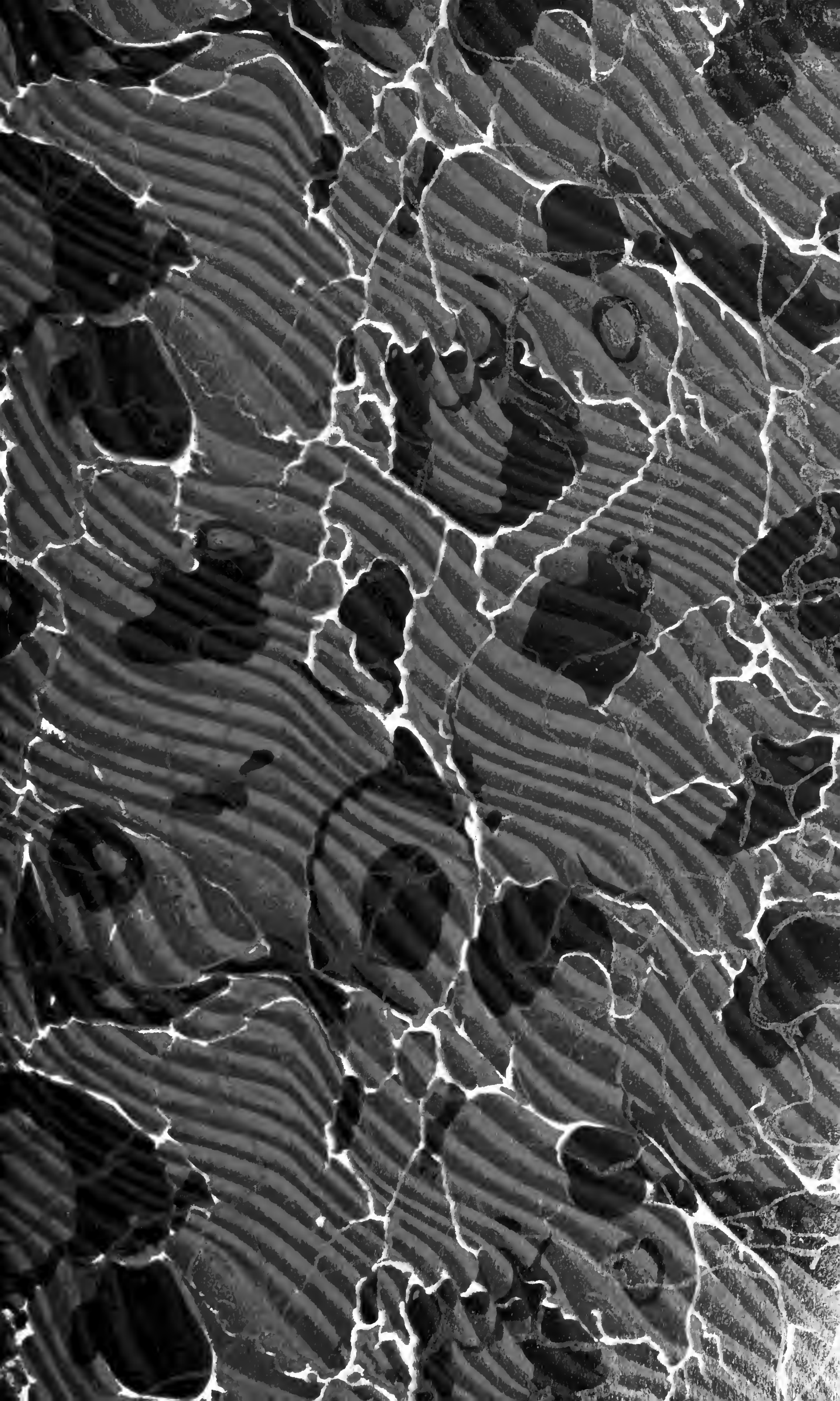
SIGILLVM · VNIVERSITATIS · CALIFORNIENSIS
FIAT LVX
MDCCCLXVIII
EX LIBRIS
BANCROFT LIBRARY



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

http://www.archive.org/details/travelsoncontine00niemrich

TRAVELS

ON THE

CONTINENT

AND IN

ENGLAND.

BY DR. A. H. NIEMEYER.

Translated from the German.

London:
PRINTED FOR SIR RICHARD PHILLIPS AND Co.
BRIDE-COURT, BRIDGE-STREET.

1823.

** Volume Eight is now on sale, as well as all the former Volumes and Numbers, and they may be had of all the Booksellers.*

G. Sidney, Printer,
Northumberland-street, Strand.

TRANSLATOR'S PREFACE.

It is amusing and instructive to see ourselves, as in a glass, in the accounts of foreigners. Persons cannot see themselves so well as they are seen by others. No nation has a higher opinion of itself than the English. Foreigners, however, take the liberty to speak of us as we do of them—as they find us; and though it may not in all cases be gratifying to hear what they say of us, it is always amusing, and often affords a valuable lesson.

Stephen Perlin, a French ecclesiastic, who was in England in the reign of Edward VI., and who wrote with all the prejudices of his countrymen, is extremely scurrilous:—"One may observe of the English," says he, "that they are neither valiant in war, nor faithful in peace, which is apparent by experience; for although they are placed in a good soil, and a good country, they are wicked, and so extremely fickle, that at one moment they will adore a prince, and the next moment they would kill or crucify him. They have a mortal enmity to the French, whom they conceive to be their ancient enemies, and in common call us French dogs—but they hate all sorts of strangers. It displeases me that these villains, in their own country, spit in our faces, although, when they are in France, we treat them like divinities. But herein the French demonstrate themselves to be of a noble and generous spirit." He afterwards tempers his abuse with some compliments, particularly to our females:—"The men are large, handsome, and ruddy, with flaxen hair, being in a northern latitude; the *women*, of any estimation, are the greatest beauties in the world, and as fair as alabaster, without offence to those of Italy, Flanders, and Germany be it spoken; they are also cheerful and courteous, and of a good address." Of the country he says, "In this kingdom are so many beautiful *ships*, so handsome are hardly to be seen elsewhere in the whole world. Here are also many fine islands and plenty of pasture, with such quantities of game, that in these islands (which are all surrounded with woods and thick hedges) it is not uncustomary to see at one time more than one hundred rabbits running about in one meadow." He speaks, perhaps, in just terms, of what was a great fault in our national character then, and is even too much so now—our fondness for drinking. "The English are great drunkards. In drinking or eating they will say to you a hundred times, '*I drink to you*,' and you should answer them in their language, '*I pledge you*.' When they are drunk, they will swear blood and death that you shall drink all that is in your cup. But it is to be noted, as I have before said, that in this excellent kingdom there is no kind of order, for the people are reprobates, and thorough enemies to good manners and letters, and know not whether they belong to God or the devil."

Hentzner, the German traveller, who was here in the reign of queen Elizabeth, is far more candid, and rather laughs at, than censures us. He says, "The English are serious, like the Germans, and lovers of show: they excel in dancing and music, for they are active and lively, though of a thicker make than the French; they cut their hair close on the middle of the head, letting it grow on either side; they are good sailors and better pirates, cunning, treacherous, and thievish; about three hundred are said to be hanged annually at London; they give the wall as the place of honour; hawking is the general sport of the gentry; they are more polite in eating than the *French*, devouring less bread but more meat, which they roast in perfection; they put a deal of sugar in their drink; their beds are covered with tapestry, even those of the farmers; they are often molested with scurvy, said to have first crept into *England* with the *Norman* conquest. In the field they are powerful, successful against their enemies, impatient of any thing like slavery; vastly fond of great noises that fill the air, such as the firing of cannon, drums, and the ringing of bells; so that it is common for a number of them, that have got a glass in their heads, to go up in some belfry and ring the bells for hours together, for the sake of exercise. If they see a foreigner very well made or particularly handsome, they will say *it is a pity he is not an* ENGLISHMAN."

Le Serre, who attended Mary de Medicis to England, when she visited her daughter Henrietta Maria, the queen of Charles I., and who partook of all the hospitalities of the English court, (whatever he might think) speaks of us in the most enthusiastic terms. Our ladies he describes as positive divinities, and the country and inhabitants generally, as worthy the highest admiration. To be sure, he was writing the description of a most splendid spectacle, of which he was the witness, where the people were all dressed in their holiday clothes, and as the same kind of ceremony attended the queen's mother, all the way from her landing at Dover, he may be said to have only seen the best side of us.

Jorevin de Rochford, another French traveller in the time of Charles II., says—"This nation is tolerably polite, in which they, in a great measure, resemble the French, whose modes and fashions they study and imitate. They are in general large, fair, pretty well made, and have good faces. They are good warriors on the land, but more particularly so on the sea: they are dexterous and courageous, proper to engage in a field of battle, where they are not afraid of blows. And the honour of understanding the art of ship-building beyond all the other nations of Europe, must be allowed to the English. Strangers in general are not liked in London, even the Irish and Scots, who are the subjects of the same king. They have a great respect for their women, whom they court with all imaginable civility. They always sit at the head of the table, and dispose of what is placed on it by helping every one, entertaining the company with some pleasant conceit or agreeable story. In fine, they are respected as mistresses, whom every one is desirous of obeying, so that to speak with truth, England is the paradise of women, as Spain and Italy is their purgatory."

The above travellers, it will be recollected, are describing our forefathers, and drawing a picture which, in some respects, is as new to us as it was to them. The next is a traveller of comparatively modern days—a man of information, and apparently good nature. He speaks, as indeed almost all foreigners do, of the same extreme rudeness of the lower orders of English, but bestows every praise on the higher ranks, as well as on the country generally. The person we allude to is *M. Grossly,* who wrote his Tour in the year 1772.—Our custom of shaking hands, he describes very ludicrously :—"To take a man by the arm," says he, "and shake it until his shoulder is almost dislocated, is one of the grand testimonies of friendship which the English give each other, when they happen to meet. This they do very coolly ; there is no expression of friendship in their countenances, yet the whole soul enters into the arm which gives the shake ; and this supplies the place of the embraces and salutes of the French."

The following sketches of London were drawn by Mr. Karamsin, a Russian traveller, who visited England about the year 1798 :—

"I sent for a barber, and they brought me a thick phlegmatic Englishman, who, having first unmercifully flayed my face, plastered my head with flour and tallow. 'Alas, I am no longer in Paris,' I said to myself, with a sigh, 'where the powder-puff of the ingenious lively Rulet played like a gentle zephyr around my head, and strewed it with a resplendent white aromatic rime.' To my complaints that he was flaying me, that his pomatum stunk, and that his hair-powder was only coarse flour, the unpolished English barber sullenly answered, 'I don't understand you, Sir !'

"I put on my Parisian frock, bethought me of dear France with a sigh, and walked out in a very melancholy mood. But the cloud that darkened my soul soon vanished at the sight of the beautiful illumination, which presented itself to my wondering eyes.—Though the sun was scarcely set, all the lamps in the streets were lighted up. There are thousands of them, and which ever way I turn I behold a fiery string, as it were, extended through the air; I had never before seen any thing similar to it, and I no longer wondered at the mistake of a German prince, who on making his entry into London, imagined that it was an illumination provided on purpose to welcome him with peculiar marks of honour. The English are fond of light, and they spend millions to supply, by artificial, the want of the solar rays—an indubitable proof of the national wealth.

"Whoever calls London noisy must either never have seen it, or must have no correct idea of what a noisy city is. London is populous it is true; but, compared with Paris, and even with Moscow, it is extraordinarily quiet. The inhabitants of London seem to be either half asleep, or overcome with lassitude from their excessive activity and exertion. If the rattling of the carriages did not, from time to time, shake the auditory nerve, a stranger might frequently suppose he had become deaf, while passing along some of the most populous and most frequented streets. I stepped into several coffee-houses, where I found from twenty to thirty persons reading the newspapers, and drinking their port; while the profoundest silence reigned in the room, except that perhaps every quarter of an hour, one hears a solitary '*Your health, Gentlemen!*' Can it then excite wonder, that the English are such deep thinkers, and that their parliamentary orators know not when to leave off, when once they have begun to speak? it would seem as if they were tired of, and willing to make amends for their usual taciturnity.

"But if my ears thus enjoy rest and quiet, my eyes are the more busily engaged. In London, too, the women are very handsome, and they dress with tasteful simplicity; they are all without either powder or paint, and wear hats, which seem to have been invented by the Graces themselves; they seem rather to fly than to walk; their neat little feet, which peep out from under their snow-white muslin robe, scarcely touch the pavement. Over their white corset an Indian shawl is spread, on which their fair hair descends in charming ringlets: for to me, at least, it seems that the greater part of the English women have fair hair: the most beautiful of them, however, are brunettes. The physiognomics of the men may be arranged under three classes; they are either surly, good-natured, or brutish. I can safely swear, that in no other country have I seen so many brutish faces as here; and I am now convinced that Hogarth drew from nature.—Such physiognomies are, it is true, only to be met with among the populace; but then there is so much variety, so much characteristic expression in them, that ten Lavaters would scarcely be able to point out the bad qualities and propensities which they indicate."

Besides these, we have had Dr. WENDEBORN's view of England; a very flattering and well-tempered account of our manners, characters, and institutions, in the middle of the reign of George the third. Afterwards, M. Von ARCHENTOLTZ drew a picture of England: he praised the nation, and held it up as an example to others. But, during the last war, one PILLET, a Frenchman, published a most disgusting portrait of England, caricatured and libelled our women, and represented the men as universal and habitual drunkards.

The last severe strictures were those of a New Englandman, of which we gave the substance in a late number of this work.

In every respect it is useful, as a means of improvement, and as a corrector of vanity, to read and study these notions of foreigners. Like English travellers in other countries, they make their own habits the standards of perfection: but their criticisms enable us to make comparisons, and rub off the rust of our own prejudices.

The veteran traveller, Dr. Niemeyer, will neither be found to play the critic or eulogist. He describes honestly what he saw, and, as a book of facts, his work merits respect and attention.

TRAVELS

IN

GERMANY, THE NETHERLANDS,

AND

ENGLAND.

An opportunity of furnishing this first Volume of my general Travels was afforded me by my Journey to England in the year 1819. The public anxiety evinced for the work, and the participation taken in my feelings, were alike pleasing and affecting to me. Still, the request made to me, that I would furnish the world with something to read upon *this Country*, gave rise to very serious reflection, and greatly encouraged my own inclinations; for it is far easier to expect, than it is possible to furnish, much matter, at least during the short stay I made in so remarkable a country; and the observations and reflections which strike every one, even during the shortest sojourn, are already known to most people.

However, as every person considers the objects with his own eyes, and as these objects may receive an appropriate character, even from the time in which they are contemplated, what is already known may be repeated, and even the contrast of the different views and ideas formed of them may afford an interest to their treatment. This *individuality*, as it were, of consideration, attended me in my contemplations, and I have endeavoured to lay the same before the public in a representation of all that I saw and heard in England. A simple description of the objects, a precise topography, and detailed narration of all that either was or was not remarkable, formed much less my plan, than the communication of those particular ideas and sentiments which the objects produced in me. Every man, without having stirred even from his own dwelling, may write and fill whole volumes with reflections, and may be enabled to complete a tenth work from the refuse of *nine* more ancient ones. But, by following this manner, it easily happens to the reader, like the young traveller in Italy, who, indeed, in order to remain true to his plan of travels, left nothing unseen, and wrote every evening in his journal how many churches and galleries he had gone through, and always ended with a "*God be praised.*"—A certain dull and tedious uniformity is invariably inseparable from a detailed description of buildings, picture galleries, museums, country seats, and gardens. This is frequently carried so far as to obliterate even the wish of being present ourselves, either at the periods or situations referred to.

After this preface, simple historical relations will not be expected in the following sheets, but attempts rather to connect more general considerations with the individual ones, to bring the past to the present, and, upon the brilliant theatre of events, to introduce recollections of those persons who have moved, acted, and played their part, perhaps, even centuries ago. This has introduced here and there some historical episodes, which certainly may possess but little interest for many of our readers; but still, perhaps, as they are taken from the fountains, will contain *something* new, and at any rate must become newly interesting, by the history they afford, of our own time. In representing the impressions made by single objects, it is, moreover, impossible to avoid speaking of one's self. But is not almost every description of travel a journal of our own biography?

The report spread in various places, that these Travels had been undertaken by high appointment, for particular purposes, and even at the public expense, with reference partly to the system of English universities and schools, I positively refute. I am ready to pay the merited compliment to the excellence which all Europe have acknowledged in the customary tribute to the English constitution. Much, however, as is certainly excellent in it, greatly I fear a great part of it is not applicable to the situation of my own country. But when the grand effects of public spirit, and of unrestrained energy of every kind, which the government affords to the citizen in that relation, are compared with other constitutions, where so frequently every remedy is expected from narrow proposals, little-minded formalities, and a mistrustful watchfulness, which only lame and oppress, it becomes difficult to forego the wish, that we approach not nearer the British public spirit.

It was my rule to give an impartial representation of every thing I found in Oxford, Cambridge, and Eton. Notwithstanding, however, the above assertion, I am just as far from giving my unconditional disapprobation of every thing to be found in those places, as to agree with the eulogiums upon them, made by some of my own countrymen, who were certainly influenced rather by the deception which the appearance of perfect order and morality occasions, than by a profound acquaintance with the whole regulations of the interior.

The religious and church institutions were certainly a principal object of my observation; and I have endeavoured, as far as it was possible, to touch upon their various parties. Most of the works which have appeared in England and Germany upon them, have been hitherto little satisfactory; it is, however, difficult, in forming a comparison of so many opposite ways of thinking, not to incline, in our judgment, somewhat more to the one than the other, according as we ourselves, in the one or the other, think we discover more satisfaction to our own religious views. The point of union, however, is highly remarkable, which, in our days, thousands of the members of all these churches and spiritual corporations have discovered, and have extended, by their united endeavours, the empire of Christianity throughout the world.

From early youth no foreign country possessed so high an interest in my mind as England. Many circumstances conspired to awaken and to cherish this favourable predilection.

My first education was formed at a period when, notwithstanding the continually augmenting number of German classics, translations from British poets and prose writers, appertained to the most approved productions, and gained thereby a very considerable influence over the taste and the ton of many dispositions. In the collection of works belonging to the Belles Lettres, from which we were allowed every week at school to select one book, were to be found by the side of Bodmer, Haller, Klopstock, Kleist, &c., the works of Milton, Thomson, and Glover; the English Spectator, Harvey and Richardson; together with the first German translation of Shakspeare by Wieland; and, above all, Young, whose dignified melancholy imparted itself to all young people of both sexes, who were at all inclined to serious consideration. Foreign writers, in fact, were more frequently sought after than those of our own country. Successful, indeed, as many translations into the German have been, I panted still more after the original, and the more tasteless I found the French literature at that time, from not being acquainted with the best works in that language, the more zealously I cultivated the English.

I found every opportunity of speaking and writing the English language in the society of Mr. Samuel Thornton, at that time a young Englishman who was studying with me at the school, and whom, exactly 50 years after our first school acquaintance, I again met with as the first Bank Director of London. Whenever I wrote small notes to him, he gave himself the trouble to correct them, and supplied me occasionally with the lecture of those periodical works, &c. which he was in the habit of receiving from England. Thus my inclination towards every thing which came across the channel found much food in the years I passed at the University from 1771 to 1776; added to which two young people from Calcutta, who were to return to their native country, were given over to my care, in order that I might freshen their memory with the remembrance of their native language, which they had entirely forgotten. Moreover, a young Gentleman of the name of Meyer, from London, who studied at the University, and was frequently my companion, contributed no little to my improvement in the English language; as in his frequent walks with me, it was his delight to speak of his native country, of the life he had led in England, and the friend his heart had left behind, in preference to study and sciences: and this conversation took place in English.

The interest I took in the constitution of Great Britain, and the History of the Nation, was increased by the reading of the Public Papers, and still more by that of the English Historians, Burnett and Hume. None of the Histories of modern States attracted my notice so much. To me it appeared, particularly in many of its periods, like a great drama which offers inexhaustible matter to the reflection, presents new views to the sentiments, and which, precisely on this account, can be continually read over and over again without tiring. By this repetition I became also so well acquainted with the particular circumstances that had occurred in that period, that I only wanted to gaze on the local picture, upon which once the principal characters, partly so noble and so heroic, and partly so dreadful and horrible, had figured, until they either terminated their career in the Tower, or found their tranquillity in Westminster Abbey.

Still, however, my longing after that Theatre of great events, and the Pantheon of immortal Britons, could only be satisfied in the years which are better devoted to repose than to new wanderings. Every other plan of Travels appeared to me more easily to be carried into execution, than a flight over the sea. No inducement offered from companions who were equally inclined; exaggerated representations of the indispensable expenditure of time and money; even the idea which had easily influenced me, that, in order not to be received coolly, it was necessary to be a *perfect* master of the language---all this moderated my wishes, and weakened my expectations.

My hopes, all of a sudden, received new life in the dreadful years of war, in which the sight of the endless misery of the thousands who had gained the victory by their death and wounds, on the neighbouring plains of battle around Leipsic, scarce left us the feeling or sentiment arising from a deliverance. It is well known what England then contributed towards those families in Germany who were become wretched. It became my agreeable commission to be the Agent and Letter Writer for this Committee. As our Orphan-house, at that time a large Hospital of more than 2500 sick and wounded, was deprived of almost all its resources, I renewed the connexion with my old school-fellow, of whom I have already spoken, and was happy enough, through his influence, and that of other excellent men, such as Dr. Steinkopf, Messieurs Schwabe and Ackermann, to meet with the most ardent support, which proved alike a blessing to the town and the orphans.

The respect I had always borne towards a noble nation, which wished to appropriate to herself, by a great liberality, at once the fortune and the misery of a war, which set the continent in flames, and which she only viewed from afar upon her secure island, was now augmented by a *warm sense of gratitude.* This I had been enabled to express to one of those persons most actively employed for the relief of Germany, the celebrated artist, Mr. Ackermann, upon the occasion of his visiting his native country in the year 1818, when I shewed him the benevolent institutions which had been also assisted through his influence in the years of the greatest misery. Much conversation upon England followed ; and the assurance I received from him of a friendly reception, and that, according to his avowal, even an imperfect acquaintance with the language would be sufficient, gave greater weight to his pressing invitation.

A year later the long wished for company offered itself quite unexpectedly in the person of a gentleman who had been long established in the Bookselling business in London, Mr. Bohte, who was returning to England from the Eastern Fair of Leipsic. What could have been more welcome to me, to whose companionship could my anxious friends have better entrusted me, than to one who had experienced so much in his Travels, both by sea and land, who was moreover in full possession of the language, and who united the most pleasing, the most urbane, and social disposition, with a thorough knowledge of the country and its manners ?

Our journey took the direction of Halberstadt, Brunswick, Hanover, Bremen, Oldenburg, and a part of East Friesland. As far as Hanover all was new to me; this heightened the interest. But it was of importance to us all to stop no where for any considerable time, and to attain the end of our journey as quickly as possible. "What," might I say with Goethe in his Travels to Italy, "what did I not leave unseen, both on right "and left, in order to carry into execution the *one* intention, "which had almost grown too old in my soul."

We left Halle on the 26th of May. Where is the man who does not feel some anxiety upon quitting his home, his friends, and his office, for a considerable period? Nothing so much recompenses us at such a moment, as a fine sky, good roads, and expeditious travelling. On the enjoyment of all these we had to congratulate ourselves. Nature every where surrounded us with the nuptial ornaments of Spring. No cloud on the horizon predicted any interruption. The most magnificent sunset followed one of the most serene days, and the evening refreshed us with its fragrance and coolness.

Brunswick, 28th May.

In the year 1770, I first greeted the old town of the Guelphs. To what men had not the youth to look up at that time? Ebert, the translator of Young, Zachariah, Gærtner, Schmidt. The young Eschenburg was then in the bloom of youth, alike elegant in person and mind, possessing a high sounding pathos in his declamation, and surrounded by all the superb works of British art. To him Germany was indebted for her acquaintance with English Literature. His Translation of Shakspeare has only been rivalled by the later one of Schlegel.

Five and forty years after our first acquaintance, I now availed myself of the opportunity which the interval of preparation for our further progress afforded, to find him out, and to solicit his blessings for the country with which he was so well acquainted. It was surprising to me that, so well versed in the English language, and connected with so many Englishmen living in his house, he should never have seen the country, and even scarce knew where to give an address to an acquaintance. "But so it comes to pass," said he, "when we continually put "off what appears easy to carry into execution. And at last "the summons to our last journey hurries us on." And so it has happened. He died on the 29th February, 1820, and though he did not belong to the original genius, Germany acknowledges how much she is indebted to him for the liberal participation he afforded her in the rich treasures of his literary acquirements.

Hanover, 29th May.

No traveller, and least of all the young, ought to neglect an opportunity of making acquaintance with respectable veterans in the service of science or the state, whose spiritual being may remain alive and powerful, when all that is temporal cannot remain untouched by the hand of destroying time. This conviction came forcibly upon me, when, the day after my meeting again with Eschenburg, I still found the father of German philosophers and pedagogues, J. G. H. Feder, alive, from whose compendium I had first learnt to set logic and metaphysics in scientific order, and had held my first lecture thereon in the year 1777. He was eighty years old. But still joy and satisfaction beamed from his wan countenance, animated by his expressive eye,—what moderation in judgment,—what tranquil contentment with the present,—what quiet expectation of the future! In his discourse there was no trace of the irremediable fragilities of age;—he pressed me warmly to his breast, when telling me, should I touch Hanover upon my return from England, I might probably meet with him again!

Bremen, 30th, 31st May, 1st June.

The Museum, which rose from a small beginning to an excellent institution, is an eternal monument of patriotism, not merely mercantile, but of patriotism directed towards a generally enlightened education. A single work, the Hawksworth Collection of later Travels round the World, which some friends, panting after knowledge, procured at their mutual expense, first gave rise to the idea of a reading society. This reading society gave rise to the establishment of a small library. Hence became associated the idea of an union of physiology and natural history; afterwards the formation of a cabinet of natural productions, of instruments, models; which has since become daily more important by continued purchases and presents, under the excellent superintendence of Professor Merten, who is distinguished by the great variety of his acquirements. The Museum is publicly opened for this purpose three times a week. Immediately regular meetings were formed for conversation and information, until, at last, the plan came to full perfection for an institution calculated for the advancement and refinement of the inhabitants of Bremen, of both sexes. At the present the rooms of the Museum are only opened to those who wish to make themselves acquainted with the literature and information of the day, from the most important domestic and foreign periodical publications. There is also a general Library for the use of all who wish to extend their knowledge to any department of science. This Library appears to me to realize the ideas in great measure which a truly patriotic member, Professor Rump, in three lectures he held before the museum, has developed "regarding a public collection of books for the national improvement."

The lectures too, which are read every Monday, upon generally interesting and important objects in nature, history, and literature, contribute no less to the advantage of both sexes who thirst after knowledge. The effects produced in the female circles will materially differ than when this life consists only in an interchange of housekeeping with the toilette, the gaming table or the ball room; or, when reading finds any place, it is only that of the corrupt stock of common circulating libraries, which has no tendency to elevate the taste for a higher order of literature.

