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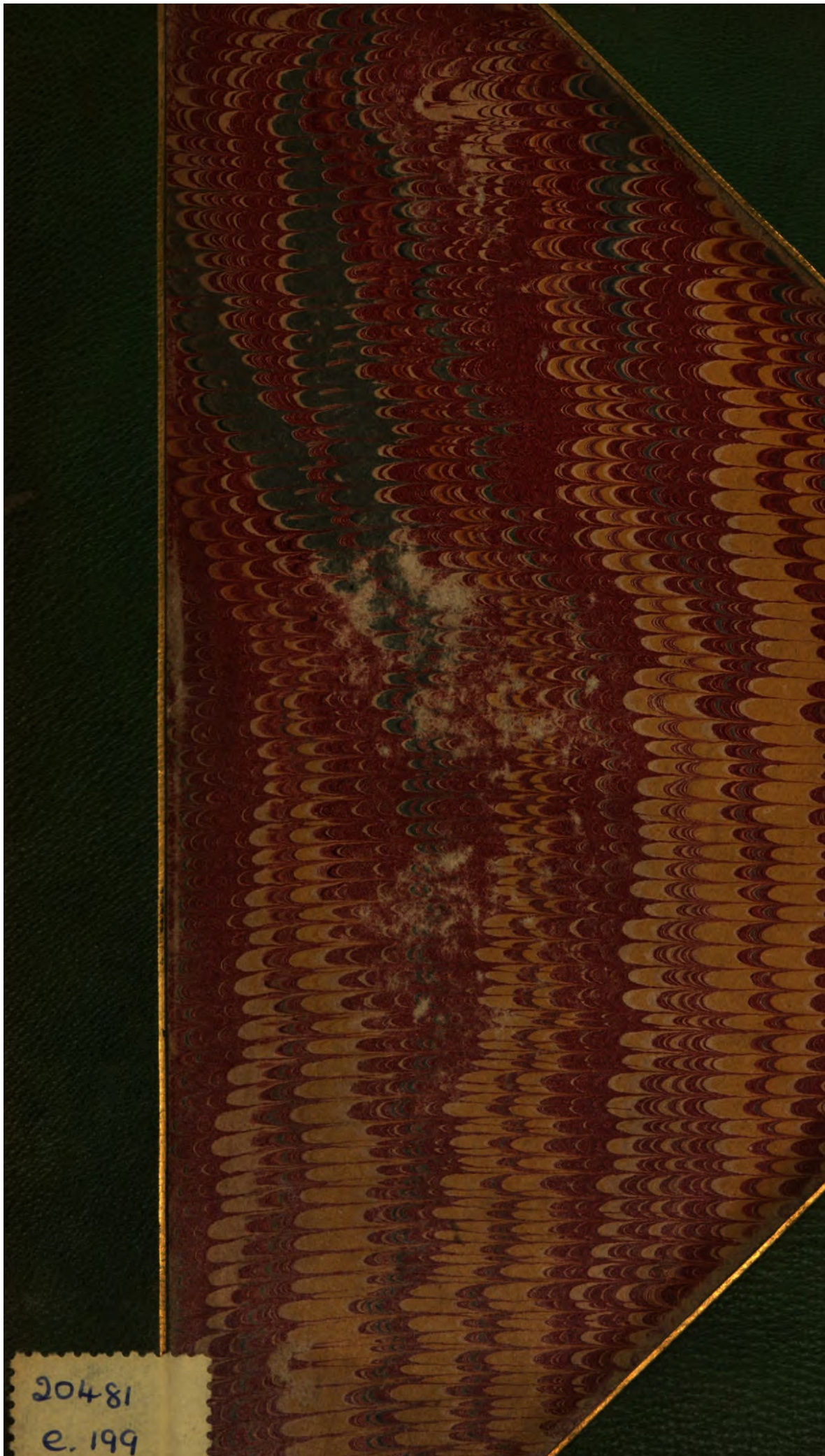
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Ne oblira
Jamais.

