. Like so many others,

the professor was absent from Edinburgh, so that I could only see his portraits, of which there are two in the reading-room attached to the premises of Messrs. Blackwood—a reading-room to which a friendly and general invitation was at once given to me on my introduction. One of these portraits represents Professor Wilson in a shooting-jacket, somewhat with the aspect of a bold and heroic mountaineer; and, as was well expressed to me by Sir J. M'N——, in whose presence I was looking at it, sets forth, in a very skilful and graphic manner one aspect of a character, in which there are, undoubtedly, some *idiosyncracies*. That his character has other aspects, such as softness and tenderness of the most delicate nature, no one who has read his writings — for instance, the “Trials of Margaret Lyndsay,” and “The Foresters”—will, for a moment, either doubt or forget.

My call here proved very agreeable to me, as I thus became acquainted with the two gentlemen to whom this celebrated literary establishment, as well as the publication above-named, belong. From them I received every mark of kindness and attention, inclusive of much valuable information as to a tour in Perth, which I was shortly

to commence, and the loan of one of that extended and valuable series of topographical volumes, in which the whole of Scotland has, through their means, been most judiciously and accurately delineated.

When this visit was concluded we crossed the valley, which separates the new from the old town, and went through the Parliament House, which, of course, accompanied as I was I saw to the best advantage. This edifice answers in many respects to Westminster Hall as to its use, since it is here that all the chief courts of Scotland are held. The large hall is very handsome and capacious. It has a carved massive hanging roof of oak, partially gilt; and contains a few statues of a very superior order and interest. Within the precincts of the Parliament House are two admirable libraries: one called the Advocate's Library, the other the Signet Library. The former is one of the five collections in Great Britain, which by law have a right to a copy of every work published in the country. There is here every facility and comfort for reading and writing, and I saw modern reviews and publications in abundance scattered on the tables.

Close to the site of the present Parliament

House once stood the Old Tolbooth, from whence Porteous was dragged forth by the infuriated mob, and carried down to the Grass-market for execution. No vestige of this prison now remains. The other Tolbooth prison, still existing, is a very old and strange building too. It is in the Canongate, which, strictly speaking, is a suburb of Edinburgh, and was once divided by a gate from the upper portion of the town.

After seeing the Parliament House we proceeded by a steep and winding descent to examine various parts of the ancient town, including the large old square called the Grass-market, with its strange and fantastic houses, as varied in their size and shape as in the different gradations of rank, for whom they seem to have been originally designed. The Black Bull Inn was pointed out to me, once the chief hostelry for travellers of the upper class to be found in the whole town, and often spoken of in old memoirs, diaries, &c. We then went up the whole line of the Cowgate, a long narrow street of considerable length, so deeply and precipitously sunk beneath the adjoining part of the town, that the roofs of its houses are not so high as the very foundations of the streets immediately above. During our course we passed under lofty arches supporting bridges

far above our heads, but only on a level with the thoroughfares above, and being in fact, crowded thoroughfares themselves.

These features correspond with many singular arrangements of the same kind exemplified in many parts of Edinburgh. As the French would say, it is, indeed, *très accidenté*, a word which I have often thought of as more accurately describing the locality and streets of Edinburgh than any English epithet, which I can recall to mind.

The population of the Cowgate is very dense, and for the most part, poor. It includes a large proportion of Irish.

We then crossed the town, and directed our steps to the cemetery, a receptacle for the dead established within the last few years. This cemetery is extensive, and has a pleasant appearance, from its general arrangement, its turf shrubs, and flowers. From it there is a most beautiful view of Edinburgh. The great drawback to its fitness and propriety, as a calm and solemn resting-place for the bodies of the dead is nothing less than the passage of a railway right across it. I heard that this could not be avoided, but it is nevertheless to be regretted. Part of the ground has been consecrated, for the special use of the members of the Episcopate.

Church ; and on this ground a little chapel, of very pure and graceful architecture, has lately been erected for performing that part of the burial service which is carried on within our churches. It is now just approaching to completion. It appeared to me that if the light had been admitted in less abundance, and if a more dark and sober colouring had been introduced in the painted glass, the whole effect inside would have been far superior than can be expected under the present arrangement. Underneath this chapel there is a chamber of vaults, which seems very well laid out, a separate place being assigned to each coffin. I understood that the stone, which, being cut into slabs, forms the niches, in which the coffins lie, is of such durable description that time has upon it no visible effect. The coffins here used are of lead ; and when the coffin is placed in its appointed niche, and the stone leaf, or door, in front, is put in, all is hermetically sealed up, and every prospect of the body's preservation, for an indefinite period, is thus apparently secured. I understood that the price for thus depositing a coffin was about seven pounds ; and that all the affairs of the cemetery are very well conducted ; and that while all things are done "decently and in order," there is no depart-

ment connected with its arrangements that extravagance of funereal charges, which not long ago gave rise to an article in the Quarterly, among many other animadversions on the subject.

Our circuit ended with a survey of the Botanical Gardens, which are at no great distance from the cemetery. Mr. M'Nab, the experienced and accomplished Curator, accompanied us through the long range of conservatories, in which we saw many very curious plants. The collection of epiphytes is fine, though I saw none approaching the magnificent specimen, belonging to my friend, J— J— B—, Esq of Reading, which gained the chief prize, and caused such a sensation when exhibited at the great meeting of the Horticultural Society last spring. An Indian oak, which is a very small tree, as to height and general dimensions, but with enormous leaves, was pointed out to us and we heard that, small as the tree itself is there was no larger specimen in Europe. But it appeared to me that the collection of heaths was by far the most attractive and interesting object which the whole place contained. They were, in many instances, quite like large shrubs and some of the flowers were not only profuse as to abundance, but of exquisite form and colour

I thought that nothing could be more appropriate to a fine Scottish garden than this magnificent assemblage of heaths.

We then went into a very large and lofty glass house chiefly occupied by palms. Here there are some fine specimens of that extraordinary exotic, the screw-pine (*Pandanus Odoratissimus*) a plant, for whose growth the Almighty Creator has made a peculiar provision, in causing it, as its height and weight may require, to put forth, and to lower from the trunk into the ground, at distances varying from one to three feet, strong, straight shoots, as buttresses in a building, so as to give support and strength to the stalks above. I counted between twenty and thirty of these singular shoots, half in air and half in earth. Never having seen the plant before, I was extremely interested with the peculiarity of this natural provision and development for its growth.

Here our walk ended, and I have seldom seen more in a day, and certainly was never more indebted to a guide and companion than on this occasion. My questions regarding Edinburgh were as freely put as they were obligingly and fully answered. For my acquaintance with the Solicitor-General, as well as



with his brother, at whose house, near Edinburgh we had dined the evening before, was indebted to my friend the Honourable and Reverend G— Y—, who, for some years fulfilled ministerial duties in Edinburgh, and was evidently remembered with much affection by all who mentioned him here.

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## CHAPTER XIII.

*Beauty of Edinburgh—Our first View—Farther impressions—  
Arthur's Seat—Splendid view—Praise to God.*

I AM much disposed to agree in the statements made to me on various occasions, both in England and abroad, as to there being no city which, from its general magnificence, beauty, and romantic variety of scenes and structures, has more claim on the admiration of a traveller, than that where I now write, and which I have lately been traversing from end to end, and viewing from various points and distances, with keen and unfailing interest. Accordingly, having usually pursued the habit of putting my impressions of such scenes on paper, I have not failed here to follow my usual plan, and I have done so with no slight pleasure and alacrity, constantly encouraged and led on by each remarkable object, feature, and pecu-

liarity of edifice or site, which here meets the eye in quick and unfailing succession.

Our first view of Edinburgh, though snatched in the midst of very unsettled weather, was most attractive, as we entered the town at sunset; when for about half an hour the golden rays were lighting up each near or distant crag; and the castle, and some monument meeting us at each turn, and the ancient abodes of men, unexampled for their height in any known city, and the wide streets and symmetrical squares, soon expanded themselves before us on our way. I subsequently was confirmed in my first and vivid appreciation of this town, by frequent and repeated observation both from within and from without, referring as well to its general mien, when viewed from a distance, as to the special details on which its distinctive character depends, when viewed in their immediate proximity. I have heard many persons say, that no description of the pen can give any idea of the scene which Edinburgh presents. Therefore, it perhaps is presumption in me to make any attempt of the kind. But I remember that the observation, charitably taken, may possibly be of a favourable application to my intended remarks, since this allowed difficulty will be a

excuse, if not for total failure, at least for very partial success.

Although, as to individuals, I heartily concur in the old and wise saying, that "comparisons are odious," yet as to localities, I consider them certainly desirable, if they can be aptly made; as, while they help the imagination, nobody is personally offended by them, or displeased by this sort of comparison, otherwise than just so far as arises from a declared preference, or ascription of superiority, as to one scene over another, which is in their mind undeserved, or, at all events, contrary to their own national feelings, local attachments, and pre-conceived impressions. Thinking therefore that, in the description of scenery, whether rural or civic, if it is possible to offer any resemblance or comparison drawn from elsewhere, it should be done, and I would so act if I could. But, premising that the beauty and magnificent features of Edinburgh are admitted and recognized, I recur in my own mind to those splendid cities, in various parts of Europe, which I have visited at various periods of my life, and I make the endeavour to assimilate the city, in which I now am, to any one among them. But I make it in vain, though referring in my mind to the cities of Italy and France, all of which,

having a claim to peculiar grandeur and beauty, I have seen, including Naples, Genoa, and Bordeaux ; nor forgetting Palermo or Dublin, nor some on English ground, such for instance as Oxford, Plymouth, Lancaster, Durham, and Bath. But in none of these, whether at home or abroad, can I find any adequate materials of illustration or comparison with Scotland's romantic capital. I must therefore *make* a similitude, and observe that it looks to me like some small and picturesque continental town—partly ancient and partly new—greatly magnified, greatly extended, and filling the gaze on all sides, instead of merely offering a few striking features on a small and contracted scale. But having said that I have never seen any existing town to which I could liken Edinburgh, I will also add that I have never seen any town, which, according to my conception of the subject, surpasses it in local interest—in the combination of natural beauty, with which its precincts are girt on all sides, and in the striking and attractive features which those precincts contain.

Let me propose a walk to Arthur's Seat, such as I have just enjoyed. You quit the town skirting the walls of Holyrood Palace ; and, without passing through any suburb whatsoever, you find yourself at once in the midst of a fresh

and fair meadow. You might turn to the right, and wind along the path up Salisbury Crags, but there on one side your prospect would be limited by the rocky barrier behind you ; and, therefore, instead of taking that line, you advance onward with the more ambitious aim of reaching Arthur's Seat, which stands so loftily, as to offer no contemptible challenge, even to one experienced in mountain walks. At a few hundred yards' distance from Holyrood, a steep, broken height faces you in front ; but, as you advance, you discover a valley (previously hid by a shoulder of the hill) curving and sweeping down towards you from the right ; and along this valley you direct your steps upward. But how picturesque and beautiful is this very foreground ! Let us pause, and regard it for a moment ! If you can forget the city and its busy scenes, the "*fumum et opes strepitumque Edinæ*," from whose streets you have emerged only a few minutes ago, you may here, on this very spot, imagine yourself, with little stretch of fancy, as entering the outer border of some Alpine solitude. Rocks close in beside you. Precipitous heights stand aloft before you. Little gushing rills of clear water spring forth and trickle around you among the turf, and that turf is close, soft, and mountain-

As you advance, the labour of ascending is just enough to call the bodily powers into action, but not enough to fatigue the limbs of an average man, even *οἱσι νῦν βροτοὶ εἰμεν*. And now we are on Arthur's Seat—a lofty point of rock crowning the hill, and admitting on every side a wide and panoramic scene of land, sea, and city! Wide is the prospect; and, as in general, we first turn to water, as the gem, the attraction, and the ornament of any landscape, however beautiful throughout, so here, in all probability, you first gaze on the wide inlet of the sea, called the Firth of Forth, with its expanse of waves, rolling towards you under a fresh northern breeze, and sparkling in the sun, and yet minute by minute assuming a different hue under the swiftly-coursing clouds of this glorious day. You mark its far-stretching reach as it penetrates the country towards the direction of Stirling, while the Bass rock at its mouth, with Inchkeith and Cramond Island, as nearer spots and features on its surface, will, probably, arrest your eye. Beyond these waters lie woods and cultivated slopes; and then succeed ridges of mountain—the only fit girdle, boundary, or frame of Scottish landscape like this.

Look now on that populous and noble city, here as clinging to some lofty slope or hill,

sinking deep into some valley, and willingly giving itself to the varied\* form of the ground which it covers and adorns so well. See Calton with its classical constructions and monuments, crowning an eminence rising from the town, but as bold in form, and faced with no less rugged and rude, than if it stood in the midst of some far distant solitude among the mountains, and far apart from all the workings of man! The New and Old town lie far away on two distinct and extended ridges, between which lies a deep valley covered with verdure and foliage; while churches and fine classical edifices, and graceful monuments stand everywhere you, scattered numerous through the country, and just in those localities best chosen for beauty and effect. But neither here nor anywhere else will the superb Castle pass unnoticed, standing in its towering and solitary grandeur, the natural foundation of prominent basaltic rock so mingled with the stone-work of man's hands, that at a distance scarcely can the natural be distinguished. Strange clusters of houses, with ten or twelve stories in each,

The French phrase *accidenté*, now very much in use, as applied to natural scenes, appears to me peculiarly expressive when applied to Edinburgh and its immediate vicinity. I do not think it can be translated into an English word, but it is just the expression to the idea of "tame," "regular," "formal."



rise here and there in all the shapeless architectural confusion prevalent in ancient days ; while, as in the most determined contrast to such structures, you see on the farther side of the city wide streets and symmetrical squares, and all the beautiful arrangements which modern improvement brings.

You now take in an extensive range with the eye, and, turning a little to the left you see a wide corn-covered valley, lying between the verdant and wooded slopes on the one side, (where many a fair villa peeps forth), and the bold range of the Pentland Hills on the other ; and then—but what new features have I now left to dwell on or describe ? We have already gazed on mountain and bay, and island, and a mighty city, and a feudal structure, and meadows, and corn-fields, and the fair residences of man. What more can I present ? Turn a little farther round, and pass rapidly over that far-spreading expanse of land, now yellow with harvest, and well sprinkled with wood, and say what meets your eye, as the circle of its gaze is nigh concluded at the point where it first commenced ? Nothing less than the sea ! The broad, boundless ocean is there. And now, after one more survey of the whole let us descend, giving glory to Him, “ which made Heaven and Earth, the Sea,

and all that therein is," "who giveth the earth to the children of men," that they may build for themselves "cities of habitation," and praise Him for His rich bounty in providence, while they praise Him in still louder tone for His gifts in redemption and grace! Shall we behold such a spectacle as I have seen to-day, standing on one of God's own "everlasting hills," and hesitate in our response to the call of the Psalmist: — "Oh! that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!"—(Ps. 107—3.)

## CHAPTER XIV.

Athens and Edinburgh—Holyrood—Rizzio—John Knox—High Street—Carlyle, on Hero Worship—Houses of Edinburgh—Scotland's Worthies—The Castle—Old and New Town.

I WALKED one morning with a relative who is well acquainted with Athens and its vicinity, round Calton Hill; his remarks at each step of our progress, as to the evident similitude between that town and Edinburgh, were to me a very strong and confirmatory proof as to the truth of this well-known comparison. He did not merely make a general admission or statement of the likeness between the two cities and their immediate neighbourhood; but, when we had once touched on the subject, he at every step illustrated the fact, saying:—"There is Hymettus—there is the Piræus," and so on; just as if there had been an absolute identity between what he saw at the moment, and what he remembered to have seen in Greece. I might

have met with the comparison stated and re-stated in Guide-books, or heard it repeated as a matter of local fame, without the least approach to that conviction of its truth and reality, which a few quick observations, proceeding from one in the manner I have just described, produced on my mind with the most vivid effect. His words and his manner was exactly that of one who was in Athens itself, and with Attic environs around.

Holyrood Palace may, from its historical associations, claim perhaps the first place on the list of especial objects, which as strangers we visited during our sojourn here. Except, however, for historical recollections, there would be but little to awaken interest or attraction at the place. The structure is massive, but has no very ancient appearance, and is neither strong enough to give one the idea of a place of defence, nor open enough to give the idea of a pleasant and attractive habitable dwelling. The state rooms are gloomy, with but little furniture, and still less ornamental decoration. The pictures, of which there are several in one of these apartments, are of the most ordinary description; and the representation of George IV. as a kilted Highlander in full costume, is calculated to awaken a most disloyal risibility. I literally

can recal nothing worthy of notice within the edifice, until we entered the small antique suite of rooms which were occupied by Mary, Queen of Scots, when Rizzio was murdered, and in which the very deed was done.

Four rooms are shown as connected with that dark transaction :—the Queen's bed-room, two small closets in two adjoining turrets, and a kind of ante-room, where Rizzio was stabbed to death. This was once a part of the bed-chamber, but separated from it at Mary's commands, by a partition put up after the murder, and remaining still. In these apartments there are several articles of furniture which were in use during the days of Mary, and some specimens of her work in embroidery and other arts of drawing-room craft, fashionable in her day.

In one of the small closets Mary was at supper with some ladies of her Court and Rizzio, when the conspirators came through her bed-room, entered the closet, and dragged their victim from her presence. It is to us a singular characteristic of the lack of refinement in those days, as compared with our own, to observe that the only entrance into this room—the only means by which the attendants could have brought any thing into the presence of the Queen—was through the very bed-room which

she herself occupied. In this small closet is a picture of Rizzio, looking very young and boyish, and by no means of Italian mien, as to the caste or expression of his countenance. There is also a small picture of the Virgin painted on alabaster, and which has evidently been broken into fragments, but is now re-united. Our guide told us that John Knox had been the iconoclast : with what truth for her assertion I am unable to say. He certainly was " mighty to pull down the strongholds of superstition, and every high thing which exalted itself" against the knowledge of the one only mediator between God and man ; neither, had circumstances made the deed requisite, would he have hesitated for one moment in the performance of this or any similar act, where the path of duty seemed clear ; but his enemies and libellers have attributed to him many personal acts, in regard to his Sovereign, which are of the most apocryphal character. This may or may not be one of the number.

There are still stains on the boards at the spot where Rizzio's blood was shed under the daggers of the band of his assailants. Neither is it any strange thing that they should be the marks of his blood, for it is well known that Mary

forbade their removal at the time of the deed and we may well suppose that a kind of superstitious unwillingness to have them effaced has subsequently prevailed. Neither should I imagine that, when once engrained in the wood, they could be removed, except by the use of the plane. The magnificent ideas of the Greeks,<sup>†</sup> relative to the permanency of the murderous stain, recurred to my mind, while I was looking at this dark memorial of guilt, and hearing the usual comment made by the guardian of the place to each successive visitor.

Between Holyrood Palace and the Castle extends a long line of street—famous in old times—most curious to the eye still, and full of remembrances, on which the observing traveller must love to dwell. In this street, once the abode of the wealthiest nobles of Scotland, Queensberry House and other residences of fine ancient architecture, not only by their names, but also by their grandeur and size, still speak of those who formerly tenanted their halls. Opposite to them stands a quaint, and apparently most aged edifice, called the Tolbooth. It is not, however, the Tolbooth renowned in history; for that was

\* As to the Ocean itself being inadequate to wash them out and other similar conceptions expressed by their poets.

situated at the other end of the street, and of it not one stone now remains.

Advancing a little farther we reach a corner house jutting into the street, at a point where the thoroughfare suddenly becomes of far wider dimensions than below. At this corner house—now, so far as I could ascertain, shared by a perfumer and a spirit-seller—once dwelt John Knox—the man, if ever there was such, raised up and fitted for the work which God had given him to do in his “troublesome times.”—“Honour to him,” says one,\* able to grasp the position, appreciate the spirit, and prize the deeds of that great man :—“honour to him! His works have not died. The letter of his work dies, as of all men’s, but the spirit of it never.” Of Knox, maligned as he was, and is, the same noble-minded writer speaks again, and testifies, that he was an “honest-hearted, brotherly man—brother to the high, brother also to the low; sincere in his sympathy with both.” High characteristics! Like Paul of old, he continued in his lot and day, “witnessing both to small and great” in behalf of the truth of the Gospel : “reasoning of righteousness, temperance, and judgment to come, so that crowned heads and courtiers trembled.” He went on “in nothing

\* Carlyle, on Hero Worship.



terrified by his adversaries"—and laying so well the foundation of true, vital, scriptural religion in the land of his labours, that still the edifice once built thereon, stands firmly and gloriously, defying each secret mine, no less than each violent and fierce assault of the foe.

The little painted wooden figure representing Knox in his preaching dress, is somewhat ludicrous in its character; but the quaint grotesque, and ancient form of the house to which it is affixed, and all the scene around, carries the mind back into former ages, and makes the figure appear less strange and unsuitable, than it would have been in almost any other scene. One just thinks of some family representation of the preacher brought out of the room within, and shown to the public without, for the friendly and familiar gaze of some admiring multitude.

Proceeding up the street we pass the site of the old Tolbooth, and some fine churches, public offices, &c., of newer construction, are let into this ancient part of the town. But the great curiosity of the walk consists in the tall, aged dwellings, which rise on each side. Their fronts usually end in a kind of gable top above. In some instances projections extend far over the street. Outside stone staircases are met on the

way, descending in the most daring manner half way across the pavement, and long dark "wynds," or closes, branch out at each side, especially towards the right. All this region is quite what may be called the *classic* ground of Edinburgh. In it and its neighbourhood once dwelt nobles, and literary men, and official characters, of whom the world has heard so much—some of that goodly number of Scotland's sons, of whom history is full, and whose *επι κτισματα* have flown over the inhabited earth. Towards the farther end of the street, and as you draw nigh to the castle, some of the houses are quite untenanted, and most dilapidated. They look as if they only held together by the *attraction of cohesion*, and not by any more trustworthy combination of materials. Of these houses I saw some exquisite representations, in sketches made by Dr. G——. The book which contained them had also some beautiful coloured views taken in the County of Sutherlandshire, where there must be scenes not less grand than rare, and peculiar in their character, if I may judge from these delineations kindly shown to us during a visit to Lord M——'s in the neighbourhood of Edinburgh. I allude especially to some coloured sketches representing deep indentures of the sea, flowing in between straight

and precipitous walls of rock, and other kindred features of that bold and sea-beaten coast.

But, to return to our walk. Advancing straight onward in the direction of the Castle you reach the termination of its approach avenue—substituting houses for trees—and you cross an open space, from which you have each side, and deeply set below you, a view of the city of both the Old and New Town, indeed of Edinburgh at large; and it was from hence that I first saw that imposing and symmetric building—Heriot's Hospital—occupying a broad open site, far apart from any edifices able to rival it in the smallest degree, whether as to size or as to magnificence. The Castle has a fine and feudal mien, both within and without, and the numerous soldiers, apparelled in the full costume of the Highlands—which, by their dress, is a most splendid dress—and standing guard, or moving about singly, or in rank, will probably, amuse and interest the traveller who sees them, if not for the first time, at least for the first time in their own clime and territory.

Such is my humble attempt to seize and transfer to these pages a few of the most striking and attractive features of this remarkable city. And I may here observe one of its most peculiar characteristics, viz., that the whole of the C

Town—containing those scenes which I have sought to describe in my walk through its precincts, and have already mentioned in the present volume—is encircled by the structures of comparatively recent date. And an additional peculiarity is, that this Old Town positively refuses to be hid. It stands so loftily, and is reared up so abruptly between two valleys, that it *will* be seen, and will not be cast into oblivion by its younger rivals, by streets, squares, and dwellings of more modern date. On this in part, as well as on the shape of the ground, depends, I believe, the sense of singularity as well as grandeur with which Edinburgh strikes every traveller's eye. I allude both to foreigners as well as to my own countrymen, and speak from what I have so often heard both at home and abroad.

## CHAPTER XV.

Refuge of the Destitute—Night Refuge—The Report—Plaids—  
Book Shops—Periodicals—Lodgings—Religion in Scotland—  
Distinct Professions.

DURING one of my walks, I paid a visit to the House of Refuge for the Destitute, and bestowed particular attention on that part of the system which has been introduced with the joint object of checking mendicity, and at the same time of affording needful relief, on a judicious plan. I am well aware that mendicity is often *mendacity*, and of course, as having been a clergyman, in a large town, I have, perhaps, had as much experience as most individuals, in the nature and character of the system—for mendicity is a system. Nevertheless I have long held, and hold still, that a stern, positive, unbending prohibition of begging is a cruel, unwarrantable act, when nothing systematic and effective is done to obviate its necessity, on right and proper principles. First establish real and available help

for the shelterless wanderer, or for the poor and hungry sufferer, whose case the Poor Law will not meet, and to whom, if the case is genuine, relief in alms some way ought, on every principle of religion and humanity, to be given most willingly—and then alms may be discouraged, but not till then. The Mendicity institutions, if well managed, supported, and attended to, have, in some towns, accomplished this most desirable result.

The House of Refuge which I visited is held in a building which was once the dwelling of a Scotch nobleman. The average number in the house during the last year was three hundred and seventy-six, independent of those in the Night Refuge department. One of the prominent rules is, that "all who are not incapacitated by old age, infirmity, or sickness, must be occupied. The young attend school, the adults are kept at useful work; none are permitted to remain idle."

The department of the Night Refuge provides a shelter for the houseless poor men, women, or children, who may be obliged to avail themselves of such temporary home. All who come and make application are supplied with an evening meal, and a well-warmed, well-lighted place of rest for the night, and abundance of hot water

for thorough washing. A large number of the poor and destitute is received in this manner during the course of the year. I quote from the Report :

“ The numbers admitted during the year 1842, amounted to 15,415, and during the year 1843, to 19,524 ; making a total amount thus relieved during the last two years of no less than 34,939. It is therefore manifest that there is an absolute necessity for maintaining this portion of your institution in full operation.” And again it is interesting to know, as an additional piece of information connected with this subject that “ the individuals under notice have not merely had a temporary provision made for their immediate wants for a night or two, but their cases having been under the notice of the Visiting Directors, many of them have been transferred to the General Department or have otherwise had more permanent relief secured to them.”

I saw the rooms which were allotted to their nightly reception. It is melancholy to think that such measures should be requisite ; but this point being admitted, it should be a subject of thankfulness to all who feel for the sufferings of the poor, that such plans are now in progress of adoption through the great cities of our land

as an immediate provision against the extremity of want. I have mentioned before that the rooms are well warmed and lighted, and they are carefully washed and cleaned every day. During the night previous to my visit no less than sixty-nine had been accommodated in this place.

In the Report are some statistical tables which might be of value for ascertaining the respective state of destitution experienced among the inhabitants of different localities in the vicinity of Edinburgh, and, among other classes, are many who make applications for nightly relief.

I see in the last three months of 1841, and subsequent nine months of 1842, the applicants from Edinburgh, St. Cuthbert's and Canongate, were 5,692 in number; for Leith, 529; for the parishes of Dalkeith, Duddington, Musselburgh, and Portobello, 445; for Lanark and Renfrewshires, 1,960; for all other parts of Scotland, 4,282; for England, 1,030; for Ireland, 1,325; and of foreigners 152; the sum total amounts to 15,45.

In 1842—3 the number was larger still. It was no less than 19,524. The proportions were, generally speaking, on the same ratio, but they were rather diminished under the respective heads of Leith and England.



I did not observe any peculiarities as to the dress of the people in the streets worthy of remark, except that now and then a man passed wearing that most convenient article, the plaid or tartan shawl—a wrap which so well illustrates the oft-repeated remark that the simplest thing is often the best. It is inconceivable to a stranger in how many ways this article may be worn by one experienced in its use ; how it may be shifted to cover different parts of the frame, or according to the quarter of the rain and the wind. I am sure that nothing except the singularity of the dress, when worn in England, prevents those who have once tried it in Scotland from continuing its use elsewhere. However one sees more specimens than formerly, particularly among travellers by railroad, &c. I was for several days exposed to very wet inclement weather, and I certainly can say, that nothing I ever wore as an outward garment, afforded me so much protection as a common shepherd's plaid, which I bought at Galashiels—a choice place for the fabric. In speaking however of dress, as seen at Edinburgh, I must not omit the costume of the Leith fish-women, which is an attire peculiarly picturesque. Many of the shops in the chief thoroughfares display plaids and tartans of much beauty and variety,

in silk and other materials. But mentioning shops, I must refer to certain trades, which appear to have most abundant encouragement in this city. One is that, of which the reader will be reminded by one of Scotland's old titles, *The Land o'Cakes*. The cake-shops are innumerable, and their number is equalled by the profusion and excellence of their supplies. Fine fruit too seems abundant, though I cannot help thinking how much more, this year at all events, its maturity and exhibition for sale must depend on the skill of the gardener than on the ripening effect of the unaided sun. But Scotch gardeners are renowned all over the world.

Most observable, however, are libraries and book-shops, which, in proportion to the number of other shops and to the number of the inhabitants of Edinburgh, far surpass any thing which I have ever witnessed in any other town, either at home or abroad. And here I do not so much allude to showy establishments half filled with ornamental stationery and glittering with gay bindings, though these are not wanting, but rather to plain business-like houses, filled with good collections of stock books, to which you might fancy that the middle classes and industrious students would repair, in search of

literary information, or of means of pursuing those various studies, to which the youth of Scotland apply themselves with such assiduity and zeal. Surely the existence of these vast number of libraries is a fact, which (to use a phrase appropriate to the subject) must speak *volumes* as to that exercise of intellectual faculties, for which, throughout all classes, Scotland has been long famed, and is famed still. The publishing and printing establishments of Scotland are very numerous, including those which issue the Edinburgh Review, Blackwood's Magazine, Tait's Edinburgh Magazine, the North British Review, and many other periodicals devoted to religion, politics, and literature. The amount of mental and manual employment which the maintenance of such publications must, year after year occasion in a town of this size, has, of course, a considerable influence on the intelligence, and prosperity of the inhabitants. That best encouragement, the encouragement of the public, ensures an attention to literature and the arts connected with publishing, which otherwise would lie dormant, or, at all events, seek its development elsewhere.

For the information of strangers, I will just mention that a street in Edinburgh very commonly is represented by a word strange enough to th

ears of a Southern, when visiting this city for the first time—also, that the position of the different localities is described by a reference not to the right or the left, but to the points of the compass. On my first arrival I pulled up the ponies shortly after entering the town, and inquired my way to George street. The answer given me was, "*Second diveesion, west.*" This rendered me in no respect whatever wiser than I was before in regard to the subject of inquiry; but I was instructed, as to my way, in phraseology more familiar to my ear. The meaning was, "*Second Street, left.*"

At the time of year when we were at Edinburgh there was no lack of lodgings, of a very superior character, as to size and accommodation, in the New Town. The house where we resided, like so many others in the neighbourhood, was lit by gas, and in an evening the bowls of brilliant light all about the house had a very cheering and inspiring effect. All these houses are supplied at an annual charge, in proportion to the gas consumed at each residence. There are means of ascertaining this point with complete accuracy. I think that, in general, the owners of the houses, where the system is adopted, and with whom I spoke on the subject, seem to like the plan

extremely; but some were strong against its introduction. The expence is very moderate, compared with other means applied to the same purpose. One gentleman told me that gas was burnt throughout his house with great freedom from the top to the bottom of his residence, and in his stable too. The sum he paid was only twelve pounds a year. Another gentleman, in whose dwelling it was burnt more moderately and yet without stint, said that he paid eight pounds a year. There are some amusing accounts of the plentiful gaseous illuminations, as constantly used in Sir Walter Scott's, at Abbotsford, given in his life by Mr. Lockhart. It is known that he used to write with a strong glare just above his paper. The light in our house was most manageable: one could have a little speck not bigger than a pea, burning dimly in a bed-room, or by one bowl quite illuminate a drawing-room of no inconsiderable size.

The various religious professions, denominations, or churches to which the upper classes in Scotland belong, present a singular contrast to the uniformity in that matter generally prevalent in England.

In England the far greater number of persons in that rank are of the established Church; and, if

you hear any other account given regarding any person in that class, their case is considered as peculiar. Under ordinary circumstances, you are accustomed to take it for granted that all present are of the established Episcopal Church, dissent only extending to a small and limited number among the upper classes of England.

There are no less than four\* distinct Protestant bodies, (speaking as to the religious profession of each) to which persons of corresponding rank in Scotland, met in society during a stranger's sojourn in Edinburgh, are respectively attached. Some are Scotch Episcopalians, some are English Episcopalians, that is, removed from connexion with the Scotch Episcopal Church, as for instance, Mr. Drummond's congregation. Some are Presbyterians, adhering to the Established Church, and some belong to the Free or Secession Church. While on the one hand the knowledge of this fact will make any one of right feeling careful and tender in general conversation on Church discipline and other kindred

\* The Quarterly Review for the 1st of January, 1846, in an article connected with the present religious state of Scotland, but chiefly employed on the subject of the existing circumstances prevailing in the Episcopal Church in that country, commences with a special detail regarding these four distinct bodies. It treats also of a fifth—of those who hold the Romish faith.

I shall, in all probability, have occasion to refer to this article again on some future occasion.

subjects, it also gives to the inquirer the great advantage of being able, without difficulty, to enter into such conversation as may cause him to hear all sides on the important questions connected with these religious distinctions, and to form his opinion on fair and advantageous grounds.

## CHAPTER XVI.

Episcopal Services—Scotch Episcopal Church—The Free Church—Progress of the Free Church—Refusal of Sites—Importance of the Subject—Spirit of the Scotch—Points at Issue—Intentions of the Writer—Position of the Writer—Inverness Meeting—Position of Inverness—Object of the Assembly—Place of meeting—Numbers in attendance—Opening of the Assembly—Proceedings—Missions—Sabbath question—Ecclesiastical questions—Translation of Ministers—Inverary—Removal of Pastors—Presbyterian Polity—Braemar—Dr. Candlish—Sabbath Services—Small Isles.

ON two of the three Sundays which I spent at Edinburgh, I was fully employed in assisting at the services of the Episcopal Church, and preached four times during my stay in that city. On one of these occasions it was at St. John's, the large and beautiful Church, which is the first among the many and fair structures of this capital, attracting the admiring gaze of the traveller on his arrival from Glasgow and the west. The edifice is lofty, graceful, and highly finished, both within and without.

The minister of St. John's is the Rev. E. B. Ramsay, Dean of Edinburgh. We passed a



very pleasant evening at his house, and I feel much interested in communicating with one who, from his long standing in the place, from the active part which he has taken in all the affairs of the Scottish Episcopal Church, and, above all, from that friendly and sympathizing disposition which renders him so much beloved and esteemed among his brethren, must be so highly qualified to give a stranger much and trustworthy information concerning that body, in which he occupies a high and very responsible position. Among other matters he gave me some particulars of the Scottish Episcopal Church Society, to which he is the Secretary, and mentioned that the poverty existing among some of the Episcopal clergy was of such a character, that there were more than thirty of the number, whose incomes were under eighty pounds a year; and in order to raise them to that small amount it required an expenditure by this Society of eight or nine hundred pounds from a subscription fund applicable to that purpose.

I shall henceforth have frequently to speak of the state of religion in Scotland, and of the various questions by which the prominent branches of the Church in this country are at the present moment so remarkably occupied, if not, to speak more accurately, agitated. And

here appears to be a fit place for making a few general allusions to the subject. I shall first speak of the Free Church, whose proceedings have of late drawn attention, and not without ample cause.

Every one who is at all interested in public affairs, has heard of the late Disruption or Secession in the established (of course, I mean the Presbyterian Church) of Scotland; and, in all probability, remembering that the question has been prominently brought before Parliament, will also have observed how completely State-legislation has failed in effecting its intended purpose. And whoever has not let the subject pass away altogether from his mind, will undoubtedly have heard in vague and general terms of the vast numbers who have sided with the Free Church, of the able and distinguished preachers who are now counted among its adherents, of the vast hold and influence obtained by them over a large proportion of the Scottish\*

\* In the early part of the present year £700,000 had been subscribed towards the promotion and accomplishment of the objects held in view by the members of the Free Church. At the time to which I refer not less than five hundred and forty churches had been raised, and it was expected that six hundred would be finished before the close of the year. A salary of £120 had been voted to every minister of the Church from the common fund. Means have been taken with a view to the erection of a manse and school-house in every parish where there was a Church. A college has been undertaken, towards which ten individuals in two or three

population, and of the great success & activity with which their religious measures both at home and abroad, have been hithe

days subscribed £1,000 each. And to mention that which is, perhaps, the most remarkable fact of all, amidst all these exertions and contributions, the subscriptions of the Free Church both towards the furtherance of missions to the Jews and the Heath have by no means diminished, but, on the contrary, have actually exceeded the amount previously subscribed by the undivided Presbyterian Church of Scotland. This is only a slight abstract of some of its proceedings, and much more might be said. Making every allowance for the temporary enthusiasm of an exciting religious crisis, as well as for the effects which rivalry and competition ever has had and ever will have in all human affairs not excluding those of a religious character, these exertions claim and fix the attention of all observers, and the motives which arouse a cautious and discriminating people to such efforts and expenditure, must be of no common order, and of no common strength.

One instance of the enthusiasm in behalf of any measure undertaken by the leading members of the body, may be derived from the fact that, of one book published under the superintendance of a committee appointed for the purpose of bringing out a certain number of religious publications in a cheap form, no less than forty thousand copies were bespoke, before the work issued from the press.

I may as well mention here that the series, (of which the volume alluded to was one) has proved so valuable in its character, and at the same time so attainable by its low price, as to have been purchased with avidity, and read with deep interest by multitudes throughout the realm.

The series is called that of the Works of Scotch Reformers and Divines, and four volumes are supplied for the annual subscription of four shillings.

Those issued for the first year are :—Practical Writings of Kierkegaard; Practical Writings of Traill; Rutherford's Trial and Triumph of Faith; Lives of Mrs. Veitch, Mr. Thomas Hog, and Rev. H. Erskine.

Those for the first issue of the second year consist of Fleming's Fulfilling of the Scripture, and Select Writings of David Dickson.

conducted. Some too have heard much of the refusal to give sites for erecting Free Churches, on the part of different landed proprietors holding the exclusive possession of vast districts in various parts of Scotland—of the strong feelings and excitement consequent on these refusals, and of assemblages for public worship in tents, on the sea-shore, on the hill-side or the open road, from the difficulties experienced by the members of the Free Church in gaining or establishing any better means of meeting together on the Lord's Day. Neither is it altogether unknown in England that this Secession has originated, or influenced various newspapers, periodicals, and other publications, so that they specially advocate its cause, and in some instances, may be looked upon as the direct organs of that body. Among the publications occupying one or the other of these two positions are the Witness, the North British Review, the Home and Foreign Missionary Record, and the Free Church Magazine. These general outlines may be, and are known in a limited degree to the English public at large, and more accurately from their respective position and circumstances, to the Members of the Legislature, to the English Clergy, and to all who watch with interest the various religious movements, by which our times are so distinctly

marked. Nevertheless, in many quarters very confused notions prevail in regard to the Free Church of Scotland, to the grounds on which it acts, and to its general principles. Nor indeed except by close special study of the individual question, both as to recent facts and as to its connection with Scottish history, (speaking both constitutionally and religiously), from the very time of the Reformation up to the present moment—except, I repeat, by this special study combined with personal communication on the matter with the Scottish people in all ranks and in various localities, or at all events, as a substitute for the second measure, without close and diligent attention to what is related, to their present feelings and convictions, to trustworthy witnesses—can I conceive how it is possible for any one either to act, or to speak with a decision of opinion on the subject, as one satisfied that he has had the means of right judgment thereupon? It is my firm belief that it is impossible to overrate the magnitude, importance, and extensive bearings of the Free Church question. Much and most evidently have they been deceived, who thought that the excitement was but for a moment; that great things were announced and prophesied, but that little would ensue; that few ministers would carry out the

professed declarations, in leaving the Established Church of the land ; and, finally, that if they did, few out of the laity would be their adherents at the day of trial. These anticipations have proved utterly erroneous ; and I fully believe that all anticipations formed on the same basis, and in the same school, as suggesting any return or retrograde movement whatever among the members of the Free Church, will prove exactly of the same character—erroneous, and unable to bear the test of experience and fact.

It will not, I think, suit the character of these pages, and, indeed, it would prove far too protracted a task, were I to dwell historically on the character of that portion of the Scotch people, who, in each succeeding generation, have been at different times imbued with the strong feelings of their ancestors and countrymen as to religious doctrine and ecclesiastical discipline, or to show that when the current has once evidently taken that special direction, which it has of late taken in that body, nothing can effectually stop it. I only suggest due attention to this matter of historical experience and truth, and I do so, having no doubt whatever that such attention will ensure assent to this statement, if not recognized at once, without denial or dispute.

Neither shall I enter here into the *legal*, or it should rather be called, the *constitutional* points at issue on the matter, but prefer to reserve that part of the question for another part of this work. All therefore which I say here is, that so far from the adherents of the Free Church considering themselves to be disobedient to the law of the land, or to be acting in a manner adverse to its constitution, they hold that the law and constitution is on their side, but that from the interpretation issued by authority, they cannot, with consistency, retain the advantages of an Established Church, though they consider them as *de jure* theirs. Whether having seceded and given them up they would accept them again, on any terms at all similar to those on which they held them before, is quite another topic.

Another intention, which might be attributed to the writer of these pages, or by some might be expected from him, is one which he is most anxious to disclaim — I mean that of passing any systematic judgment of his own as to the fundamental and essential principles on which the two parties—that of the Establishment, and that of the Secession—are guided respectively in their course. I say, *fundamental and essential principles*, because I think that

one, who has hitherto had no personal connexion with the country or its inhabitants, and has only given to its history and interests that very scanty share of attention, to which mere general reading and desultory observation on current public affairs would lead, is quite incapable of forming a decision as to these principles, with any adequate security for sound judgment and accurate views. But having said this, I desire also to add, that I would not extend this restriction to comments, and expression of opinion, on the proceedings of the two parties, although I am well aware that principles and their results must always, more or less, be connected, even as matters on which mere opinion is exercised. While, therefore, the old saying, *γνωθι σεαυτον* will in one case be applied, so as to enforce salutary restraint; in the other, should occasion occur, I shall give free scope to any observations which may be called forth by the actions, expressions, or system of either side, as they appear to me developed and exemplified in act. These must surely be allowed by all candid judges to be fair subjects of comment, opinion, and judgment, according to the means offered to a mere passing traveller.

Neither do I say this with any *ειρωνεια*—with



any self-detraction or disparagement of that information which one in my circumstances may be enabled to obtain and communicate; because, with all the admitted disadvantages of transient and superficial inquiry, a stranger has this advantage in treating of such subjects, viz: that he alone can so observe, and therefore so write upon them, as to make them of real interest to the great body of readers. An individual who has lived all his life in any scene of peculiar and striking character is, perhaps, from the effect of custom in obliterating every sense of peculiarity from his own mind, the least qualified of all persons to offer a graphic and attractive account of that, which is to him so exceedingly familiar. May I not accordingly venture to say, that a Scotchman is not so likely to treat of subjects like those which concern the Scotch Church, in a manner likely to catch the observable and salient points; while a stranger might do it, though without a tithe of his knowledge and experience? I doubt not that it is far better to fall into some occasional error, or commit any of the venial faults to which a stranger is liable, than, on the one hand, to write a cumbrous detail under the idea that everything which a man is able to communicate to others, must be

written down ; or, on the other hand, to omit altogether those details, which though well-known at home, and by those constantly occupied therein, are new and of vivid interest at a distance from the scene of their constant and daily recurrence.

One of the most important meetings which ever took place, was that of the General Assembly of the Free Church, held at Inverness, which occurred during the period of our stay in Edinburgh. We were strongly recommended to be present at this meeting, as one which would give us a full and lively representation of the tone and feeling prevalent among the Scotch on the subject of religion, as well as an opportunity of seeing many representatives of the Highland ministers and population gathered together under circumstances peculiarly favourable to the exhibition and development of their character. At one time we had arranged to be there, and apartments had been secured for us in the town of Inverness ; but, to my regret, different occurrences interfered with our plan, and prevented its fulfilment. However, I had subsequently numerous and advantageous opportunities of conversation with many individuals who had been at Inverness on the occasion, and with some who had taken an active

part in the proceedings to which I refer. Besides this, I regularly read the Reports of all matters connected with the Assembly, during the whole week of its continuance; and, indeed the subject was so constantly brought forward in all classes of society, whether by its adherents, or by its opponents, that one could hardly fail of hearing so much upon it, as to render any notice, such as I could introduce here rather a selection of statements on the question than their full enumeration.

As this was the first meeting held in the Highlands, and considered as one of no slight importance, it may be well to mention what its main objects were; why it was held at this particular time; and whence the selection of this particular locality in preference to Edinburgh, or to Glasgow, or any other town nearer to the capital.

The fact is, that Inverness is a kind of Highland capital, easily reached from Sutherlandshire, Rosshire, and other districts of the north. By means of the Caledonian canal and Loch Ness, it is not unfavourable to approach by water from the numerous western islands, and the various headlands in that direction, covered with a population deeply interested in the questions to be brought forward on the occa-

sion. The fine northern town of Inverness was therefore chosen, as being conveniently situated for gathering together the ministers and elders of the Free Church, as well as many others zealous in the cause for which they were to assemble, which was, that of considering the spiritual state of the Highlands, and the most available means for meeting and relieving their wants as to the Ministry of the Word, and other kindred matters connected with the progress of religion, as developed in, or forwarded by the body of the Free Church of Scotland, both at home and abroad. It was intended that these subjects should be fully considered and discussed, both in private committees and in public sittings, open to all who might wish to attend. During the sittings of the Assembly there was to be a succession of services, both in English and in Gaelic, and opportunities were to be given for hearing statements on subjects of a missionary character from various persons qualified to afford it, such as Dr. Wilson, from India, Mr. Bonar, from Canada, Dr. Kalley, from Madeira, and many others of corresponding character and note in the Church of Christ.

In order to facilitate these various objects,

and to accommodate the multitudes of visitors expected to be present, from interest in the cause, or from a desire to observe the proceedings, a large wooden pavilion was erected, capable of giving comfortable accommodation to three thousand people, and of holding four thousand in case of need. The site for erecting this grand and capacious pavilion, as well as the use of some adjoining schools, was granted to the Assembly by the Magistrates and Town-Council of Inverness, free of any charge; and such was the liberal and good feeling prevalent in the town and neighbourhood on this remarkable occasion, that the utmost hospitality was shown to all comers, and houses were thrown open to visitors and Free Church representatives, independently of all private judgment and feeling, while the most perfect order prevailed in the town, notwithstanding the multitude assembled, and the keen interest felt on the subjects discussed, and the intensely strong opinions inwardly cherished, and fearlessly declared throughout Scotland generally on the Free Church question, both by its friends and its foes. Many persons, including some engaged in laborious daily avocations, came from very distant parts of the Highlands; and

at the public meeting on the very first day, there were above two thousand persons present,\* independent of the members of Assembly. The Highland plaid was conspicuous among the men ; the cap or handkerchief, instead of a bonnet, as a head-dress among the women, after the older and more primitive fashion of the country, still kept up in distant parts.

Besides the Scotch, who were gathered in such numbers, there were several visitors from England and Ireland. I understood that one individual, who was well used to public business, and had been long acquainted with the oratorical capacities of all the chief parliamentary speakers, expressed the greatest admiration at the general powers and abilities exhibited on this occasion by the Free Church Ministers, who took part in the proceedings.

I shall now give a sketch or analysis of the business transacted throughout the week of meeting.

Thursday, August 21st, was the first day of meeting, and twelve o'clock was the hour

\* In the same channel of information from which I take this statement, I subsequently find it observed: "We believe that the number present on the day of the opening was underrated by us, and that, instead of saying 'there could not be fewer than two thousand present,' exclusive of members, we ought to have said that the number was nearly three thousand."

for assembling. The proceedings were opened by a Sermon from the Moderator (Dr. Patrick Macfarlane, of Greenock), who preached to an immense congregation on Ephes. ch. 11, 20, 21, 22nd verses. The chief purpose and scope of his address was to show forth the distinctive characteristics of a true church, and to urge upon those who were present the necessity of realizing and exhibiting such characteristics, if they would have God's blessing rest upon themselves personally, or upon their undertakings as a church.

Dr. Macfarlane was succeeded by Dr. Macdonald, of Urquhart, who preached in the Gaelic language, from the 17th chapter of the Acts, 6th verse, viz: "These that have turned the world upside down are come hither also." In discussing the subject, he stated, that the charges brought against the Free Church were the same as were brought against the Apostles. He illustrated this idea under the following particulars:— 1. The Apostles were charged with breaking the law; 2. With bringing in strange doctrines; 3. With disturbing the peace of families; 4. With driving men mad; and, 5th. With never remaining in one place, but constantly wandering about spreading their doctrines. He concluded by an appeal to the

ministers, calling on them, notwithstanding the charges brought against them, to persevere in spreading the knowledge of the Gospel throughout the country, looking to Christ for the blessing of his Spirit on their labours. The Gaelic psalmody, with which this service was accompanied, appears to have had a most touching and impressive effect on all, whether strangers or natives, who were present to hear it.

The Assembly was then "constituted," (as it is termed) and the roll was called, when one hundred and sixty-nine members answered to their names. I believe that these were all ministers and office-bearers, present as representatives of the Free Church from all quarters of the land. Arrangements were then made for public services on the ensuing Sabbath, and on every day during the sitting of the Assembly. After a short speech from Dr. Candlish, apparently with the view of sketching out for the public those objects for which they were met, and the general plan of future proceedings, the Assembly adjourned until half-past six in the evening.

The evening meeting (or "sederunt," as it is called) commenced with devotional exercises; and, subsequently Mr. Bonar spoke on the religious state of Canada, especially in connexion



with the Presbyterian and Free Church Mission. He was succeeded by Mr. Wood and Dr. Kalley, who had both lately returned from the island of Madeira—the former speaking more peculiarly of the Free Church Missionary exertions in that island, the latter of the general effects of that work of God, through the public and private testimony in behalf of the Gospel, in which he had been a most honourable and most successful instrument.

Public worship was carried on in the Pavilion in the Gaelic language every morning at half-past seven; and on Friday morning the Assembly met at ten o'clock, and were engaged for two hours in private conference on that most exciting subject—I mean the refusal of sites—a subject on which, as causing so much agitation throughout a large portion of Scotland, and as one which must be looked upon generally with much interest, whether with a reference to religious, political, or to social affairs—I shall naturally have to speak more in detail by and by.