Of what importance such institutions are for large *trading cities*, will be visible to whoever has had an opportunity of observing how frequently a narrow intellect characterizes the man, who is no more than a merchant, and who displays an ignorant as well as high-minded indifference towards every advantage which is not connected with pecuniary gain; whilst, at the same time, he evinces a rude contempt for learning and science in the midst of his respect for large capitalists, or at least allows himself the most confidently asserted opinions upon works of talent and spirit, particularly when the payment of coin at once authorizes him to pass his judgment.

If Bremen be thus honourably distinguished above many other great trading towns, she is just as little behind hand in the warm participation on the two most important methods of forming the mind, which are connected with all classes of the citizens, viz. education and religion. The liveliest interest has been particularly evinced in the last few years for school learning, and the new organization of the higher, the middling, and elementary institutions, promise the most magnificent fruits.

If the zealous participation of all ranks in the christian places of meeting did not only assure us of the outward respect and attachment shewn to accustomed ceremonies, but at the same time prove the interest the heart takes in religion, and the lively effect of the same, the sight at least of the thronged churches, although service is performed three times a day, must give rise to the most favourable opinion.

The two subterraneous curiosities of Bremen, which all the geographical descriptions remind the traveller of, must not be passed over without a visit.

The Lead Cellar (Bleykeller) is a large vault under the choir of the cathedral. In former times, the lead with which part of the roof was covered was melted in it, and thence it took its name. For centuries ago it was the custom to place persons of rank here, who accidentally died in Bremen upon their travels; and, probably, the discovery was made just as accidentally, that instead of rotting, they dried up, and were changed into a kind of mummy. Thus the English Countess Stanhope has been preserved more than two hundred years: a Swedish General with his Aid-de-Camp, and a Swedish Countess, since the period of the thirty years' war; the remains of an unfortunate tiler, together with similar mummies of dead cats, birds, &c. &c. The appearance is certainly more common than is believed, and just as frequently to be explained from the constitution of the bodies themselves, as from the dryness and sharp draught of air felt in the vaults.

From these friendless tombs, where even the slow destruction of what was once animated makes the picture of death only more dreadful, we went immediately into the justly-prized subterraneous vaults over which the Town-house *(Rathhous)* and the Exchange are built. What a contrast! From the stillness of death to the cheerfulness of active life. When the business of the day is over, the citizens of the town assemble here, form groups in smaller or larger boxes, which are erected for the purpose, in confidential conversation, and forget, over glasses filled with the juice of the finest grape ; their cares and troubles, at least for a few hours.

Oldenburgh, 2d June ;—Leer, 3d ;—Aurich, 4th.

The road to Oldenburg, which is frequently very tedious, leads partly through the Bremen, and partly through the Hanoverian, territories. We arrived there, however, soon enough to get a good view of the town, the rich ducal nursery garden, and the pleasing disposal of the grounds and environs of the palace.

Where the territory of Oldenburg ends, that of East Friesland begins, a small province, but distinguished by a variety of peculiarities. Besieged towards the west and north by the waves of an ocean, what an immense application of human industry must it not have cost, from early times, to snatch it from the reach of the most dreadful of elements, or to secure it against the same by means of immeasurable dikes; or, when from time to time the flood, in reparation of its theft, places new land upon it, by mounding it, to form Polder and Groden. The tract of land through which our road led us formed the most agreeable contrast with the sandy heaths through which we had passed. We found ourselves surprised with the luxuriant vegetation of the fertile soil, surrounded with smiling meadows, animated by the well-known flocks of Friesland. The villages, with their cheerful houses, built of tiles, became more friendly and cleanly. A refreshing coolness blew upon us from the thickest part of the plantations, and thus we arrived at Leer about evening. Geography makes this place only a market-town; but, from the elegance of many of its houses, and more from the activity in the streets, it presents the idea of a very small, indeed, but wealthy city. What makes it also still more animated is the Lede, which empties itself into the Ems, and with it flows towards the North Sea, and thus gives life to shipping and ship-building.

The straight road to Holland would have been through Emden. A particular interest, however, attracted me to Aurich, the capital and former seat of the court of the principality. The hours passed too swiftly at Aurich. For a moment I saw the former house of the family Wurmbs, now belonging to the Bachmeisters, and the amiable inhabitants pardoned the annoyance of a grateful man, who wished to pay homage to the manes of his benefactress in her native place.

The Trechschyt (so the boat is called) brought us to Emden earlier than we expected. The remaining hours of the evening, and a few in the morning, afforded us at least time enough for a general view of the town and port, in which the vessels were just now getting ready for a cruise upon the herring fishery, which is the principal source of subsistence of the inhabitants.

5th June.

In the morning, about nine o'clock, we left Emden; and about noon saluted the coasts of Holland in Delfziel. The large lake, known under the name of the Dollart, which we passed over, afforded rich matter for contemplation, by the remembrance of the former ages which here lay buried. Here, where restless floods are now streaming, stood, 500 years ago, and, partly, somewhat later, upwards of fifty flourishing towns and villages, large churches, and rich cloisters. Here, according to the old chronicles, were market-towns which could reckon 180 mothers of families, who wore massive golden bucklers upon their breasts, according to the dress then in fashion. Of all this nothing remains but the name. Even the last tops of the steeples and of the walls, which, for a considerable time, were seen topping out at the ebb tide, all sunk without a trace. Over former fat pastures now sail richly-laden vessels, and fishing is followed where, formerly, the sowing of the best corn, and the most luxuriant wheat, produced an harvest of one hundred fold. The present *Reiderland*, celebrated for the particular abundance of its vegetation, for its Groden and Polder, is only a remaining part of the once so important tract of country which connected East Friesland with Groningen. The larger part is formed into a bay. Words can ill describe the great deluge which first broke in at midnight, just as the people were preparing themselves for Christmas morning, drove down the dams or mounds, and scattered death and destruction in every direction. Our vessel was thus floating over an immense grave of billows, over which the lake, with the pleasing rays of the morning dawn, spread itself out like a refulgent silver coverlid. But reflection drew the eye down into the deep. It might have been able to look down into the dreadful abysses in which so many productions of laborious diligence, so many works of inventive art, so many energetic bodies, lay sunk in ruins; for more than 50,000 souls, of every class, sex, and age, who once, like ourselves, rejoiced in life, were sent on that dreadful night, in a few minutes, to their long and peaceful abode; the Christmas gladness of happy children was turned into the cry of anxiety and horror; and the chaunts of the mass preachers and the holy cloistered nuns, were converted into an eternal silence. And still, as many accounts say, the blind element would scarcely have been able to effect such inroads, had not hostile elements raged in the breasts of many of the principal persons; had not hatred and envy separated those through whose serviceable labours of mounding and mending, the rage of the sea could have been quelled, and the country secured. So, like upon a thousand fields of battle, here too lay innumerable innocent sacrifices of the passions and follies of a few. Who can find out the exit from this labyrinth of human fate!

Holland, 6th, 12th June.

The Treckschyt goes regularly at certain hours from Delfziel to Groningen. We passed down the canals of the province of this name in the company of some well-informed men, from whom much was to be learnt. The journey continued till late in the evening, and only one hour remained to wander by moonlight through one of the finest towns of Holland, together with its fine university, and to return the visit of the naturalist, Mr. Professor Swindern. I found him accidentally in the circle of young East Friesland students, around a table richly provided with the natural productions of the country.

It is necessary to leave Groningen very early in the morning, and take a good carriage, in order, by passing rapidly through Friesland, to arrive at a certain hour before evening in Lemmer, a small lively town, where the packet boat leaves for Amsterdam. This time too the Sunday had animated the roads, the villages, and the pleasing little towns, like Nordyk, where we took our dinner. Sun-set imparted a magnificence to the evening upon the Sudersee beyond all description. We soon came in sight of the Islands of Lydan and Monnekendyk; but the wind was not favourable, and the rocking of the vessel had a disagreeable effect upon many of the passengers, and gave all of us an idea of what we had to expect in the open sea. Before noon we were in sight of Amsterdam, which was continually rising more visibly from behind a wood of masts. At getting out, one boat followed us upon another, contending which should conduct us through the canals of the city to our quarters. We arrived about dinner time. The journey through Holland was indeed only a passage, but nevertheless, I did not feel disposed to lose the few days in which we made it. I had remained longer in this country, so highly interesting in many respects, in the year 1806.

With regard to literary institutions, much more appears to have been done for the *lower* than the *higher* schools. The French preacher, Monsieur Teissedre L'Ange, to whom *my maxims of education* are indebted for a Dutch translation made with great judgment and knowledge of the language, was just now as actively employed for the good of the poor schools in Amsterdam, as he had been formerly in Haerlem. In the latter city I missed the superintendant of the united Belgian national and citizen schools, but I overtook him in his journey at Rotterdam. He was going to Brussels and the other French provinces of the Netherlands, in order, if possible, to spread the same good spirit which had gained him such high merit in the Dutch; for few laboured as he had done, in the spirit and to the purposes of the highly respectable Nieuwen Heysen, founder of Maatshappytot nut van't Algemeen. There were very few points upon which we did not agree in our conversation, in a long walk we took in the delightful environs of Rotterdam. As historical information it deserves to be remarked, that even at the period when Holland had Buonaparte for a king, the course of education was not at all impeded, and the French commissaries, whom Napoleon sent into the Netherlands and the Hanse Towns, in order to give an account of the condition in which school education was found, could hardly say enough in praise of the high perfection which the national school (Lager Schooler) had attained in Holland.

In Leyden, a new picture was offered me of the dreadful power of two destructive elements. On the 12th January, 1807, a large ship, laden with 40,000 pounds of powder, in seventy barrels, which was destined for Delft, and lay in the middle of the canal, blew up, (no one has ever discovered by what accident) with a dreadful explosion. The effects of the shock were felt at a still further distance, at the Hague, at Amsterdam, at Utrecht, and at Zwolt. In the town itself it appeared as if the earth had opened, the heavens were on flames, and the end of the world arrived. Almost all the houses situated in the Rappenburg, the most beautiful part of Leyden, fell down at one instant; a still greater number, upwards of 800, were considerably damaged; even in distant parts of the town no tiles were to be found upon many of the roofs, no window remained uninjured, and no door upon its hinges. In many families they had just sat down to dinner. At the next moment, every thing in the palaces of the rich, and in the habitations of the poor, lay in ruins. Of two large boarding establishment, and a poor school, very few persons could be saved. Whoever was struck in the street by the blow, was carried into the air, either fell wounded if not dead, to the ground, or if he remained alive, on seeking his home he no longer found any shelter. For two or three days nothing was heard but lamentation out of the holes under ground, which were shut up from the efforts of the workmen by huge masses of stone. There was scarce any considerable house which had not to lament the loss of a friend or relation. Still the number of the dead was less than at first believed. Many had been preserved almost by a miracle. Of many, however, not the smallest remains were any longer to be found. Lacerated and disfigured bodies were continually brought to the Town-house, that their relatives might discover who they were. Many a family was wholly extirpated with all its branches.

Thus I found whole streets and quarters, in which at my first visit, in the year 1806, I had wandered amongst sumptuous buildings, at present converted into empty squares, covered with grass and planted with young trees; and had it not been for the celebrated Doctor of Law, Professor Tydeman, who honoured me with being my guide, I should hardly have found my way in this *new Leyden*. A secret shudder overcame me, when I placed myself as a stranger in Leyden during these dreadful days. If they had happened four months earlier, I might have met with the fate which befel many a stranger, whose business had carried him thither, and of whom no one could tell on what spot he had found his grave.

Still, as time heals all wounds, these scenes of horror were forgotten. Less was said about them, than I expected. People too were already accustomed to the deserted quarters, and had partly given them a very pleasing appearance.

Rotterdam, 11th June.

The only day which remained for me to view this extensive and interesting town, as celebrated for its considerable trade as for its delightful situation on the banks of the Maese, was passed too quickly in conversation with M. Van dem Ende, and in the benevolent hospitality of an old friend, Mr. Goede, one of the most diligent translators and preservers of translations of German writings.

It was vacation at the flourishing institution of education of Mr. de Raadt, and the master of the house was absent. Willingly would I in person have imparted to him the hopes which his worthy son, who during two years was my intimate companion, and one of the most zealous in the study of the theory and history of instruction, had excited in us, and who, as might be expected, transplanted much of what he saw here, and every where upon his travels, successfully upon the soil of his native country. Certainly it will have become very clear to him, how high the well-organised schools in Germany stand above the best private institutions, where the superintendant feels himself always tied by a certain dependence upon under teachers, whom he cannot do well without.

The following morning we hastened to the vessel which always goes away on the days when the packet-boat in Helvoetsluys weighs anchor for England. In Nieuwesluis we alighted, and found a carriage in readiness to conduct persons and baggage to Helvoetsluys. We reached there at noon. As we arrived, the captain of the Packet in rotation to sail, received us in uniform. As the packet generally, unless there is a total want of wind, goes out in the afternoon, no time is to be lost in getting passports reviewed at the neighbouring office, and settling for the passage, which amounted to about 15 or 16 dollars of our money.

On Saturday forenoon at four o'clock, we received an invitation to come on board. At five o'clock all was in order. The wind was throughout contrary; but tacking and cruizing soon removed us from the sight of the Dutch coast. The continent gradually disappeared as we sailed over the wide expanse of sea, whilst we took an anxious survey of our native shore.

Our voyage lasted from the 12th to 15th of June, when we landed at Harwich. The joy at landing, the comfortable prospect before me of clean inns, and convenient stage coaches, the latter so great a novelty to all strangers unacquainted with the mechanical elegance and even refinement to which they have arrived in England, perfectly enraptured me, and I could not avoid giving vent to the grateful feelings excited, by praises as flattering as they were just. How grateful was the impression produced by contemplating this rich country teeming with the highest cultivation, and now in all the pride of magnificent bloom! Every where traces of agricultural industry meet the eye. I imagined I was arriving in beautiful and wealthy *cities,* while I was only in a *village.* I thought I was beholding the most magnificent country seats, and still they were only the habitations of the farmers or merchants. The houses in the cities or market towns are indeed usually small and narrow—but how friendly an appearance do they not afford by their windows as bright as looking glass, by the pretty hedges, and the small flower gardens through which a clean path conducts you to the house door. And how the mercantile life begins even in the country! I drove by from one shop to another. Behind the high windows of beautiful crown glass, which form the lower story, all kinds of wares are artfully laid out to view. And what cleanliness and neatness in the dress of most people we met with, who, full of curiosity, advanced to the door or window, when the coach passed by, expecting friends or relations, and helping them down from the roof of the carriage. As if borne by the almost indescribable crowd of passengers in carriages and on horseback, which begins particularly after Rumford, two German miles distant from London, where the road is already lined on both sides with dwellings, I arrived, as all travellers have denominated it, in the town (die Stadt); so London is plainly called, as formerly Rome in Italy—but without knowing rightly where it begins, as there is not the least appearance of gates. It was already dark, but the illumination, which begins very early, displayed every object to my view. The impression which the grandeur and extent of the town cannot fail to make upon every beholder is truly astonishing. The sumptuous buildings, the constantly moving scene, are striking peculiarities and features which far surpass those of Amsterdam, Paris, Copenhagen, Vienna, and Venice, and impress every person who for the first time steps into this *little world,* at present inhabited by at least 1,200,000 souls. It is indeed a mixture of astonishment and anxiety.

Residence in England.

I will now candidly and honestly impart, as it appeared to me, whatever I have seen, observed, and experienced in the very limited time to which I was confined. Others have seen many things quite otherwise, and judged of them accordingly. My own opinion, which had been previously formed from the earliest works upon England, has often become quite changed by ocular inspection. I have generally found that writers have been too hasty to see well; too prejudiced in order to judge impartially; too inclined to believe every thing in order to examine with care; and frequently sacrifice the rigid truth to a witty conceit or striking representation.

Amongst the older works Alberti is become tolerably out of use. Volkman remains still a good guide, and has at least registered all that is to be seen with diligence, although he is frequently most laconic where details might have been expected. Others, such as Faugas, S. Fond, Nemnich, Young, Gilpin, had rather the economical, the picturesque, a natural history in view, which lay out of my plan. Moritz, without satisfying is interesting from the truth of narration, during the short stay he made. Archenholz indeed, on the contrary, furnishes far more, although much that he says can be considered only as a sketch. I have found the well-informed Kuttner, Wendeborn, and Goede, by far the most serviceable writers. Madame Schopenhaver, in her English journey, possesses the talent of making fine observation, which, however, deviates here and there into an unreasonable severity, arising from what she personally experienced; whilst she, however, retains a lively representation of all that she saw. In the Gallo American, Mr. Simond, it is impossible not to perceive the liveliness which distinguishes the French character, although he lived more than twenty years in America. It is tempered, however, by that earnest and love of truth which mark the half nationalized Englishman. Professor Spieker's, by far the best topographical description, has appeared only lately.

I have formed to myself no particular plans and purposes in making this visit, and still less have I been entrusted, as it has been here and there hinted, with particular commissions. The end of my endeavours was to get acquainted with this remarkable country, in all its various points of view, as far as it was possible in the short two months I resided in it, and with uninterrupted enjoyment of good health and careful employment of every hour, I have succeeded far beyond my own expectations, both in seeing much and in gaining a variety of useful intelligence. I was naturally attracted towards every thing that concerned the *spiritual* and *religious* education of the nation. I think I am enabled, therefore, to give a more exact description of every thing of this kind than other travellers, who either hasten over it too quickly, or do not touch upon it at all.

Many of the travellers who were making the journey for the first time, had been already consulting with each other what *curiosities* of London they should first see. But when the end of our journey was attained, every thing appeared, to me at least, quite different. In considering the immense *whole, particularities* disappear. Here is no time to think upon what is *distant*, because what is *near* already chains the attention. It is well known too, that the great specimens of magnificence, Westminster Abbey, St. Paul's Cathedral, the Exchange, the Bank, and the Harbour, &c. will not escape observation.

All travellers have very properly observed that, whilst other capital cities create an impression by the magnificence of the style of architecture in which their *houses* and *palaces* are built, even when the towns are as quiet and depopulated as ***Potsdam***, or even ***Berlin*** is in some quarters, this impression is far from being produced in *London*. Of *palaces*, properly so called, there is no trace, as in the above cities, in Prague, Vienna, Paris, or in the sumptuous, although smaller Italian capitals. Even the dwellings of royalty bear the name only of ***Houses***, (the insignificant St. James's Palace excepted) for example, Buckingham House, where George the Third and his Queen used to reside, Carlton House, where the present King resided when he was still Prince Regent, Somerset House, &c. &c. &c. All the magnificence of which they can boast must be sought for in the interior of the chambers, and not in the exterior. The whole of London is built of a reddish and white grey bricks, and these are very rarely covered over with stucco. Stone is met with only in a very few modern buildings. From the *smoke of the sea coal*, which, particularly at the end of autumn and winter, envelopes the whole of London, all the houses soon receive a black appearance, which is only somewhat compensated for by the shining looking glass of which the windows are composed. Most of the houses are perfectly like each other, generally very narrow.

Were we, therefore, to imagine to ourselves London, even in its most beautiful and most modern quarters, depopulated and without trade, it would become, indeed, particularly in the frequently narrow streets of the city, a black melancholy mass of houses, to live amongst which would create only enui and disgust. But how totally different does it appear, when *life* and activity commence at the dawn of morning, and only terminate towards midnight, and not only the *moving* stream of people, but also the *immoveable* piles of goods which are presented to the eye in countless shapes, in the production of an industry, directed to a thousand employments, every where rivets the attention.

If these magazines and shops afford by *day* the most interesting sight to the stranger, and fixes his attention at every step he takes, the effect becomes far superior in the *evening*. The *illumination of the streets of London* has always been celebrated. It is at present greatly augmented by the use of *Gas-lights*. This pure light, which burns in the lanterns of the streets as well as in the shops, as soon as it becomes dusk, throws such a magic splendour over every thing, that we may imagine ourselves wandering amongst enchanted castles. As *looking glasses* are made use of in many extensive shops, every thing is reflected in a double and threefold degree. The costly silk stuffs of the most burning colours, laid in picturesque order by the side of and over each other; the East India shawls, the works in glass, the rarest fruits of all countries piled up pyramidically, the natural and artificial flowers appear as beautiful again as at day time. Between them the large round flasks and vases of the Chymists, as the Apothecaries are called, make a brilliant display. They are filled with clear red, blue, green, and yellow waters, and appear as if rubies, sapphires, topazes, and emeralds were shining in them. At a distance they raise an idea of a festive illumination, but these appearances are those of every day. It cannot be denied that the streets of London, in this respect, offer to the passenger every evening an extraordinary and singular sight.

And still, after all the magnificence and riches, the most surprising object of contemplation for the foreigner, consists in the hundred thousands of *people* who are continually moving up and down in this vast panorama.

The endless stream of people who, in following their business, particularly in the principal streets, are every where moving, like the ebb and flow of a tide, would render walking in the highest degree troublesome, were the passenger not secured from all danger of being injured by the continually rolling carriages, by the *trottoirs*, or foot pavements, raised a little above the street by the sides of the houses.

All the foot passengers, I met with in the large streets bore almost without exception the appearance of being in *easy circumstances*. Poverty and filth, which are not wanting even in London, are to be found far more generally in the smaller streets of the city. In the larger streets, on the contrary, almost every one is well dressed; the men usually wear black, and always very white linen, for the latter is indispensable in order to appear as a gentleman; the women, without exception, wear hats, and are very elegantly attired. It is related that nothing struck even the Emperor of Russia so much in London, as the great number of well-dressed men and women whom he every where encountered; generally speaking, too, the physiognomist and observer of mankind finds no where such food for his reflection as here; for where does he meet with bright intellect and stupid torpidity; bashful modesty and proud ignorance; idleness and indefatigable activity; the ugly and the beautiful, (the latter however is here really predominant in both sexes,) in such varied forms? Where does he find more opportunity for making reflections upon the varied application and misapplication of human abilities?

A similar throng and mass of people is to be seen, indeed, at certain hours, in all large cities, and every where, where there is something to be gazed upon. The *peculiarity* of London, however, is, that it never leaves off. A foreigner, who arrived at night, and towards noon came out of his lodging, which was situated in a principal street, stood still at the street-door, when he saw this stream of people flowing in every direction around him, in order, as he himself afterwards related, *to let the people first pass by!* Hour passed after hour, till finally a friend met with him, and assured him, he might wait till the evening, and that it would only cease towards night-time. He had, in fact, seriously thought that some sight, or execution, had been the occasion of this immense throng and the motion of so vast a crowd. Certainly, when *hanging-day* arrives, which is frequent enough, the *pressure* is, indeed, indescribable.

Manners, and way of Living, in England.

My stay in the country was too short to enable me to consider the prevailing manners and ways of living in all the various shapes they offer to the traveller. I have, indeed, given myself every trouble to come in contact with persons of different and manifold dispositions and employments, and, in this respect, I have succeeded. I have neither neglected to visit the poor miserable districts in the City, Southwark, and St. Giles's, where the lowest classes dwell, nor the most sumptuous quarters, the abode of affluence. By far too many figures, however, present themselves to me, that I could execute and give a proper finish to so great a picture. For this purpose, too, it would be necessary to possess the talent of the noblest historical painters, of a West, an Angelica; and to unite, that of a Tenier with those of the masters of caricatures, Hogarth and Rowlandson.

The *difference of classes* constitutes here, as every where, the principal difference in the manners. It is, however, certainly more difficult in England, than in other countries, to ascertain this difference from external appearances. This arises from the manner of *dress.* The men's costume displays the greatest simplicity. The quality of the articles worn is, indeed, various; but, whatever meets the eye, whether in the street, or in company, whether worn by the minister of state, the opulent lord, the merchant, the wealthy mechanic, the clerk in the counting-house, is, throughout, the same; and, in the usual intercourse of social life, the court gala alone excepted, no exception is made therein. In the most populous streets I have never noticed any person who was to be distinguished by any external mark, particular uniform, the decoration of an order, or anything similar. What in Germany becomes a kind of duty to wear, would here create surprize, and, probably, would expose the wearer only to the insults and ridicule of the populace.

It is in no respect different with regard to the dress of the *women.* The real worth and costliness of the articles, not the particular manner of dress, constitutes the difference. In certain parts of the town, I thought I perceived only persons of rank, however they may vary in situation of life and property, because, in ordinary life, the humblest chambermaid wears her hat and muslin dress, as well as the richest lady; and, upon occasions, only of court ceremony, sumptuous festivals, or upon her visits to the *Italian Opera,* does the latter display all the magnificence and expense of dress.

In many establishments the *late hour of tea-time* concludes the arrangement of meals. A simple but cold supper is, nevertheless, to be met with sometimes, when the dinner hour happens between four and five o'clock. This supper takes place between the hours of nine and ten. It is natural, however, to imagine, from the way of life led by the great, that when we read of the supper commencing at four or five o'clock in the morning, that the same bears a proportion to a dinner at seven or eight in the evening, the natural consequence of which is, that in such houses, the hours of rising correspond almost with our dinner hour.

This is to be attributed partly to the immense size of the town, and to the course of business. The courts of justice and of law, the offices, the counting-houses the members, of which are frequently obliged to make a journey of several miles, cannot be shut so soon, opened again, and the business terminated, as in smaller places. To which may be added, that all the mails take their departure after midnight, and that a letter is certain of being forwarded, if delivered, even at the office, a short time before twelve o'clock. Thus, in this great emporium of the trade of the world, the merchant frequently avails himself of the last moment he is allowed to wait, to forward any fresh intelligence that may transpire.

The Sunday in England.

Almost all travellers complain that they found nothing more melancholy than the British manner of keeping the Sunday. They assure us that on that day all nature appears expired, and that every tone of joy is hushed in sorrow. They pity the people who are thus denied every lawful enjoyment, and consider our laws far more happy, which are strangers to this constraint. I frankly assert that the Sunday has not appeared to me so gloomy and joyless, and that I reckon many of the Sundays I passed in England amongst the most pleasing days of my recollection, and cannot even suppress the wish that we at least might see a little more of that practised in Germany which is found in the highly respectable families of that country, both with respect to character and religious education. I am not here meaning to speak of those who, imbued with a stern religious melancholy, consider it a sin to divert themselves with the most innocent recreations, such as playing upon an instrument, or the reading of any book the contents of which treat not of religious subjects, and think themselves obliged to keep the sabbath holy, more in a sense of the old testament than in a christian one; but I mean to speak of those who could not but wish, that a certain uniform sentiment were introduced also into Germany in keeping the hours of Sunday.—

I think, however, that whoever does not consider the theatre, balls, and gambling, as indispensable in order to be amused or to get rid of his enui, whoever has not lost all taste for the great beauties of nature and the joys of a noble and cheerful sociability in the family circle, cannot fail in being merry both within and without London, even on the Sunday.

First impression made by the National Character, the Social Life, and the ton of Intercourse.

What first presents itself to the traveller in foreign countries, and which he encounters at almost every step he takes, is the peculiarity in the customs, manners, and habits of social life, with which, in order not to appear singular, he must necessarily make himself acquainted. Nevertheless, we become nearly as soon accustomed thereto as the eye to new objects. After a few weeks residence we begin to pass rapidily over what at the beginning was wont to fix our attention for several days, and which we thought we should never grow tired of considering.—Just as easily we accommodate ourselves to the established manner of arranging the day and plan of life.