Sir. John
Martin-Harvey Kt

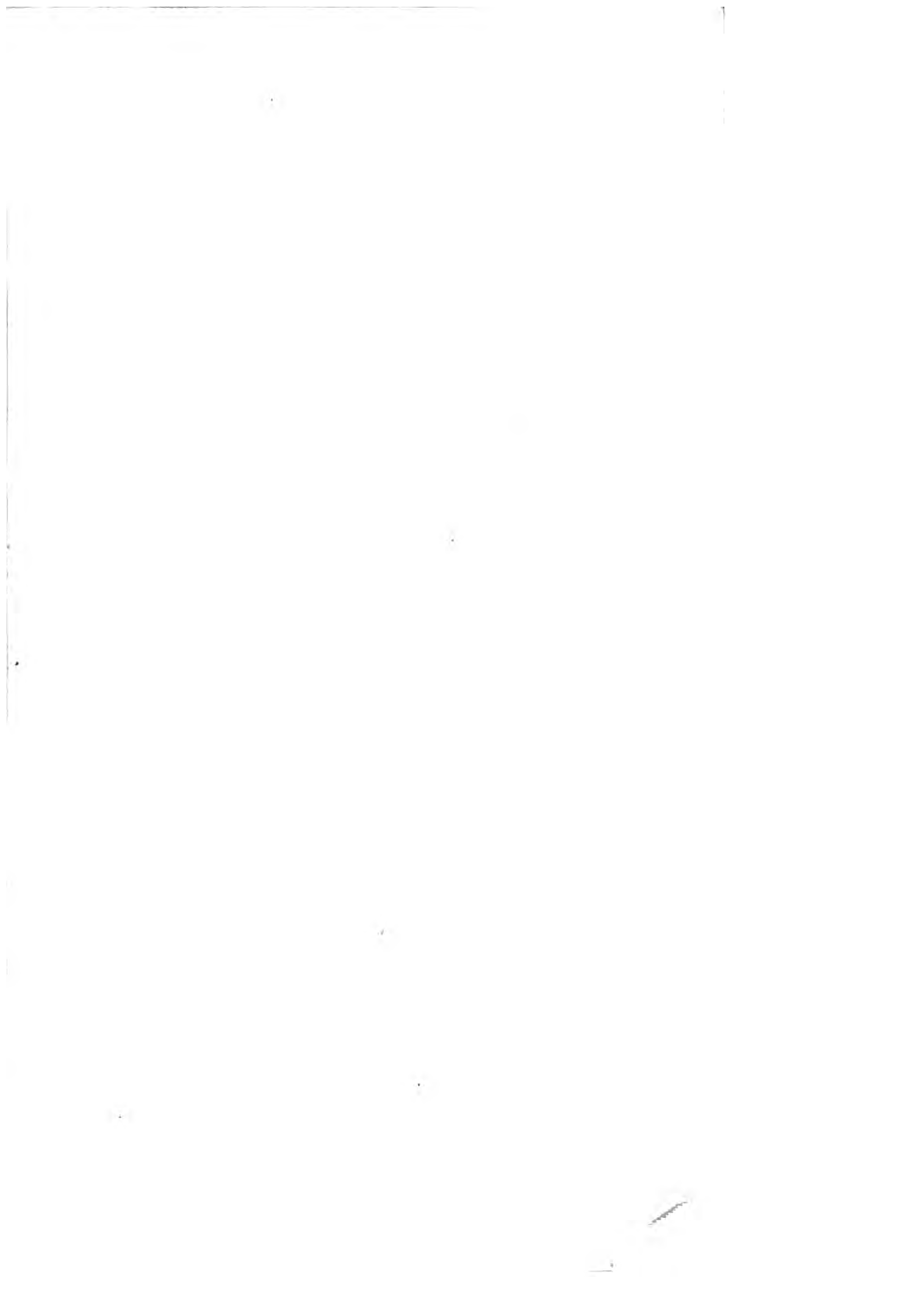


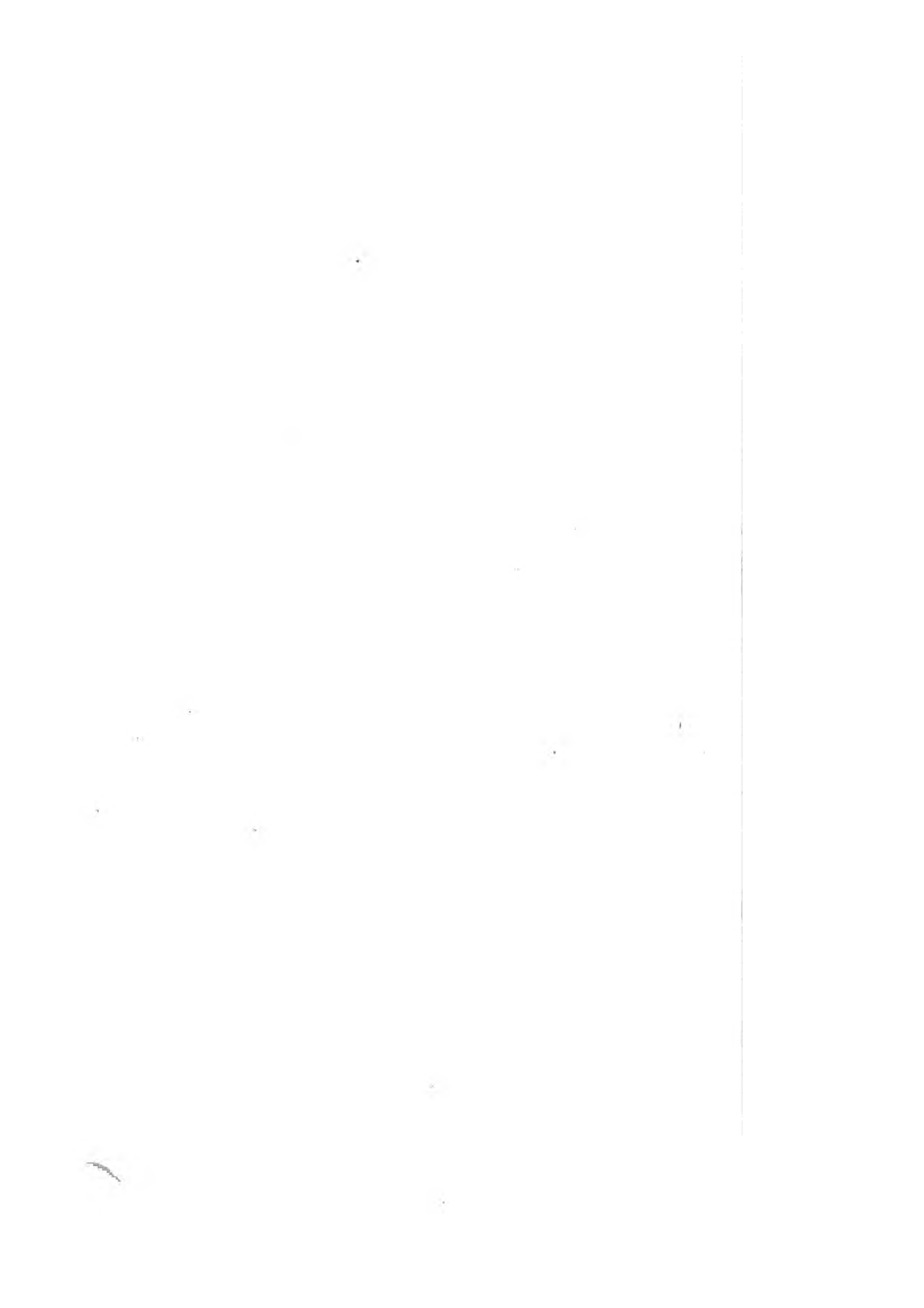