On the commencement of public business, Mr. Fox Maule proposed a vote of thanks to the magistrates of Inverness, for the use of the premises in which the Pavilion was erected, where they were met together. To this succeeded

a Report from the Board of Missions and Education, and another Report presented by Dr. Keith on the conversion of the Jews. After this part of the business was concluded, several addresses were delivered in the Gaelic language to the Highland population in attendance, on the Missionary and educational schemes of the Free Church. In using the word "schemes," I employ their own phraseology, and not mine; which I mention, as otherwise this expression might possibly seem to convey some latent or secondary meaning, of which I have no idea whatsoever.

In the evening the subject of Missions was resumed, and the meeting was addressed at considerable length by Mr. W. S. Mackay, from Calcutta, and by Dr. Wilson, from Bombay. Dr. Brown and Dr. Candlish also spoke to the question; and subsequently a Report of the Committee on the Observance of the Sabbath, was given in and read. It contained an allusion to the Newcastle Lord's Day Society, as being one which had exhibited much activity and zeal in the cause. I select one passage of the Report, inasmuch as the subject cannot be too often or too forcibly pressed upon the inhabitants of Great Britain at this present day. From whatsoever quarter a warning or summons to watch-

fulness or action may come, all whose conscience it touches ought, surely, to listen, and not only listen, but exert themselves with all diligence, each in his own sphere of duty, assigned by Him who is "Lord of the Sabbath." And how many consciences are now involved in all which refers to the railways of the land!

"Your Committee have also their eye steadily directed to what is passing in the commercial world more immediately around them, and to the desecration both existent, and which may be contemplated on the various lines of railways which are now so rapidly extending; and, through the instrumentality of individual parties, members of your Committee and others, they trust that at the ensuing meeting of the directors of these companies, a decided stand in behalf of Christian truth, and of God's holy law respecting the Sabbath, will again be made."

On Saturday the Assembly, after an hour of renewed private conference on the refusal of sites, met for public proceedings at eleven; and, after a short recurrence by Dr. Wilson to the India Mission, some business was transacted on matters more especially appertaining to the Ecclesiastical arrangements of the Free Church in Scotland, speaking with an internal and domestic view.

The first case related to the Rev. W. S. Hay, and, so far as I can trace it out, was as follows. He had received a unanimous call from Bankhead, in the Parish of Midmar, but the members of the Presbytery of Kincardine O'Neil refused, or rather delayed to "sustain the call" (as it is termed) in consequence of his delicate health; and, though they appointed him to minister in the neighbourhood, were unwilling to induct him to the charge, without, (as they expressed it) "referring the case for advice and instruction to the adjourned meeting of the general Assembly, appointed to be held at Inverness." The Assembly decided "that the Rev. W. S. Hay might with all propriety be 'settled' at Bankhead, and instructed the Presbytery of Kincardine O'Neil to proceed in his induction with all convenient speed."

Another question of the same character, but regarding the "translation" of a minister from one charge to another, was then brought forward. In this case the same Presbytery of Kincardine O'Neil was engaged, and the circumstances of it referred to the translation or non-translation of the Rev. W. M'Rae from Braemar to Inverary. The discussion was so interesting in itself, as an exhibition of Scotch ecclesiastical affairs, and so important as bearing on that very point which

may be considered the very life and centre of the whole body politic of the Secession—I mean the appointment of ministers—that, instead of abbreviating the discussion, I have inserted it at length. It is a document which I strongly recommend to the perusal and interest of all who feel disposed to investigate and weigh the present position and prospects of the Free Church.

PROPOSED TRANSLATION OF MR. M'RAE FROM  
BRAEMAR TO INVERARY.

This case came up before the Assembly as a Protest and Appeal by the Presbytery of Dunoon and Inverary, against the judgment of the Presbytery of Kincardine O'Neil, as refusing to translate Mr. M'Rae to the congregation of Inverary. Parties having been called, Dr. M'Kay, of Dunoon, and Mr. M'Bride, and Mr. Stark appeared for the Presbytery of Dunoon and Inverary; Mr. Stewart, Mr. Robinson, and Mr. Gatherer, for the Presbytery of Kincardine O'Neil, and Mr. M'Queen, (elder), for the congregation of Braemar. No appearance was made for the congregation of Inverary, Mr. M'Combie, who represented them, being unable to be present. The case having been stated from the bar, in the course of which Mr. M'Queen

shortly described the good effects which had resulted from Mr. M'Rae's labours in Braemar, and gave it as his opinion that his removal would have the effect of destroying the congregation ;

Mr. M'Rae said, he had been strongly urged to leave the case entirely in the hands of the Church Courts so far as he was concerned himself ; but as he had formed an opinion on the subject—an opinion, whether right or wrong, which had been prayerfully arrived at, he felt it to be his duty to give utterance to it. In reference to translations in general, it must be allowed on all hands, that there were occasions when translations must take place ; but certainly they should never take place without much caution, both on the part of the Church and of the individual himself ; and he thought that, particularly in a poor country, a congregation should not be readily deserted, as it was those congregations that had the greatest difficulties to encounter ; and he knew nothing more discouraging than to being subjected to the continual hazard of being deprived of their minister. He could not help remarking that, so far as he had been enabled to perceive, the tendency of translations in general, since the Disruption, had been very much towards the centre, and that the outposts of the

country had been in a great measure deserted and that there were very few translations towards the extreme parts of the country. Inverary was an important field of labour, and he must acknowledge that that was one great objection to his translation thither. He had been there already, and it was his decided conviction that it was not a charge suited for him. He was obliged to go to Braemar from another part of the country for the benefit of his health ; and during the period that he laboured at Inverary he fell back in his health. Braemar was an entirely isolated locality, and could only be supplied by a resident minister. During several months in the year, it was entirely blocked up with snow, which made it inaccessible, and the Presbytery could never supply it if the minister were removed. The nearest Free Church was seventeen miles distant from Braemar, and the greater part of the congregations in the Presbytery were about forty miles distant from Braemar. It was his decided conviction, that if he were removed, in present circumstances, the congregation would entirely sink. Besides Braemar was not an unimportant station. During four months in the year the congregation was very small ; but in summer it was resorted to by many visitors for the benefit of their health, and also by many Scottish and

glish nobility for other purposes. It was his opinion that it would have a very bad moral effect if the congregation there were entirely abandoned.

Mr. M'Rae concluded by alluding to the change which had taken place among the population in the district, and said, that although evidence of religion, as exemplified in the church, was a very delicate subject to advert to, he thought he could but regard the operation of the Lord's hand : and he might express it as his belief that their Master had, to some extent, displeased to countenance his labours in that place ; and in these circumstances he did not feel it to be consistent with his duty to abandon them.

Mr. Carment sympathized very much with the congregation of Inverary in having been so often disappointed in the calls they had given to ministers ; but it was sometimes the case that congregations had themselves to blame, and he expected that the congregation of Inverary had risen a little too high in seeking such ministers as they thought had a greater name than others. He objected strongly to the removals that were made at Inverary, and at other places he could name, to take away ministers from congregations by whom they



were beloved and respected, and where the Lord, as in the case of Braemar, seemed to be blessing their labours. The congregation of Inverary might have given a call to some of the probationers of the Church. In this case the health of the minister would not bear him to be translated; and, in all the circumstances of the case, he considered that it would be cruelty in the extreme, not only to the people of Braemar, but to Mr. M'Rae himself, to remove him to a station where he would not long exist in health, or do the duties necessary to be performed. He would say, that the destitution of the people of Braemar was greater than that of Inverary; and if the people of the latter place chose to take a boat and cross Loch Fine, they would enjoy the ministrations of Mr. Stark. This might, however, be too much for the gentry of Inverary. He would just move that the Assembly dismiss the Appeal of the Presbytery of Inverary and Dunoon, and affirm the judgment of the Presbytery of Kincardine O'Neil.

Dr. Candlish said he was quite prepared to defer to the plea of health, if he were pressed; but he must distinctly state that it was to that plea alone that he could defer. He had no sort of hesitation in saying, that, apart from the plea of health, it seemed to him that every

reason was in favour of the translation, and that there was no serious objection against it. Much had been said about the evil the Church had suffered from translations. Now, he would take leave here to say, that, after having paid particular attention to all that had passed in this way since the disruption, that, in so far as the Church may have suffered from translations being carried out, it has not been from those translations which have come up before the Assembly. He would venture to say, on the other hand, that the Church had suffered, and to no inconsiderable extent, from the refusal to some translations which had come up to the Assembly—refusals to translate justified in the circumstances, nay rendered necessary. Now, he could not but think that this was one of those cases in which the Church must consent to suffer damage, as it was the bounden duty of the Church to carry out no translation which would injure the health and usefulness of any one minister. None could have listened to the statement made by the respected member of the congregation of Braemar, without being deeply impressed with a sense of gratitude for what the Lord had been doing by the ministry of his servant. He would venture to say, that, if the pleadings from the bar were to be at all similar

to the statement they had heard from the member of that congregation, they had reason to congratulate themselves on the absence of all counsel from the Church Courts. He was specially anxious—and he must own that he would scarcely have risen at all had it not been for it—he was specially anxious to counteract the effect, unintentionally he had no doubt when made, of what was said by Mr. Carment in reference to the case of Inverary. The charge of Inverary was not a metropolitan charge—it was not a central one. He held that it was one of the outposts of the Church; and the result of a recent visit he had made to this very congregation, and his recent observations of the whole district along the banks of Loch Fine, made him desirous to proclaim to all the ministers and congregations of the Free Church that the charge of Inverary was one of the most strictly missionary within the bounds of the Church of Scotland. He was exceedingly anxious to proclaim this, in order that brethren might be willing to entertain a call from Inverary, not as a call from the metropolis—from a central post; not as a call from a place of ease; but as being truly a call from a missionary station; and that the congregations of the Church might be willing to look with an eye of favour on any

application from Inverary. He believed that there was a delusion in the very sound of Inverary, connected with the notion of a ducal castle standing there. There was some sort of notion that, being under the shadow of a ducal castle, there was some sort of charm in it to ministers of the Church, and that it was a place of ease and temptation. So far from that being the case, he believed that it was the worse for the interests of the Free Church, from its being the seat of a ducal castle, apart from the circumstance of the congregation of Inverary being in an exceedingly critical state. Along the whole banks of Loch Fine there was a field of missionary labour, which was lying at present almost entirely waste. He would take leave to say, that he could not advise the congregation of Inverary to make a call to a young and untried probationer. He knew from recent observation, that the individual who took the charge of Inverary, required to be a man thoroughly able to grapple with the Baptist controversy, and with some of the errors of the day—a man of tried and experienced gifts—a man, in short, thoroughly imbued with the missionary spirit. He feared that the Church would get into some difficulty if the views which have been promulgated in reference to transla-

tions should gain currency as being the views of the Church, because these views tend to hinder right translations. There was, apparently, a sort of notion gaining ground among the congregations of the Church, that pastors and ministers are in such a sense theirs as that they should retain them in their grasp as their own property, and should feel as if a wrong were done to them, when, for the greater good of the Church, it was deemed expedient to remove their pastors elsewhere. It seemed to be conceived by some that, as it was the principle of non-intrusion that no pastor could be settled in a congregation contrary to their will, so no pastor could be removed contrary to their will. Now, he could not help thinking, that the congregations connected with the Free Church of Scotland would do well to recollect that, as theirs was a Presbyterian polity, they ought to be subordinate to a large extent to the judgment of the Church Courts, and to the views which the Church Courts may set before them. He thought that in the particular matter, not of the settlement of a pastor amongst them, but of the proposal to remove him elsewhere, it would be well that congregations would hold themselves largely subordinate to the judgment of the superior Church Courts; and for this ve

obvious reason, that the people of any congregation only took a limited view of the circumstances—that they looked only to one side; but it would be well if they would recollect that it belonged to the Ecclesiastical Courts to look at all sides of the case. Now, he did fear that there may be something like a spirit of undue appropriation of ministers as their own, among the congregations of the Free Church, forgetting this important truth, that ministers were not given but only lent by the Great Head of the Church. On this occasion he was tempted strongly to give expression to these general views, because he was extremely anxious, that, while they should be most earnest in seeking to do nothing contrary to the mind of the people, they should not at the same time give a general dislike to translations; and, above all, because he was anxious that the congregations of the Free Church should cherish a brotherly and Catholic feeling. If a call to a foreign mission were addressed to the minister of any congregation, that congregation would feel itself ashamed were it to hold up its own particular interests against the cause of Foreign Missions. Now, he would say, that when a call was addressed to the minister of any congregation, it ought to be considered not only in reference to its own

interests, but in reference to the interests of the Church at large ; and he was sure that no congregation need have any apprehension, but that the Lord would reward them tenfold for any sacrifice they might be disposed to make for the good of their brethren elsewhere.

Mr. Campbell of Monzie confirmed the views of Dr. Candlish respecting the peculiar claims of Inverary ; but, like the reverend Doctor, he would defer to Mr. M'Rae's plea of ill health.

Dr. Clason, after remarking on the advantages which Mr. M'Rae would enjoy in Inverary, moved that the appeal be sustained, that the decision of the Presbytery be reversed, and that the Presbytery of Kincardine O'Neil be instructed to loose Mr. M'Rae from his present charge, in order to his settlement in Inverary with all convenient speed.

Dr. Cunningham said he was scarcely prepared yet to second the motion of Dr. Clason, although he was still less prepared to support the motion of Mr. Carment. He would fain hope that before the Assembly broke up they would be in a condition to resolve that Mr. M'Rae's connection with Braemar should be loosed. He entirely concurred in the views stated by Dr. Candlish on the subject of translations. He was afraid that erroneous opinions in these matters

were springing up among the congregations of the Free Church. He did not refer merely to their being too much in the habit of treating every case, simply and solely in regard to its own particular circumstances,—they must all be prepared for more or less of that, and could not prevent it; but what he most objected to and disliked in this matter was, that congregations in these circumstances never seem to entertain the idea, that they are called to take a more enlarged view, and to consider the good of the Church at large. In the present case, he considered that everything was in favour of the call to Inverary, except the single circumstance of the plea of ill health. To that they must, of course, all yield, when it was distinctly pleaded and fully borne out. But it did not strike him that there was any very distinct or decided standing upon this plea in the speech of Mr. M'Rae. He (Dr. Cunningham) was not quite satisfied that that was the ground on which Mr. M'Rae declined taking charge of the congregation at Inverary. He desiderated a more careful investigation into the state in which the matter stood; and he would require a very strong and distinct declaration from Mr. M'Rae himself, or satisfactory evidence from some other quarter as to the state of his health, before he (Dr. Cun-



ningham) could come to the decision that he was disqualified by the state of his health, or by any other cause, from taking charge of the congregation at Inverary. He (Dr. Cunningham) was very much opposed to foreclosing this case without some more explicit declaration from Mr. M'Rae; and he would move the appointment of a small Committee to confer with Mr. M'Rae to ascertain what he is prepared to assert as his honest and conscientious conviction concerning this matter, and ascertain as far as possible how the whole case stands.

Mr. Sheriff Monteith suggested that the Report of any Committee that might be appointed should be received during the present sederunt, so that the same house might give the decision as had heard the pleadings of parties. He thought it would be doing injustice to the parties to bring up the Report at a subsequent meeting.

Mr. Nixon of Montrose was afraid that the claims of Braemar were not sufficiently appreciated by the house. There was a field of labour there which would require the active exertions of any minister who might be settled in the place. The village of Crathy alone might suffice for the labours of a minister. He had, himself, when on a visit to the place, addressed two hundred people on a week night in that village.

Dr. Cunningham observed that it was his opinion that the case should go to the Committee, if it was appointed, on the distinct understanding that the claim of Inverary was much stronger than that of Braemar; and that Mr. M'Rae should be translated to Inverary, provided his health would permit.

After some farther conversation.

Dr. Buchanan of Glasgow proposed that, leaving the Committee to investigate the point of Mr. M'Rae's health, the house should be left free to investigate the entire case, having that element before them, and no doubt the house would come to a unanimous decision.

Dr. Cunningham having consented to this arrangement, a Committee was appointed to confer with Mr. M'Rae, in respect specially to the plea of health, and to report to this Assembly.

To this succeeded a discussion regarding the moral character of a minister, and the conduct of certain elders and deacons. In this, as in the previous case, and, indeed, so constantly, Dr. Candlish took a share. From the frequency of his speeches, Dr. C—— seems to yield to none in prominence of position, if not to surpass all other members of the Assembly.

After some other transactions of an important character, the Assembly adjourned a half-past four until the ensuing Monday.

The services of the Lord's Day were very full and numerous throughout Inverness. I just mention the arrangements and names of those who ministered to the various congregations who met together on that day.

Pavilion.—Forenoon — Dr. Candlish; Afternoon—Mr. M'Bride, Rothesay (Gaelic); Evening—Mr. Guthrie.

East Church, Mr. Sutherlands—Forenoon—Mr. Beith (Gaelic); Afternoon—Mr. Begg; Evening—Mr. Maclean, Tobermory (Gaelic).

English Church, Mr. Thorburn's—Forenoon—Mr. MacLeod, Snizort (Gaelic); Afternoon—Mr. M'Donald, Blairgowrie; Evening—Mr. M'Rae, Knockbain (Gaelic.)

North Church, Mr. M'Kay's—Forenoon—Mr. M'Intosh, Tain (Gaelic); Afternoon—Dr. Buchanan; Evening—Mr. M'Donald, Helmsdale (Gaelic.)

On Monday morning deputations were received from English Presbyterian friends of the Free Church. Then the Education Scheme was considered—then a case regarding the ministry of Mr. Swanson at Small Isles. His work seemed

of a very peculiar character, and a vessel had been placed at his disposal, partly as a means for moving from place to place with the purpose of preaching, and partly as a "floating manse"—to use the expression of Dr. Candlish in his speech on the subject.

## CHAPTER XVII.

Refusal of Sites — Patronage — Scotch Proprietors — Popular excitement—Refusal of Sites—Importance of the Question—Chief Speakers—Political Receptions—Mr. Shiel's Speech—Declaration of Principles—Political expectations.

I now resume the account of Monday's proceedings. In the evening that grand question was brought forward, of which so much has been heard, not only from the columns of the public press, and in society at large, but in the very walls of Parliament, I mean of course, the Refusal of Sites—a subject of such consequence, as bearing on the social and religious condition of the country, and involving, (however, it may be decided between the proprietors and their tenants), such extended results, that a few remarks here, by way of preface, may not be undesirable. I would however add, that on this somewhat thorny topic, as throughout these pages, it is my wish to keep up the character of an observer, whensoever possible, and not to

enter into controversy, or even any decided expression of judgment, any farther than the point to which, in my own mind, a clear path of duty may constrain one to go.

I shall not now recur back to the religious affairs of Scotland farther than to the few years which have witnessed the rise and progress of the Free Church question, as developed at the present moment. I have therefore only to observe that, on the rise and first agitation of the question, the patronage of the Scotch established Church livings—Presbyterian, of course, as my English readers must remember—was chiefly in the hands of the Crown or of the noblemen and gentry, who were the owners of the Scottish soil. Now these are for the most part of the Episcopal Church. Some of them belong to the Presbyterian Establishment, and very few have adopted the principles of the Free Church. Now these Proprietors, as a body, have been strongly indisposed to a movement, by which the patronage of the livings would eventually either be taken out of their hands altogether ; or, by which, at all events their power in the choice and appointment of ministers would be much modified, curtailed, and restricted. Again—and I speak as one who feels perfectly convinced of the statements

which he makes, and with full confidence in the high principles and character to be found in so many of that body, to which he alludes—many of these proprietors, whether Episcopalians or Presbyterians remaining in the Established Church, would, on principle, disapprove of a system, by which influence would be withdrawn from the higher classes of society, (whom they might truly consider as the right depositories of religious power, to render its exercise fully beneficial and effectual), and by which the popular voice and will would have such increased weight. They might also strongly disapprove of agitation—as they might think without any, or without adequate cause. This might be their true conscientious judgment, and equally conscientious the opinion of some landlords that the movement was but of a transient character, and that, if opposed steadily at first, it would soon pass away.\*

Now the enumeration of these various motives will, in some measure, prepare the inquirer for meeting the fact, which, from the proceedings in Parliament, was spoken of throughout the country, under the term “Refusal of Sites,”

\* I certainly heard it stated, more than once, that in this view they showed but little knowledge of the religious-determination of their countrymen on such matters.

and which gave rise to, and still keeps up, the most intense excitement, locally and nationally, in the Scottish mind. All at once the public was surprised with accounts of vast congregations meeting, from necessity, in the open field ; or, on a public road, because prohibited from standing on any other ground in the neighbourhood, or in moveable buildings, to which no permanent position and character could by any means be attached ;—of strange restrictions, conditions, and proposals, between landlords and tenants, in regard to the erection of buildings for public worship—of protracted correspondence between these two parties, without much apparent approximation, to unity, or harmony, on the matters in debate. And before long the subject was brought to a head by the presentation to Parliament of certain petitions, concerning which it may fairly be stated that they were some of the most extraordinary documents of our day ;—that they exhibited social contests, waged in the northern districts of Great Britain, unparalleled by any thing witnessed in our own times, and almost unparalleled by any thing known in our country since the feudal period. Certainly, if we look to Ireland there has been occasionally one or other landlord, of strong religious feeling, zeal, and determination in his opposition to



Popery—who has refused a site for the erection of a Popish chapel ; but in Scotland a large number of proprietors were united in their line of action and this too when neither Popery, nor any system which involved similar unscriptural and dangerous tenets was concerned;—a large body, I was united in refusing sites for building religious edifices for Protestant purposes.

The news was very startling. A great sensation was made ; and according to the disposition of the landed proprietors of Scotland who had taken this course ; according to the strength of their convictions as to the evil of the new system ; according to their expectations as to the movement being of a transient or of a permanent character ; according to their judgment as to their prospects of success in continuing their opposition ; according to various mixed motives and feelings, which may be very easily imagined ; according, I say, to these things, has been their subsequent conduct. Some have yielded altogether, and with a generous grace, to the wishes of the Free Church and have surrendered their rents on their various estates. Some have yielded partially, fighting the matter inch by inch, and adding every restriction which they could devise and enact, so as to obviate, as far as possible, the power and permanency of

system, and to keep it open to attack should any future weakness appear. And some have not yielded at all, declaring their sentence to be for "open war" on the matter; and they, even to the present moment—in the opinion of some with bold consistency, and in that of others, with unreasonable obstinacy—will grant no site, and give no facilities whatever for anything like public worship on Free Church principles.

The conduct of the latter class of landlords virtually caused, (so far as I could ascertain,) the Inverness meeting, and fixed the special locality where the meeting was held. *There* was represented and embodied the strong conviction prevalent among an immense body of the Scotch people, that the conduct of these landlords was nothing less than tyranny and persecution, and that means must be devised for altering or disannulling their decisions, and bringing them to act entirely a new part on the grand question in dispute between the two parties.

I would just observe here, that when it is remembered that, with very few exceptions of laymen in a higher rank, the advocates and champions of the Free Church were either popular and able ministers, or men of the middle class, strong in public religious energy—two

classes, on whom, from all the analogy of Scottish history, it is beyond all doubt that local influence and power of all kinds must devolve, should landlords do anything to forfeit it, and should these new leaders accept it, as in this case they undoubtedly will—I say, when this is remembered, and also the quickly-spreading character of any proceedings by which the ancient, feudal, and proprietary bond is broken, one may well address every Scotch landlord, when thinking of the meeting held at Inverness—“*tua res agitur.*” One may well say to every English, Irish, or Scottish legislator, who may have to do with Scottish legislation, as touching these matters, “Bestow, at all events, diligent attention on the question.” Yes, one may go further, and say to every one interested in the social condition of the land, “Is this merely a beginning, or is it a beginning leading to a great, weighty, and as yet unseen end?” I will not conceal that many hold the latter opinion, and speak of it with awe; while, as in every similar case, some make one party accountable, and some the other for all the anticipated consequences—for all the coming social events, of which they see the shadow now passing over the land.

I may now proceed to give an analysis of the

Assembly's proceedings on the grand and absorbing question to which I have prefaced these remarks. I repeat once more, that I have made them with an eye to the following point, viz : that whatever opinion may be formed as to the conduct of each separate party, it is almost impossible to overstate the importance of the question at large.

The three speakers on the Refusal of Sites were Dr. Buchanan, Mr. Begg, and Dr. Candlish. Dr. Buchanan first gave the History of that Petition, which had been presented on the subject to the two Houses of Parliament, mentioning how it had been framed by a Committee of the Assembly—how the deputation, which had accompanied the petition to London, had been received by those Scottish landlords and Members of each House, with whom they had had personal communication ; and, finally, how the question had been treated in the speeches of those Lords and Members of the House of Commons, who had taken a prominent part in regard to the discussion. Relative to the landlords, Dr. Buchanan's general statement was, "we met with very little encouragement."

Concerning the private interviews with those of the "leading members of the Lords and Commons to whom the deputation had access,"

Dr. Buchanan states that the deputation "met with very great encouragement from both of the leading parties in politics alike," adding:—"from Lord John Russell on the one side, and Sir Robert Peel on the other, we met with substantially the same reception, that is, an acknowledgment that our claim was a good and righteous claim."

Dr. Buchanan then canvassed the speech of Sir James Graham, and dwelt a little on the following observation of the right honourable Baronet, viz., "that he had at length lost all expectation of the return of the Free Church to the establishment." Then briefly reviewing the proceedings in the Lords, he dwelt on the speeches of the two "site-refusing proprietors," (as he termed them) who had addressed that house, specially alluding to the observation of one as to his belief that the "movement of the Free Church would prove ephemeral," and of that of the other, relative to the harsh terms with which he complained that he had been assailed.

Dr. B. then passed on to the conduct of the House of Lords, generally, on the occasion, eulogizing Lord Campbell (though one opposed to the Free Church principles) and the Marquis of Breadalbane, himself a member of the Free

Church, conscientiously attached to it, and the most distinguished individuals as to rank among all its supporters and adherents. He then proceeded to comment on the speech of Mr. Shiel, and then opening out on more extended topics, took the following high tone, and entered into that general manifestation of principle, as held by himself and his coadjutors, which I extract here, and of which I may observe, that it was received with a constant succession of vehement cheers and enthusiastic applause.

“ It is necessary that Mr. Sheil, and all others interested in our movements, should distinctly understand that it was not a link of gold that ever bound us to the State ; and that nothing but a link of principle can ever unite this Church to civil power. (Hear, hear.) Sir, when there remained no link to bind us to the State but one of gold, we cast it with indignation away. (Cheers.) When the link of principle was broken, we were ready to trample the link of gold, not as a mark of honour, but as a badge of servitude, beneath our feet. (Vehement cheers.) It is needful that men should understand the principle on which we proceeded in taking up our ground as a Free Church. It is not that we should be hangers-on and pensioners of the State, for a paltry *regium donum*. If they

would understand our terms, let them look to our claim of rights—(cheers)—let them learn from it that if we are to be accosted or treated with on the subject of a State alliance at all, it must be on the footing of our being the Established Church of Scotland—(renewed cheers)—it must be on the footing of their rescinding the Auchterarder decision, and all the other decisions founded upon it (continued cheers) on the footing of their rescinding Lord Aberdeen's Bill—on the footing of their rescinding the Stewarton decision—on the footing of unequivocally affirming the views which we and our fathers both took of the constitution of the ancient Church of Scotland—(applause)—which can have no head nor any superior in things spiritual, but the Lord Jesus Christ. Until the State be prepared to abjure all Erastianism, and to turn out those who are occupying our places—(vehement cheers)—until it be prepared to make a clear stage of the establishment, and let it be occupied by this Free Church, we cannot listen to these men,—we have nothing to say to any proposition emanating from the State, and we are not to be treated with on any footing of a *regium donum*. (Cheers.) And we must have very clear evidence that the State is sincere even in making such a proposition as that to

h I have now referred. I may, indeed, say, the proposition is, in fact, such as that the ing of it would involve a far greater revolution than that of 1688. (Hear, hear.) It is a position which I, for my own part, do not ct to see made till the millennium. Those may live to see that blessed era may ess it; but I believe that none will see it zed before. And, if I have said any thing at proposition, it is not because I imagine r a moment to be possible, but merely for sake of argument. I say, then, Sir, that, g separate from the State, as we now are, in the circumstances in which that separa- has come to pass, we would need good ence that the State was prepared, out and and universally as a State, to act on the gnition and the maintenance of the great iple of the liberty and independence of the urch of Christ. (Hear, hear, hear.) For I eve this Church will not consent, even at expense of any concession to itself, to come a position in which it will be virtually the ns of countenancing the Infidel principle, a State may support error with one hand, truth with another—(Hear, hear, hear)— a State may speak against Christ and His dship to one Church, and vindicate His



Headship to another. (Hear, hear, hear.) I believe it is that very principle which the State is seeking to set up, and to gain for it an ascendancy in its present policy. I believe that for the sake of that policy they would willingly grant a *regium donum* to any of the non-conforming Churches that would degrade themselves by accepting it; because, what is the whole drift of the present policy of the State in reference to Churches or religion? Will any man who has his eyes open, and has been looking with an intelligent mind to the course of public affairs, venture to deny, that the main drift of State policy, in reference to churches and religion, is to bring them, one way or another, so under the trammels of State influence, that they may become the mere tools of the civil power? (Hear, hear.) Perhaps, as I have already said, it may seem going out of the way to indulge in observations like these; but, on the occasion of them came out in connection with this question of the refusal of sites in the House of Commons, and, as the discussion diverged into this subject there, it is not unreasonable that we should follow it with a similar discussion here. (Hear.) I believe that it is of great consequence, not for the sake of the ministers and members of our own Church, who

would scorn such a proposition as that of Mr. Sheil, or any proposition of a similar tendency—(cries of Hear, hear)—but it is important that we make such statements as these, in the way of a testimony to other Churches, and to the world at large, that they may be guarded against the insidious policy the State is now pursuing, and which all the States of Europe, so far as we can see, are bent on pursuing,—the policy of confounding all the great distinctions between truth and error, treating religion as a mere matter of opinion, and seeking to make it the slave of State power and influence. (Hear, hear.) I am afraid I have detained this house too long. (No, no.) I have now only to call the attention of the Assembly to the position in which the matter of the Refusal of Sites now stands, in so far as the proceedings of the Committee are concerned. Other views of that question, and further information upon it, will immediately be laid before the house by members who have been visiting those districts of the country which are the scenes of the hardship and persecution occasioned by those refusals. Meanwhile, let it be distinctly understood, that, in so far as the proceedings of the Committee are concerned, we have made little or no way with site-refusing landlords; we

have made some way with public men in Parliament, and, I believe, with public opinion throughout the country at large; and I am therefore, emboldened to hope, that, if the accumulated cases of site-refusing which this night will be brought under the attention of this house and the country—if these cases of hardship and oppression remain unredressed till the meeting of the next session of Parliament and, if we shall then be obliged once more to address the Legislature on the subject, we shall not only have a cordial sympathy in the public mind of Scotland, England, and Ireland, to support us in our appeal, but that in the House of Parliament itself we might count upon powerful support. (Hear.) We are entitled to count on the support of her Majesty's Government, and on the support of the leading men on both sides of politics in both Houses of the Legislature. (Cheers.)

## CHAPTER XVIII.

Mr. Begg—Skye—Northern Ministers—Dr. Candlish—Proposed Measure—Mr. Campbell, of Monzie—Orkney—Dr. Chalmers—Christian Liberality—Conclusion of the Assembly.

DR. BUCHANAN was followed by Mr. Begg, who had lately returned from a visit to those parts of the Highland districts, where the people had been most affected by the Refusal of Sites. Mr. Begg's speech was chiefly occupied with the narration of distinct and individual cases, where landlords were at issue with their tenants on the question at the present moment under our review.

The first case was that of Lord F——, in Aberdeenshire, whose letter, in answer to a petition for building a Free Church in the parish of Keig, seems to have met with little favour at the meeting. His Lordship stated that "from conscientious reasons," by which he, as the petitioners, must feel himself

bound, he could do nothing to advance a cause, which, on many grounds, he highly disapproved.

Mr. Begg then proceeded to describe the course of his own journey. Ardnamurchan, the property of Sir J— R—, was the first place of his personal observation, to which he referred without any detail in his speech, although he introduced a few notices on Mull and Uloa by the way. After making some geographical allusions to Ardnamurchan, he read Sir J—'s letter, mentioning the sole conditions on which he would permit a tent for public worship to be raised, and stating his continued and increased disapprobation of the Free Church proceedings. Having noticed the anxiety to hear the preaching of the Gospel evinced by the people in this neighbourhood, Mr. Begg continued the narrative of his course, and related the circumstances in which the members of the Free Church were placed on the estate of Mr. M—, of A—, of whom he spoke in no very gratified terms, as to his conduct on the matter in discussion between him and his tenants.

The island of Skye was the next locality to which Mr. Begg alluded. In reference to Skye, he spoke of Lord M— and of

Mr. M—— respectively, as proprietors of whom the members of the Free Church had reason to complain. He read a letter from the latter gentleman concerning a Catechist's house, as in this letter he expressed his general views concerning the Free Church.

The speaker then took a more extended line of address: spoke in high terms of the zeal and missionary spirit exhibited by the ministers of Northern Scotland; recommended the adoption of floating churches, as provisional means for enabling the people to meet for public worship in the insular districts of the country—for instance, at Kilmallie, Strontian, Ardnamurchan, and Skye—proposed the establishment of some Highland institution for training ministers, and ended by declaring his conviction of the benefits at large which might be expected from the Inverness Assembly, as held this year.

Dr. Candlish then rose, the third and last speaker on this question. He first alluded to Iona; stated that in that whole island there were "not more than two or three families who did not belong to the Free Church," and complained that a site had there been refused in the most explicit terms. He then dwelt on the fact of its being undesirable for the

people to accept unfavourable sites ; and subsequently entered on the exposition of that course, in which it appeared to him that the practical duty of the members of the Free Church, under present circumstances, might be held to consist. His address here became very eloquent, energetic, and excited. He disclaimed, in the strongest terms, any expectation or hope that his own, or any other Church, would derive any benefit whatever from any proposed or existing connexion with the State. Thus he prepared the way for exhorting and directing his hearers to trust rather to their own efforts for maintaining and extending their Church, than to any prospects of regaining their cause, and of securing Parliamentary aid towards the attainment of those objects, for which they had now met together here. "And now," said he, "I come to the practical point."

Here I copy his language at full length, since it describes the course of proceeding, no doubt advisedly marked out by Dr. Candlish and his coadjutors, and which ought to be known and considered by all public men, as well as by the country at large.

"Let the Assembly, if it seem good to it, issue instructions to all those congregations which have been refused, immediately to renew

their applications to the proprietors in the most respectful terms. Let each congregation, in renewing its application for a site, report the same to the Committee upon that subject ; and let that Committee, in the name of the General Assembly, if they are satisfied of the propriety of the application, also make an application in favour of the same congregation. And then it seems improper that any great time should be allowed to elapse after such applications are made. Before the meeting of next Session of Parliament, the Committee ought to be in a condition to know exactly what applications of this sort have been favourably received, and what declined, or not answered at all ; and it seems essential that applications for sites should be applications for sites not for churches only, but for schools and manses, and schoolmasters' houses also. (Hear, hear.) It seems essential that application should be made for sites for all these objects now ; and in every instance in which any one is refused, it should be immediately reported to the Committee in Edinburgh. Now, I trust that in this way the Committee will be prepared to bring a clear and distinct Report on the subject to the Commission that meets in November. Let us give warning to the Church, and to all concerned, that we will



now wait till the Commission meets in November, to try the effect of their new application to those proprietors who have refused sites. If these applications are refused, we will then be prepared to consider the propriety of another appeal to Parliament, and that in a more definite shape. I trust that if the time shall come that we must again go to Parliament, we will be enabled to go, not in the form of humble suitors merely, but with a Bill, in a definite shape, proposed to be passed; and I know well from his own assurance, that our noble friend Mr. Fox Maule, is quite prepared to adopt such a course as this. Let us, then, distinctly give the country to understand, that, should justice not be done in the meantime, we cannot all the Session of Parliament to begin with trying, at the very beginning of its sitting to have a Bill introduced, which will at once bring before the whole country the exact object at which we aim, and to put in a tangible form our claims, which are so reasonable and just."

The Assembly adjourned at half-past ten o'clock at night, until the forenoon of the ensuing day, when, on the Minutes of the previous day's proceedings being read, Mr. Campbell, of Montrose, made some remarks on the existence

intermediate persons between the Scotch landlords and tenants, on whom he considered that the blame for refusing sites rested far more than on the landlords themselves. In the Report of his address, which now lies before me, he is represented as saying, "I wish it to go forth from this Assembly, that the proprietors generally are not represented in these site-refusals; but that it is their minions who are represented in these refusals; and that they have deferred their opinions to them, and have allowed interested and narrow-minded people to come between them and their Highland tenants."

The Report of the Committee on the subject of the Manse Fund, towards building houses for the ministers of the Free Church, was brought forward by Mr. Guthrie, who had taken a most active and effectual part in the matter. He stated, "that the object of the Committee (appointed for this purpose), was to raise no fewer than seven-hundred Manses; for which purpose they had resolved to collect the sum of £150,000." He dwelt on the zeal and alacrity with which large sums had already been subscribed for the purpose; making honourable mention of the City of Glasgow, and certainly delivered a speech which was at once most animating, amusing, and inspiring, as to the pros-

pects of success, in this new, arduous, and costly undertaking.

After a short speech of Dr. Candlish, the Report was approved of, and "the Assembly expressed their deep obligations to Mr. Guthrie, for the ability and zeal which he had displayed." Dr. Macdonald then explained in Gaelic, to the Gaelic-speaking part of the audience, the nature of those proceedings which had just taken place.

The spiritual condition of Orkney, and the Shetland isles, was then debated by a late eyewitness, and traveller in those localities. He mentioned, that the young women of Unst, one of those remote islands, had offered to give the "beautiful work of their hands," the Shetlands shawls, in the cause of the Free Church, instead of money, of which, they had little or none. The names also of some proprietors of that region were mentioned, as having given sites for churches, and being moreover willing, and prepared to give sites for Manses, ground for gardens, &c.

The Assembly adjourned at five o'clock, and commenced proceedings again at half-past six.

After a short address from Peter Jones, a North American Indian, and now a convert to Christianity, and an expression of sympathy

towards him, on the part of the assembly, through Mr. Campbell, of Monzie, the Report on the Sustentation Fund—or the Fund from which the annual support of the Free Church ministers had to be provided—was read in the presence of the assembly. On its conclusion, a veteran rose up to speak, of whom we may well say, that he has long been, and still is, the most distinguished of Scotland's living sons. Having said this, I need scarcely mention the name. That of Chalmers, probably, will recur to every mind.

The applause with which Dr. Chalmers was received was enthusiastic; and I can well imagine, on this his first, and also somewhat unexpected appearance\* in the Assembly, the fulfilment of a passage in Virgil, though I am far from suggesting that the meeting was at all of that turbulent character, supposed in the Poet's illustration :—

Moribus ingenioque gravem si forte virum quem  
Conspexere, silent, arrectisque auribus adstant.

His whole address was thoroughly characteristic of the speaker. It was, if I may coin a word, quite *Chalmerian*, both as to thought and expression.

\* He had only arrived at Inverness the day before.

He first mentioned, that until the previous Saturday, he had determined to adhere to his resolution of not being present to take any part in this Assembly ; but that, since that time, he had been induced to alter his intention, in consequence of subsequent calls upon him, and subsequent representations made to him.

He then proceeded to show, how little dependence could be placed, (as available towards raising large and continued assistance for such a purpose, as the Sustentation Fund) on arousing speeches and addresses, whether from himself, or from others. "In point of fact," said he, "unless these addresses be followed up by something more, impulse will not secure the following it up. It is a plain, prosaic work, just that of each collector going round his district." Dr. Chalmers dwelt on this subject at considerable length, as a principle, which he desired strongly to impress on the minds of his audience. "The truth is then," he continued, "that public Assemblies hear with impulse, but the impression is dissipated on the morrow, and there is nothing of value. Some people say, 'This is the way to keep up the steam.' Now I must say, that my whole experience tells me, that, instead of its being the way to keep up the steam, it is the way to let out the steam. (Laughter.) It

reminds me of those steam-boats, which let the steam with a tremendous noise, when come to a dead stand. In like manner, the singing and applause have just given me the impression, that it all evaporates in so many unproductive hurrahs, or comes out of the heads of the people with nothing more than tremendous clouds of pedestrian approbation."

The letter of requisition, calling on Dr. Chalmers to attend, had spoken of the Sustentation Fund, as the sheet-anchor of the Church's prosperity, both at home and abroad; and had added, that on this subject "much misapprehension and sluggishness (or remissness) prevailed."

Dr. Chalmers first alluded to the misapprehensions on the question. And the first misapprehension to which he directed the attention of his hearers was, "that it was not a sacred, but a secular subject." On this he argued for some time. "There was an idea, that the Sustentation Fund was for the mere maintenance of the minister and his family. Now, I must say, that it is for the support, and benefit, and highest interests of the population of Scotland. A minister must live, no doubt; but the great end of the fund is not to give a livelihood for the minister. That is of little consequence, when

compared with the guardianship, and guidance, and good condition of the sheep." Again, "We, in pleading for an increase in the contributions to the Sustentation Fund, are pleading for an extended application of the means of grace to those souls, who, without that application, would perish in thousands and tens of thousands, for lack of knowledge. Don't, therefore, look on this as a purely secular subject. It is a most sacred subject, and has all the character and soundness of the most spiritual, and missionary cause."

The second misapprehension, which the speaker combated, was that "of considering it wrong to ask any but the rich to contribute to this fund." His view of this subject was so clearly put, so original, so beautiful, and of such general application, that I am sure my readers will feel indebted to me for inserting a passage at full length, which in all probability expresses in the best language ever hitherto presented to their minds, the true scriptural view of this delicate subject. I say delicate, because I am sure it is often felt as such by all persons of delicate feeling, who have to do with the poor in these matters.

"Another misapprehension is, that it is wrong to ask any but the rich to contribute to this

fund. Now, I deny that, both on the ground of principle, and on the ground of sound Christian wisdom. The penny which the poor man gives may be of little value, estimated pecuniarily; but the principle which dictates the giving of a penny is of a high value, when estimated, not pecuniarily, but when estimated morally. (Hear, hear.) I have no idea of that sort of Christian ethics which tells me, that the mere circumstances of a man,—the mere indigence of his condition,—makes it impossible for him to realise one and all of those graces, which make up the perfect man in Christ the Lord; and I say, that he who refuses the poor man's penny, because it is of little worth, estimated pecuniarily, notwithstanding its high worth estimated morally—I say that that man, if he be a Minister of the Gospel, is obstructing the advances of the Gospel; he is fast obliterating one of the lineaments of the new creature in Jesus Christ, our Lord, and destroying his congregation. Call you that no infliction of a moral injury? Recollect our Saviour's estimation of the widow's mite. He said—this poor widow has cast in more than all the rich men have cast into the treasury. Are you to look on it as a matter of insignificance, because the money's worth is of little value, when its moral worth has been pronounced by



the highest of all authority, to have value that is transcendent? (Hear, hear, hear.) People reason thus—suppose that £100 a year is received from two wealthy individuals in a congregation, and suppose that an equal sum is received in small contributions, from five-hundred individuals, they are apt to attach most value to the first, to the disparagement of the small contributions. Now, pecuniarily they are the same; but morally and spiritually, the one is infinitely of higher importance than the other. By not giving your congregation an opportunity of contributing, you deprive them of an opportunity of exercising that principle, which forms one of the essential characteristics of the disciples of our Lord and Saviour Jesus Christ. They are not required to give more than God has prospered them—that is the proportion. And when we see, that the penny of the poor widow was of so much value in the high count and reckoning of eternity, how can you refuse to tell your congregations their duty in this respect? You ought to tell them so, fearlessly and fully. They are the secular men, who attach so much importance to the £100, coming from two individuals, but who attach no value to its coming from two hundred individuals. (Hear, hear.) I want no extorted offering—the value of the offering con-

sists in its being given cheerfully. When people ask how much they should give, I say, I cannot tell arithmetically ; but I can answer you morally, and can supply the data on which your consciences can decide—give no more than God has given you.”

Having stated this general principle, Dr. Chalmers illustrated it by facts, and showed how much more abundant and permanent Christian and charitable collections would be, when depending on numerous and regular contributors, though small in amount, than when depending on occasional contributors, however munificent. He elucidated this point with much strength and clearness, putting it in many lights, and turning it over before his audience, so as to display, and commend it to their notice, as a matter of the utmost consequence. Indeed, he went so far as to imply, that through “ thus connecting the Free Church with the homes and hearths of the great body of the people ;” and by no other means could it be permanently maintained, or “perpetuated from one generation to another.”

Dr. Chalmers referred to the importance of interesting children in the same cause, and again repeating his warning, against trusting entirely to the rich, he said, “ that he looked forward with clearness to a sum of £300,000, per annum,

which," to use his expression, "would land us in the glorious result of supplying the whole of Scotland with Christian ministrations, and providing for all the educational wants of the people." After disclaiming every thing like rebellion, radicalism, or political agitation, as betraying the principles of the Free Church, the Doctor represented the necessity of exertions to procure, and promote collections from rural and remote districts, as well as from towns, or localities approximating in character to towns; and exhorted the people not to "look on their own things," only even in spiritual matters, but also upon the things of others—commending a wide-spreading, and unselfish interest in the designs for which they were met together. He then again reverted to the spiritual and scriptural character of these efforts, and repelled the charge of secularity, as appertaining to them:—quoting the Scriptures, and apostolic example for his views. "I refer to the Apostle Paul: in the 1 Cor. viii.; 2 Cor. viii. ix. You will see what care he took of the churches! He was not deterred by the charge of the secularity from the outward business of the Church! What writing of letters—what attention to the interests of the Church! How much he had to do with the care and management of the Susten-

tation Fund !” After a few words upon endowments, he concluded his address with the expression of his testimony to the importance of the cause, for which he had been pleading, viz : an adequate popular endowment “ of the Free Church.” “ I feel that, humanly speaking, there lies upon you, in the subordinate capacity of God’s instrument, one of the greatest duties ever laid on the consciences, or put into the hands of any set of men. God has put it within your reach to replace those endowments, which have been most unrighteously wrested from our hands ; to replace those, so as not merely to indemnify the Church for her loss, but so as to strengthen her stakes, and lengthen her cords, that, under His ample canopy, no unprovided family in the land shall be left without the inestimable benefit of a sound and affluent Gospel ministry for themselves, and a pure scriptural education for their children.”

The Assembly was then engaged for a short time with the Report of the “ College Committee,” and adjourned at eleven o’clock.

Wednesday was the last day of meeting, and finished the week, during which the Assembly sat. After some short preliminary business, the consideration of the Highlands, and Islands, was again renewed ; mainly with the aim of

ascertaining the best and the speediest means of supplying them with ministerial help, under present circumstances. On this subject, Dr. Candlish spoke at great length; reading a detail of practical measures proposed for attaining the desired end. After a few remarks from other speakers, the business, for which the Assembly had been convened, being now concluded, and the period for its sitting at an end, the Moderator delivered his concluding address. In it, he congratulated those assembled on the harmony which had prevailed, from the beginning to the end of their meeting—referred to the success granted by Almighty God, to the missionary efforts of the Free Church, in various quarters of the world—expressed a strong conviction, that legislative injustice had been perpetrated on their body,—spoke with much anticipation of good, in referring to the Schools and Colleges in view,—maintained the claim for the Free Church to be regarded as the Church of Scotland still—dwelt on the benefits which might be expected to accrue from this Inverness Assembly,—asserted the righteous and honourable position of the members of the Free Church,—exhorted his hearers to the exercise of thankfulness, humility, steadfastness of purpose, and other kindred graces; and ended with a cordial expression

good-will, and acknowledgment, for all the love and kindness locally received by strangers, and visitors in the place, where he now spoke. “ It would rejoice us to have it in our power to make return in kind ; but if it should not be the will of God that we should meet again on earth, trust that we shall not fail to bear them on our knees, in our intercessions at the throne of grace. It will gladden our hearts to hear of their steadfastness in the good cause, in which they are embarked ; and our earnest wish, and prayer shall be, that, after having served God in their day and generation, they may be admitted to the enjoyment and service of God in heaven.”

The Assembly was then concluded ; and after singing the 122nd Psalm, the Moderator dismissed it by pronouncing the blessing, and appointing it to meet at Edinburgh, on Thursday next of May, 1846.

## CHAPTER XIX.

Summary—Thoughts on the Free Church—Mr. Sydow's Book—  
The Free Church—Mr. Sydow's opinions—Future Legislation—  
Free Church principles—Church and State—Scotch Tenets.

IN the last chapter I concluded my account of the memorable Inverness Assembly of 1845, and my analysis or summary of the whole proceedings, as well as of all the speeches of importance delivered on the occasion. It has been to me a work of no slight labour, having required the reading and annotation of between forty and fifty closely printed columns of a large sized newspaper. I do not the least regret the pains which I have taken on the subject ; but my feelings are very much of the contrary description, partly from the deeply interesting matter through which I have been led in the investigation, and still more from my conviction (shared, I know, by so many others) that in the Inverness meeting was condensed, centred, and exhibited, a body of prin-

ciples, and a course of action, in itself of no slight present interest, and which, with much probability, is destined to bear, not only on the religious and social affairs of Scotland, but also on those of England and Ireland, and perhaps on those of the whole Protestant world. My meaning is, that the Inverness Assembly represented, in a notable manner, the peculiar and distinctive marks of the Free Church, and that having an accurate account of the Inverness Assembly, you have in the most accessible form and compass, a view of the Free Church, both as to its present spirit, and as to its probable future career. But some one may say, Are the proceedings of the Free Church itself of any great, any lasting importance? Surely they are of the very utmost, and to support this opinion I shall neither quote the declarations of those by whom it is opposed, and who, by the strength, decision, and tone of their opposition, have manifested and embodied their convictions on the matter, either in the current of ephemeral, but not on that account, less effective, publications, or in works of a more laboured and permanent character. Neither, on the other hand, shall I quote from the statements and anticipations of those, who, either being members of, or favourable to, the Free Church, may be supposed likely



to take a one-sided view of the question, and to attach an imaginary, or, at all events, an exaggerated consequence to their own favourite object, especially if it be one wherein, either from their writings, or their acts in the cause, they may be considered as "*pars magna*" themselves. Of such testimony to the *importance* and *magnitude* of the Free Church question, as exhibited in Scotland at the present day, I shall *not* avail myself, for those reasons which I have suggested; but the testimony of which I *shall* avail myself, is one of a very different and far more valuable nature. It is that of an individual qualified in an extraordinary manner to pronounce an unprejudiced, and, (if I may use a word too often mis-used at the present day) Catholic opinion; one who, himself a foreigner, is thoroughly acquainted with our language and social state—one whose book is in every body's mouth, when an inquirer asks for the most trustworthy details on the late Secession, whether as to fact, whether as to law, or whether as to Christian principle;—and one, finally, in whose work it is generally rumoured, that Royal interest has been shown in the highest places of our land. I need scarcely mention, at least for any reader who has taken any practical interest in the subject, that I allude to the work of the

Rev. Adolphus Sydow,\* entitled "The Scottish Church Question," and published in the course of the year.