I had heard and read so much of the coldness, reserve, and even of the pride of the English, who contemn every thing foreign, that it would but little have astonished me had I found this generally so. I will however not deny that single occurrences of this kind have come before me, and that, for example, in my travels during the voyage, in the post coaches, I have made many an acquaintance, which left not the slightest wish in my mind to continue them. In places particularly where many people meet together, for example, in coffee houses and inns, there is opportunity to perceive the unusual *taciturnity* and love of silence which prevails; as frequently persons who have been long and intimately acquainted with each other, can sit for hours by the side of the fire without uttering one word; nay, they seem to wonder if, according to our German social manner which inclines so much to discourse, you endeavour to address it to them. In the domestic circles I found, particularly the younger unmarried ladies, for the most part very still, and always purposely shy. Persons, who have long lived amongst the English, assert also, that in family circles and friendly meetings it is not rarely the case, that a long pause follows after a long conversation. It remains to be decided therefore by the feelings of each individual, whether this has not more charms for the man who knows how to employ himself within the resources of his own mind, than an endless chatter about *nothings*, and the tiresome endeavours of many companions, male or female, never to let the conversation drop, and who, that they may only speak, are continually making the most common-place questions.

Speaking, however, from my own experience, I cannot at all agree in the complaint which has been made of a *thorough* cold or repulsive conduct. First of all, I must praise the great politeness with which the stranger is set right by those who are altogether unacquainted with him. As I never had a *Laquais de place*, even in the first weeks of my stay, in order that I might find my own way by myself the more readily, I have been frequently exposed to the necessity of troubling persons I met with questions; and I have tried this purposely with people of all conditions of life. Never has an unfriendly word put me to the blush; generally speaking, however, a polite manner in putting people into the right road, is a tolerable common virtue, which may have suffered here and there a little by incomprehensible or even troublesome questions made by the foreigner. The nature of man inclines him to participation; and even the feeling, that we know something better than another who may be our superior, is often an agreeable one.

In the society of the *better-informed classes* you indeed expect in vain that formal ceremony, those low reverences, and established usages of outward politeness upon arrival and taking leave, to which formerly at least people were accustomed in Germany, although they are daily losing their ground. On the other hand, however, true politeness reigns in England, together with the noblest *simplicity of manner*; consisting more in facts than in words. The hand is given to the person of the highest rank, as well as to the equal, and you are certain of a friendly return. The *lord,* as well as your *friend,* is saluted with a *good morning*, and leave taken of them, with a *good evening*, or a *good night. Embracing and kissing*, amongst men, appear to the English as unnatural, and the man would be exposed to insult even, should he be seen following the German custom in the street. This, indeed, may be carried too far; but we must still allow, that the fine token of *love* and *inward friendship,* is sacrificed by us too much to unnecessary ceremony; and we must rejoice rather, that what had become a frequently burthensome, and wherewithal a repugnant custom, is disappearing more and more from the circles of the men; for example, that of offering, after any great social entertainment, 30 or 40 embraces, twice or three times as many kisses, and, as formerly was the custom, of kissing the hand of every lady. Amongst the English women, I have never noticed this latter custom at coming and going, but frequently in families, amongst affectionate parents, children, brothers and sisters.

The strong exterior contrast of ranks, so common in our country, appears less frequent in England, and in this respect too, one of the finest peculiarities of British life is indisputably displayed. Every one feels in that country, that he is *free born*, that, by the constitution of the country, as well as by his natural liberty, he is a protected man, and that all, in the eye of the law, have an equal right. He knows that, either personally, or by his representative, he has a voice in the great concerns of the nation; that, if he commits a crime, his equals will judge him, that he is secured from the *oppressions* of overbearance, whether of the *nobles, the military,* or *the clergy*, so long as he confines himself only within the bounds of the laws. Attempts are not wanting, even in England, of individual members of these classes, to elevate themselves above the others. But as every house proprietor thinks his house is his castle, so every citizen of state considers the principles of the constitution as he bulwark of his liberty. Much of this, indeed, may consist in *imagination*, but this, of itself, frequently makes us contented and happy. This spirit is cherished from early youth; it grows up with the boy and the young man. Parents themselves treat their sons, sacred as the paternal power is, in this spirit; and the *domestic* education is, in the highest degree, liberal. Hence arises the unconstrained manner of intercourse of all ranks amongst each other; hence the facility, as soon as a person is only decently attired, of getting access to the first houses without much ceremony; hence the candour in opposing in public meetings and assemblies of the people, the Duke and the Earl, as well as a brewer of beer, if they should happen not to be of the same opinion. Of this the debates in parliament are the best proof. But as these debates are public, they are known to and read by all ranks, and form the public spirit.

This public spirit is not a little cherished and promoted by all public events, mutually serviceable enterprizes, and institutions forming the most usual topic of conversation. In Germany, even men of superior education can find delight for hours in the petty novelties of the day, in the miserable prattle about what other men say, how they dress themselves, receive visits, or go out; and frequently the most insipid jokes, which, on account of their being so continually repeated, are called stereotypes, are preferred to the most scientific subjects. Such things are not suited, as many impartial observers who have lived in England many years assure me, to the taste of well-educated company in that country. Politics and trade are indeed the principal theme of discourse. But an interest is also evinced for what is *generally serviceable to mankind*, and many matters of this nature are frequently treated of with the greatest earnestness over a glass of porter or wine.

From this kind of conversation, a certain seriousness must naturally accompany social life; and the loud and frequently noisy behaviour, as well as the shout of any individual, would appear as a failure in good manners. But this is the reason of a large mass of sound ideas, of a perspicuity in opinion, and an ability in expression, being extended in all classes of people; in which respect it cannot be denied that *Life* forms the Englishman far more than the *School*. That *public spirit*, as far as it consists in the participation in the general concerns of the nation, sometimes displays itself in a manner which would excite any thing but respect, or a wish that it might so exist amongst us, is already sufficiently known from the events which have lately occurred. If popular meetings, like the last in London and Manchester; if at sometimes earnest, and at others laughable speeches, proclamations and actions, astonish less there, and probably occasion less harm than they would with us; this must be attributed to the constitution, which affords security in such manifold ways; although the reflecting and the reasonable part of the nation are not perfectly easy at such scenes, and think of measures to ward off the storm, well knowing how much evil generally ensues, when the poorer classes of people wish to effect by force, that change which can only be the work of deep reflection, and a profound insight into the real situation of things.

But there are *finer effects* of this *public spirit*, which, although less taken notice of in German publications, and on that account too little known out of England, merit far more our respect and consideration. Through that spirit, *institutions*, *coalitions*, and *foundations*, have been brought about, partly in the capital, partly in the whole country and the most distant colonies, which, both in the excellence of their appointment, as well as in the grandeur of their plans, hardly have their equal.

Two principal motives have certainly operated to this effect, in an equal degree: on the one hand, it might almost be said, that the disposition is inherent in the nation for every thing which appertains to the *public weal* and *national instruction*, were the latter only to be effected by the most rigid application of human powers; on the other hand, the *religious spirit*, which, whether more or less pure, is still indisputably extended *amongst all ranks* in England more than elsewhere. Both have had a very great share in very many of the important *institutions* and *coalitions* of modern times, which, as soon as we are better acquainted with them, exceed almost all expectation and imagination. If the *first* idea of these originated with a large number of enterprizing men, animated with a religious spirit, and an high zeal for maintaining and extending the doctrines of Christianity, they found also, from those who probably participated not in that spirit with them, or were even unbelievers or indifferent, the most powerful support. They are animated at least by a lively spirit for every thing which the *human weal*, *liberty*, and *industry* demands, or which can contribute any thing to the honour and renown of the nation. On this account it is that we see princes, dukes, and many other members of the highest classes, who enjoy not altogether the reputation of a particular religious feeling, or austerity of morals, still connect themselves willingly and frequently with all assemblies or institutions, the end of which is directed to mutually useful enterprizes or the highest concerns of humanity; and protect and advance them by a patronage which they willingly undertake. How far vanity may find a place therein is their concern. The general good gains always by their interest and influence.

VISIT TO SOME OF THE MOST REMARKABLE INSTITUTIONS, PUBLIC AND PRIVATE BUILDINGS, IN AND AROUND LONDON.

Westminster Abbey.

In the year 1807 I stood in St. Deny's, upon the ruined vaults of the rulers of France, and contemplated the building of the marble hall, in which *Napoleon* formerly intended to repose with his dynasty. Still earlier, in the year 1798, I saw the magnificent Sarcophagus of *Denmark's* Kings in the Cathedral of *Rothschild*. In the year 1811, a poor capuchin conducted me, with a single taper in his hand, down into the damp vaults, where a narrow space contained the coffins of the rulers of the Austrian Empire. The remembrance of all these and other sumptuous abodes of death was awakened in me, as I wandered in London, amongst the lofty vaults of Westminster Abbey.

Shakspeare's monument, the model of which is not unknown to us, in plaster and cuts, from the editions of his works, first attracted my attention. He stands thoughtful, in a free position, leaning upon a pedestal, and points to a roll of parchment, upon which some lines, taken from one of his plays, are read; which may be considered as the most applicable inscription to the entrance of this abode of so many of the powerful, who once stood upon the greatest terrestrial height to which humanity can aspire.

An attractive feeling towards my native country drew me from Shakspeare's monument to the place of repose of two great German artists, whose merits even proud Britain has not disdained to do homage to; that of the great painter Kneller, in the reigns of Charles II., James II., William III., and George I, and of the equally great musician, G. F. Handel.

Kneller's monument is simple; but far more majestic that of the immortal composer of so many oratorios, which are still admired in Germany, and who still enjoys in England, down to this moment, the most unlimited admiration. The genial artist stands upright, noble alike in shape as in intellect, with his left arm supported upon musical instruments. Highly expressive is the erection of his head in order to pay attention to the tones of a harp, with which an angel descends from the clouds. His inscription is simple. I in vain looked, however, for an intimation that he was a German, and *Halle* his place of birth.

If, indeed, some of these monuments are deserving of attention with respect to the art, it still bears reference only to the smaller number of them, particularly the modern. It is not in fine arts that the English generally distinguish themselves. In Westminster also many of those which possess merit are the works of *foreigners*. Among those which even the British prize the most, are the works of *Ruysbrack* and *Roubillac*. But the former was a *Dutchman*, the latter a *Frenchman*. At present they possess an artist in John Flaxman, who is honoured in foreign countries, and who has given an example of the high talent he possesses in the monuments to Lord Mansfield, and the great naval hero Lord Nelson, in St. Paul's Cathedral.

Westminster Abbey approaches nearest, as a royal burying-place, to the cathedral in Rothschild, near Copenhagen, and that of St. Deny's.

I have however not been able to suppress the wish, which has been expressed by so many travellers, that, in a country of the greatest cleanliness and elegance, a place which is so much visited, might be kept cleaner, and secured from dust and cobwebs; and I have just as little been able to withhold my opinion that the dressed wax figures of the Queens Elizabeth, Mary, Ann, as well as of William Pitt, Chatham, and Nelson, which stand here in niches in some of the chapels, would be far more appropriately placed in any collection of curiosities, or in the British Museum.

The Royal Residence, Carlton House.

I have had an opportunity of making myself acquainted with this residence.

It is necessary to have particular recommendations to see the interior of Carlton House. The *Armoury* fills four rooms on the second story, near which the Prince himself resides. To a military visitor it must be in the highest degree interesting and instructing to view the whole of the different arms borne by all nations, from the Prussian Grenadier, or Chasseur, to the Seapoy, the Chinese, Japanese, and the Body Guard of the Great Mogul; and to be enabled to make observations upon the progress of the art of war, and even of taste in the preparation of all these instruments of death. The riches which these four rooms contain in single and precious articles, in the noblest metals, in jewels and pearls, with which the sumptuous sabres, daggers, turbans, and helmets are adorned, is indeed incalculable. Above all, as might easily be expected, what has been brought from the East Indies, that is to say, much of the incalculable treasures which became a booty of the English, in the year 1792 after the taking of Seringapatam where Tippoo Saib lost both his life and empire, hold a distinguished place. The Chair of the Golden Throne of the last King of Candy, Rajah Sindah, forms a large sun with innumerable rays broken by jewels of a very rare size. His throne is shewn as the most modern monument of British conquests in India.

When I see myself surrounded here by all these trophies, which a spiritual, far more than a physical superiority, but still more an unbounded lust of possession and controul, than any just pretension, has here collected, how is it possible not to be induced to ask what gave Europeans, or, to speak more accurately, what gave a trading company the right of overturning kingdoms in a foreign part of the world; and subjecting nations to their sway, who certainly would never have thought of disturbing the tranquillity of a distant insular empire?

The private dwelling rooms of the present king, in Carlton House, are not visible to foreigners. But the state rooms and the halls in the lower story, afford by their appropriate magnificence, modern taste, and incalculable riches, far more entertainment than we are usually wont to find, when we are obliged to pass through, by the side of tiresome conductors, all the apartments of royal residences. The connoisseur in the fine arts, finds excellent pictures of the old and modern schools, together with busts of Fox, Lady Hastings, &c.—In the library the literati, and particularly the friend of elegant editions and rarities of every kind, would willingly pass many days.

The Prisons,—King's Bench, Newgate, and Mill Bank.

It is a melancholy consideration that, together with the moral excellence to be found in England, at the same time so great a degree of corruption displays itself in all possible shapes, that scarcely can sufficient room be found to prevent the malefactors of every description from being injurious to society by separating them from it. This, indeed, would occasion little surprize in London, which resembles a little world; and where, consequently, no appearance either of bad or of good can be unexpected; but unfortunately, there is hardly a large town, or one even of the middle class, in which the same observation might not be made. To this depravity the necessities of the lower classes have probably the most contributed.

The complaint, however, is nearly as general, that the usual institutions of chastisement and improvement are become, to many, the school of complete depravity; and numbers of these persons lose in them, at once, both their physical and moral character. It is well known that many excellent men, both in Germany and in England, have been deeply sensible of this; that Howard particularly has advised and done much, in order to effect a radical reform in the prisons; and we can only be the more astonished, that in the native country of this rare friend to humanity, the effects of his active mind are not more generally visible. The nation has not denied him his merit, a proof of which is to be found in the monument, which is erected to him in St. Paul's Cathedral. But every where, indeed, the most magnificent ideas meet with endless difficulties, even where a good will to carry them into execution is not wanting.

A glance into the benevolent Institutions of London.

It would be necessary either to write an entire book, or repeat what has been already written, were I only to confine myself to the representation of those humane Institutions and Establishments which are collected in London; and it would be indispensable to pass a whole year, and not merely a few months, in order to become intimately acquainted with them.

I have purposely visited only some of the most important establishments, because the man who wishes to see every thing, seldom sees any thing rightly, and leaves the objects he visits rather fatigued than informed. I would not even venture to give a decided character to those I have visited, because I well know that great discrimination is necessary, in order to enter into the spirit of great Institutions, that we may neither become partial nor unjust. If they are not wholly in decay, the *fine* side alone appears to the casual visitor, either because this only is shewn to him, or because the defects, according to their nature, are more secret and concealed.

A part of these Institutions is to be traced from early times, when religious Institutions were met with every where in Catholic countries, and were raised by that religious spirit, which certainly may have had its origin more from the erroneous opinion of gaining a blessed life, or of making amends for old sins, than from pure love of God and humanity. It cannot be denied, that the zeal for them has very soon been lost, together with the belief that works of this kind possessed the power of affording a blessed life, which the reformers contended against. But no where has this been the case less than in England. Public spirit, and with many also, the spirit of christian love, has maintained itself throughout the later centuries, and still displays itself in new undertakings. A great part of the most magnificent Institutions, the hospital of St. Luke, for 300 persons, the Foundling, which provides for 400 children, the Insurance Institutions, for life and property, the great *National* and *Sunday Schools*, for which annually half a million of dollars are collected by Voluntary Subscription, belong, like the Institutions for fallen girls, to the last century, and partly even to more modern times.

Respecting Christ's Hospital I have to offer the following reflections: as in England generally the preservation of what is ancient in manners and customs is much attended to, this attention is also to be remarked in the *dress* of the *pupils* of the above Institution. At first sight, indeed, it appears something very singular. Represent to yourself young people, some of 12, 16, or 17 years of age, in a dark blue coat, perfectly similar to our *children's frocks*, falling down to the feet; under the chin there is a small white facing, like the cape of our clergy; a small red stripe, or girdle, buckled round the body, yellow stockings, and the head covered with a small blue cap, with a tassel. Notwithstanding this strange uniform, which can never be taken for any other, we look with the greatest pleasure and satisfaction upon the 6 or 700 boys who are assembled in the house. The greatest cleanliness is observed in all of them. Hereto their peculiar washing establishment greatly contributes. They bathe daily in a large room, with long benches placed before the reservoir of water, 50 and 50 at a time; head, hands, and feet are plunged into running water, partly cold and partly tepid, and they dry themselves with towels hanging upon rollers. The most perfect health and cheerfulness are visible upon every countenance. I was present at one of their meals, which was animated by a joyful behaviour, was simple, but wholesome and abundant. The great Hall called forcibly to my remembrance the dining-room in the Orphan House at Halle, where frequently 700 persons have been also counted at table. The Prayer before and after the meal, was said with much expression and reverence by some of the pupils, and always finished with an *Amen* from the whole assemblage. Stately matrons, well paid, belonging to the house, distributed the soup and meat. Every table has its superintendant, taken from the circle of the pupils. The Steward, Mr. Huggin, superintended the whole at a table placed in the middle. I was much struck at seeing upon this table all kinds of articles, such as keys, buttons, small money, buckles, &c.; but the superintendent informed me that a strict account was observed of giving back every thing, even the smallest trifle, be it ever so insignificant, to the person who had lost it. Generally speaking, these *Blue-coat boys*, as they are universally called, enjoy a very good character. They are, indeed, treated and educated according to strict rules, but very liberally. They are allowed to go out by two and two, as soon as they conduct themselves well; and I have been assured that there has hardly ever been an instance of these youths allowing themselves to commit any irregularity in the street; in which respect they deserve to be held up for imitation by the youth in many of our large and small German towns.

St. Bartholomew's Hospital, and St. Luke's.

I observed these great Institutions with attention. Even had I only taken a peep into the few Institutions I have described, I should entirely participate in the feeling which is pronounced of them in a dignified and animated manner, by a celebrated writer.

" In what other country in Europe," says Goede, at the conclusion of his Description of St. Luke's, " is only a *single* institution of this extent to be found, which has maintained itself flourishing, without any legislative controul, for half a century, by free *charitable donations*. Yet what is this single institution in comparison with more than two hundred others, which continue uninterruptedly to flourish in London by mere acts of free benevolence! In speaking of institutions, I understood by that name permanent foundations, not those voluntary provisions for the poor and sick, which are not to be numbered in London; not those societies which are united for charitable purposes for certain monthly contributions (the friendly societies), and of which, a few years back, more than 680 were reckoned. If we compare, however, the immense number of charitable foundations of this kind, which are scattered throughout the kingdom, with the amount of all the benevolent institutions of London, we find the former far surpass them in number, grandeur, and riches; and the whole great picture of the patriotic benevolence of the English nation, displays itself before us in so moving a magnificence, that in the tranquil consideration of it, every better, holy, and religious feeling, becomes heightened, strengthened, and extended."

FIRST VIEW OF THE INSTITUTIONS FOR THE EXTENSION AND ADVANCEMENT OF RELIGION.

General View.

Amongst all the public undertakings in Great Britain, none are of so great an extent, none awaken so general a participation amongst persons of all classes, sects, and parties, at home and abroad, than those institutions which have for their object the *diffusion of the Bible amongst all the nations of the* *earth, and the communication of Christianity amongst unchristian people.*

In these endeavours, which are forwarded by so many thousands in all countries, partly by the most charitable contributions, to which regents on their thrones, as well as the poor in their huts, offer either large sums or humble mites, a greater part of the Christian world, view the *finest character of the times*, the commencement of the fulfilment of the command of Christ,—"There shall be but one shepherd, and but one flock." But they are attended, in England as well as with us, not only by *good*, but also by *bad* consequences. To the man to whom religion and Christianity is all a dream and nonsense, to the unbeliever, they are only vexation and folly; the indifferent man, to whom the transition from one religion to another appears only an exchange of errors, considers them as an useless waste of important powers, for vain enterprizes. But many too, who have the highest respect for religion and the holy Book, are tempted at times to doubt of the purity of the intent, and to think they only wish to move God thereby to bless men, temporally, who do so much for his honour: at times they are uncertain whether rude nations by civilization gain any thing in happiness and morality, or at least, whether, by *this way* and by *this means*, the end can be best attained, viz. that of making knowledge and virtue more general.

Who would deny his respect to that man who makes it the business of his life *to bring light into the understanding, and tranquillity into the heart of his fellow creatures*, however different he may think of his person, his direct, or indirect calling, and the means he chooses to produce that effect? In truth, the most inimical incredulity, and the most immoral neglect of religion, can alone disavow the holy Being after whose name we are called, whilst the modest doubter at least allows him the merit of an honest enthusiasm, highly honourable to him, from the greatness of his plan, and the sanctity of his purpose. Let persons therefore decide for themselves whether their reproach, of such large sums being dedicated to this purpose, is just. If it is considered munificent in a sovereign to devote half a million to the decoration of his palace, to sumptuous edifices, to play-houses, shall it be called less munificent in a nation which applies similar, and far larger sums, to human improvement, and the felicity of mankind?

But abstracting ourselves from the influence of religion, and the Bible as its document upon the superior illumination, instruction, and the consolation of the human heart, is not the simple *civilization* of rude nations, and the salvation of the same from heathen unbelief, from the most cruel and revolting customs, something highly benevolent? and which even the wisdom of the Bramins in India, among whom there are certainly many learned and very respectable persons, cannot or will not destroy. But what an important step is already gained as soon as we succeed in making even the elements of all higher knowledge more general amongst them. *Ulphilas*, bishop of the Goths in the fourth century, lives continually in the respectful remembrance of all succeeding ages, because he it was who translated the New Testament into his language for his rude tribe, and taught them at the same time to know and *read* the alphabet. Through the zeal of the English Bible Society, the Bible however becomes a book which, from the great variety of its contents, and whilst it represents man in all the degrees of his civilization, gives the translator so much opportunity for the formation and enrichment of language, since it is given in the tongues of twenty-five Asiatic nations, and as many in North America, who never had the least idea of *writing* and *letters*. In Serampore, too, the greatest activity reigns in this branch of literature. Moreover, the higher cultivation of the mind has always been in close connexion with the culture of languages.

We may, therefore, well ask the bitter reproachers and mockers of the Missionary and Bible Societies, whether they should not highly prize every attempt to extend the empire of human knowledge, and to make rude nations by degrees susceptible of it, as it cannot be unknown to them, that *those* nations also, amongst whom arts, knowledge, and learning have attained the highest point, were originally rude barbarians; and that the holy Bonifacius found our German forefathers quite upon a lower scale of civilization than, thanks to God, we stand upon at present? Or are they really so little disposed to be citizens of the world, that they can only grant light to a small part of the inhabitants of the earth; and give themselves no concern whether or not an innumerable host of rational beings, who are as susceptible as themselves of spiritual improvement and moral dignity, wander for ever in darkness, and are sacrificed to all the errors and degeneration produced by their rude and beastial inclination to sensuality? Have they no sense of the raptures of the friend of humanity and the true christian, when he reflects that, by his participation in the union of religious persons, one tribe after another, enlightened and improved by a truly humane religion like our own, not only abrogate the foolish and senseless, but also the murderous part of idolatry; no longer kneel before altars which reek with the blood of innocent children, youths, and maidens; no longer consider the millions born to slavery as only half human, over whom power is given to be free?

Or is this picture somewhat exaggerated? Let those who probably think so read what Mr. Bowdich has detailed to us, who, in the year 1817, visited the State of Ashantee, upon the gold-coast of Africa, as English ambassador. He was eye-witness, at the death of one of their princesses, of three young girls, and immediately after them of 13 men, who had their arms and heads slowly taken off, in order to send a train after the princess. "Infinitely greater cruelties," says he, "occur at the death of a king, as every family then must repeat the human sacrifices for those who died under his government. The orans, or gentlemen of the chamber, to the amount of more than one hundred, are sacrificed together upon his grave, besides a large number of women. At the funeral celebration of the mother of the present king, her son offered up only *three thousand* human sacrifices, among which were *two thousand* prisoners. The large towns sent each 100, the smaller 10 persons, to slaughter."

If we rejoiced generally that, upon the appearance of the Saviour of the world, light was spread over the nations to which we belong; if we have rejoiced at the spirit of reformation, that the night which had obscured it was obliged to give place to the day,—shall we not wish success and the happiest consequences to that enterprise whereby the same blessing may be extended to nations which now wander in darkness?

Much time will still be necessary before the religious wishes for a general civilization and moralization of the human race, as they are now promised in a number of writings, which have issued forth in England and her colonies, can be fulfilled. We may, however, cherish more ardent hopes, since at no period has so much been done in a spirit at once so dignified and forbearing as in ours, (resembling the endeavours made by the Roman propaganda) both by the Bible Societies and the Missionaries.

The British and Foreign Bible Society.

It is well known that, since the year 1804, another society has connected itself with those which have long existed in England, for the advancement of the knowledge of christianity, both in Great Britain as well as in the whole of Europe, and the most remote parts of the world, the principal endeavours of which are almost exclusively directed to the extension of the Holy Scriptures. As together with many English, who were warmed with the interests of religion, both of secular and ecclesiastical conditions, foreigners living in London, and amongst them particularly the preacher at the German congregation in the Savoy, Dr. Steinkopf, participated in the interest, the same soon became extended on the continent, and there is scarce a province at present of any importance, wherein Sister Societies, which stand in the closest connexion with the British, are not to be found. The society is of the persuasion that, as the Holy Scriptures have ever been one of the principal means of extending the true knowledge of God and devotion amongst mankind, this religious disposition can be animated amongst christians by nothing better than by assisting all in the use of the Bible, nay, that even amongst heathen nations, nothing can so certainly open the road to christianity, as by making it possible to deliver the holy document to each of them in their native language.

The centre of this society, from which, in the whole of England, Scotland, and Ireland, as well as in all celebrated countries of the old and modern world, similar societies have arisen, is in London. Perhaps in no empire of the world are so many religious parties to be found as in Great Britain, which differ so greatly in their opinions and views, and a part of which are very disinclined, even one towards the other. It is, therefore, the more remarkable, that almost all are united in the advancement of this purpose. The Bible Societies, like the Missionary, reckon among them both Evangelical and Presbyterians, Dissenters, Methodists and Quakers, and I heard even the little party of the Unitarians, which departs from the church in some of its principal doctrines, speak with respect of the endeavours which had been made, although they did not approve of all the measures which were taken. Even this speaks of the goodness of the purpose, for whatever is acknowledged by so many parties to be salutary, and against which even party-spirit has nothing to declaim, must certainly possess an intrinsic merit and value.