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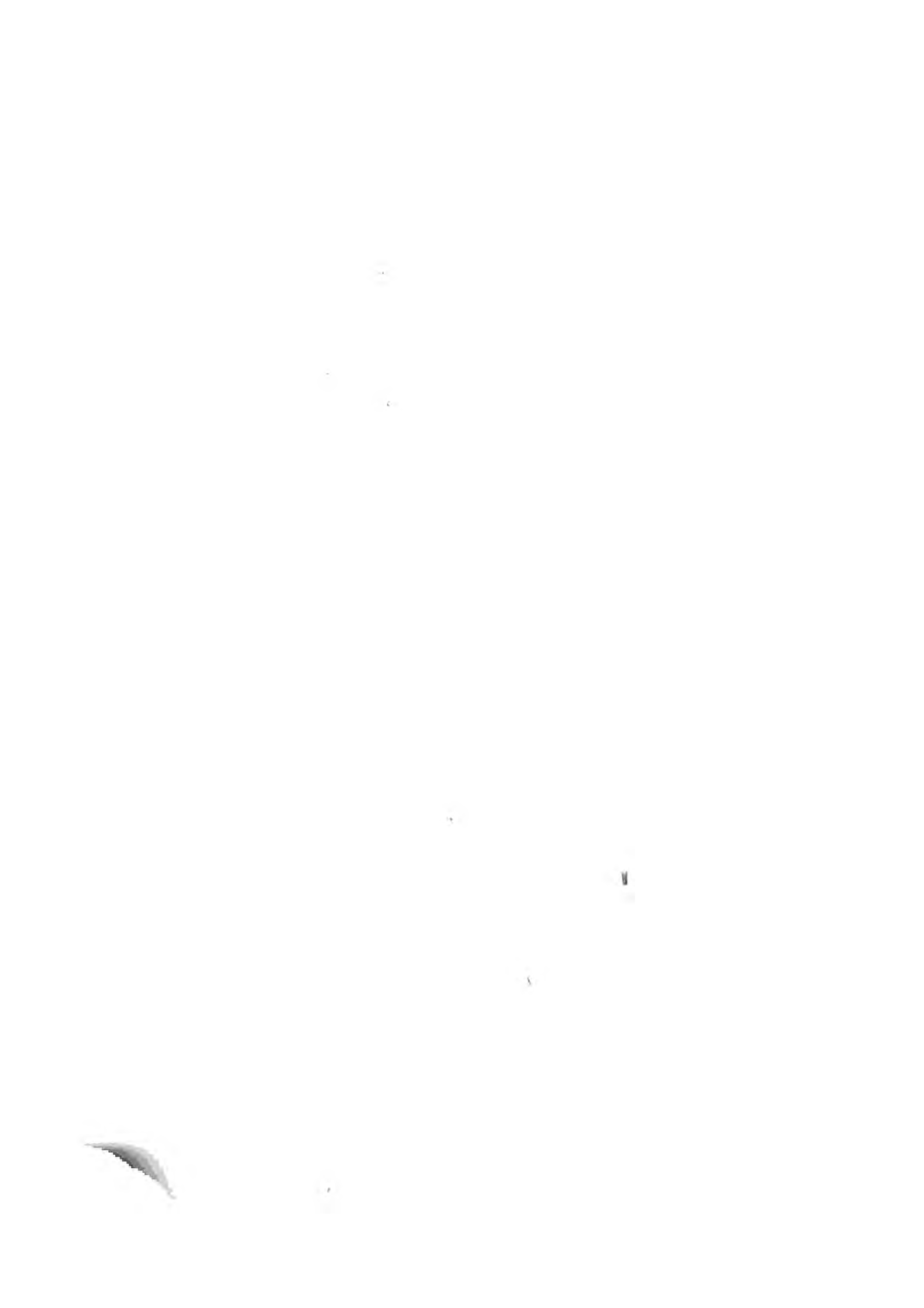
