

LETTER VII.

DEAR COUSIN:--

While here in Aberdeen I received a very odd letter, so peculiar and curious that I will give you the benefit of it. The author appears to be, in his way, a kind of Christopher in his cave, or Timon of Athens. I omit some parts which are more expressive than agreeable. It is dated

"STONEHAVEN, N.B., Kincardineshire, }
57° N.W. This 21st April, 1853. }

"To MRS. HARRIET B. STOWE:--

"My dear Madam: By the time that this gets your length, the fouk o' Aberdeen will be shewin ye off as a rare animal, just arrived frae America; the wife that writ Uncle Tom's Cabin.

"I wad like to see ye mysel, but I canna win for want o' siller, and as I thought ye might be writin a buke about the Scotch when ye get hame, I hae just sent ye this bit auld key to Sawney's Cabin.

"Well then, dinna forget to speer at the Aberdeenians if it be true they ance kidnappet little laddies, and selt them for slaves; that they dang down the Quaker's kirkyard dyke, and houket up dead

Quakers out o' their graves; that the young boys at the college printed a buke, and maist naebody wad buy it, and they cam out to Ury, near Stonehaven, and took twelve stots frae Davie Barclay to pay the printer.

"Dinna forget to speer at ----, if it was true that he flogget three laddies in the beginning o' last year, for the three following crimes: first, for the crime of being born of puir, ignorant parents; second, for the crime of being left in ignorance; and, third, for the crime of having nothing to eat.

"Dinna be telling when ye gang hame that ye rode on the Aberdeen railway, made by a hundred men, who were all in the Stonehaven prison for drunkenness; nor above five could sign their names.

"If the Scotch kill ye with ower feeding and making speeches, be sure to send this hame to tell your fouk, that it was Queen Elizabeth who made the first European law to buy and sell human beings like brute beasts. She was England's glory as a Protestant, and Scotland's shame as the murderer of their bonnie Mary. The auld hag skulked away like a coward in the hour of death. Mary, on the other hand, with calmness and dignity, repeated a Latin prayer to the Great Spirit and Author of her being, and calmly resigned herself into the hands of her murderers.

"In the capital of her ancient kingdom, when ye are in our country,

there are eight hundred women, sent to prison every year for the first time. Of fifteen thousand prisoners examined in Scotland in the year 1845, eight thousand could not write at all, and three thousand could not read.

"At present there are about twenty thousand prisoners in Scotland. In Stonehaven they are fed at about seventeen pounds each, annually. The honest poor, outside the prison upon the parish roll, are fed at the rate of five farthings a day, or two pounds a year. The employment of the prisoners is grinding the wind, we ca' it; turning the crank, in plain English. The latest improvement is the streekin board; it's a whig improvement o' Lord Jonnie Russell's.

"I ken brawly ye are a curious wife, and would like to ken a' about the Scotch bodies. Weel, they are a gay, ignorant, proud, drunken pack; they manage to pay ilka year for whuskey one million three hundred and forty-eight thousand pounds.

"But then their piety, their piety; weel, let's luke at it; hing it up by the nape o' the neck, and turn it round atween our finger and thumb on all sides.

"Is there one school in all Scotland where the helpless, homeless poor are fed and clothed at the public expense? None.

"Is there a hame in all Scotland for the cleanly but sick servant

maid to go till, until health be restored? Alas! there is none.

"Is there a school in all Scotland for training ladies in the higher branches of learning? None. What then is there for the women of Scotland?"

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"A weel, be sure and try a cupful of Scottish Kail Broase. See, and get a sup Scotch lang milk.

"Hand this bit line yout to the Rev. Mr. ----. Tell him to store out fats nae true.

"God bless you, and set you safe hame, is the prayer of the old Scotch Bachelor."

I think you will agree with me, that the old testifying spirit does not seem to have died out in Scotland, and that the backslidings and abominations of the land do not want for able exponents.