So great an undertaking could not be supported without various *economical* and *technical* arrangements, and soon formed itself into a large mercantile establishment. With regard to the house in Essex Street, purchased for this purpose, the regulation and general order deserve my highest praise.—I looked with astonishment upon the vast supplies, and thespaces which are daily exhausted and filled up again. The attention is not less riveted by the superb mechanism whereby the bales and boxes, destined for all the countries of the earth, are carefully packed, weighed, bound and unbound, for their journey through one half of the world. The number of hands daily employed in the manufacture of paper, in printing, &c. &c. are incalculable, and the happy effects, produced by the employment of so man workmen of every kind, are indescribable.

On the 5th July I was introduced to the weekly assemblage of the Society. A place was offered me, (as is usual with strangers,) by the side of the President, Lord Teignmouth. This highly respectable veteran, who was many years Governor-General in India, introduced, at the same time with me, a Supreme Judge to the assemblage, Mr. Harrison, who had just arrived from Calcutta, and had been at the head of the Bible Society of that country. This gentleman gave an account of the astonishing progress the same made in Bengal. One of the British Secretaries, Mr. Owen, afterwards communicated Letters he had received from Switzerland and France, upon the same subject, and which countries he had shortly before travelled through. I was now formally addressed, and requested by Dr. Steinkopf, Secretary for the Society in Foreign parts, to give an account of the progress of the Bible Society of Halle, the founders of which, Canstein and Franke, belong to the few persons of my native country whose names are well known, and even celebrated, in certain circles. Although I was not entirely ignorant of the language, still I was not a little surprised at the commission; nevertheless, my courage increased during the address, by a benevolent participation taken in my feelings, and even when I wanted the proper term of expression, I was assisted by the friendly assistance of the surrounding assemblage. I then endeavoured to satisfy them as well as I was able. When I reported that the Canstein Bible press had increased in modern times from 6 to 12 presses; that these presses daily issued at least 12,000 sheets, printed on both sides, and were, at the same time, unable to answer the demand; that the great augmentation in the price of paper, and all materials for the press, and even the high duties upon paper, made it almost impossible to continue the old price of sale, without loss;—when I reported all this, the words *Hear, Hear!* failed not to fall from their lips, which is a token, with the English, of any thing which appears to them important. This gave me greater courage, partly to solicit the support from this Institution, by a press of *English manufacture,* as some of our own were grown very old; and partly to propose that copies of all the bibles hitherto printed in foreign languages, might be sent to our Library.

I cannot reflect without emotion upon those solemn hours, and particularly upon the excellent replies with which Mr. Owen, one of the most animated speakers I have heard in England, replied to my wishes, which were, indeed, not uttered without diffidence. " We have perceived," said he, " with great participation, that the work continues to prosper and take effect, through the means employed by the highly respected gentlemen, Canstein and Franke. Only," said he, with a fine application of feeling, "Only, I may be allowed to regret that they have *solicited,* where they had a right to *demand.* Nay, it is our duty to support every undertaking connected with our purposes. We are only the housekeepers, and receive the rich gifts, in order to assist those who are in want of our assistance. We will give whatever we are able, and let it be the tribute of our high respect for an Institution which, long since, has been a pattern to our own activity."

And the Society has indeed kept its word! Through its liberality the Canstein Institution is not only in possession of two of these presses, above 1000 dollars in value, but a present has been made to it, by order of that Committee, of stereotype plates, necessary to a perfect edition of the bible.

This Institution is indisputably one of the greatest which have ever existed for religious purposes; the yearly expenditure thereof already amounts to nearly 500,000 dollars, without mentioning what is expended directly by the sister Societies in all parts of the world.

It has been asked whether a part of this large sum could not be better employed in the appointment of enlightened teachers and explainers of the scriptures, who are capable of handling the contents of the holy book, as prudent fathers of families; since it can hardly be denied that the bible must not remain a secret to a number of persons without education, and who even possess not the least mechanical ability in reading?

The *British Bible Society,* however, is governed by the maxim, that, in order to attain a great end, its activity must not be divided. *Preaching of the word,* or *teaching,* is the duty of the *Missionary Societies.* The Bible Society has made it its principal object to sacrifice every thing in order that the most important means of instruction, the holy Scriptures, may be wanting nowhere. On this account it is, that the Society wishes to diffuse the bible without any assistance or impediment, without remarks and explanations, in order that the editions may not be exposed to the suspicion of being subject to wilful changes, and that nothing may disturb the simplicity of the endeavour, and that the insight into the understanding and the use of the holy book may be more free to every one.

It is hardly possible to represent, in few words, what has been already done by the united endeavours of so many thousand members of this Society, both in and out of Britain. It would be necessary to have read the annual accounts which have appeared upon the subject, and, together with the *Sum-*

mary Review, at the same time to have received the detached Reports from all parts of the world, in order to have any idea of it. The chief Society contains, alone, in the British empire, about 500 assistant Societies. The most brilliant idea, however, is presented to us of the grandeur of its effect, by knowing, for example, that in the first ten years alone, (from 1804 to 1814,) the same were placed in condition, by voluntary contributions, of devoting the sum of £299,287 sterling, to these purposes; and that in the year 1818 alone, the outgoings, which were fully covered by the amount received, amounted to 500,000 dollars; that these sums only comprehended those which, *directly* or *indirectly*, came into their treasury, and not what was collected in other countries, upon the example of England. Above 100 Editions of the Holy Scriptures, and of the New Testament, have already been made in England, Germany, Russia, and the East Indies, in the various European, Asiatic, African, and American languages and dialects, and millions of copies of the holy Book have been scattered throughout the world.

The Thames Bridges.

A very correct notion is acquired of the increase of the metropolis of England, which even surpasses every representation which has been made of it, and of the extension of the environs in all directions, by a comparison of the old plans of London with the modern ones.

As in England, generally, they never omit to mention how much every thing that is shewn may have cost, the descriptions of London give circumstantial details of the expenses of all the bold works to be seen in the metropolis, and inform you, for example, how much stone and iron work may have been employed upon the Bridges, according to measure and weight; nay, calculations have even been made of the number of persons, horses, and carriages, which may be received as the daily average of the passengers to and fro. According thereto, on one Sunday, 89,640 foot-passengers, and 1240 coaches passed the London Bridge, and every thing in respective proportion.

The general impression which the view of this unique mercantile traffic produced in me, and must, indeed, produce in the breast of every unprejudiced observer, was the effect of a variety of, and contrast between, opposite feelings. On the one hand, that restless endeavour after wealth, which belongs only to this world, which appears to exclude every other consideration, and to which wealth, sooner or later, even the possessor must become indifferent, and, finally, can easily do without; which, moreover, even in the plenitude of possession, seldom affords what is so earnestly sought after, a contented and happy life, free from care, appears rather to excite our regret than to add to our satisfaction. On the other hand, the tranquil philosopher, who, unobserved by the world, or only known by some select friends, strives to obtain those imperishable goods which make the loss of all others so easy, appears not only to stand much higher in a moral character than the milionary and the nabob, almost sinking under the weight of India's gold, but he appears to be, in fact, by far the happiest man. Who is there, who is not acquainted with many a rich speculator, in his native country, who, however he may assist and be useful to others by his activity, still derives the least enjoyment himself, from the uneasy restlessness, the night-watchings, the anxious dreams, to which he is exposed, and from his increasing money coffers? if, indeed, he is not fool enough, as many of them are, to starve by the side of the latter.

On the other hand it cannot, and it must not, be denied, that the height upon which a large trading state stands, is not throughout the work of physical, as well as of spiritual, powers. The endeavour to appropriate and employ every thing to one's self, in a thousand ways, which the earth conceals in her bosom, or which her bosom produces, has either given the first impulse to many a science, or affords it the great means of assistance, without which the world would hardly have attained that degree of perfection at which we now behold it. The fewest number of my readers will require to be remembered, how far we should have remained behind, without the art of navigation, in the knowledge of the firmament, and the laws of the universe. And, would *navigation* have existed without *trade?*

The great and well-informed merchant may be said to have attained that summit of knowledge of the world, upon which alone views are to be formed of the generality of mankind, whether ignorant or learned, as well as of the connexions between the most distant nations, which lead him to enterprizes so rich in their consequences, and which are hardly possible to be effected in a lower scale of view. But there is something still more sublime, which lies beyond every thing that is earthly. If he leave not the latter out of sight, and is able to preserve in himself the feeling of a higher destination of man, he belongs, indisputably, to the most respectable, as well as the most active and serviceable, member of human society.

The British Museum.—Lord Elgin's Antiquities.

Time only allowed me to visit occasionally this celebrated collection of curiosities of every kind. The connoisseur alone, too, is enabled to place a just estimation upon whatever appertains therein to nature and art; but, in order to avail one's self of the treasures in the library, it is necessary to have leisure, and some decided purposes. As, however, I must conclude, from many questions which have been made to me, that my readers expect me to say something upon this subject also, I will endeavour at least to set right many improper representations which appear to be made of this, as the name indicates, National Institution, and to give a general view of the same.

First, let it be remarked, that the better part of the collection was a legacy, made in the middle of the foregoing century, by Hans Sloane, a private individual, a physician and natural historian, and became the property of the nation for a moderate sum of money; and was, very soon afterwards, so much augmented and extended by the possession of Cotton's and Harley's Manuscripts, by presents, and the purchase of private collections, as well as by the patriotic zeal manifested by the trustees, and, finally, by the interest which Parliament took in the institution, that the room even in the very large palace which formerly belonged to the Duke of Montague, is daily becoming too small to contain the collection.

On that account it has been long since desirable that a national building should be erected, which should properly correspond to the value of the treasures here collected, and render, at the same time, the inspection of the same more convenient. But, even the very important augmentation of value it has received in Lord Elgin's Grecian acquisitions, has not been hitherto sufficient to satisfy this general expectation of the nation.

I can offer no opinion of the value of the collection of natural productions, of the purpose of their exhibition and classification, of their relative comparison with other collections; as, for example, the Museum of Natural History, in the Jardin des Plantes, at Paris. The endless variety, the public display of the inexhaustible riches of nature, afford, however, the non-connoisseur a delightful enjoyment.

As man generally feels interested most in all that concerns his own nature, we feel a desire to spend a considerable time in the apartments which contain the dress, tools, arms, and works of art, belonging to the most opposite nations. Where, indeed, is a richer supply of these articles to be expected than in a country whose seamen touch all parts of the habitable world, and are become so well acquainted, either by force of arms or by trade, with the means of making the possession of them their own? What an addition alone has been made by the great discoveries by sea? Any foreigner, of whatever part of the globe, continent, or islands, may be certain to find something here which has once either clothed, armed, given pleasure to, terrified, amused, or adorned, men of *his* cast.

One of the most distinguished ornaments of the Museum, is the valuable collection of Mr. Hamilton, who, it is well known, when he was Ambassador at Naples, employed all his diligence upon the study of antiquity, and took so great a part in the excavations which were made in the two towns of Pompeii and Herculaneum, which disappeared more than 1700 years ago. Who does not know that we are indebted almost to him alone for the knowledge of the ancient Etrurian vase pictures, and that a new territory, as it were, has been gained thereby in the map of antiquity? The whole treasure of his gains in Italy was brought back with him to England, and, in the year 1772, was given over to the Museum for the sum of 48,000 dollars. Here we behold, at present, the originals of thousands of successful imitations, which at present adorn the castles and houses of the inhabitants of taste in all countries.

The greatest, at least the most invaluable treasure of the Museum, is the library. A learned man, Sir Robert Cotton, in the seventeenth century, dedicated his life to make a particular collection of old manuscript documents, and numberless original letters, both of his own time and of antiquity, the catalogue of which alone fills an entire folio volume. What secrets of the most retired family life, what documents of human passions may not here lie before us, and still are secured from all discovery. Enveloped in dark leather covers, with short inscriptions or numbers, they may be said to remain there like grey antiquity herself. Any person who had time only to find out the interesting parts of them, which have never been made use of, for the enriching of history, would not repent the trouble he has taken. In the midst of these manuscript antiquities, the fragment of the original Magna Charta, which John was obliged to sign in 1215, reposes in its own desk, under frames and glass, like a holy relic of the palladium of British liberty. Some unknown accident had conveyed that original into the workshop of a tailor, who was about to cut out measures from it, when a connoisseur, acquainted with ancient writing, happened to step in, and saved it from total destruction.

The Harleian collection of manuscripts, the catalogue of which contains 8000 numbers, is still more copious: this is considered almost as the greatest treasure of the kind in England. A similar collection bears the name of *royal.*

The *printed works* are contained in sixteen halls and rooms in the lower story. The Librarian, Dr. Baber, who is as polite as he is learned, made me acquainted with the regulation and order of the library. As the greater part thereof has arisen from legacies and presents, whereby it was frequently requested that every collection should be preserved together, containing its own works, the partitions, on this account, bear the name of their original possessors. The proper *Royal Library,* which was formerly concealed in the dark corners of Westminster Abbey, has now been placed in a beautiful and light situation. The most costly of sumptuous works, which printing and literature can show, appear to be here united. A copy must be delivered of every thing which appears in London, and you are carefully informed of the enormous prices of many capital works.

The present King, when he was Prince Regent, granted an unusual large sum (my memory has not clearly retained to what amount), in order to represent, in print, a perfect facsimile of one of the most celebrated of all manuscripts of holy writing, the Codex Alexandrinus. Some of the letters have been cast entirely after the traits of the original. Only a moderate number of copies is struck off, and they are rather made a present of, than sold, by the government. The commencement that has already been made, under Mr. Baber's direction, awakens the best expectations of the undertaking. This venerable document, which is at least twelve hundred years old, of a religious industry, brings to lively remembrance great names, who once were, and are still, dear to science.

The Gallery, in which the works of art of antiquity are exposed in fourteen partitions, has been lately extended by a very light, and, it is to be hoped, only temporary, erection, for the Elgin collection. A sight of these ancient and modern treasures of the Museum, must afford every connoisseur a high treat, although Italy and France, particularly when the latter possessed the property of all countries, may have been richer. We wander here, indeed, amongst many lamentable ruins, and must, probably, bring with us as much power of imagination as love of the arts, in order to give a perfection to what is wanting by analogy, and to find particular parts, crippled as they are beautiful. But what has no longer charms for the eye, may still be instructive to the artist; and thus it is that we must allow the zeal and animation of the antiquarian to reverence every fragment of a period, which appears before his eyes as the Golden Age. He must only allow those who are uninformed in these matters, but whom he may probably find more natural in their observations than those who affect to be connoisseurs in the arts, to pass their time more willingly by the side of a pleasing imitation in plaster, than by that of the most celebrated Torso, the value of which they are not able to comprehend.

Yet above all the ancient works of art which the British Museum possesses, scarce any thing rivets the attention more than the modern acquisition made by the collection of Lord Elgin, or the Elgin marbles, as they are generally called.

Like Hamilton had done in Italy, Lord Elgin, a Scotchman, who was from the year 1799 ambassador at the Ottoman Porte, availed himself of his high situation, in order to perfect a plan which he had already formed in England, and which he had deliberated upon with friends of the art, viz. to collect not only accurate drawings of the remains of ancient Grecian architecture and sculpture, but casts in plaster, and thus to snatch from entire destruction every thing that had escaped the ravages of time, and the barbarity of conquerors. Attended by six artists, whom he had particularly associated with himself, at his own expense, in Rome, he came to Constantinople, and after many difficulties, which he overcame by prudence and perseverance, finally received permission from the Turkish government to send his attendants to Athens, in order to commence the work. Indefatigable as they were, still three years were consumed before all the monuments in Athens, and partly beyond its territory, were measured, drawn, and cast off. Still, however, a nearer acquaintance with the situation in which they were found, furnished him with a further conviction that the continual injuries done to them by the Turks, the mouldering of whole statues, and their being crushed to mortar, would shortly leave no trace of them behind. On that account, every thing was now sacrificed to save what still could be saved, and they succeeded so well therein, that a *Firman* was delivered to the senior officer of Athens, by which Lord Elgin was justified, not only to make casts of every thing, but also to carry away, to order to be packed up and shipped, whatever he might find serviceable to his views. Thus he returned to England with a rare booty of preserved remains of the magnificent period of Grecian art.

Are we to complain of him in the present situation of affairs in Greece? Are those acquisitions to be called an unworthy theft? There is no doubt, that in order to enjoy to the full the magnificent works of art, it is necessary to tread on the soil and neighbourhood in which they have arisen; that in a mixed collection they are only laid out to the view of the curious, and never produce the same effect; on that account I have seen many a noble Frank, proud indeed at the victory of his nation, still wander in mournful melancholy amongst the statues, which he had earlier admired as property of the Vatican, in the Belvidere, or in the Medicean palaces of Italy. But does that man deserve blame and reproach, who probably avails himself of the only moment left, in order to prevent the creations of masterly hands from being broken by the hammers of barbarians, and the pestle of the mortar crushing the marble which represented god-like forms? Or is the Briton to suffer himself to be outdone by the Frenchman, who has long sighed after the possession of these treasures?

Greatly as every thing may deserve the attention of the connoisseur, which belongs to those times when the arts flourished in Athens, still we feel ourselves most penetrated and captivated, when, on the sides of the gallery, we view the remains of those celebrated reliefs which formed the frieze of the temple of Minerva, the greatest architectural work with which Pericles adorned Athens. Little as this celebrated Parthenon, executed in white marble, remained like its original form, still the hand, or direction, of the great Grecian master could not be concealed, neither in the magnificent statues of Theseus and Ilyssus, nor in the *friese*, originally 600 feet long, which went over the Doric row of pillars, on both sides of the temple. For Plutarch and Pausanias leave us in no doubt that we here behold the works of that Phidias whose high sense of the beautiful in the art, first conceived, and whose chisel has executed, or at least perfected them.

No description can be expected here of these costly works "of such powerful effect by their grandeur, inimitable in their grace and beauty." Such, after what Hamilton, Millin, Bottiger, and Thiersch, have said upon them, would prove only very deficient, and would be moreover beyond the limits of this work. Even the extent of the value which they possess as one whole and separately, for the arts and for students, can only be properly prized by a connoisseur living amidst these archæological studies, and who is well versed in the secrets of the same. Still, however, the unpractised eye could not avoid noticing what filled such competent judges as Viconti and Canova with astonishment—that variety and truth in the movement of so many figures, particularly in the treatment of the *Battle of* *the Centaurs*, which adorned the entrance of the temple over the colonnade, and still more of the *great train at the festival of the Panathenaon*, which was represented in the frieze of the proper temple in a long row of half-size statues. What grandeur of design in the horses and animals, what richness and taste in the drapery, what beauty in the positions adapted to the purest models!

What, however, more than all overpowered me was, the reflection upon the *wonderful vicissitudes of time*, which are brought so lively to our remembrance upon beholding these treasures of *Athens* transported to *London!*

What was Britain when these statues first came out of the workshops of Phidias? when that temple of Minerva first stood perfected in all its magnificence before the astonished Athenians? A distant island, for the most part only known to a few Phœnician sailors for its copper mines, the name of which was hardly uttered by any Grecian lip, in the most highly polished and elegant city of the former world. And now this same elegant city, the abode of sciences and arts, without which Rome in her intellectual acquirements would scarcely have become what she did become, at whose sources of learning the noblest spirits of all centuries have drank—what is this Athens in these days? A melancholy heap of ashes and of ruins, towards which the metropolis of then unknown Britain, which has risen like a colossus, has stretched forth her saving hand, of that metropolis more than double as large in number of inhabitants as the whole territory of the republic of Attica, in order that whatever still remained possible to be preserved, might not become a prey to those barbarians, at the sight of whom the Muses have long since fled. They have taken their flight over the sea, and what once flourished under an Ionian sky, has found its asylum in the cold north.

"Is it, then, really so"—said I often to myself—as frequently as I wandered amongst and under these treasures, "or is it illusion? Has Pericles once stood before these marble statues directing how they should be divided in the temple? Did Socrates, Plato, Sophocles, Euripides, and Pindar, once pass musing by the same? Under these metopes on the frontispiece of the entrance, did the stately Pompa once move, at the festival of the Parthenon, into the interior of the sanctuary, to the statue of the goddess carrying the holy veil, woven by the noblest ladies of quality, as an offering of incense?"

Since I was considering the Elgin marbles amidst such monologues, the history of our days has attracted the attention irresistibly to the country whence they are derived. Greece is under arms from the streams of Epirus to the banks of the

Danube; Macedonia, Peloponnesus, the coast of Asia Minor, even Athens, are in contest, not with centaurs and statues, but with a dreadful tyranny, destructive of all the rights of humanity and of religion. Has the counsel of the Omnipotent determined, every earnest reflecting man enquires, that ancient Hellas should awaken anew, and the long-expired phœnix again lift its head above the ashes? May not, probably, many of these marble statues, like a banished foreigner, again return to their liberated native land?

Who can dare to look into the book of Providence? But if victory should crown the oppressed, and if a real Liberty, under the protection of the Laws, put an end, too, to its own degeneration, what an unexpected catastrophe would not attend all that is great, which the history of our times has to hand over to posterity!

The age of Phidias and Praxiteles, for the arts, may then once more return, which may be connected too closely with that *mythological world,* and those *old gods,* which no one can wish back again, who possesses not, what a well-known writing of Winkelman calls, an heathen nature. That Plato whom the ancients called the *godly,* drove even poets from his republic, who had imputed every human passion and folly to the godhead, and had induced them to all the errors of a degenerate humanity. There is something higher than art, although the talent of art belongs to the *godly,* which lies in the spirit of man. The *addressing the godhead in spirit,* is a more majestic idea than any imagination which can float before the mind of a Phidias, or a Raphael.

May then that truly classic soil become again the seat of free, happy, and as it is to be wished, of far better men than the mass of those *ancient Hellenians* were, and probably could be at that time. May the resurrection of Greece, Heathen or Mahomedan bigotry, give place to Christian superstition. May the God, unknown to the ancient Athenians, whom an apostle announced upon the Areopagus, be adored; and a religion thus be exalted which is more than a sensual culture, and from which moral maxims are inseparable; then may the nation return to the enjoyment of a more *real humanity* than antiquity was acquainted with, and much of that superstition which belonged only to the time, and which was obliged to conform itself to that period, and deserved to perish with it, will never return. We shall the more joyfully celebrate the victory of justice over oppression, and reckon it amongst the events of our times which gladden the heart, that we have survived such a period.

Visits to the Bell and Lancastrian Schools.

A method of instruction according to which many millions of children are taught at present not only in *England* but also in *France, Switzerland, Denmark, Russia,* the *East and West Indies,* and even in *Hayti* and *St. Domingo,* which, however it may be looked upon by many as a *dead, spiritless,* and merely *mechanical discipline,* is also encouraged by many intelligent men of the most opposite parties, alike interested however for the education of youth. Such a plan of instruction must naturally contain something in it which produces the most blessed effects. We hardly find any thing similar to it in modern days in the whole history of scholastic instruction. If, indeed, it were only a benevolent institution for those countries, provinces, or towns, which still suffer from a want of *instructors and means of assistance,* it still deserves, nevertheless, as long as this deficiency is assisted, the greatest attention of the friends of humanity, and particularly of the friends of youth; and if only something valuable is preserved therein by experience, it would be unjust to leave the good unreguarded on account of what may be faulty.

Much as I had read upon the subject from my calling, and from being early appointed *Foreign Member of the British and Foreign School Society,* had come into the possession of the information which has appeared upon the subject, still the immediate personal contemplation of it surpassed all description. I must, however, first assure my readers, that I have visited and observed the Bell and Lancastrian Schools without any prejudice in favour of their method, and rather with a preconceived opinion against them; and that I am even very far at present from wishing their *unconditional* adoption and imitation in Germany; that certainly, however, the view of their Institutions, and of all that is effected by them, has convinced me, that much therein is founded upon just, although not entirely new, methodical maxims; and that in a short time they are able to produce much, with small means, for *certain ends.* When we compare therewith, how badly *elementary knowledge* and mechanical rudiments are imparted in innumerable towns and country schools of our native land, on account of the unserviceableness, torpidity, or poverty of the instructors, much as has been written upon the improvement of the education of youth, and effected by benevolent governments, we may well be induced to endeavour to remedy many evils by this method.

Foundation of the Schools.

The name of Bell and Lancastrian Schools, brings us back immediately to the *founders*.

Dr. Bell is a Clergyman still living. He was first called as a preacher to Madras, and, in the year 1789, appointed one of the Directors of the Society, founded there for the education of children who were for the most part born of Indian mothers, and were not only grown up without having received any education, but were even frequently sold for purposes of vice. He directed the Institution, refusing the salary of some thousand dollars, which was offered him; introduced many methods already in use amongst the Malabars, for example, the painting of letters on sand, formed some able boys to be teachers of the younger, and released himself thereby from unserviceable older teachers, who every where conspired against him. For seven years he executed this office, when his health obliged him to return to England. He left behind him, however, perfect rules for instruction, and soon after his arrival in London, gave out his work,—"System, or Trial of Education, according to which a Scholar or grown up Person may educate himself, under the superintendence of a Teacher or Father." When he offered the manuscript to the bookseller, he said,—"I shall be called an enthusiast: should we, however, live a thousand years, we shall see the methods herein described followed by the whole world." And, in truth, some schools, although slowly, began to be instituted in England after this method.

Bell now withdrew himself into solitude, and came forward again only when the Lancastrian Schools displeased the *Evangelical Church*, and the latter formed a *National Society* for the support of thes chools: since that time Bell is become again an active member. The more the zeal between the two institutions has increased, the more he is taken notice of by the predominant church; and in the year 1819, he was upon his travels, and gave me an opportunity of making his personal acquaintance.

Joseph Lancaster opened, when only twenty years of age, in the year 1798, a school for poor persons in a suburb of London, for a trifling school charge. It soon increased to many hundreds of children, a great part of whom paid nothing. He too contrived to select ushers or under teachers from the children, and thereby to save expenses. Of Bell at first he had read nothing. Both however came near to each other in their ideas; the school began to gain respect. Subscriptions were opened for the support of the man who had shewn himself so zealous for the education of so many entirely neglected children. The rich Duke of Bedford was at the head of it. In the year 1804 the school had increased to 800, and soon afterwards to 1000 children, and therewith two sisters educated 200 girls according to the plan of their brother. For *these thousand children, Lancaster* was *the only schoolmaster*. The encouragements given by money daily increased. The King and the whole of the Royal Family interested themselves for it, and Lancaster henceforward named his method the *Royal Lancastrian system of Education*. But he was a quaker, and explained not the catechism of the English church.—This displeased the high church, and very repectable men, for example, Bishop Marsh, considered it their duty to warn even preachers against his system. It has been related to me, that clergymen of influence felt it to be their duty to represent Lancaster's undertaking to the King as dangerous to the Church; but the latter replied, "I have supported him and I will support him."

In the meantime the contributions in money decreased during this party contest, and Bell's school continually gained ground.