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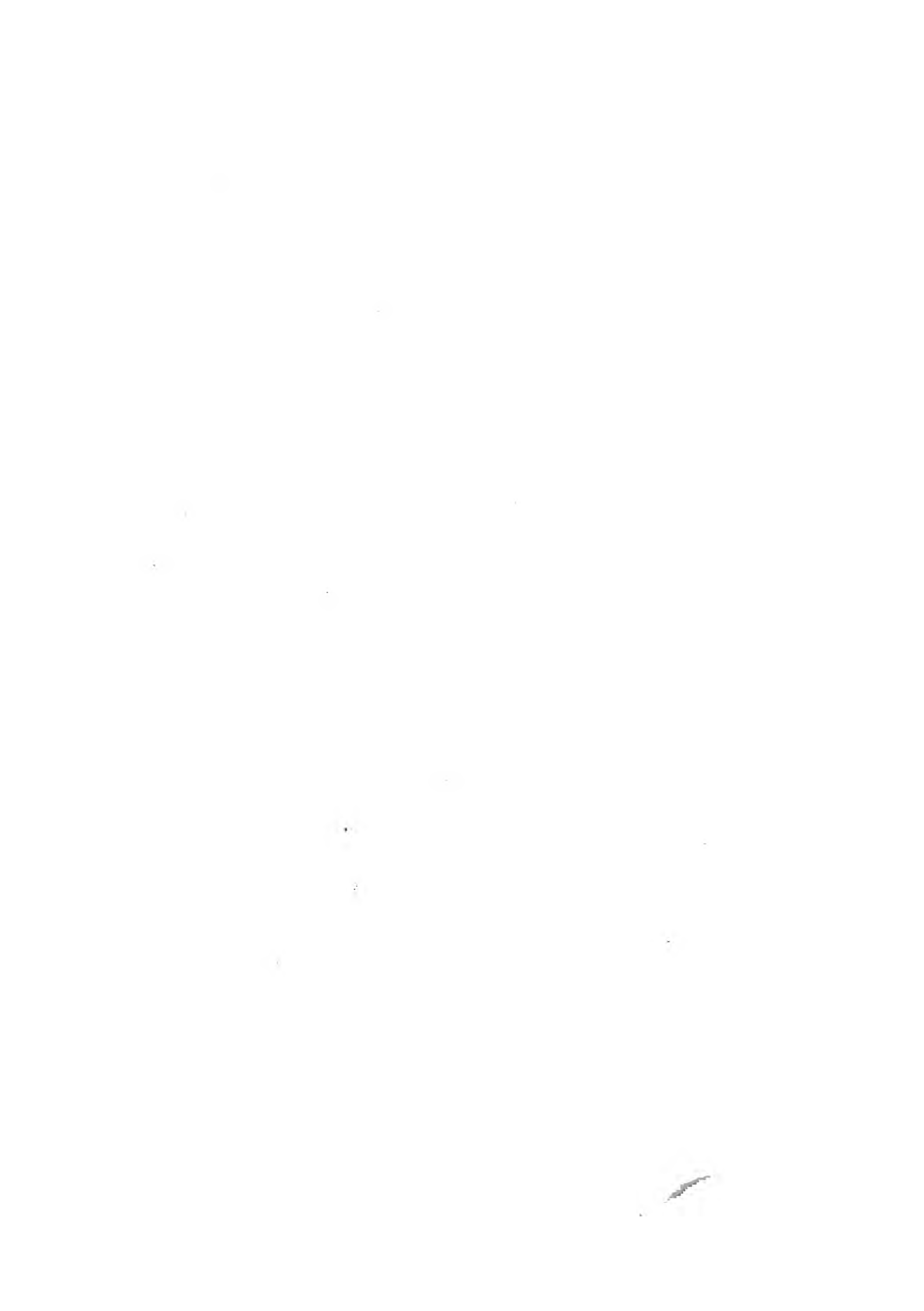
