As the indictment runs back to the time of Charles II., to the persecutions of the Quakers in the days of Barclay of Ury, and brings up again the most modern offences, one cannot but feel that there are the most savory indications in it of Scotch thoroughness.

Some of the questions which he wishes to have me "speer" at Aberdeen, I fear, alas! would bring but an indifferent answer even in Boston, which gives a high school only to boys, and allows none to girls. On one point, it seems to me, my friend might speer himself to advantage, and that is the very commendable efforts which are being made now in Edinburgh and Aberdeen both, in the way of educating the children of the poor.

As this is one of the subjects which are particularly on my mind, and as all information which we can get upon this subject is peculiarly valuable to us in view of commencing efforts in America, I will abridge for you an account of the industrial schools of Aberdeen, published by the society for improving the condition of the laboring classes, in their paper called the Laborer's Friend.

In June, 1841, it was ascertained that in Aberdeen there were two hundred and eighty children, under fourteen years of age, who maintained themselves professedly by begging, but partly by theft. The first effort to better the moral condition of these children brought with it the discovery which our philanthropists made in New York, that in order to do good to a starving child, we must begin by feeding him; that we must gain his confidence by showing him a benevolence which he can understand, and thus proceed gradually to the reformation of his spiritual nature.

In 1841, therefore, some benevolent individuals in Aberdeen hired rooms

and a teacher, and gave out notice among these poor children that they could there be supplied with food, work, and instruction. The general arrangement of the day was four hours of lessons, five hours of work, and three substantial meals. These meals were employed as the incitement to the lessons and the work, since it was made an indispensable condition to each meal that the child should have been present at the work or lessons which preceded it. This arrangement worked admirably; so that they reported that the attendance was more regular than at ordinary schools.

The whole produce of the work of the children goes towards defraying the expense of the establishment, thus effecting several important purposes,--reducing the expense of the school, and teaching the children, practically, the value of their industry,--in procuring for them food and instruction, and fostering in them, from the first, a sound principle of self-dependence; inasmuch as they know, from the moment of their entering school, that they give, or pay, in return for their food and education, all the work they are capable of performing.

The institution did not profess to clothe the children; but by the kindness of benevolent persons who take an interest in the school, there is generally a stock of old clothes on hand, from which the most destitute are supplied.

The following is the daily routine of the school: The scholars assemble every morning at seven in summer, and eight in winter. The school is

opened by reading the Scriptures, praise, and prayer, and religious instruction suited to their years; after which there is a lesson in geography, or the more ordinary facts of natural history, taught by means of maps and prints distributed along the walls of the school room; two days in the week they have a singing lesson; at nine they breakfast on porridge and milk, and have half an hour of play; at ten they again assemble in school, and are employed at work till two. At two o'clock they dine; usually on broth, with coarse wheaten bread, but occasionally on potatoes and ox-head soup, &c. The diet is very plain, but nutritious and abundant, and appears to suit the tastes of the pupils completely. It is a pleasing sight to see them assembled, with their youthful appetites sharpened by four hours' work, joining, at least with outward decorum, in asking God's blessing on the food he has provided for them, and most promptly availing themselves of the signal given to commence their dinner.

From dinner till three, the time is spent in exercise or recreation, occasionally working in the garden; from three to four, they work either in the garden or in the work room; from four till seven, they are instructed in reading, writing, and arithmetic. At seven they have supper of porridge and milk; and after short religious exercises, are dismissed to their homes at eight.

On Saturday, they do not return to school after dinner; and occasionally, as a reward of good behavior, they accompany the teacher in a walk to the country or the sea coast.

On Sunday, they assemble at half past eight for devotion; breakfast at nine; attend worship in the school room; after which they dine, and return home, so as, if possible, to go with their parents to church in the afternoon.

At five they again meet, and have Sabbath school instruction in Bible and catechism; at seven, supper; and after evening worship are dismissed.

From this detail it will be seen that these schools differ from common day schools. In day schools, neither food nor employment is provided--teaching only is proposed, with a very little moral training.