Still this animated Lancaster's enthusiasm only the more. He continued his school, making the greatest sacrifices, and employing a restless activity; travelled frequently, in order to gain proselytes to his system, which appeared to him the concern of humanity. He succeeded, too, in this. Wherever he came a mass of people came forth to hear his Lectures, as he was not deficient in a certain natural talent of oratory. He was also convinced, as Bell had been before, that all the world would gradually follow his system. The exclamation was read in many of his Letters,—"I am only the instrument; God has given me a trumpet in my hand, and it must be sounded throughout the whole country. The poor of Britain, the poor of Europe, like the poor of the *whole world*, shall receive education, and no human power shall prevent it." Of what a different kind is such an enthusiasm, were it even not wholly void of a certain esteem of himself, to the miserable, contemptible fanaticisms of a Southcott and others, who would endeavour, by their devotional nothingness, to introduce the kingdom of God. Certainly, religious fanatics too are capable of great sacrifices. But having no clear idea of what they propose to themselves to obtain, they attach themselves to the most indirect means, and leave a well-ordered and regular plan of action to common men, above whom they consider themselves so greatly elevated.

Soon, however, even with Lancaster's actions, it was the *business*, for which an interest was shown, rather than his person. Although he wanted not money, he understood nothing less than how to employ it. He soon fell into debt; and, according to the English laws, into the greatest danger of losing his liberty. The noble spirit, however, evinced by some persons, who were animated for the business of education of the poor, and were free from all spirit of party, again saved him. A society was gradually formed, under the title of the *United British and Foreign School Association*, through the restless activity of which, which produced great effects, the method became very soon extended to many schools. The centre school remained in London. At first, Lancaster was the first teacher. But, accustomed to act independently, and being himself of a very restless character, he separated at last, commenced an institution on his own account, and lives at present, suffering almost want, in Manchester, personally sunk in the public opinion, whilst his institution has obtained an extension which is hardly to be calculated.

Organization of the Bell and Lancastrian School Institutions in London, and their extension in and out of England.

Thus two men, by their participating ideas, have produced an effect, with which all that has been done in Germany, by similar methodical teachers, such as Basedow and Pestalozzi, cannot at all be compared. Schools have been appointed upon the most comprehensive scale, where schools never existed. Children out of number have been educated according to fixed maxims. Little as may be thought of what has been brought about, a large part of these children are still snatched thereby from utter ignorance and depravity. This effect has not been confined to Great Britain: it has penetrated into all the neighbouring, and partly into the most distant, countries; to people of the most opposite religions, and the most different manners. It is, in our times, just as much a pedagogical phenomenon, as the expansion of the Bible Societies in the province of religion. In England alone, two great Societies are the two centre points whence every thing emanates, and the members of which are represented by presidents, secretaries, treasurers, and other officers as their organs.

Both of these Unions or Societies have, entirely independent of, and almost in opposition to, each other, founded schools throughout the whole of England, in all the possessions, and in the East and West Indies. Those which the high church takes under its protection, and have obtained, since the year 1817, a charter of incorporation, are called National Schools;

the remainder are the Lancastrian, or schools of the British and Foreign School Society.

Both have the *same tendency*—the greatest possible advancement of education amongst all, particularly the poorer classes of citizens, by the least possible expense in teachers and means of instruction.

They are, throughout, similar; not only in the plan of teaching, but in the whole nature of their appointment, even in the local. The sexes only, and not the classes, are separated in the London schools. However great the number of the scholars, male and female, may be, they are all collected in one large hall. In the two great central schools of the metropolis, of which that of Bell lies in the heart of the City, the other on the other side of the Thames, in the Borough Road, in Southwark; these halls, or rooms, are lighted from above by obliquely-placed windows (something similar to those in large hot-houses), so that almost the whole roof is of glass, whereby a clear and equal light is spread over all the seats of the children. The Lancastrian school-buildings are entirely new built; and, when I saw them, every thing was far neater, more agreeable, and convenient, than in the National School in Baldwin's Gardens.

In the school-room the upper teacher stands upon an elevation before a table, and directs the whole by certain signs of command. The children sit before small writing-desks, which I, however, almost wholly missed in the National School, upon benches which are still narrower, standing parallel with the breadth of the room. Between the benches and the side walls is a free passage, six feet broad. Half-circles of iron are laid in the ground in this passage, and denote the places upon which the children, the little under-teacher in the middle, must form a half-circle of twelve or sixteen, in order to repeat the exercise tables of *letters, syllables, words, lines*, and *calculations*, which hang upon the side walls. The different classes are pointed out by a glass telegraph on the bench where the new class begins. The foremost small tables have borders somewhat raised, between which fine sand is strewed, wherein the first attempts at writing are made. All who are present receive instruction *at the same time*. I confess that it far surpassed my expectations, to find that, in spite of four or five hundred children, who make such an unavoidable noise, the instruction is not at all disturbed or distracted. The children were clothed very poorly, but were, withal, very cleanly both in face and hands.

The only important difference is to be found in what respects *religious education*. In the national schools, the Church Catechism is considered as a fundamental point according to the thirty-nine Articles. In the Lancaster schools, they confine themselves only to the Bible and religious hymns. Instructive writings for young persons, many of which particularly appear in Ireland, are given into the hands of the children. The clergy blame this, because the predominant religion of the country is not planted in their youthful hearts; but, on the other hand, the friends of Lancaster grant admittance to children of all parties, leave the choice of the system of instruction to riper years, and only wish *religion*, and not *theology*, to be taught in the schools. It is on this account that, in the directing society, members are to be found of all religious parties.

The extension and effect which hitherto the schools of both societies have enjoyed and produced, may be nearly equal. Above one thousand schools are connected with the two London central schools. In these, upper teachers, male and females, are continually formed and sent into all the provinces. According to the last accounts, lying before me, of the year 1819, the number of children educated in England, according to the Bell and Lancastrian method, amounts to above 200,000.

Since the year 1814, France has begun also to take the liveliest interest in these kinds of national education, and highly-distinguished individuals, such as the Baron Geraudo and Count Lasterie, placed themselves at the head of it. These schools multiply every year, both in and out of Paris. The Emperor Alexander sent young men to England, from the Pedagogical Institution at Petersburg, in order to learn the method, and the most perfect work, which we hitherto possess upon this subject, has also been given out by the desire of this Monarch, by the Russian Imperial Counsellor, in the German, French, and Russian languages. M. von Karazay assures us, too, in his work, which appeared in Casan in the year 1819, that in this manner 200,000 Russian soldiers, and other grown up persons, have learnt to read, to reckon, and write, during the years 1817 and 1818. In Sweden, Denmark, and Naples, this method has also been followed. The superintendents of the *national schools* confine themselves particularly to England. The society for Britain and Foreign parts, however, according to the Lancastrian methods, are in close correspondence with all countries. I was presented to the meeting by Dr. Schwabe, the worthy Secretary of the same for the exterior, and was received in the most welcome manner, as a foreign member. One of the most meritorious superintendents, Mr. Allen, was absent. A Quaker held the chair.

Letters were read, from all parts, of the successful progress that had been made.

A man, like Dr. Schwabe, to whom German pedagogical maxims and plan of instruction are not unknown, would, indisputably, be best adapted to controul them.

Of the principal Maxims contained in the Institutions of these Schools, and the most important Plan of Instruction which they follow.

In order that we may not form an erroneous opinion of these institutions, which have been so greatly extended, it is necessary, first of all, to know how badly off the poorer classes of people were for education, and partly still are, in England and Ireland (but less so in Scotland). The Sunday-schools, which have been already introduced into these countries, since the year 1784, are a proof that innumerable poor were not at all provided with daily schools, since the children of the poor, in order to gain their bread, were often obliged to work, from the tenderest infancy, in the manufactories, from early in the morning till late in the evening. Thousands and thousands have grown up without having received the least instruction, or have, at most, received the most wretched of all, from travelling schoolmasters, who travelled about the country, in a circumference of about thirty miles. Although the subject has been sometimes brought before parliament, it has still either been very soon dropped, or it has been found a subject of hesitation to make a certain knowledge and acquirements general property, and, therefore, it has been strenuously opposed. England, in this respect, cannot be compared with Germany, where there is scarcely any place, however small, in which something of a school, be the same ever so miserable, is not to be met with.

Whatever wishes the friend of humanity may still entertain for the fulfilment of a better plan of instruction and improvement of the rising generation, they tend rather to the interior melioration of our school education, whilst Bell, Lancaster, and the members of the school societies, are labouring only to the end, that instruction may be generally imparted, and the schools increased, according to the increase of the population.

If in Germany the system of improvement in the education of youth has a tendency not only to confine his knowledge to the principal and most necessary elements, but, as the poorest child is just as capable of instruction, nay, often more so, than the richest, to form every one as perfect as possible, and to make all, if not learned, at least enlightened; it is, on the other hand, considered in England as a great object gained, i only the hundred thousand of children, who are running abou either in total ignorance, or miserably educated, are brought into some *discipline and order,* and the most simple means of further formation of the mind imparted to them.

Still, only even to attain this end, sums which could not have been raised would have been necessary, to pay and appoint a number of teachers, according to the comparison with the number of scholars. That, however, one teacher alone could employ hundreds for a continuance, without soon sinking under the weight of the duty, was considered as impossible. The idea was therefore embraced, of proceeding in the schools as in manufacturing establishments, to appoint masters, workmen, and apprentices, to make use of the more able scholars for the education of the incompetent, and, at the same time, to let them learn and teach, and again, even by teaching, improve themselves.

It was, therefore, well understood, that even able scholars could not be fitted for teaching or instruction, in the higher sense of the word. But they were found perfectly sufficient for rendering assistance, and promoting discipline. This was considered sufficient for the first years. As in England, generally, the formation and practice of the powers of thought are effected rather in *the school of life,* than in *that of instruction,* it was considered proper to leave the higher developement of the understanding to later times. It was difficult, therefore, to convince persons of the utility of our *thinking exercises,* so called, particularly as their use is certainly much *perverted* in many schools.

As the poorest of the people were to participate in the instruction, attention was paid to the greatest simplicity in the method of imparting the same, and as the time of those persons, in which they can visit the school, is generally very prescribed, it became a matter of necessity that in the shortest time possible, whatever is most important to all should be carried on in a steady order without either leaving off, distractions of any kind, or interference of other matters. The connexion of one thing with another is, indeed, the greatest advantage in manufactures. Where was this better known than in England? This appeared to be applicable also to school instruction.

If it be asked how far the ends, which are prescribed by this institution, are attained by all these regulations and methods, since I have visited both the two large central schools in London, as well as others in the small towns, for example in Harwich, and have attended the instruction, I venture to offer the following impartial opinion.

The children afforded in every class whatever was the intention of that class. They read audibly and properly; in the upper class, even with expression. They wrote upon their little boards of slate (in the national schools even without having a table, standing upon the hand) whatever was dictated to them, very clearly, and mostly orthographically right; and many could already write a fine hand. Their memory was certain. The young monitors executed their office with great punctuality, and a severity which gave their countenance and voice almost the character of austerity. I could form no opinion, however, how far the children are advanced in the formation of intellect; for every thing which I saw and heard of was taught them. This, however, I know for certain, that we may go into many of our country schools, and those of our small towns, wherein the children will not be found half so practised in the acquirements I have mentioned, which constitute, in Germany also, the principal part of the elementary instruction. I know also that the spirit of order and punctuality which distinguishes those institutions must be wished for in every school, as well as an obedience to command; and, finally, that the citizens of all towns would take as great an interest in the concern of popular instruction as is met with in England.

As in these institutions, moreover, the teachers are requested to make the most rigid observation of, and pay attention to every thing which the regulations prescribe, and nothing is entirely left to their option, upon the whole they have appeared perfectly adequate to the attainment of the principal object, since the introduction of the system; and departures therefrom have only been allowed in some particular points.

Idle children were placed in a cradle. If they ran from their places they were enclosed, like young fowls, in a hanging basket. A paper crown, or fool's cap, was placed upon the heads of the obstinate, and thus they were carried about in the school; and two boys, who went before them, cried out the faults they had committed. Those who would not learn were bound with ropes, knotted in a coverlet, and at times were suffered to sleep a whole night upon the ground. A wooden yoke was also fixed upon the obstinate, who were sometimes coupled together. Those who were resolutely bad, had an iron hung about their necks of the weight of four or six pounds. Little faults were noted by punishment marks upon which the fault was written, such as a babbler, disturber. The rewards consisted, for the most part, in small presents, partly in marks of honour and higher places.

Generally speaking, the school discipline of Bell appears to have had, from the commencement, a milder character. I thought I discovered softness and mildness in the treatment of the children, particularly in the teachers, male and female, and in the monitors of the national school, under the direction of Mr. Johnson. However, a more humane spirit begins to reign in the Lancastrian schools also, and corporeal punishments and ill treatments are no longer heard of.

Be this as it may, this plan of education, which has been instituted and extended with such particular success, has produced the most blessed consequences to Great Britain and many other countries, and, at the same time, has immediately advanced the higher purpose which the Bible Societies have in view. For it may be asserted that, by this manner, millions of children have at least laid the ground-work of knowledge and acquirements, to which they would have remained strangers for ever. The yearly accounts, too, which come in from so many towns, prove the beneficial influence which this has had upon the manners and the conduct of the children. Order, cleanliness, and more quiet behaviour, have taken place of what was always found the most contrary thereto—the greatest dissipation in youth. The old remark, too, has hereby been again confirmed, that good schools have a benevolent influence upon the parents, and that, from what the children bring back to their homes, the former even may be induced to reflection. The new appearance of the light, kindled in the schools, has often penetrated into the most obscure hut. I shall impart only a few facts here, from many which I have collected upon this head.

In many places, where schools had been instituted with apparent success, grown-up persons became sensible how greatly their children surpassed them, and made known their own ardent desire to learn to read and write. In North Wales, a clever preacher, Mr. Charles, immediately made a beginning with them. The education began with eighteen persons; after three months, however, the school contained more than eighty; and the example was imitated by the whole surrounding country. A sermon, which he gave, produced the consequence, that, in a short time, no *spectacles* were any longer to be found in the shops of the adjoining villages, as all the old men and women had procured themselves a pair, in order to learn therewith to read. Many of them made a very rapid progress. Just as active was Mr. Smith, in Bristol. Attended by two friends, he went throughout an entire parish, from house to house, and wrote down the names of those, who declared themselves willing to learn to read. The first man who was registered was William Wood, sixty-three years of age; and the first woman, Jane Burrace, forty years old. Two rooms, free from rent and taxes, were given over to Mr.

Smith; books were lent him, and two persons willingly offered their services as teachers. Both schools were opened on the 8th of March, 1812, one with eleven men, the other with ten women; and they very soon saw, with pleasure, that the progress made surpassed all expectation; the beneficent influence which the school visit had upon their plan of life, was also striking. The desire of learning to read extended itself from one quarter to another. Smith, encouraged thereby, gave all his attention to the work. Although he had only a salary of eighteen shillings a week, he paid three to another man, who was obliged to neglect part of his own duties, in order that he might the more zealously devote himself to his new and delightful employment. A place was assigned to him wherein he held his schools, and books were given him for his use therein. The inhabitants of Bristol directed their attention to its success; and a few weeks afterwards, a society was formed for the instruction of the grown-up poor in the reading of the Holy Scriptures. Dr. Pole, a Quaker, and member of this society, drew up an appeal to the public, wherein he challenged them to make similar institutions. He addressed himself particularly to the members of the different Bible Societies, and made them observe, that the end of these societies could never be attained, if the persons to whom they made presents of the Bible could not read them; and that the utility of the schools, for grown-up persons, must not be confined to them, but extended to their children. This appeal to the public, of which nearly a thousand copies were distributed, occasioned a rapid augmentation of similar schools and school societies in other places. In the year 1816, the number of the Bristol schools, for men, amounted to twenty-four; those for women, to thirty-one; and 3321 persons had already enjoyed education in them. On the 11th June, 1815, a society, similar to the Bristol, was formed in the city of London, under the superintendance of the Lord Mayor; a year after, a similar one was instituted in the suburb of Southwark. Almost all the towns in the kingdom followed the example; and it is now thought, in some places, that few, and perhaps not a single individual, are to be found who cannot read.

Very interesting proofs have been given that very old persons are capable of learning to read. In a school at Bath there were, at one time, five old women, whose united ages amounted to two hundred and eighty years: these persons, when they began to go to school, were scarcely acquainted with the alphabet; but at the end of the year they were capable of reading very well in the bible. At Bristol, a woman eighty-five years of age, learnt to read well in eight weeks;

many other grown up persons did the same in six months. Mr. Henry Alexander, at Ipswich, educated, in the year 1814, amongst other persons, four women, one of whom was thirty-five, another fifty-seven, the third seventy-five, and the fourth ninety-four. The last surpassed the other three in the progress she made, and served as female monitor to her fellow scholars.

The good effects in the education of grown-up persons have displayed themselves almost every where. It is observed, that the churches are visited more diligently; that the attention given in them is greater; that uncleanliness, drunkenness, swearing, and other vices, take place more rarely; and that, in some celebrated places, the character of the inhabitants has become ennobled.

How far, by this new British system of education, a remedy is to be expected for our popular schools, or whether, at least, in part, it can be made use of, has been far more frequently asked, than earnestly enquired into, by schoolmasters, whose duty, however, it was, to make the investigation. I shall now offer a few reflections, as the result of my observations and experience.

It is already clear, from what I have historically imparted upon the subject, that the method of education must appear to us by far too partial, so far as its tendency appears to be directed alone to the mechanical acquirements in *reading, writing, and arithmetic.* But, even this we should not consider so trifling. It lays the ground-work of much, which is certainly higher, and more important, than those acquirements themselves. In reading, much knowledge is unobservedly imparted; and we see already, in the expression of many countenances, and hear, in the tone of the readers, that their spirit is also inwardly moved, and that they neither read nor write thoughtlessly, nor without comprehending the contents. The Bible narrations, and other extracts, which they avail themselves of in the National Schools, are, for the most part, adapted to the purpose, and instructive. Care is also taken, particularly in the Lancastrian Institutions, to excite activity of mind in various ways. On this account, those who can write, are obliged to deliver something, on Monday, in writing, of the sermon which they have heard. For the most part, indeed, it consisted of the text. The *reading books,* already mentioned, of which a whole juvenile library is coming out in Ireland, and which are given to the more diligent to take with them home, employ the reason and fancy in various ways. Some of them have no reason to shun a comparison with our better German writings for children.

But, with all these good institutions, that is certainly wanting which is of the highest value for every school, the *animated delivery of the teacher,* the eloquent *oration,* the animating, forming, and penetrating spirit of *speech,* which takes possession of the reason and of the mind, awakens and satisfies the desire of knowledge, and, by the side of what is merely mechanical, leads also to a clear, regular, and connected plan of thinking. Had the Pestalozzi system, as at the beginning, in the well known books of teaching it was given to the teacher, been taken up; had this dead letter found entrance into our popular schools, we should also have lost all that is excellent in instruction; and the teachers would have been exactly like those little English monitors, who dare stir no step from the maxim, turned into the mechanical implements of a school machine. Did not the good Swiss himself assert, that the most simple peasant's wife was just as clever at the application of his method as the most learned teacher? But Pestalozzi too was acquainied just as little with our better popular schools and school methods as we are acquainted with those in England. It is infinitely more easy to obtain an hundred able masters of exercise, than one qualified *teacher* in the noblest sense of the word.

Do these latter increase amongst us, and are the plans of our best methodicians, of our Rochow, Riemann, Natorp, Denzel, Wilmsen, Terrener, and others, followed? We come decidedly further, and that which must be mechanical with all elementary education becomes then connected in the happiest manner with the *developement* and *formation* of the *higher powers of the mind.* But very much is still wanting before this can be generally expected. As long as we are contented with finding, even for so many of our schools, teachers who, in the daily contest with the cares of their subsistence, at least afford something, all expectation of, and demand for a perfect ability in teaching are in vain. On that account it would be our true gain to take advantage of much which the English system of instruction offers, and certainly much more life would be imparted to many an institution where, at present, a worse and altogether lawless mechanism, introduced by different teachers, is predominant. For the methods pursued by the British system are well calculated for the attainment of certain ends, which all elementary schools must have in common with each other, to the gain of all the mechanical acquirements, to the disciplining of raw youth in large school classes; and we should contradict every thing which experience has taught us already in a thousand places, if we longer doubted of their fitness. It would also be an unpardonable indifference towards all that opportunity offers, if every teacher and superintendent in popular schools, every preacher, to whom any superintendence over them is entrusted, did not make himself acquainted therewith in the most accurate manner.

It may be true too in some places amongst us, too, that the employment of elder scholars in the education of the younger is nothing uncommon, and has been introduced in many popular schools. But partly it is by no means so general as it deserves to be, partly it is not regulated according to fixed rules; and the proper gradation, which is exactly of such importance in elementary education, is too little observed.

The plan of the method pursued must be removed from all higher objects of education; all mechanizing of language and scientific education set aside, with which attempts have been made in France, and which still, like similar ones in Switzerland, must fail, as soon as they are extended beyond the first elements. For mere exercises of the memory much of this description may in the meantime be serviceable to and assist it.

DOMESTIC EDUCATION IN THE GENTEELER CLASSES.

Private Institutions and Boarding Schools.

Were we disposed to exhaust the subject upon the united English system of schools and education, it would be necessary to dedicate a particular work to the consideration thereof. It is also one of those which, properly speaking, are not to be exhausted, since the opinion itself, after very long consideration, can only depend upon the total impression produced, because the education and plan of family life in every house in England, as well as in Germany, are displayed in a form appropriate to it. In order that I might remain quite unprejudiced and see as much as possible with my own eyes, I have purposely read only little of what may have been said on other works upon domestic and public education. Probably, however, the following will correspond with what has frequently been said, since the nationality appears so striking in certain characteristic traits that it cannot remain unobserved by any traveller.

The love and interest evinced for children in the early years of life, is very great; and, in general, a very high value is set upon true confidential domestic life. The intercourse between children and parents is hearty, without toying and affectation. Openness and candour, in the sons particularly, does no injury either to the feeling of dependence, or the duty of obedience; and degenerates not easily into familiarity.

This disinclination to give the children a domestic education, has given rise to the endless number of private institutions and boarding-schools, and the consequence of new ones being continually announced in the public papers,—frequently by large signs placed upon the houses. Generally speaking, they are trading establishments, in which every thing is calculated upon gain. In this respect, pedagogical undertakings of this kind, with particular honourable exceptions, are always inferior to the public institutions; and even amongst the latter, that which is sufficiently endowed, and thereby altogether independent of a concourse of pupils, is generally the most successful. They depend neither upon the tempers and pretensions of the parents, nor of the teachers, who frequently make common cause with the former against the institution. The public institutions alone can prescribe laws, instead of either suffering laws to be prescribed for it, or always yielding, from a fear of losing a few scholars; while the private establishments are frequently obliged to court favour, in order to be enabled to maintain themselves.

In England, too, there are various opinions of these boarding-school establishments. Many think that they have a very prejudicial influence, particularly over *female* education, as the superintendents are frequently elderly unmarried people, or French women, who consider the business entirely as a means of subsistence; and probably the education is far worse than the former French one which was obtained in the nunneries, wherein the seeds of religious sentiment were frequently planted in the juvenile minds. The best *female boarding establishment*, too, can never compensate for the domestic education, under the eyes of a mother, carried on as it should be.

The outward appearance of discipline bears, as far as a foreigner can observe it, in the better private institutions at least, the character of order, regularity, and strictness. These virtues, at least, cannot be mistaken, where they appear to the public eye. Many persons in Germany would reproach the system of education with being pedantic, who frequently confound a relaxed discipline with the liberal treatment of youth. Very frequently 50 or 100 boys and girls, belonging to such establishments, are to be met, walking in couples, in the town, or in the country, going on Sundays twice a day to church, under the superintendence of a male or female teacher. They are very simply clothed, but very cleanly, lightly, and decorously. In this respect England, and even France, are far before Germany; and we have certainly to thank Locke and Rousseau, whose example was followed by Basedow, that the unnatural dress, and ridiculous ornament in which, 50 years ago, so many of our boys and girls paraded about, forming so many caricatures of the younger part of the world, have disappeared.

In the institutions for boys, the education is confined, for the most part, to elementary knowledge, although many of them boast and talk loudly of the various acquirements which are to be learnt in them. We should think, the almost marketing annunciations which appear in the daily Journals, would rather deter parents from sending their offspring to them. But still these annunciations cannot fail in obtaining their end, since they are always repeated. As it is at the option, moreover, of every one who knows not what plan of life to commence, to announce himself as a teacher, and the higher authorities give themselves no concern about his qualifications, we may easily suppose how badly such pupils are instructed in the house of such a person, and how little they learn. There are still, however, particular establishments, which have been very much applauded. Many country clergymen, particularly, are said to form a very happy exception, who, whilst they are not, however, without paying regard to the improvement of their confined situation, devote themselves to the undertaking with zeal, earnestness, and dignity, and produce a very beneficent effect upon those who are confided to them. Adult foreigners too, who wish to learn the English language, often spend half a year with such men, and live like one of the family, not without improvement, in their quiet and respectable family circle.

As the boarding and private institutions, as well as the higher schools, have their fixed holydays, which are tolerably long, the bond between parents and children becomes again fastened, and those weeks wherein the children return home, are devoted to family festivals. I was in London exactly at one of these holyday times, and had, therefore, an opportunity of being a frequent witness to the happiness the parents felt, in their house being rendered more lively by the presence of their children, and the sons not less so, who, being liberated from the rigorous rules imposed upon them in the schools, could enjoy themselves at the tables of the mothers, who never omitted to indemnify them for the long deprivation they had endured.

GRAMMAR SCHOOLS.

Visit to Eton.

It is a very difficult matter to get well acquainted with the interior of the British institutions for education. I was even disadvised to make attempts, in London, to gain admission either into Westminster school or any other school of the metropolis. I hardly expected to have succeeded so far as I did in Eton, the most celebrated institution in the neighbourhood of London.

The College, or the School of Eton, consists of two courts, which are surrounded on all sides by buildings, and which are close on each other. The entire middle wing, which separates the courts, forms the dwelling of the Provost, &c. &c.

As it is not so easy to get acquainted with the system of instruction, as it is imparted in Eton and the other learned schools in and without London, every stranger cannot find access to the public hours of teaching, and I could not, therefore, be present even at one of them; it is, nevertheless, not difficult to obtain some knowledge of the course of education, from the descriptions given by the scholars and teachers.

We shall be enabled to judge how far every thing, even in the *exterior form*, differs from the arrangements of our schools, from the whole quire containing only *two large Classes*. In the Westminster School even, all the seven classes were held in a single smoky room. Formerly, says Wedderburn, a curtain divided the hall into two parts. But this has been long since torn away. In Eton three or four pulpits in each of the two rooms, stand at some distance apart, upon which the different divisions, without interfering with each other, are educated at the same time. Hence it becomes clear to me at once in what manner the Bell and Lancastrian method in England, which also brings together so many hundred children into one space, was far less stranger than it would have been in Germany. Amongst the peculiarities, moreover, are the hours of instruction, which are continually interchanged with the free hours, and that much is *recited* and *repeated* in the classes, but hardly any thing is written down. The teachers have a fixed plan of instruction, and they rarely find it necessary to prepare themselves much beforehand, as they perfectly answer the purposes of their calling by making propositions, by examining what they have learnt by heart, and correcting their labours.