I therefore select one statement from his preface, and some others from the remarks introductory to his work. That from the preface is as follows :

"The events which have happened in the Scottish Church present, in the writer's opinion, most important and instructive objects of contemplation on this point (the relation between Church and State) to the Churchmen and Statesmen of Protestant Europe : and as he is desirous of doing his humble part to serve the common Protestant cause by spreading a knowledge of these events, to many of which he has been fortunate enough to be an eye-witness, the

\* Mr. Sydow, according to the title page of his work, is "Minister of the United Evangelical Church of Prussia, and Chaplain to His Majesty's Court and Garrison at Potsdam." A few days after writing the above, in commendation of the value of his testimony, as to the point under our notice at the present moment, I met the following passage as to the capacity of German travellers to do justice to the subjects which they take up :—"The Germans, who quit their own country for travel—much fewer in number than English travellers, and with smaller means and appliances of every kind—do nevertheless carry with them certain conditions well fitted to successful research—an age sufficiently matured ; habits of labour, and moderate living ; great earnestness of purpose ; studies directed beforehand to the particular objects and course of travel," &c.—*Quarterly Review*, Sep. 1845. *Art.* Strzelecki on New South Wales and Van Dieman's Land.

writer ventures to offer to the English public this comprehensive and critical statement of the whole transaction."

I now add those statements, which I find in Mr. Sydow's Introductory Remarks, bearing precisely on the same points—I mean the importance, magnitude, and extensive relationships of the Free Church Question. He says, that, "from a simple point of Church administration, its sphere has grown to a question of constitutional principles, the settlement of which cannot be hoped, even from the wisest and most gifted administrations of the law. The only tribunal before which the question could now be peaceably solved, and the deep wounds healed that have been inflicted on Scotland, is that of the enlightened legislator, the wise and high-minded Christian statesman."

Again:—"In Scotland matters have stood, and do stand, in a position quite different from that in other Protestant countries; different, not as has been so frequently and unfairly objected, because of the wilful obstinacy of a Puritanical zealotism; not because of a crafty agitation striving to use, for foreign and selfish purposes, the deep love which every Scotchman entertains for his Church; nor because of the systematic operation of an ambitious and power-

loving clergy ; but different, because of statute laws and liberties of the Church, acknowledged by the State itself. Scotland is that spot on earth where Providence has introduced into history the germs of sound principles in the relations of Church and State, and the English Government has received from the hand of God the honour and the conditions to give free action to these principles. The spirit of the Scotch Church, which has come forth out of all its conflicts since the Reformation, one and the same, uncovered and untrammelled, is no vague unknown thing, against which the State has always to be suspiciously on its guard ; on the contrary, it is plain and intelligible to any one acquainted with her history."

One quotation more. After an hypothesis, which it is not requisite to introduce here, the author proceeds :—

" If, however, the Free Presbytery Church of Scotland should prove in reality to be the Church of the nation, and it is the author's decided opinion that she will do so ; and, if the present establishment should prove to be merely the sediment remaining after the process of internal fermentation, then the Secessionists will appear the conscientious supporters of principles, the hostility to which posterity will

never be able to comprehend—principles that determine the form of the future Protestant world, and of which the free and clear development in the national life can, in the author's opinion, prove alike to Church and State the harbinger of health and peace. Believing, as the author does, that this question of the Church of Scotland must extend, both on account of the principles involved in it, and through its inevitable consequences, beyond the limits of the present time, and beyond the boundaries of Scotland, how should he feel other than diffident, when he considers the magnitude of the task he has undertaken ?”

Now when it is considered that this is the language of a highly gifted Protestant minister—of one removed from all personal and party bias, himself an eye-witness of the late Scottish movement, and one who has gone deeply and accurately into the subject in its various aspects—religious, historical, political, and social—such a testimony ought to have, and must have, much weight with all unprejudiced and thoughtful men. I believe that legislators must very soon face this question, and that not partially, but in full—that it will be forced upon them ere long, as demanding their attention and decision in tones which must be heard. But I would rather

commend the subject to their notice, as one to which they should apply their minds with no slight care, diligence, and surrender of prejudice, if they would desire to bring the relationship of Church and State in Scotland into harmony again. For it must ever be remembered that the Scotch, as members of the recent secession, repudiate the notion of being classed, either in name or as to position, with Dissenters and Voluntaries, (to use a title of recent application) and earnestly maintain that they are not Dissenters, but essentially the Church of Scotland, according to its original and constitutional formation.

They maintain most strongly that all the recent decisions against them have been given, not in conformity to, but in spite of their true and legitimate claims.\* Therefore, the legislature must not think that it is well rid of some troublesome remonstrants, in consequence of this secession—that it will hear no more of them

\* Mr. Sydow's testimony on this point is very curious. I extract it from the introductory remarks to his work, on which I have spoken above. He says there:—"As long as the author was in these kingdoms, he took the deepest interest in the Scottish Church question. He sided from the first with that party, with whom he thought the right to reside, both rationally and spiritually; with the men on that side he has in spirit both suffered and striven; but it was not until a few months ago (he writes in July 1843) that he could come unto a clear conviction as to whether or not they

—that, like the Baptists, or Wesleyans, or any other sect of Separatists from the established Church of England and Ireland, the Free Church will be satisfied with a separate existence of its own, such as it at present holds. I say that the Legislature must not lay this flattering unction to itself. No! Supposing that there should be no more difficulty as to Refusal Sites—supposing them granted, wherever called for—supposing this “root of bitterness” eradicated, and this “pricking thorn” removed—it is not to be imagined that the Free Church will, in regard to the State, pursue its own distinctive orbit, acting on the non-interference principle and be unheard of any more except in its own conventicles—except among the moors, the mountains, and the isles of its enthusiastic votaries. No! This would be utterly inconsistent with the views of duty which have been held, and with the determination which has been shown in the Scotch Church by all its true, faithful, and devoted adherents since the Reformation.

were legally and formally right.” After describing his view at that period, he continues thus: “Since that time he has been forced to abandon this view of the matter, and ventures, in the following observations, to realize the position that, all things taken together, the Free Presbytery Church of Scotland is legally, as well as actually, in the right.”

They have never shown the least disposition to be satisfied with any such position,\* and my firm belief is, that there is not the smallest disposition, or the smallest intention of the Free Church in general to be so satisfied now.

We cannot open any book containing any declaration of their principles—ay, principles strongly and constantly inculcated—without meeting passages which state in the plainest terms that they deem it the absolute duty of nations and rulers, in their national and in their official character, to uphold and maintain the Church; and that the Church would be sinning against God itself, and the whole country, were it to descend from its claim of close connection with the State; while at the same time it must

\* One of the most striking characteristics of the present movement is the determined adherence of the members of the Free Church to the claim of being the true, constitutional Church of Scotland. I copy from among many statements on this subject which I have before me, one passage alone, which I find in the Pastoral Address of the General Assembly, met at Edinburgh in 1845, to the people under their charge: "For ourselves we have not removed the ancient landmarks which our fathers have set; we stand upon the old paths; we claim, indeed, no apostolic succession for a clerical order invested with priestly power; but, blessing God for the continued existence of a standing Ministry among us, perpetuated from age to age by the call of His Spirit, and the laying on of the hands of the Presbytery, we humbly and devoutly trace an unbroken descent from the preachers of God's word and their faithful people, who, nearly three centuries ago, came out of Popish Babylon in our land."



no less strongly maintain that this connection should be one, placed on such a basis as to leave the Church free and unfettered, independent of the State in all spiritual matters, and (as the Scotch would term it) subject to the rule and headship of the Lord Jesus Christ, exclusively and alone. When these two things are irreconcilable, then it is maintained by the adherents of the Free Church, that they must choose the least of two evils, which in their opinion is this—to secede and take a position, until matters are rightly arranged, altogether unconnected with the State. On this second principle they deem themselves right in their present course, or more fully to express it ;

“ In pursuance of these principles the Church of Scotland consider that the State, in its ruling capacity, is bound to establish the Church of Christ in its dominions, not from motives of human expediency, but by divine appointment and on the other hand, that the Church of Christ is bound in conscience to take up the position of an establishment, if offered to her. She is obliged to put herself in Christian communication and co-operation with the State, but she is not allowed to do so under conditions which would injure the spiritual rights of her children.”

even were she offered in return the most dazzling earthly advantages.”

Now, I am well aware how difficult it is for Englishmen — whether Episcopalians or Dissenters, or to whatsoever body they belong—to apprehend speedily or grasp firmly these feelings and convictions entertained in Scotland.\* But the effort should be made, and when once made, even with a certain measure of success, the present state of the Scotch Free Church will appear as a living exposition of these principles, and much assistance will be gained towards a due anticipation of its probable future career.

\* “The matter is one purely Scotch, and as the Scotch Church occupies a peculiar position in the Protestant world, the whole affair must be treated on its own ground. All abstract theories, all transference of English views and theories applied to it can only mislead.”—*Mr. Sydow.*

## CHAPTER XX.

Politics—Free Church Leaders—Free Church prospects—  
 and Politics—Erroneous expectations—Power of Reli-  
 gion—Word to the Clergy—Our position—Church and  
 Hypothetical cases—Church and State—Our Duty.

IN what I have said through the course of these few latter pages, my thoughts have been directed in no slight measure to those peculiar responsibilities, in which the Legislature of Great Britain are now placed by the Secession in Scotland, or, perhaps I may more accurately say, that I have written with an eye directed in some measure to those circumstances, which, with all likelihood, will meet them ere long—to the calls on the legislative bodies of our land, which will, if I mistake not, sound ere long from the north—to facts which will, assuredly, have a strong influence on Scotch elections, therefore on the result of parliamentary majorities, therefore on all which concerns the interest of Great Britain.

And I may add here that the leaders in this movement—the men who have given to it its first early impetus, and will undoubtedly stamp the impress of their character and aims on its future career—are no ordinary men. They are men, not only sound and strong in the principles of the Gospel, but men of talent, of eloquence, of business-like habits ; and many of them are gifted with that heartiness of spirit and address, which tell so much on the people at large in all countries, and at all times. This spirit was eminently conspicuous both in Luther and Knox—we know with how much influence, both as accompanying and following their ministry—and this spirit pervades a large number of the Free Church Ministers of Scotland. Stiffness and formality are not in favour among them. Besides this, they are themselves most hopeful and most confident. On this point I copy a passage from the “Pastoral Address of the General Assembly, met at Edinburgh this year, to the People under their charge.” “We have union among ourselves, and much acceptance with others ; tranquillity at home, and a general peace abroad ; the hearts of our countrymen, to a great extent, with us ; the eyes of foreign Christians favourably turned towards us ; and the field of the world all before us.

By the adherence of all our Missionaries to the Jews and to the Gentiles, we have been enabled to occupy, as before, all our stations ; and new missions have been undertaken by us in India at the Cape. in Africa, and at Constantinople. The movement at home has reached all the Colonies, stirring every where the hearts of our expatriated countrymen ; and through our various settlements on the shores of the Mediterranean we are becoming more and more interested in the ominous signs that hang over that central region of the earth, comprising the seats of the Italian and the Turkish empires, and the Land of Israel. The intercourse also, which has been opened with foreign Churches ; the letters which are passing between them and us ; the visits of their gifted and goodly men—worthy to emulate, as well as to record the deeds of the Reformation—all conspire to mix us up as a Church with the general interests of universal Christendom, more than we have been for ages past ; and, in spite of our insular seclusion, our feebleness as regards all the elements of worldly influence, and the long reign of a selfish and exclusive deadness among us, we find ourselves forced into the midst of whatever is warm, and generous, and energetic in the evangelical brotherhood of all nations."

Such is the spirit, the confidence, and prospects entertained by the Free Church.

And now, as a conclusion to this call on statesmen, and on the public at large, for their increased and sustained attention to the subject of these remarks, I would add, that they are made by one who is well aware that in these matters, according to the sure declaration of the preacher, "The thing that hath been, it is that which shall be."—Ecc. 1, 9. Every religious movement, of which history tells—if not the work of the politician—if not the *εργον* *ιστου* dear to him, as his own production and work—has been by him, *as a politician*, at first undervalued and despised. I believe that this may be laid down without an exception to the rule. On the rise of every such movement, the word among mere politicians has been, "It will blow over." "The excitement will pass away for want of leaders." "Men won't give up their benefices," and so forth. Now all this is quite natural to men who have not themselves experienced the power of religious feeling. Religion is not to them the strong, pre-eminent, all-swaying motive, which it is to those who are in a different condition, as under that influence in spirit and in truth. Hence politicians are at first always incredulous as to the

progress, extent, importance, and permanency of all religious movements. When these movements have reached a certain maturity; when they begin to appear as the common topics of earnest conversation; when they begin to occupy the columns of newspapers; still more, when the subject is broached in legislative assemblies, and above all, when it forces itself on public notice by its bearings on political events, then the movement must be noticed; the quaking and uncertain soil under the nation's feet must be recognized; the movement has taken its historical and social place in the annals of his country, and perhaps of the world at large. To use a phrase of modern acceptance, it is now "*un fait accompli*." Without going further back in illustration of these remarks, I shall only observe, that such has undoubtedly been the course of events in regard to that mischievous and most extensive contagion, which has crept "*per incautum vulgus*," whether lay or clerical, from Oxford—that very place which ought to have been the source of spiritual health and strength to the Church and State of Great Britain at large.

There was at first great incredulity as to the future progress and importance of that movement, until it forced itself in various ways on

notice of the country. All these arose from ignorance and incredulity as to the power of the popular sense, whether wrongly or rightly exercised. The same incredulity was evident, as in the late Free Church movement in Scotland. Many, much skilled in political affairs, thought little of it, and considered it a mere ephemeral excitement, worthy of no more notice than some parochial complaints against a new man in a remote village, or any obscure party in remote towns. Others said it was nothing more than the stir of a few enthusiastic oratorical ministers—fanatical in their creed, ambitious of distinction and rule, each in his petty sphere. Others said that the current would flow by. Those who hold this opinion, are not inaptly be sketched as the rustics laughing and looking on *dum defluat amnis*. Others maintained that, at the last moment of decision—the turning point, or crisis—many would conform to their professed intention, and remain steady instead of going out. And many thought that though the ministers might secede, they would not secede without flocks—that a few distinguished and eloquent men might perhaps secure large congregations, but that any general adherence to the Free Church ministers in general was merely chimerical, a thing for which there was neither



adequate zeal, adequate decision of purpose, adequate perseverance, adequate organization, or, still less, adequate pecuniary funds. No doubt, these anticipations—or rather these negative and privative ideas, regarding the strength and life of the measure, are now gone, “vanished in air,” on the part of all except that class—of course rare and isolated, who absolutely shut their eyes to facts, however stiff and stubborn. However, that such views did most extensively prevail, until *facts* positively drove *fancies* out of the field, cannot be denied. And present results, as embodied in the progress of the Free Church of Scotland, stand now in the most extraordinary contrast to former anticipations on the subject—whether whispered in cabinets, or declared in Houses of Parliament, or held and asserted, as matters of individual belief. Wise are they who learn experience from such lessons! Wise are they, who, though not exemplifying in themselves the power of religion, nor professing so to do, learn that there is a power in it over others—over “multitudes which no man can number”—which, in the midst of much imperfection, and much error, live under its influence, labour for it as the chief aim of their life, would lay down for it life, possessions, all things! Oh! when will men believe

this reality, and act on such belief? "In regard the Church in all its branches, let Statesmen take of it what they may—they must lay their account with having something more than mere strife of opposing wills to manage. It is high time they should know, that, never Christians may be divided among themselves, as to what the Church is, they all, nearly all, hold it to be a divine ordinance. Let its government be Prelatic, Presbyterian, or congregational—and be its ministry hereditary, hereditary, or elective—still, the almost universal expression among religious men is, that a visible Church-fellowship and order is the result, not of voluntary association, but of divine appointment. And the sooner our rulers become thoroughly aware that they have this element to deal with, the better for themselves and the country."\*

I would now more especially speak with an eye to my brethren, the clergy of our land. It appears to me that the late and current proceedings in the Scotch Church would at all times be of importance to us, in our official character of Statesmen, that they are specially important to us as exhibited just at the present period. Therefore I would venture to suggest that they

\* North British Review, No. VII., p. 259.

demand from us the most serious attention, if we would fulfil our Christian obligation of “discerning the signs of the times,” as well as giving “good heed” to all which concerns the Church, according to the due measure and proportion which each similar event, or similar proceeding claims. I will now take it for granted that the late secession in Scotland is an observable and important movement of our times, whether as to its principles, as to its progress, or as to its adherents. Now, whether its adherents are right or wrong in their separation from the Established Church in their land, is a matter which by no means touches my intended argument. All I would lay down as my statement, is this: That, as ministers of the Established Church of England at the present day, we should watch the whole matter, as to its origin, and as to its course; as to its transiency or permanency; as to its failure or success; in a word, as to God’s dealings in the matter, so far as they are apparent to us, and can be ascertained by unimpartial, unprejudicial and conscientious attention. And the reasons on which I ground my statement in relation to this call of duty, are these: *first*, that in every church throughout Christendom, connected with the State, there is always a liability to its being placed in circumstances, as

to their general outline, resembling those circumstances in which the Free Church deems itself to have been placed at the time of the late disruption; and, *secondly*, that in these "perilous times," our individual and personal condition, if faithful ministers of Christ, and determined, each one for himself, to do nothing adverse to the principles of Scripture and our Church, on account of human authority, whatever shape it may take—is not, at the present time, so remote in its similitude from that in which the Scotch seceders were, ere their late separation, as to exempt us from paying most accurate attention to their case and conduct, as of possible, perhaps some would say, of not unlikely application to ourselves.

Referring to the first case, or hypothesis, of those two which I have laid down, I would observe, as a preliminary statement, that it is perfectly consistent with the strongest attachment to our Church in its present form, and with a keen appreciation of the benefits conferred mutually on one another, through the connection of Church and State, to bear at the same time in mind that the State *may* so act as to make it the duty of the Church to sever the connection, at all events provisionally—I mean until the period arrives of more befitting conduct on the

part of the State. It is not wise to keep this fact out of view, to blink the question, to let such a predicament come upon us unawares, and least of all, to raise an outcry against those who point out this liability, as if there was on their part any disregard of sound Church and State principles, or any laxity in their estimation of the very closest union between the Church and State. As well might you charge the general of an army with want of zeal in the cause of his country, or with an indifferent opinion of the value and capacity of the troops under his command, because in arranging the battle field, he arranges among other matters a line and plan of retreat, should it prove needful, that so he may preserve his army for combats and victory once more. I believe it an axiom that no able general will ever leave this undone.

**But** I would go a little further into details, and instance a few circumstances, which, if brought to bear by the State on the faithful members of the English and Irish Church, would rightly summon them to "come out and be separate"—would justify the ancient appeal, "To your tents, O Israel." Let us then hypothetically put this case, viz :—That the time might arrive when, either to please some political party, or under some pretext of a mere secular character, or for

any similar causes, (of which a multitude may be readily imagined by any thinking mind), the State should forbid the assembly of her citizens for public worship, or prescribe limits in the matter, unscriptural in their character ; or, let us suppose that in the ruling and legislative body such false doctrine should prevail as to originate the public issue of enactments, which would tend to establish false doctrine in the Church ; or, let us suppose that any measures should emanate from the same quarter, ordering the general adoption of Popish rites and ceremonies through the length and breadth of the land. What in such a case would the duty of the Church be ? Undoubtedly, at once to protest against such proceedings ; and if such protest should avail nothing, to throw off boldly all connection with the State—abandon its honours and emoluments—reject that influence, salutary at other times, but which, in such a case, could only be retained by the dereliction of principle—and cast itself heartily and freely on the affections and sympathy of the people for support and continuance. Now I repeat that this is a crisis to which every national Church is liable at all times, if faithful to its Master in Heaven, if worthy of the name of a true branch of Christ's Church, and not a mere set of time-

-serving Erastian men. But while any Church—*i. e.* any national Church—is at all times exposed to this liability, it is not at all times in the power of a Church to see a measure of decided and complete separation, springing from this general principle, embodied and enacted in their own very day. Observe, I say, *springing from the general principle*, because I pass no opinion on the propriety of its application in the case before us. It is not at all times in the power of a Church to see in another part of the realm, such a sight as that of a numerous, and powerful body, influenced by feelings and opinions similar to those which I have just noticed—in a word, to have realized and exemplified before its own eyes a measure of which any probability exists as to its being requisite elsewhere. I do not here stop to calculate the danger, for that has nothing to do with the abstract view of the question, but at present I merely repeat that the English Church is liable to such a position as that in which the Scotch Church has lately been placed. More than this, I desire not—more than this, I attempt not to prove; and will but add, as the deduction, that, since the proceedings of the Free Church are *by* the permission and appointment of God, *clearly* set before us; since in our day and generation an event has taken place, which I do not say *is*,

*be*, but *may* be of the utmost personal  
importance, as a type and example of that, which  
ourselves may have to endure and do; and  
diligent attention to the subject cannot  
possibly involve any mischief, as an act of com-  
mitment, while inattention to it may involve  
injury and loss, as an act of omission—since  
these views seem to me of an unanswerable  
importance, I would most seriously lay the ques-  
tion before the whole body of my ministerial  
council in this land, as one which they should  
consider, but mark, watch, and study with  
care, and zeal.



## CHAPTER XXI.

Future Legislation—An Hypothesis—Late heresies—Perils of our day—Supposed conflict—A late conflict—An alternative—Need of watchfulness—Scottish inquiries—Congé d'Elire—Church and State.

FOLLOWING up the last chapter, I would say that the Legislature should know that the subject has occupied the attention of the English and Irish Church—should know, especially in these days, when so much attention is attached to precedents, that in case of a vital dispute with the Church, her condition must not be viewed as resourceless, any more than the Church of Scotland has proved so to be—nay more, should give due attention to the consideration that, as so large a body of the people of Scotland has been willing to take part with the seceding ministers, so might it be with a vast proportion of the people of England, at a similar summons, and in a similar predicament. It is well that these things should be brought into prominent notice, especially at a time like

this, when, in the great seats of Legislative authority, there exists such an heterogeneous admixture of creeds and parties, all with equal power (under our present constitution) of legislating for the Established or Protestant Church in our land. Under these circumstances, the members of our Protestant Established Church are well and assuredly entitled—nay, called upon as a matter of conscientious duty, not only to exercise all watchfulness and holy jealousy in these matters, but also to take all legitimate advantage of each circumstance connected with the times, available in their cause without any sacrifice of principle, duty, and integrity. I believe that the Church, as established in England and Ireland, may derive much advantage from the fact of the Scotch Church Secession—if duly known, noted, and brought into view—as a kind of warning and precedent, in behalf of the Church, should any vital controversy with the State arise in this land. We know not how soon such an hypothesis might become an actual and realized event at a period like the present, when so many an hypothesis becomes an embodied fact, with a speed and strange maturity unparallelled in former days. I call to mind one fact alone—the rise and progress of Popery among

the clergy of our Protestant Church, and the upper classes of society in our land.

Having now spoken of the duty which would attach itself to the Established Church of the United Kingdom of England and Ireland at large under certain hypothetical circumstances, I come, secondly, to another point of deep and pressing interest to a large portion of its clerical as well as of its lay members. I would now endeavour to place the rise and progress of the Free Church in Scotland before the eyes of a very numerous body of holy and devoted servants of the Lord Jesus Christ in our country both clerical and lay, as representing a certain course of action, which, in its principle and outline, might be needful for them to adopt, under circumstances quite of a different character to those which have just occupied our notice. And the thought, the probability, or the possibility of these circumstances does not appear to arise (as in the case which we have lately reviewed) from any condition, generally or universally existing wherever there is a connexion between the Church and State, but rather from the peculiar circumstances of our day and generation—rather from the observation and experience of danger from within the Church than from

without its pale. I need scarcely say that I would now peculiarly address myself to those members of the church, whether clerical or lay, who look with keen hatred and dread on all "modified Popery"—on all approximation to Romish doctrine, Romish ceremonies, and Romish practices in general; who lament over the spread of that old leaven among us, which some had vainly hoped to be thoroughly purged out; who are filled with alarm at each new notice of conversion to Popery; who are determined to resist to the utmost in their power, every interference with our Church in its Protestant character, and, however humble their position may be, to act with boldness and decision, as opportunity occurs, and manfully to fight, under Christ's banner, against every measure having any tendency, or even an appearance of a tendency towards Rome, from whatsoever quarter the effort to introduce it, or to enforce it, may come. God be praised, the number of those who thus feel, and of those who are prepared thus to act, is as large in our land, as it is devoted to their high and holy aim. Were it not to speak humanly, woe to our country! Were it not woe to England's\* renown, as the champion

\* Some persons determined on saying "Peace—Peace" to the end, whatever our ecclesiastical condition may be, whatever emer-

of scriptural truth throughout the wide world. Let me therefore state a case by no means impossible: for the saying of Scripture is, "The thing that hath been, it is that which shall be, and that which is done is that which shall be done." (Eccles. i, 9). Suppose the time to co

gencies may arise, and whatever perils may environ us, will course, consider these remarks overstrained. For that I am perfectly prepared. A writer may perhaps now say this with safety to his character in general estimation than he could do at any period within the memory of the present generation or of some generations which have passed away. Men, the most sober-minded and moderate in spirit, are now seriously affected and alarmed on this matter, and hesitate not to express their anxiety and opinion of our position, as a Protestant nation, with the Protestant Established Church. I see in "The Times" of today, November 4th, (at which period I add this note) that the Bishop of Oxford, in his reply to a Farewell address from the Clergy of the Archdeaconry of that See, speaks on our present condition in language, which, as coming from one, who from tone and spirit is by no means likely to speak in any exaggerated terms, must arrest attention. He there says, "I feel it due to both," (himself and the Clergy addressed) "that my affectionate farewell be mingled with one word of earnest exhortation, suggested by the events in the midst of which I leave you. We part at a time when heavier grief and scandal have fallen on our Church than she has known for many generations, and they who have wounded her have been those whom she has nurtured from youth up." Such is our condition acknowledged and pointed out by his lordship on this public occasion, in words which of course traverse the whole country, as the expression of episcopal judgment—solemn, deliberate, and formed at that very place, which instead of being, as it should have been, the fountain of life and truth for England, has proved of late a very fountain of spirit poison and bitterness, whence the noxious stream

"In patriam populumque fluxit."

when some able and acute Prelate, occupying, from the active government of his diocese, from his powers in debate, and from various other causes, a commanding position in the Church, should take up the idea that there were many mistakes and deficiencies in that form and character of our public worship which we of this generation have been accustomed to all our lives, and which has prevailed beyond the memory of the oldest inhabitant in our land! Suppose that such a Prelate should mark his time wisely, according to the "wisdom of this world," and, having first exerted himself in single combat against some of his clergy, who were totally opposed to his views (so as absolutely to drive them out of their churches, and into a state of separation for which he himself would surely be responsible) should then consider that his time was come for bringing his plans, with one simultaneous effort, to bear on his whole diocese! Suppose him well aware that he might fail in his scheme—well aware that he might find the popular and Protestant feeling too strong for him—his clergy not prepared to obey him, as a "lord over God's heritage," and the ruling powers of the land unwilling to support him in the crisis and excitement to which he might bring his country, from one end to the other, but never-

theless so filled with a notion of his own authority, so sanguine of being able to carry out his own design, and so eager to grasp at once that mighty influence, both in Church and State, which would certainly be his, if successful in his scheme, as to make the attempt.

Suppose him willing and prepared to run all risks, to play a very doubtful game, to hazard a great stake. Now suppose, that just at the moment, which seemed most expedient in his eyes, to issue his edict,—bidding all his clergy to apparel, and conduct themselves in Church after a certain fashion, distasteful to, and dreaded by the great body of Protestant worshippers of England; and suppose him successful, (I hesitate not to say, that he, who literally did act thus, was unsuccessful,) I say, suppose him successful in his measures, what would be the immediate result? There can be no doubt, alas! that others in the same station, not bold, or daring enough themselves to originate, or execute such a measure as his, but ready to follow in his steps, and reap the fruits of his victory, would immediately act the same part in their respective spheres of authority. And they would be much aided and abetted, or perhaps, I should speak more accurately in saying, “forced onward,” by a large number of their

clergy, strongly imbued with the Tractarian bias, and openly declaring their tenets, whenever opportunity occurs, while others of the same views, but from many causes more backward in declaring their sentiments, would rise up, like Roderick Dhu's men, to fight the same battle.

I, for one, fully believe that the country was only saved from such a fatal predicament by the spirit, energy, and resolution of the laity in that southern diocese, where the attempt was made. I, for one, waited with extreme anxiety the result of that struggle. I considered it a crisis of the most momentous kind; and certainly could not foresee on which side the victory would lie: whether the Episcopal mandate, or whether the sound Protestant feeling of England would finally gain the day. Happily for the Established Church of these realms, the latter was victorious. Had it not been so, in all probability, there would have been, ere this, a secession in England too; a Secession including thousands of her most devoted ministers, millions of her laity. For, as I have hinted before, a vast amount of ecclesiastical power would in all probability have been speedily exercised in behalf of the new and objectionable measures, and all those who set their faces



against the exercise of this power would have been subjected to censure and depression ; yes, if defenceless as Curates, perhaps do something of a still more stringent character. Some would have left our Church, reading *Ichabod* on its banner, and unwilling any longer to remain united to a body which had taken “ the mark of the beast on its hand, and on its forehead ;” others would have been forced out, and multitudes among the laity would have left the Churches of their fathers “ to the owls and the bats,” rather than see Popish ceremonies once more acted there, and hear Popish doctrine sounding from those pulpits, whence they had been wont to hear the pure Gospel of Christ, and doctrines which a true Protestant could welcome with delight, as being the doctrines of God’s word. From such an alternative we have been, for a time, and through God’s mercy delivered.

There is now a lull in the storm, with which the Reformed tenets, and the simple forms of worship, prevailing in our land, as in accordance with those tenets, have been so fiercely, and insidiously assailed in these latter days. But let England be on the watch, as future assaults may prove more successful than those which are past. We too, may witness in this matter, much “ evil to come.” Many may yet have to come out and

be separate from all appearance of countenancing evil in the body to which they belong. We have not yet arrived in the "kingdom which cannot be moved." Many anticipate a sifting and shaking period for our Church. They say, if such things have occurred as have been witnessed in the last ten years; if the streams of theological truth have been marred at the fountain-head, and Romish doctrine, and Romish ceremonies have been so widely spread in our land,—and if the rulers of our Church and State have not discovered, or, at all events, have not applied any measures of sufficient strength to put a stop to these ecclesiastical, and spiritual delinquencies, so that much doctrine, and many practices of Romish tendency are vigorous and rife in the churches of our land—they only ask as reasonable men, what may not happen in the next ten, or twenty years? And should the time arrive, that principles, such as those to which I now allude, should imbue the higher powers of our Church, and such a large body of the clergy, as to nullify and silence the voice of Christ's faithful witnesses, and true ministers—should the people of our land be largely, and systematically deprived of evangelical truth, then,\* with-

\* M. Sydow, after mentioning the circumstances under which the Seceders acted, and that predicament, in which they were

out any forfeiture of ecclesiastical position, farther than that of provisional secession, the same event must occur in England, as has already taken place in Scotland. Therefore let us watch with careful eye God's dealings with his Church in various lands; and while we would go on in the daily and active performance of our duty, as faithful members of the Protestant Church established among us, let us not indulge in dreams of fancied security, but let us act as watchmen upon its walls, while we would heartily say of our noble, and ecclesiastical constitution: "*Esto perpetua*" — "*avi numerentur avorum,*" in the line of its spiritual sons, from one generation to another; still, as taught by the strange and enforced experience of our day, let us be ready and prepared for the storm and the blast, as well as for the sunshine and the calm and in this spirit, let us diligently note the career of Scotland's Free Church, that it may be as well-marked chart for ourselves, should we ever have to quit the stiller waters where we now

lately placed, adds the following brief and simple statement: "Should it ever happen—an event which may not be impossible—that certain principles now entertained by a large, influential, and learned portion of the English Clergy should be carried to such a point, that the English Evangelical party should feel compelled to leave the Establishment, without thereby ceasing to be Episcopalian, a similar state of things would ensue in England."—(*Scottish Church Question*, p. 29.

sail in comparative quietness, and have like her, to navigate with Jesus Christ alone, as the pillar of fire by night, some new and untried sea.

It is singular that the following question is now constantly put to English clergymen, when travelling in Scotland, and expressing any interest in matters of religion, as affected by the main questions of our day. "Do you think there will be any Secession in the Established Church of England?" and the same current notion is sometimes expressed in a still more startling way, as if it was thought in that country that such a crisis must come before long, and that it was nothing but a question of time. "When do you think that there will be a Free Church in England?" My answer usually was, that her ministers and people were at present perfectly free to serve God according to the Gospel of Christ; that we, as ministers, were not subject to any \* obligations, inconsistent

\* I may briefly observe here, (although the subject will hereafter occupy more full investigation) that the obligation of late enforced by the State from ministers, as members of the Presbytery, to ordain men considered unfit by them, to certain definite charges, was felt, as perhaps, the strongest grievance,—the heaviest burden on their conscience, by many who have now, from this and other reasons, joined the Free Church. The Episcopal clergy generally are under no such obligation; and I have more than once heard this fact mentioned, as one which obviates a very considerable portion of difficulties, under which the Scotch Clergy, as

with our faithfulness to God ; and that English Churchmen, as a body, whether ministers or lay members of that body, felt none of those

individuals, were placed, and from which we are exempt, at least, speaking generally. I cannot recal any circumstances under which any of the Clergy of the Established Church of Great Britain and Ireland, (I do not refer to the Bishops, although perhaps the same observation would equally apply to them) are ever placed so as to subject them to similar responsibility, except those which ensue on the promulgation of a *congé d'élire* to the Dean and Chapter of a Cathedral, when a Bishop is appointed by the Crown to any vacant See.

This case is, however, so important, that a short statement on the subject may not be uninteresting to my readers. My information, legally speaking, is derived from the work, which I believe to be the very best authority on the subject. "I mean Burn's Ecclesiastical Law. Ninth Edition, 1842."

A history is there introduced, relative to the "form and manner of making and consecrating Archbishops, and Bishops," in which the subject is carried down from the earliest times of Christianity to the 25th of Henry VIII. ch. xx. v. iii., at which period I take up the matter; that being the Act, in which the appointment of Archbishops and Bishops still depends in our land. I must just observe, that this statute was virtually repealed, by the 1st of Edward VI. ch. 11. ; but this is of no consequence, as to use the words of Burn's, the latter statute was afterwards repealed, and the matter was brought back again, and still resteth upon the statute of the 25th Henry VIII. ch. xx. as hereafter followeth:—

7. When a Bishop dies, or is translated, the Dean and Chapter certify the King thereof in chancery, and pray leave of the King to make election.

8. Upon which, it is enacted, by the 25th Henry VIII. ch. xx. 3, 4 ; "that at every avoidance of any Archbishopric, or Bishopric, the King may grant to the Dean and Chapter a licence under the great seal, as of old time hath been accustomed, to proceed to election of an Archbishop or Bishop."

Which licence is called in French, *congé d'élire*, that is, leave to choose.

objections as to the ecclesiastical authority of the Sovereign, and State, which seems, in a national and hereditary manner, engrained in the Scot-

9. And with the licence, a letter missive, containing the name of the person which they shall elect, and choose.

10. By virtue of which licence, the Dean and Chapter shall with all speed, in due form, elect and choose the said person named in the letters missive, and none other.

And if they delay their election above twelve days next after such licence, or letters missive to them delivered, the King shall nominate, and present by letters-patent, under the great seal, such person as he shall think convenient, to be invested and consecrated in like manner, as if he had been elected by the Dean and Chapter."—Burn's Eccles. Law, vol. i. 202.

How then stands the case so far as we have hitherto examined it? The statements thus made must be noticed together, and attentively viewed in their combined operation and results. A licence (called in French *congé d'élire*), that is, *leave to choose*, is forwarded to the Dean and Chapter; but with this licence "is a letter missive, containing the name of the person, which they shall elect and choose," and by virtue of these communications jointly received, "the Dean and Chapter shall with all speed, in due form elect, and choose the said person named in the letters missive, and no other."

Thus far, however, we have heard of no compulsion, as attached to the Dean and Chapter on the subject; and the last clause, which I have introduced above, provides a remedy in case of their refusal to act, as directed. But now we come to the main point of the question, as applicable to the subject under our present review.

"And if the Dean and Chapter, after such licence shall be delivered to them, proceed not to election, and signify the same according to the tenor of this act, within twenty days next after such licence comes to their hands; or if any of them admit or do any thing contrary to this act, then every such Dean and particular person of the Chapter so offending, and every of their aiders, counsellors and abettors, shall incur a præmunire."—Burn's, vol. ii. 203.

By which clause, which makes no allowance whatsoever for any

tish mind ; and accordingly, that I saw no reason whatever, to make me think that such a crisis

opinion or declaration on the part of the Chapter, under the circumstances of the individual, named by the Crown, appearing to them, either from his doctrine, his character, or any other reason, totally unfit for the office of a Bishop, the whole body of the Chapter with the Dean, or any individual refusing to join in the election of the Bishop, designated by the Sovereign, is subjected to a *præmunire*! Now, to ascertain the nature and extent of this penalty, is far beyond my legal attainments, but it is enough to state that the infliction would be one of the most severe and alarming character, which the Statute Books contain.

Incredible as it would seem, were it not the real fact, such is the position in which the clergy, forming the Dean and Chapter, are placed at every appointment of a Bishop. I do not think it seemly to speak too harshly of the system, which I have here noticed ; but it is very evident that any member of the Chapter or the whole body together are placed in fearful circumstances of responsibility, should they be the instruments of introducing to the See, with which they are connected, any improper man, as their official head. And those who strongly feel that none of the Clergy should be subjected to such a penalty as a *præmunire* for conscientious refusal in this matter, must certainly desire an alteration in the system. It would be quite beyond my capability or inclination to dwell on the special alteration which ought to take place but it seems to me perfectly plain that it would be far better than the present plan, far more honest, and far less likely to compromise principle, either to place the Episcopal appointments, in name as well as in deed, at the entire disposal of the Crown, or to place them altogether in the hands of the Dean and Chapter. I am sure that any unprejudiced mind, reading the account of the legal and authorized mode of appointing Bishops, as existing at present would come to the conclusion, that it first assumes what it does not afterwards realize—I mean a permission of choice to the clergy on the matter in question ; and that it afterwards deals with them as liable to a most grievous penalty for that very conduct which it might be their positive duty to exemplify—I mean refusal to assent and act, in case of an unfit person being name

in our Church could be viewed as a coming thing, either now, or at any future time.

by the Crown. One of the grand causes of the Scotch disruption was the determination of the Ministers, as members of the Presbytery, not to be subjected to such an alternative, as that of disobedience to the law, or violation of their principles. And to such an alternative every Dean and Chapter appears, on the face of the question, to be subject on the issue of a *congé d'élire*. I have no doubt that under the present system of investigating and testing all such matters, notice will ere long be fixed on the matter, as one involving an anomaly, and laying a snare for the conscience, from which even as a possibility, the Clergy of our Church ought, without doubt, and without delay to be freed.

It is well known that at present the appointment of the Bishops virtually lies in the hands of the Prime Minister for the time being.



## CHAPTER XXII.

Veto Act—Patronage—Auchterarder Case—A Principle stated.

It seems to me that this may not be an inappropriate place for a slight general outline of those causes which have mainly led to the late disruption in the Church of this land. And, perhaps, for practical purposes, and in order to meet the case of general readers, I cannot do better than refer briefly to the three following topics:—first, to the Veto Act, secondly, to the memorable Auchterarder Case, and thirdly, to what is termed in Scotland the “Crown right of the Redeemer,”—or, so far as I can explain it, the doctrine of Christ’s Headship in the Church, independent of all civil authority and state interference in spiritual things.

Many of my readers, though they have heard of the Veto Act, have, perhaps, never yet seen it in print. The document is not long; and I shall transcribe it here, first premising that it

was the Act of the General Assembly of the Scotch Church, passed in May, 1834, previous to the disruption, and confirmed as an established law of the Church in 1835 :—

“Edinburgh, May 29, 1835.

“The General Assembly declare that it is a fundamental law of their Church, that no pastor shall be intruded in any congregation contrary to the will of the people ; and, in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the Presbyteries of this Church, do declare, enact, and ordain, that it shall be an instruction to Presbyteries, that, if at the moderating in a call to a vacant pastoral charge, the major part of the male heads of families, members of the vacant congregation, and in full communion with the Church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the Presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned ; but that, if the major part of the said heads of families shall not disapprove of such person to be their pastor,

the Presbytery shall proceed with the settlement according to the rules of the Church.

“And further declare, that no person shall be held to be entitled to disapprove, as aforesaid, who shall refuse, if required, solemnly to declare in presence of the Presbytery, that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself and the congregation.”

Now the first question of any one interested in the subject will be, why was this Act passed at all? And the right answer will be, that it was passed in order to prevent any exercise of patronage, in a manner adverse to the spiritual welfare of the people entrusted to the charge of the Scotch Presbyterian Church. But here we must refer to history.

In the year 1690, the Presbyterian Church was declared to be the established Church of Scotland, according to the provisions on this subject in the Revolution Settlement, by which all patronage was abolished, and the establishment of a minister in his local charge reverted exclusively to the hands of the Church. This recognition was contained in the Act of Security, on which was grounded the Treaty of Union

itself. How, then, do we find patronage existing in the Church? That is the next question for solution.

It was forced upon the Church again in the celebrated Act of Queen Anne, under the pretext that due compensation had not been made to all the owners of patronage, as formerly in existence. Of this Act, Bolingbroke and the Jacobites were the instigators and promoters; and, notwithstanding constant reclamations against that Act, proceeding through a long succession of years against it on the part of the Scotch Church, as represented by the General Assembly, that Act of Queen Anne has ever since been the law of the land, and, consequently, patronage has since that time been part and parcel of that law.\* I repeat that it has assumed this character, in spite of a remonstrance immediately after the Act, presented on behalf of the Church, and in spite of the annual repetition of that remonstrance or protest for

\* It will be evident to all who attentively consider the subject in a constitutional and legal point of view, that the grand turning point will be whether this Act of Parliament was an admissible thing, or whether it was not totally inconsistent with the principles guaranteed by the Revolution Settlement, and Act of Security. The advocates of Free Church principles; maintain that such was its real character; and this has been maintained in Scotland from generation to generation, since the Act was passed.

forty-eight successive years, viz. : till the year 1784.

During this interval the first secession took place. It was mainly on account of patronage, and took place in the year 1735.

But the Church grew cold and lax, and indifferent to those rights, to which it had so long most strenuously laid its claim ; and at last a proposal was absolutely made that it should formally remove the rights and privileges named to the Church by the Act of 1690. This proposal was however defeated, and the Assembly again solemnly declared the ancient right of parishes to appoint their ministers, as being a thing "agreeable to the immemorial and constitutional practice of the Church," and "as to be continued." This took place in 1782.

New energy and spirit arose in the Church in the early part of the present century ; and as "the house of David" grew stronger and stronger, so it was in that body in the Scotch Church, on whose spirit, and on whose history I now particularly dwell. The growing strength of the most zealous and devoted portion of the Assembly gave rise to the renewal of one of their old remonstrances against patronage, or rather against its unlimited exercise. This opposition, however, took a new and modified form, appearing in the Veto Act,

passed in the year 1834. Such is the history of that memorable transaction, so far as I can describe it in this brief summary. I am well aware that like all summaries and abbreviations, it may appear quite worthless to those already informed on the question in detail ; but in pages like these, I am of course writing for persons very differently circumstanced : I mean for those who want a plain statement, with the leading features of the question simply and briefly sketched out. And in a subject acknowledged to contain difficulties, and so often misrepresented through prejudice and party spirit, I shall be fully satisfied if I have made no statement which history and fact will not support ; and if I have given no false or unfair colouring to a statement in itself true. I would desire to avoid one full as much as the other.

The Auchterarder Case first exhibited the strength and energy of those principles which were now once more boldly and openly professed in the Church, and embodied for use and application in that Veto Act, which I have just introduced to the notice of my readers.

I shall now proceed to make a few observations on this case, of which the beginning, continuance, and end was watched with the most intense interest and excitement throughout Scotland, as well as among her many sons

scattered in all quarters of the world ; and of which it may truly be said, that it has been productive of some of the most momentous consequences, to which any trial of the kind has ever given rise.

Within a few months after the passing of the Veto, a vacancy having occurred at Auchterarder,\* in Perthshire, Mr. R—— Y—— was presented by Lord K—— to the charge.

I must here observe that before a minister was, or is finally settled in a Scotch Pastoral charge of the Established Church, he must be first presented by the Patron. In being presented he delivers the “instrument of presentation” and other requisite papers to the Presbytery. Now the business of the Presbytery seems to be twofold ; first, “to make trial of his qualifications, literature, good life, and conversation,” or general fitness for the ministry ; and, secondly, “of his fitness and qualifications for the functions of the ministry at the Church to which he is presented.”

It is required of the candidate that he should

\* “The statute of Queen Anne, the right to lay patronage, the power of the Veto in the heads of families, members of the congregation in full communion with the Church, and the right of the Presentee to have trial made of his qualifications by the Presbytery, were elaborately discussed in the recent case of the Presbytery of Auchterarder v. the Earl of Kinnoul, in which the House of Lords confirmed the decision of the Court of Session.”—*Burn's Ecclesiastical Law*, Vol. 1, p. 415, ninth edition.

officiate in the parish to which he is presented, and those parishioners who are in full communion are subsequently invited to issue their Call, which is virtually their consent to, and express approbation of his appointment as their minister. This consent being given, and the special fitness to the charge thus ascertained (according to the Scottish view of the subject), the candidate is examined by the Presbytery as to his general fitness for the ministerial or pastoral office, and, if found qualified, is ordained and inducted. It will be seen at a glance, how different such a system is from our own, not only as to practice but as to the principle on which it rests; but with this part of the subject we have at present nothing whatsoever to do.

On Mr. Y. being presented to Auchterarder, out of 330 parishioners, who had lawful votes as being male heads of families and on the roll of communicants, there were, I believe, 287, who expressly declared themselves adverse to his appointment. The Presbytery then refused to proceed in his case. He appealed to the General Assembly on some point more of a technical than a general character. The General Assembly dismissed the Appeal, and the Presbytery rejected Mr. Y. according to the Veto Act.

Shortly after, conjointly with Lord K—, he had recourse to the civil power, and here was



the beginning of real "open war." The matter was referred to the Court of Session, on the ground that the decision of the Presbytery was "illegal and injurious to the patrimonial rights of the pursuer, and contrary to the provisions of the statutes and laws libelled." I cannot dwell on, or explain the technicalities of the Scotch law, but only generally state that the object in view was to get the Court of Session to compel the Presbytery to act in a different manner from that which they had pursued; so that Mr. Y—— might be inducted and ordained, instead of rejected on the grounds above mentioned. An appeal like this is at once, and in itself, an admission of the following fact—that the Presbytery is the only legal and competent court for the final and direct accomplishment of the specific object in view, the Court of Session not being called upon otherwise than as a court of control and authority over the Presbytery, and by no means as qualified to act in its place, or with its proper functions.

The Judges of the Court of Session were by no means unanimous in their decision. Out of thirteen, no less than five were decidedly against "sustaining the amendment," (as it was otherwise called) or, to speak with a little more approximation to our Anglican forms, were

against "granting the rule." However, as the majority of the members of the Court of Session were of a different opinion, it declared itself, by its decision, competent to interfere in this and all other similar questions, in which the conduct of any Presbytery, and, indeed, in which the conduct of the General Assembly might be involved; for it must be always remembered that the Presbytery, acting in the Auchterarder case, was only carrying out the Veto Act as passed by the General Assembly. The decision of the Court was, that the Presbytery, in refusing to examine Mr. Y., and in rejecting him, in consequence of a majority of the male heads of families, who were communicants, being unwilling to receive him as their pastor, had "acted illegally and in violation of their duty, and contrary to the provisions of certain statutes," especially the Act of Queen Anne. The House of Lords confirmed this decision in August, 1842.

The Presbytery, however, still remained firm in its refusal to take any steps towards ordaining Mr. Y. It maintained that neither the Court of Session nor the House of Lords had any constitutional right to legislate in spiritual matters connected with the Scottish Church.

The General Assembly took up the cause with

much zeal and decision of purpose. In 1839, a motion of Dr. Chalmers was carried in that House by a majority of forty-nine votes, recognizing the fact, that the Auchterarder Case, as to the temporalities, was decided, and that the Church was bound to obey the decision of the Court of Session and the House of Lords in all temporal things ; that the principle of non-intrusion must be maintained by the Church as a purely spiritual thing ; that a Committee should be nominated to consider the best means of obviating the evils with which the Church was threatened in the separation of its temporal means from the spiritual office itself. For the late events had introduced nothing less than this very predicament, in which was involved the existence or non-existence of the Establishment itself ; or, to speak more accurately, the adhesion or secession of all those who could not acquiesce in the late decisions, as to spiritual things proceeding from the Court of Session and the House of Lords.

A small share of attention to this narrative of events, as connected with the Auchterarder Case, will enable any reader to account, according to the probable sequence of Scotch religious affairs, for all which has since followed in their train. That which the Church admits, and the

which the Church denies is admirably put in the following passage extracted from Sydoys's work.

"She," that is the Scotch Church, "admits that the supreme civil power can at its pleasure withdraw altogether the whole civil privileges belonging to the Establishment; and that the Court of Session can competently determine on every particular case as to the right to the possession of a particular benefice, and grant, or withhold it from the individual admitted by the Church to the pastoral office, according to its own judgment as to whether the requisites required by law to entitle him thereto have or have not been present; but she denies the power of any civil tribune to coerce her courts in the execution of the spiritual powers of ordaining and admitting to the pastoral charge, or of any of the spiritual powers derived from her Divine Head."