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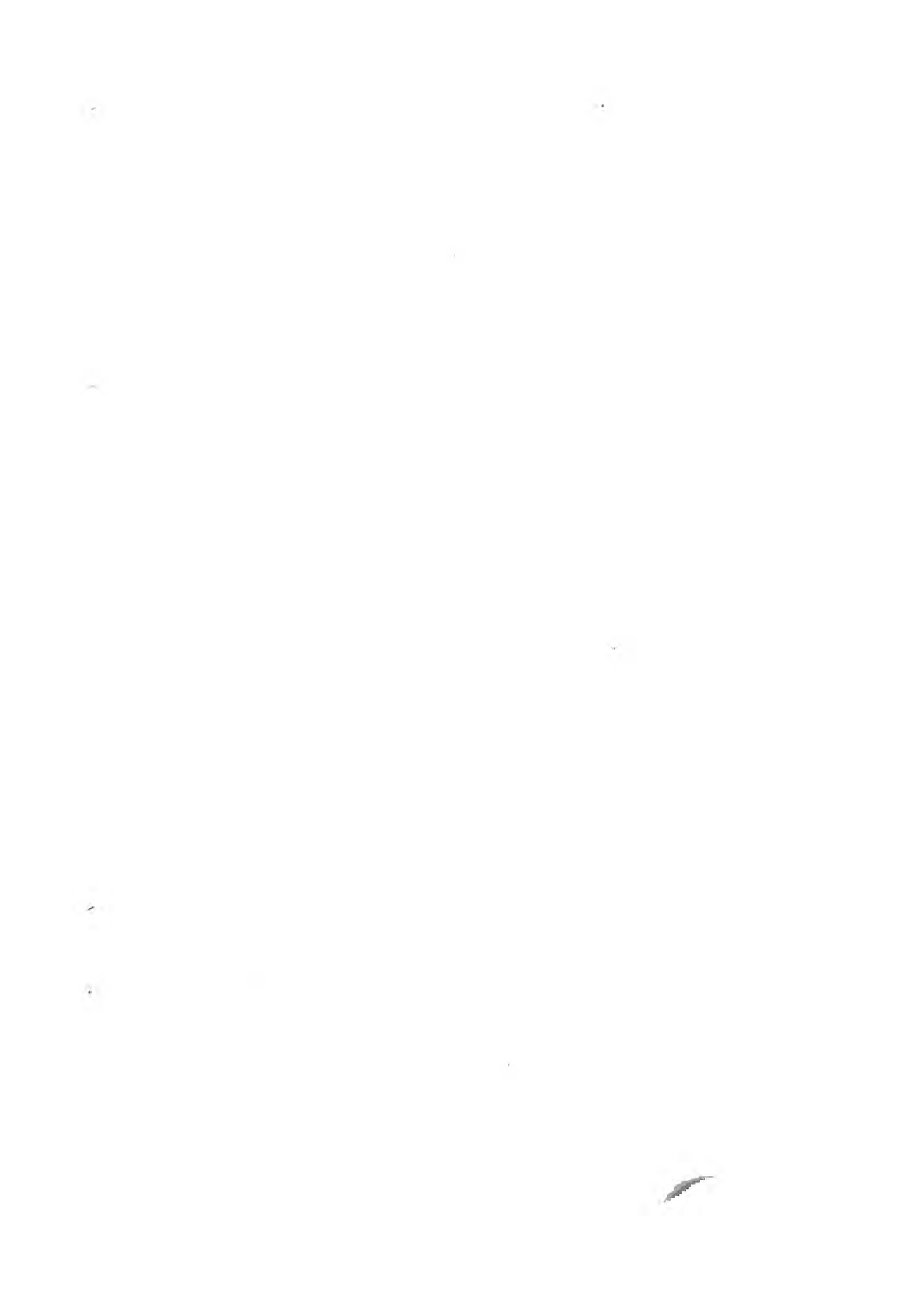
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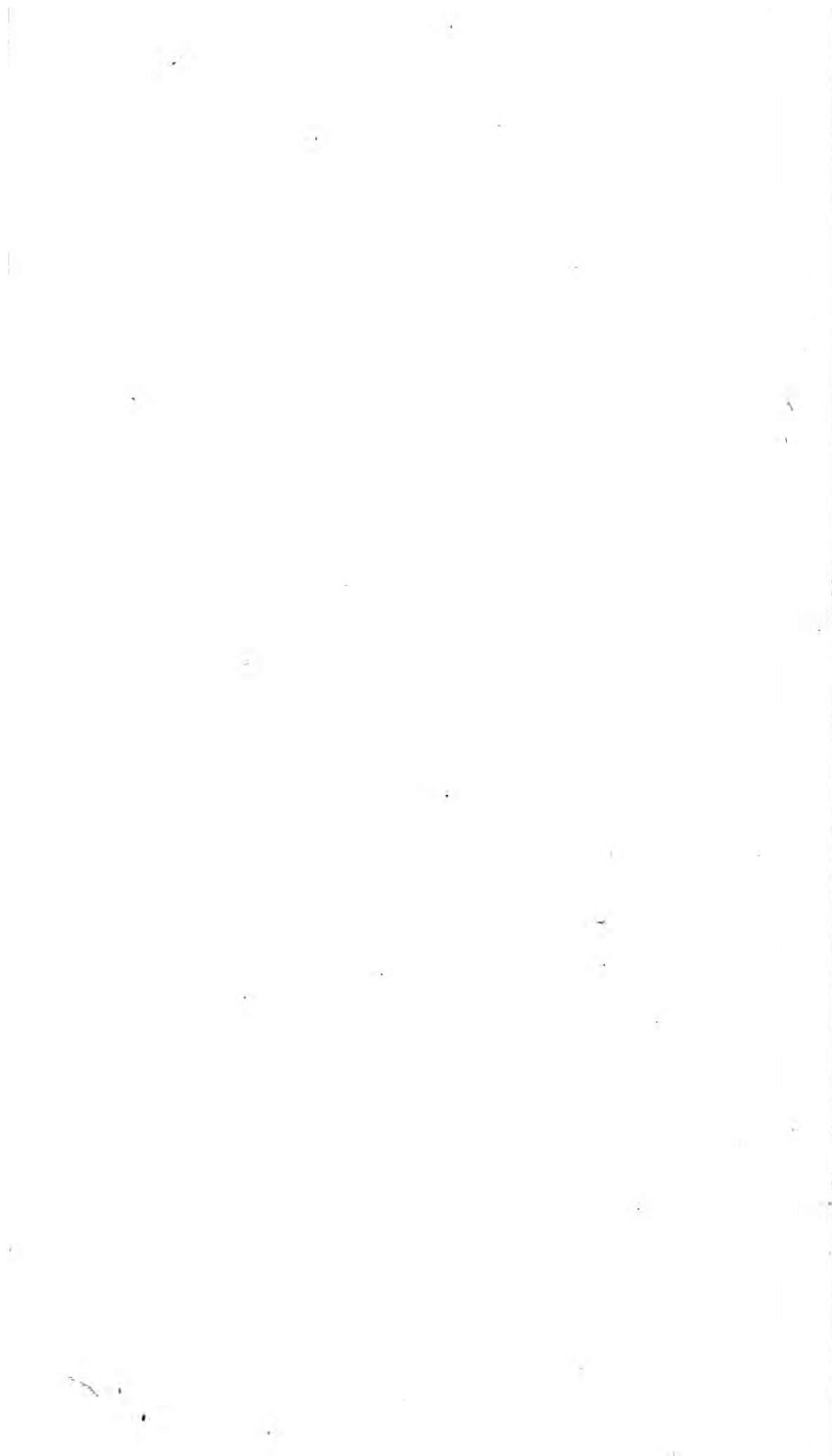