The education is confined chiefly to the two ancient classic languages, and in these, indubitably, the greatest advancement is made. How far other branches of knowledge, that is to say, geographical, historical, and natural historical acquirements, are inferior to the instruction imparted in our schools, as an acquaintance with foreign literature is not at all thought of; how cold and meagre the religious part of instruction is, is partly proved from the books of education which are in use, and partly from the repeated conversations I have held upon the subject, both with teachers and pupils. In the instruction in the classic languages they appear only to have in view to bring the scholars so far, that they may read the Greeks and Romans without difficulty, in order to become acquainted with their contents and spirit, and to acquire a certain facility in their own use of the language. For this purpose, frequent Latin and Greek poetical exercises, as formerly were in use in our own schools, particularly the Saxon, are considered the best, and in which individuals, as the Musée Etonienses prove, make a considerable progress. Little care is bestowed, in the hours of instruction, upon extensive interpretation or finer criticism, because it is not the intention to form mere philologists; but this is left rather to their own study, or to the private instruction of particular tutors or under-teachers, when able heads can be found to undertake it. But a certain *general classic instruction*, imparted through the language and the beautiful forms of the old authors, is certainly principally aimed at. I am almost of opinion, that a more proper method is followed, in this respect, than that which is pursued by many teachers in our own learned institutions, who already frequently, in the lower and middle classes, embitter the learning of languages by too difficult linguistical, grammatical, critical, and metrical subtilities, and by frequently bringing only their own learning to view, never stir from one particular spot, but neglect what ought to be first considered, a certain readiness in analysing, construing, and cursory reading. The consequence of all this is, that the majority, after the school-hours, retain only a bitter remembrance of the oppressive moments of teaching; and, frequently, a total oblivion or neglect of these studies ensues. It is an indisputable advantage, in the English schools, that most is left to private diligence; that the scholar must read and work much by himself; and, thereby, can act more freely, instead of being deafened by perpetual catechising. Many, certainly, acquire thereby a greater activity, ability, and love of study. The consequences thereof are seen in the great respect continually shown for classic literature, which is proved by the libraries of statesmen, and even of such persons who have devoted themselves to no learned profession, as well as in the frequent quotations of appropriate passages from the ancient writers, which are made in parliamentary speeches and upon other occasions. How very different is this, with few exceptions, in Germany. How rarely men of business, nay, even clergymen, who, when they have made a considerable progress at school in the classics, either devote to them, occasionally, their hours of leisure, or even remain in the possession of the most preferable authors. Must we not be discontented, therefore, if an entire separation ensues, from all that is scientific, and the whole life is divided between the employment of the calling and sensual enjoyments.

AN EVENING AT SIR JOSEPH BANKS'S.

The people of England have been long accustomed to associate the recollections of the highly-venerated King George the Third, and the memory of those veterans, Dr. Herschel and Sir Joseph Banks, who were not only his equals in age, bu were distinguished by his particular confidence, and enjoye the frequent hospitalities of royalty. All three of this rare society were still living, when I visited England. The astronomer is the only one living at present.

I hardly ventured to indulge a hope of making a personal acquaintance with him however, as in Germany it was reported that, on account of his old age, he was altogether inaccessible. But I found exactly the contrary. On the 2d of June, I was introduced into the company which usually assembles every Sunday evening around him.

Only the elder part of my readers may remember the lively interest the great voyage round the world awakened in Germany. This voyage was ordered to be undertaken exactly 50 years ago, by the English government, and we are indebted to it for so important a part of the nearer acquaintance we possess with the new quarter of the globe. That part of my readers alone will remember with what curiosity the Hawkesworth collection, as soon as the translation of it appeared, was read. Then too we got acquainted, for the first time, with this learned naturalist, who made the first South Sea voyage with Captain Cook (like the two Fosters a few years later, the second) and who, after surmounting dangers in the sea and in those islands, which before then had been trodden by no European foot, returned with a booty so valuable for the sciences. Foreign parts too did honour to his restless endeavours to extend the limits of human knowledge, and to bring to a certainty what the earlier voyages of discovery of *Magellan*, and various *Spanish and Belgian navigators;* and, since the middle of the foregoing century, a *Byron, Wallis, Carteret,* and *Bourgainville,* had made only probable.

In the possession of a large fortune, treated by his King as a friend, invested with all the honourable tokens of merit, unfettered by public business, he has lived almost half a century in an indefatigable devotion to the purposes of science. His house, which contains the treasures of a library almost unique, particularly in natural history, notwithstanding the many presents he has made to the British Museum, of many botanical and other curiosities of natural history, was open every day to all the learned. Every forenoon they were allowed to make use of the chambers of the same for reading, investigation, and inspection, and they were certain of finding every interesting pamphlet, or any other literary novelty, ready upon the table for their information.

On Sunday evening Banks's residence was properly the place of resort of no inconsiderable number of natural historians, chemists, and other well informed travellers, who came there both to impart to the proprietor any thing that had appeared to them remarkable in the different districts of knowledge and science, and to maintain a scientific correspondence amongst themselves.

I found the veteran in his middle library room, dressed in splendid attire, with the broad ribbon of his order over his shoulder and breast, just as he was accustomed to appear, as president, at the sittings of the Royal Society for the extension of natural science, to which we are indebted, since the year 1766, for those valuable philosophical transactions. He sat, as he was lame in the feet, upon an arm chair which moved with rollers, supporting his left arm upon a table which was standing by him. It was, indeed, scarce any thing more than the outward form and cover of a spirit which was formerly so animated; his sense and memory were weak; but still his countenance bespoke the expression of a friendly participation in the feelings of all around him. Every foreigner was at least mentioned to him, and whoever had any thing to offer, omitted not to lay it before him. I had also the pleasure of meeting here with our Lichtenstein, whose acquaintance I had frequently failed in making in Berlin, who was also so good as to give me the names of the most important persons, who were here assembled from the most remote countries. The eye, however, always returned to the celebrated person with rapture, and we rejoiced at contemplating him, at least, as a holy ruin.

Few have, without at the same time shining as an author, laboured so long, so actively, and so powerfully, in the advancement of natural knowledge, as he has done. Well might Cuvier, with the greatest justice, boast of him in the eulogy he read not long ago to the French Academy of Sciences. "Every where, where a useful undertaking has been brought about, he has co-operated by the advice he has given and the services he has performed; wherever he has met with a worthy scholar, or learned man, he has opened to them the treasures of nature with the greatest liberality." How many have not borrowed largely from his treasures? and thus has his uncommon rich fund of observations and collections been imparted for the greatest part to the world, although he himself has made but little of them known. On the sea voyage he was, what with respect to a man of Cook's character was not easy to accomplish, at all times the mediator and peace-maker. He has richly scattered, in those islands, the seeds of the European world, and from them again brought a number of seeds with him to Europe, and liberally imparted them to all the great nursery gardens. He proved himself also a benefactor to Iceland, which he visited a few years after his voyage round the world; for he sent whole ships laden with provisions at his own expense to the inhabitants of that island, who were suffering want upon occasion of a famine.

In the long and sanguinary war between France and England, wherein many of the rights of mankind and nations were violated, he proved himself always the noble-minded protector of learned men and travellers, as well as of all the scientific enterprizes undertaken by hostile France. To him alone are the English literati, who were made prisoners, indebted for the interest he evinced for them at the National Institution in Paris. During Cook's voyage, Banks instigated the British government, notwithstanding the reciprocal enmities which prevailed, to suffer the Frenchman, La Perouse, to sail peaceably in all seas. He availed himself of his extensive correspondence to obtain information of the unsuccessful result. When the considerable collection of natural curiosities, which Labilladiere had sent to France upon his voyage, fell into the hands of English cruisers, and thus became the property of the government, Banks, with a noble mind, again employed all his influence, and the boxes, without being opened, were sent untouched to France. In this way men act, in whose opinion that man stands above the citizen of any individual state, who makes the empire of science of more importance than the changeable empires of the earth.

It is now more than a year that his remains repose in the bosom of that earth which he once sailed around, and with the produce and manufactures of which he had made himself better acquainted and enquired into, more than most have done.

VISIT TO A QUAKER'S MEETING, WITH RECOLLECTIONS OF THE ORIGIN AND CONSTITUTION OF THE SOCIETY.

The great merits which Mrs. Fry has gained by the improvement she has introduced into the jails, are well known. She belongs to the sect which bears the name of Quakers. The more this church society distinguishes itself in so remarkable a manner, both by its maxims and constitution, and the peculiarity of its worship, the more curious I became to attend one of its Sunday meetings.

The founder of the society, George Fox, (born in 1624) was the son of a poor weaver. He enjoyed only the education which a small school afforded; was, from childhood, of an earnest and quiet disposition, was put apprentice to a shoemaker, but was obliged, however, as his master traded also in wool and sheep, frequently to watch over the flocks. This monotonous employment separating him from intercourse with mankind, he became only more confined within himself, continually making reflections upon religious objects, looking with horror upon the corruptions of the great crowd, and often breaking out when grown up a young man, and perceiving the immorality which surrounded him, into exclamations which had correction for their tendency. The lively fancy, however, with which he was endowed, found much food in solitude, and his mind was continually raised to the contemplation of the Deity. God beholds him in nature, since he cannot find him in the desert, romantic life of his fellow-creatures. Thus he stands at one time, when 19 years of age, upon an high mountain, surrounded with God in prayer, and begs that he will shew him the way to holy salvation. There the man lost in religious adoration thinks he hears the voice of God, which makes known to him the corruption of the world, but at the same time the prospect is held out that God's work may be promoted by pure zeal. "Towards the north," so Penn relates of him, "he thinks he beholds great nations, thickly thronged on each other, like mists of the sun, which shall be brought to the Lord, in order that, at last, they may become one flock guided by one shepherd." He holds himself called to be a moralist. The church life affords him no satisfaction. How could this have been possible at that time, when the parties of the Evangelical, Independents, and Puritans were employed in the wildest dispute; when the one persecuted the other with rage, and all spirit of true Christianity appeared to be lost?

The enthusiasm which has attacked him, leads him in the meantime, by degrees, to highly romantic imaginations. He thinks wicked spirits have taken an oath that they are able to cure diseases. He preaches repentance in towns and villages, without art indeed, without rule, simple, frequently breaking off, and speaking ungrammatically, but still so eloquent and heart-touching, that his own imagination even imparts itself to the hearers. They think as he does on the inward light, which is participated to him, and that what he teaches will be beneficial to every man who seeks it, and guide them safer than any written education, or than, as he loudly asserts, the altogether corrupted church condition of instruction, which on that account can be easily dispensed with. His wife, Margaret Fell, co-operates zealously with him, since, according to his doctrine, inward illumination cannot be confined to one sex. Thus she teaches and preaches as he does, as often as the spirit moves her.

The effects of his doctrine,—the continually increasing boldness with which he even interrupted the preachers in the church, attracted the attention of the magistrates. He was nine times carried into prison, but was always liberated, as he could not be convicted of any crime. Persecution, however, only increases his zeal. He travels through the greater part of England, visits America, Holland, and Germany, and sees his followers becoming daily more numerous; by degrees, however, he got rid of the wanderings and extravagancies of fanaticism, particularly in the intercourse he carried on with such excellent men as William Penn and Robert Barclay. At last he lived in London, and looking back with great pleasure upon his work, and still exhorting them, in the written Address he left behind him, to peace and unity in spirit, he died, in full possession of his faculties, in the year 1691.

If Fox and (as this is generally the case,) many of his still more zealous followers were more warm, and made many alterations; if their zeal for their occupation sometimes led them even into the commission of punishable crime; we must not forget, that almost the whole at first consisted of persons of the lowest class, who, partly out of want of knowledge, and partly doubtful, by the bloody contentions existing between the reigning church parties, of what they ought to believe, and how they were to serve God, attached themselves to men who boldly contradicted these errors, and who at least kept themselves free from the many vices predominant in other clergy, from avarice and intemperance. These persons, however, found that the learning of which the latter boasted produced little; and that frequently the most uncultivated men, soldiers, women, children, prayed more devoutly, and preached more powerfully, than the learned hirelings, who, living little according to the spirit of the gospel, still called themselves clergy.

In all this there was much truth. Many persecuted persons made so great an impression by becoming martyrs to their constancy, that frequently even the judges were disarmed, by the natural eloquence of the accused. By degrees, also, excellent, well educated, and truly religious men, began to separate the gold from the dross; and many religious, and wherewithal free-thinking minds, thought they saw the business of christianity consist, not in scholastical logical terms; not in modes ofinstruction, which even went beyond the holy scriptures; but in that pure devotion to God, and real belief, which is unattended by caprice of any kind. Hence we have an explanation of the rapid and wide extension made by this Society, which purified itself always more from excrescences, became continually more mild and temperate thereby, however, because it suffered itself to be led astray by no persecutions, which followed it every where, but remained faithful to its maxims, manners, and customs. Thus this Society attained, at last, the permission of acting as it chose, and the most perfect liberty of religion was allowed it.

In England the Quakers cannot fail in obtaining the public respect, as they are amongst the most active promoters of all benevolent and generally useful institutions and undertakings; and have gained themselves great merit, particularly in the improvement of hospitals, schools, and prisons. That they are to be distinguished by their honesty and purity of manners, may certainly partly be the consequences of the severe discipline, or church rules, to which they are subjected, and the continual controul of morals over the members. With all this, however, the effects of a certain religious principle are not to be denied.

From this picture of their manners, it may be well expected that the method of their worship distinguishes itself from the regulations of the other church parties in many points. As the business of religion is, for them, altogether internal, they are, therefore, disinclined to all outward demonstrations of the same. They consider it, indeed, salutary and fitted to the spirit of the Apostolic church, to meet at certain times, and choose for this purpose the Sunday. But they have neither churches, nor any kind of holy customs. There are six meeting places, in the different quarters of London. I visited one, tolerably large, in St. Martin's Lane, and found a large room, with two rows of benches, for men and women, the one behind the other, which were separated only by a passage. On the wall at the end of the room, in view of the meeting, there is a raised seat for the eldest person. There is no pulpit nor altar, no organ nor painting; nor the most trifling decoration upon the white walls.

The members assembled at a certain hour, were not even summoned by a bell, and sat themselves down, quietly, wrapt up in themselves, with their heads covered, and countenances fixed upon the ground. There was no chant, no sound of a human voice. They were silent and obstinate, until an inward impulse was capable of animating any member among the men or the women, of exciting them, and encouraging them to loud discourse. I passed an hour and a half in this dead stillness, which was only at times interrupted by a gentle sickly cough, or a deep sigh. I still had hopes that the mouth would be opened; but in vain. It is not, however, always so. If any member feels himself moved and encouraged by the spirit to speak, he rises up from his place and speaks; sometimes only a few words, at times more at length, either praying, instructing, encouraging, or admonishing; at other times he discourses, either upon words of the bible, or at his own liberty, and unconstrained. This time the spirit prevailed over no one. I left, indeed, before the conclusion of the meeting, in order not to miss another object I had in view. But an acquaintance who had waited till the end, told me that the assembly soon broke up in silence. Well acquainted with the Society, he assured me that this quiet meeting, this temporal liberation from all worldly affairs, this self-contemplation, this life in what is above the sensual, this proper hour of devotion, was very honourable to many, and had a beneficent influence upon them. The more the body reposes, the more active is the spirit: the less foreign influence disturbs the soul, the more active and more appropriate becomes reflection, the more deep the feeling. If any speech was made, there were individuals who spoke well, generally very tediously, but at all times audibly and intelligibly.

That the Quakers think themselves enabled to do without learned preachers ordained by the church, is partly founded in the opinion, that the Christian religion was, at the beginning, extended in the world by religious persons, but not by schoolmen; and what may be necessary for all to know, is also intelligible in the holy Scriptures, without learning; and partly upon their disinclination to all systematical treatment of the doctrine of religion, whereby nothing is gained. The prescription of the Baptism, and ceremony of the Supper, they do not explain literally, but imaginary, from an inward new life, and purifying of the heart, and by a spiritual enjoyment of the Redeemer. Marriage is fulfilled without any interference of a Priest, as a contract before witnesses, and is therefore inviolable. Burials take place without any ceremony, and no tomb-stone, which the English consider so much, point out their graves.

A GLANCE INTO THE COURTS OF JUSTICE.

Corruption of the lower Class of People—Effects of Publicity—Trial by Jury.

I would very willingly have made myself acquainted with the English constitution, with regard to its judicial proceedings, by a more frequent attendance at the public sittings. An irresistible wish frequently arises even upon the reading of the daily papers, wherein so accurate an account is given of all that passes, to be an ocular witness thereof. Time, however, failed me. For there is no difficulty, since from the perfect publicity of the trials, access is free to every one, and only a very strong influx of the curious, (as the narrowness of the local situation frequently makes it difficult to get in, even when you have finally paved yourself a road by a small piece of money) renders a long stay therein very troublesome.

This is always the case in the upper house of Parliament. Here, it is well known, is the seat of the *highest* law authority. It extends only over the first dignitaries of the empire, and we know from history that, more than once, crowned heads were obliged to appear before it as impeached persons. We have ourselves survived to see a Queen before the bar. The Lord High Chancellor, the third man after the King, is at the head of the session. Generally his speech is short, and sounds like the voice of an oracle. Lord Eldon, who is at present invested with this distinguished office, appeared to me to enjoy general respect.

He sits not in Parliament only, but in the high Court of Chancery, which assembles in the environs of Lincoln's Inn Fields, as the only judge. He hears the advocates who have every thing prepared in writing, and pronounces sentence, from which there is no appeal but to Parliament. When the written law appears too severe for any single case, he is allowed to decide according to reason and the internal judgment of his conscience. As every court is held in the name of the King, and the Lord Chancellor has the great seal in his possession, they have therefore given him the name of the Keeper of the King's Conscience.

In earlier times indeed the kings themselves were wont to sit at justice at the tribunal, which was always in the neighbourhood of the court, but has been held for several centuries in Westminster. On this account this court of justice received the name of the King's Bench. Under the empty places of the king sit the judges. But even in these, notwithstanding the large room of Westminster hall which is so near, the space is so narrow, the number of spectators frequently so great, that without having understood any thing clearly I was glad to squeeze myself out again, although a longer view of the various physiognomies of the judges and lawyers, peeping out of their large perukes, even without understanding them, would have been very interesting to me.

Besides these courts of justice, there are many others according to the difference of the objects, amongst which it is well known, that that which bears the name of Doctors' Commons, is at the same time the school for those who choose to devote themselves to civil law.

It is easy to suppose that these numerous courts of justice must be in constant activity in a town like London, where such a mass of people are thronged together, even were we less acquainted with the moral condition of the lower classes of people particularly, and with the experience of those who have long made observations thereon. It is impossible to read the well known work of Colquhoun upon the London Police, without being seized with the most painful feelings. To the dreadful view of all the secret and public misdeeds and crimes, which are committed daily, is added the mournful experience which he assures us he has made upon the little effect produced by the laws and punishments, which, in many cases, are carried to a severity almost draconic.

Indeed, when we walk around the principal environs of London; when, on Sundays particularly, we see ourselves surrounded with such a number of people, in whose countenances and deportment, health, ease, spiritual cultivation, honesty, security in feeling of liberty, nobility of mind and contentment, are so visibly imprinted, scarcely can we be induced to believe that, in the circumference of the *very same* town, a countless number of the most despicable human beings, a depraved class of people, are to be met with, in whom even the last traces of all sense of morality are extinguished. But at the same time we cannot suppress a deep feeling of compassion, in observing how many of them, without it being their own fault, appear to have been devoted to crime from their birth, ere they could sink so deeply. Colquhoun thinks that the great moral corruption, into which so many thousands sink yearly, both publickly and in secret, is particularly to be explained by two reasons; partly from the immeasurable trade of the metropolis, which indeed raises the state to an extraordinary summit of riches, but at the same time introduces an endless number of temptations to excesses of every kind; partly from the love of gambling, which is become predominant beyond all representation, and to which, time, fortune, conscience, and frequently even life itself, are made a sacrifice.

Indeed, the greater part of the judicial proceedings arise from fraud, theft, murder, and particularly the most unpardonable of all crimes, forgery, or issuing of false bank notes. Wherever the latter is proved, neither youth, sex, inexperience, nor seduction, are capable of averting the most severe judgment. This severity has very frequently, in modern times, been called into question, and on that account a reform of the criminal code has been brought forward in parliament, particularly since Colquhoun has proved, even to ocular demonstration, how little that severity has hitherto either prevented, or lessened crimes.

If this severity in England appear, moreover, justified, from the consideration that in a trading state, fidelity and credit, and the most unconditional respect for the property of others, are objects of the highest interest; and that the severity of the law in this case possesses indisputably something very warning and deterring; still, at least, our feelings cannot accustom themselves to behold the obstinate adherence to the syllable and words of the law, which just as often absolves the guilty, as it condemns the less so, although it is not to be denied that the accused may not calculate upon the greatest mildness, and that not the smallest circumstance is overlooked which might save him. Still the decisions must appear to us frequently very strange. When a person is declared innocent of the charge of having adulterated port wine, because he can prove that, in the mixture, there has not been a drop of *pure port wine;* when convicted coiners of false money get off, because the stamp was not fully perfect; when the smallest oversight in the form of the proceedings, carries the greatest culprits through; when children of 14 or 15 years of age are condemned to death, because death stands written upon theft; when search after gold and silver coin is not allowed, because the law speaks of copper coin,—we can hardly comprehend how the spirit of the laws can be so entirely sacrificed to the letter and the words. This has, however, found its protectors, even amongst German writers. They are, however, far more unanimous in the praises they bestow upon the publicity given to judicial proceedings and the trial by Jury. Hume, Montesquieu, De Lolme, and almost all travellers and authors who have written upon England, consider the Jury particularly, which moreover they are indebted to the Saxons for, as the most perfect institution of a Constitution of justice, particularly against the preponderance of the monarch, and as the true palladium of English liberty. No wonder that this judgment is so general, as this kind of administration of law appears to gain the public favour, the sentiment, and even the fancy, in an equal degree.

Who can deny that even the sight of a solemn assembly of justice, in the antique costume, by commanding respect, possesses not something imposing, as well as attractive, by the participation it awakens in the high-raised expectation, whether death or life shall be decided by one word. Hardly can the mere reading, even, of the most interesting criminal trials, produce a similar effect. Here the person of the defendant stands opposite to the plaintiff, the plaintiff to the advocate, and all stand before the Chief Judge, with his assistants. We see how attentive and thoughtful the twelve of the Jury are, how tranquilly they take up all that passes before them, until the moment arrives in which the last decision will be demanded from them. Like a *narration* bears reference to the *representation* of a drama, so this public mode of justice stands with respect to our written processes, or to an inquisitorial proceeding carried on with closed doors. If the action passes not exactly before our eyes, we still see the actor before us. If curiosity excites all people as often as the person, who has attempted or attempts any thing horrid, is taken up and brought to prison, what a far greater satisfaction does this curiosity derive from beholding and considering him for hours. Where would the physiognomist, or the observer of mankind, find more matter for his contemplation? All the contradictions and oppositions of feelings, of circumstances, of passions in the human mind, come forward in undeniable signs, looks, behaviour, and words. The coolness of the judge, who, because he is accustomed almost to see nothing around him but the guilty, is not terrified by the exposition of any crime; the warmth of the advocate who offers every thing to save, if possible, even the heavily accused; then again the manifold guilt, which sometimes expresses itself in confidence and choaked sorrow, sometimes in anxiety and repentance, at times between fear and hope, and yet in tranquil resignation—all this rushes forcibly before our view at every public trial.

What rich matter a visit to these public judicial proceedings furnished me with, for contemplation upon all that I had seen and heard, and particularly for a comparison with our constitution. The repeated challenges made by a German acquaintance, "still to allow that the English method of administration of justice affords quite another security to the citizen, than ours, and that in this publicity the nation possesses one means more to form a right sense in the people of their rights and duties," carried me frequently back to the subject. We had also, in the period of the French Westphalian dominion, had similar constitutions, and thereby earned our own experience.

Still, where men of deep insight into the study of law, and who are thereby not merely observers themselves, but who are also accurately acquainted with every thing which history and the experience of the advantages and faults of the different kinds of administration, particularly of criminal justice, have taught; where writers like Montesquieu, of France, Feuorbach, of Germany, have given their voices, the laymen ought reasonably to withdraw in silence. However, it may still be allowed him to impart the reflections which he opposed to that unconditional defender of the English court of justice, and whereby he at last might offer something of his own observations, although made in quite other views, and the experience which he was enabled to make himself.

First of all I must indeed allow what my worthy friend, the upper president Vincke, has already made me attentive to, that by the publicity of the administration of justice, as well as every one being judged by his equal, man becomes influenced with a feeling for his dignity as a man, and the citizen with public spirit, and that has a powerful effect also upon the political character of the nation. I must also allow that both by the attention given to, as well as the reading of, the whole trial in the public papers, the people in many respects become enlightened upon their laws, and become better acquainted with the consequences of acts, than could be attained in Germany, even after the introduction of the proposition that has been made, of submitting to the schools an extract from the laws of the country. On the other hand, it might also be asked, whether the effects of the expected morality appear in England so visibly, and whether the almost monthly warnings of the *gallows* have lessened the number of malefactors ? Morality, which alone depends upon civil laws and fear of punishment, has always a very shallow foundation. It acquires only strength and life, when it is grounded upon the moral feeling applied to conscience, which has its root in the breast of every man, and is nourished and strengthened by true religion. To know that death is marked upon the removal of a silver spoon by a house theft, may deter many a domestic, but if the command, "Thou shalt not steal," thunders continually in the heart, and that the intention is known to the Highest Judge, who sees what is hidden, something more is gained for the cause of honesty and rectitude.

Thereto may be added, that at least much of what we hear treated of in the courts of justice, or read in the papers, is not at all adapted to encourage a moral feeling. It may be, however, for example, that the public mention which is made of the names of all who are accused and convicted of adultery, prevents much repetition of the offence. For when conjugal infidelity becomes manifest in a woman, the better part of her acquaintance and friends desert her even more than would be the case in Germany; consequently, in comparison with the population, the trials of divorce are rarely considerable. But they are never wholly wanting; and is not many a corrupted mind made acquainted, upon the removal of the veil, as soon as the advocate demands it from the witnesses, with all descriptions of human errors, and frequently even with the most secret history of vice, of which, had it not been for this, it would have scarcely entertained a suspicion? Does not publicity in such processes particularly tend to destroy the delicate feelings of shame? Since the vexatious particularities, which there appear in language, become an object of the papers, which every one reads, do they not furnish perfect matter for ridicule and laughter at licentiousness? Follies may be chastised by the exposing to ridicule, and will sometimes improve the fool. If, however, wit and laughter are exercised upon sin and shame, we are no longer disgusted with the latter. The painters and judges of manners, like Tacitus, Persius, and Juvenal, did not contend against the vices of their times with wit and mockery, but with that noble anger which was enabled, not only to scratch and lightly wound the monster, but destroy him at once by strokes of the club. Finally, it is no proof of morality that the spectators, as often as these matters are treated of, are most numerous, and press forward to obtain places with the greatest eagerness.