## CHAPTER XXIII.

Marnoch Case—Edinburgh Convocation—Free Church formed—Its recent History—Its present position—Its prospects—Headships of the Church—Opposing views—Scottish Principles—Historical notices—Means of judgment—Recent contests—Sir R. Peel's announcement.

A VERY strong practical illustration of the feelings of the Scotch people on the matters lately under our review, was exhibited at Marnoch by the parishioners themselves, though in this case acting contrary to the decision of the majority of the Presbytery. The minister presented had met with a veto on their part. The General Assembly supported them, and enjoined the Presbytery to suspend the proceedings as to ordination. The Presbytery, however, preferred obeying the Court of Session; and accordingly, on the 21st of January, 1841, it not being in the power of the parishioners to stop the settlement, they read by their agent a solemn protest against the step which was about

to be taken. They then rose in a body and left the church, and during the ensuing summer new, but complete ministerial arrangements, were framed among themselves.

In 1842, the Auchterarder Case was decided in the House of Lords, and then came the crisis. On the 17th of November of that year between four or five hundred ministers met in convocation at Edinburgh. Dr. Chalmers opened the business of the meeting, and after eight successive days of conference and prayer, they came to the determination of declaring to the Legislature that their connexion with the State must cease, if they were debarred from the exercise of those principles guaranteed to them by the Revolution Settlement and Act of Security.\* These deliberations ended in a formal appeal to the Legislature ; but the appeal was without effect. Much anxious excitement then prevailed until the

\* It must again and again be brought to our minds that the advocates of the Free Church, as a body maintaining legal and constitutional claims to rectitude in its present course, continually act on the principle that in these acts the Church of Scotland was placed beyond the subsequent interference of the British Parliament in her government, discipline, and doctrine ; and that the national faith was pledged to the maintenance of these solemn treaties. Subsequent parliamentary measures, contrary to these treaties, are therefore (according to these views), the subjects of legitimate protest.

meeting of the General Assembly in May 1843. A protest was then read by Dr. Walsh, the Moderator, against the Assembly proceeding further in the business for which they were met, on the plea that the rights of its members had been interfered with in an unconstitutional manner. He then bowed towards the throne, where the representative of her Majesty was seated, and retired, followed by the whole body of ministers and elders, who shared in the views and principles embodied in the Protest. In the mean time, a multitude of persons interested in these proceedings were waiting in the street, outside St. Andrew's Church, where the Assembly was convened.

The whole body of seceding ministers and elders then went in procession, accompanied by vast and applauding crowds of people, to a large hall at Canonmills, where the first Assembly of the Free Church of Scotland was held. Dr. Walsh opened the proceedings with prayer and thanksgiving; Dr. Chalmers was then unanimously elected Moderator, and the Protest of which I have spoken above was recorded in the acts of the new Assembly. Five days afterwards, on Tuesday the 23rd of May, four hundred and seventy ministers at once separated themselves from the Establishment, and gave

up all the emoluments and rights which they had derived in a civil point of view from their position as ministers of the Established Church in Scotland, by signing publicly the "Act of Separation and Deed of Demission."

The subsequent history of the Free Church has proved the zeal, determination and perseverance with which the principles then acted upon have been hitherto carried out. The subject has now taken its place in the history of this country ; neither will any one question that its rise and progress has been very much in accordance with many salient points in Scotland's religious history of past times ; for beyond all doubt, measures which would carry the air of novelty if adopted and executed in other lands, in connexion with the religious feelings and conduct of the people, and with their opposition to all State interference in spiritual things, bear not the same air in Scotland, but accord with the very spirit and conduct of her sons from generation to generation. Herein they resemble not the piece of new cloth on an old garment, but rather the new shoot springing out of that old stock which has put forth so many similar proceedings at various historical periods, all known well, brought to mind, and applied through the length and breadth of Scotland,



however little known, brought to mind, or applied by men of other climes, other tenets, other recollections, other sympathies, and other convictions as to the true nature of a church, and matters connected therewith.

And here, with one remark, I end this part of the subject, which remark is, that among all parties, whether in this country, or whether elsewhere, whether among the friends and advocates, or whether among opponents of the Free Church, one testimony is never withheld; I mean a recognition of its wonderful prosperity. On all sides a feeling of absolute surprise prevails at the progress which it has made, at the activity displayed in its behalf both at home and abroad, and at the large pecuniary means placed at its disposal.

Some will account for these results in one way, and some in another; some will prognosticate the most signal advance of its principles, power, and success; others will prophecy future coldness on the part of its adherents, diminution as to the zeal in its behalf, and failure of its resources. I pronounce here no opinion on these matters, but I only record as a *fact* its remarkable prosperity at this present time, admitted by all, whether friends or foes. Its friends, though formerly expecting much, yet now constantly refer to their lack of faith, and declare it as having

been small indeed in proportion to present results. Its adversaries own that their former expectations of its being but a transient excitement have all proved erroneous. The vessel is now sailing forth in full and gallant trim. The eyes of the world are on it. A cloud of witnesses is gazing intently on its course, and history will have to record its rise and progress among the great religious and political events of our present time, even were it at this very day to be no more, and to cease.

While upon the present subject, I wish to take the opportunity of saying a few words on the doctrine prevalent in Scotland concerning the Lord Jesus Christ, in allusion to his office, as Head of the Church.

And here I must observe that on this subject, as practically applied, the very widest distinction exists between the doctrines, convictions, and feelings of the people in Scotland, and those of the other parts of Great Britain. I shall make an attempt to explain this difference in a simple and practical manner. In the other parts of Great Britain, while the Lord Jesus Christ is acknowledged to the very uttermost by all true members of the Protestant Church, as its invisible head, yet it does not appear to them, that it is inconsistent with this recognition to own a

temporal head or ruler, "in all cases ecclesiastical and civil supreme;" and while no faithful man would for an instant allow any human being whatsoever, to come between his conscience and his God, yet it seems perfectly consistent with this superior claim, standing as it does in grand and solitary pre-eminence, to acknowledge a civil tribunal, as of paramount authority in the public affairs of the Church. There must be visible headship and tangible government *somewhere*; and as it must at all events be in the hands of fallible humanity, whether sovereigns, archbishops and bishops, ecclesiastical courts, houses of parliament, presbyteries, or whether it be some combination of these or similar authorities, it is not considered as at all a matter of conscience or fixed duty towards God, to decide in what hands this authority should rest, and by whom it should be exercised. Hence there is a perfect lack of *experimental* comprehension, out of Scotland, in relation to a view of the question, embraced in that country as a matter of the utmost importance, engrained in the depths of her religious character, and even sanctified in the minds of her people, by the blood shed in behalf of this very principle by her martyrs at the stake, and by her warriors on the battle-field.

So far as I, a stranger, can ascertain the truth on this subject—and I have sought it diligently both in conversation and in books,—the doctrine so generally recognized, and so closely embraced in Scotland is this. It is held that the guidance and rule of the Lord Jesus Christ may be expected by the Church, acting expressly as a Church, in a manner after which it could not be expected to be exercised upon any ruling power or authoritative body formed and maintained for general objects of government and legislation. And furthermore, I believe it to be held that a distinct mode of administrating spiritual and ecclesiastical matters is set forth in the word of God, in a manner which must be upheld with the most strict accuracy of obedience to His holy will. On these subjects no interference can be admitted, nor in any thing which directly or indirectly bears upon them; for instance, in the “intrusion” (as it is called) of a minister in any parish against the will of the presbytery or the parishioners. The persons, whose tenets on these questions I now endeavour to describe in a plain, practical manner, do not claim for the visible ruling body in their Church any thing like Popish infallibility. They admit, in the strongest terms, their liability to err, but main-

tain that whether they may act rightly or wrongly, still the great principle of acting independently of any superior power must be asserted in the Church, and thus, that the honour and prerogative of Christ, as the sole head of the Church is maintained, and that He is thus honoured, and the "crown-rights of the Redeemer," (according to their common language) upheld in their inviolable and everlasting prerogative.

I am well aware that it is very difficult for people generally speaking, and if not Scotch, nor bred up in that country, to realize even a small measure of the strength and depth, with which these convictions are embraced in the national spirit and religious heart of this land. Among a vast body here the question is not one of argument at all, but rather an axiom, a principle taught at the fire-side of the cottager, and in the very parish-school, no less than in the pulpit, and in countless religious works and publications read with such avidity in all parts of the country. But beyond this—and here, perhaps is the very life and centre of the question, as one of practical influence and weight in the great body of the people—the right of the Church in spiritual things, to complete independence of any other government, than that

of the Lord Jesus Christ, is the very controversy in which Scotland has been more or less engaged since the Reformation — the controversy, as expressed in a work now before me, “whether Christ or man shall reign in the Church as head and Governor thereof.”

I am not here weighing, in the slightest degree, the truth or the fallacy of this doctrine, as realized, felt, and applied in Scotland : nor am I at all comparing the principles which it involves, with those entertained elsewhere : nor am I here admitting that the members of the Church of England do virtually and ultimately acknowledge any other ruler and head of the Church, than the Lord Jesus Christ, any more than do the Scotch : nor am I pronouncing any opinion whatever ; but here I am only stating a fact. I am only drawing attention to a great and admitted fact, viz : that the tenet above-mentioned is, and has long been the very life and centre of ecclesiastical doctrine, as professed in this land, from one generation to another.

All will assent to this statement who are acquainted with the religious history of the country, and with the religious contests, of which it has been the field. To this tenet her ministers have given a constant and strong

testimony. For this tenet many of her son have laid down their lives and subjected themselves to all manner of persecution. Thus we find Andrew Melville saying to King James: "Our commission is from the living God, to whom the King is subject. There are two kingdoms; one is the kingdom of Christ, which is the Church, whose subject King James is, and of whose kingdom he is not a head, nor a lord, but a member."

The confession of faith is very positive and distinct in this matter. In the 25th chapter it states, "There is no other head of the church but the Lord Jesus Christ;" and lest this expression should be taken in too limited a sense, the 30th chapter, in its first and leading section, makes the following most explicit announcement:

"The Lord, as King and Head of his Church, has therein appointed a government on the hand of church-offices, *distinct from the civil magistrate,*" a passage which is in direct contrast to the well-known prayer of *our* Church, in which we pray for the sovereign, especially *as being* "in all cases, ecclesiastical and civil, supreme." Mr. Crighton, the moderator of the Assembly, at its celebrated meeting in 1692, declared, "That the office-bearers in the house

of God have a spiritual intrinsic power from Jesus Christ, the only head of his Church, to meet in assemblies about the affairs thereof.”\* The commission in their “Seasonable admonition” of 1698, publicly declare, “We do believe and own that Jesus Christ is the only head and King of his Church; and that He hath instituted in his Church, offices and ordinances, order and government, and not left it to the will of men, magistrate, or church, to alter at their pleasure.”†

Such is the ancient faith and testimony of the Scotch Church in this matter, long held and maintained in the most zealous, determined, and energetic manner; then, for a certain period suffered to lie in abeyance, and although, by some warmly cherished and maintained, by a still larger majority either acknowledged as a mere form, or as antiquated, enthusiastic, and unsuitable to the times. This period is often termed by the Free Church adherents as the “reign of the Moderates.” But of late years, the old doctrine has revived in all its former strength. Its results are manifest, “known and read of all men.” “He who runs may read them;” and

\* Brown's History of the Church of Scotland. Edition 1784, p. 326.

† Ibid. p. 344.



while no one, who takes any interest in public affairs, can pass them by without some attention, they offer to the statesman,—to those who minister in holy things, and to all who would investigate the rise and progress of events, religious, social, and political, a theme worthy of their study, and specially if (as for instance, being legislators) it may be needful for them to express and embody their views by open and decided acts. I shall be thankful, and shall have done my part if I have been able to record any circumstances calculated to promote a “right judgment” in those who may have only to judge, or right acts in those, who may have to act on the question of the Free Church.

As some individuals, who are but little informed on the subject, in its application, and detail, may possibly imagine that this question of civil interference is more of a nominal, than of a real character, and that it has not been exercised, and therefore need not be apprehended, or magnified into such an evil, as it is considered in the Free Church of Scotland; and as there is a numerous party, who have asserted continually, and of whom some still continue to assert, that the whole is as an insignificant matter, and not sufficiently pressing either on the conscience of those who are involved, or on

the interest of the people at large, as to excite such a stir, and to prove one of the chief courses of disruption, I shall instance here a few well known examples, where the civil power has been directly, and authoritatively brought to bear on the members of the Church in the exercise of those functions, which, according to their view, belong to the Church exclusively, and alone.

In the Lethendy and Stewarton Cases, the Court of Session interdicted Presbyteries, as to the admission of Pastors to these two charges respectively.

In the Marnoch Case, the Court of Session issued a decree inquiring a Church Court to take on trial, and admit a probationer, contrary to the will of the people.

In the Stewarton Case, the Court of Session granted an interdict against various measures for providing additional means of grace, in behalf of an increasing population, and for the exercise of discipline.

In the Strathbogie Case, the Court of Session interdicted measures, nearly of a similar character with those last mentioned, under the authority of the Church Courts.

In the Second Auchterarder Case, the Court of Session held the members of an inferior Church Court liable to damages in a matter

where they refused to act spiritually, and ecclesiastically in defiance of the superior Church Court.

In the Calsamond Case, the Court of Session interdicted the execution of the sentence of the Church, prohibiting a minister from officiating in a particular parish.

In the Cambusnethan, Stranraer and Fourth Lethendy Cases, the Court of Session interdicted the General Assembly, and inferior Church Courts, from inflicting Church censures, and proceeding in trials involving charges of immorality against respective ministers.

In the First and Second Strathbogie Cases, the Court of Session, acting just in the opposite manner to that which I last noticed, suspending sentences inflicted by Church judicatories.

In the Third Strathbogie Case, the Court of Session interdicted the execution of a sentence of deposition from the Ministry, pronounced by the General Assembly of the Church.

In connexion with the Fifth Strathbogie Case, the Court of Session assumed a right of judgment, as to whether certain individuals, elected members of the General Assembly should, or should not take their seats.

With this list I conclude my notes on the subject, and leave the question, as to its import-

ance,\* to the judgment of my readers, whether considered in relation to Scotland alone, or to other churches, subject to the influence of those remarkable transactions which I have endeavoured to narrate, as exhibited in this country.

\*I see by the speech of Sir Robert Peel, on the second night of the present Session, that the note of preparation for the Parliamentary discussion of the question at large, has been already sounded in the quarter from whence the announcement comes with the utmost possible weight. The words of the Premier, referring to a speech of Mr. Colquhoun, are as follows :

“He, (Mr. C.) has alluded to my policy, with respect to the Church of Scotland; but that has no bearing on the question, which must be considered and discussed, and that too, at a very early period.”—Jan. 24th, 1846.

END OF VOL. I.

LONDON:

Printed by Schulse and Co., 13, Poland Street.

SCOTLAND,  
ITS FAITH AND ITS FEATURES;

OR,

A VISIT TO BLAIR ATHOL.

BY

THE REV. FRANCIS TRENCH.

PERP. CURATE OF ST. JOHN'S, READING; CHAPLAIN TO THE ROYAL  
BERKSHIRE HOSPITAL, AND DOMESTIC CHAPLAIN TO THE  
RIGHT HONORABLE EARL OF EFFINGHAM.

IN TWO VOLUMES.

VOL. II.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET,  
Publisher in Ordinary to Her Majesty.

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MDCCCXLVI.

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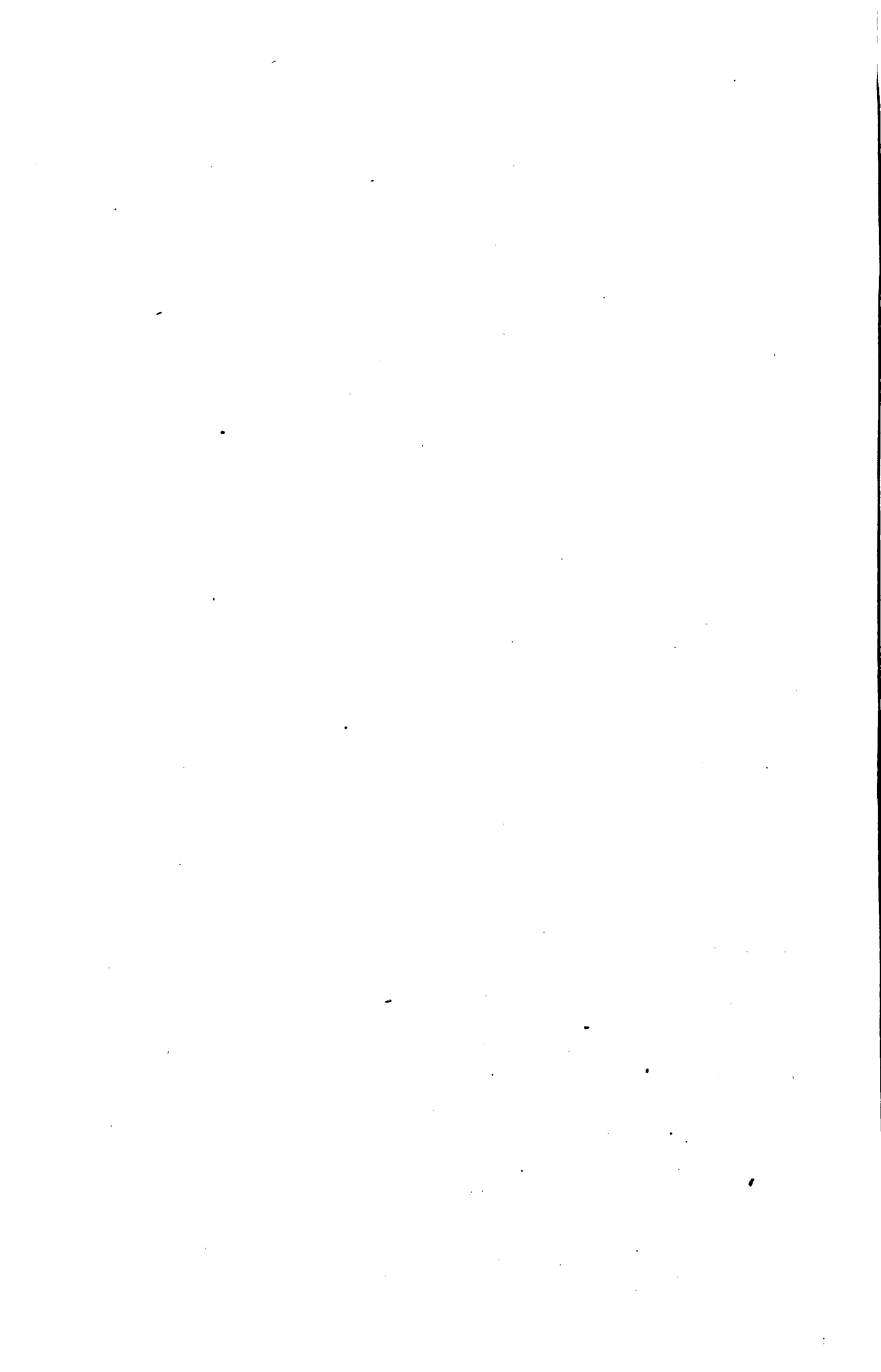
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SCOTLAND ;

ITS FAITH AND ITS FEATURES.

CHAPTER I.

Diary resumed—The Harvest—Loch Leven Castle—Scotch Cottagers—Ministerial Remarks—Glen Farg—Balmanno Castle—Bridge of Earn—View of Perth—The Tay and the Tiber—Attentive landlord.

August 26. Edinburgh to Perth.—We left Edinburgh this morning, on a day of fairer promise than any during the last three weeks, throughout which we have had very wet, variable, and inclement weather, as, indeed, has been the case in all Great Britain, and the neighbouring countries of Europe. Scotland, therefore, is not peculiar in the unfavourable nature of its climate this year. I was quite surprised to see the harvest com-

menced in some fields close to the town of Edinburgh. The grain had certainly ripened without any sunshine of customary summer warmth. But still, as ever has been, and as ever shall be, the gracious promise holds good that, notwithstanding much human anxiety on the subject, and certain degrees of failure and deficiency, notwithstanding all this, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* I have heard it quaintly, and aptly remarked, that we may note little of genial warmth shining on the crops, but that the fields are up early, and out till late. They lose not one single ray of all the genial beams put forth from the sun in the firmament; and a deep natural truth is contained in those few and simple words of the Psalmist, "there is nothing hid from the heat thereof."†

After driving nine miles, we reached Queen's Ferry, where the waters of the Firth of Forth for a short space become very narrow, and the two opposite headlands closely approach one another. A steam-boat plies

* Gen. VIII. 22.

† Ps. XIX. 6.

every hour to convey passengers and carriages across. The northern shore presents a line of picturesque cliffs ; and a small island, with ruins upon it, occupies the very spot on the waters, where such a feature seems most adapted to embellish and complete the scene.

We thought the country rather uninteresting, except so far as the well-tilled fields attracted our attention, until we drew near to Kinross—a neat town on the border of Loch Leven. The immediate banks of this lake are not remarkable for their beauty, although I was much struck with the bold and varied grandeur of two mountainous heights, between which its waters lie in calm shelter and security ; a little green island, almost level with the waters, is likewise there ; and on this island a castle stands — Loch Leven Castle — of which I shall say no more than just mention the name.

If one says any thing of Mary Queen of Scots, I do not see how one can avoid saying more than will suit my inclinations, as a mere passing traveller, and observer of Scotland as it is at the present moment :

while, with regard to mere local matters, regarding a scene so thoroughly and frequently described, I have no desire to enter into competition with Guide Books and Travelling Companions, by notices of that description, which, in all likelihood, will be far better given in the pages of those works.*

During the day we visited several cottages of the poor, and found them generally well supplied with Bibles and religious books. It struck me that those, with whom we conversed, made more frequent use of language and expressions, such as would result from the knowledge of the Bible, and also from general reading, than we should have heard in England, as coming from a similar class. I have been told by those qualified to form a just opinion on the subject, that sermons, entirely of an argumentative and doctrinal character, are welcomed and listened to by the Scottish labouring classes in a manner quite surprising to those who only

* Among the numerous and excellent Guide-Books written for travellers in Scotland, I know none which equals that of Mr. Black, which is admirably arranged, and treats of all appropriate topics in a very graphic and interesting manner.

know the kindred order in the south. I can certainly answer for the southern, that sermons meekly addressed to the head, without appeals to the heart, *and without light and shade*, (if I may use the expression to denote variety of subject and illustration), are most unacceptable to them. The first thing needful for a hearer—I mean attention—is not won at all, far less sustained. We, as Clergy, might learn no ineffectual lesson from an old writer, much studied by many of us, who treats much of the *ενοια ακροατῶν*. What can so secure the good-will of our hearers, as a body, than an evident, unwearied, and affectionate endeavour to interest their minds and hearts? And this may be made a constant object of our study without the slightest derogation to our faithfulness, without the slightest disregard of the spirit and letter of God's will, so constantly and fully expressed by St. Paul, as to simplicity, plainness of speech, and the diligent avoidance of all undue decoration in preaching the Gospel of Christ.* May God give to his Ministers grace, and wisdom, and love to study their hearers, who-

* See 1 Cor. II. 4., 2 Cor. III. XII. v. 11. 3.

soever they may be, and while they preach sound doctrine, so to speak it—I dwell on the word so* — that multitudes may believe!

We were greatly delighted with the last ten or twelve miles' journey before reaching Perth. During four or five miles' of this distance, we went through the deep valley or defile of Glen Farg—well wooded, ornamented with rock and heath, and enlivened by a sparkling stream. From this valley, we suddenly emerged into an extensive plain, whose flat surface, boundless fields of corn almost without any division, and circling belt of wooded hills, including those called the Ochill-hills, strongly reminded me of some of the wide-spreading vallies between Tarbes and Pau, at the foot of the Pyrenean range. Nothing but the snow-topped pinnacles were wanting; and every traveller knows how often such snow-topped pinnacles are invisible, in consequence of the atmosphere. A very long straight road, and the absence of hedges, or divisions of any kind, added much to the similarity of the scene. I was glad to see the corn so yellow

* See Acts xiv, 1.

as it is here, and little, if at all, laid by the late rains.

We passed Balmanno Castle on the left. It is a fine specimen of the old Scottish castle and mansion house, and in complete preservation. Part of the structure is of great antiquity. Near it stands a Church and Manse, of a very superior character, and all the three buildings are delightfully situated at the foot of the Ochill-hills, among embowering woods, and with a plain before them stretching far and wide, and covered with the "lætæ segetes," which, notwithstanding rain, cold, and mist, are now richly waving around, and bearing a special token in this unfavourable year to Scottish industry and skill, directed under God's blessing, to the cultivation of the soil.

Towards the end of this fertile plain we passed a range of neat dwelling-houses, and met various parties strolling about, whose appearance at once suggested that we must be near the mineral waters or baths. Bathers and water-drinkers have certainly their own special character and mien, as distinct from that of persons occupied with their daily avocations of life, as it is from that of the

active and engaged traveller. I stopped and inquired the name of the place, and added, "Do people come here to drink mineral waters?" "Yes! the Pitcaithly waters."

The habitations and lodgings are new, and bear the name of the Bridge of Earn—a very handsome bridge being close at hand.

The following curious passage taken from the Session Records of the Parish of Dunbarny shows the estimation in which these waters have been long held, and also illustrates the religious character and history of the times on the subject of the Lord's Day. The date is that of the 20th September, 1711. "Session met according to appointment, and took into consideration the profanation of the Sabbath, by people frequenting the medicine-well of Pitcaithly, whereupon some of the Elders were desired to inspect the well every Sabbath morning, and dehort the people from coming to it on the Lord's Day, and inquire what parishes they belonged to, that word may be sent to their respective ministers to discharge them; and John Vallance is forbidden to give them passage at Dunbarny boat, and Thomas Drummond desired

to spread the report that they are to be stopped by constables, by authority of the Justices of the Peace.”*

Advancing a little onward, and leaving the valley by a gentle ascent, which winds up to the right, we went through Craighend, where there is a series of substantial, and, at the same time, ornamental cottages, with sloping gardens attached, as pleasing to look at as they are productive. I heard that these dwellings were erected and partly arranged by the late Sir David Moncrieffe, and partly in consequence of his wish expressed on a death-bed. This was the interesting testimony given to me by an elderly woman, who had been the occupant of one of these cottages. She spoke with much affection of her late home. I say her late home, not as if she had been turned out by her landlord, but because she was obliged to leave it in consequence of its demolition, to make way for a new railroad, soon to be established here with all the “ferrea regna” of its sway. Two shafts are now in progress in order to tunnel this hill, and these are the first intimation of the works to be

* Blackwood's Statistical account of Perthshire, 1844.

carried on in this immediate neighbourhood.

On reaching the brow of the hill, Perth, the river Tay, and all its surrounding beauties appeared at once spread out beneath us. From such a spot, perhaps, as this the Roman legions, beholding the river and its neighbouring locality, with one voice exclaimed, "Ecce Tiber! Ecce Campus Martius." Nor do I wonder that they were struck with the similitude, although I must say that no point from which I ever saw the Tiber, presented that Roman river in any degree of beauty comparable with that of the Tay. But similitude of character is one thing. Comparison as to degree of beauty is quite a distinct matter. I shall speak of this river again, and will now only add, as one of the pleasant remembrances of our journey this day, that we entered Perth under a fine avenue of trees (such as form the approach to so many foreign towns, and to so few in Great Britain) and across one of those verdant open pleasant grounds—locally called the "Inches," in which, at each end of the town respectively, the citizens of Perth

enjoy two of the most valuable public acquisitions of the kind, which any city can possess. We lodged at the Star, a well conducted inn, with a very obliging and attentive landlord.

CHAPTER II.

Perth—Scone—The Inches—The Harvest—Kinfans Castle—
Conversation — The Highlands — Dunkeld — Travellers —
The Cathedral—Evening Prayers—Ancient Record—Tracts
—Tartans—A Fisherman — Cottage Hospitality — Blair
Athol — Our Lodging.

August 27. Perth to Dunkeld.—The traveller should not hurry out of Perth too rapidly, and I only desire for any travelling friend, that he may have as glorious a day for enjoying it and its neighbourhood as that with which we were favoured. The sun was glowingly warm, the sky brightly blue, and the few clouds which floated in the heavens, though of deep and dark hue, threatened no rain to one acquainted even in a slight degree with the atmosphere of this land. We obtained a side-saddle for one of the ponies, and Mrs. T—— accompanied me

on a circuit, which included a survey of the town and Kinfans Castle. We failed in our attempt to see Scone, as Lord M——, the owner of Scone, will not allow any stranger to visit it. This is not very obliging on the part of his Lordship; and, when we consider the historical reminiscences attached to the place, the prohibition is rather a strong illustration of a man doing what he likes with his own. I went to Lord M——'s agent in Perth, to whom I was directed, on the possibility of obtaining an order for admission, but, though most civilly received at Mr. C——'s office, I found that on no day of the year, and on no occasion, whether his Lordship was present or absent, could Scone be seen by a stranger. Some damage and mischief done on some former occasion in the grounds, is the reason given out, or at least understood in the town as the cause of the prohibition; but I should imagine that, if the misconduct of one or two parties was thus generally visited, the public would be excluded from every interesting place of the kind. I do not suppose that Perth is derived from "perdo," or that

travellers become more destructive here than at Chatsworth, Hampton, or Powerscourt. It might be well if the noble owner of Scone would re-consider his resolution, remembering what Scone was in old time, and in history is still.

In going to Kinfans Castle we traversed a portion of the chief streets, and most stirring part of Perth, and then reached the bridge. However, on arriving there we were instantly arrested by the beauty of the prospect which met us on all sides, but especially by that northward, which includes the curving and wooded bank of the Tay—the full, wide, sparkling, amber-colored water of that river, which flashed onward in the brilliant sunshine—the large turf-covered expanse of the North Inch, with a line of handsome dwellings on its border, and a clearly defined range of mountains encircling the whole in the distant horizon. The river here reminded me of some parts of the Seine, and the likeness was much increased by the steep ridge rising from the river towards the south, with houses, terraces, and gardens scattered about, very much in foreign style. Neither could

any one, accustomed to foreign scenes, omit to observe a large number of washerwomen employed in their calling on the banks of the river, exactly as they are in the neighbourhood of French towns.

On passing the bridge we ascended the opposite hill for about two miles; and after the anxieties of this year on the subject of the crops, we were specially pleased with seeing twelve or fourteen reapers employed on a field of barley, quite ripe, erect, full in the ear, and not in the least injured by the late inclement weather. The labourers were cutting it down with a scythe of a different construction to any which I have ever seen in England. It had two handles, which were joined in one at a short distance from the blade, and instead of one short cross-bar near the end of the handle, it had four thin curved bars of iron, one end of these bars being fixed into the shorter of the two handles, and the other, in each, curving round to a point, but only fixed or joined to the implement at one place. The reapers seemed to consider this plan a great assistance in gathering and laying the swathe, at each stroke of the scythe,

but said it was not by any means general in this part of the country.*

After ascending a certain height we arrived at the lodge gate belonging to Kinfans Castle, and entering the park, turned round to the right in order to see the celebrated view from the tower on the summit of the neighbouring hill—I believe Kinnoul Hill. The green road leading to that spot is carried along glades and plantations with an undergrowth of fern and mountain heath, giving cover to abundance of game, which enlivened our way.

The tower stands on the edge of a lofty cliff, partly covered with pines, and partly grey with rock, hanging in precipitous ridges of the very boldest character. Below these were green pastures, also on a very steep slope; these were succeeded by a certain breadth of valley, perfectly flat, and covered with the yellow harvest; and then flowed the wide river, occasionally somewhat narrowed,

* I have before me the drawing of a scythe, very similarly formed—viz., the “Improved reaping scythe” of W. Drummond and Sons, of the Agricultural Museums of Stirling and Dublin.

and at other parts so much expanded as to bear quite a lake-like appearance; and then there was another line of waving corn, and, beyond, a mountainous ridge, with its wall of foliage and rock, rising high into the air. Some boats were plying on the river, looking like mere specks from the height on which we stood; and two or three ships with masts and sails, most unexpectedly to me, appeared in our sight. Kinfans Castle rose among the trees on the left, while several clusters of neat labourers' residences, two or three ornamental cottages, and some compact farms, added the thought of human comfort and human habitation to the other pleasant feelings awakened by the scene around.

We were favoured with the clearest and most brilliant sunshine; and I may truly say, that I never saw a combination of similar objects with more admiration and delight than from Kinnoul Hill.

We afterwards visited the Castle itself: a very handsome and comfortable residence, with good library, a collection of scientific instruments arranged in an apartment called "the shop," and many objects of art and taste. We returned home along the lower

road, near the banks of the river ; and I would strongly recommend every traveller visiting this neighbourhood, and desirous of enjoying a noble view, to pursue exactly the same course as that which I have just described.

During the day I accosted an old man and gave him a tract, saying, " Do you like such books as these ?"

" Yes," said he. " I'm a Non-intrusion man."

" Why?" said I.

" Because other folks are."

The opponents of the Free Church say, that this among the poor is a very common reason. However, any opinion as to the fact whether it is so or not must be formed by induction—by a watchful observation and diligent inquiry on the subject, in various cases and various localities, and under various circumstances ; and such I am endeavouring to make wherever I go. However, having previously given one instance of discrimination among the poorer classes, on this subject, I may now mention a case just of an opposite character. This appears only fair.

In the afternoon we drove on to Dunkeld,

and during this stage, when very near that town, entered the Highlands, passing the boundary, which is considered as the line of separation between them and the Lowlands. In a map, which I have with me, I see that this division line is marked as commencing at Nairn, on the Moray Firth, whence it crosses Scotland diagonally from the above-mentioned point, not far from Inverness, first stretching eastward for a short distance ; then descending due south to Alyth, and then bending in a south-western direction by Blairgowrie, Dunkeld, Crieff, Doune, and Drymen, to Dunbarton on the Clyde, where it terminates.

Scotland is thus divided into two distinct portions ; that of the Highlands being considerably the largest. I have traced out this demarcation, as those unacquainted with the country have often a very indistinct apprehension of the subject.

As we approached Dunkeld, the mountains rose before us in wilder and grander forms than any we had yet seen in this line of country. They are to a great extent clothed with wood, through the great and indefatigable energy, as a planter, of the late Duke of Athol. At the same time their topmost

summits bear the true Scottish features of purple heather and grey rock. The two loftiest and most conspicuous heights stand right opposite to one another, and approach so closely at their roots as in some places to leave little more than sufficient space for the course of the river Tay, which flows between them in a broad and sparkling stream. These two mountains bear respectively the stern names of Craig-y-barns and Craig-vinean.

The poet Gray, who visited Dunkeld in 1766, thus describes the approach to and situation of the place :—

“ The road came to the brow of a deep descent ; and between two woods of oak we saw, far below us, the Tay come sweeping along at the bottom of a precipice at least 150 feet deep, clear as glass, full to the brim, and very rapid in its course. It seemed to issue out of woods, thick and tall, that arose on either hand, and were overhung by broken rocky crags of vast height above them ; to the west the tops of higher mountains appeared, on which the evening clouds reposed. Down by the side of the river, under the thickest shades, is seated the town of Dunkeld. In

the midst of it stands a ruined cathedral ; the tower and shell of the building are still entire. A little beyond it, a large house of the Duke of Athol extends a mile beyond the town ; and as his grounds are intersected by the streets and roads, he has flung arches of communication across them that add much to the scenery of the place."

The crowd of travellers is now pouring rapidly into the Highlands. Inns and coaches are as full as possible ; and I heard that partly in consequence of the railroad leading to Scotland, and partly from the commercial and general prosperity of this year, the number of persons of a class less wealthy than that of which travellers is generally formed was greatly beyond anything hitherto known. This district has also been brought into increased notice and celebrity by Her Majesty's late visits, and known interest in these scenes.

We could neither find lodgings at the pleasantly situated inn at Birnam, just outside Dunkeld, nor at the Athol Arms, near the bridge. "Not a corner vacant," was the answer at the latter place. However, on driving to the other end of the street, we

found accommodation at Fisher's Hotel, though that house was very much crowded also.

In the evening our prayers were attended by the landlady and eight or nine others, including the ostler. That the will makes the way, was clearly exemplified here; for notwithstanding the throng in the house, there was this full attendance at our evening worship on the part of the landlord's family, while sometimes we have found that a very trifling obstacle, real or imaginary, has been used as a reason for declining to attend.

However, I generally have some additions to our own small party. Last night there were five or six. This evening the landlady thanked me in a most feeling manner; she came to our service again the next morning, and showed us every attention and kindness during our stay. I also liked very much our friendly and chatty landlord; and certainly, with the attractions of the country, and our pleasant reception, I could not help at least a partial echo to the kind wish expressed on parting, that we should remain a month at Dunkeld instead of a single day.

August 28. Dunkeld to Blair-Athol.—We

visited this morning the cathedral of Dunkeld, part of which forms a beautiful ruin, roofed only by the sky, though otherwise not much dilapidated, and part a church of the Presbyterian establishment. The ravage done here took place in the year 1560, when all the combustible parts of the structure were burnt by the populace, acting on or rather over-acting the following order from the Privy Council in Scotland.

“ To our traist friendis, the Lairds of Arntilly and Kinvaid.

“ Traist friendis, after maist harty commendacion, we pray you fail not to pass incontinent to the Kyrk of Dunkeld, and tak down the haill images thereof, and bring furth to the Kyrk-zayrd, and burn them openly, and siclyk cast down the altaris, and purge the Kyrk of all kynd of monuments of idolatrye; and this ze fail not to do, as ze will do us singular empleseur; and so committis you to the protection of God.

“ From Edinburgh, thè xii of August, 1560.

“ Fail not, bot ze tak guid heyd that neither the desks, windocks, nor durris, be

ony ways hurt or broken—eyther glassin work, or iron wark.

“ AR. ERGYLL.

“ JAMES STUART.

“ RUTHVEN.”

The view of this Cathedral, of Lord Glenlyon's garden and residence, of the Dunkeld woods, and of the mountains in the background, as obtained from the end of the bridge, is of the most beautiful description.

An excursion to a most picturesque waterfall, called the Hermitage, whither we went by the high road, and a subsequent walk home through a portion of the Duke of Athol's vast pleasure grounds, with a visit to the half-risen walls of a mansion commenced by the late Duke, but suddenly stopped at his death ; and to the two first larch trees planted in Scotland, formed our course to-day, as it is that of most visitors to the place.

I have never been in a country where the tracts are more warmly and gratefully received than in Scotland. Sometimes on passing a shepherd on the hills, we hold one up, and in general the man comes running down ; and when he ascertains the nature of the little

gift, and reads the title, a welcome response to the offer invariably ensues. We carry with us both English and Gaelic tracts, a plan to be recommended for adoption in the Highlands, as we have personally experienced, for we generally ask which would be most acceptable, and generally receive a decided answer, one way or other. Some say they cannot read English, and others that they cannot read Gaelic, but all read either one or the other.

The dress in these parts is national and characteristic. Tartans of various colours are worn by men, women, and children. The boys very generally wear kilts, often gay in colour, but as often much tattered.

The drive from Dunkeld to Blair Athol lies in the midst of very fine scenery. You first wind round the base of one of the neighbouring mountains, then proceed along the borders of the river, through woods hanging steeply over it, then approach the pass of Killicrankie, which forms a short portion of the way to Blair Athol. Here the sudden bend of the valley, with its current of water, rushing deeply among bold and rugged rocks, and having steep wooded heights, and craggy

mountains beyond these at each side, well deserves the praise and admiration which it wins from every traveller in this beautiful region.

At certain points of the road, and not far distant from one another, are two bridges, with narrow and impetuous streams, flashing and foaming along beneath each lofty arch. Either, or both well deserve to arrest the traveller a few minutes on his way, as to see them with advantage it is requisite to diverge about a hundred yards from the high road. On looking over one of them, I saw a mode of salmon fishing perfectly new to me, and which I should think must require no small supply of that predatory patience, for which fishermen seem proverbial. Just on the edge of a narrow but violent torrent sat a man with a long-handled sharp hook, or "gaff" in his hand, and with his legs hanging over the water, in a position apparently most insecure. There he remained, watching the tumbling and foaming stream, which fell into a small hollow in the rock within the reach of his piscatory weapon, and occasionally dipping his gaff; with a short upward jerking motion, into the current, as it fell into the foaming

cavity in which it was received below. I went down to ask him something about his proceedings, but so loud was the noise of the torrent, that though I went within four or five feet of him behind, (and there was no way of approaching him, except along a jutting rock in the rear), I could not make him hear my call ; and I literally stood behind him for some minutes, under the apprehension of startling him by touching him on the shoulder, or roaring in his ear, and so endangering a fall into the waters. Probably the stalwart Highlander would have smiled at my imagining him of a nervous temperament, but such was my feeling at the time. Presently, however, he turned round, and perceiving me, entered into conversation. This mode of sport seemed to be in high favour ; and in answer to my question as to the number of fish which he caught, he said, from one to four in a day. His practised eye saw when to strike at a salmon in the current, which he did three or four times, while I was looking on, though I could not observe the least intimation of a fish at one moment more than another.

While I was observing these singular proceedings, Mrs. T—— went into the little lodge close at hand, belonging to a residence most romantically situated, and standing on the side of the deep defile and completely embowered with trees. She had some conversation with the occupant of the lodge, a woman of a pious spirit, whose dwelling was neat as dwelling-place could be.

With the usual hospitality of this country, which certainly extends itself to the very humblest roof, she was quite desirous to make some tea for her visitor. We have experienced similar offers repeatedly during our journey, and have universally met with the most obliging kindness from the peasantry and from all with whom we have had any thing to do in the kindred classes of society.

A little farther on we observed a large modern building, standing between the high road, and the river, on some picturesque ground. I at once guessed that this was one of the many Free Churches recently erected in Scotland, about which I had heard so much before leaving England. I had seen many of stone, but this was the first which

I had met with of a more temporary character. The building is large, tiled, and commodiously arranged inside. It is about two years since it was erected.

At Blair Athol we found the two hotels filled to every corner. The prospect for the night appeared here rather dubious, as there are so few houses in the said place, that it seemed scarcely probable that any lodging could be had elsewhere. However, the landlord directed us to a small tenement, at which the post-office is held, and there we were at once very pleasantly received by the mistress of the house, and her whole family, who quite succeeded in their united efforts to make us comfortable. Though their house was small; we were just as well pleased to be there as in the most splendid hotel.

There is something in simple friendliness of manner, and in a tone or habit, in character with that country where you may be, which makes the reception in some small inn, or quiet lodging, unknown to those who travel in state, far more agreeable to me, than when we step out into *Londonized* rooms, have to do with stiff, polished waiters, dressed

and drilled to the highest point, and find all the arrangements just calculated to efface the local effect of those wild and peculiar scenes, with which they seem so little to accord.

CHAPTER III.

Scotch Mountains—Their attractions—Parish School—Good reading—Blair Athol—Lord Glenlyon's child—The Queen.

I MUST here introduce a few words on the leading and characteristic features of the Scotch mountains, as they struck me on comparing them in my memory, not only with others of Great Britain and Ireland, but also with their Alpine and Pyrenean brethren. In line and extent, uninterrupted by plains, cultivated land, or human habitation, they *seem* equal to the mountains of any land ; because, though of more limited dimensions, geographically speaking, still they quite fill up and exceed any compass of the most far-seeing eye. As to height, they are of course far inferior to the great mountain chains of Europe ; and they do not rear up the abrupt and sharp pinnacles, *les aiguilles*,

either covered with snow, or shooting aloft in bare rocky points, which form so much of the beholder's delight and admiration on the borders of Spain, and still more in Switzerland. In lakes they are far superior to any in the Pyrenees, and far inferior to the Alps. To me their chief charms, as a matter of comparison with all other mountains which I have ever seen, consist in their colour and in the details of their surface. Their colour is perfect, chiefly in consequence of the purple heather—the varied and lovely vest thrown over them by the Great Creator of these “everlasting hills.” It is at all times beautiful, and specially so when brought out into rich and bold relief by the rays of the glowing sun. Never did I see the “morning and evening spread upon the mountains” with a more admiring eye; and, to my mind, neither the verdure of meadow and pasturage, nor clothing trees, nor glistening snow, nor any other garb is near so lovely as this truly Scottish hue—almost claimed as their national colour, and that not without right.

Again, the details of their surface are a constant source of pleasure to the eye. For once that a traveller enjoys a wide and exten-

sive scene, he must, and will gaze, perhaps hundreds of times, at foregrounds close to his path. Now one cannot look upon the face or side of a Scotch mountain without looking into a most picturesque intermixture of rocky eminence, sinking hollow, called here a "quarry," or dark winding water course—with grey, brown, purple and green hues most harmoniously intermixed.

Such is my attempt, faint as it is, to transfer to my page a few of my own impressions with regard to these Scottish scenes: and I say to the traveller, however familiar he may be with "Alps and Appenines, the Pyrenean and the river Po," do not listen to those who would persuade you, that, having seen what Europe can thus offer, Scotland's mountains will seem tame. Do not listen to them! Visit the land, and judge for yourself, and I hope that you will have such a sun-shine to brighten them before you, as that which now lights them up around me; a breeze, such as that which now, according to Shakespeare's accurate description of Scotch air, "nimble and sweetly recommends itself" to our senses; an atmosphere as that which now so sharply and distinctly marks every rise and every

fall in the line of their border aloft ; and may we both join in fervent adoration of their great and glorious Maker, who, in His wisdom and might has bound the earth with each chain, ridge, and cluster of His everlasting hills !”

August 29. Blair Athol to Tummell Bridge Inn.—At the back of the house, in which we are now lodging, the Parish school is held. Happily for Scotland the law of the land is, that a school should be maintained in every parish ; and with this object a fixed salary is secured to the master.

On going into the school, I found the teacher occupied with the instruction of a class of boys and girls arranged together, out of a book of reading lessons—partly prose, and partly poetry. On opening the door, I heard him reading out to the children, with strong, but very good intonation and emphasis, a passage from Wordsworth’s poetry. Every child in turn read a portion of this passage after him ; and I must do him the justice to say, that he took very great pains to make every one of his scholars pronounce the allotted portion firmly, clearly, distinctly, and with the right accent ; in a

word, so as to be well understood by the hearer. I dwell on this point, as it is one in which it appears to me that the English education, both of the poor and rich, is most culpably, and, unfortunately, deficient. I say of the poor and rich, because I scarcely know which is the most objectionable; the spouting pronunciation learnt at public schools, or the monotonous, unintelligible gabble, too often heard in the weekly and Sunday institutions for the poorer classes of society. I speak without exaggeration in saying, that, while a child taught by a feeling and intelligent mother will sometimes read in the most impressive manner, and while men of mature years will frequently do the same, in the intermediate period the school tone so tenaciously clings to the organs of speech, that the art of reading is, indeed, at a low ebb among the young men of our country. My mind at present chiefly reverts to the subject of reading the Scriptures, so as to give due effect to their holy contents, and I would earnestly commend the matter to the consideration of all whom it may peculiarly concern—specially to all clergymen, parents, and all teachers of the young.

The word of God says that "faith cometh by hearing;" and, though without doubt a blessing from God may, and does, frequently attend the very worst enunciation of His word, yet none but He, who made the flexible and beautiful organs of speech, can possibly tell how much loss congregations, and families, and hearers in general may suffer by bad enunciation, and how much benefit for intellect, heart, and spirit a better system of reading might effect, as an instrument in God's hand. We are told in the Book of Nehemiah,* that "the people wept when they heard the words of the law." The preceding verse tells us that those who read, read them "distinctly."

These parish schools are under the superintendance of the minister of the established Church in each separate locality. The master told me that his fixed salary was thirty-four pounds a year, besides some additional payments on the part of the scholars. Many of the boys wore the national kilt—as, indeed, do many of the grown up men of this neighbourhood. I have heard that this

* Neh. viii. 89.

ancient dress is more used in these districts than in any other part of Scotland.

During the morning we walked through the grounds of Blair Athol, the residence of Lord Glenlyon, most nobly and romantically situated, in the midst of bold Scottish mountains, now purple with heather, and lit up with a sunshine, so clear and transparent, that Italy, or Southern France could scarcely surpass it. As we drew near the house, of course, under the direction of our guide, and not as intentionally choosing such a moment, a party of his Lordship's guests were just going out to shoot on the neighbouring heights. To us, as southerners, and *fresh* in Scotland, it was an interesting scene to witness the assemblage of sportsmen, the led horses, prepared for bringing home stags and other game, the stout, kilted attendants, and Lord Glenlyon himself, in highland apparel, at the door of his mountain home. His beautiful boy, too, was there, wearing the national dress, and clad in tartans of velvet and silk; but the bright waving ringlets of the mountain child hung far down over his back, and formed a fairer mantle than any which art could produce, though

fair colours and designs were richly woven for his garb. The boy was mounted on a highland pony, and appeared between four and five years old.

After passing Lord Glenlyon's residence, and the assembled party, which I have thus alluded to, we were conducted by a broad green walk—resembling those of which there is such an extent in the pleasure-grounds at Dunkeld—to the borders of the river which flows through the domain. The water is of that deep, clear brown hue, so often seen in the rivers of this country. This brown becomes a black of equal clearness—though to call *black* clear seems somewhat strange—in some of the deep cavities which here and there harbour the stream.

Some fine rock-bound water scenes, and a cascade viewed from under a large arched grotto opposite, will arrest and charm the traveller on his way; and if of a loyal spirit, the thought of his beloved Queen, and her appreciation of this glorious neighbourhood will not be absent from his heart.

It is well known how much interest and pleasure was derived by her Majesty from a residence of some continuance at this

abode of one of Her chieftain subjects ; and well was Her choice exerted, and right well was Her taste exhibited, in dwelling awhile here, amid the free-blowing breezes, the heaths, and the heights of Blair Athol. The sentry-box still remains at the corner of the castle, in which guard was kept during Her Majesty's stay.

CHAPTER IV.

Romantic Bridge—Loch Tummell—Abundance of Game—Rent of the Mountains—Highland Heroes—Scotch fare—Taymouth—The Queen—The Bisons—The Capercailzie—Anecdote—Loch Tay—Killin—The Sabbath.