The principle on which the industrial school proceeds, of giving employment along with instruction--especially as that employment is designed at the same time, if possible, to teach a trade which may be afterwards available--appears of the highest value. It is a practical discipline--a moral training, the importance of which cannot be over-estimated.

In a common school, too, there can be but little moral training, however efficiently the school may be conducted, just because there is little opportunity given for the development and display of individual character. The whole management of a school requires that the pupils be as speedily as possible brought to a uniform outward conduct, and thus

an appearance of good behavior and propriety is produced within the school room, which is too often cast aside and forgotten the moment the pupils pass the threshold.

The remark was once made by an experienced teacher, that for the purposes of moral training he valued more the time he spent with his pupils at their games, than that which was spent in the school room.

The pecuniary value of the work done in these schools is not so great as was at first hoped, from the difficulty of procuring employment such as children so neglected could perform to advantage. The real value of the thing, however, they consider lies in the habits of industry and the sense of independence thus imparted.

At the outset the managers of the school regretted extremely their want of ability to furnish lodgings to the children. It was thought and said that the homes, to which the majority of them were obliged to return after school hours, would deprave faster than any instruction could reform. Fortunately it was impossible, at the time, to provide lodging for the children, and thus an experience was wrought out most valuable to all future laborers in this field.

The managers report that after six years' trial, the instances where evil results from the children returning home, are very rare; while there have been most cheering instances of substantial good being carried by the child, from the school, through the whole family. There

are few parents, especially mothers, so abandoned as not to be touched by kindness shown to their offspring. It is the direct road to the mother's heart. Show kindness to her child, and she is prepared at once to second your efforts on its behalf. She must be debased, indeed, who will not listen to her child repeating its text from the Bible, or singing a verse of its infant hymn; and by this means the first seeds of a new life may be, and have been, planted in the parent's heart.

In cases where parents are so utterly depraved as to make it entirely hopeless to reform the child at home, they have found it the best course to board them, two or three together, in respectable families; the influences of the family state being held to be essential.

The success which attended the boys' school of industry soon led to the establishment of one for girls, conducted on the same principles; and it is stated that the change wrought among poor, outcast girls, by these means, was even more striking and gratifying than among the boys.

After these schools had been some time in operation, it was discovered that there were still multitudes of depraved children who could not or did not avail themselves of these privileges. It was determined by the authorities of the city of Aberdeen, in conformity with the Scripture injunction, to go out into the highways and hedges and compel them to come in. Under the authority of the police act they proposed to lay hold of the whole of the juvenile vagrants, and provide them with food and instruction.

Instructions were given to the police, on the 19th of May, 1845, to convey every child found begging to the soup kitchen; and, in the course of the day, seventy-five were collected, of whom four only could read. The scene which ensued is indescribable. Confusion and uproar, quarrelling and fighting, language of the most hateful description, and the most determined rebellion against every thing like order and regularity, gave the gentlemen engaged in the undertaking of taming them the hardest day's work they had ever encountered. Still, they so far prevailed, that, by evening, their authority was comparatively established. When dismissed, the children were invited to return next day--informed that, of course, they could do so or not, as they pleased, and that, if they did, they should be fed and instructed, but that, whether they came or not, begging would not be tolerated. Next day, the greater part returned. The managers felt that they had triumphed, and that a great field of moral usefulness was now secured to them.

The class who were brought to this school were far below those who attend the other two institutions--low as they appeared to be when the schools were first opened; and the scenes of filth, disease, and misery, exhibited even in the school itself, were such as would speedily have driven from the work all merely sentimental philanthropists. Those who undertake this work must have sound, strong principle to influence them, else they will soon turn from it in disgust.

The school went on prosperously; it soon excited public interest; funds

flowed in; and, what is most gratifying, the working classes took a lively interest in it; and while the wealthier inhabitants of Aberdeen contributed during the year about one hundred and fifty pounds for its support, the working men collected, and handed over to the committee, no less than two hundred and fifty pounds.