After this, it appears to me doubtful whether the advantage is to be given so unconditionally to the decisions of the jury, or to those of a college of sentence (spruch collegiums) which, like the Royal Prussian Court of Justice, has ever enjoyed the reputation of honest impartiality. Von Vincke, too, who in other respects speaks of the English constitution with the greatest respect, is of this opinion:—"I acknowledge," says he, "according to the view which I have taken in England of the proceedings of the jury in civil and criminal matters, that I would much rather subject my life and property to the decision of a Prussian court of justice than to a British judge with twelve assistants; that the form appears to me ill adapted to the present condition of culture in the state, where scientific preparation, ability, and incorruptible honesty are demanded from the judges, and secured by a correspondent income, trial, and education; and where a regular protection is afforded against the errors they may commit."

Indeed, we do not at all comprehend why more love of truth, impartiality and uprightness, are to be supposed to animate the court of jury than any other which, at least, in proper comprehension of the cases lying before them, in maturity of judgment, in calm consideration and reflection, may very easily surpass any jury, even when the latter consists of the most upright individuals. In our courts too, it is not *one* voice that decides, and every judge has to dread the most severe observers of his conduct in the remaining members. Abuses, precipitation, humanity, respect of person, will not here be wanting. But is this not the case also in England? Does not the number of very striking examples which formerly Archenholy, Beschworner lately have collected, teach us this? How great a contrast do these bear to the assertion of Madame von Stael, "that we have no example for 100 years of the innocence of a person being acknowledged too late, as, (she adds in a declamatory manner) the citizens of a free state had attained so high a degree of sound understanding and so much controul of conscience, that with *these torches they never went astray!* Does not the personal appearance in the literal sense, which is peculiar to the public cultivation of justice, produce an influence, although an unconscious influence, upon the inclination, either to severity or mildness in the decision? It has indeed been said, "the decision of the jury is not founded upon a cold judgment, upon conclusion, comparison, or combination; it is at once the extorted *cry of the people.*" There is, however, far more truth in nature, than what must first pass through ideas, which mistake may too easily confuse. When, however, we know how easily this imaginary instinct of truth leads astray, it is impossible that the matter could be worse defended, since the ability of perceiving objects of experience, of coming to a probability or certainty upon facts and events, if not entirely, lies at least chiefly in the *understanding*. It has been said, "that not only the declarations of the witnesses, but the tone, deportment, confusion, the whole air of the accused has an effect upon the jury. But even if all this determine their *conviction*, is it *bail* also for the *absolute accuracy of this conviction?*

The upright and collected man, who is to decide as member of a college of sentence, or a court of justice upon criminal acts, which have been carefully investigated, considers only *the action and the circumstances* under which that action has been committed. The *persons* are to him quite foreign. He is bribed by no deceitful voice of innocence, no eye darting around and piercing him for pity, no expression of inward calm or uneasiness. For the guilt which has been proved, no personal beauty of the guilty addresses his feelings; and the want of outward charms never makes him indifferent to the *innocent*. At the court of the Old Bailey, more than once rejected plaintiffs have been besmeared with mud, not because they had demanded what was wrong, but because they had brought beautiful female thieves before justice, who might soften the heart of the judges, and in which females the sensuality of the spectators took an interest. It is very much to be questioned, whether so many voices would have raised themselves in favour of Sarah Price, who was lately executed for forgery, had not her exterior excited so great an interest? Let every one ask his own bosom, whether, upon a refusal or an acceptance, upon an acquittal or condemnation, the personal appearance of the individual does not influence him?

Moreover, has not the judge in his power to decide upon opinions? If the representation of facts, upon which the jury has to decide, be short, and the mitigating or aggravating circumstances brought forward by him, either with a true or an artificial eloquence, the jury will not easily depart therefrom in their decision. If the delivery be long, which, as the result probably of monthly enquiries it often necessarily must be, how soon is the attention wearied; and whoever of the twelve individuals shews himself the best informed and most capable of handling the business, finally prevails over the votes of the others.

I still have a very lively remembrance of having experienced a similar occurrence, which I myself had occasion to meet with, when my fellow-citizens, in the year 1800, reposed their confidence in me, and entrusted me with the direction of the business of the poor of the town, which then stood in need of a radical reform, and for which I had collected some information upon my earlier travels, by a nearer inspection of the excellent institutions for the poor in Hamburgh and Kiel. No small number of patriotic individuals of all classes were animated with a noble enthusiasm for the cause. Every one was ready to offer his council and to act. In earlier times the enquiry into the state of the needy, or those seeking assistance, had been made only very superficially. Premature compassion and partial recommendations decided, and the modest poor man was only too frequently overlooked. It was now agreed upon that the town should be divided into quarters and districts, in each of which a number of overseers of the poor should be appointed; that these, however, were in common to enquire into want. The business gained visibly. The course became more steady and secure. But how clear was it here too, that the fewest persons, even with the best will, were fitted to enter into a thorough examination. Frequently, when certainly contradiction would have been the consequence, time pressed. They yielded, in order to come to a conclusion. Even the most excellent members were at times moved by inclination, by prejudice, by regards, or by passion. He who could speak with warmth for the poor of his district; he who possessed the talent to place their situation in a lively moving picture before the eyes of the assembly, found ready attention; while the man who frequently was more fundamentally informed, because he had examined the matter more dispassionately, was either talked down by the more eloquent, or overpowered by cries, and thus withdrawing himself from notice; it proved fortunate in the end that the voices were not counted, but that the opinions of the collective whole were guided by a few, who interfered between the contending parties. Similar experience has also been made in the few years, in which the trials by jury were imposed upon us by a foreign law. They did not even shorten always, as they expected, the processes, and this, too, is just as little the case in England, as that the expense of these processes is less. For, the preparations necessary to be made before it comes to the decision of the jury, often demand the greatest expenditure of time and money.

THE ENGLISH UNIVERSITIES.

The high schools of Great Britain have one common end in view with the German, that is, a high scientific education of the students, particularly those which are not catholic; but in their constitution, in other respects, they are wholly different.

Whoever has read the well known, and indeed frequently quoted writings of Wendeborn, Kuttner, Goéde and Meiner, upon the subject, and has them at hand, to him I shall have little new to impart.

I have often, however, perceived that this difference only appears to the learned in the more general and common points, without the peculiarities which mark the British universities having been explained to them. As I could only make myself acquainted with Oxford and Cambridge, I shall properly only have to speak of the English. For Dublin, in Ireland, as well as Edinburgh, Glasgow, and Aberdeen, in Scotland, are again quite differently constituted, and the latter have a far greater similarity with the German.

I hope that as brief a representation as possible will not be welcome merely to academicians, as universities are institutions on which all the learned citizens of a state, fathers and even mothers, take the liveliest and most rational interest. Moreover, they are become, in our changeable times, very frequently the matter of discourse and contention; the public opinion has pronounced upon them, not altogether uniformly indeed, but louder than ever, that all the faults of German universities would be removed, as soon as we could change them *into English*. The more it will be expected from an old academician, that he should have devoted his attention entirely to these institutions. Far removed from either admiring or blaming what is *native*, unconditionally, I have given myself the trouble to compare them impartially. In imparting the results too, temperance and moderation have been my guides, which I think I have missed in many writers.

The strict attachment to antique forms and legal statutes, and the reciprocal jealousy of the respective institutions, which greatly contributes to prevent departures therefrom, that they may be without reproach, has indisputably had influence also upon the maintenance of a certain severe discipline; but this has also an effect upon the *tone* and *the manners*. It is certain, however, that the most severe discipline for the most part may prevent public demonstrations of vulgarity, and of the passions, but it is no reason why it should either improve the character or make the manners pure and innocent; and it would betray the greatest unacquaintance with human nature, and particularly with that of youth, were we to consider the English universities as the seats of virtue, and as places of preservation from all the errors to which students would be exposed, from our so called academic liberty. All unprejudiced observers allow, and many upright men, whose personal acquaintance I made there, did not deny, that there was no want of irregularities, and even excesses of every kind, which are probably only practised with greater foresight and more secretly than in Germany; that within these cloistered walls a disposition to laziness, luxury, dissipation, and inebriety, prevailed; that the long vacations and the frequent residence in the metropolis, were only too favourable thereto; and although personal enmity and bitterness may have been mixed with Knox's severe judgment, although he was formerly member himself of John's college, it was still not at all unfounded upon many considerations. The regular members, taking into view the princely salaries they enjoy, and enviable literary leisure, afford comparatively far too little for the sciences. Impartial people look for the foundation thereof in their particularly comfortable and agreeable situation, which, as formerly was the case in rich cloisters, gives too much food to idleness and sensuality, for a spiritual life to flourish amongst the majority. This cannot appear to us at all strange, since, in

Germany also, many of our clergy, particularly as soon as they have obtained a comfortable existence, free from care by considerable endowments and benefices, suffer their inclination for sciences to die away, and too frequently make an exchange of their books for gambling and cards, while others, who are animated by an inward and warm interest for learning, not only study for their bread, but remain faithfully devoted to their labours, amidst the oppression and the cares of life, and, by their literary diligence, prove themselves worthy of the sciences.

Probably too, the lively interest many members of the universities take in *public events,* is the cause of the little literary activity they display; since, wherever political ideas become prevalent, rarely do the scientific attract and improve in equal degree. Each university has two representatives in Parliament; and as they choose them themselves, and without the influence of bribery or other unworthy means, which are so often employed in parliament elections, every *fellow,* nay, every *magister,* may arrive at this honour; and, as he may become a bishop, may one day calculate upon a seat and voice in the Upper house. It is on this account that the universities have ever maintained a certain political character, and sometimes embraced the party of the *whigs,* at others, of the *tories.* Since they form a true free state, and, so long as they remain faithful to their statutes, depend neither upon the orders of the king nor of an archbishop, nor of a consistory, their voice upon certain occasions is very independent, and has not been without its influence. As, moreover, the English constitution finds the greatest support in the members of the evangelical church, the universities are already important to her, because they only belong to this church.

Both the towns of Oxford and Cambridge, with their large colleges and halls, particularly strike the traveller with wonder, who, probably for the first time, enters them quite unprepared. He would rather believe he was arrived in the residence of a prince or superior dignitaries of an empire, than at an university. For it is only necessary to go a few steps to have seen a number of buildings, many of which, in their circumference, in their antique as well as modern architecture, and whole appointment, resemble rather castles and large abbeys, amongst which some are so roomy and magnificent, that the ancient kings of England and Scotland hardly resided so sumptuously, and even at this day the royal and princely residences in London are far overshadowed by them.

As almost. every one of the English colleges possesses its own antiquities and remarkable objects, the historian, the antiquarian, and the literary man, consequently finds in its monuments, inscriptions, collections, and archives, the choicest food for his intellect. The visitant at Cambridge likes to be told, in Christ's college, that he reposes under the shade of that mulberry tree which the greatest epic poet of England, Milton, planted; willingly attends the conductor into the shadowy path which bears Addison's name; or along the old walls, now transformed into a barn, belonging to the so called school of Pythagoras, on the Cam, where Luther's contemporary, Erasmus, taught Greek.

The lover of the arts finds also food for his wonder in these colleges. Many of them are ennobled by an excellent architecture, partly Gothic, partly Italian. They have been built partly by earlier monarchs, particularly the Henries, the Jameses, and the Charleses, or by high dignitaries of the state, such as cardinal Wolsey, with a royal magnificence; and have been extended by rich patrons of the sciences, archbishops and former heads, who devoted to them their whole fortune. Time, war, and fire, have not been able to destroy any one of them entirely. At all times the preserving spirit of the nation, which suffers no possession to be lost, has either taken care that nothing should fall into decay, or that what has been somewhat decayed should rise again more magnificent out of the ashes, and they are continually rebuilding, beautifying, and improving. Portraits and pictures of the best schools adorn the interior, the general assembly rooms, the dining halls, the book rooms, and the chapels; also busts and statues of great masters, such as Roubillac and Flaxman, whose chisel has lately completed the marble monument of the orientalist, W. Jones, celebrated as the editor of the *Asiatic Researches,* upon which a Brahmin explains to him the holy books of the Hindoos. Generally speaking, whatever member distinguishes himself in church or state by merit, or has attained to the higher dignitaries therein, may calculate upon being once accepted in the list of those who convert the great vaulted rooms into an historical room of pictures, and to look down with an exhorting and encouraging smile upon the youth who daily meet here, frequently by hundreds, either for completing propositions or problems for a premium.

England has ever set a great worth upon *painting in glass.* Hardly any chapel or hall is entirely without it. It answers the style of the old Gothic architecture, by the solemn chiarascuro which it diffuses in the churches. In modern times too, there has been no want of artists in this branch of the art, which certainly has become very rare in Germany. By their works they have often replaced what time, the warlike spirit of destruction, or religious fanaticism have destroyed in a more beautiful form and design. As the great eastern window of Jervais, in Windsor, according to West's drawing, is held for a master-piece, the magnificent glass painting, which this master set up in the year 1777, in the new college at Oxford, is not less so. In the splendour of the colours, the size of the figures, and the beauty of the drawing, after the originals by Joshua Reynolds, it was, to my mind at least, the greatest and the most beautiful of this description which I had ever seen in my travels. The western window of the chapel, 30 feet high, ten feet broad, is divided into two halves. The lower partition represents, according to the old practice, customary in scholastic morality, the *four cardinal virtues,—Temperance, Confidence, Justice, and Prudence;* and the *three Christian,—Belief, Love, and Hope,*—in figures as large as life, together with their chosen attributes: the upper division represents the birth of the Redeemer after the manner of Correggio.

The chapel of this college, generally speaking, is one, if not of the largest, at least of the finest. White and black marble squares adorn the ground, the sides of the marble altars, bass-reliefs from the history of the bible; the steps of the same are covered with costly carpets. A shrine in the vicinity contains, since the fourteenth century, the costly bishop's staff of the founder, W. Wykeham, and represents him above in the act of bending, kneeling, and praying. The organ separates, as in many English churches, the high choir from the remaining part. As the pillars of the same are so placed that the space left in the middle has the form exactly of the western window, the large glass picture gives a finish to the view in the most magnificent manner when you stand at the altar.

Stay in Oxford.

I should have remained in the above town wholly unknown, even by name, where I knew nobody, for little do they know in England of *German* professors or *German* authors, had I not been furnished with the best letters of recommendation. I was particularly indebted for them to the lady of the learned Dr. Marsh, who had been just then nominated bishop of Peterborough, and was present at the parliament session in London. This lady, by birth a native of Leipsig, assisted the German stranger with the most friendly advice and zeal for his welfare. The bishop being also professor of theology in Cambridge, was himself and family well acquainted with the principal men of both universities. I received letters to many heads of those colleges. Moreover, I found in a young excellent orientalist, whom duty of study had a long time connected in literary pursuits with our Gesenius, Mr. Nichol, so agreeable a guide, not unacquainted with our language, that I found myself, almost upon the first entrance, by no means a stranger.

On the 10th of July the holidays begin. On that account most of the members of the colleges, as well as the students, were absent, but many an examination was still going on. Opportunity was not wanting, even during the vacations, of getting acquainted with the interior of the institutions and the life led in them.

I divided my time between the visit to the principal colleges, the public buildings, and some learned who were present. A beginning was made with botany the very day of my arrival. This branch of study interested the Baron de Geer, who had attended me to Oxford as a connoissieur, and had claimed my attention from very early youth as an amateur. The academical garden is not very large, but, under the care of professor Williams, is in excellent condition, and, as it appeared to me, very interesting for study. One of the buildings of the garden contained the library and very rich herb repositories, amongst which particularly a high value was set upon that of Dillens.

Professor Williams, as upper librarian, conducted us then into the Radcliff library. Dr. Radcliff, who gained a very large fortune in London as physician, was the founder of it, in the year 1749, and had devoted the sum of 240,000 rix dollars to its building and maintenance. It is one of the newest, and appears by its free situation one also of the most magnificent buildings. As you approach the town, the cupola of the rotunda, 70 feet high, raises itself majestically. We ascended the open gallery which surrounds it. At once the most beautiful panorama of Oxford lay before us. With one view we overlooked all the colleges, temples, and halls, works which cost the labour of six or seven centuries. Under their lofty roofs and towers all the remainder of the town, as it were, disappears. The library is particularly devoted to the history of nature and medicine. The elegant bookcases of mahogany are placed on the side of the great circle in the middle story and the upper gallery. The broad space in the middle of that circle, covered with a marble floor, afforded a superb local situation to the university, in the year 1814, to give a public entertainment to the conquering monarchs.

The far-famed Bodleian library is very inferior in situation, but much richer in literary treasures. With this library, Mr. Nichol, who is librarian, was enabled to make me best acquainted. The rich Sir Thomas Bodley found, indeed, the ground-work already laid by Humphrey, Duke of Gloucester, for an older collection which was much neglected, but took the resolution, towards the end of the sixteenth century, of raising it by what he possessed himself, as well as by rich legacies, to the first rank. His example has subsequently induced other possessors of large collections to make a legacy of them to the collection, and by his own fortune, which has fallen to him by accident, he has been enabled to obtain an incalculable treasure of printed and unprinted works, of which last the catalogue alone of the oriental fills two folio volumes. The learned Nichol was now employed with the continuation and completion of the same. Many highly important collections of very old bible and classic manuscripts, as well as library rarieties, are here to be found, and treasures which the libraries of the archbishop Laud, Selden, and Pocock have furnished. The critical comparison of the manuscripts has already afforded a rich food, and is too well known to the learned to make it necessary to repeat it here. For other readers, the mere narration of many curiosities, for example, of the Latin writing book of queen Elizabeth, of the mass book of Henry VIII., of the coran of Tippoo Saib, would have just as little interest. They can only awaken an interest by self-inspection.

The same is the case with the picture gallery connected with the library, represented in three rooms, wherein a little of the excellent is lost amidst much of the mediocre, and the Thornhill copies of the celebrated cartoons of Raphael in the Vatican, chain the attention longest. The Pomfret collection of antiques is placed in a lower story of this same building. It may possess a few valuable works of art. To those who have seen the British Museum or Dresden, it affords little entertainment.

The collection of old inscriptions must not be left unseen, in order at least to gain a perfect impression of the remains of antiquity which defied thousands of years, and which, after that the greatest number of centuries had passed them over unheeded, have at once given employment to the diligence of Seldene, Maittaire, and other learned men. I speak gree. I speak particularly of the marbles which the Earl of bought up in the east, and which his son made a present of to the university; of the celebrated Parian inscription, which is of such high importance to chronology and paleography, since it begins its designs with Cecrops (1582 B. C.) and the fragment which is still legible comes down to 354 years B. C.

A portico of doric pillars leads into the Clarendon printing office, not far from the theatre; the nine Muses adorn the front. The history of the civil wars, which Hyde, earl of Clarendon, left behind in manuscript, and which his heirs made a present of to the university, brought so great a profit, that they were enabled to raise this sumptuous building, and devote it to a printing office. It bears, with justice, the name of the writer, to whom it is indebted for its existence. In Germany too, there is many a bookselling concern and printing office, which should more properly bear the name of the writers, who, probably suffering want themselves, have brought them to riches and honours.

There are some presses entirely in the service of the university, particularly for the older classes, as well as such works which otherwise would find a publisher with difficulty. I received from the superintendent, Mr. Collingwood, a couple of wet sheets of a new literal impression of the Greek lexicon of Scapula, which stood in need of so many improvements. But they choose rather to adhere to what is established. How little even does the expensive undertaking of the new impression of the Stephanian treasure of language content us, and how differently *German* diligence, which passes over no increase of knowledge, would have delivered it! Thus, at least, I have heard even English literati judge of it.

Six presses are in uninterrupted work for English bibles, and for the common prayer. The university possesses the monopoly to the great regret of English booksellers. It was pleasing to me, once more to meet with something in England, which follows what we possess in our own vicinity. For in no respect can the Clarendon Bible Press bear a comparison with our Cansteinian, which, as has been already said, is now provided with twelve presses, and can furnish weekly the number of 70 or 80,000 sheets. This printing office of Canstein has never endeavoured to obtain a monopoly, and still less entertained the foolish intention of destroying, by their presses, all the printing offices in Germany, as the count Beugnot, when Westphalian minister in Cassel, earnestly assured me in the year 1807.

After this, peep into the principal *buildings*, which belong to the whole university. I say nothing further of the single colleges, many of which I have visited. As the institutions upon the whole are tolerably alike, we see the same thing pretty generally every where. Much, as is usually the case, may still remain unknown to many persons who live even in Oxford, since we are frequently prone to neglect seeing, even once, what we have an opportunity of *seeing daily*.

Our attention is rivetted most by Christ church, which is the greatest of all institutions, from its size, its riches, the grandeur of its appropriations; the dwellings of the eight canons, who are always appointed by the king; the considerable collections of pictures and works of art; the large and very tastely decorated library, at the entrance of which we willingly stop a moment to contemplate the statue of Locke, by Roubillac. There is hardly any college which can be compared with this in cleanliness, elegance, and grandeur. The recency of many alterations and decorations is visible in many places. A lively remembrance is here excited of the first founders, preservers, and benefactors of the institution, particularly of cardinal Wolsey, who, before the plan was sufficiently digested to be carried into execution, was hurled from his pinnacle of greatness, and obliged to leave the completion of it to king Henry the eighth, "whom," according to his own words, "he had served more faithfully than his God."

I wish I had found the respectable head of Christ church, dean Jackson, alive, who, according to the testimony of all his contemporaries, has done infinite good, quite according to the spirit of an early ornament of this college, bishop Fell, who rejoiced when foreign merit obscured his own. Dean Jackson enjoyed above all the highest respect. But the poorest scholar, as well as the most illustrious son of a peer, felt himself attracted to him. On that account it was frequent to hear the opinion pronounced, "This man is not like any body else."

The more we become acquainted with the life led by the heads and higher members of the colleges, the more we are convinced that, for single men, there can be scarce one more desirable or free from care, although, indeed, certain evils, which are inseparable from that general life in cloistered foundations, are not entirely wanting here, and the colleges too, amongst themselves, are not always connected in the closest bonds of friendship. But, although apparently shackled, a fellow is still a very free and independent man. It depends upon himself, how much or how little expenditure he chooses to make; to what employment he will devote himself; whether he will live in solitude or in society; whether he will spend his time more at home or abroad; whether he will wait for his old age in this quiet situation, or accept one of the many places which his college has to give away; and thus constantly get higher and higher in the church. He may be every day in the metropolis and take advantage of all its recreations and pleasures, and every day visit the sister university; which, however, appears to be seldom the case. The booksellers deliver over to him every new literary production; the libraries, all the treasures of ancient literature in every branch. This life is an uninterrupted *otium cum dignitate,* if he himself only knows how to preserve its dignity. Still, contempt would very soon follow the contrary. The superintendent of such a college governs, as soon as he keeps a good understanding with the fellows, his little state very happily, and is frequently as splendid and independent as a rich abbot. If he distinguish himself, he has still more certain prospects of a bishoprick, and may raise himself up to become archbishop of Canterbury, the dignity of primate of the empire.

Stay in Cambridge.

Not long before my arrival, at the period of the commencement, as the great promotion days are there called, the personal appearance of the chancellor of the university, the duke of Gloucester, had occasioned great festivities. Academic honours had been given away, prizes had been divided, solemn speeches were held, and balls, concerts, assemblies, and dinners had been given. I found the town by far more quiet upon my late arrival. We met with few academicians. Almost all the directors and members of the colleges, were taking recreation in the country. I was enabled to view more at my leisure the unmoveable curiosities, and thereby make some very agreeable acquaintances.

I had been particularly recommended to doctor Wood, theologian, master of the great John's college. It was impossible to meet with more benevolence and zeal. In spite of the almost continued rain which poured down, he chose to be my indefatigable attendant. May that excellent gentleman pass as many days and evenings as happily as he afforded them to me.

The university library, in the hall of which I took a passing view of the antiques which Clarke brought with him from his travels to Greece, is very considerable. The number of the volumes is reckoned, probably too high, at 100,000. There is a large treasure in manuscripts; amongst them the important Codex Cantabrigiensis, so well known to the critic, which Theodore Beza possessed, and made a present of.

The university church, an old Gothic building, bears a contrast to the modern senate house lying on its right. It has, however, gained a pleasing appearance in the interior by modern decorations. The high pulpit is at the same time the chair for the lectures, which bishop Marsh used to read.

The senate house is a very noble building, not yet one hundred years old. It consists properly only of a single large hall with a gallery, which may contain about 1000 persons. This is appropriated to all solemn promotions and other festivities. It is adorned with a variety of statues of kings and dukes. The finest represents Chatham's great son, William Pitt. Cambridge has the right of being proud of reckoning him amongst her former citizens.

Amongst the colleges, although many of them are indeed only built of brick, others may, without doubt, be placed by the side of those at Oxford, and probably surpass them in many respects. Trinity college bears, I think, at least in its magnificent exterior, a comparison with Christ church. The open portico is quite singular in its kind, which goes round three sides, each above 100 feet long, in the inner court, and the doric pillars of which support the upper story, in which is the library. What a walk this forms for hundreds in wet weather, and what an excellent locality, to entertain at times the whole university, as had just happened. We were straitened for time, and prevented from seeing the particular curiosities contained in the library. The most perfect collection of all the editions of Shakespeare, many hundred volumes of contemporary plays, designs of poems by Milton, a number of manuscripts of men important to history and literature, are certainly, as well as many other things, rarities of high value.

I passed some time with pleasure in the neighbouring college of Clare hall, which enjoys so pleasing a situation, commanding a fine view over the river and the smiling meadows, the more so as I had been received so hospitably by Mr. Leason, one of the members, who made me acquainted with the interior. I had accidentally made acquaintance with this gentleman in a bookseller's shop, in London. Amongst other things, we view with reverence the likeness of the excellent archbishop Tillotson, who here passed his youth.

Much as *King's college*, which is altogether modern, distinguishes itself by its grandeur and regularity, the large chapel, however, lays a claim to our greatest attention. This, as well as the institution itself, is indebted to Henry the sixth for its foundation, about the year 1441. At the view at once of this church, which looks like a cathedral, still more, however, at the entrance into the same by the western portal, we are struck at the magnificence of a building which many travellers declare to be the first in all Europe of the Gothic. We are enabled to comprehend, in some degree, the reason even of the architect of St. Paul's, Sir Christopher Wren, making an annual journey to Cambridge, in order to admire the boldness of the architecture, particularly the roof, 80 feet high, and which, as well as the chapel itself, 150 feet long, is not supported by any pillar.

Cambridge confirms us in the opinion too, that England is the country where we are not to reckon such large institutions amongst the distinguishing features, which appertain only to old times, and the sense for which is now departed. Thus, for example, in the year 1815, the rich earl Fitzwilliam made a present to the university of his library, which is so rich in fine works and many historical and political writings, of a sumptuous copper-plate cabinet, and a select collection of paintings, and devoted large sums to the building, and for its maintenance. How tastily is the hall decorated—how beautiful an appearance the new golden frames around every picture, (amongst which, one by Titian was shewn me, 3000 guineas in value,) make upon the crimson tapestry on the sides! Chests, furniture, every thing is after the finest forms. Happy university, thought I to myself, where such legacies are considered almost as secondary matters!