IN the afternoon we proceeded by a stage of sixteen miles to Tummell Bridge Inn, retracing our way to the pass of Killicrankie, then turning down by a steep descent on the right, and crossing the river Garry by a bridge, spanning high in air the two precipitous walls of rock, by which its waters are confined to their dark, deep, channel. As we passed the parapet wall, we found it employed as a table for luncheon by a party whom we had met on our travels, and having been rather hurried in setting off, we were not sorry to partake of the provisions which were kindly offered to us—a most unex-

pected refreshment on our way. We then entered a glen of wild and most varied beauty ; and having left the high road, the turns and the narrow line of way were far more appropriate to the scene than the broad, straight, and more symmetrical turnpike road. I dare say that it has often struck travellers how much the old road, generally, and in most countries, surpasses the new, as to the beauty and variety of its course, however it may yield in convenience as a carriage way. Here we proceeded through woods, coppices, and opening glades along the mountain side, and then came upon bare, and heathy slopes, first letting in a view of Loch Tummell, and then of the head of the lake, where it receives the river of the same name. This river flows in a very peculiar way, twisting and winding about in a multitude of circling loops among meadows and groves, where it long lingers. We then ascended a hill, and had around us a grand, uninterrupted circle of the bold mountains, glowing in the bright sunset. Soon after, we reached Tummell Bridge Inn, standing close to the structure, whence it takes its name—one of General Wade's works, and very tall and shapeless, but not out of

character with the scenery around, and the dark, confused masses of rock on which its rude masonry is based. The landlord, a Cameron, was so taken up with admiring one of my ponies, that he would scarcely attend to its owner; but to one who values and loves his four-footed friends and companions, this is no very serious offence. I had just time to climb the mountain, which stands behind the house, and was glad to find that its apparent summit proved its real summit—a rare circumstance to one climbing hills, when (as happens to the climbers of this world in general) many, or, one might rather say, all seeming acquisition of heights, viewed from below, is but a step to new and still more anxious toil. Standing on the pinnacle, which I reached, and which formed a good central point for an uninterrupted view, I turned each way, and on every side the circular belt of mountains extended itself, and the setting sun still lingered on their summits, while all below was in deep and dark shadow. I much enjoyed the spectacle; and my way, step after step, was enlivened by the wild tenants of the height. Hares and rabbits were springing up on all sides, and

more than once grouse rose up before me. The quantity of game must be great, if one person walking such a short distance up the mountain side could raise so many birds and beasts as I saw this evening. Indeed, many parts of Scotland seem to me abounding in these "feræ naturâ" beyond any other country which I have ever traversed.

Neither must these mountains be thought unproductive, at least so far as revenue and their owners' interest is concerned, for the rent given by sportsmen from England for the wild mountains and heaths of Scotland is often very large, and specially when it is remembered that they require none, or at least very little of the annual outlay and expenditure which falls so heavily on land under those circumstances which usually attend its possession. I was told the other day that the Duke of —— pays for the right of shooting over one forest alone (and a forest in Scotland does not imply trees) no less a sum than sixteen hundred pounds a year. This and many similar instances prove how much the value of moor and mountain territory here is influenced and enhanced by circumstances comparatively bearing little on other parts of Her Majesty's dominions.

August 30. Killin by Aberfeldy.—Early this morning we quitted the wild scene where we had passed the night, and reached a verdant and attractive district of woods, meadows, and streams. We passed multitudes of sheep, black cattle, and ponies, coming down to the tryst (or fair) of Falkirk, from Rosshire and Sutherlandshire. They were attended by well dressed, handsome, and intelligent Highlanders, who all seemed much gratified on the reception of tracts; and when the little gift was accompanied by a word of Christian communication, some response, showing acquaintance with the Scriptures, was almost invariably given. Earnest as the shepherds generally seemed in the care of their flocks, one of them, with true Scotch love of reading, could not resist the attraction of a book, and as long as we could look back, stood planted in the middle of the road, leaving his five or six hundred sheep to their own inclinations for the time of his study.

Drawing near to Aberfeldy, we saw, under the lofty precipices and wooded slopes on the left, the very interesting specimen of an old Scottish residence, called Menzies Castle, erected in the 16th century, and now rendered

a very handsome dwelling-house, without the forfeiture of its ancient and peculiar character.

We breakfasted at Aberfeldy, and nothing could be better than the supply provided for us, as travellers, at the Breadalbane Arms. Indeed at all private houses, where we received hospitality, as well as at the inns, where we have sojourned for a day or hour, throughout our whole journey we have not only partaken of all the excellent fare which England affords, but also of other things, either entirely local and national in their character, or at all events habitually given here, while more rarely or never offered in the south. I cannot stop to give a culinary list, but must hasten on to mention Taymouth, and the many interesting objects which we met on our way to Killin, where I now write, especially as I already see that this lovely spot will itself demand no cursory notice, if I would do justice to a place where so much attraction has already met our eyes. I allude to assembled beauties of rock, mountain, river, lake, wood, coppice, verdant pasture, gardens, and fresh-bound sheaves, now telling of God's renewed bounty, "filling all things with plenteousness."

From Aberfeldy, a short drive through one

continued succession of verdant park scenery leads to Kenmore by a road, which, skirting the grounds of Taymouth Castle, on a line considerably higher than the valley in which that edifice stands, presents to the traveller's eye several most striking views of that magnificent abode. The entire pleasure-grounds are shown to visitors, under the direction of intelligent and handsome guides, who are clad in Highland costume, and in the summer, continually attend at the lodge gate to receive and accompany the traveller. In saying that the entire pleasure-grounds are thus instantly thrown open to inspection, I take the opportunity of giving expression to those thanks, which, as it appears to me are due, in a special manner, to every proprietor who acts thus, regarding the place of his own actual residence. Privacy is certainly the taste of our countrymen, in every rank of life; and this privacy would only be partially interrupted by admission on certain days, and not at all by admission during the absence of the owner; but when Lord Breadalbane, Lord Glenlyon, Lord Willoughby, and so many others, day after day admit the multitudes, of which the assemblage of travellers

in Scotland is composed, to wander up and down their grounds, whether they are resident or not, it seems to me that every visitor should feel sincerely obliged, and show his sense of obligation by scrupulous delicacy of conduct, proportioned to the favour, which, under such circumstances, he enjoys. The utmost caution should be exercised, as even a mere look wrongly directed, an inquiry wrongly made, an observation unappropriately uttered before the servant of another, a step taken where it should not be, such, and many other similar proceedings, apparently small in themselves, are not small under such circumstances, and may be gross violations of the rule which ought to be so strongly present to every individual thus brought within the precincts of another man's domain.

Taymouth Castle is a large and castellated building of very fine general effect, standing in a deep valley amidst extensive lawns and gardens. Steep ridges of mountain, richly wooded below, close it in behind and before, while the broad and sparkling river Tay forms the cheerful and musical boundary to the walks of its wide gardens. In the midst of this fair palace of nature, her present

Majesty was received by Lord Breadalbane and his troop of Highlanders. I heard from one present, that Her Majesty's arrival was a most thrilling and brilliant scene. I was told that when the Sovereign's approach was announced to his Lordship, he called out to his men, "Highlanders, be ready to receive your Queen. Highlanders, draw your swords." A few moments passed, and Her Majesty was among the assembled multitude, and received the welcome of Lord and Lady Breadalbane, while the circle of Highlanders in the immediate presence, the mounted soldiery beyond them, and thousands, and ten thousands of her people, from every glen and mountain around, received Great Britain's Queen with one loud acclaim of loyalty, love, and joy.

We had a long and delightful walk through the grounds of Taymouth. At one part of it, we entered an ornamented dairy of the most attractive kind. Its useful as well as ornamental character was proved by the quantity of cheese which I saw stored up for the use of Lord B——'s household. I tasted some which was about a year old, and its excellence did much credit to the skill of the dairywomen.

Another part of our walk was enlivened by a sight of some of the red deer which are so abundant on this property. We saw also some bisons which are kept in a paddock near the house. Their form resembles that of the buffaloes delineated in Mr. Catlin's representations of Indian prairies and hunts. Till of late, none of these animals have shown vice and ferocity, and have been allowed to feed in another part of the park, where persons were continually passing by; but to the great distress of their owner, one of them lately killed an old and attached servant of the family, and they are now placed where they can do no mischief. Their unwieldy appearance, in immense depth and massiveness of body, and in size of head, all which is increased by the profusion of long hair hanging around them, and causing them to look half oxen half lions, would perhaps make one imagine that escape from their pursuit would not be very difficult; while their dull, heavy bearing, when not in motion, would suggest that one might pass them by without notice. However, I saw enough of their agility and quickness of eye

to form a very different opinion of their powers of locomotion and observation ; so much so, that I would strongly recommend to any amateur of such cattle to be very careful of too familiar access, or of a short cut, at home or abroad, across their pasture. It happened that just as we reached the field in which these animals now are, a dog was searching for his master, whom he had missed in the immediate neighbourhood, and crossed the paddock two or three times at considerable speed.

This gave us a most amusing spectacle, as the bisons were cantering about after the dog with the greatest zeal, and at a pace which would no doubt have overtaken a man, even supposing that he was quite free from agitation at the thought or sight of the black monster behind him. The pace was a long, leaping canter, and the hind legs were most effectively employed. Once or twice the bisons missed the dog behind ridges of the field, but they evidently looked out for him most keenly and slyly. The moment they got sight of him, off they went, like a pack of hounds, in pursuit. All who

saw the chase were amused, and it altogether gave us quite a new insight into the agility and capacity of these curious animals.

The sportsman on his travels will find at Taymouth a still more interesting race of animals than the bison, notwithstanding its strange appearance and occasional gambols. I mean that of the capercaillies, which had been a stranger in Scotland for about seventy years. In the course of 1837, twenty-eight birds of this beautiful species were brought from Sweden to Taymouth. Of these, some are still kept in confinement, while a considerable number have been allowed to go at large, and are now doing well, and multiplying.

I heard rather an amusing anecdote in connexion with this neighbourhood, proving, if genuine, that Premiers must go a long distance indeed before they are out of the reach of applications for place, and that Highland hills, no less than other localities nearer to Downing Street, can produce appeals of every variety when patronage is in question. I heard the story as follows, but claim no more for its veracity than as a matter of hearsay. At all events it is innocent in its

character, and therefore may be introduced without scruple.

I heard that when Sir R—— P—— was for the first time at ——, he was accompanied in his shooting excursions by a “gillie,” or Highland sporting attendant, with whose skill and service he was much pleased. Subsequently, Sir R—— bestowed some desirable situation on the man’s son. On Sir R——’s return to —— in a subsequent year, he did not forget his former mountain follower; and when the man called to pay his respects and acknowledgments, he was most courteously received by the Premier, who, after some friendly conversation, bade him good bye, and his Highland friend left the room. However, in a few moments after, the door was opened again. In walked the gillie, and said, without further preface: “I thought it jest right to tell you, Sir R——, that I’ve got anither son. Gude day, Sir R——.” I should think that a Premier might not be unfrequently reminded of those words, “anither son.”

In the afternoon we went on to Killin, where we intended to pass the Sunday. Loch Tay was in view during the whole distance, and for many miles presented such an equality

of breadth as to its waters, and such regularity of line as to its banks, that it looked exactly like some river of the grandest dimensions, like the Rhine or the Loire, extended to about a mile in width. I do not remember to have ever seen any lake which bore this peculiar character so strongly as Loch Tay ; and at one point there was a bend or sweep in its course, which increased the particular effect to which I now allude.

We passed on our road, and close to us on the right, the lofty mountain called Benlawers, which reaches the height of four thousand feet above the level of the sea, and well deserves an ascent should time and opportunity admit.

Shortly before we reached Killin, a multitude of fair successive pictures appeared at every step. The road descended into the village by a winding course, through woods and glades, presenting at each turn rocks, pastures, gardens, waters, and mountains in the most varied assemblage of beauty. The variety of objects was the striking characteristic, as I observed at once ; and that it strikes others in the same manner has been since confirmed by a descriptive passage in

which Dr. Macculloch dwells on this very spot.

He styles it, "A perfect picture gallery in itself, since you cannot move three yards without meeting with a new landscape. A busy artist might have drawn a month and not exhausted it. Fir-trees, rocks, torrents, mills, bridges, houses, these produce the great bulk of the middle landscape under endless combinations; while the distances more constantly are found in the surrounding hills, in their varied woods, in the bright expanse of the lake, and the minute ornaments of the distant valley; in the rocky and bold summit of Craig Caillach, and in the lofty vision of Benlawers, "which towers like a huge giant to the clouds, the monarch of the scene."

Mr. Mac Tavish's Inn at Killin is a single house, admirably situated on a bend of the river, and offering excellent accommodation.

"Are your ponies to be hoosed? Twa bonnie beastie!" said the landlord's quick little boy on our driving up.

I have not seen in Scotland a more attractive resting-place, and it gave me much pleasure to find that we were to pass the Lord's-

Day in this delightful scene. Better is it to pass such a season in the most distasteful abode, than to trespass in any way on the defined limits of that sacred time ; but when to other gifts of the Lord, He adds the gift of some sweet locality like this, wherein to spend it, we feel thankful, and surely we need not conceal these feelings, lest we should seem to compare such minor things with gifts essential to our welfare. Oh no ! There are such things as the overflowings of God's indulgence and love to His creatures,—like the bright spray of some gushing fountain, which charms the eye, and moistens the cheek on a hot summer's day, though to slake and satisfy his thirst the traveller must drink of the full and bountiful stream, flowing to give health and life.

CHAPTER V.

Church Matters—Churches—Lord B—, —Scotch Worship—
Gaelic Service—Scotch Elders—Church matters—Rev. Mr.
S—, —Religious knowledge.

August 31. At Killin.—A lovely day wakened us on this our first Sunday in the Highlands. Its extreme clearness, serenity, and warmth, was truly cheering to the spirits. We had made, on the previous evening, a few inquiries as to the spiritual affairs of the parish, and found that they fully exemplified a very general condition of existing matters, concerning ministers, the congregations, and the churches, or ecclesiastical buildings. Immediately opposite the door of our inn stands a plain building, with little of ecclesiastical architecture in its character, but which we found, on inquiry, to be the Church of the establishment. A little

farther up the village, on the left hand, and at a short distance from the road-side, stands a wooden construction of recent erection, and for a short time used as a place of assemblage for those who adopted the principles of the Free Church, or "came out," as the common and vernacular expression in these quarters. A little further on, at the left side of the road is a new edifice of stone, plain, but of a more ecclesiastical character (at all events to an English eye,) than the old Church, and capable of holding—I should suppose—from five to six-hundred people. The Manse, or Parsonage house of the Established Church Minister is a plain, small residence, delightfully situated on the brow of a hill, within a short distance of the Church. There is no Episcopal Church whatever in the neighbourhood.

Having spoken of the buildings, I shall now notice the respective positions of the two ministers who officiate in each.

At the time of the "disruption," the Rev. Mr. Stuart was the Established Church Minister of the parish. He was one of those who joined the Secession, or Free Church; but remained in the parish as minister to

those who had adopted similar principles with his own. On joining the Free Church he had of course to quit his previous Church, as the place of his ministry, and the Manse, as the place of his residence, and to give up all the emoluments of his previous position. Another minister was appointed in his room ; one, of course, who adhered to the Establishment. The Patron is Lord Breadalbane, one of the strongest supporters of the Free Church among the nobility or gentry of Scotland, and himself a member of that body. He provided a residence for Mr. Stuart, (of which I shall speak by and by) and, as at Kenmore, where he himself attends, so here he contributed largely towards the erection of the new Church, of which I have spoken before. Both Kenmore, and Killin are his Lordship's property, as indeed every thing else seems to be within sight, or observation in these parts.

And now, regarding the congregations. The largest part of the population has joined the Free Church ; though a certain number still adhere to the Establishment, or remain " in."

This short and simple word is a common

expression to denote principle and practice on the matter in question.

I am not aware, that, as to the mode of conducting public worship, there is any difference between the Established and the Free Church ; and it may not prove unacceptable to my English readers, to have the usual course of Scottish services briefly set before them.

As the time of public worship approaches, the Precentor, whose business it is to lead the singing, and who in some respects corresponds with our clerk, enters his desk below the minister, and the books, viz.: the Bible, and Psalms in metre, employed by the minister, having been carried up into the pulpit, he himself soon follows, dressed in a black gown, and commences public worship by giving out a psalm, of which he reads the whole portion which is intended to be sung. The Precentor then sets the tune, leading with a loud voice, and the people generally join in with a full body of song, at about the second line.

The old version of the Psalms is in use. An extempore prayer follows, and sometimes, but not always, another psalm. Then one

chapter of the Bible is read, at the selection of the minister. Then there is another psalm. The congregation stands during the prayers, and sits during the psalms. Then follows the sermon; then a prayer,—then a psalm,—then the blessing.

At both the Churches in Killin, the first service begins at twelve. The minister, in each, first officiates in English, and then repeats the same course of service in Gaelic. He has no rest whatever between the two services. Directly the one is concluded, the other is begun, each lasting about two hours. The fatigue consequent on this to the minister, must, I should imagine, be great; but I have understood, that the system appears requisite, from the people coming from considerable distances,* having no place to which they could adjourn for the intermediate time and being much attached to the plan. A certain number departs on the English service being concluded, and a certain number enters; but by far the largest proportion of the people, understanding both

* I was told, that some came in here from a distance of ten miles.

languages, and (like the Scotch in general,) enjoying long ministrations, remain throughout the whole time employed in the two services.

The only Gaelic Psalm which I heard to-day, was sung in a different manner from the English. In the former, the Precentor read one line at a time, and the congregation then sang the line. This was continued throughout. It appeared to me, that the people joined in with more spirit, and energy, during the Gaelic, than during the English psalmody; and I heard that, in general, those who understood both languages, preferred the Gaelic ministrations.

In the Established Churches I have generally observed pews; but in the Free Church, the opposite system. In both the one and the other, a small enclosed space, immediately around and below the minister, is allotted for the elders; men chosen by the communicants of each Church to form their Kirk Session, and regularly ordained to their office. They have a voice in all the affairs of the Church, and are considered as helpers of the minister, not only in matters less decidedly pastoral, but also in the general

care of his flock, as visitors of the sick, and helpers in prayer, instruction, and general superintendance. It would be a great mistake to suppose that, in practice, the theory of this system is fully carried out, as to the spiritual care of the flock—at least, so I have understood from those best qualified to give me information on the subject.

Mrs. T—— and I were kindly invited by the minister of the Free Church, Mr. Stuart, to drink tea at his new abode. It is beautifully situated in some wooded park-like ground attached to an old castle, now in ruins, belonging to the Breadalbane family. Adjoining this castle is the burial-ground, in which the members of that family are interred. Both the old castle, and the mausoleum stand on a picturesque eminence, crowned and girded with fine old trees. Altogether, the place is most appropriate for that solemn purpose, to which it is assigned.

Before leaving Killin, I had some conversation with Mr. S—— on the subject of the Free Church, and the Establishment. Without affecting, or assuming undue “right of search,” (if I may so express myself), I did not fail to seek information on these most

important subjects from all whom I met on my journey, qualified and willing to afford it. Elsewhere, I have spoken on this topic at some length, and I have thought it far better, and far more consistent with the obligations, under which a stranger lies, who has been received and treated with such cordiality, and confidence, as I have experienced on all sides in Scotland, to abstain as a general rule from repetition of stated conversations on this topic. That they have been very frequent, I will not deny; and so far from hearing one side only (the common lot of travellers on so many subjects of inquiry) the contrary has been my case, even far beyond my previous expectation. I had imagined that religious opinions would have been far more classed, according to localities, and ranks, than I have found to be the case; and I may say, without hesitation, that from the degree, to which the members of society are individually separated on this question at the present moment, I have had, even in my short course and sojourn, various opportunities of meeting with representations of each distinct principle, and of hearing both sides fairly and strongly supported by their respective adherents. However,

having said this, I will add that our friendly intercourse, with Mr. S——, and his readiness in telling me whatever I wished to know, relative to the tone and habits of the Scotch people, connected with the pastoral and ministerial charge, added much to the pleasure of our short stay at Killin. Our acquaintance began in the most simple and primitive manner:—no introduction, no mention of a mutual friend,—no step on either part, but a simultaneous recognition of one another on the road side, as servants of Jesus Christ; a desire on his part to show kindness to a stranger, and on mine to have a little communication with one, of whom I had heard a “good report” within a few minutes after I had entered the place.

There is no English, or Episcopal service in the neighbourhood. In the evening, about twenty persons attended at our family worship in my room: and here, as invariably has been the case in all these little assemblages, which I have gathered on my way in Scotland, the most fixed attention was paid, apparent intelligence on Scriptural subjects shown, and all that encouragement given to the speaker, which results from apparent comprehension,

and an earnest response on the part of his hearers. I am well aware that, as ministers, we ought not to allow the contrary exhibition to affect our endeavours, or even our spirit, while we are declaring the glorious truths of the Gospel; and I am also well aware, that there may be much attention of the intellect, without any reception of Divine truth, in the heart. But, notwithstanding all this, happy is that land where the Word of God is comparatively well known to the great body of the people; and thankful should ministers be, to whom this great material for their work is furnished and supplied.

I introduce these observations here, because the remark is so often made, especially as applied to Scotland, that the mere knowledge of the head, as to religious truth, is worthless. Certainly it is so, as to the personal salvation of the individual, supposing it to lead no farther—if not followed by true devotion of heart,—by love, added to light,—by the Spirit's work in the heart,—leading a man in spirit and in truth to the Lord Jesus Christ. But speaking nationally, or speaking parochially, or speaking of a family, the knowledge of the head is by no means

worthless. Away with the thought! If admitted, it would paralyse at once thousands, and ten thousand of labourers in Christ's vineyard. There must be some light before there is any love; and I am one, who believes that, notwithstanding many grievous exceptions, as to individuals, still as to any body of Christian worshippers, where there is the most light, there will also be the most love; and where there is the most love, there will surely be the most holiness and true service of God.

Aged Guide—Ancient Burial-ground—A character—Amusing narration—The Macnabs—Loch Earn—Highland Meetings—Dunira—Earthquakes—A Forest.

September 1. Killin to Dunira.— Before leaving Killin this morning, we visited the burial-place of the Macnabs, a very ancient family of this neighbourhood, and, though no longer the lords of the soil, still remembered and spoken of with those feelings of interest, conferred by an old lineage and old territorial possessions in every land which I have ever visited. And at this burial-ground we found that real rarity in these days, called in common language—*a character*. I allude to the vernacular and conversational meaning of the word, as denoting an individual peculiar and original, and neither dwarfed nor drawn out to the average stature of each

class on the Procrustean bed of custom and uniformity. The individual to whom I allude is the old man who has the care of the Macnabs' burial ground, and acts as guide to the visitor. But first a few words on the local features of this most curious place.

At the opposite end of the village from the point of entrance from Taymouth, the river, now comparatively low, but sometimes a vast and fierce torrent, is spanned by a bridge. Looking up the stream from this bridge you see a wide surface of rock—wider as a water track than I have ever seen elsewhere—roughly paving the bed of the river at such a sharp angle of descent, that at a very short distance above the bridge, it must be almost on a level with the point, at which, when on the bridge, you stand. I must be much mistaken, as to effect, if it has not when filled by the wintry torrent, a very grand and strange appearance, as it sweeps down towards one, standing on the bridge, in its broad and impetuous descent. This river is one stream on the upper side of the bridge, but forms two streams below it, in consequence of a narrow wooded island, rising steeply from the waters, which rush

violently on each side of it, and are re-united below. A little wicket-gate leads, by a few steps, down to this island from the bridge, and on this very spot is the ancestral cemetery of the Macnabs—certainly the most romantic receptacle of the dead which I have ever seen in any land whatsoever. The stone inclosure, in which are the graves, is situated at the farther extremity of the island. The rushing stream encircles it below; then succeeds a girdle of rocks, then a crown of dark and funereal trees, then some turf, then the plain square of stone wall, then the graves. Well-befitting scene! Well-accordant precinct! Well chosen habitation for the bones and the dust which each dying generation leaves to bear witness unto that which succeeds, “Dust thou art, and unto dust shalt thou return!”

To speak again of our guide. He was a short old man of eighty-two, but all animation and enthusiasm in his calling. I wish I could give his Scotch; but that I cannot attempt. He spoke as if it was an absolute wonder—rather, an impossibility—that I should not be thoroughly acquainted with the history of the Macnab clan, past and present—with the deeds and lineage of the former race,

and with all the circumstances concerning its present representative. He maintained that they were the oldest family in all Scotland, or any where else. He took the keenest interest in explaining their armorial device, represented on the entrance and on the grave-stones; viz: a man's head, and underneath, a small boat tossed by the waves, with the motto, "Dread nought," of which the explanation according to the Guide-books is, that some of the clan Macneish possessing a castle in a small island on Loch Earn, attacked and robbed some of the clan Macnab, and retreated with their spoil to their island. On this the chieftain Macnab dispatched a party with a boat, recovered the spoil, cut off the leader's head, and brought it back in triumph.

The old guide told the story in a far more graphic and exciting manner:—how the Macnabs were assembled at Christmas—how their Christmas fare on its way from Perth was stolen, and its bearers slain—how one escaped and appeared in the midst of the Macnabs after night fall—how the son and heir of the family went out in wrath, carried a boat over the mountain alone, returned with Macneish's head, entered his father's hall,

and threw down the trophy among the assembled guests. I ventured to ask how he could have been strong enough to accomplish the feat of carrying the boat over the lofty mountain on our right, to which he pointed with admiring action, as his course on the night in question. The answer was quite ready. "Oh! the Macnabs were not like other men. They were the strongest men of the country, or of any country—yes! Nobody was like them." Pointing down to the graves, he said, "I have had to dig in these graves. I have often seen their bones. They were giants—yes! Their bones were like horses' bones—yes! I have often seen them myself. There never was such a family. I was game-keeper at the house myself. If any gentleman came travelling in these parts and wished to shoot, he didn't want a letter or a friend; but all he had to do was to go up and ask for a day's shooting at the house, and the master used to say, 'By all means, for a week,' and used to order me to show him the best places—yes!" A true game-keeper's favour, and an exception, as he evidently hinted, to general practice. "No paying for the moors then, in the time of the Macnabs." Thus he went on, regard-

ing his favourite subject—the honour and fame of the Macnabs. And he seemed so obliged for the opportunity of an outlet to his enthusiasm. “I like to talk to you, Sir. You are not in a hurry, like so many who come to Killin! They come in here for a few minutes, and off again like a bird,” suiting the action to the word, with a whistle and wave of his hand. “Well,” said I, after passing a little encomium on his talents as a guide, “what is your name, that I may recommend travellers to ask for you at Killin?”—“Macnab,” said he, “I am James Macnab.”

I hope it will not be supposed that, during our communication with a man so nigh to his entrance on eternity, and in such a scene, as that through which he conducted us, we made no attempt at some conversation of a more important kind. We did so, but without my being able to recognize any signs of life and earnestness on such topics.

I say no more on this point; and merely add this short observation, in hopes that, should he live to show the same locality to any one, whose eye this notice may reach, and who feels the preciousness of a soul, a word of exhortation may not be forgot, in

behalf of the aged man, whose singular bearing and character, from one half-hour's sitting (as an artist would say) I have thus faintly sketched.

Our short course this day brought us along the border of Loch Earn, from one end to the other of the lake. And very beautiful was this part of our journey. A narrow but excellent road, on a perfect level, closely skirted the water, which flowed in towards us under a gentle breeze, blowing from the opposite side, and fell, sparkling in the warm and bright sun, on its appointed boundary. Small scattered rocks, dark in colour, and of varied forms, lined the margin of the water; and to them succeeded a gently sloping bank of trees, shrubs, and foliage, which here and there formed archways over our road, as it wound hither and thither, according to the line of the lake.

One island alone attracted our notice, and that a very small one. I am not sure that we should have noticed it at all, had it not been for the narrative at Killin. It was the island of Macneish.

Towards the termination of our journey, and just at the end of Loch Earn, we passed

the neat and cheerful village of St. Fillans, in which most of the houses are ornamented with shrubs and little gardens. Meetings are held here for the encouragement of Highland exercises, and amusements. These gatherings offer a very novel and interesting scene to the stranger, who has the opportunity of being present on the occasion; while those who are connected with the country and wish to keep up national feelings in their land, may well take a much stronger interest in any assemblage like this than that which results from mere curiosity or personal amusement.

Shortly after passing St. Fillans, the mountain ranges, between which we had pursued our way for several miles, approached one another, rising still more closely on each side of us in bold and precipitous heights. However, a considerable width of meadow land, containing knolls and abrupt rocky eminences, extends itself between the confines of these opposite ranges. Here is the Park of Dunira; and in the midst of this park, occupying one of the most striking and characteristic positions which could possibly have been chosen for a Highland home, stands the mansion of Dunira, where we were engaged

to pass a few days. They were to us most agreeable, welcomed and received as we were in the most friendly manner, surrounded by scenes of peculiar attraction, and cheered by the very finest weather.

As a guest, I now lay down my pen, so far as concerns any daily record of our life and proceedings. I have no inclination to add to the list of travellers, who venture on ground which I would ever hold forbidden—I mean the private and social life of their hosts, and the circle into which they are received on their way. I trust, however, that I shall not trespass on that territory, in mentioning, that at Dunira, I first met with that national and official personage as attached to a Scottish household—I mean the Highland piper, who as we were at breakfast each morning walked up and down the flower-garden outside the parlour, clad in full dress, bearing a small silk banner with the arms of the family, and playing a succession of tunes, of which he had previously sent in the list, or musical bill of fare.

One observation more. In answer to a question of mine, addressed to Sir D— D—,

whether the account of earthquakes in his neighbourhood and that of Comrie, (only a few miles distance,) as given in all the guide books and statistical accounts of this vicinity, was exaggerated ; he said that it was not, and that he had himself, within the last three weeks, experienced a very perceptible shock, while sitting at a meeting for country business in this immediate vicinity. On the subject of these earthquakes I select two passages from books of acknowledged authority in the Highlands.

“ The neighbourhood of Comrie is remarkable for the frequent occurrence of small shocks of earthquakes, by which solid bodies have been made to vibrate, and lighter ones sometimes overturned. They generally happen on the wane of the moon, and are immediately preceded by a great stillness of the atmosphere.”*

“ This parish has acquired some notoriety from its earthquakes. These very remarkable phenomena have undoubtedly been felt here at intervals for nearly fifty years, but of late have been very feeble and rare.

* Anderson's Guide to the Highlands of Scotland.

“ The writer* of this felt one earthquake very distinctly; and has heard of several others during his incumbency. There has been no plausible theory of the causes of these local earthquakes: their centre seems to be about the round hill above Comrie: they have been felt at twenty miles’ distance; but their effects have been at no time serious. Probably there is some connexion between the earthquakes and the numerous extinct volcanos in this neighbourhood.”†

I saw in the Athenæum a curious account of a phenomenon in the heavens, as lately witnessed in this immediate neighbourhood in the reflexion of Lord Melville’s monument. I walked from Dunira up to the point on which the monument stands, and greatly admired its position, the deep wooded dell immediately below, the wild abrupt mountains on one side, and on the other, the rich and peopled valley towards Comrie and Crieff.

* The Rev. William Mackenzie, Minister of the Parish of Comrie.

† Statistical account of Perthshire. Blackwood and Sons, Edinburgh. One of a most valuable series of volumes, containing full, detailed, and interesting information on the whole of Scotland.

At no great distance from hence is the celebrated forest, or preserve of red deer, belonging to Lord Willoughby, and situated at the head of Glenartney, to the south-east of Benvorlich. The locality has a triple renown in the annals of history, poetry, and the chase.

CHAPTER VII.

Drummond Castle—Beautiful Gardens—Archbishop Leighton—Dress of Peasantry—Stirling Castle—Episcopal Clergy—Stirling—School-room Lecture—Dress—Sabbath Observance—Anecdotes—National Character.

September 5. To Bridge of Allan, near Stirling.—This morning we concluded our most agreeable stay at Dunira, and soon after emerged from the deep, narrow, mountain-bound valley, which forms, what may be aptly termed the gate of entrance to, or exit from the Highlands in this quarter. Passing by Comrie, a cotton weaving village of considerable population, and Crieff, where the large and level expanse of the Lowlands, now richly covered with the yellow harvest, once more appears in our sight, we drove up to see the flower-garden of Drummond Castle — an old baronial abode, not large,

but in the midst of an extensive deer park, and occupying a very fine position. The garden, one immense parterre of flowers, beautifully arranged both as to the form and the colour of the various beds, was the most perfect composition of the kind, which I ever remember to have seen ; and, from the extent of ground thus decorated by the combination of nature and of art, the first gaze at the scene from the terrace-wall above is one of dazzling and surpassing beauty. We passed half an hour in this *florito campo*, for it really deserves that name. I may add too, that there is something in the appearance of the house which seems peculiarly appropriate to the garden below. It is picturesque, with an outline broken by trees of delicate foliage, and so placed, as if for the very purpose of enabling its inhabitants to gaze down on the lovely garden below. But above all, it is not of overpowering size, so as to withdraw attention from the rich, and I should almost think unequalled floral scene, which forms its special and distinguishing ornament.

A little further on we passed Muthill, where two very handsome churches — the

Established and the Episcopal—stand close to one another. A Free Church also has lately been erected. It is quite extraordinary to observe the vast number of similar buildings which have started up through the country within the last few years. I should scarcely suppose that history could produce a parallel of such a multitude of edifices so speedily erected, as places of worship, in any land, or at any known period.

At about seven miles before reaching Stirling, we found ourselves in Dumblane. The character, spirit, and writings of Leighton, immediately recurred to our minds in connection with this place, of which he was Archbishop. We first visited the Cathedral, now a roofless building, but otherwise very fine and well-preserved. Part of it, as is the case with almost every building of the kind in Scotland, is used for Presbyterian worship. At a corner of the churchyard some foundations are pointed out, which were formerly part of the Archbishop's residence; and outside the wall a diminutive house stands on another remnant of the same structure.

A winding stream flows in a stony channel at the foot of the steep ridge, just below

this dwelling, and curves away from your sight beneath a line of overhanging trees, which frame and fringe the clear sparkling current. No doubt this was often a scene of delight to that calm, thoughtful, gentle, spiritual, holy man, to whom it was given, by the Spirit of God, to draw forth and record for the use of the Church so many blessed thoughts on God's holy word. The library which he bequeathed to the place is still in use, and some of the books contain the marks which prove his study of their contents.

We stopped for the night at a very cheerful little town called the Bridge of Allan, where a large assemblage of visitors is gathered during the summer months, to drink the waters at a Spa on the neighbouring hill. The place abounds with small pleasant lodgings, and has excellent views of Stirling Castle, as well as of other fine scenery, including mountains, woods, rocks, and richly cultivated fields, now filled with troops of men, women, and children engaged in the labours of the harvest. The women usually wear, when thus employed, a kind of loose short cotton spencer, which is often of a gay

colour, and adds much to the character of their dress in the eye of a stranger. The painter, who would represent peasantry at fieldwork, may find, at Scotch harvesting, both colour and variety of costume which nothing abroad, remembered by me, surpassed.

We were engaged to be this day at the house of friends in the immediate neighbourhood of Stirling, where it was arranged for me to take clerical duty on the ensuing Sunday in the Episcopal Church of that place. No reception could have been more cordial than that which we received at the well-named residence to which we went to-day—a most pleasant and cheerful dwelling, completely surrounded by laurels and evergreens, and yet not so thickly as to produce any gloomy effect, or to exclude the views of the surrounding corn-fields, hills, and valleys, nor above all that of Stirling Castle. This is a most noble object, from whatever point it may be viewed; and I have not seen it so well from any other position, as I did from the upper windows of the house in which I now write. You gaze on it from hence across the top of lofty trees in the

near foreground, and then the structure meets your eye rising from a base of rock and foliage, high in mid air, while towards the right a brow of wood, descending gradually from the topmost height, is lightly crowned by walls and buildings, forming a part of the town. This latter feature adds to the general effect, as there is not enough of the town seen at all to interfere with the single and pre-eminent grandeur of the castle and its rock beneath.

Having spoken of Stirling before, I shall confine my present observations to a few subjects on which I did not enter at that time of my previous visit.

During my walk on Saturday, in which I was kindly accompanied by the clergyman of the Episcopal Church in the place, I was informed by him of the nature of his charge here, and of the variety of quarters from whence his congregation was gathered. He told me that it chiefly consisted of the upper class in society; and that many of its members came in many miles from various parts of the surrounding country. Until recently, when a new church has been built at Dumblane, about seven miles off, there was no

other Episcopal minister or congregation within a distance of far greater extent, so that his position was quite of an isolated character. How strange this would seem to us, in the midst of our abundant privileges on this matter, as clergymen in England; and how thankful we should be for the friendship and communion of clerical brethren in our land!

At Stirling I witnessed, as in so many other places, the extreme proximity to the site of the Established Church, which has been chosen for that of a newly-erected Free Church. The former stands close to the road in one of the chief thoroughfares, and the latter is placed just behind it:—the two entrances to each building respectively not being more than a few yards' distance, I should really think it impossible but that the sound of preaching and psalm-singing, as conducted with Scottish tone and energy, would be carried from one to the other. I am not at present aware why this proximity is so frequent.

Among the objects well worthy of a visit in Stirling, is the Messrs. Drummond's Agricultural Museum, which, I understand, was one of the first, if not the first, institu-

tion of the kind in the three kingdoms. It contains much of essential value to the practical agriculturist, much to interest the scientific inquirer, and much to delight the mere curious observer.

September 7.—I preached this morning in the Episcopal Church at Stirling, and read prayers in the afternoon. The architecture of the building is very graceful in its character; and here, as well as at every other Church where I have officiated during my sojourn in Scotland, the services are conducted exactly as with us, and with every attention to order and propriety.

During the afternoon of Saturday, while walking through the village, near the country-house where we were staying, I asked one of our friends in whose company I was, whether I might not come up for an hour in the evening to some cottage for prayer and the exposition of God's word, as in our own "Cottage Lectures,"—those delightful and valuable helps to English parochial ministry.

It recurred to me at the moment, that here, as in every other locality, there would, in all probability, be some old and decrepid persons unable to attend Church, as well as

some, who, though in health and strength, would, nevertheless, come with interest and pleasure to a little assemblage of the kind. In a few minutes, after conversation with some of the villagers, this simple proposal had grown into an arrangement for my attendance on the next evening at the School-house for the purpose above-mentioned. I heard next morning that in all probability many would attend, and on arriving at the place to-day, one of the by-standers said to me :—" Ya'll not get in. There's sa mony folk." However, space was soon made for my friends and myself, and I found the room, which held about one hundred and fifty people, crowded in every corner to hear the stranger. Among the number present, were the two local ministers, one of the Established Church, and the other of the Free. My service was exactly on the same plan as one of my cottage or school-room lectures in England ; and I am thankful to say that it seemed in some measure acceptable to the people, who showed the most marked and earnest attention throughout.

The dress and demeanour of the labouring

class in Scotland is of that superior character, which causes an individual unacquainted with the country, to class them as of a position in life different from that which they really occupy. It was very much so with me this evening ; and, on my remarking to our friends after the meeting, that, so far as I observed, there were but few of the labouring class in the room, and that I was surprised where so many occupying a higher grade in society had come from, my error was cleared up, and I was informed that the majority of those in attendance were, in fact, of the labouring class. Good suits of black cloth were very general among the men, and I have discovered that this colour is adopted throughout the country as the favourite apparel for the Sabbath.

The day had been warm and beautiful throughout, and I much enjoyed it, partly from the peculiar and evident respect paid to the Lord's day in Scotland. This must impart no little pleasure to any person having in reverence God's word and command, even as the contrary state of things, such for instance, as that witnessed in

France, will certainly give pain. Interesting particulars may be gathered on this subject in Scotland, from which lessons should be learnt for application where much needed. I have heard in various families that the servants of the establishment arrange, of their own accord, so that the smallest amount of ordinary occupation may engage them on that day. One by one takes turn to stay at home. Thus is obviated that fearful thing—habitual and constant absence from the ordinances of God's house—frequently, I fear, and sometimes I know, prevalent in England. Again, rail-road travelling is kept in much narrower bounds than with us. And instead of Sunday being the grand steam-boat day, as on the Thames, although every traveller in Scotland knows what numerous steam-boats ply on week-days on the Clyde, as well as in the adjoining Firth, and numerous Lochs of Argyleshire, yet on Sunday all is quiet. We can bear testimony to this from having passed a Saturday and Sunday at a small inn in sight of the pier of Dunoon, one of the chief country retreats and bathing places for the inhabitants of Glasgow. Here on the Saturday

the boats were touching every half-hour, yet on the Lord's day, we saw not a single arrival of the kind.

No noisy freight of Sabbath-breakers were poured forth—no sailors, stewards, and engineers proclaimed, by their avocation, on the sacred day, that they at all events, though having souls like other men, and needing the Gospel and all means of grace no less than other men, but precisely as much, could never attend church so long as the system, by which they were enthralled was allowed to continue. Not only the earth, but another element, seeming in our day to need it no less, enjoyed its Sabbath too. The calm sea had rest for a while from the din and the stroke of the furious paddle wheels. For one day was the Æschylean calm :

ΕΥΤΕ ΠΟΝΤΟΣ ΕΝ ΜΕΣΗΜΒΡΙΝΑΙΣ
ΚΟΙΤΑΙΣ ΑΚΥΜΩΝ ΥΠΝΕΜΟΙΣ ΕΥΔΟΙ ΠΕΣΩΝ.

Happy contrast to the scene on some of our Southern waters! Happy testimony to the national feelings and practice of the Scotch on this matter! I have heard many curious

stories illustrative of that veneration, with which the Sabbath is regarded here. Let me mention one or two. A geologist, while in the country, and having his pocket-hammer with him, took it out and was chipping the rock on the way-side for examination. His proceedings did not escape the quick eye and ready tongue of an old Scotch woman.

“What are you doing there, man?”

“Don’t you see. I’m breaking a stone.”

“Y’are doing mair than that : y’are breaking the Sabbath.”

Another old woman’s inquiry of one, who, on the Sabbath day, passed her on the road, singing as he went, was equally characteristic. It was very brief. “Songs, man, or psalms?” Now, I am well aware that many readers will at once say, “What ultra-severity!” and will be only able to see something absurd and ridiculous in these sayings. Others, among whom I readily number myself, will view them in a light altogether different—as apt, amusing, and characteristic, no doubt—but as most valuable testimonies to the strong religious feeling of the people, and to that habitual decision with which many among them carry out those scriptural principles, regard-

ing the observance of the Lord's Day, which they have imbibed in their childhood, and put into practice from Sabbath to Sabbath during the course of their lives.

It was singular that during my short stay here I should have had an opportunity of private and friendly intercourse with the ministers of the three denominations, in whose representatives I should naturally take the most interest. I allude to the Episcopal clergyman, the parochial or Established minister, and the minister of the Free Church. No one desirous of making observations on the present state of Scotland, and of ascertaining the religious prospects and social position of the land, and surely no one, who ventures to come forward more publicly with any statements, connected with these subjects, could fail of appreciating such opportunities as these. In fact, during my conversation with all classes, my object was to hear all that was likely to be worth hearing, and, instead of setting up self-prejudice, and pre-conceived opinion, to put myself, as much as possible, in the circumstances of each speaker, to discern good whenever possible, and, above all, habitually to remember, that

those with whom I spoke were of an intelligent, highly-educated, thoughtful, cautious, steadfast, industrious and religious people, whose opinions were worthy of all attention, whose principles were worthy of respect, and whose conduct, on so many points—social, moral, and religious—was, undoubtedly, worthy of imitation, esteem, and praise.

CHAPTER VIII.

C— House—Our journey—Sir Walter Scott—Falls of the Clyde—Corra Lynn—Proposed journey—Greenock—Steamboat.

September 8. To Carstairs.—We should have much enjoyed passing a third day, or, as I heard it amusingly called, a “prest day,”* with our valued friends at L—H—, but we were engaged to be this evening in the neighbourhood of Lanark, and accordingly we traversed the intervening country during the day. Its termination was very agreeable, as we found ourselves before

* Alluding to that old Scotch phrase of “a rest day, a drest day, and a prest day,” as composing a full country visit, and conveying the truly hospitable idea of the first day being given to repose, the second to meeting invited company of the neighbourhood, and the third as being added, beyond previous arrangement, at the persuasion of the host.

night-fall in another most friendly circle, gathered together at C— House, near the Falls of the Clyde; but the journey itself had less attractions than that of any day which we had spent during our whole Scottish tour. Speaking as a traveller, and for travellers, I may say that, with the exception of passing the Field of Bannockburn, there was nothing to afford us any interest whatever during the whole journey. The land generally seemed of a very poor description, bare, and neglected. No doubt a considerable measure of industrial activity is applied to the coal mines, with which the district abounds; but these, though very numerous, are each apparently worked on so small a scale, that little or nothing of that grand machinery is seen around, which renders many similar localities in England anything but uninteresting to the passing traveller. A dull, dingy, smoky atmosphere prevailed for many miles of the way, and for it there was no compensation whatever. I have seldom seen a more rough and forbidding mien than that which I witnessed, in numerous instances, among the population employed in

connexion with these works ; and the unfavourable impressions made upon me by the general circumstances of the locality seemed to be much shared by landed proprietors, and all who were able to exercise a choice in the position of their dwelling. I have seldom seen a district so populous, but with so few residences of a superior character ; and as to country seats, they were indeed few and far between. The towns which we passed were equally uninviting. Welcome, therefore, was the neat rural village of C—s, with its trees, its verdant plots—its order, comfort, and prosperity ; welcome was the avenue of arching trees, the smooth turf, the cherished shrubbery ; and welcome our reception and repose in the fair dwelling of the venerable owner of the place, who built the house himself, and is now in his eighty-fourth year, exercising here his ample and courteous hospitality. His son and my brother had been College friends, and hence our invitation to this pleasant abode, where we remained three days.

We had the pleasure, during our stay at C—, of meeting a lady who was closely

connected with Sir Walter Scott, and who had passed much time with him towards the latter end of his life. We were much interested with the information and anecdotes connected with him, which she communicated to us.

I shall here introduce one which I remember well, partly from the character of the narrative itself, and partly from the impressive feeling and manner with which the sad reminiscence was detailed. It concerned the first attack of paralysis with which Scott was visited.

He was at that time in Edinburgh, writing and working with the utmost assiduity—indeed an assiduity far beyond the faculties of man with safety to sustain—in order to clear off the large amount of pecuniary embarrassments, in which, through the well-known failure of his publishers, he was himself so deeply involved.

She told me how he used to sit at his table in his parlour in Edinburgh, and would scarcely stop writing for tea, which was brought to him at his work, or for other interruption of any kind whatever. These

labours went on for some time, and were more than usually arduous, during a period of bad weather, which continued for three weeks.

During this time he scarcely left his home; but when it was ended, he was one day absent for some time from the house. On his return, he was seized with an apoplectic, or paralytic seizure, and shortly after appeared in the drawing-room, where she and his daughter were sitting, with a countenance marked with anxiety and distress, such as she had never seen on those features before. All at once he exclaimed, "I was speechless for ten minutes." I believe that was his first seizure, or stroke—the forerunner of his other succeeding inflictions. Not very long after, she saw him sit down at his desk, take the manuscript in which he was engaged, and was lying there before him, roll it up, look on it for a while with an expression which clearly spoke the feeling of his heart—the sad anticipation that his work was done—then lock it up in silence.

I know not how I have repeated the account; but this I know, that I have seldom

heard any thing more touching than the narrative itself, as recorded to me by one who was the loving and sympathizing eye-witness of the scene.

During our stay here we visited the Falls of the Clyde, which were only a few miles distant. I was greatly delighted with them. What a mistake it is to fancy, that because one has seen similar, or it may be (though I do not say it is so here) even superior wonders and beauties elsewhere, such a scene as this will less charm and impress! The variety in God's works forbids, to my mind, any such satiety.

Well has Sir Walter Scott observed, "that in nature herself no two scenes were exactly alike, and that whoever copied truly what was before his eyes, would possess the same variety in his descriptions, and exhibit apparently an imagination as boundless as the range of nature in the scenes he recorded."

Now, what Scott says here of copying is equally true, as to observing. Nor can I understand at all why, because one may have seen Schaffhausen and Terni, the Staubbach,

the Reichenbach, the wonderful Baffalora, or Horse-tail Fall, in the valley of Missocco, with others in divers regions of Europe, the Falls of the Clyde should please one less than if one had never seen a waterfall before. But I may truly say that they are perfectly unlike any others among kindred scenes, that they have a character and beauty of their own, as it struck one unexampled elsewhere. For there are no less than three of these Falls; and when you have seen the Falls themselves, only a portion of the objects for which you come is exhausted, for the deep rock-bound channel which connects them is in itself one of the most striking succession of lovely spectacles which eye can possibly behold.

The fall of Corra Lynn presents an extraordinary combination of natural objects, blended one with another in most harmonious loveliness. The stream, of which it is formed, flows from your left as you stand at the point to which strangers approach for the most favourable gaze, but is unseen in consequence of the depth of the channel, along which it comes, until it arrives just and directly in front of the spectator. Then all at once the stream

makes the most rapid curve towards you, constrained by the bending line of rock which it encounters in its way. The gate, or gap of dark rock through which the water flows immediately upon its main descent, is rather narrow, and on the left side the torrent falls straightly down, bound on that side, and limited by its perpendicular and stony barrier. But on the right a species of ledge, stretching out on a steep but still sloping line in that direction, admits a considerable extension of the torrents' course to play, flash, and foam upon it, immediately after its passage through the gate above-mentioned, and before its final descent. When this descent, or leap is accomplished, the water is received into a cliff-bound circle of rock, where it rests a little in a deep, dark pool, and then away, away again straight to the left! Between and under steep rocks, which seem to approach, touch, and cross each other, high above the stream, through the effect of countless trees bending towards one another from each side, and overhanging foliage of every description, stretching and waving around in wild and free festoons.

I do not remember to have ever been

among any scenery to which the beautiful descriptive language of Gray in his Latin Ode, written at La Grande Chartreuse, might have been applied with more accuracy, as we wandered

Per invias rupes, fera per juga,
Clivosque præruptos, sonantes
Inter aquas, nemorumque noctem.

We had the advantage of seeing all these exquisite scenes in a day of clear sunlight, which here and there streamed in at various curves and bends of the river, lighting up one and another mass of foam into the most sparkling brilliancy, while the waters around darkened with the black shadows of high rocks, hissing aloft, constraining the enclosed current, and imperiously deciding whither its course should go.