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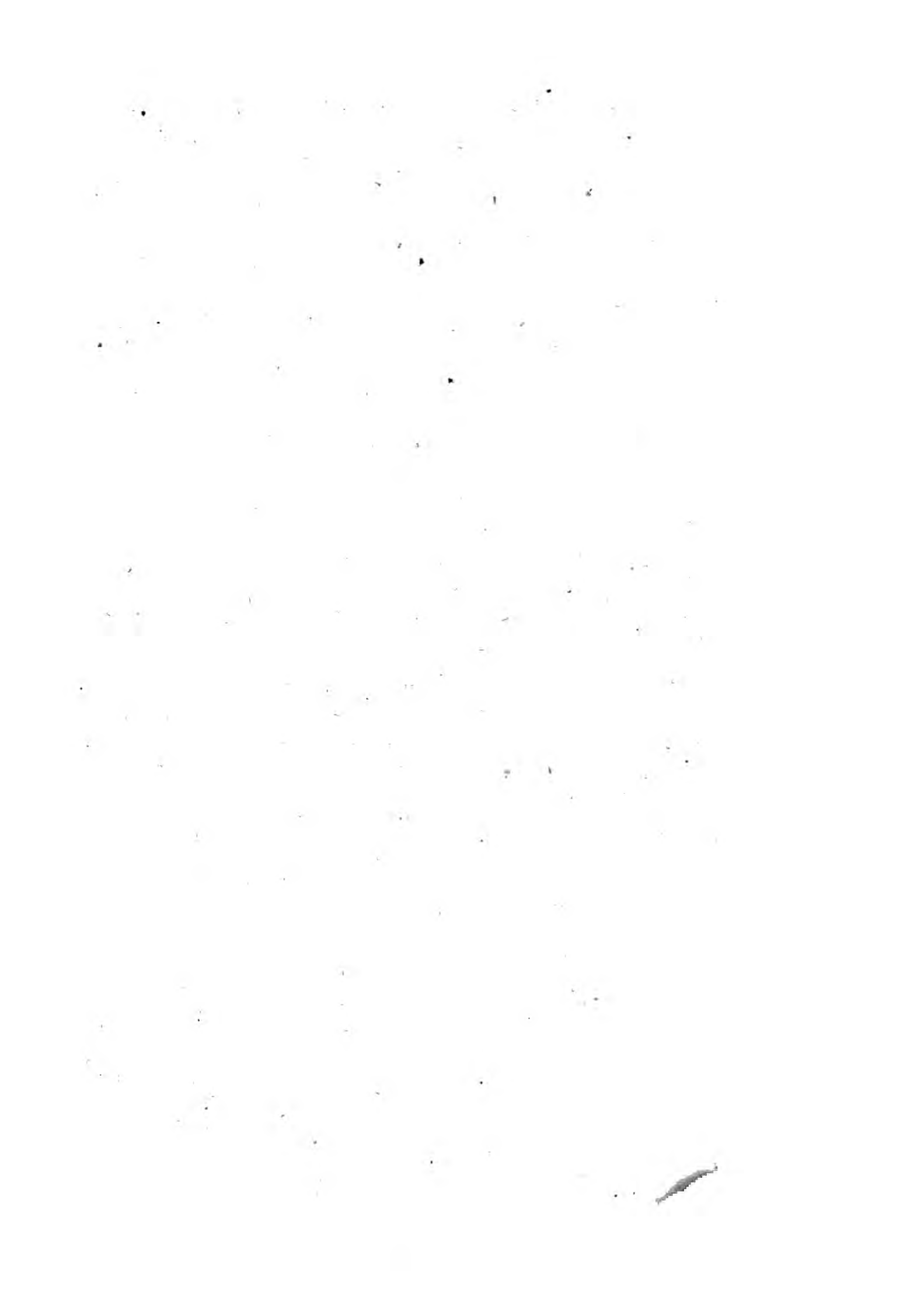
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Blod. p. 2.