Very few children in attendance at the industrial schools have been convicted of any offence. The regularity of attendance is owing to the children receiving their food in the school; and the school hours being from seven in the morning till seven at night, there is little opportunity for the commission of crime.

The experience acquired in these schools, and the connection which most of the managers had with the criminal courts of the city, led to the opening of a fourth institution--the Child's Asylum. Acting from day to day as judges, these gentlemen had occasionally cases brought before them which gave them extreme pain. Children--nay, infants--were brought up on criminal charges: the facts alleged against them were incontestably proved; and yet, in a moral sense, they could scarcely be held guilty, because, in truth, they did not know that they had done wrong.

There were, however, great practical difficulties in the way, which could only be got over indirectly. The magistrate could adjourn the case, directing the child to be cared for in the mean time, and inquiry could be made as to his family and relations, as to his character, and

the prospect of his doing better in future; and he could either be restored to his relations, or boarded in the house of refuge, or with a family, and placed at one or other of the industrial schools; the charge of crime still remaining against him, to be made use of at once if he deserted school and returned to evil courses.

The great advantage sought here was to avoid stamping the child for life with the character of a convicted felon before he deserved it. Once thus brand a child in this country, and it is all but impossible for him ever, by future good conduct, to efface the mark. How careful ought the law and those who administer it to be, not rashly to impress this stigma on the neglected child!

The Child's Asylum was opened on the 4th of December, 1846; and as a proof of the efficiency of the industrial schools in checking juvenile vagrancy and delinquency, it may be noticed that nearly a week elapsed before a child was brought to the asylum. When a child is apprehended by the police for begging, or other misdemeanor, he is conveyed to this institution, and his case is investigated; for which purpose the committee meets daily. If the child be of destitute parents, he is sent to one of the industrial schools; if the child of a worthless, but not needy, parent, efforts are made to induce the parent to fulfil his duty, and exercise his authority in restraining the evil habits of the child, by sending him to school, or otherwise removing him out of the way of temptation.

From the 4th of December up to the 18th of March, forty-seven cases, several of them more than once, had been brought up and carefully inquired into. Most of them were disposed of in the manner now stated; but a few were either claimed by, or remitted to, the procurator fiscal, as proper objects of punishment.

It is premature to say much of an institution which has existed for so short a time; but if the principle on which it is founded be as correct and sound as it appears, it must prosper and do good. There is, however, one great practical difficulty, which can only be removed by legislative enactment: there is no power at present to detain the children in the Asylum, or to force them to attend the schools to which they have been Bent.

Such have been the rise and progress of the four industrial schools in Aberdeen, including, as one of them, the Child's Asylum.

All the schools are on the most catholic basis, the only qualification for membership being a subscription of a few shillings a year; and the doors are open to all who require admission, without distinction of sect or party.

The experience, then, of Aberdeen appears to demonstrate the possibility of reclaiming even the most abject and depraved of our juvenile population at a very moderate expense. The schools have been so long in operation, that, if there had been anything erroneous in the principles

or the management of them, it must ere now have appeared; and if all the results have been encouraging, why should not the system be extended and established in other places? There is nothing in it which may not easily be copied in any town or village of our land where it is required.

I cannot help adding to this account some directions, which a very experienced teacher in these schools gives to those who are desirous of undertaking this enterprise.

"1. The school rooms and appurtenances ought to be of the plainest and most unpretending description. This is perfectly consistent with the most scrupulous cleanliness and complete ventilation. In like manner, the food should be wholesome, substantial, and abundant, but very plain--such as the boys or girls may soon be able to attain, or even surpass, by their own exertions after leaving school.

"2. The teachers must ever be of the best description, patient and persevering, not easily discouraged, and thoroughly versed in whatever branch they may have to teach; and, above all things, they must be persons of solid and undoubted piety--for without this qualification, all others will, in the end, prove worthless and unavailing.