On our return home from these most fascinating sights, we stopped for a few minutes to see an apparatus for making tiles, worked by steam. It appeared to me most ingenious and effectual for its purpose; and I do not wonder that its owner takes much pleasure and interest in an engine like this, which in a

few minutes turns a heap of shapeless clay into a multitude of those useful implements, which come from the machine with such ease, and so perfect in form.

So far as I could judge of the soil of these parts, it appeared to me precisely of that character, to which draining would be applied with the most beneficial results.

Connected with this subject, I may mention the perfection of the farmstead, attached to the property of our host. It appears to me that, generally speaking, both for completeness, compactness, and durability, of similar out-door offices, the Scotch farmers and proprietors are far in advance of their agricultural rivals in the south.

September 12.—The atmosphere now appeared quite settled, and both the sky, and the barometer promised a continuance of favourable weather for our progress in travelling. We accordingly determined on going westward, planning a circuit of some length, should similar weather continue. This was quite essential for such an expedition, one amidst mountains, islands, and waves. The outline of our prospective course was, In-

verary; Obam, the Caledonian Canal, Skye, Inverness, Forres, the banks of the Dee, Aberdeen, St. Andrews, and Edinburgh. This would have been a most interesting tour in every respect, and would have just led us in an extensive circle northward of our whole previous expedition in Perthshire. We were, however, frequently obliged to contract our sphere; and our more ambitious project was reduced to very small dimensions, as will by and by appear. But now to proceed with our course.

As our line involved so much travelling by water, we sent our pony-carriage to Edinburgh, to wait our arrival there, and went by railway to Greenock. During our journey, a *Scotch* gentleman, (I beg to draw the accurate attention of my northern friends and readers, to the word which I have placed in italics,) launched out very forcibly against the exceeding capacity of the Glasgow coal, towards effecting thick smoke, and offensive smell. I must say, that when the subject was thus brought before us, I do not think that he was very wrong; and I know, that all the passengers in our carriage seemed most

heartily to combine in the proposition of having all the windows up, on this sole account, fine as the day was—a circumstance which I never remember in railway travelling elsewhere.

We were recommended to pass the night at Dunoon, on the other side of the water, instead of remaining at Greenock, and to get on board the steam-boat for Inverary, at that place in the morning. Being always ready to act according to advice received on our way, we followed the recommendation; and on arriving at Greenock, embarked on one of the swift and taper steamers which ply on the Clyde, and in the neighbouring arms of the sea. The vessel seemed expressly made for swift progress. It absolutely cut the water like a knife; and there was scarcely more commotion of the bow, than might have been made by a skiff. The water was just turned gently over, like a furrow before a plough, though we were advancing with very quiet rapidity; I was told, at the rate of fifteen or sixteen knots an hour. The sea was perfectly calm, and the sun set with a fine glow; but there was a haze in the atmosphere which

prevented one seeing up the beautiful lakes and arms of the sea, whose mouths we crossed ; and here the unfavourable signs in the atmosphere commenced, which only prognosticated, with too much accuracy, a speedy interruption in our intended course.

CHAPTER IX.

Dunoon—Weather—Anecdote—Dunoon—Dr. Mackay—Dr. M——'s Sermon—A young Parsee—Parsee Temple—Missionary work—A discussion—The Sabbath.

September 13.—Dunoon is a marine town, or rather a collection of villas, on one of the southern points of the Argyleshire coast, and is very much frequented during the summer and autumn months by the inhabitants of Glasgow. Nothing can be more disadvantageous than its position for land communication, but this is quite unimportant from the fact being so much the contrary, as to access by water. Accordingly, a constant succession of steam-boats is to be seen touching at its pier, and going in each direction, — some towards Rothesay, Inverary, and Oban, &c.; others towards Greenock, and Glasgow.

It rained heartily to-day from morning to night, while a dark mist enveloped sea and land. We thought it, under these circumstances, most injudicious to move from present quarters, and although very humbly lodged, we determined to remain till Monday. The rain prevented us from going out ; but we were soon engaged with those means of occupation, to which, from some experience, we are enabled to recur with pleasure and facility, however short our period of stay in any given place may be. I hear that military men and their wives are peculiarly skilful in conforming themselves to such circumstances, and in looking at each resting place, in a measure, as if it was their home, so far as their daily employments may be concerned in the matter. Practice is, no doubt, of some consequence here ; but I think, that from early life, children should be accustomed by education, and that in maturer life we should accustom ourselves to do without the paraphernalia of study, and to cultivate a habit of ready application, wherever we may be. It seems to me also, that the same principle may well be applied to spiritual and benevolent exertion ; and certainly no Christian on a

journey, or staying in a friend's house, ought to feel an hour vacant and unprofitable, while such things exist as books, or pen and paper, within doors, and while out of doors, there is a needy one to visit, a sick one to comfort, or an ignorant one to instruct. As to the latter points, "The poor ye have always with you, and whensoever ye will, ye may do them good," is the saying of the Lord Jesus Christ—like all his sayings, simple to the utmost degree, but in its simplicity involving a truth of infinite application, and of most accurate reality in all its bearings and extent.

In connexion with this interesting subject, I wish to mention a short anecdote of that holy and most honoured man, the late Rev. W. Blunt. On one occasion, when he was arranging for some charitable measures he requested a lady whom he thought qualified, to undertake some charge in District visiting, or some kindred engagement. She answered him, rather declining the proposal, "My stay here will be probably too short for me to be of use. I do not know that I shall be here three months." His answer was brief, calm, and solemn. "I do not know that I shall be

here one." He alluded to his time and life in this present world. She saw his meaning, answered no more, and heartily embraced the work offered her to do. The word of that faithful man, though dead himself, speaketh to us who remain, telling us, that in God's sight, time has in reality no remnants, no shreds, no patches to be thrown away: and I fully believe, that the habit of speedy and ready application of our faculties is one of the most important acquisitions which can possibly be formed.

September 14. At Dunoon, Sunday.—We attended the service in the Established Church, at eleven o'clock, and the Free Church at three o'clock. We found good congregations in both. No Episcopal service was held in the place, or neighbourhood. The circumstances of the parish, ministerially speaking, correspond with those of so many others in Scotland at the present day. Dr. Mackay, late the minister of the Established Church, has resigned that charge, and has now become the minister of the Free Church, lately built here. We heard a curious anecdote of the zeal among the adherents of the Free Church, exhibited here at the time of the disruption,

and connected with his ministry. A wooden building for public worship was begun on the Wednesday, and finished on the following Saturday.

Dr. Mackay is known as an author, and as a man of general acquisitions, among which is a thorough knowledge of the Gaelic tongue, of which he has published a most valuable dictionary.

We attended his afternoon service, and heard his third sermon this day. The first of the services was held in English, the second in Gaelic, and the third again in English; and the intervals between each were not more than of ten minutes' duration! I thought his sermon one of the most powerful, spiritual, and generally effective discourses which I had ever heard. The text was taken from the 1st of Timothy 11. 5. "There is one God, and one Mediator between God and man, the man Christ Jesus." He adhered very closely to the point under consideration, and gave a most full and clear statement on the grand truths connected with the subject, showing on the one hand how there could be no communication between God and man, except through the Lord Jesus Christ; while

on the other hand, in Him, and through Him, there is a continual communication between God Almighty, and every believing soul.

Every word which he uttered was weighty, natural, and delivered with great effect, though without one single sentence of what I should call an ornamental character. He reminded me much of Mr. Irvine, in the more familiar parts of his ministrations; and the thorough Scotch accent, with which Mr. Mackay spoke, somewhat increased this effect in one, who, like myself, still bears on his memory the thrilling tones, and mighty sentences of that wonderful man.

I was altogether much struck with the ability and energy—in a word, with the various gifts of Dr. Mackay, of whom I had known nothing previously. I heard subsequently that he had an extraordinary capacity for work of every kind, and that, in addition to his ministerial labours, he carried on a periodical publication in the Gaelic tongue, of which he himself wrote a very considerable portion. I heard also that his schools were brought to a high state of perfection.

We were here completely unknown to any individual of the place, and the only person

whom we had the slightest previous acquaintance with was a foreigner—a young Parsee, from Bombay, whose name I copy from his own hand-writing in my journal—Dhanjibhai Nowroji. We had met him with his friend and spiritual instructor, Dr. Wilson, the well-known Indian Missionary, when dining at the house of G—— S——, Esq., near Edinburgh, from whom we had received much kindness and friendly attention.

It gratified us much to meet our young Christian brother once more. He kindly accepted our invitation to pass a portion of the evening with us at our inn, and gave us much interesting information on the past and present state of his own people—the Parsees. He told us that they were about fifty thousand in number, residing in the town and neighbourhood of Bombay—that they were followers of Zoroaster, and, accordingly, worshippers of fire;—that they had been settled in their present dwelling-place since A.D. 700—that they were originally from Persia, and went up with Cyrus on his expedition, which ended in the conquest of Babylon—that there they met with the Jews, and learned Jewish rites and ceremonies,

which they undoubtedly practice still, in a great measure, as received from the Jews, though their assertion is, that their religion was revealed from Heaven to its founder, Zoroaster.

They have a temple at Bombay, which is circular in its form. In the middle there is a place which they consider "most holy" where a priest resides, who never quits it during the time of his course of service. Outside this place, considered "most holy," is the Court of Worshippers, and beyond that is another Court, resembling in its character and estimation among them, the "Court of the Gentiles," as appointed in the Jewish Temple.

He told us that they offered daily such offerings as flour, sweetmeats, bread, &c., and on certain occasions living sacrifices, as goats and fowls.

Dhanjibhai Nowroji received his education at the Missionary College in Bombay. He told us that at one time there were about three hundred Parsees and Hindoos receiving education there, but that the number became comparatively small, when he and two others were converted to Christianity, the friends of

the pupils taking alarm, lest others should become in the like manner converts to Christianity.

I believe that this pious and intelligent young foreigner will, ere long, return to the East, to pursue himself those Missionary labours, to which he is indebted, under God, for his own conversion to Christ, and the knowledge of Divine truth.

This is as it should be. Let the "joyful sound" of the Gospel be thus forwarded! "Let him that heareth say, come." (Rev. xxii, 17.) How much these words contain, if rightly felt and applied. Whosoever has heard the voice of Jesus speaking to His own heart, should, and will call others.— "We have found Him, of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph." Such was Philip's first word. What was his second?—"Come, and see." (John i., 44, 46.) As if he would have him *seen*. "Come and see His beauty, His perfection, His excellency, yourself." The same tone of feeling and expression may be marked distinctly in the xxxivth Psalm, v. 1 to 11. I was much pleased with this young man's view of the

Gospel, with the clear and distinct utterance in which he spoke on the subject, and, above all, with the deep and affectionate interest in Christianity and its blessings, with which it seemed to me that his heart and feelings were imbued. And, while perfectly calm in argument, he appeared to me quick, ready, and apt in discussion, as proved by the peculiar opportunity for an observer's judgment on the subject, which on this very evening occurred. While he was with us we had our evening prayers, and, according to our usual custom, we invited the inmates of the house. One came who seemed to have a strong love of theological argument; but his statements and opinions were not of the soundest character. On one point, instead of arguing myself, I appealed to the young Parsee, who immediately took up the subject under consideration, and treated it most ably. I noted especially the readiness with which he showed from Scripture that man is not what God originally made him, but a fallen creature, and, therefore, that his sin and all its consequences are *of himself*, and not of his great, pure, and holy Creator. Again and again should it be realized, that, *after*

God had made man, it is written :—“ God saw every thing that He had made, and behold it was very good.” (Gen. 1., 31.) No such declaration in speaking of man, as he *became*, through the Fall, is ever again found in the whole word of God.

We had to-day a striking instance of the fit and Scriptural manner in which the Sabbath day is kept in Scotland ; while steam-boats yesterday were touching at the pier-head of Dunoon every quarter of an hour in sight of our windows, to-day not one appeared. What a contrast between the Thames and the Clyde !

CHAPTER X.

The Kyles of Bute—Aged passenger—Fishing village—Herring Fishery—Mr. H. M. — Inverary—Inverary Castle—Lord and Lady L—. —Our Conveyance — Pauperism—Scanty Allowances — A Countrywoman—Conversation— Return to Edinburgh—Dalkeith—The Episcopal Church in Scotland.

THIS morning the sun shone forth brightly, and we took advantage of an early boat which goes to Rothesay, the Kyles of Bute, Lochgilphead, and Inverary. The weather continued fine until we had passed Rothesay, when rain began to pour down heavily, and it did not cease till after night-fall. I shall not attempt to describe the magnificent scenery, through which the steam-boat carried us onward this day, but only mention that the Kyles of Bute form a long narrow curving strait of the sea, (between the island of Bute and the main-land), girt and fenced on

each side with rocks and mountain steeps. On emerging from these, and after an exposure of a few minutes' duration to the more open sea, you turn abruptly northward, and enter Loch Fyne—a very long reach of the ocean, celebrated for its herring-fishery. The country on both sides is quite the Campbell territory. While passing up the Kyles of Bute, I asked a gentleman who was standing near to me on the deck, as to the owner of a handsome place in sight, "I don't know," said he, "but I suppose it must be a Campbell. Who lives there?" he added, forwarding my question, "One Campbell," said the sailor addressed.

We had on board of our vessel a singular old woman of "Meg Merrilies" bearing and attire. She wore a large blue cloak, with hood for a bonnet, and carried a crooked stick in her hand. She was continually walking about and talking freely to one and to another, seeming to be a kind of privileged character, as the steward came up to me and apologised for her freedom, of which, by the by, there was no need whatsoever. Seating herself by Mrs. T—she abruptly put the question: "Now if it

isn't too much liberty to ask, which chapter of the Bible do you like best?" Mrs. T— said it was a question which she could scarcely answer, but that she very much enjoyed the fourteenth chapter of St. John. The old woman then began quoting different passages and texts, with great rapidity and earnestness, on the "Root out of a dry ground," "the Stone cut out without hands," and so on. She seemed to be moving about rather for her amusement than for any other object, and bore nothing whatsoever of the character of the mendicant. On leaving the vessel she held out her hand to us and said, "The Lord be with you!"

I was very much pleased with the little fishing village, called Tarbert, and with its curious circular harbour or port, into which we penetrated through a very narrow strait, between opposite rocks. I understood from one on board of our vessel that it was considered much to resemble several of the small harbours among the Grecian islands. The houses of the fishermen were built close to the shore round the head of this little bay. Multitudes of nets were hanging on all sides, and crowds of fishermen came down to the

vessel for the empty boxes or crates, which are sent up, filled with herrings to Glasgow, and returned empty to the fishermen all along Loch Fyne. At one place they were hurled into the water in vast numbers from the deck of our vessel, and picked up by men in boats—all without any stoppage on our part. The herring-fishery has been most unfavourable this year; but this very night there is more expectation of success than during the whole summer, as the porpoises are rolling and tumbling about in considerable numbers. As these huge fish are supposed to come up hither in pursuit of the smaller fry, on which they prey, their visit and appearance in these waters are always gladly hailed. We did not arrive at Inverary until eight o'clock, and I should not suppose that we saw fewer than three-hundred fishing-boats engaged on the waters of Loch Fyne.

On a moonlight evening, and in fine weather, the sight must be most interesting. Indeed it was so to me under all disadvantages. This feeling was in no slight degree awakened and enhanced by a late perusal of a most able and graphic article in the North British Review, on the life, habits, and cha-

racter of the fishing population of Scotland. The writer, I believe, is Mr. H—M—. The composition and style of the article to which I have alluded, struck me as being remarkable for purity, force, and power. Some of the scenes were painted with a most masterly hand. The transition from one subject to another, the light and shade—that most important point in all composition, whether of pages or pictures—was managed with remarkable skill, or perhaps instinctive tact.

And very striking was the conclusion—the Memoir of that apostolic fisherman, of that aged and zealous Elder and visitor, so bold, fearless, and industrious in his business, and not less bold, fearless, and industrious in his confession of his Saviour, and in seeking the welfare of souls.

The writer of this article had, and perhaps has still, a strong passion and attachment for the occupation, which he so admirably describes, and must, I should think, have passed many a night on the deep, among the fishermen and their nets, to have written, as he writes. The deck must have been his study, and moonlight the lamp to his pen.

Mr. H— M— has the honour and dis-

tion of having raised himself to his present capacity and intellectual attainments, from a position comparatively humble in life. He is certainly the "*faber ipse fortunæ suæ;*" and I believe that he was originally a mason, and subsequently engaged in a bank at Linlithlow; but now with that most important knowledge at command—I mean the knowledge of man as developed in active life—and with the ability to transfer and apply that knowledge to the language of his graphic pen, he is added, as another to the long list of Scotland's worthy sons, who, under the same circumstances, have, by their talent, industry, and acquisitions, mastered and won for themselves the same eminent success.

The gloomy and unfavourable weather continued throughout the day, so that we saw Loch Fyne and arrived at Inverary under circumstances of the most disadvantageous character. I should suppose that the approach must present a most attractive scene under a bright moon, lighting up the lines of mountain above, shining on the waters beneath, and giving to the eye the hundreds of fishing boats with which the lake is dotted at night-fall.

We arrived at Inverary about eight o'clock, and all was so dark and dull at the time, that our only resource was to form imaginary pictures of such scenes. The previous evening had been, I understood, one of extreme loveliness.

September 16. To Loch Goil Head.—On making inquiry in the morning from some fishermen on the pier, I was sorry to hear, that, notwithstanding the promising circumstances of last evening, the "take" of the night had been quite unproductive. Loud complaints were made against individual fishermen for putting in their nets at too early an hour, which is, I believe, illegal, and is thought unlucky.

During the morning we visited the grounds of Inverary Castle. The interior was not to be seen in consequence of the Duke being at home. As a building, it has, externally, but little claim to beauty or grandeur, and is only one hundred years old. The scenery in sight is fine, and the occupants of the castle have around them a delightful circle, formed of mountain, lake, and lofty wooded height, so that the scenery gives effect to the castle though the castle itself makes little return.

It stands in the middle of a flat meadow, and seems to shun immediate proximity to the town, wooded height, and lake, with the utmost impartiality.

Inverary is one of the places, relative to which a discussion occurred at the Inverness Assembly in regard to the ministry, on the part of the Free Church. The Duke's only son, the Marquis of Lorn, took at one time an active part in the general question of the Established and Free Church, and published his views on the subject—one of great importance to his country—one in a letter to Dr. Chalmers, with whom he had some personal communication bearing on the question. I read his pamphlet, and thought that it showed much ability and power of composition, together with that laudable interest in public affairs, so suitable to one in his position, and leading him to come forward as an author at the very early period of life when this pamphlet was written. We heard of Lady L—'s kindness in visiting the poor, and of her being already much beloved in the neighbourhood.

Rain, heavy clouds; and cold winds, in fact, weather of the most unpromising description had arrived, and the prospects given

us by the fishermen and others acquainted with the climate of Scotland, in the direction to which our steps were bent, appeared so extremely dispiriting, that, after some deliberation on the matter, we thought it best to give up, for the present, our intended course to Obam and the Islands. At all events, knowing that, in case of sudden improvement, we might speedily reach those quarters from Glasgow, we determined on retracing our steps in that direction once more. Accordingly, we entered the steam ferry-boat, which crosses the lake in the direction of Loch Goil, hired the only vehicle which we could meet at the inn on the opposite side, and with it accomplished the remaining seven miles of this day's journey. This conveyance was nothing more than a lofty gig, without splash-board, with shafts straight as the poles of a sedan-chair from one end to the other, and according to the driver's statement, sixty years old. To this a cart-horse, called *Old Dick*, was attached as its locomotive power. However, as the day had improved, I was quite happy to walk, and Mrs. T— was, as usual, perfectly ready to show the true spirit of a traveller, and

to acquiesce in such means for progress or accommodation as were offered on our way. We were unattended, and had no *impedimenta*—no baggage with us, except what was contained in two of Mr. Pratt's first-rate waterproof bags. The old vehicle was, therefore, quite sufficient for our need. We first ascended a hill, which gave us a beautiful view of the end or head of Loch Fyne, and then descended to Loch Goil, through a very bold defile, between two lofty mountains, which rose on each side of our way. In the early part of our progress we passed through the midst of one of those scattered Highland villages, which reminded me much of a cluster of Irish cabins, and were altogether inferior, as residences, to any thing one meets in England. A few miles farther on, and nearer to Loch Goil, just as we arrived at the foot of the hill, I saw, close to the road, one of those sheds or cabins, of which, previous to entrance, one feels considerable doubt, whether it can possibly be the abode of a fellow-creature, although perhaps led to believe the fact, by smoke ascending from the roof, or some other sign of human tenancy appearing from without. On enter-

ing this shed or cabin, I found in it an old man of eighty-seven years, and the history which he gave me was, that he had been ejected from his home, which had been in this neighbourhood, some time ago; but in consequence of his age and helplessness, and in order to save him from the necessity of quitting this vicinity, the neighbours, who knew him, and were interested in his welfare, had subscribed for him about five pounds, and had built him this dwelling; for which, humble as it was, he appeared most thankful. He told me that his only certain provision—the only resource on which he could regularly depend—was the sum of thirty shillings a year from the poor-box of the Kirk Session—an allowance which, I believe, amounts to a small fraction more than one penny a day!

It is really lamentable to hear of such stinted supplies as one continually finds thus allotted to the destitute poor of this land. I shall take an opportunity of speaking, by and by, more fully of this question, and only introduce here the clever and apt remark which I heard made by Dr. W— when the state of the Scottish poor was the subject of conversation at a party where I met him. He

said that, when travelling in India, he had heard of some devotees, of whom fame reported that their whole sustenance was two raisins a day ; and it sometimes struck him that the sums allotted for the relief and maintenance of the poor appeared to be calculated on a ratio similar to that which such a diet would need!

We were comfortably lodged for the night in the neat little inn of Mr. Macfarlane, at Loch Goil Head—a fine scene of lake and mountain, with a snug village, and some pleasant residences scattered here and there. While Mrs. T— was visiting a few of the cottagers in the evening, she met an elderly Irish woman, of education, character, and bearing, quite superior to the labouring poor around, although she lived in a very humble tenement—a mere thatched cottage. The conversation began by Mrs. T— addressing her with the offer of a tract, and observing, with regret, that she seemed to walk lame.

“ Yes,” said she, heartily and briskly, “ I am lame, but I can walk a little. That’s the way—to look at our mercies.”

She then spoke of the calm peace which she enjoyed among these high mountains. She

invited Mrs. T— into her abode, which she said she would not exchange for any grand mansion. It was nicely furnished, having a sofa and other objects of comfort. They conversed together for some time. Mrs. T— was much interested with the fervent and hearty piety of her new acquaintance, as well as with her thorough knowledge, close application, and keen enjoyment of God's word. It seemed quite natural for her to take up her Bible and introduce passages from it into her conversation. She read one short psalm with great emphasis and enjoyment of its contents, saying, "It was full of riches. But where," added she, "is there one that is not beautiful, if we will but let it speak to us." She said that she had no tie to this place in particular, nor to Scotland in general, except that she had left her country in great distress of mind, but as it had pleased God that she should be brought to the knowledge of Divine truth in this land, she thought it well to remain, and here she lived in quiet and privacy, with none to trouble her, or turn her thoughts from God. Mrs. T— inquired of her as to the means through which she had first been enlightened, and felt the power of the Gospel. "Oh,"

said she, " a friend one day prayed with me, and while she was praying, peace suddenly came to my heart. I have several little things to do for myself here, but when they are finished, then this is my employment and delight," energetically laying her hand on the Bible, which was on the table.

I was so much interested with the account, that I went to visit her the next morning. I found her in a most cheerful and holy frame of mind, and enjoyed no slight gratification in half an hour's Christian communion with my hermit countrywoman, whom we had met so unexpectedly in this land. She was evidently an earnest, happy servant of Christ, and with a poetical mind and contented spirit dwelt, if not among her own people, at all events, as Abraham among strangers, with " God for her shield and exceeding great reward."

Our little intercourse with one of my own countrywomen, thus unexpectedly met on our way, was very gratifying ; and we found it, as usual, strengthening and encouraging to meet one thus living by faith, and in the power of the Gospel.

September 17. — No improvement in the weather. It began bad, and became worse,

weather. It began bad, and became worse, as the day advanced. At about eleven we got into the steam-boat, which goes daily from hence to Glasgow, passed through some magnificent scenery, with little or no power of enjoying it—the wind being high, the clouds low, the rain unceasing—arrived at Glasgow, and, after a railroad journey of much rapidity and noise, we safely reached Edinburgh for the night. The continuance of such weather prevented us from feeling any regret at having relinquished our northern and westward tour, though it was to us some disappointment so to do. However, we cheered ourselves with the prospect of accomplishing it in some future year, both of us agreeing that Scotland has scenes to offer to the eye, and subjects of interest to offer to the mind, of which, from having witnessed a little, one heartily desires to witness much more. The next day was also wet. I called in the morning on Dr. Chalmers, for whom I had a letter of introduction, and whom I much wished to see; but, as had been the case in many other instances during my former sojourn in Edinburgh, found that he was

absent from town. In the evening we went to Dalkeith—thus performing a few miles, in order to shorten the next day's journey for the benefit of the ponies. The Duke of Buccleuch had arrived at Dalkeith Palace in the afternoon, and, therefore, it was not visible. The exterior has no attractions whatsoever, either as to structure or position. Just within the lodge-gate in the park, a beautiful Gothic edifice, built by his Grace, is just finished as an Episcopal Church. All the seats are open, and there is no distinction whatsoever between those to be occupied by the Duke and his family, and those allotted to the congregation at large.

The next day we went to Galashiels—a most interesting neighbourhood, in that poetic and historic region, so well known by the name of the Border. Here, in a private residence, and in the company of friends, able and willing to make our stay instructive, as to Scottish scenes and character, and with a delightful region around us, famed in story and in song, we passed three days, of which I shall have by and by to dwell in some detail. I say this, because two other

subjects, which will occupy some chapters, now claims my attention—I refer to the present state of the Episcopal Church in Scotland, and to the present state of the law for the relief of the poor in that country.

CHAPTER XI.

Scotch Episcopal Church—Historical Notices—Art of Toleration—Clergy, Scotch and English—Disabilities — Disabilities removed—Conclusions — Scotch Bishops—Different Ordinations.

It will naturally be expected that I should not omit to insert, in these pages, some few considerations on the present state of the Scotch Episcopal Church. In doing this I should certainly feel some diffidence and anxiety, even were I only to speak as an ordinary observer of the times, and not as a Clergyman of the Established Church of England. For as every one at all acquainted with the subject will at once acknowledge there are circumstances, at the present time, connected with the former Church, which render observation without party feeling, and exercised in truth and simplicity, a matter

of some difficulty. I trust, however, that I shall speak with all fairness and moderation on the subject throughout the course of my remarks; and will now add, once for all, that I write for the general reader, whom I suppose not to be acquainted with the matter under review—for those who wish to obtain a general survey of the question, and not for those who wish to enter upon it in ample and full detail. I state my aim with the double purpose of anticipating objections, and of encouraging attention to the topic, even on the part of those who have no thought, need, or desire, to master it in all its particulars, but still would wish to ascertain certain facts, and apprehend their bearings in a limited degree. And this will, I suppose, be the case with a considerable portion of those readers, whose eye these pages may meet.

The Scottish Episcopal Church is a body, which, as to its connexion with the State, and as to any thing like territorial jurisdiction and cure, on the parts of its Bishops and Clergy, admits of no comparison with, and is totally distinct from the Established Church of England and Ireland. Episcopacy, as an Establishment, was removed to make way

for Presbyterianism shortly after the Settlement of 1688. The abdication of James, and the accession of his son-in-law to the throne, introduced an order of things altogether new into the Ecclesiastical affairs of Scotland: and a long series of struggles and disputes between Episcopacy and Presbyterianism was terminated by the transfer of the sanction of Parliament to the Presbyterian polity, which then became, and continues still, the established religion of Scotland. Since that time the Scotch Episcopalians have been, according to an expression very frequently used among themselves, a "scattered remnant," few in number — of very moderate resources, as to pecuniary endowment, and acting, as a body, from internal organization and the requisite arrangements made among themselves, not on any broader national basis, or on any other code sanctioned or recognized from without their own pale. In some parts of the country there are a considerable number of the poor attached to this communion: but this is the exception, and not the general rule. Its chief adherents are found among the wealthier classes of society. Of these, Edinburgh, of course,

congregates a larger number; and, accordingly, there are, I believe, in that city, seven or eight Episcopal Churches or Chapels, although these have been mostly of recent institution.

I will just recal a few points of historical interest, as connected with the subject. now under our review. After the establishment of the Presbyterian form of Church government in the land, the Scotch Episcopal Church struggled on with much difficulty, and amidst much popular opposition, exhibited against it at different times, and under different circumstances. In 1712 the "Act of Toleration" was passed, by which Bill protection was granted to Episcopal Ministers in Scotland, provided they would pray for the Queen and Royal Family.

At that time there were, in addition to the Clergy ordained by the Scottish Bishops themselves, a certain number of Clergy, officiating in Scotland, who had been ordained by English and Irish Bishops, and who fulfilled their ministrations independent of the Scottish Bishops.

The number thus circumstanced is a matter of discussion; but, that there were some,

is an admitted fact of history. I only introduce this statement by the way, as being of importance, in connexion with a question of keen debate and pressing interest, as evinced by much controversial writing of the day. The Act is denominated "an Act to prevent the disturbing those of the Episcopal Communion, in that part of Great Britain, called Scotland, in the exercise of their religious worship, and in the use of the Liturgy of the Church of England;"—and it is observable that an express provision seems to have been made in this Act for comprehending all duly ordained Episcopal Clergy under the protection thereby secured. For instead of referring only and exclusively to the Clergy ordained by Scottish Bishops, it declares that it shall be free and lawful for all Episcopalians in Scotland to "assemble for the exercise of Divine worship, to be performed after their own manner, by Pastors ordained by a Protestant Bishop."

This is a matter of considerable importance, as bearing on the legal and constitutional position of some of the Episcopal Clergy in Scotland at the present moment, and, perhaps, on that of others, who may resort

thither in the exercise of their ministry among congregations, which may hereafter be formed. Only let this observation be carried onward as drawn from the Act, which I have just quoted—I mean the observation, that every Episcopal Clergyman is protected by law in Scotland, and his ministry is sanctioned by law in Scotland, not on the ground of his having been ordained by a Scotch Bishop, or of his being now under a Scotch Bishop, but on the specific ground of his having been duly “ordained by a Protestant Bishop.” It will hereafter be seen that this distinction is of the utmost importance.

On the accession of the House of Hanover, the Scotch Bishops and Clergy showed themselves much indisposed towards the new dynasty established in these realms, and were believed to continue in close communication with the Stuart family.

Subsequent overt conduct on their part led to the Act of 1719, containing some penalties, as directed against those Ministers of the Episcopal Church, who refused to take the oaths prescribed in the Act of Queen Anne, and to pray for the family on the throne.

On the occurrence of the transactions of 1745, and, in consequence of the part which the Nonjuring Episcopal Ministers were considered to have taken in those transactions, an Act passed in 1746, of a far more stringent and severe character, than any to which they had previously been subjected. And now the Scotch Episcopal Clergy seemed to have been reduced to the very lowest condition to which, short of expulsion from the land, the State could possibly bring them. To such a degree were they held, as a body—in restraint, and such vigorous measures continued to be exercised against any growth of their influence and weight, that in 1748 an Act was passed of such a decisive character, as to make it the law “that from and after the 1st of September, no letters of orders of any Episcopal Minister in Scotland shall be admitted to be registered, but such as have been given by some Bishop of the Church of England or of Ireland; and, in case any others shall be registered, such registration shall be void.”

Thus it appears beyond all contradiction and doubt, that, according to the law of the land for several years, from 1748 inclusive,

a special ban was placed on the clergy ordained by a Scotch Bishop, and the original Act of Toleration, the 10th of Queen Anne, continued available only for those Episcopal Clergy who were *not* originally dependent for their ordination on the Scotch Bishops. To realize these ecclesiastical facts, may be a matter of some difficulty to those unacquainted with Scotch history, as connected with the Church; but such are the facts—facts, too, of comparatively recent times, which cannot be forgotten, or shrouded in any fabricated mystery, as matters out of date.

We may now proceed to the year 1788, when an event took place of considerable magnitude, as viewed in regard to the state and prospects of the Scotch Episcopal Church. In that year died the Count of Albany, eldest grandson of King James the Seventh of Scotland, and Second of England and Ireland, and the acknowledged heir male of the House of Stuart. In consequence of this event, the Scotch Episcopal Church being freed, as a body, from the ties regarding allegiance, by which they held that they were previously bound, presented, through the Bishops in the

year 1789, a statement of its case to the Government, in which the Church expressed its willingness to give in its full and loyal adherence to the reigning family. This statement was graciously received by his Majesty, and an Act of Parliament was passed of a character most favourable to the Scotch Episcopalians, and effectually relieving them from the disabilities under which they had previously laboured.

This Act, however, did no more than remove disabilities, and made no fundamental change in the constitution of Episcopacy as existing in Scotland. The only subsequent Act bearing on the subject in any way whatsoever, was passed in the year 1840, by which a permission is given to clergymen ordained by Scotch Bishops which they did not previously possess, viz., that of ministering in England for one or two Sundays at most. But even this permission is given under certain strict conditions, specified, and defined by the Act itself.

From these successive historical records, it will be clearly seen :—

First. That from the abolition of Episcopacy, as the established form of religion in

Scotland, there have been Episcopal Clergy of the Scotch Church, and Episcopal Clergy of the English or Irish Church officiating in that country.

Secondly. That these two distinct classes of the Protestant Episcopal Church have been constantly recognised in the Acts of Parliament relative to Scotch Ecclesiastical matters.

Thirdly. That the Scotch Episcopal Clergy in the land were, during a long continued period, subject to restraints, disabilities, and penalties, from which the English or Irish Episcopal Clergy there were free, and

Lastly. That, by the Law and Constitution of Great Britain, any Clergyman who is able to produce his orders from an English or Irish Bishop, is thereby—observe not merely as an unrecognized Dissenter, but thereby—fully and entirely qualified to officiate, as an Episcopalian in Scotland, without needing the authority, sanction, or permission of any individual or any body of men, lay, civil, or ecclesiastical.

It is very necessary to keep these facts in mind at the present day, when claims to a jurisdiction over all the Clergy, ministering

in Scotland, have been set up by some of the Scotch Bishops on very untenable grounds, and—which is perhaps still more to be regretted—when these claims have been supported by some of the highest authorities in the English Church.

Connexion with the Scotch Church is a purely voluntary thing on the part of English or Irish Episcopal ministers and their Congregations in Scotland. The connexion may be formed, or may not be formed, just as it is considered most expedient or desirable; and it may be dissevered at any time, when circumstances point out such a measure, as tending to the benefit of any respective Church. I do not here enter on the question as to the merits or demerits of a system like this. I do not here speak of its advantages or of its disadvantages, as this must depend on circumstances, to which I shall refer in their proper place; but I merely state a fact, proving the untenable character of certain claims made of late years, with high assumptions of authority, but in themselves so invalid, that they will assuredly end ere long in complete failure and discomfiture.

It will at once be seen how closely the

lack of any territorial or diocesan division of the country, as legally or constitutionally established, is connected with the subject, now under our notice. The Scotch Bishops are certainly denominated Bishops of various towns or counties, as for instance, Bishop of Edinburgh, Bishop of Moray, Bishop of Glasgow, Bishop of Aberdeen, &c., but this is merely the result of a compact and arrangement made among the Scotch Bishops themselves, and that so recently as during the last century. At the commencement of the last century this territorial division did not even nominally exist; and the Church was governed at large by a college of Bishops, who exercised, individually and respectively, no diocesan authority whatsoever. The only question, as to a division of Sees, was one, on which there was a long continued and severe contest in the Church itself; and though finally the diocesan arrangement was made, still, at the very time of its being so made, an express declaration was signed by all the Scotch Episcopal Bishops, affirming that, "by the aforesaid division of districts we do not pretend to claim any legal title to diocese." An affirmation, by the by, of

which it seems to me there was but little need, as it scarcely seems possible to guess or surmise any quarter whatsoever, whence such a title could proceed, or to imagine the possibility of that measure being any thing more than a mutual compact made among themselves. However I may observe that disclaimers of this character were not unfrequent at the time—I suppose with the view of obviating alarm, and thus of disarming opposition at a time, when the Bishops were unable to encounter any such opposition or unpopularity without imminent danger to their welfare, if not to their very existence, as rulers of the Church.

It is thus perfectly evident, not only that Episcopal Clergymen, of English or Irish ordination are recognized and qualified by the Law of the realm, as such—I mean as Episcopal Clergymen, and not as Dissenters—to officiate in Scotland independently of any jurisdiction on the part of the Scotch Bishops—that union with them, is merely a matter of mutual agreement—and that any claim to exercise jurisdiction, except over the members of their own body, has until very lately, been openly, and strongly, and

frequently disclaimed on the part of the Scotch Episcopal authorities. Let this be diligently kept in mind, as a subject of our future consideration, in close connection with those statements, which I have already made.

CHAPTER XII.

Church Government—Variations in the Canons—Mr. Drummond—Alarming measure—Communion Service.

BEFORE I enter on those cases and circumstances which may justify an English-ordained minister for separating from the Scotch Episcopal Communion, if not positively call upon him, from his adherence to sound doctrine and godly practice, so to do, I shall introduce a brief sketch of the *constitution* of the Episcopal Church—of its mode of exercising authority, &c. This is, of course, a distinct matter from its *position in the land*, of which I have already spoken.

There are in the Scotch Church six Bishops, one of whom is called *Primus*, each with a diocese attached. These dioceses are not, as in England, legal divisions, which

would be quite inconsistent with the parochial arrangements of the Presbyterian or Established Church. They are merely districts of arbitrary extent, arranged for convenience by the Church itself, and adopted during the last century. There are six Deans, eighty-three Presbyters, and ninety-three congregations.

The Church affairs are regulated and administered in the following manner :

There are three Church Courts.

The first is the Diocesan Synod, of a local and subordinate character, and is merely concerned with the district to which it belongs.

The Bishop, or Dean, by the Bishop's authority, may summon this Court whenever he may think it desirable so to do. It is composed of the Bishop, Dean, and clergymen holding charges in the locality. Its usual duty is that of considering the state of the diocese in question, according to reports sent in from the different clergy for inspection.

The second Church Court is that of the General Synod, which, if one may use an explanatory comparison, is formed of an upper and lower house—of Bishops only as

composing the upper, and of Presbyters only as composing the lower. The lower body is, to a certain degree, representative, being formed of the Deans, and of one clerical member—appointed from each diocese respectively, and elected by the clergy at the Diocesan Synod. This General Synod appears to have, according to the Canons, a very extensive, if not unlimited, authority in matters concerning the Church.

The third Court is that of the Episcopal Synod, which is formed exclusively of Bishops, and is held once in every year. It is a kind of Court of Appeal, which pronounces final and declaratory sentences, and from which there is no subsequent appeal open to any minister of the Scotch Episcopal Church, in any quarter or direction whatsoever, ecclesiastical or civil, of which I am aware.

It may be observed, that the Laws and Canons of the Scottish Episcopal Church present, in the matter of permanence and stability, a most notable contrast to those of the Church of England and Ireland. The Laws and Canons of this last-mentioned establishment are fixed and defined on a basis which is virtually almost unchangeable—at least it

may be said that, as a general rule, change and alteration are rare exceptions, as applied to the body politic of its system. On the contrary, in the Scottish Episcopal Church, changes as to its Laws, Canons, and general mode of administration are continually going on up to the present time. Changes of great importance have been made no less than three times within the present century, and a detailed and authoritative revision of the Canons took place no longer ago than the year 1839.

It is also somewhat singular and observable that a peculiar provision and preparation for farther changes and adaptations seems continually and studiously made throughout these documents, in a manner rather extending beyond, than held within, the usual course of legislation on such subjects.

It will at once be evident to every thoughtful and reasoning mind that this studied capacity of development proportionally causes the necessity of watchfulness, as to the proceedings of the legislative body in the Church, on the part of all those interested in its welfare—and specially, of course, as to matters

which vitally affect sound doctrine and godliness of practice, so far as these are subject to the influence of Laws, Canons, and other measures of ecclesiastical enactment.

I am about to mention a very remarkable instance of such changes, which has been brought into special notice in the well-known and very important case of the Rev. D. T. K. Drummond, the Minister of St. Thomas' Episcopal Chapel, in Edinburgh, and with which his Secession from all communion with the Scotch Episcopal body was, in fact, most intimately connected.

Mr. Drummond joined the Scottish Church in the year 1832. During several years of his subsequent ministry he was in the habit of holding weekly meetings in Edinburgh, at which the Liturgy was not employed as is the case in numerous meetings of a similar kind, and at cottage lectures, &c., in England, where so many of the Clergy hold that, while the Liturgy, in all its fullness and accuracy, must, of course, be used in the Church, and "great congregation," they are perfectly at liberty to use it partially, or to use other prayers in any meetings or assemblies of

their people, which partake of a different character.

Towards the close of 1842, the Bishop of Edinburgh, suddenly and without warning interfered, with a view of stopping these proceedings on the part of Mr. Drummond, and endeavoured to establish his authority so to do on the 28th Canon, as declaring, "that, if any clergyman shall officiate or preach in any place publicly, without using the Liturgy at all, he shall, for the first offence, be admonished by his Bishop." Mr. Drummond conceived and maintained that this referred to the services of public worship in the sanctuary; but the Bishop interpreted the Canon otherwise, and expressed his resolution to enforce it. In consequence of this, Mr. D. retired from his charge, and now officiates as an English-ordained Clergyman, unconnected with the Scotch Episcopal Church.

But the point, for which I chiefly introduce the subject is to follow, as illustrative of the uncertain and unstable character of these Laws and Canons.

The clause under which the Bishop of Edinburgh declaratively acted in 1842, and

which he applied to Mr. Drummond, does not appear at all in the code of 1828. It was added in 1838, anterior to which, Mr. D. had been long accustomed to hold those meetings which were forbidden in 1842; and that which previously to 1838 unquestionably referred to Church-worship alone, was there so extended and modified, as to enable one in authority to act upon it, as above stated.

Another lamentable and most alarming measure took place at the revision of the Canons in 1838—specially when viewed in connexion with the present times, and with the dangerous tendencies to Rome—not to say the fearful apostacies in that direction—frightening from day to day the public Protestant mind of our countrymen.

The fact to which I allude is this, that the word “Protestant,” which occurs no less than seventeen times in the Canons of 1828, was considered so objectionable in 1838 that it was utterly “cast out as evil,” and does not appear once in the Canons of that later date!!!

As a last example of these changes, also showing a tenacious, or rather an increas-

ing attachment to the un-protestant formulary of the Scotch Community Office, while by the Canons of 1828 it was only required to be used at the consecration of Bishops; by the new Canons of 1838 it was decreed that it should be used at the opening of all general Synods!

No subject, in connexion with the Scotch Episcopal Church, is of such importance as that of the Communion Office, which is quite different and distinct from our own. Recent controversies on this subject between those who wish that it should be discarded altogether, and those who wish that it should be still retained, have excited the utmost ferment among the members of that body, to which I now refer. Many who were formerly members of it have already quitted its pale, solely on account of the Communion Office; and many more will probably follow their example, should it still continue as an authorised formulary of the Church. And circumstances closely connected with this subject have led to the interchange of letters between high ecclesiastical dignitaries, which, like every thing else of the kind in these days, have been promulgated through the

country by means of the columns of the ordinary daily press. I have, for instance, before me two episcopal letters, which every one acquainted with the subject in review, will admit, as originating mainly from the existence of the present Scotch Communion Office. The letters to which I specially allude are one from the Bishop of Cashel to the Bishop of Moray, in answer to one of his, and the other is from the Bishop of Edinburgh to the Bishop of Cashel.

However, without noticing any extrinsic, or accidental circumstances connected with the subject, I may as well state at once that the grand matter of contention—in Scotland, as a matter of actual, personal, and ministerial responsibility—in England, as a matter of sympathy and interest in sound doctrine and scriptural practice, is this—whether the Scotch Communion Office or that of the Church of England should be used in the ministrations of the Episcopal Church. It is perfectly well known that a considerable portion of Scotch Episcopalians are strongly attached to the former office—that the particular section in the Church, which, in its doctrine and practice, is identified with the Tractarian

party in England, (whether to their full extent, or whether in a modified, though still very dangerous shape,) approves of, loves, and clings with tenacity to this office ; and that, on the other hand, the service is so obnoxious to many Protestants, who most thoroughly concur and rejoice in our own office, that they would utterly refuse to partake of the ordinance, if accompanied by a form of words so unsound, so Popish, so unscriptural, and so evidently advocating and retaining that very doctrine, against which our Reformers mainly struggled, and rather than confess which, they bled or were burned in far greater numbers than for any other cause whatever.

I think it right to proceed at once to a simple examination of the Scotch Communion Office, as compared with our own, and shall leave my Protestant readers to judge for themselves on the matter. Instead, however, of going through the whole service, I shall only introduce the Prayer of Consecration, as in that prayer the chief amount of unwarrantable doctrine is found. I think it will appear plainly enough to any man of sound, spiritual discrimination that, in this portion

of the office alone, abundant reason is found to call for its abandonment *instanter*, and to make it evident that none, to whom sound doctrine on this momentous subject is dear, should sanction such a form when once its unscriptural character is placed before their view.

SCOTCH PRAYER OF CONSECRATION.

“ All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption ; who (by his own oblation of himself once offered), made a full, perfect, and efficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice until his coming again. For, in the night that he was betrayed he took bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, ‘ Take, eat, this is my Body, which is given for you : Do this in remembrance of me. Likewise, after supper, he took the

cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me.

“ Wherefore, O Lord and (the Oblation) Heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make ; having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O (the Invocation) merciful Father, to hear us, and of thy Almighty goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.”

The prayer continues at some length, but it is not needful to introduce the remainder.

ENGLISH PRAYER OF CONSECRATION.

“ Almighty God, our heavenly Father, who, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again : Hear us, O merciful Father, we most humbly beseech thee ; and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood : who, in the same night that he was betrayed, took bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you ; do this in remem-

brance of me. Likewise, after supper, he took the cup; and, when he had given thanks, he gave it them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it in remembrance of me."

Now let the prayer of the Scotch service be diligently examined in juxta-position with the prayer in our own Liturgy, occupying the same solemn and important place—a place, indeed, precisely that where, if comparison is in these matters admissible, the most scrupulous avoidance of all which bears any similitude to Popery should be evident, and has been laboured for in our Church; and I am convinced that just in proportion as my readers are qualified, by their knowledge of Scripture, by their acquaintance with the great controversy with Rome, and by their interest in spiritual things, to form a right and decisive opinion on this question, will they see the dangerous character of the one as contrasted with the sound scriptural truth of the other.

Now, although every person, qualified, in

a very moderate degree to form any due estimate of the question—for instance, many a well-taught child in a Sunday school, where proper attention has been paid to the inculcation of sound religious doctrine—would be able, on once reading each document, to see not only the glaring difference which exists between them, but also the character of those tenets, which the one eschews, and the other sanctions therein respectively, I shall nevertheless make three brief remarks, on three distinct passages.

First of all, we had “own” for “one” in that critical and most important sentence in regard to “Christ’s oblation of himself.”

Secondly, we find the insertion of this rubical or indicial word in Italics, “*The oblation*,” just at the exact part of the prayer, where a most dangerous proposition is sanctioned thereby, not to mention that in order to draw more precise attention to the doctrine thereby sanctioned, the words “*which we now offer unto Thee*,” are absolutely put in capital letters.

And lastly, we find an address of supplication to God, praying to Him “that these thy gifts and creatures of bread and wine, *may*

become the body and blood of thy most dearly beloved Son.”

Never was there placed a more unscriptural petition in our Protestant ritual.

Some will say that the Scottish formulary is not used or enforced, and that they have often partaken of the Sacramental ordinance in Scotland, according to the form of the Church of England. This, however, has nothing to do with the question. In estimating the doctrines and tenets of any Church, we are always to consider that which is *authorized* and *sanctioned* in its eode and creed. A temporary, partial, or accidental withdrawal, or disuse of an objectionable doctrine or formulary, in some part of the country, is a matter of no consequence or weight whatsoever with those who act on principle, and not on mere transient expediency, or love of false and hollow peace. But in fact, the Scotch Communion Office, of which I have just spoken, is by no means obsolete, disused, withdrawn, or reprehended in the Scotch Episcopal Church. As I am speaking on a principle, it is not necessary to go into details on this matter; but I believe it is positively ordained throughout the coun-

try, by the canons of 1838, that this special Service *must* be used at some services of continual recurrence,—for instance, at the opening of all general synods,—while it is habitually used without let or hindrance, in a considerable number of chapels, under the ecclesiastical administration of the Scotch Episcopal Church, and especially in those of the North.

A Scotch Episcopal Minister* published in Aberdeen not only a defence, but rather an encomium of this service, speaking of it as preserving and witnessing to the great truths connected with the Lord's Supper "more fully and consistently than the present English Office," and denying that any "faithful son" of the Scottish Church will wish to shrink from "these doctrines or to explain them away;" and the very clergyman, who thus declared his sentiments in 1843, was called upon to preach before the Synod in 1844, and was requested by the Bishop and Clergy to publish his sermon, in which, as well as in the notes and appendix thereto attached, the same *animus*, and the same principles are

* The Rev. P. Cheyne.

displayed, and of these statements no authoritative disapproval has appeared. And as a fact, which will perhaps more strongly impress those who are made acquainted with it, and can view it in its various bearings, and by the light of these extraordinary times (speaking religiously and controversially) I will just mention, that on an occasion of much notoriety in the Scotch Church—I mean the Consecration of the Episcopal Chapel at Jedburgh—when much ecclesiastical parade was exhibited, and many of those measures were introduced, which are especially the badges of those holding the opinions, for which I know no better name than “Tractarian,”—when Mr. Keble, Mr. Dodsworth, Dr. Hook, and Archdeacon R. I. Wilberforce, with a large body of Clergy holding similar opinions had come from long distances to attend, and to give the additional weight and sanction of their presence to the ceremony, and when four out of the six Scotch Bishops gave their sanction to a course of proceedings, which they well knew would be of much notoriety throughout the whole land, the Scotch Communion Office was used.

I have just given these few samples of

present and existing facts, in order to obviate any current notion that the Scotch Communion Office is a thing in disfavour, disuse, or likely, of itself, to drop into oblivion. Some persons will probably say that these especial statements were not requisite; but really at the present time, such a multitude of subjects press on many minds, that nothing but specific instances seem to lay hold of their memory, or to exercise any influence, as arguments, bearing on their views and conduct.