Rev. John Clayton Junr.
London.

Engr. by W. ... of the ... of ... 1788.

THE
NARRATIVE
OF A JOURNEY AND VISIT
TO THE
METROPOLIS OF FRANCE;

EMBRACING—

TOGETHER, WITH A FEW INCIDENTAL REFLECTIONS,—

A GENERAL DESCRIPTION AND HISTORICAL
ACCOUNT OF THE PRINCIPAL PLACES, PUBLIC EDIFICES,
AND OTHER REMARKABLE OBJECTS,
WHICH RENDER SO ATTRACTIVE THAT MUCH
FREQUENTED & INTERESTING CAPITAL.

By GEORGE CLAYTON, JUN.

“Veni, vidi,—”

When a traveller returneth home, let him not leave the countries where
he hath travelled altogether behind him. *Lord Bacon's Essays.*

LONDON:
PRINTED FOR GEORGE CLAYTON, 134, CHEAPSIDE.

1832.



E. Couchman, Printer, 10, Throgmorton Street, London.

TO
MRS. JOHN CLAYTON,

IN OBEDIENCE TO WHOSE REQUEST,

THE FOLLOWING NARRATIVE WAS EXPRESSLY PREPARED;

AND IS *NOW*,

MOST RESPECTFULLY PRESENTED

AS THE SINCERE, THOUGH INADEQUATE EXPRESSION

OF

FILIAL AFFECTION, GRATITUDE, AND ESTEEM,

BY HER

DUTIFUL AND ATTACHED SON,

GEORGE.

NOTICE TO THE READER.

IN compliance with the renewed and repeated request of several friends for the perusal of the appended Journal, the writer, in spite of much diffident hesitation, has been urged to commit to print the following pages.

In compliance, likewise, with the suggestion of the same individuals, the writer has been induced to preserve the Journal nearly in its original form; and that, accordingly, will account for the introduction of such matter, which, if he had been left altogether to an uninfluenced decision, the writer would certainly have expunged, together with that familiarity of style, that occasional eccentricity of remark, and that homely and inartificial simplicity which will be found to pervade the entire body of the narrative.

134, Cheapside, July, 1832.

A P O L O G Y.

AFTER the very interesting, instructive, and circumstantial account which my father has already written and presented of our journey and visit to the metropolis of France; by some, in all probability, the interrogation may be urged, requiring, not only as proper, but expedient, some reason accounting for the purport, origin, or *cui bono* of the ensuing narrative comprised in the following sheets.

To so natural, anticipated, and far from unbecoming an enquiry, the subjoined apology, after the manner of a reply, is very respectfully offered, and truly and faithfully alleged.

The ensuing narrative, then, originated in the duteous and respectful compliance, (as signified in the foregoing dedication,) to the intimation and desire of a maternal request, that the writer should prepare from memory the Journal as contained in the succeeding account of his short and rapid expedition to the greatly-celebrated, and of late, from this kingdom, increasingly-frequented city of Paris; and which, recognizing as a filial duty incumbent

upon him, assuredly its fulfilment in the production of the following pages, by no reader, will be disapproved, and the mention of which he humbly, sincerely, and deferentially hopes will prove sufficient to disarm flippant *criticism* of her ungracious strictures, and disrobe forbidding *presumption* of her unbeseeming effrontery.

The following Journal, written at subsequent periods of time, and in detached portions, is presented to the perusal of the reader with much humble diffidence and concomitant dissatisfaction; and perhaps, in justice to himself, the writer may be allowed in passing, briefly to advert to the disadvantageous circumstances under which the subsequent Narrative was composed, viz. that it was entirely prepared during those interstices of time which were not filled up with the absorbent occupation of mercantile engagements—indited from the imperfect reminiscences of a defective and rather oblivious memory—and drawn up at a season when, if not entirely obliterated, the *vividness* of impression had, in a great measure, considerably abated: for it will not be controverted, he presumes, that *impression* is a kind of inspiration highly necessary, and exceedingly helpful, to infuse vivacity; or impart a relevancy to those descriptions, in which are pourtrayed those objects, the spectacle of which was very likely

to produce a varied and forcible effect upon the mind of the observer of them. Therefore, he is readily inclined to believe, that his delineations will appear much after the same infelicitous condition with those of the unaided effusions of an uninspired and uninitiated scribbler, whose thoughts had never been impregnated by a draught from the sacred stream that laves the fabled mount of Helicon; or favoured with the requisite afflatus or impulses of the august and venerated Nine; and whom genius has ever been wont to invoke as the dispensers of inspiration, as the infusers of wisdom, and as the beneficent and befriending patronesses of all such who, in this manner, humbly aspire after any sort of intellectual excellency.

The strictures which occasionally and casually the writer may have advanced and ventured, in reference to the principles, superstition, and tendency of the delusive and degrading dogmas of the Romish Church, he sincerely trusts will be found to accord with the exercise and standard of Christian charity.

Unaccustomed to the composition of writings of this kind, in the presentation of the subsequent Journal, the writer humbly and deferentially craves indulgence for that deficiency which he may exhibit of grammatical correctness, or syntactical propriety and precision.

In conclusion, should the following Journal be received as a grateful acknowledgment of paternal kindness—should it likewise furnish evidence that the writer has not been, altogether, a careless, incurious, or indifferent observer of foreign, or continental scenes—but, moreover, should the sentiments which may incidentally present themselves scattered in different parts of its pages be approved, and reckoned in accordance with those Divine and sacred principles, and still more glorious doctrines, which the Christian religion inculcates and unfolds—the intention, together with the motive which prompted to its preparation, and the desires by which it has been accompanied in the progress of its execution, will not have been, verily, disappointed of their “recompence of reward.”

INTRODUCTORY REMARKS.

THE association of various considerations, together with a propensity or natural fondness for travelling, contributed, in no inconsiderable degree, to enhance the pleasure with which the writer received and cherished the intimation and intention of his father to take him to the metropolis of France, so often spoken of as the gay, the great, the glorious, the interesting city of Paris.