"Throughout the day, the children must ever be kept in mind that, after all, religion is 'the one thing needful;' that the soul is of more value than the body.

"3. The schools must be kept of moderate size: from their nature this is absolutely necessary. It is a task of the greatest difficulty to manage, in a satisfactory manner, a large school of children, even of the higher classes, with all the advantages of careful home-training and superintendence; but with industrial schools it is folly to attempt it.

"From eighty to one hundred scholars is the largest number that ever should be gathered into one institution; when they exceed this, let additional schools be opened; in other words, increase the number, not the size, of the schools. They should be put down in the localities most convenient for the scholars, so that distance may be no bar to attendance; and if circumstances permit, a garden, either at the school or at no very great distance, will be of great utility.

"4. As soon as practicable, the children should be taught, and kept steadily at, some trade or other, by which they may earn their subsistence on leaving school; for the longer they have pursued this particular occupation at school, the more easily will they be able thereby to support themselves afterwards.

"As to commencing schools in new places, the best way of proceeding is for a few persons, who are of one mind on the subject, to unite, advance from their own purses, or raise among their friends, the small sum necessary at the outset, get their teacher, open their school, and collect a few scholars, gradually extend the number, and when they have made some progress, then tell the public what they have been doing; ask

them to come and see; and, if they approve, to give their money and support. Public meetings and eloquent speeches are excellent things for exciting interest and raising funds, but they are of no use in carrying on the every-day work of the school.

"Let not the managers expect impossibilities. There will be crime and distress in spite of industrial schools; but they may be immensely reduced; and let no one be discouraged by the occasional lapse into a crime of a promising pupil. Such things must be while sin reigns in the heart of man; let them only be thereby stirred up to greater and more earnest exertion in their work.

"Let them be most careful as to the parties whom they admit to act along with them; for unless all the laborers be of one heart and mind, divisions must ensue, and the whole work be marred.

"It is most desirable that as many persons as possible of wealth and influence should lend their aid in supporting these institutions. Patrons and subscribers should be of all ranks and denominations; but they must beware of interfering with the actual daily working of the school, which ought to be left to the unfettered energies of those who, by their zeal, their activity, their sterling principle, and their successful administration, have proved themselves every way competent to the task they have undertaken.

"If the managers wish to carry out the good effect of their schools to

the utmost, then they will not confine their labor to the scholars; they will, through them, get access to the parents. The good which the ladies of the Aberdeen Female School have already thus accomplished is not to be told; but let none try this work who do not experimentally know the value of the immortal soul."

Industrial schools seem to open a bright prospect to the hitherto neglected outcasts of our cities; for them a new era seems to be commencing: they are no longer to be restrained and kept in order by the iron bars of the prison house, and taught morality by the scourge of the executioner. They are now to be treated as reasonable and immortal beings; and may He who is the God of the poor as well as the rich give his effectual blessing with them, wherever they may be established, so that they may be a source of joy and rejoicing to all ranks of society.

Such is the result of the "speerings" recommended by my worthy correspondent. I have given them much at length, because they are useful to us in the much needed reforms commencing in our cities.

As to the appalling statements about intemperance, I grieve to say that they are confirmed by much which must meet the eye even of the passing stranger. I have said before how often the natural features of this country reminded me of the State of Maine. Would that the beneficent law which has removed, to so great an extent, pauperism and crime from that noble state might also be given to Scotland.

I suppose that the efforts for the benefit of the poorer classes in this city might be paralleled by efforts of a similar nature in the other cities of Scotland, particularly in Edinburgh, where great exertions have been making; but I happened to have a more full account of these in Aberdeen, and so give them as specimens of the whole. I must say, however, that in no city which I visited in Scotland did I see such neatness, order, and thoroughness, as in Aberdeen; and in none did there appear to be more gratifying evidences of prosperity and comfort among that class which one sees along the streets and thoroughfares.