CHAPTER XIII.

Cause of Secessions—Sir W. Dunbar—His Case—Observations
—Rev. Mr. Miles—His Case—Episcopal Letters.

THE sundry Secessions from communion with the Scotch Church, which have of late taken place, and which have given rise to much excitement in the North, and also to considerable attention on the part of many members of the Church of England and Ireland—as has been evinced by numerous articles in the public prints, by letters, &c., and even by the interchange of Episcopal communications on different sides of the question—are, as may be supposed, much and mainly connected with the retention and use of that unsound formulary, on which I have made a few brief remarks.

In proof of this, I shall first bring forward

the case of Sir W. Dunbar, which I believe to be this.

Sir William quitted the Diocese of London to undertake the charge of St. Paul's Chapel in Aberdeen, in the year 1842, on the invitation of the members of that Chapel, in whose hands the power of presentation was vested.

The congregation, of which Sir William undertook the ministry, had existed as an Episcopal congregation, altogether independent of the Scotch Church, during a period of one hundred and twenty years, until the year 1841.

In 1841, by a "deed of union," containing certain additions, to be strictly observed on both sides, this Chapel was united to the Scotch Episcopal Church. It was declared in this deed that any infringement of these conditions, among which was the security of all rights and privileges enjoyed by the minister and congregation, as English Episcopalians before the union, should be considered as a dissolution of the compact then formed.

Acting on this compact, Sir W. Dunbar refused to be present at the administration of the Lord's Supper, after the Scotch form, and claimed that the children of his flock

should be confirmed according to the Scotch rite. For the first mentioned refusal, the Bishop of Aberdeen threatened Sir William with ecclesiastical censure; and on the pressure of the second claim, he refused to confirm the children in St. Paul's Chapel at all.

In consequence of these and other circumstances, in which Sir W. Dunbar and his congregation held that ecclesiastical censure was unduly threatened, he, during the year 1843, withdrew himself altogether from the jurisdiction of the Bishop.

Sir W. Dunbar remained at Aberdeen, preaching and officiating as an English ordained minister, although independent of and apart from the Scotch Episcopal Church. But before long, the following strange document was issued, and not only issued, but accompanied by a command that it should be read from the altar of every Chapel in the diocese on the Lord's day. And in order to give the document—which certainly answers, in form and spirit, very much to our preconceived notions of a bull, anathema, or excommunication, although far gentler names have been given to it—the utmost publicity among those whom, by its Ecclesiastical character,

it most concerned, copies thereof were forwarded officially to the Archbishop of Canterbury and to the presiding Bishop of the Protestant Church in America. Moreover, in order that the declaration should have more weight still, within a month after its promulgation, the Bishop of Aberdeen wrote thus concerning it: "The Episcopal Synod yesterday fully approved of all that I had done in regard to Sir William Dunbar, and authorised and directed me to communicate my declaration to the Archbishop of Canterbury, and the presiding Bishop of the Church in America, that the matter might be fully known to all the Prelates of both Churches."

But now to introduce the document itself. I am sure that many of my readers will peruse it with absolute astonishment; and perhaps to some will recur the words of the Prophet Daniel, when describing the Roman-papal voice and mien, with its "mouth that spake very great things, whose look was more stout than his fellows.*"

"In the name of God. Amen. Whereas the Rev. Sir William Dunbar, Baronet, late

* Dan. vii. 20.

Minister of St. Paul's Chapel, Aberdeen, and a Presbyter of this Diocese, received by letters dismissory from the Lord Bishop of London, forgetting his duty as a Priest of the Catholic Church, did, on the 12th of May last, in a letter addressed to us, William Skinner, Doctor in Divinity, Bishop of Aberdeen, wilfully renounce his canonical obedience to us, his proper Ordinary, and withdrew himself, as he pretended, from the jurisdiction of the Scotch Episcopal Church; and notwithstanding our earnest and affectionate remonstrances repeatedly addressed to him, did obstinately persist in that his most undutiful and wicked act, contrary to his ordination vows and his solemn promise of canonical obedience, whereby the said Sir William Dunbar hath violated every principle of duty, which the laws of the Catholic Church have recognized, as binding on her Priests, and hath placed himself in a state of open schism; and whereas the said Sir William Dunbar hath moreover continued to officiate in defiance of our authority. Therefore, we, William Skinner, Doctor of Divinity, Bishop of Aberdeen aforesaid, sitting with our Clergy in Synod, this tenth day of

August, in the year of our Lord, 1843, and acting under the provisions of Canon 41, do declare that the said Sir William Dunbar hath ceased to be a Presbyter of this Church, and that all his ministerial acts are without authority, as being performed apart from Christ's mystical body, wherein the one spirit is; and we do most earnestly and solemnly warn all faithful people to avoid all communion with the said Sir William Dunbar in prayers and sacraments, or in any way giving countenance to him in his present irregular and sinful course of life, lest they be partakers with him in his sin, and thereby expose themselves to the threatening, denounced against those, who cause divisions in the Church; from which danger we most heartily pray that God, of His great mercy, would keep all the faithful people committed to our charge, through Jesus Christ our Lord. Amen.

“Extracted from the Minutes of the Synod of the diocese of Aberdeen, holden at Aberdeen, on the 9th and 10th days of this present month of August, 1843, by me, Arthur Ranken, M.A., Synod Clerk.”

On the form and spirit of this demonstration

I shall abstain to dwell, except to say, that I am perfectly sure it must meet the disapprobation of every individual, whose mind has not been imbued with the most unwarrantable views as to the true nature of Church authority and discipline. And I am fully convinced that no language, approaching to that here used, would have proceeded from any one holding ecclesiastical authority in Great Britain, had it not been for the mischievous and overbearing doctrines put forth of late years, regarding the mutual relationships of the Bishops, the Clergy, and the Laity, by some well known persons, who, by the by, have shown very little disposition to abide by these doctrines themselves.

Such appears to me the best excuse, or palliation for many individual acts and proceedings emanating at the present day from some who occupy high ecclesiastical positions. If they sometimes seem to act on the principle, "*Sic volo! sic jubeo; stet pro ratione voluntas,*" we too must remember the external circumstances, quite of a new character, in which they have found themselves placed; and, while vigorously opposing all undue encroachment, and all exercise of unwarrant-

able power, we must, in a great measure, lay the blame in that quarter whence this mischievous spirit took its rise; and whence it was almost forced on some men, who, by their own kindly nature, and according to their own former principles, would have shunned and rejected that very course of priestly usurpation, that haughtiness of diction, and those assumptions of the most dangerous character to the freedom and welfare of the Church at large, into which they have been led with most unhappy results.

It is much to be regretted that the declaration, or decree, of the Bishop of Aberdeen, was palliated and defended by the Bishop of Glasgow, in a published address on the subject under review.

The transaction which I have just described led to another separation of an English Clergyman from the Scotch Episcopal Church, on the part of the Rev. M. Miles, of Glasgow. He had undertaken the charge of St. Jude's Chapel, in that city, in the year 1843. Mr. Miles openly and fearlessly condemned the whole proceedings of the Scotch ecclesiastical authorities in connexion with the case of Sir W. Dunbar, and considered it his conscien-

tious duty to give evidence of his convictions in the most open and decided manner. Accordingly, in 1844, he went to Aberdeen, and preached there twice for Sir W. Dunbar, in St. Paul's Chapel.

This led to a correspondence between the Bishop of Glasgow, and Mr. Miles. The Bishop interdicted his preaching in Sir W. Dunbar's pulpit. On this, Mr. Miles withdrew himself from the jurisdiction of the Bishop, and resigned his charge as Minister of St. Jude's. The Bishop opened an address to the managers and congregation of that Chapel, and forwarded a copy to the Bishop of London, which elicited from him a letter in return, dated Nov. the 21st, 1844, which has been already before the public eye. In it, the Bishop expresses his hope that the address may "make the parties, to whom it is directed, sensible of the schismatical nature of their proceedings," and continues thus—"My opinion as to the obligation which binds an English Clergyman, desirous of officiating in Scotland, to seek for authority to do so at the hands of the Bishop within whose diocese he is to officiate, and to pay him canonical obedience, has long been made known in that

country. I retain that opinion unchanged." The Bishop then absolutely disclaims all jurisdiction "over English Clergymen residing in Scotland," but thus continues to express his opinion: "If I possessed any authority over Mr. Miles, or Sir William Dunbar, I should exert it for the purpose of ordering them to return to the allegiance, which they owe, while in Scotland, to the Fathers of the Church in that country."

In another letter referring to Sir William Dunbar, the Bishop of London expresses his opinion very plainly, although with the previous admission that he did not "even understand what his difficulties were, nor upon what grounds he thought himself at liberty to renounce his canonical obedience." The Bishop's declaration on the matter is:—

"I need not assure you how strongly I disapprove and condemn his proceeding."

I may observe, in connection with this latter statement, that when the Bishop of London wrote to the Bishop of Glasgow, declaring his opinion in the case of Mr. Miles, and the managers and congregation of St. Jude's, Glasgow, it does not appear that his Lordship had had any opportunity of hearing what

these latter parties in the question had to say in their justification or defence.

Laying, however, these considerations aside, it must be observed that the Bishop of London makes no reference to any code, and speaks in nowise as one having authority to give an Episcopal decision, but merely gives his opinion: an opinion, which, as coming from his Lordship, merits, of course, respectful consideration, but must be judged like that of any other fallible authority; and many consider it altogether erroneous, whether as regarded in a view purely legal, or purely ecclesiastical, or in a combination of these two distinct lights. I may conclude this part of the subject by mentioning that the Archbishop of Canterbury, the Bishop of Exeter, and the Bishop of Cashel, have all taken a part in this question.

It would, however, occupy too much time to follow up the controversy in these pages, interesting as the subject is, and proved to be interesting to the Church and public at large by the large space which the matter has occupied, during the last year, in all the religious publications of the day, and also in the columns of the daily press.

Connected with the present position of the Scotch Episcopal Church, I may just mention the singular circumstances in which English clergymen are now placed, when travelling in Scotland. To their astonishment, they find that some Episcopalians are urgent that they should officiate *exclusively* for the Scotch Episcopal clergy ; and that others are equally urgent, that they should officiate *exclusively* for the English clergy, who, with their congregations have seceded from that body. Any thing like an *impartial* line on the question, any thing like a professed readiness to act in each respective quarter, as calls may arise, seems an almost untenable position, almost an inconsistency in the eyes of those respectively interested in the questions pending on each side.

I was not myself exactly brought into these circumstances ; but humble as my position in the Church is, and comparatively unknown as my ministrations are, I no sooner mixed in society, than I discovered what I was totally unprepared for before—I mean, an endeavour, founded on conscientious views, on the part of my Episcopalian friends and acquaintances

to impress me, as the subject arose, with the fitness and necessity of that exclusive ministration to which I have just referred, according to their distinct and separate conviction on the matter, as leading to such remarks.

CHAPTER XIV.

Ecclesiastical Matters—Question considered—Question discussed—Question resolved—The Alternative—Church Communion—A Precedent.

I must add a few statements as to the present position of those Episcopal ministers, and members of Episcopal congregations in Scotland, who, through late circumstances, are now disconnected with any Episcopal authority, so far as regards any special Bishop of their own. The question is of considerable importance, as it not only concerns them, but also any others, who may at any time secede ; or any ministers of English or Irish ordination, who may be led to undertake the charge of any chapel, or flock in Scotland, placed in the same condition as those chapels or flocks to which I now refer.

A thought which will actually occur regarding all similarly circumstanced, is this—“How can they, as Episcopalians continue without any Episcopal superintendance? How can they obtain those rites and privileges of the Church, which can alone, according to their form of government which they possess, be exercised by a Bishop?” These questions have often crossed the minds of inquirers, to whom the subject has been one of real and practical interest; and they are certainly questions bearing with them such an apparent weight, that we cannot be surprised at their having been reiterated by those, from whose authority the late Secessions have been made. Accordingly, in Bishop Russell’s address, he asks in reference to the Seceders, and through them, in reference to all who might occupy a similar post,—“In whose diocese are English Ministers in Scotland? What English Bishop recognizes them? Whose visitation do they attend? Who holds confirmations in their chapels? Whose licenses do they hold?”

Now the right answer to all this is, that neither the Ministers in question, nor their flocks are the persons, who, if right in the other articles of these proceedings, are res-

possible for that situation, in which they at present stand ; but on the contrary, those by whose proceedings they are reduced to an alternative, which they only embrace as the least of two evils, and not as in itself satisfactory, or eligible. They consider it far better to exist without any special, or diocesan superior, than to be in voluntary communion with, or in voluntary submission to any diocesan superior, holding and enforcing doctrines to which they cannot assent,* on, perhaps, the most important question, doctrinally speaking, which can affect any Church. I introduce and mark the word *voluntary*, because in their case, all connexion with the Scotch Church is as I have stated again and again, a purely voluntary thing, and presents

* Admitting a possibility of the kind, and alluding to the course, which then ought to be pursued, the Bishop of Cashel, in a letter to the Rev. David Lowe, Bishop of Moray, dated Nov. 25th, of this present year, says, " If my own Episcopal Church should turn away from the truth,—should declare the doctrine of her communion service to be uncatholic, and should introduce a service that speaks more like transubstantiation than ever was spoken by any Church, but the Church of Rome, I should feel myself bound to protest against her heresy, and to separate from her communion, though that separation should involve the undesirable absence of Episcopal superintendance and control."

in this respect, a total contrast to the connexion of any English Episcopal Church, with the Bishop of the diocese in which it is placed. Those Episcopalians, to whom I refer now, neither deny, nor palliate, nor disregard the ineligible and unsatisfactory nature of those circumstances, in which, at all events for a season, they are placed. They look forward with true and legitimate anticipation to a more favourable state of things, as to Church government among them. They do not despair nor doubt of seeing it ere long realized. But in the mean time, they will not admit that their position, though defective, is untenable, nor that their case, though confessedly one of anomalous character, is one which cuts them off in doctrine, practice, or communion from the body of Christ's visible Church. They go on in faith, that "God is with them of a truth,"—that His blessing is among them,—that their post must not be surrendered, but watched and defended with energy, watchfulness, and zeal. Nay, farther, they believe themselves to be acting legally, constitutionally, and in a manner to secure the prayers, and the sympathy of multitudes

among Christ's faithful people, who prize and value the truth as it is in Jesus, free from Popish tendencies, and all the base alloy, with which, alas! in these latter days, the pure gold of Protestant and Scriptural truth has been so unexpectedly, and so insidiously defiled. I, for one, do not believe that they will long be lacking either in Episcopal sanction, or in Episcopal aid.

I believe that one of the following circumstances will before long take place. Either those, who still retain objectionable formularies will be led to abandon them, on the exposure of their unsound character, and will accordingly come forward in the Christian spirit of reparation, and of love, to recal into their communion those whom they have now "cast out as evil," and thus proceeding on right principle, they will in this succeed, and become a united body in spirit and in truth, not partially and in form alone; or, if this is not to be, if the disruption is to continue and extend (as I doubt not, if it continue, that it will) then, as in former times, under circumstances somewhat parallel in kind, there will not be wanting in the Church some who

will supply the need of their brethren—bishops, who if not of geographical and diocesan proximity, will notwithstanding, act in their behalf, and fearlessly take up their cause, as the cause of truth and righteousness,—the cause of the Gospel,—the cause of the Lord, and His faithful people.

The matter now under our consideration, is of the most important character. It must not be laid down as an axiom, it must not be dogmatically asserted, it must not be triumphantly carried, that, because any branch or portion of a sound Episcopal Church is for a season without a Bishop of its own, to whom it has to look for Episcopal superintendence, and those Episcopal administrations, which, under the ordinary course of circumstances in the Church, so rightly appertain to one, and one only Bishop; it must not, I say, be concluded, as if this were itself, *ipso facto*, a proof of those thus circumstanced being in the wrong. Far less should any refuse to hold communion with ministers and congregations occupying that peculiar position, to which we are led to direct our present attention.

Let it be carefully and honestly observed, that I do not in the least deny the unsatisfactory and undesirable nature of the case, nor would they so act, to whom it has seemed a duty and necessity to allow it to be theirs. I do not in the least deny that those who are thus situated ought, as sound members of the great Episcopal body in the Church, earnestly to pray, desire, and exert themselves that they might obtain Episcopal superintendence of the usual character, as soon as they possibly can, without surrender of any godly principle or practice. And they, I have no doubt, would cordially respond to such a view as this. But all I maintain, and all which they would maintain, is, that in all matters of absolute necessity towards connexion with the great body of Episcopalian Christians, no flaw exists disqualifying them from the privileges of that body ; that their existence as a branch of the visible Episcopal Church in these realms is by no means compromised ; that they are not to be treated as spiritual aliens, and excommunicated, as void of the characteristics * which must inseparably

* No law of the State, no Canon of the Church, treats

mark that division of the great Christian commonwealth.

ministers or congregations as *ipso facto* separated from the great Episcopal body of Christians, because they are not especially assigned to any one bishop, because they do not acknowledge any one Diocesan as peculiarly their own. Several examples might be brought forward to prove this. I only introduce one, as being sufficient in a matter of precedent.

In one of the midland districts in England, there are no less than seven Parishes, forming one Royal Peculiar. The names of these Parishes are, St. Mary's and St. Leonard's, in Bridgenorth, Quatford, Alveley, Claverley, Erdington, and Bovington. In these Parishes no Bishop or Archbishop has any authority whatsoever. The Clergy, who minister in these parishes, may be examined and licensed by any Bishop to whom they desire to apply, and who is willing to act for them. They may invite any Bishop whom they please, to administer confirmation to the children of their respective parishes; and this right of self-administration, this liberty in the selection of authority, when needful to be exercised in regard to the Peculiar, is really and effectively carried out, in order to maintain its ancient independence and position. No proximity of Episcopal authority produces in that quarter any nominal or virtual sway in the affairs of these parishes; and I will just mention two or three instances in proof of what I state. Two Curates, who have very recently entered upon duty in the Peculiar, have had recourse to two different Bishops of their own selection for examination. A marriage licence granted by the Archbishop of Canterbury was declared to be quite null and void, as a matter of title and right, when presented to the clergyman of one of the churches; and not very many years since, on the spontaneous offer, or expressed intention

on the part of a neighbouring Bishop to visit the Peculiar in the exercise of his functions, this offer or expressed intention was respectfully declined; and it was suggested, that the invitation must proceed from those in whom the rights of the Peculiar were, by law, vested. The authority over these parishes is in the hands of a Lay Dean and a principal official.

CHAPTER XV.

Scotch Poor—Inquiries—Recent Enactments—Lord Advocate's Speech—Relief hitherto inadequate—Poor Law Acts—Funds for relief—Administrators—Kirk Session—State of the Poor—Remedial Measures—Central Board—Appeals—Parochial Boards—Assessments—Bill brought in—Bill examined—Act quoted—Right of the Poor—The right enforced—England and Ireland—Right of Appeal.

NEXT to the state of Religion in any country which the traveller may visit, there is nothing which appears to me of such high and arresting interest as the condition of the Poor.

I am well assured that every inquiry and every investigation made upon that subject, whether among those of the upper class, qualified to give information on the subject, or in the abodes of the poor—whether in the rural high-ways and by-ways, or among the streets

and lanes of crowded cities—is well and deservedly bestowed. Immediate means of making any practical application of what is thereby learned may not be before you ; but sooner or later the information thus gained will undoubtedly prove of value. The subject itself is most suited to a Christian, and specially to a Christian minister.

Actuated by these convictions I did not omit, at the proper season, and in society, where I had the least hope of gaining information, to bring forward the above-mentioned subject ; and I was favoured, on many occasions, by meeting with persons highly qualified by their office, their tastes, their pursuits, and their studies, to give me the most valuable assistance towards attaining some accurate knowledge of the real condition of the Scotch poor, and towards forming a right judgment, as to the measures of an available and valuable character, towards its real and permanent amelioration. In addition to this, our peculiar mode of travelling, frequent stoppages on the way, at moments when we felt disposed, and with adequate time for observation ; also visits to any of the poorer dwellings which we passed, con-

versation with their occupants, or those whom we met, under various circumstances, and calls on the neighbouring poor, in any district, where we were making our short sojourns at the residences of those friends who kindly invited us to their homes—these advantages, added to a certain degree of attention to the state of the poor, as treated of in books, and to a constant intercourse with them, as a clergyman desirous to do some little good on his way, led me, I trust not altogether without reason, to suppose that, as a personal eye-witness, I might be able to investigate the subject with a due expectation of seeing the truth, and deriving some profit thereby. It also appears to me, that a certain acquaintance with the state of the Irish poor, derived from a residence in that country some years ago, may not have been altogether useless in aiding me to form a right conclusion as to many questions connected with the subject now under consideration. I say this, because so far as I have observed, the Scotch poor, touching their physical comfort—for instance, their dwellings, their food, &c.—occupy a kind of middle position between

the English and the Irish poor. By way of illustration, and referring of course to those in the poorest condition of each country respectively, I may allude to the first great article of physical comfort—food. Oatmeal occupies, as it were, the middle position between wheaten bread, the food of the poorest labourers in England, and potatoes, holding a similar place in the scale of human sustenance among the Irish poor.

Referring to my conversations with those individuals to whom I have alluded above, as met by me in various parts of the country, representing various shades of opinion, and being in themselves of those various characters and dispositions, which, as we well know, more or less affect in all lands and times, the formation of opinion and judgment in such matters, I may say truly and with all confidence, that, so far as I could learn, one unanimous view prevailed as to the great leading fact on which I shall now dwell.

This great and leading fact was, that, taking the country as a whole, (including the Highlands and the most distant rural districts, with the large, populous, and manufacturing towns,) the relief afforded even to

that class of poor, held in Scotland, as the due objects of such aid, has hitherto neither been sufficient in amount, nor administered on a plan of adequate regularity, system, and security to the poor. I repeat the words, even to that class of poor held in Scotland as the due objects of such aid, because I wish at the present moment to keep their case in particular, entirely distinct from that of the able-bodied. I now only speak of the provision made for the infirm and impotent poor; for persons—as clearly defined by the Lord Advocate in his celebrated speech on the introduction of the Scottish Poor Law Bill —“labouring under bodily infirmity in consequence of age; or in consequence of non-age, or in consequence of disease or accident,” all of whom, being unable to support themselves, were entitled to relief, as enforced by law, in Scotland for the last two hundred and fifty years. I mean, of course, since the statute on the subject passed in the reign of James VI. of Scotland in 1579, and enforced by two proclamations of the Privy Council in the reign of William and Mary.

This inadequacy, together with this irregularity of relief, has been brought of late

years into prominent notice. It has been the subject of various publications. It has been a topic of general conversation. In some instances the poor themselves have come forward in a manner hitherto unexampled in the country, to *demand* that relief through the Courts of Law which they could not otherwise obtain; and in some cases, by these means, they have established their claim in this open and legal manner. Under these various circumstances, the public feeling on the subject has arisen to such a height, that the General Assembly of the Church, and various other public bodies in Scotland, particularly the municipal authorities in most of the large towns, have made the strongest representations concerning the state of the poor to Her Majesty's Government: and from this has resulted an extensive official inquiry, through Commissioners, into the practical administration of the existing law.

The report subsequently issued by those Commissioners appointed for that purpose, has been for some time before the public eye. Her Majesty's Government having determined to act on the recommendations contained in

that Report, the Lord Advocate, as the appropriate official personage, and acting in the name of the Ministry, rose in the House of Commons on the 2nd of April, 1845, to move for leave to bring in a bill for the amendment and better administration of the laws relating to the poor in Scotland ; and leave being obtained, the Bill was then read for the first time, and speedily carried through the Houses of Parliament. That Bill is now before me, dated the 4th of August, 1845.

The speech of the Lord Advocate was so comprehensive in its character, so luminous in its arrangement, and so instructive for all, who would wish to form an acquaintance with the Poor Law, in reference to Scotland, either in a retrospective or prospective light, that I am convinced that many of my readers will feel indebted to me for calling attention to his Lordship's address on this important subject.

In answer to my question as to the best source for obtaining a succinct view of the condition of the Scotch poor in general, I have more than once had this speech recommended to my notice. A careful perusal has made me feel its value in this light. And

whether as means of giving information, not hitherto possessed, or of refreshing the memory of the reader, a brief examination of that document will not, I think, be unwelcome.

His Lordship commenced by saying, that public attention had been for some time past much directed to the state of the poor in Scotland; and spoke of a general impression, that even under the ordinary circumstances of each passing year, their condition was not that which it ought to be.

He then stated that in 1838 the General Assembly of the Church of Scotland had appointed a Committee to make inquiry, and to report on the subject; and that a great deal of valuable matter was presented to the House of Commons in a Report proceeding from that Committee. In 1842, returns as to the state of the poor in all the parishes in Scotland were moved for. These were printed in 1843; and at the commencement of that year a Commission of Inquiry was appointed. That Commission laboured for nearly a year; and in May, 1844, made its Report, to which the Speaker assigned much praise. It was founded on evidence collected

in every district throughout Scotland. The Lord Advocate stated it as his opinion, that this Report, "and the evidence upon which it was based, established, he thought, beyond all doubt, that the state of feeling which had previously obtained as to the condition of the poor in many parts of Scotland, was not without cause;" that in some of the large towns, as well as in some of the rural districts, a great deal of poverty and misery existed. He quoted the very words of the Commissioners, which were:—"That the funds raised for the relief of the poor, and the provision made for them out of the funds raised for their relief is, in many parishes throughout Scotland insufficient;" that there is, "undoubtedly, abundant evidence to prove that the allowances are often inadequate both in town and country parishes, and that the amount of relief given is frequently altogether insufficient to provide even the commonest necessaries of life. Throughout the Highland districts, and in some parts of the Lowlands also, where the funds consist solely of what may be raised by the Church collections, the amount is often inconsiderable. In many of these places it

will be seen that the quantum of relief given is not measured by the necessities of the pauper, but by the sum which the Kirk Session may happen to have in hand for distribution." Again:—"In adverting to the inadequacy of the allowances, we must not, however, be understood to confine our statements to those parishes only in which no fund, except Church collections, is raised for the poor, either by voluntary contributions, or legal assessment, as there are many of the assessed parishes to which the same remarks are almost equally applicable. We cannot cite a stronger instance than that of the City of Edinburgh, in which the Town Council have for years declined to increase the rate of assessment, notwithstanding applications made by the managers of the poor, and their representations that the necessities of the poor were increasing, and the funds raised insufficient."

The Lord Advocate having quoted these statements of the Commissioners, said, "that he was bound to come to the same conclusions with them; and, though well aware that by quoting individual cases of distress he might excite the feelings of his hearers in

no slight degree, yet he would decline this course, and proceed to show the reason why he would ask the House to interfere in the matter.”

He then said, “ that it did not seem fully or generally known that there already existed a complete system of Poor Law for Scotland, viz. : that contained in the statute of James VI. of Scotland passed in 1579, and in two proclamations of the Privy Council, in the reign of William and Mary. There was the Poor Law for Scotland, in a small compass, and easily understood. He would explain the purport of the statute and proclamations, as connected with explanatory decisions of the Court, and the consequent usage.

The objects of this legislative care were, as his Lordship stated, the infirm and impotent poor—whether totally or partially disabled, and incapable of obtaining a livelihood. The amount towards their assistance was to depend on their total or partial incapacity to work. Their claim for relief lay against the parish of their settlement, and settlement in Scotland was gained in four ways :—by birth, parentage, residence, or marriage.

The funds for the maintenance of the poor

consisted of collections at parish churches—other voluntary contributions made on a scale settled by the inhabitants themselves of any particular districts—in some instances of sums “mortified,” or bequeathed for the use of the poor, and the fund raised by legal assessment. By the statute of 1579, there was power given to “parochial authorities to assess for the maintenance of the poor, and that without any other limit to the amount than the necessities of the case.” .

The administrators of this law were then spoken of. In towns “the administration of the law devolved nominally on the magistrates, who were responsible ; but practically, it rested, in a great measure, with the Kirk Sessions,* that was, with the Ministers and

* The Kirk Session is an Ecclesiastical Court, having private jurisdiction within the Parish, to which it belongs. It consists of the Minister, or Ministers, and of a body of ordained office-bearers of the Church, denominated Elders, who generally consist of some of the most respectable residents within the Parish. The number of Elders is not limited, and depends on the size and population of the Parish, and other circumstances; but it seldom exceeds ten or twelve, and rarely amounts to so many. In every Kirk Session, there must not be fewer than two elders, as it requires two, along with the minister, to form a quorum of the Session. When a vacancy occurs, the place is generally filled up by a new

Elders of the Parish. In landward Parishes, the administration was with the proprietors

election made by the Kirk Session. Deacons may also be appointed, whose special duty it will be to superintend the management of the poor. But this appointment seldom takes place, and the whole charge has, in the parishes of Scotland, with very few exceptions, been committed to the Elders and Ministers. The Elders act gratuitously. They hold their appointment for life, unless when particular circumstances lead to their resignation, or removal of any of them; and thus they are continued in office, when their experience and particularly the knowledge which they have gained of the situation and wants of the poor of the Parish, fit them for being of essential service.

It has been already mentioned, that to the Kirk Session, the Heritors are joined in the jurisdiction, created by statute, for the management of the poor. The only general question which ever occurred on this subject was set at rest by a judgment of the Court of Session in 1751, which declared that the heritors have a joint right and power with the Kirk Session, in the administration, management, and distribution of all and every the funds belonging to the poor of the Parish, as well collections as sums mortified for the use of the poor, and stocked out upon interest; and have a right to be present, and join with the Session in this administration, distribution, and employment of such sums, without prejudice to the Kirk Session, to proceed on their ordinary acts of administration and application of these collections to the ordinary and incidental charities, though the heritors be not present, or attend."

In practice, "the ordinary acts of administration, referred to in the above recited judgment, are almost uniformly left to the management of the Kirk Session, without interference on the part of the heritors The Kirk Session and heritors

or heritors, and the Kirk Sessions." The amount of relief depended on the administrators. In case a poor person was denied relief, the sheriff of the county, if applied to, might compel the Parish to consider the case. If the Parish refused so to do, or should award an insufficient amount, by an application to the Supreme Court, the Parish might be compelled not only to administer relief, but also, (as his Lordship expresses it) "to do their duty honestly and faithfully."

His Lordship then made a short summary of the law, as in reality existing,—compared it with the Poor Law in England, and proceeded to show why the practical results were so entirely different in each country respectively.

In the first place, he pointed out, that "the

act as a Parliamentary Board, and as a Court, having legal jurisdiction in the several matters connected with the affairs of the poor, which are committed to them; none of the ordinary Civil Courts can interfere with them in the first instance, in imposing an assessment, or fixing its amount; in placing paupers in the Parish roll, or in determining the rate of alimant; and it has been finally decided, that in these, and other matters, an appeal from their judgments cannot be taken to any of the inferior Civil Courts, but must be carried at once to the Court of Session."

law of Scotland, in so far as regarded its compulsory enactments, was limited to cases of infirm poor, whether permanently, or occasionally so, and did not embrace the case of the able-bodied." And, secondly, that the voluntary contributions in different parishes, had virtually been chiefly depended on, and that "the power of the law had only been called in to aid those contributions, where they proved insufficient." And whatsoever the reasons had been, the idea of an English Poor Law was very unpopular in the country.

Adverting to the evils described in the Report of the Commissioners, as existing in Scotland, his Lordship attributed them to such circumstances as the emigration of the poor into towns from the country, and to the want of observation directed to their wants in this new position—to the alteration in the system of managing land, and to the complete annihilation of the kelp manufacture in many districts along the coast. But the question was, what was to be the remedy of the existing state of things, which he considered as attributable, not to the law, but to various circumstances.

Certainly in many parishes the poor did not

receive sufficient relief, although that sufficiency was of course to be judged by the circumstances of the country, and not by any other standard. The existence of this evil could not be denied.

His Lordship said, that two things were to be chiefly sought. First, to facilitate the claim to relief, in behalf of any party entitled thereto; and secondly, to facilitate its due acquisition, on the admission of the claim, as being good. He proposed to effect the pauper's speedy admission as a claimant of relief, by an alteration of the law of Settlement, and by giving him a right to assistance in any parish, where he might be resident, at the period of his need,—also that the local Judge,—the Sheriff of the county, should, on the pauper's appeal, order him relief in case of its being refused wrongly; at all events provisionally, as it would remain in the power of the parish to appeal to a higher tribunal, in case of disputing the decision of the local Judge.

Having secured attention to the pauper's case, the next duty incumbent on the legislature would be to secure for him adequate relief. He proposed, that this should be

done,—first, through the appointment in every parish “ of a person, whose duty it would be to attend to the condition of the poor, to keep a list of the persons entitled to relief, and to distribute the amount awarded to them ;” and secondly, “ the appointment of a Central Authority, to which the local authorities in each parish should make regular Reports of their proceedings, and which should exercise a general supervision over all the parishes in the country.

And now succeeds the question, what was to be done in order to secure, and compel redress for the poor man, in case of the local authorities withholding from him adequate relief. At present, the only remedy was, that of a suit in the Supreme Court, brought by the sufferer *in formâ pauperis*.

On this point, acting on the suggestion of the Commissioners, and considering that the present system of appeal to the Court of Session “ was liable to serious objections, as regarded the interests both of the pauper and the parish,” he would propose the establishment of a Board of Supervision in Edinburgh, as preferable to any other means, which appeared at all available. This Central

authority was to be a substitute for the Court of Session, as an ultimate appeal.

This Central Board was to consist of nine persons. "Of these his Lordship proposed that three should be appointed by the Crown, one of them to be paid, who, together with the Secretary, should give constant attendance to the duties." The other two should be persons likely to take an interest in the management and welfare of the poor." Besides these there were to be "six ex-officio members of the Board, viz :—the Lord Provost of Edinburgh, the Lord Provost of Glasgow, and the Solicitor-General, each respectively for the time being, with the three sheriffs of Perthshire, Ross, and Renfrewshire, who were all resident in Edinburgh. Such was to be the constitution of the Board of Supervision.

It was expected, by those who advocated these measures, that, by the means of this Board of Supervision, those evils would be remedied, which, at present, were connected with the appeal to the Court of Session. His Lordship proposed that, "if the parochial authorities should have given to a poor person an amount of aliment, which he

considered insufficient, that he should be empowered to make his complaint to the Board of Supervision." If this appeal from the Parochial Board should appear to the Central Board of an ill-founded nature, and it should seem that "justice had been done," then "the judgment of the Board of Supervision, confirming the judgment of the Parochial authorities should be conclusive in the matter." But if, on the contrary, the Board of Supervision should consider that the pauper was wronged, it was to declare its opinion accordingly, and the declaration of this opinion should be sufficient to entitle the sufferer to maintain an action in the Court of Session, and a reasonable amount of relief should be ordered by the Board of Supervision until the ultimate decision of that Court should be known. And, finally, with regard to this Board of Supervision, his Lordship proposed that it should have the power of inquiring and investigating, generally, into all matters connected with the administration of the Poor Laws "in all the districts of Scotland."

As to the Local or Parochial Boards, it was proposed, that in landward, or country

parishes, where an assessment was resolved, a "certain number of representatives chosen by the rate-payers" should be associated with the heritors and kirk session in the management of the poor. In town parishes* it was proposed that "an administrative body or local board should be constituted, partly of members of the kirk sessions, and partly of persons elected by the rate-payers." Another important charge was, that all the parishes of a town should be combined "and considered as one;" and that in order to prevent "an inconvenient accumulation of pauperism in towns, the period sufficient for the attainment of a settlement therein should be extended from three to seven years.

It was not intended that it should be compulsory on all parishes to propose an assessment. It was desired that the mode of raising the necessary funds should be left as much as possible to the discretion and circumstances of each parish. Where an assessment should

* The Lord Advocate mentioned some circumstances of a legal and parochial nature with regard to parishes partly landward and partly burghal; but this was merely as leading on to a statement, that henceforth all such, on the Poor Law question, would be regarded as town parishes.

be resolved upon, it was proposed to "give the authorities power to classify property for that purpose, and to allow them to impose different rates of assessment on the different classes of property, provided that all property of the same class should be assessed at the same rate." His Lordship expressed his hope that the provisions of this Bill, as now set before the House, would compel a particular and constant attention to the condition of the poor, and would afford to the pauper, in cases of injustice, a speedy and efficient redress against wrongful refusal of relief—and would compel relief to the pauper from the parish in which relief first became necessary, without putting the applicant to unreasonable and unnecessary expense.

The remainder of the parliamentary discussion was occupied with certain questions put to the Lord Advocate, with his answers, and observations of other members of the House, for the most part highly laudatory, both of the speech and of the measure therein proposed.

Perhaps, however, I should be more accurate in saying, that after noticing a few points connected with the removal of paupers,

and with intended measures in behalf of lunatics, his Lordship concluded his speech with a summary of those measures, which he had proposed, and of those benefits which he had reason to expect as attending their adoption.

No opposition of any moment was made to the Bill. Sir James Graham wound up the discussion with the decided expression of ministerial approbation.

“ He was persuaded that his learned friend (the Lord Advocate,) who well knew the habits and feelings of his country, by giving his aid to the Government, and his talents in preparing this measure, had rendered a valuable service to the people of that country, of whose bar he was a distinguished ornament ; and that no measure could be introduced upon any authority to which the people of Scotland, without distinction of party, would give a more favourable consideration.”

The Bill was then read a first time, and in its main features became shortly after the law of the land. The printed copy of the Bill which I have now before me, is entitled 8 and 9 Victoria, cap. 83, and of August, 1845.

The speech, however, of which I have just

presented a sketch, (omitting, as I hope, no matter whatsoever of any real consequence to the general reader, desirous of obtaining an insight into the question,) was so comprehensive in its character, as well as so lucid in its arrangement and details that I find in the Bill itself scarcely any additional subjects of note or comment here. I will, however, just mention, that the 32nd clause makes provision for the annual formation of a roll, containing the names of poor persons claiming and entitled to relief in each separate locality, for the appointment of inspectors and for forwarding a report of these and other kindred local proceedings to the Board of Supervision, and all to be done on a certain fixed day. Also that the 73rd, 74th, 75th clauses are worthy of the most close attention, as pointing out the specific measures, which it is enacted that the poor applicants may adopt, in case of that relief being inadequate to their wants of "sustentation."

I have introduced these three clauses in a note,* as the permanent and general supply

* LXXIII. And be it enacted, That if Relief shall be refused to any poor person who shall have made application for Relief, it shall and may be lawful for such poor Person

of aid and relief to the poor, must of course hinge on their due use and application in the

to apply to the Sheriff of the County in which the Parish or Combination from which such poor person has claimed Relief, or any portion of such Parish or Combination, is situate, and the said Sheriff shall forthwith, if he be of opinion that such poor Person is, upon the Facts stated, legally entitled to Relief, make an Order upon the Inspector of the Poor, or other Officer of such Parish or Combination, directing him to afford Relief to such poor Person in the meantime until such Inspector or other Officer shall, on or before a Day to be appointed by the said Sheriff, and to be intimated in the same Order, give in a Statement in Writing showing the Reasons why the Application of such poor Person for Relief was refused, which Statement the said Sheriff shall afterwards appoint to be answered, and shall, if required, nominate an Agent to appear and answer on behalf of such poor Person, and shall further, if necessary, direct a Record to be made up, and a Proof to be led by both Parties ; and it shall be lawful for the Sheriff, if he shall see fit, to direct the interim Support to such poor Person, to be continued until a final Judgment shall have been pronounced on the Merits of the Case : Provided always, that nothing herein contained shall be constructed to enable the said Sheriff to determine on the Adequacy of the Relief which may be afforded, or to interfere in respect to the Amount of Relief to be given in any individual case.

LXXIV. And it shall be enacted, that in every Case in which any poor Person shall consider the Relief granted him to be inadequate, such poor Person shall lodge or cause to be lodged a Complaint with the Board of Supervision, which Board shall and is hereby required without Delay, to investigate the Nature and Grounds of the Complaint ; and if, upon Inquiry, it shall appear that the Grounds of such Complaint are well founded, and if the same shall not be removed,

country at large. A law without a sanction, without due and ready means for enforcing its enactments is quite ineffectual ; and I, for one, am, and have long been thoroughly convinced that nothing short of legal compulsion can be depended upon, permanently and generally, as ensuring due assistance to the poor, under the various circumstances of distress to which they are exposed by their condition of life.

then the said Board shall by a Minute declare that in the Opinion of the Board, such poor Person has a just Cause of Action against the Parish or Combination from which he claims Relief ; and a Copy of such Minute, certified and signified by the Secretary, shall, if required, be delivered to such poor Person, and upon the Production or Exhibition of such Minute or certified Copy thereof such poor Person, shall forthwith, and without any further Proceedings, be entitled to the Benefit of the Poor's Roll in the Court of Session ; and it shall be lawful for the Board of Supervision, after any Action has actually been commenced by or on behalf of such poor Person, to award to him such interim Aliment as to the said Board shall seem just during the Dependency of such Action, which award the Parochial Board of every such Parish or Combination shall be bound to obey.

LXXV. Provided always, and be it enacted, That it shall not be competent for any Court of Law to entertain or decide any Action relative to the Amount of Relief granted by Parochial Boards, unless the Board of Supervision shall previously have declared that there is a just Cause of Action as herein before provided.

These clauses too ought to be well known generally, so that, if adequate to their purpose, they may be employed with facility ; or, if not, that they may be made more stringent, more easy of application, and more adapted to their evident, admitted aim ;—*i. e.*, that of enforcing the right of the poor, when questioned, disregarded, or denied.

I close this chapter with one statement leading to a few remarks, allied to the subject now under consideration : which statement is, that throughout, while we survey the whole course of these Parliamentary proceedings on the Poor Law Question, applied to Scotland, we must carefully bear in mind *that power to do a thing is not an obligation to do a thing*. When his Lordship speaks of a “ complete system of Poor Law, as existing in Scotland,” and of “ full power to assess for the maintenance of the poor ;” and when one finds this dwelt upon as a great and important fact, in behalf of the poor, in the speeches, writings, and conversation of all those persons who consider that a system, whether built totally or partially on this principle, goes far enough ; and that the grand principle of the English Poor Law—

THE RIGHT TO RELIEF ON THE PART OF THE DISTRESSED—goes too far; when I say, this is noticed, there is one most essential truth, which ought to be kept in mind. The truth to which I allude is this: that to empower the class of money-payers to assess themselves for a certain sum to be paid to money-receivers is, on the long run, a comparatively nugatory system—a comparatively, if not a complete fallacy, as to its affording permanent and adequate help to the poor in all generations, and through the length and breadth of the land. I say, on the long run, because I exclude times of passing excitement, public outcry, and such like occasions.

Queen Elizabeth and our ancestors knew human nature, when they established the right of the poor to *demand* relief, and did not merely *empower* the rate-payers to meet, collect, and assess for such aid to the poor as they might think needful and desirable.

Had they merely gone thus far, I believe that our country would never have arrived at that prosperity which it now enjoys, and which I believe to be greatly owing to the existence of a mutual enforced, interest, existing for centuries in every parish of the

land—and to a certain degree existing still, though, to a certain degree broken up, and interfered with by the new Poor Law.

I fully believe, that if Ireland had had a Poor Law, similar to that prevailing in England, since the days of Elizabeth, we should have had resident proprietors, and only such a population as the soil and other resources of the country would have adequately maintained. As it has been, rents have not varied much, whether an estate has had upon it only a fit number of occupants, or whether it has had upon it ten times the number. What was, therefore, to compel the attention of the proprietor? And why might he not reside just where he fancied, instead of on his own estate? If each property had been as all English property is held—in a certain degree, with the right of the poor, as the first lien or charge upon the same—surely the owners of that property would have made it their constant aim to see that the population only increased in due proportion to the resources of the neighbourhood.

This has been from time immemorial going on all over England, as every one acquainted in the least degree with rural matters must know.

The system is, in reality, not less politic than it is humane,—not less beneficial to the poor than it is to the rich,—and I am convinced that, taking the country at large, and in the view of successive centuries, we owe the well ordered condition of estates in England mainly to the Poor Law.

Had the English system existed in Ireland, I see no reason why the Irish poor, physically speaking, should not have been incomparably better off than they are at present, nor why Irish estates should have been burdened with any population, larger than that suitable to its resources and extent.

I have only one more remark to make relative to the late Scotch measure as to the Relief of the Poor.

A due attention to the Bill, as introduced by the Lord Advocate, will show that almost throughout all its provisions, it will be advantageous to the interests of the poor. I do not say sufficiently advantageous,* but advantageous in comparison with the practical operations of the Poor Law, as heretofore administered in Scotland. But it must not be concealed that, as to one matter, viz., the Right of

* See Appendix.

Appeal, which, by the old law, was directed in one channel, and is now by the new law directed in another—it is questioned by some in Scotland whether the transfer of jurisdiction will not prove disadvantageous to the poor. I do not presume to give any opinion on the subject, because I do not consider myself qualified to do so ; but I only state that there is an idea in some minds that the “control over the power of appeal” to the Court of Session, hereafter to be exercised by the Central Board of Supervision, may prove prejudicial to the interest of the poor and distressed. And so strong a view did some with whom I conversed take upon this very subject, as to say that the poor had just discovered their rights—had just begun to appeal, in cases of neglect or hardship, to the Court of Session, for its interference in their cause ; and, though for a long time their claims had lain dormant, would, ere long, through this new discovery, and through their resort to the proper quarter for redress, have been in a better condition than they will now be under this Bill, administered under a Board of Supervision, acting on the principles now in vogue regarding the poor, rather than on the old and defined law

of the land. As I suggested before, I should think it assumption to go farther than merely to state an objection, question, or doubt, raised in some quarters ; specially as it is one which, touching the point of reference or arbitration, claims the most careful attention.

CHAPTER XVI.

Dr. Johnson—His visit to Scotland—His course—Johnson's Prejudices—Johnson *v.* Scotch Trees—Johnson's Journey.

EVERY one, who visits Scotland, at all acquainted with Dr. Johnson's life and opinions, will naturally have that remarkable man brought occasionally to his mind, as a former traveller here. Indeed, he is most deservedly considered by the inhabitants of the country to have had such prejudices against them, and in various particulars to have mis-represented them in such an inexcusable way, that his statements, relative to Scotland and the Scotch, are subjects of no very rare occurrence in general conversation, even in the present day.

To give one instance of the feeling which exists concerning Dr. Johnson among the

inferior classes of society, and of the observations current, in regard to him, in books written by authors holding a respectable class of society. While at Inverary, I was conversing with one of the labouring class, and all at once, on some allusion, I believe, to the fine trees in sight from the side of the lake, he brought in, or rather forced in (as I should more accurately say) the subject of Dr. Johnson and his well-known statements as to the want of trees in Scotland ; and then, stirring himself up to a lively fit of indignation at the libel on his country, he said, " No wonder the man couldn't see a tree ; he did not like to see one ; his grandfather was hanged on a Scotch tree ! " But I should have most probably forgotten this explanation of the matter, or set it down as a mere sort of national joke, which in some minds had formed itself into a conviction, or as a common hit against any stranger from the south, had I not subsequently found a very similar declaration, embodied in print, in the Rev. Donald M'Nicol's " Remarks on Dr. Johnson's Journey to the Hebrides," published about six years after the appearance of that work. The passage, to which I refer, is as follows : " Whatever

the Doctor may insinuate about the present scarcity of trees in Scotland, we are much deceived by fame if a very near ancestor of his, who was a native of that country, did not find to his cost that a tree was not such a rarity in his days."

A few particulars about Dr. Johnson's visit to Scotland, and the publication which followed, may not be without interest; indeed, cannot be without interest to those acquainted, even in a slight degree, with his character and times. As may be expected, I shall only notice those topics which arise from his visit to this country.

One may say with truth that there are two records of his journey, and both of them given with considerable details, one by himself called "A Tour to the Hebrides," the other in Boswell's Diary. Directly Boswell's name is mentioned, details in copious array are by its notice ensured.

Dr. Johnson had long wished to visit the Hebrides, cherishing a strong desire, (in his case rather unaccountable,) of investigating a mode of life exactly contrary to that metropolitan existence, to which he was so strongly attached,

but more, I should suppose, in consequence of the vivid impression made upon his mind, when young, by Martin's account of those islands. The question relating to Ossian's poems was not unconnected with the expedition, neither should we suppose that Boswell's conversation, and natural interest in the country of his birth would have been without its weight on his aged friend, to whom he devoted such an extraordinary share of his interest, devotion, admiration, and time.

Dr. Johnson accomplished his object in the year 1773, and arrived in Edinburgh on the 14th of August. He did not set out on his journey until the 18th of the month ; certainly too late in the year for the most favourable prospects as to weather in that part of the country to which he went, viz. : the Islands and Highlands, which were the special objects of his aim and curiosity. He was at this time in his 64th year.

Dr. Johnson, in his written Tour, takes no notice of Edinburgh, except at the beginning, to say that "it is a city too well known to admit description," and to mention at the end of his Journal as an object of interest, "which

no other city has to show,"* "a College of the Deaf and Dumb, who are taught to speak, to read, to write, and to practise arithmetic, by a gentleman, whose name is Braidwood."

He makes some additional and interesting remarks on this institution; but singularly enough, at their termination he forces in one of those side-strokes, which certainly could never have been, by any stretch of the imagination, expected from any writer, while on such a topic as this,—“After having seen the deaf taught arithmetic, who would be afraid to cultivate the Hebrides?”

Dr. Johnson's course was as follows:—at all events his narrative pursues this line, as in consequence of his sudden apparition in Edinburgh, (where Boswell received him, and of his making scarcely any mention of his journey to that place,) it is from hence that he is first to be traced.

He and Boswell went northward, and the following places were among the localities of chief distinction which they visited during the course of their journey. St. Andrews, Montrose, Aberdeen, Inverness, (where their eques-

* Happy is the change in these days as to the number of such institutions!

trian proceedings commenced) down Loch Ness to Fort Augustus, to Skye, to various western islands, including Raasy, Col, Ulva, Inch Kenneth, (where he gives the very pleasing account of his reception by Sir Allan Maclean, and his family,) Iona, Mull, Inverary, by Pass of Glencroe, Loch Lomond, Glasgow, and Edinburgh once more. Here the narrative ends.

The following are among the heavy charges brought against him by Scotch writers. I copy another passage from the work of the Rev. D. M'Nicol, already quoted.

“The objects of any moment, which have been chiefly distinguished by that odium which Dr. Johnson bears to every thing that is Scotch, seem to be the poems of Ossian; the whole Gaelic language; our seminaries of learning; the Reformation; and the veracity of all Scotch, particularly Highland narration.”