Cambridge, according to the opinion of many, who are nearer acquainted with the life of both places, is probably even before Oxford in cheerful sociability, and many other respects. I saw almost all its curiosities under the guidance of the worthy Dr. Wood. He made me acquainted with whatever was still interesting to me at a confidential dinner, I may say, which he gave me in the official residence of his college. We were quite alone. This was the more favourable for a free interchange of ideas. He united, with a warm interest, particularly for the service of religion, a mildness and reasonableness in his judgment, which is not the virtue of all episcopals. He was already in the possession of many works of German theologians, of Semler, of Rösselt and Michael, some of them even in our language, which is foreign to him, and listened only the more attentively to whatever had been produced since that time in the different provinces.

He spoke of the interior regulation of the colleges with the freedom of a man who every where sees clearly, and who will not justify what is faulty. Much still remained to be considered, when the evening came on. The time, however, for my return was pressing, and we heartily squeezed each other by the hand.

Departure from the Universities, and the Result of my Observations thereon.

I left both of those high schools with that mixed sensation of joy and sorrow which the goodness I had enjoyed, and the certainty of being for ever separated from them, leaves behind in the soul. How many instructive and agreeable hours would they not still have afforded me, could I have been enabled to await the return of the many learned and religious men who are here assembled!

Were I questioned upon the result, which was now become possible for me to draw upon the comparison of the English and German manner of conducting an university, I must allow, that the longer I think upon it, the more difficult it appears to me to form a thorough comprehensive judgment upon the subject.

The country, the national character, the future destination and plan of life of those who pursue their studies in them, all this is so closely connected with their constitution, and is in many respects so different, that both in universities and in schools, an unconditional transplantation of the one or the other into a foreign ground, would not be advisable. There is also in England no insignificant number of very genteel men of all ranks, who abound in knowledge, and who have never studied at an university.

Whoever, however, (as there are many amongst us who do) attaches himself not blindly to the antiquity of the German institution, or, as probably, still many more confounds not the merry life passed in his own university with that which is appropriate to study, and casts a liberal eye upon Oxford and Cambridge, will be able just as little to deny the good of certain peculiarities of those colleges, as to suppress the wish, that not indeed *wholly the same,* but much *similar* might be introduced into Germany. Only a few brief observations can be given here.

First of all, it is certainly an advantage for the greatest number of those who are just, and frequently very young, returned from the schools, that the further direction of their studies, by the aid of experienced men, is not at once retarded, and the school acquirements are not, by a sudden transition to the higher, become almost entirely supplanted. Not the third part of our young academicians, I know well what I assert, and I assert probably still too little, not the third part of them ever think of continuing the study of the classics, which is precisely the most excellent method of forming and exercising the mind; nay, many consider it hardly worth the trouble to remain, at least, in possession of their classic authors, as is well proved by the shops of the antiquary. Most of them follow the general stream, which carries them into lectures, even the name of which they frequently do not comprehend, and thus the most unmatured and weakest heads listen to that which scarcely the most excellent are in a condition to understand. We may, indeed, subject the ignorant to severe trials, adapted only to matured learning, by removing from them the supports upon which they leaned, but still not exclude them from the privilege of treading the academic career.

The education, in the English colleges of the university, is immediately connected with that which is imparted in schools, and the youth remains, although placed upon an higher class, following entirely the course of his former studies. He comes to maturity alike in the same soil in which his knowledge struck the first roots, instead of being placed in a hot-house, and shooting up, indeed, apparently quick, but receiving only an empty knowledge like vain blossoms. Whoever had an opportunity of becoming as closely acquainted with thousands who flock to the universities, as the many years connexion with great schools, and the duty of academic institutions have enabled me to be, would only lament to see so many of them participate in lectures, of which they are altogether unsusceptible. For few only follow the advice of dedicating the first year to the studies of humanity, or the easier preparatory parts of philosophy; and if even they wished it, how few are enabled to do so in the little time they enjoy, and from the still greater want of *property*.

This reminds me of the second advantage of the *English high schools*. With all the inequality of property which is to be found therein, the fewest number of all, probably only those who are received as servants in the colleges, are deprived, to a degree, of all means, as is the case in Germany with a great number. The man who is entirely destitute can hardly think of venturing upon an academic career, or if he once tread it, he finds so much support in the rich institutions, that he scarcely knows any thing of the deplorable poverty, which bears down to the ground so many of our young academicians, and makes it impossible for them even to provide themselves with the most indispensable of all means of assistance. If even these obstacles and difficulties to a free formation of the mind are overcome by an irresistible love of learning, activity, and employment of every little advantage, still single distinguished literati, who have worked themselves out of the deepest poverty, are always exceptions only to the general rule. On the other hand, the poverty of spirit of so many, who wish and are destined to study, the illiberality of their way of thinking, the vulgarity of their manners, the mere striving after employment and bread, without any love and taste for the sciences, are a natural consequence of the first education in the poorest ranks, who are not easily induced in England to bring up a son to the learned professions. There are, however, some institutions, as Christ's hospital, in London, and Christ church, in Oxford, wherein, even poorer boys who greatly distinguish themselves, are reserved for the study of the sciences. But these are so well taken care of by ample endowments, that they cease to be poor as soon as they are received in the institutions, and have, moreover, a certain prospect of obtaining a chaplain's or a curate's appointment.

A third advantage, which the course of study affords in the first three or four years, I found to consist in the regulation, according to which, far more time is appropriated to individual labour than is the case in Germany. The English student is obliged to read much for himself, to write, translate, and make memorandums of many things; and when he is more mature in years, is made acquainted with the whole contents and spirit of the old capital works, which are only read and explained in schools much by piecemeal. He must himself dive into the compendium of history, of mathematics, and philosophy, more in a practical than a speculative manner. Many premiums for the best treatments of the subject, speeches, serve as an encouragement to zeal. He must render an account of what he has performed. How rarely is this the case, constituted as our universities are! Who troubles himself about the private industry of our scholars? And where is the professor who is in a condition to do so from his situation? Those whom we call the most diligent, often mis-spend five or six hours with hearing, and frequently with a perfectly mechanical, thoughtless, and insipid copying of what has been heard. Thus the most foreign subjects intrude, in the next hours, upon the impressions made by the first. Select talents only, among the many who are invited, reflect upon what has been heard, making attempts at writing, inventing, composing, delivery, whereby the youth developes himself, and learns to participate without prejudice. Thus the best head is overpowered by superabundance of matter. Like one plant destroys another which is too near it, while the single plant can neither take deep root nor flourish.

A certain important character distinguishes the academic discipline, with which the irresolute waverings and fluctuations introduced into many of our German universities form the highest contrast. In Germany, at times, an unseasonable severity, at others a prejudicial mildness, are resorted to; whilst impropriety in the application of the laws, or in the treatment of youthful minds, a tedious and ceremonial course of justice, where a prompt application would spare precious time, and prevent greater evils, predominate. With the yearly change of regulations, a change also of views and maxims is introduced; an effeminate adoption is made of prejudices, which have nothing to recommend them but their antiquity, which condemns the law, and takes opinion under its protection. There is not unfrequently, too, a courting of applause and favour by weak indulgence; and, generally speaking, a want of public spirit. All these are evils which have always been lamented, sometimes even exaggerated, and still more frequently have been considered too trifling, and, in which, at the same time, many scenes which are at once vexatious and unworthy the seat of the sciences, have their principal foundation. The last cannot thrive at all in a constitution which has such fixed forms and rules as the English. It becomes a matter of interest with the English university and its governors, that where every thing has a tendency to a spiritual education, and whereever we look, temples of religion and sciences advise us of the destination of the place of residence, a perfect outward appearance, at least, of tranquillity and order, should prevail. But they have the means, too, of doing much, which we must partly do without. Vulgar excesses are therefore very rare.

The age, which has been wonderfully enlightened during the last *forty* years, has brought ideas into circulation, which, rightly comprehended, and carefully applied, may bear glorious fruits, and have already, indeed, counteracted much of what was bad. The years of youth are, however, rather years of power than of reflection, and power, without measure and rule, may become a very dangerous element. On that account the wisdom of governments hence considered many measures necessary, which in England are not at all so. The youth, who is not wholly corrupted, will, upon the whole, follow nothing but what is good. From some errors, diligence is the best thing to secure him; from others, the school of life warns him. He may go astray, as daily history has taught us, but those who lead him astray and blind him, are the most culpable.

EXCURSIONS OUT OF LONDON.

Woodstock, Blenheim, Greenwich.

Notwithstanding all the economy I employed with my time, I found it still too short to visit many of the charming country seats and cottages, in which the wealthy pass the finest months of the year, or, if they are situated in the neighbourhood of towns, at least their Sundays. Woodstock is scarce two hours drive from Oxford, and is indebted to its vicinity to Blenheim for the frequent visits paid to it.

In this same Woodstock lived the greatest female ruler of England, four centuries ago. It was the melancholy place to which she was banished. Hated by her sister Mary, whose weak feelings were sorely wounded by the painful recollections that the powerful princess Elizabeth would be her successor, she had almost fallen as a participator in the rebellion of Wyatt, as well as lady Jane Grey, who was a sacrifice to suspicion. She had been already a prisoner in the tower. The undaunted defence she made liberated her from that suspicion, and she was indebted for the mild treatment she received from her superintendent, to Mary considering it more advisable to place her in the rural, but closely-guarded castle of Woodstock. Here she lived in solitude, devoted to the sciences, and, far from the noise of courts, attained that refinement of education, which made her afterwards, when queen, the wonder of her age. Probably the shadow of the great Alfred, who is said to have translated, in Woodstock, the books of Boetius *de Consolatione* into his native language, floated before her eyes. This Alfred still lives in the memory of the nation. The day before my departure I received, by the post, a very kind invitation to visit a certain Alfred club, which invitation I could not accept of, and could learn nothing further of the ends for which the club was established.

The great estate of the duke of Marlborough and his posterity, the mansion upon which was built in the reign of queen Anne, at the public expense, and for which parliament granted three millions of dollars, in the year 1705, bears the name of Blenheim, from a Bavarian village in the district of Hōchstadt, where that great English warrior gave battle to the French and Bavarians, and returned to England crowned with victory. Few travellers omit paying a visit to the magnificent castle, so singular a monument is it of the national gratitude. It is surrounded by one of the most beautiful parks, adorned with the finest gardens. But almost all who have written of Blenheim, at times complain of the heavy style of the architecture, at others of the many fees which they have to pay to six or seven guides or attendants who wait upon them, as well as of the ennui which the lesson the latter have learnt by heart occasioned them during the long journey they had to make through the rooms, at the weariness of the passage through them, accompanied by many parties who diminished their enjoyment. I have, indeed, experienced a little of this myself, and I am afraid that the reader will not feel much pleasure were I to endeavour to entertain him with a long description of the place, which can alone be interesting to him, if it be a repetition of what he has himself seen. Where shall I begin? From the entrance of the great portal, which forms a triumphal arch, and which, according to the inscription thereon, was built by Sarah the wife of the hero, the proudest woman of her age, it is necessary to make a tour through all the innumerable windings of the park. Many hours are also necessary to view, with some attention, all the magnificent points of view which the castle offers, the sumptuous rooms, the picture galleries, and above all, the library, which is 200 feet long, the roof of which is adorned with sculpture and painting, and supported by two rows of expensive marble pillars cut out of one block.—For, in fact, every thing which can be separately met with in the castles of the great, constituting riches, elegance, convenience, and art, is here brought together upon one spot.

The great obelisk, situate upon the highest point of the park, gave me the least satisfaction. The statue of the Duke, placed upon it, appears paltry. The inscription is like a little treaty. It contains the whole act of parliament, which gives an enumeration of the deeds of the duke, and the donation which the nation has made to him.

We went down the river to the grand hospital of Greenwich, on one of the most cheerful mornings. Here quite another view of the incomparable panorama of the metropolis is offered to our eyes. What a continual change of prospect on both sides! What a contrast of riches and of misery, of the great exertions of commerce, as well as the little painful occupations which employ the inhabitants! On the one side, palaces; on the other, miserable fishermen's huts; upon the right, the narrow close streets of Southwark; upon the left, the domineering tower, at the foot of the ramparts of which are the landing places, where formerly the sacrifices to death were so frequently brought by night time: further to the east is the view of the Surrey and London docks. Upon the river itself, what a continual throng of boats, which meet and get out of the way of each other with astonishing dexterity, gondolas and small boats with various coloured flags waving in the air; well dressed rowers and joyful bands of music.

At a distance we get the first sight of Greenwich. In the royal palace, which is now no longer inhabited, Henry the eighth's three children were born, viz.:—Edward the sixth, Mary, and Elizabeth, who were equally remarkable in history. The pleasing and animated little town is lost sight of by the contemplation of, as many travellers have assured us, the most magnificent and cheerful hospital, which is any where to be seen. It consists of two separated palaces, connected together by rows of pillars of the Corinthian and Doric order. To the north, it is bounded by the Thames, which is here so deep, as to bear fleets of merchantmen and men of war; to the south, by the park with its lofty groups of old oak and chesnut trees.

Upon the height lies the observatory, after the meridian of which all astronomical calculations are reckoned in England. The hospital, which is built in the most magnificent style, is better adapted to be the habitation of a monarch of Great Britain, than a charitable institution. It is devoted to the reception of sailors, who have become incapacitated by age, wounds, or other infirmities, as well as the widows and children of those who have lost their life in the service of their native country. The royal palace was begun to be built since the beginning of the foregoing century, by Charles the second, and dedicated to the purpose which all succeeding monarchs, and particularly George the second, have promoted by the richest donations. About three thousand old seamen live here together, and cast a tranquil look, with probably sometimes a feeling of anxiety, upon the flood, and listen, as in a secure haven, to the storms and whirlwinds with which they once contended. This strong contrast, indeed, may not be adapted to make them contented, especially when brought into comparison with what they were so long accustomed to. But old age has still its place of security; the table is daily well covered, the lame and weak repose better upon their convenient beds, one of which is prepared for each invalid in large spacious rooms, than upon the unstable deck, or in the close quarters of a vessel.

If the seaman, according to an observation which has been frequently made, did not generally become as tacit at last as if he had never learnt to speak, what an inexhaustible entertainment must an intercourse with people afford, many of whom have landed upon all the shores of the world—are at home in all zones, who have tasted all means of subsistence, to whom no custom is strange; who have daily moved in danger of death, and have saved themselves, as it were, by a wonder, while thousands of their brethren have found their graves by the side of them in the waters. Every ship which sails up or down the Thames, passes before Greenwich, and acquaintances and persons unknown to each other, may shake hands upon the broad stairs which leads from the hospital to the Thames, with the veteran, either upon their departure or arrival. Every thing is grand, even in the decoration of the buildings. Over one of the colonnades, Nelson's death is celebrated. The four horses of the triumphant chariot are guided by bewailing Britannia. The hero lies lifeless in her bosom. Every where the pictures and bass-reliefs, particularly in the chapel, which is built in the most noble style, have reference to sea-faring matters, and call to the recollection the great scenes which have taken place upon that powerful element. Every old seaman may daily contemplate the mournful car which bore the body of Nelson, (of the Nelson who formerly probably led him to victory), to the burial place in St. Paul's cathedral.

The old men were cleanly dressed. Some kept guard. A chair still stands at the sentry box for those who are weary. Others were sitting upon their beds. Some were sauntering about alone. Many gave a cheerful answer to what I asked them. The children, for whose instruction a large school is appointed, played and frisked around old age. It happened to be Sunday, and many parents and relations were paying them a visit; groups were formed every where. The sleeping rooms were particularly cleanly; the beds were hammocks, in which the active boys swung themselves with astonishing dexterity. Brought up early to the sea service, the reflection early steels their courage, that should they become incapacitated, even after a six years' service, they will still find an asylum here, which, as it has done to their hoary fathers, will secure to them an old age free from care.

Another part of these veterans live out of the hospital with their friends, and receive a pension. I doubt whether they live not far happier in their little hut, than thronged together in the sumptuous halls, which appear to me far too brilliant for their destination. With this impression, Mr. Symonds, the Gallo American, left the hospital of Greenwich, and I participated in his feelings. The poor man, in my opinion, lives best in his own house.

The invalid hospital at Chelsea, which lies in the neighbourhood of London, is a similar institution to this. Here the nation supports five hundred warriors, who are worn out by service, but gives a pension to ten thousand. There is a school also here for the education of orphans of meritorious officers and soldiers.

OF THE STATE OF THE THEATRICAL PROFESSION IN ENGLAND.

Whoever visits England as a traveller should not omit attending the theatre, because it furnishes him with an opportunity, partly of hearing a perfect pronunciation of the English, for which the public, like the Greeks formerly, possess a fine feeling, and partly because it may make him acquainted with all the formalities of verbal delivery, such as discourse and dialogue, from the deepest pathos to the most easy tone of conversation. I must confess, too, that the verbal delivery of any poetical or dramatical composition, in which all the power and magnificence of an elegant language, as well as the wonderful capability of voice and eloquence, appropriate to human nature, are displayed, appears to me to appertain to the finest enjoyments and recreations which a person of education can indulge in. I have attended many a representation, which would have interested me but little on account of the subject, entirely upon this consideration, and frequently read it afterwards line by line. In this manner I have convinced myself of the great difficulty which exists in comprehending the proper tone and accent, whilst it appeared to me that the performers were frequently not equal to themselves, as is proved by the final syllables which were so strikingly dissimilar in rhymed poetry. In other pieces, however, the performance and subject interested me in like degree. It happened very lucky for me, that, during my residence in London, the six principal pieces of Shakspeare—Hamlet, Othello, Romeo and Juliet, and attractive Richard III., Henry VI., and VIII., were given. Some of the representations, particularly that of Richard III., appeared to me highly deserving of the applause which was bestowed upon them. Kean's acting displayed the dreadful truth of the tyranny of Richard; and I can hardly conceive any thing which touched the heart more, than the leave taken by the queen of her children, which announced the deepest feeling. I could not have supposed that the anguish of heart, breaking out into sighs and sobs, could have been given so nobly, and that an actress could succeed therein so well as Mrs. Glover did, who appeared to forget altogether the performer while she was representing the mother. Falstaff appears to be only at home upon the English stage. Miss O'Neil, the goddess of the public, and highly esteemed for her personal merits, gained all hearts in her representation of Juliet, as well as the younger Kemble did in Romeo. Yates, who filled five different parts in the *Cozenage*, the comic actor Munden, Mathews, who is so well acquainted with the manner of representing the peculiarities of his fellow performers, developed talents which certainly would be called rare any where.

Still, however, I could not participate in that unconditional admiration of the English theatre, with which I found many a German, who was not unacquainted with the merits of our performers, penetrated. The plain dialogue or monologue often approached a lesson learnt by heart, and appeared recited in measured time. In expression of passion, they at least far exceeded the limits which we consider the extreme points to which an actor can go; and the conclusion was frequently made with those favourite *shrieks* or piercing cries, which were always rewarded with a clamorous applause. Even the prejudicial sarcasms of Richard III. often excited, particularly upon Kean's withdrawing himself, after the fashionable manner, rather laughter than disgust.

In making these passing observations, I am far from willing to appropriate to myself any particular privilege to give a decisive opinion of the present condition of this criterion of the national civilization. More perfect connoisseurs than I am are requisite for this purpose. They should be persons who have had longer time for observation, and I fear that I have already gone far beyond the sphere allotted to me. My views, however, of the subject are almost without exception in coincidence with those which our countryman, Goede, has given in a particular section of his celebrated work upon England. In England itself, too, people are pretty generally of an uniform opinion, that the taste for any thing noble is partly corrupted by the equestrian exercises and such like, which are exhibited indeed with wonderful dexterity in the theatres of Astley and Sadlers' Wells, and partly that the theatre is no longer that which it was at the zenith of its fame. This fame which it enjoyed, it is particularly indebted for to the two rare geniuses in their art, Shakspeare in the sixteenth, and Garrick in the last, century. The former was a man who was acquainted with, and depicted, mankind better than any who had gone before him, who was possessed of a mind inexhaustible in ideas, and a fancy rich in the greatest, as well as the most endearing, pictures, with a language which took possession of the human heart, both from the lofty tones in which it was written, the tenderest feelings it displayed, and was a man who was at once an endless fountain, from which, as the Greeks formerly did from Homer, innumerable British and German poets have drank.

Garrick, who, according to the general opinion, gave the most perfect idea of the rare spirit which animated Shakspeare, is still frequently mentioned. He has always served as a guide to the most respectable of his successors, such as Kemble, Cooke, and Mrs. Siddons, who once both heard and saw him. I know not how greatly the latter may be indebted to her pattern for the talent she has ever displayed; I only know that the reading of some of her principal parts, such as Lady Macbeth, Queen Catherine, of Arragon, readings which I attended in Cambridge, appeared to me to surpass every thing I had heard from other actors. This far-famed actress, (who was born in the year 1749) whose stately figure and dignity of features are little injured by time, preserved also, when off the stage, (from which she has some time since receded, as well as her brother Kemble, into domestic life) that power whereby she commands all the various cadences of tone, and is so perfect a mistress of the manner of preserving the fundamental principles of the character in which she speaks, that she adapts every expression to it with the most perfect harmony. She was not only loudly applauded by the whole company, but by the most impressive tranquillity, and that silent irresistible proof of a deeply felt admiration ensued, which Iffland used to say he valued far more than the repeated thoughtless tokens of approbation, evinced by the clapping of thousands of hands.

RETURN FROM LONDON TO HAMBURGH.

Fragments from my Journal.

"Farewell, Britannia, where the queen of arts
Inspiring vigour, liberty abroad
Walks through the land of heroes unconfined,
And scatters plenty with unsparing hand."

Harwich, 27th July, 1819.—The tumult of the metropolis is silenced. We have been borne, as it were, upon wings, fifteen German miles in a rather dark night. I am now once more upon the coast of that country which, a short time ago, lay before me enveloped in a mist, and which now floats before my eyes like a magnificent and brilliant picture. For a long time to come, I shall have no occasion to sigh for fresh impressions, and may the more tranquilly reflect upon all that I have seen and heard. If we should be enabled, upon our landing upon the shores of another world, after our last journey in this, to carry with us as lively recollections of all that the earth has afforded us, we shall there too scarce stand in need of new matter to occupy our minds; and when our curiosity has been satisfied, gratitude and admiration will continue to warm our hearts, and to strengthen our memory.

The prospect of a good voyage is very unfavourable. The winds refuse us our departure. An unwelcome leisure is, therefore, afforded me to call anew to my recollection the last hours I passed in London.

The inconveniences attendant upon getting ready my luggage, the settlement of my debts in the house where I lived, and other necessary matters, were over. Before I took leave of my room, I cast another glance upon the noble Thames, and the incessant bustle which prevails upon it. My amiable hostess appeared unwilling to let me leave her. Her daughter entreated me to play another German air upon her piano, the execution of which appeared to afford her great pleasure. With a heavy heart I took leave of my companion, the Baron de Geer, who had gained my sincere esteem. I parted no less reluctantly from the amiable families of Messieurs Bohte and Ackermann.

On board of the Henry Freeling, the 29th July.

We went yesterday evening on board the packet. By singular coincidence it was the same which had brought me to England. I greeted the narrow abode which was so well known to me; nor was I become a stranger to captain Hart and the crew. The sky was cloudless, but there was not the least wind. We were enabled to remain on the deck till a very late hour.

I wish the night had not only afforded us sleep and rest, but brought us further on our voyage. But we are still too near the English coast. The good company we have on board affords us some recompense.

July 30. Almost every body is sea-sick. No one feels a desire of entering into conversation. The hours, which lately passed as minutes, we wish we could accelerate with wings. They creep on so slowly, that we are frightened when we look at the watch, and hold it to our ears, in doubt whether it may not have stopped. Sleep appears to be the only friend of those that are well; it deserts the sick like a false friend.

July 31. We have now lost sight of England. The Dutch coast stretches itself out before us, but we are obliged, from contrary wind, to be continually on the tack, to gain a little way. Thus the 300 English miles of sea may be made 900. At a distance we get a sight of the Texel, where the East India ships used to *rendezvous*.

The company on board are getting better. We begin to laugh at our own impatience, and to rebuke ourselves for wishing to change what is unalterable. I myself become more accustomed to the sea, and am already somewhat envied by my sick companions. I have begun to read the Mazeppa of Lord Byron with the English gentleman who is on board. He is very attentive to the errors I make, and, although he is unacquainted with the German language, he endeavours to explain in writing all the words I do not understand.

Aug. 1. We have passed a very solemn and quiet Sunday. The sea resembled a plain, over which green corn was waving. The sun shone down upon us with all its brilliant splendour from the beautiful azure sky. The ships bound to a contrary direction slid slowly by us in this perfect calm. All kinds of animated little forms were playing in the bosom of the ocean. The crew were dressed in their best clothes, and appeared well pleased at the returning tranquillity of the Sabbath. The sailors were laying upon the deck, either reading or in conversation. I saw the *Common Prayer Book* in the hands of many of them.

Aug. 2. We are beginning a fresh week. We thought we should have passed it upon our native soil. The captain does not appear in the best humour. The clouds, which are contracting together, bring us some hope. A storm arises; lightning flashes around; the motion becomes greater; the labours of the crew are redoubled, and the lead is never still. We avail ourselves of some quiet hours for fishing, which costs several fine turbot and mackarel their lives.

Aug. 3. This morning brings us better tidings. We are opposite Heligoland, before the mouth of the Elbe, and near enough, without assisting our eye-sight, to get a clear view of the whole island, which suddenly grew so rich, during the war between England and France, as the Depot of Colonial produce.

At breakfast a pleasing emotion arises in my breast, when I recollect that this day, nine and forty years ago, gave birth to one of the most respectable of monarchs. There is no person around me who can participate in my feelings. To make them generally known appears to me throwing them away. But different, however, as might be the political interests and sentiments of individuals, none refused to fill his glass, and all paid homage to the bravery, constancy, and domestic virtues which distinguish our prince and father of his people. *God save the King.*

Aug. 4. The inviting Holstein village of *Brunsbüttel*, lays before us; but as the wherry can not approach it, and we can hail no boat, we are prevented landing. A violent storm comes on, with torrents of rain, which drives us all into the close cabin. It clears up, and we repeat our hailing of a boat; fishermen draw near us, and bring us over the river, which is still sufficiently rough.

The ease, cleanliness, and comfort, which, in my former travels, I had found in all the villages of Holstein, are here confirmed. Houses, rooms and furniture, are all superior to what we are accustomed to see in our part of the country.

Hamburgh in the Stadt London, 5th August.—About three o'clock in the afternoon we came before *Blankenese.* Who is there who is not acquainted with this favourite resort of the inhabitants of Hamburgh and Altona?

The travellers were now all of one accord to dismiss our boatmen, and to finish the remainder of our way upon a couple of Holstein carriages, which are always standing in readiness.

Every thing on this road bears marks both of opulence and increasing cultivation. The elegant and tasty country seats and gardens continue in an uninterrupted line to Altona. I hardly knew again the short road from thence to Hamburgh, so greatly was every thing changed, since I had first seen it in the year 1776. We stopped at *Ottensen,* where Charles of Brunswick took refuge after the unfortunate affair of *Auerstadt,* and finished his days, and where Klopstock reposes; we took a view of the tomb and monument of the sacred songster.

FINIS.