About two o'clock we started from Aberdeen among crowds of friends, to whom we bade farewell with real regret.

Our way at first lay over the course of yesterday, along that beautiful sea coast--beautiful to the eye, but perilous to the navigator. They told us that the winds and waves raged here with an awful power. Not long before we came, the Duke of Sutherland, an iron steamer, was wrecked upon this shore. In one respect the coast of Maine has decidedly the advantage over this, and, indeed, of every other sea coast which I have ever visited; and that is in the richness of the wooding, which veils its picturesque points and capes in luxuriant foldings of verdure.

At Stonehaven station, where we stopped a few minutes, there was quite a gathering of the inhabitants to exchange greetings, and afterwards at successive stations along the road, many a kindly face and voice made our journey a pleasant one.

When we got into old Dundee it seemed all alive with welcome. We went in the carriage with the lord provost, Mr. Thoms, to his residence, where a party had been waiting dinner for us some time.

The meeting in the evening was in a large church, densely crowded, and conducted much as the others had been. When they came to sing the closing hymn, I hoped they would sing Dundee; but they did not, and I fear in Scotland, as elsewhere, the characteristic national melodies are giving way before more modern ones.

On the stage we were surrounded by many very pleasant people, with whom, between the services, we talked without knowing their names. The venerable Dr. Dick, the author of the *Christian Philosopher* and the *Philosophy of the Future State*, was there. Gilfillan was also present, and spoke. Together with their contribution to the Scottish offering, they presented me with quite a collection of the works of different writers of Dundee, beautifully bound.

We came away before the exercises of the evening were finished.

The next morning we had quite a large breakfast party, mostly ministers and their wives. Good old Dr. Dick was there, and I had an introduction to him, and had pleasure in speaking to him of the interest with which his works have been read in America. Of this fact I was told that he had received more substantial assurance in a comfortable sum of money

subscribed and remitted to him by his American readers. If this be so it is a most commendable movement.

What a pity it was, during Scott's financial embarrassments, that every man, woman, and child in America, who had received pleasure from his writings, had not subscribed something towards an offering justly due to him!

Our host, Mr. Thoms, was one of the first to republish in Scotland Professor Stuart's Letters to Dr. Channing, with a preface of his own. He showed me Professor Stuart's letter in reply, and seemed rather amused that the professor directed it to the Rev. James Thom, supposing, of course, that so much theological zeal could not inhere in a layman. He also showed us many autograph letters of their former pastor, Mr. Cheyne, whose interesting memoirs have excited a good deal of attention in some circles in America.

After breakfast the ladies of the Dundee Antislavery Society called, and then the lord provost took us in his carriage to see the city. Dundee is the third town of Scotland in population, and a place of great antiquity. Its population in 1851 was seventy-eight thousand eight hundred and twenty-nine, and the manufactures consist principally of yarns, linen, with canvas and cotton bagging, great quantities of which are exported to France and North and South America. There are about sixty spinning mills and factories in the town and neighborhood, besides several iron founderies and manufactories of steam engines and

machinery.

Dundee has always been a stronghold of liberty and the reformed religion. It is said that in the grammar school of this town William Wallace was educated; and here an illustrious confraternity of noblemen and gentry was formed, who joined to resist the tyranny of England.

Here Wishart preached in the beginning of the reformation, preparatory to his martyrdom. Here flourished some rude historical writers, who devoted their talents to the downfall of Popery. Singularly enough, they accomplished this in part by dramatic representations, in which the vices and absurdities of the Papal establishment were ridiculed before the people. Among others, one James Wedderburn and his brother, John, vicar of Dundee, are mentioned as having excelled in this kind of composition. The same authors composed books of song, denominated "Gude and Godly Ballads," wherein the frauds and deceits of Popery were fully pointed out. A third brother of the family, being a musical genius, it is said, "turned the times and tenor of many profane songs into godly songs and hymns, whereby he stirred up the affections of many," which tunes were called the Psalms of Dundee. Here, perhaps, was the origin of "Dundee's wild warbling measures."