Into this wide sea of controversy, thus open before us, I have no thought of entering, and will confine myself to one subject, not mentioned here, although the above calendar of offences seems long and serious enough. The topic to which I allude, is the celebrated

grievance inflicted by the Doctor on the Scotch, in his observations on the lack of trees in the land.

The Doctor's statements are certainly put in somewhat an exasperating manner ; and, as to their being the mis-statements and exaggerations of his pen, under moments of prejudice and determined closure of the memory, I have myself no doubts whatsoever. He might not have deliberately intended to mistate, or exaggerate,—but prejudice was too strong for him, and under the feelings dictated by that prejudice, he surely must have wrote. I quote here a few passages from his Tour.

“ From the bank of the Tweed to St. Andrew's, I had never seen a single tree, which I did not believe to have grown up far within the present century. Now and then, about a gentleman's house, stands a small plantation, which in Scotland is called, a policy, but of these there are very few, and these few are very young. The variety of sun and shade is here utterly unknown. There is no tree for either shelter, or timber. The oak and the thorn is equally a stranger, and the whole country is extended in uniform naked-

ness, except that in the road between Kirkaldy and Cowpar, I passed for a few yards between two hedges. A tree might be a show in Scotland, as a horse in Venice. At St. Andrew's, Mr. Boswell found only one, and recommended it to my notice ; I told him that it was rough and low, and looked as if I thought so. 'This,' said he, 'is nothing to another, a few miles off.' I was still less delighted to hear that another tree was not to be seen nearer. 'Nay,' said a gentleman that stood by, 'I know but of this and that tree in the county.'"

In speaking of one of the islands, the Doctor remarks, "Perhaps, on the whole island, nothing has ever grown to the height of a table."

Boswell, with his usual feelings of deference and regard towards Dr. Johnson, and all that came from his lips or pen, calls his "Journey to the Western Islands of Scotland," an "admirable work," and expresses much astonishment at the disapprobation with which it was received by his countrymen. I certainly cannot at all share in that surprise : nor can I say, that to me the book is by any

means of an interesting character, though I have read it twice,—once many years ago, and once since my visit to Scotland, and am not at all hard to please, or hyper-critical on such works. I always feel obliged to the authors for narrating what they have seen, and have scarcely ever taken up a book of the kind, without obtaining information and entertainment from the narrative of their course and observations, as travellers. In Dr. Johnson's Journal, there appears to me such a want of sympathy with the inhabitants of the country which he visited, and such an incapacity of appreciating the noble features of the land, that his book gives me little or no pleasure. It is very sententious, as may be expected. As a book of information, it has some other deficiencies, which would have been less expected from the writer. Subjects of great interest are sometimes passed over without any comment at all, while on other occasions,—why or wherefore, it is quite impossible to tell—matters not at all more striking and attractive than those, elsewhere omitted altogether, are treated with the most accurate detail. Boswell's own account of

the same journey is, to my mind, far more interesting.

In Mr. Croker's edition of Johnson's Life, where this journal was first incorporated into that work, I find it entitled, "in some respects the most interesting part of Boswell's whole record." That is no slight praise. In one of his notes, Mr. Croker observes, that "Dr. Johnson having read this journal, gives it a great and very peculiar interest; and we must not withhold from Mr. Boswell the merit of candour and courage in writing so freely about his great friend."

I cannot help concluding these few observations on Dr. Johnson and his Tour, without mentioning that the circumstance of his visiting Scotland at all, at least these parts of it, to which his aim was peculiarly directed, must, had it not been actually accomplished, have seemed one of the most improbable excursions which could have been conceived. He was thoroughly metropolitan in his tastes; but instead of going to Paris, or Rome, we find him going to wild mountains, and among sea-beat isles. He is known to have had a peculiar prejudice against Scotland, and its inhabitants

from the earliest time of his life, at which we know of his opinions, and absolutely to have sought and made opportunities of giving vent to this feeling ; yet we find him, although one who travelled very little indeed, selecting this very land for an extended journey, such as he never undertook either before, or afterwards, during his whole life ; and, (which is, perhaps, the most singular point of all) he made this journey at an advanced period of life, when most men, unless with a natural taste for *roughing* (as it is called) and adventure, or used to it all their days, would have certainly shunned any expedition of the kind. I must say, that considering he was at one time tossed about in boats, and at other times had long days of riding (to which he was quite unaccustomed,) among mountains and moors, he did not fail to act well the part of a traveller ; and his misrepresentation and depreciation of the country certainly does not appear to me to have arisen from any momentary petulance, or feelings springing up from the unusual circumstances in which he was placed. I have no doubt, that they resulted from that deep-rooted and habitual

prejudice against the country altogether, which is as well known as it is unaccountable. Attempts to account for it have been made in various ways, but I have never yet seen any explanation of the matter, which, taken in conjunction with Johnson's known character and feelings on other matters, can explain this prejudice in any way whatever, which commends itself to me as an adequate cause.

CHAPTER XVII.

Diary resumed—Poetical remembrances—Galashiels—Mr. C.—
 —Plaid Manufactory—Scotch enterprize—Mr. Pringle—
 Maynooth—Abbotsford—Characters—Sir Walter Scott—
 Anecdotes of Him — J— O.— Anecdote — Churches at
 Galashiels — Mr. C—'s Sermon — Beautiful Illustration—
 Need of Charity—Abbotsford — Sir Walter Scott's Study—
 The Tweed—Salmon Fishery—Mr. Scrope's Book—Descrip-
 tion by Mr. Scrope.

I NOTICED a few chapters ago our departure from Edinburgh, and arrival at Dalkeith, and also our progress southward on the ensuing day to pay a visit in the immediate neighbourhood of Galashiels.

The town of Galashiels is built on each side of the river Gala, shortly above its junction with the waters of the Tweed. Till lately it was but a small place, but has now considerably increased, is very populous, and displays much manufacturing activity—chiefly

in woollen cloths of various colour and description. It stands in the centre of a district, than which few have been more celebrated in local history and in poetry, as well as for the general atmosphere of attraction, spread around any locality, in which a man of first-rate genius and celebrity has fixed his dwelling-place. On the first point, I will only mention that it lies on the very line of the Border. On the second, that the rivers Tweed, Ettrick, Gala, and Yarrow*—each of them, when named, awakening remembrances of Scott, Wordsworth, and the minstrel shepherd, Hogg—unite, at no very great distance from hence, seem to roll down with their streams the sounds and echoes of poetic song, and are here continually spoken of as local

* The three poems of Wordsworth—Yarrow unvisited, Yarrow visited, and Yarrow revisited—are known so widely and must be so cherished in the memory of all true lovers of poetry, that to name the name of Yarrow will, I doubt not, be enough to bring to remembrance many a melodious stanza, such as that which I now transcribe :

“ But thou that didst appear so fair
 To fond imagination,
 Dost rival in the light of day
 Her delicate creation :
 Meek loveliness is round thee spread,
 A softness still and holy ;
 The grace of forest charms decayed,
 And pastoral melancholy.”—YARROW VISITED.

and familiar names. On the third, that Abbotsford is within one mile of the town. Allan Cunningham, speaking of this region, has very beautifully noticed its character. "The whole land is alive with song and story; almost every stone, that stands above the ground is the record of some skirmish, or single combat, and every stream, although its waters be so inconsiderable, as scarcely to moisten the earth, through which they run, is renowned in song and ballad. "I can stand," said Sir Walter Scott one day, "on the Eilden Hill, and point out forty-three places famous in war and verse." Those who can refer to Lockhart's Life of Sir Walter Scott, will find a beautiful little map of the surrounding district in the title page of the third volume of that work, in which Galashiels, just to the North of Selkirk, will be seen to occupy a very central spot. The country is of a most attractive character for permanent habitation, not absolutely wild or rugged like the Highlands, but very bold and very verdant at the same time. There are mountains and moors aloft—steep hanging woods between them and the plains—below, rich meadows and broad sweeping streams. Yet notwithstanding all this, I understood that a large

proportion of the neighbouring proprietors are non-resident.

To us this happened to be an advantageous circumstance, as the place of our reception here was at the residence of an English gentleman, a cotemporary of my own at Oxford, and who had hired a place of considerable extent in the immediate neighbourhood of Galashiels, (with a right of fishing in the Tweed) chiefly for the sake of the field-sports, in which he is a zealous, practised, and first-rate adept, carrying them on in a true old English spirit, and with that manliness of character, in which he is surpassed by none whom I have ever met. Indeed, in this very neighbourhood, he gave an instance of this characteristic, on the remarkable occasion of taking prisoners some assailants, in a manner which for humanity, as well as for spirit and courage, obtained for him much credit, and praise.

Galashiels is the most celebrated place in Scotland for the fabrication of Scotch plaid, tartan, or—according to a name derived from the celebrated river of this immediate vicinity—tweed.

We visited the chief manufactory of the place, and were much indebted to the pro-

prietor, Mr. Lees, for the kindness and patient attention with which he showed us through every department of his works. The requisite machinery is turned by the water of the Gala, conducted into a deep narrow channel, and thus supplying the necessary power. We saw a vast number of patterns for shawls, tartan dresses, and plaids of every description. Among others we saw the pattern especially chosen by the Queen for her own dress. We were told that an immense quantity of the same article had been sold in various quarters in consequence of Her Majesty's selection. The weaving is done by hand, not by machinery—the necessity of constantly shifting the colours hitherto presenting, as I understood, an insupportable difficulty to the use of machinery in striped work of the kind. I was told that twenty-five shillings a week would be earned, at weaving, by an expert workman. It was curious to see the shuttles, each containing a new colour, so rapidly and constantly changed.

Among others engaged at the establishment, I saw an interesting old man, who had long been of most essential service in the place. His work was one of considerable delicacy and importance, and, so far as I could

enter into it, his engagement was that of forming the long skeins into a certain given pattern, for the weavers to work up into piece accordingly. I heard that he sometimes earned as much as fifty shillings a week in this manner. Among other particulars which I heard of him from his employer, was that he had two sons in the ministry of the Scotch Church. The mode in which they obtained the requisite instruction for that object does credit to their father, themselves, and the enterprizing character of the Scotch people in general, towards the acquisition of knowledge and attainments of a high and superior sort. In early life they used to work diligently in this very establishment for a part of the year, and spend a part of the year in Edinburgh, where they received that full and complete course of education, by which they have been fitted for their present honourable office.

I regretted that the old man was so deaf, that it was difficult for a stranger to carry on any communication with him. However his countenance and whole bearing gave the impression of intelligence, assiduity, and likelihood of success in any avocation to which he might apply his faculties.

On another occasion we had a delightful drive up the banks of the Tweed to Yair, the residence of Mr. Pringle, whose name I mention as being a public character, and one for whom I entertain such a feeling of respect, (in common with a vast body of his countrymen), for his manly and disinterested conduct in resigning office on the question of the Grant to Maynooth. His house is admirably placed, with wood and foliage, and steep heights immediately in the background; while in front, the clear flashing waters of the Tweed curve toward his door, as if to do homage to the representative of that ancient clan, to which its owner belongs. I am glad to say that we found Mr. P—— at home, and he kindly conducted me through a lofty and extensive grove, quite matted and carpeted with evergreens, up to the steep hanging, terraced gardens above, from which we had a glorious view of the whole surrounding vicinity.

We had a conversation of some length on the subject of Maynooth, in which he evinced much good feeling towards Sir Robert Peel. I was much struck with his mode of speaking on the subject, and, considering his own personal loss of office and emolument, I

thought it an apt illustration of the fact, that the principals in any contest are much more tender towards one another than their respective advocates and adherents. I then asked him a few questions on subjects connected with the relief of the poor, and with the new measures legally enacted, and shortly to be in force. Of these measures he approved generally, but added, that these would not effect much difference regarding the administration of relief in this immediate neighbourhood, inasmuch as the system now adopted here, (though not the matter of legal authority, which it would be henceforth) had been for some time very similar in its character to that, which was now to be legally and generally enforced. He mentioned that he expected considerable benefit from the measure in its application to the Highlands, and various parts of Scotland, where the assistance given was more scanty and less systematically distributed than in this neighbourhood.

On our return home we passed Abbotsford, situated at a very short distance from us, but upon the other side of the Tweed. A little lower down we came to the Ford itself, from whence was drawn the well chosen title of Sir Walter

Scott's residence. This was the usual line of crossing to his abode, and might suit very well those who could derive their courage from habitual knowledge and experience of the place *ἐξ ἐπιστημῆς*—as Aristotle would define it; but to a stranger viewing the line of transit, for the first time, it seemed as little like a ford as any spot which I had ever witnessed. The river was not high, but there had been a slight flood the previous night, and the broad, black, rapid stream appeared to flow on without the smallest indication that at a particular part there was any diminution in its depth. Had a passage been requisite, I suppose that I should have gone onward in faith; but I must say that there was no very tempting invitation in the look of the water towards the experiment, on the part of a stranger. Nevertheless across this ford lies the regular communication between Abbotsford and Galashiels, or Edinburgh, and if it was not passed, or passable, it is necessary to make a circuit of at least five miles.

During our stay here we met two or three very peculiar characters, and perhaps the very fact of our friends being English, and not Scotch, especially qualified them for observing

and pointing out to our notice those peculiarities of habit or conversation, which would, in all likelihood, have escaped the notice of persons, to whom, as residents in the country and among the people from their early life, such matters would be more familiar. Certainly in no house where we had been, did we learn more of the native habits, character, spirit, and religious tone of mind, prevalent here among the people at large.

Among others with whom we were made acquainted, was a most intelligent man, who was game-keeper and fisherman in the service of a neighbouring proprietor, and as celebrated for his store of local and legendary knowledge, as for his acquirements by means of reading, and for his ability in conversation. On having the advantage of a short interview with J— O—, I speedily acquiesced in the accuracy of all the accounts which had been given to me concerning him. I give a proof of his general knowledge. Directly it was told him I had been in the Pyrenees, he alluded to them and to the neighbouring country, as the scene of combat between Wellington and Soult, evidently showing himself to be thoroughly acquainted with

the whole subject, as detailed in the concluding part of Alison's History of the French Revolution. Noticing the final struggle at Toulouse, he exclaimed solemnly : " That battle should never have been fought." He then gave his reasons for holding this opinion. They were the very best that could be given on his side of the question, and were most clearly put.

The character of John Knox then came under discussion. One of those present spoke in considerable admiration of his Life, as written by M'Crie.* " Yes," said he, " it is a fine book, but I think that Montrose's Memoirs should also be read, so that you should see the two sides of the question, and so form an impartial judgment."

Like so many others in this neighbourhood, he had much information at command, from personal observation, on the character and habits of Sir Walter Scott. One story, which he told, illustrated his gentleness and kindness of spirit. Another his energy, courage, and determination. I insert them both, be-

* Mr. Hallam says of M'Crie that he writes " with an intenseness of sympathy that enhances our interest, though it may not always command our approbation."—Ch. xvii.

lieving them original, so far as print is concerned.

The first was, that one day when Sir Walter went into Selkirk, as Sheriff, with a new and highly varnished carriage, he had no sooner descended, and gone out of sight, than a crowd of children gathered around, and some of them began to rub the panels of the door with their fingers, by way of clearing away the dust, but certainly in a manner likely to prove of serious detriment to the brightness and beauty of the equipage. Sir Walter, on returning from his business, came up to them while thus employed ; and, instead of scolding them, kindly told them to listen to him ; said, “ he was very glad that they should see his fine carriage, that he hoped to come into town again with it, and that they might all come and look at it as long as they liked ; but if they rubbed the panels and spoiled them, it would not be near so pretty, and he hoped none of them would ever touch it again, as they would be very sorry to see it scratched and spoilt.” J—— O—— added in the most feeling manner :—“ That was always his way : so kind, so familiar, and, if the carriage had stood in the street till now, not a bairn would have touched it again.”

The second story was one which illustrated Sir Walter's boldness and energetic presence of mind, when the display of such characteristics was requisite. At a time when he was advancing in age, and weak from ill health, he was one day sitting in Court as Sheriff, trying several poachers:— "and you knew, Sir," said J—— O——, (turning round to me with a "canny" look, and showing the nose of the game-keeper), "what desperate characters those poachers are!" All the officers in attendance had gone out of Court, each taking an offender away, as each case was adjudged. Still, however, there was one prisoner remaining, a very strong and determined fellow. This man, seeing that there was nobody left to watch or guard him, all at once said, "I shall go away;" and, suiting the action to the word, strode fiercely and rapidly towards the door. Sir Walter immediately arose from his seat of justice, hastened to the place of exit, which was nearer to him, intercepted the man's progress, and, clenching his hand, said:—"No! If you leave this room, it shall be over the body of your old Sheriff." The man was abashed, turned about, and went quietly back to his appointed place.

These two anecdotes were admirably narrated, with suitable tones and gesture. One served to temper the other; and I could not help thinking that the graphic and impressive transition from one anecdote portraying the utmost gentleness, to another portraying the utmost resolution, was almost worthy of him in whose praise they were told.

Sir Walter used at one time to take long rides in the Border district, and to gather stories in aid of his various compositions, from the farmers and other old established dwellers in that neighbourhood. Wherever he went he was most friendly, most welcome, and thoroughly satisfied with the simplest accommodation and fare. An old tradesman of Galashiels, who worked for a long time at Abbotsford, told me that, whenever the building or internal arrangements were in progress,* Sir Walter liked to be there every

* Sir Walter Scott's position, when building in the summer of 1812, is thus graphically described by one, the most qualified to write on the subject:—"This was one of the busiest summers of Scott's busy life." He writes to Mr. Morritt from Abbotsford on the 14th of May. "As for the house, and the poem (Rokeby) there are twelve masons hammering at the one, and one poor noodle at the other—so they are both in progress"—and his literary labours throughout the long vacation were continued under the same sort of disadvantage. That

day, ay, every hour, "hirpling about, and talking to the men." I believe that in this expression "hirpling," he alluded to a halt or lameness with which Sir Walter was affected.

I should have mentioned above, that J—— O——, of whose attainments and power of narration I have just spoken, and who gave us the above anecdotes, is in the prime of life and activity, so that his acquisitions and readings have not been the result of the enforced leisure of old age, but rather evidences of the keen taste for study and intellectual pursuits, felt and realized by him in the midst of daily labour, and performance of the active duties, suiting his time of life and vocation.

How striking, free, and original are many

autumn he had, in fact, no room at all. The only parlour which had been hammered into any thing like habitable condition, served at once for dining-room, drawing-room, school-room, and study. A window looking to the river was kept sacred to his desk; an old bed-curtain was nailed up across the room close behind his chair, and there, whenever the spade, the dibble, or the chisel, (for he took his full share in all the work on hand) was laid aside, he pursued his poetical tasks, apparently undisturbed and unannoyed by the surrounding confusion of masons and carpenters, to say nothing of the lady's small talk, the children's babble among themselves, or their repetition of their lessons."—(Lockhart's Life of Sir Walter Scott, vol. iv., p. 7, Second Edition.)

among the remarks uttered in this land! I am hearing them continually, and only wish that I could retain more of them in my memory. Lord ——, seeing an old gardener of his establishment, with a very old and patched, though not ragged coat, made some passing remark on its condition. “It’s a varry gude coat,” deliberately said the old man. “I can’t agree with you there,” said his Lordship, or made some equivalent remark. “Ay, it’s just a varry gude coat. It covers a contented spirit, and a body that owes no man any thing; and that’s mair than monny can say of their coat.” Not knowing any thing of his Lordship’s state of mind or habits, I can say nothing as to the effect of the old man’s rejoinder.

Another man of his neighbourhood had some office connected with the river Tweed, in which the favour of a well known nobleman of this country, strongly opposed to the Free Church, was of no slight consideration to him. “What Church do you belong to?” was an inquiry made of him. “I’m just a Free Kirk man,” was the answer. “What will the Duke say to that, I wonder?” “I dinna ken. I must think of the day of judgment, and act

according to my conscience. The Duke will na up wi' him on that day, and answer for me."

Sometimes their sayings seem rather abrupt and unceremonious. However, no one acquainted with their language and character will conceive that they mean any thing disrespectful. A gentleman told me, that he said in the presence of his keeper, that he was going to take a certain manor, at a certain rent. With true Scotch desire for his master's interest, and regard to the purse, he exclaimed, "Mair fule you," and then gave his reasons.

The state of the Church at Galashiels at the present moment is as follows, so far as I was enabled to ascertain it. There are two established Churches, and a Secession* Church of long standing. In addition to these, there are two Free Churches of the recent Secession. One of the above mentioned established churches was a chapel of ease, just built, but

* In Scotland, at the present time, one frequently hears of individuals as members of the old Secession Church. This alludes to that body, of which Ebenezer Erskine was the founder during the last century.

now relinquished by the great body of those who had joined towards its erection, as they have now become members of the Free Church. One of the Free Churches is as yet unsupplied by a regular minister. There is no Episcopal Church in the neighbourhood. I believe that one has been lately opened at Jedburgh, where Dr. Hook, and some other clergyman from England, sharing his opinions, were present at its consecration. This was conducted after the usual system of ecclesiastical pomp and parade, which seems so congenial to their taste. To adopt such measures in England is objectionable enough. To introduce them in Scotland is still more mischievous, as a country where the feelings and opinions are so exceedingly sensitive and keen as to any display of the kind. In the eyes of the Scottish people such ceremonies are inseparably and invariably connected with Popish superstition, in a manner far more strongly than even is the case in England, and they excite the strongest feelings of opposition and alarm.

During the day we heard a Sermon from Mr. Campbell of Melrose, on the passage in

the Epistle to the Colossians, " It pleased the Father that in him should all fulness dwell," and certainly we never heard the fulness and excellency, and glory of our Lord Jesus Christ, more abundantly and clearly displayed.

Mr. C—— has considerable reputation as a preacher, in this vicinity ; and undoubtedly, both for matter and language, the sermon, which we heard, would justify the highest appreciation, which could be formed of his ability and gifts, but above all of the grace given to him from above for the edification of the Church. There was much power of intellect, and much power of utterance, combined with persuasiveness, gentleness, and a tenderness of spirit. As may be supposed from these qualifications, his address was most impressive. He first described how the text was fulfilled in the case of every convert from heathenism, brought to a due understanding of the Person and work of the Lord Jesus Christ, in whom alone there is " all fulness ;" for while the Heathen needed and imagined innumerable Gods of his own, in order to render them equivalent to the innu-

merable wants, and feelings of man, he would on conversion to Christ, find in Christ all the fulness of the Godhead, and an infinite supply for all his need, even in Him whom he now would know as his God, Saviour, and Almighty friend. I remember also that in speaking of the fall of heathenism, before the "light of the glorious Gospel of Christ," shining into the dark places of the world, he beautifully illustrated his subject by an evident allusion to that short, but most remarkable and arresting passage,* in Mrs. H. Gray's Sepulchres of Etruria, in which

* The passage is so striking and applicable that, having the book before me, I insert it here, both on its own account, and for its application to divine truth, which I heard so effectively made. Precious, indeed, do such gems become, when taken by some master-hand from books of science, poetry, travels, or any other kindred source, and when by him so set and so presented to the eye of faith, in the service of divine truth, that they become the mental property of thousands, and add a new jewel to the circlet of holy thought!

THE CRUMBLING WARRIOR OF THE ETRUSCAN TOMB.

"We also heard a most marvellous tale of a warrior, who had been found in his tomb clothed in a full suit of armour, and crowned with gold, during an excavation which had been conducted some time ago, by Signor Carlo Avolta Gonfa-

she describes the discovery of a Lucumo, Tuscan chief, (who had been magnificently buried ages ago), sitting crowned in his tomb—but with the utmost rapidity, on the admission of the air and the light; and before the discoverer could do more than have a momentary gaze on the figure through the first rent of excavation, it crumbled away into dust. So fell the lifeless body of heathenism, when the Holy Spirit breathed His influence—when the ray of the Sun of righteousness shone into its dark “chambers of imagery.”

He then described how in Christ there was “all fulness” for the Jew, whose legal ordinances, types, and ceremonies (all summed up and fulfilled in Christ) would, on his appearance in the world, be comparatively as

loniere of Corneto, in company with the late Lord Kinnaird. As Avolta eagerly gazed through a crevice above the door, upon this mysterious chief of the ancient world, he saw the body agitated with a sort of trembling heaving motion (which lasted a few minutes) and then quickly disappear, dissolved by contact with the air; and when at length he penetrated into the Sepulchre, all that he found on the stone couch of the Lucumo, was a handful of dust, a few fragments of his armour, his sword, and his golden crown.”—*From Mrs. H. Gray's Sepulchres of Etruria*, p. 145, 2d Edition.

nothing—glorious indeed once, but now as nothing in comparison with the “glory which excelleth.” Then he showed how in Christ Jesus, viewed by us, and as our Mediator and Advocate, there was the fulness of the Godhead, all meeting in Him. Such was the pleasure of the Father, for “it pleased Him, that in Christ should all fulness dwell.” No secret of importance to us is reserved in the bosom of Deity. All is manifested in Christ, therefore when we are “in Christ,” we are and must be safe for ever. The Father cannot condemn. The Spirit cannot condemn. No ! “For it pleased the Father that in Him (in Jesus) should all fulness dwell,” and He Himself is ours. He concluded with an earnest and affecting invitation to come to such a Saviour, if we were yet standing aloof; and if we were already “partakers of His grace,” to love, prize, and esteem Him more heartily and fervently than ever.

Beautiful, gifted, and holy was the discourse throughout ! One of my feelings was to thank God for endowing one of His ministering servants with such gifts and grace, towards the glory of our Saviour, and towards the salvation of souls.

How we sometimes need the exercise of charity (*αγαπη*) in little matters, where national habits or feelings occasionally jar on our own !

Here many members of the congregation come into Church with hats on, and replace them in their pews, on rising to depart. To them it conveys no idea whatsoever of disrespect to Almighty God, while in one of our English congregators, such a proceeding would excite and disturb the feelings of a whole congregation.

Our visit to Abbotsford was, of course, very interesting, and gave rise to many thoughts and feelings of various kinds ; but any description by me of a place so well described by print and picture seems perfectly needless.

It may, however, not be uninteresting to my readers to find here set before them two accounts of the place—the *first* concerning it, when taken by its late renowned owner, and containing both Sir Walter's and his son-in-law, Mr. Lockhart's, description of the place as it was then ; the *second*, a delineation of the house and scene, as it is at present,

extracted from that admirable Guide-Book, Black's Scottish Tourist. I may mention that this is my first extract from that work ; and my best return, compliment, or excuse for inserting it in my pages, is to express how often any writer upon Scottish scenes must be tempted to commit similar acts of depredation and trespass, and how much credit for resistance is due.

Sir W. Scott's description of his property at Abbotsford at the time of purchase, 1811.

“As my lease of the place, Ashestiel, is out, I have bought, for about £4000, a property in the neighbourhood, extending along the river Tweed for about a half a mile. It is very bleak at present, having little to recommend it but the vicinity of the river ; but as the ground is well adapted by nature to grow wood, and is considerably various in form and appearance, I have no doubt that by judicious plantations, it may be rendered a very pleasant spot ; and it is at present my great amusement to plan the various lines which may be neces-

sary for that purpose. The farm comprehends about one hundred acres, of which I shall keep fifty in pasture and tillage, and plant all the rest, which will be a very valuable possession in a few years, as wood bears a high price among us.”

To describe the scene in Mr. Lockhart's own language, “ The farm consisted of a rich meadow or haugh along the banks of the river, and about one hundred acres of undulated ground behind, all in a neglected state, undrained, wretchedly enclosed, much of it covered with nothing better than the native heath. The farm-house itself was small and poor, with a common kail-yard on one flank, and a storing-barn of the Doctor's* erection on the other, while in front appeared a filthy pond covered with ducks and duck-weed, from which the whole tenement had derived the unharmonious designation of Cartley Hole. But the Tweed was every thing to him—a beautiful river, flowing broad and bright over a bed of milk white pebbles, unless here and there, where it darkened into a deep pool, overhung as yet only by the birches and alders

* Dr. Douglas, the previous owner.

which had survived the statelier growth of the primitive forest ; and the first hour that he took possession, he claimed for his farm the name of the adjoining ford, situated just above the influx of the classical tributary Gala.”*

Such was the commencement of Abbotsford. Its present state is now to be described.

“ Abbotsford, the elegant mansion of Sir Walter Scott, Bart., appears amidst plantations of oak, brick, mountain ash, and pine, with a profusion of laburnum, lilac, and shrubbery, which give a pleasing variety to the whole. The house, garden, pleasure-grounds, and woods, were the creation of the immortal proprietor, and thousands of the trees were planted by his own hands. Sir Walter says in his Diary, ‘ My heart clings to the place I have created ; there is scarcely a tree in it that does not owe its being to me.’ In the year 1820, writing to a much valued friend, ‘ A Lady in Austria,’ he says, ‘ one of the most pleasant sights which you would see in Scotland, as it now stands, would be

* Lockhart’s *Life of Sir W. Scott*, vol. III. 2nd. Edit.

your brother George in possession of the most beautiful and romantic place in Clydesdale, (Corehouse). I have promised often to go out with him, and assist him with my deep experience as a planter and landscape gardener. I promise you my oaks will outlive my laurels, and I pique myself more upon my compositions for manure than on any other compositions whatever to which I was ever accessory.' Sir Walter Scott purchased the ground about twenty-seven years ago, when it only had a small onstead, called Cartley Hole. It is really wonderful that so much should have been accomplished by one individual, in the midst of other important avocations, in so short a period of time; and it is no small gratification to be able to state, that the mansion, and the property connected with it, have descended to the family of this illustrious man.

“The banks of the Tweed in the neighbourhood are graced for miles with ranges of forest trees; and one may wander many a long day among the countless charms of Abbotsford's serpentine walks. Sir Walter says in his Diary: ‘To day I drove to Huntly

Burn, and walked home by one of the one-hundred-and-one pleasing paths which I have made through the woods I have planted.' The house is seated in a sweeping amphitheatre of wood ; and ravines, water-falls, bowers, and benches, mountain lakes and the meandering Tweed, are included as attractions for the Tourist at this bewitching spot. He will be gratified by a walk in the garden previous to entering the mansion house, which has an imposing effect, 'borrowing outlines and ornaments from every part of Scotland.' The hall, round the cornice of which runs a line of shields richly blazoned, is filled with massive armour of all descriptions, and other memorials of ancient times, well calculated to prepare the tourist's mind for farther inspection. The floor is of black and white marble from the Hebrides. Passing through the hall, he enters a narrow arched room, stretching quite across the building, having a painted window at each end. It is filled with all kinds of small armour ; and here it may be observed that every weapon has its watchword and anecdote of interest. These relics are arranged with great taste and elegance.

From this apartment are communications with the dining-room on the one side, and the drawing-room on the other. The dining-room is very handsome, with a roof of black oak, richly carved. In this room are some pictures: the most curious, and, perhaps, not the least interesting, is the head of Queen Mary on a charger, by Amias Canrood, painted the day after her decapitation at Fotheringay. Its authenticity is indisputable. The furniture of this room is Gothic. The breakfast-parlour, or Miss Scott's room, as it was called, is elegant, with windows towards the Tweed. It contains a select library of novels, romances, poetry, and other light reading, with a collection of beautiful drawings by Turner, and others; one or two capital paintings, and some curious cabinets. The drawing-room is the most lofty of any in this abode of enchantment; its ebony antique furniture, hangings, cabinets, mirrors, portraits, &c. are all particularly splendid and appropriate. The library, in dimensions the largest chamber of the whole, is of an irregular form. The roof is very finely carved, after models from Melrose and Roslyn; the bookcases are also of richly carved oak.

They contain about twenty thousand volumes, many of them gems of the most precious description in literature, and the whole in fine order. A catalogue was made, preparatory to completing the entail. Beyond the library is the study, or *sanctum sanctorum*, from which have emanated those splendid efforts of genius that command the admiration of mankind. There is little furniture here; it contains a few pictures, cabinets, shields, old claymores, bookcases with old tomes in abundance. A small gallery of tracery-work runs nearly round the room, which has but one window, giving a sombre cast to the whole. There are other apartments worth examination; but it is impossible to describe this place. It must be seen to be known: 'It is a romance in stone and lime.' Sir Walter writing to Lord Montague, says: 'It is worth while to come (to Abbotsford) were it but to see what a romance of a house I am making.'"*

I was not myself very much attracted by the local position of Abbotsford, though the immediate proximity of the Tweed must be

* Black's Scottish Tourist.

human skill, power, attainment or attractiveness—tending to the glory of God, and not of any man—making, and to make its progress by humble and obscure means, and not by such as those which dazzle and arrest universal attention in one day—the day of a novel's birth into the world from the pen of Sir Walter Scott.

The Tweed, which forms such a grand and distinctive feature in this neighbourhood, and I may indeed say during its whole subsequent course to the sea, is celebrated for the size and abundance of the salmon, which frequent its waters. The tenure of this property is peculiar. I believe that the right of capturing other fish, by the line, is general, but that the exclusive right to the salmon is invested in different proprietors, though not always in those whose property is on the bank of the water. Each salmon-proprietor has, as his own, a certain reach or portion of the river, on which he exercises, in this matter, absolute dominion. Another means of preserving the fish, and giving them a free passage up the stream, so far as they like to ascend, is the legal enactment that every fixed net, basket, or similar

device must be removed every Saturday night, and not replaced until after Sunday.

My host was a practised and accomplished salmon-fisher. One day he caught in this river three fish, weighing respectively 16, 18, and 22 pounds. He was well acquainted with the West Coast of Ireland, and other favourite haunts of that most prized and valuable food for man, which seems as it were instinctively to come from the deep into his precincts, for capture and use.

Mr. Scrope, who is so well known as an artist and author, in addition to his other tastes, has very fully, very graphically, and (though in prose) very poetically described the scenery of this vicinity in his well known work, "Days and Nights of Salmon Fishing."

He occupied, for some time, the Pavilion—a beautiful place, belonging to Lord S——, in the immediate neighbourhood of Galashiels.

I introduce here a passage from his work, as illustrating his power of description, and the character of those fair scenes amidst which I write:

"My first visit to the Tweed was before

the Minstrel of the North had sung those strains which enchanted the world, and attracted people of all ranks to this land of romance. The scenery therefore at that time, unassisted by story, lost its chief interest; yet was it all lovely in its native charms. What stranger just emerging from the angular enclosures of the South, scored and subdued by tillage, would not feel his heart expand at the first sight of the heathery mountains, swelling out into vast proportions, over which man has had no dominion? At the dawn of day he sees, perhaps, the mist ascending slowly up the dusky river, taking its departure to some distant undefined region; below the mountain range his sight rests upon a deep and narrow glen, gloomy with woods, shelving down to its centre. What lies hid in that mysterious mass the eye may not visit! but a sound comes down from afar, as of the rushing and din of waters. It is the voice of the Tweed, as it bursts from the melancholy hills, and comes rejoicing down the sunny vale, taking its free course through the haugh, and glittering among sylvan bowers,—swelling out at times fair and ample, and again

contracted into gorges and sounding cataracts, —lost for a space in its mazes behind a jutting brae, and reappearing in dashes of light through bolls of trees opposed to it in shadow.

“Thus it holds its fitful course. The stranger might wander in the quiet vale, and, far below the blue summits, he might see the shaggy flock grouped upon some sunny knoll, or straggling among the scattered birch-trees ; and, lower down on the haugh, his eye perchance might rest awhile on some cattle standing on a tongue of land by the margin of the river, with their dark and rich brown forms opposed to the brightness of the waters. All these outward pictures he might see and feel ; but he could see no farther : the lore had not spread its witchery over the scene,—the legends slept in oblivion. The stark moss-trooper, and the clanking stride of the warrior had not again started into life ; nor had the light blazed gloriously in the sepulchre of the wizard with the mighty book. The slogan swelled not anew upon the gale, resounding through the glens, and over the misty mountains ; nor had the minstrel’s harp

made music in the stately vales of Newark ;*
or beside the lonely braes of Yarrow.”†

*The Tower of Newark, stands near Bowhill.

†Days and Nights of Salmon fishing in the Tweed, by
W. Scrope, Esq.

CHAPTER XVIII.

Journey resumed—Melrose and Dryburgh—Sir Walter's Grave—Kelso—Reminiscences of Scotland—Northumberland—Cheviot Hills—The Snow Shroud—The Frozen Child—Homeward Course—Conclusion.

Sept. 23.—This morning, we proceeded on our journey southward to Kelso; and during our journey of the day visited the two celebrated ruins of Melrose, and Dryburgh Abbey. Our line led us through a most delightful country, and on our arriving at a spot which appeared to us the loftiest point of our course, the river Tweed appeared deeply below us, enclosing in its loop of water a verdant hill, or knoll, and admitting a view of its course far back up the valley along which it flows. This was a choice locality to which Sir Walter Scott often brought his friends.

I heard the following circumstance in the neighbourhood, as having happened on the day of his burial, at this very point; and

afterwards found it narrated in his life, by Lockhart, whence I transcribe it :

“ Some accident, it was observed, had caused the hearse to halt for several minutes on the summit of the hill, at Bemerside ; exactly where a prospect of remarkable richness opens, and where Sir Walter Scott had always been accustomed to rein up his horse.”

Melrose Abbey itself is a fine ruin ; but it wants the accompaniment of trees and foliage, and is in too close proximity to town buildings of an ordinary kind, but with no claim to antiquity, and has no beauty of position at all comparable to that of many Abbeys.

On these points Dryburgh Abbey has every thing which Melrose Abbey wants ; standing as it does in solitary grandeur, apart from other edifices, among ancient trees and waving foliage.

In one of the ancient side aisles of that ruin, which was once the Chapel—the aisle itself not being dilapidated, though strongly marked by the finger of time—lie Scott's mortal remains. It is well known how much he was attached to all remembrances of clan and family, so that an ancient inscription,

which I copied on the spot, will at once explain why he lies buried here.

Hunc locum sepulturæ

D. Seneschallus Buchanæ comes
Gualtero Thomæ et Roberto Scott
Haliburtoni nepotibus concessit.

A.D. MDCXCXI.

A large heap of mould lies over his grave. As yet, no tomb-stone or monument has been erected upon it. In front of the arch, beneath which he is buried, some old honey-suckles spread their tendrils in large and curling festoons. A heap of matted foliage covered the adjoining bank to the right, and close at hand a large dark mass of ivy met the eye with its gloomy, but appropriate form. Behind the arch arose lofty trees.

The Abbey is in the middle of Lord Buchan's pleasure grounds, and the arch, of which I have spoken, having only an iron railing in front, is open to the eye of all visitors, as well as to the light and the air. Never was a more poetic spot assigned as a poet's grave.

It is singular enough, that Dryburgh Abbey lies about half way between Smailhome, the scene of Scott's early years, and Abbotsford, the home of his maturity and fame.

As we approached Kelso the country presented new features, and all of much attraction. At one spot, just in front of the Duke of Roxburgh's magnificent abode, we drove onward along a ridge, between the rivers Tweed and Teviot, with a lofty knoll and crowning ruin close on our left hand. A most striking and peculiar scene! Grandly too do those rivers meet, and grandly do they sweep on in broad and united streams, yet curving to their channel, obedient as a rivulet, and circling the town just at the point of approach with fresh and flashing waves.

September 24.—In our first stage, which the pleasantness of the morning induced us to make before breakfast, we finally crossed the Tweed, at a point where it forms a very wide and magnificent river, and were again in England.

Much have we enjoyed the country which we have just quitted. Much kindness have we received in Scotland. Much have we admired the intelligence, the information, and the industry of her sons. As I suppose, from not having had previously any connection whatever with Scotland, I had not cherished any very earnest desire of visiting it in past

times, and Edinburgh had to me been the chief attraction—but now, I must say, the attractions have been abundantly multiplied ; and I look forward with no slight gratification to some future day, when I shall again, if it please God, re-cross, in a northerly direction, the fair waters of the Tweed.

We stopped at a pleasant inn, about a mile on the English side of the border. The character of the old village church told us, in a moment, where we were. I had seen nothing of a similar appearance throughout all Scotland.

Advancing forward we found a nice country inn at Wooller Cottage, and another afterwards at the Bridge of Aln, where we remained for the night. During the day we had been chiefly travelling through a corn country of much celebrity for its agriculture, and, in consequence of the late continuance of wet weather, thousands and tens of thousands of acres, along which we passed, presented the extraordinary appearance of fields with all the corn cut and standing in sheaves, to give it a prospect of drying and ripening in that state. In these fields not a single labourer was to be observed. Several other

fields, where it was out of the question to put a sickle into the corn from its unripeness, stood, at this late season, in moist and melancholy verdure. The farmers and labourers in general, with whom we conversed, spoke most despondingly on the subject, and seemed to think it beyond any human expectation that any weather should come, of a serviceable nature to the crops. However, it pleased God, of His rich and peculiar goodness, to send, just in time, though at a period of the year singularly late for such a blessing, several weeks of weather almost unparalleled at such a season, for its dry and settled character. Where I was staying, the change commenced about ten days after my writing the above. The change was not so decided in the northern counties of England, and of course the harvest has not proved of a superior character; yet there *was* a harvest, and much corn saved in a tolerable condition. Had the bad weather continued, or rather had not the change, in a contrary direction, been of an unexpected character, I believe that there would have been, literally, no wheat housed in any tolerable condition for man's use.

These districts are celebrated for the excel-

lence of their agriculture, and the tenants have sometimes very large holdings. The only farmer with whom I conversed on this subject to-day, told me that he rented a farm of 500 acres, and, including rent and tithe, paid for it fifty-five shillings an acre.

The Cheviot Hills were in sight during part of our journey to-day. They present bold and lofty slopes of pasture land, and form a fine feature in the scenery around. Wildly must the mountain blast of the winter sweep along these treeless and exposed regions—and sad are some of the “moving accidents” with which some of their denizens are visited, when storms and snows prevail in the land. The inn, where I now write, is not many miles from some property of a valued friend of mine, under whose roof, near Newcastle, we hope to be to-morrow; and not far from his place in this neighbourhood occurred the sad calamity, on which was founded the touching ballad, well known in this country, called, “The Snow Shroud; or, the Lost Bairn of Biddlestone Edge.” by the Rev. R. C. Cox, Vicar of Newcastle. It describes the death of “little Edward Mennim, the son of a shepherd in the southern range of the Cheviot.” He was six years old, and was sent by his mother on

some needful message to his father a short distance, during a fair interval between the wild, boisterous, and snowy visitations, for which the month of December, 1837, became, from this sad event, only too notorious in these parts. I use the language of the reverend poet in the preface to his elegy.

“ Almost immediately after his (the child’s) departure, the storm, which had only paused to fetch breath, as the seaman’s phrase is, came down upon him with redoubled fury, bringing with it those two most awful visitations, a dense fog and scudding snow—visitations under which the stoutest quail, when occurring either on the ocean or among the hills. What our poor little laddie endured is known only to Him, who can temper the wind to the shorn lamb. But that his sufferings, mental and bodily, must have been great, is too certain. His corpse was found on the 8th of the following month, at Hockley Dean Law, six miles from his home across a rugged and difficult country; yet with a smile on the lip, and colour on the cheek, as though he had ‘ made his grave a bed.’ ”

I shall select a few stanzas, to give my readers an idea of these northern rhymes—of this “ ow’r true tale.”

The father, in the evening, is returning to the cottage, but without his child.

“ Why comes na’ the gudeman hame frae the Ha’,
 And where is my hinnie gane ?”
 Hist ! heardst thou the tapping ? Throw wide the door,
 And welcome the gudeman—alane !

Loud shriek’d the mother—“ My bairn ! my bairn !
 Where left ye my own sweet Ned ?”
 “ Why, safe at hame wi’ his ain mither,
 Nae harm can have him bested.”

The child is now represented as dying, frozen, and alone :—

A calm came over his bursting heart,
 A sweet and saintly calm ;
 And sleep stole over his weariness
 With more than its wonted balm.

Yet still he thought of his dear daddie,
 His mither—his cottage bed ;
 And smiled as though the blessings he heard,
 Which they poured o’er his pillowed head.

And as shrouded round in the snow he lay,
 To his failing sense were given
 Sweet soothing sounds—was’t the sough o’ the wind
 Or the golden harps of Heav’n !

And the last stanza is :—

But that happy bairn still lives, gude folk !
 And this would his warning be—
 “ Your weary life is a winter’s night—
 God help you to follow me !”

I must now draw my journal to a close, as we have crossed the border, and are once more on English ground. In all probability, I should have added a few notices, as to the impressions made upon us by the various interesting objects, which the north of England presents on this side as well on the other side of the country ; but our journey was rendered unfavourable by constant rain and gloom in the atmosphere. There was also another cause. Having passed a week at the house of a valued friend of both early and present days, near Newcastle, we continued our course through Durham, and Yorkshire, and reached Derby, where it pleased God to convey to us the sad intelligence that one, very near and dear to us, had been suddenly removed from this present world. Such a family bereavement would scarcely be a subject for introduction in these pages as part of my current Diary. Yet I have no inclination to commence, or continue any other at the present time. Had not the event happened, I might have brought my book to a more regular and systematic conclusion, as a Diary. But, as it is, I shall end with one observation—viz : that I shall feel truly gratified if these volumes meet with

the same favour, and testimonies to their usefulness, as those which my kindred publication of last year received, and for which I feel myself much indebted to critics, friends, acquaintances, and the public in general.



APPENDIX.

APPENDIX.

THE Report from her Majesty's Commissioners for Inquiring into the Administration and Practical Operation of the Poor Laws in Scotland is of considerable length, and was published in 1844, together with the voluminous evidence taken in all parts of the country on the subject. It is signed—Melville, Belhaven, &c., H. Home Drummond, James Campbell, Patrick McFarlane, and James Robertson.

To this is appended a short but most interesting document, entitled "Reasons of Dissent from the foregoing Account," and signed Edward Twisleton, that gentleman, who is now entrusted with the highly responsible office of superintending the administration of the Poor Law in Ireland, having been one of the Scotch Commissioners. I introduce this document as not too long for perusal here, and having much weight on a question, suggested by the words in the body of the work, which leads to its insertion.

I. Because the proposed alterations in the Scotch Poor

Law are, I am afraid, insufficient to remedy the defects which are admitted to exist in their administration.

II. Because, while it is admitted that the provision at present made for the Relief of the aged and infirm poor is in many parishes of Scotland inadequate, the main reliance for the supply of this deficiency seems to be placed on a proposed Board of Supervision, or Standing Commission of Inquiry, with ample powers of inspection, but with no administrative control or direct authority. But it appears to me, that the striking inadequacy of the allowances at present made to the aged and infirm poor in a large proportion of the unassessed rural parishes of Scotland, arises, not so much from ignorance of facts as from want of funds, which again is owing, in no small degree, to theories respecting the effect of any provision for the poor, even when it is restricted to the relief of the aged and the infirm. And any statements made annually in Reports, tending to show that this class of poor are in a destitute condition, will be met by the usual answer, that the only cure for such evils is in the moral and religious education of the young; and that a provision for the poor creates much of the misery which it relieves, but does not relieve all the misery which it creates.

III. Because no proposal is made for requiring the Managers of the Poor in unassessed rural parishes to assess themselves for the relief of the destitute aged and infirm poor;—using these terms in the most comprehensive sense, as including all those who are entitled to relief under the present law. It appears to me that the mischiefs which have been attributed to assessments for this class of poor have been remarkably exaggerated, even although they may

not be altogether visionary. On the other hand, this mode of providing for the aged and the infirm is the most equitable which can be adopted; its general tendency, as distinguished from its invariable result, is to ensure an ampler supply of funds than can be raised by voluntary contributions; and it reaches non-resident heritors, and others who may give either nothing, or comparatively little, in aid of the church collections.

IV. Because it is not proposed to render it compulsory on the Managers of the Poor to provide medical attendance for Paupers. The arrangements for medical relief, and the power of fixing the scale of remuneration to medical practitioners, are to be left exclusively to the local authorities, who may deem that they have a direct pecuniary interest in fixing the scale of remuneration as low as possible, or in throwing altogether upon medical practitioners, as is very frequently the case at present, the burden of attending the sick poor gratuitously.

V. Because it is not proposed to authorise, or to render it compulsory upon the Managers of the Poor in large towns to provide Houses of Refuge, or Poorhouses with Wards for Able-bodied Persons. But establishments of this kind, which are, in fact, identical with English workhouses, appear to me essential to the proper management of the poor in large towns; and without them I do not see how the begging, which prevails to such a great extent in the chief towns of Scotland, can be suppressed, consistently with humanity, or in accordance with public feeling.

VI. Because, while in reference to towns with a population above 5000 inhabitants, the advantages of Poorhouses for the reception of certain classes of poor, entitled to assist-

ance under the present Scotch Poor Law, are clearly pointed out, as subsidiary to out-door relief; yet the erection of such Poorhouses is proposed to be left entirely to the discretion of the local authorities. But while I admit that the arrangement of various details may be safely vested in the Managers of the Poor in each particular town, it is my opinion that the *principles* of dealing with a subject so difficult as that of administering relief, should be settled by the more enlarged wisdom of Parliament. And a matter of such importance as the erection of Poorhouses ought not to depend either on the honest judgment, or possible caprice, partial knowledge, or narrow views of accidental majorities in particular localities.

VII. Because no proposition is made for dealing with the case of large towns, when, during seasons of depression of trade, large bodies of operatives are thrown out of employment, and become dependent for subsistence upon public charity. It seems to me desirable, that in all large towns which have a Poorhouse with Wards for Able-bodied Men, the Managers of the Poor should have a discretionary power, with consent of a Board of Supervision, to assess the inhabitants, for the purpose of setting to work destitute unemployed persons, without requiring them to enter such Poorhouse. The aid of a Poorhouse with Wards for Able-bodied Persons, materially facilitates the operations of those who, in periods of depression of trade, undertake the duty of giving out-door relief to a certain number of that class.

VIII. Because no alteration is proposed in the Scotch Law of Rating, which is peculiarly anomalous and defective, The usual mode of levying the Rate on what is called "means and substance," is similar in its main features to

the Income Tax, but is unaccompanied by those safeguards with which the levying of the Income Tax has been surrounded by the wisdom of Parliament. Either, therefore, safeguards should be introduced for the purpose of ensuring secrecy and fairness, or the attempt to assess supposed means and substance should be abandoned, and the mode of levying Poor Rates in Scotland should be assimilated with that which is in operation in all other parts of the United Kingdom.

EDWARD TWISLETON.

END.

LONDON:

Printed by Schulze & Co., 13, Poland Street.