The conjoint forces of tragedy, comedy, ballads, and music, thus brought to bear on the popular mind, was very great.

Dundee has been a great sufferer during the various civil commotions in

Scotland. In the time of Charles I. it stood out for the solemn league and covenant, for which crime the Earl of Montrose was sent against it, who took and burned it. It is said that he called Dundee a most seditious town, the securest haunt and receptacle of rebels, and a place that had contributed as much as any other to the rebellion. Yet afterwards, when Montrose was led a captive through Dundee, the historian observes, "It is remarkable of the town of Dundee, in which he lodged one night, that though it had suffered more by his army than any town else within the kingdom, yet were they, amongst all the rest, so far from exulting over him, that the whole town testified a great deal of sorrow for his woful condition; and there was he likewise furnished with clothes suitable to his birth and person."

This town of Dundee was stormed by Monk and the forces of Parliament during the time of the commonwealth, because they had sheltered the fugitive Charles II., and granted him money. When taken by Monk, he committed a great many barbarities.

It has also been once visited by the plague, and once with a seven years' dearth or famine.

Most of these particulars I found in a History of Dundee, which formed one of the books presented to me.

The town is beautifully situated on the Firth of Tay, which here spreads its waters, and the quantity of shipping indicates commercial

prosperity.

I was shown no abbeys or cathedrals, either because none ever existed, or because they were destroyed when the town was fired.

In our rides about the city, the local recollections that our friends seemed to recur to with as much interest as any, were those connected with the queen's visit to Dundee, in 1844. The spot where she landed has been commemorated by the erection of a superb triumphal arch in stone. The provost said some of the people were quite astonished at the plainness of the queen's dress, having looked for something very dazzling and overpowering from a queen. They could scarcely believe their eyes, when they saw her riding by in a plain bonnet, and enveloped in a simple shepherd's plaid.

The queen is exceedingly popular in Scotland, doubtless in part because she heartily appreciated the beauty of the country, and the strong and interesting traits of the people. She has a country residence at Balmorow, where she spends a part of every year; and the impression seems to prevail among her Scottish subjects, that she never appears to feel herself more happy or more at home than in this her Highland dwelling. The legend is, that here she delights to throw off the restraints of royalty; to go about plainly dressed, like a private individual; to visit in the cottages of the poor; to interest herself in the instruction of the children; and to initiate the future heir of England into that practical love of the people which is the best

qualification for a ruler.

I repeat to you the things which I hear floating of the public characters of England, and you can attach what degree of credence you may think proper. As a general rule in this censorious world, I think it safe to suppose that the good which is commonly reported of public characters, if not true in the letter of its details, is at least so in its general spirit. The stories which are told about distinguished people generally run in a channel coincident with the facts of their character. On the other hand, with regard to evil reports, it is safe always to allow something for the natural propensity to detraction and slander, which is one of the most undoubted facts of human nature in all lands.

We left Dundee at two o'clock, by cars, for Edinburgh. In the evening we attended another *soirée* of the working men of Edinburgh. As it was similar in all respects to the one at Glasgow, I will not dwell upon it, further than to say how gratifying to me, in every respect, are occasions in which working men, as a class, stand out before the public. They are to form, more and more, a new power in society, greater than the old power of helmet and sword, and I rejoice in every indication that they are learning to understand themselves.

We have received letters from the working men, both in Dundee and Glasgow, desiring our return to attend *soirées* in those cities. Nothing could give us greater pleasure, had we time and strength. No

class of men are more vitally interested in the conflict of freedom against slavery than working men. The principle upon which slavery is founded touches every interest of theirs. If it be right that one half of the community should deprive the other half of education, of all opportunities to rise in the world, of all property rights and all family ties, merely to make them more convenient tools for their profit and luxury, then every injustice and extortion, which oppresses the laboring man in any country, can be equally defended.