The various remarks which had been so often expressed, and the observations which had been so frequently pronounced in his hearing—the opinions so repeatedly promulgated, together with the unmeasured praise which, in some instances, had been so profusely bestowed upon the much-famed city of Paris respecting her inhabitants, their manners, character, mode of life, and general habits, had inspired him with an ardent desire that the day would quickly arrive when the opportunity would be afforded him, to ascertain with more exactness, and judge more correctly from personal observation, the truth, partiality, or applicability of those statements, according to the impression with which they had prepossessed his own mind, and which were derived from occasional conversations, and some ephemeral publications of the day.

Moreover, considerations equally interesting in their influence operated in the wish to spend a few days in that great city, Paris—a city of much historical, though melancholy renown, as the stage upon which was performed the appalling scenes of the revolutionary drama, when Napoleon stood forth as the principal actor, and Europe became the memorable theatre where the Emperor intended to represent those tragical performances, and display the dark catastrophe of those military plots, which a tyrannical, insatiable, reckless, but providentially, defeated ambition had ruthlessly projected—a city abounding in much that was curious in science and art; more that was valuable in antiquity; and whatever was magnificent in “gorgeous palace,” “ancient castle,” “solemn temple,” and gothic church—a city, in short, so delectable to the virtuoso—so inviting to the antiquary—so agreeable to the man of taste—so interesting to the genius of invention—so instructive to the naturalist, and so attractive to most classes of cultivated and polished society as the centre of fashionable resort, as the focus of that vanity which consists in the pride of life, and as the rendezvous of voluptuous dissipation and ruinous prodigality; and where, alas! the national religion presents herself invested with all the absurdities, ceremonies, and paraphernalia of a superstitious, unholy, false, and un sanctifying worship, differing nought, except in the recognition of Christian doctrines, from the very identity, idolatry, delusive and debasing character of Paganism itself; whose outward pomp and splendid pageantry sur-

prises the eye with astonishment, which, to the mind of every enlightened Christian, exhibits much to abhor, offend, and deprecate.

After the enumeration of such considerations as those expressed above, and which, it will be readily conceded, were likely to infuse into the mind those desires to which the writer has already alluded, and which the thankfully acknowledged kindness of his parent permitted to be realized in the full fruition of much gratifying enjoyment.

The intention, therefore, of the following pages is, to furnish a brief account of the journey and visit to Paris, interspersed with a few opinions and incidental remarks elicited by those new and striking scenes which, during his sojourn in that capital, the writer witnessed.

THE JOURNAL.

EVERY necessary arrangement having been made and properly adjusted, in company with his father, mother, brother, and a friend, the narrator took his departure from Finsbury, on Monday, the 10th of August, 1829, at 10 o'clock P. M., for Brighton, towards the accomplishment of the purpose as noted in the foregoing paragraph, and from which fashionable and much-frequented town, as a watering-place, some of the above party were to take ship for the French coast.

Before our departure, for some hours previously, the weather was exceedingly stormy, but about ten o'clock, the rain began to abate, and by eleven entirely ceased, and the remainder of the day became very dry, fine, warm, and favourable for travelling. After a very agreeable ride of about seven hours, we arrived in the town of Brighton by five o'clock in the afternoon, and lodged for the night in the very commodious and pleasantly situated hotel, called the White Horse.

In the course of the evening, my mother and her companion, Miss S——, procured lodgings for themselves, during their sojourn in Brighton, whilst my father, in company with his two sons, passed over to spend a few days in the metropolis of France.

Tuesday, the 11th of August.—The necessary preparations having been made, (in company with Mr. S. H——, who unexpectedly joined us the preceding evening,) we proceeded to the pier, from whence we were to embark on the steam vessel bound for the French port of Dieppe. Amongst the spectators upon the pier, awaiting the departure of the ship, we recognized many friends, both from the metropolis, as well as from different parts of the country. Eight o'clock A. M. having arrived, the signal was given, by the firing of a small cannon, for the departure of the vessel. As the pier receded from our view, we bade adieu to our friends by the waving of our hats, and the customary motion of our hands, whilst in spirit, and by ejaculatory prayer, we commended them to the protecting guardianship and all-sufficient grace of an Almighty God, by whom life given is preserved; and from whom, as the “author of every good and perfect gift,” every blessing in providence and grace is immediately derived. The day was sunny and cloudless;—the sea was beautiful and calm;—the company numerous, orderly, and agreeable. Our father was very soon afflicted with that truly painful, disagreeable, and obnoxious visitation, sea-sickness, and from which during the whole passage he suffered most severely. Mr. H—— proved himself a good sailor, not even altering a hue in the colour of his complexion. Brother William and myself were occasionally annoyed with emetic sensations. After a most pleasant, though rather prolonged passage of eleven hours, we doubled the harbour of Dieppe by

seven o'clock P. M. At the distance of about four furlongs from the port we fired a cannon, which was presently acknowledged by a French pilot entering on board our vessel, and who, according to his usual practice, steered our ship into the basin of the harbour. The pier, which projected several hundred feet from the harbour, was crowded with spectators of every class, who had assembled to observe our entrance into the port, and the sight which they presented to our view was not more singular than interesting, in that pretty and variegated appearance which was produced by the various and differently-coloured dresses of the *females*, who chiefly composed the throng. As soon as the vessel approached sufficiently near for the passengers to disembark, several *gens d'armes* instantly came forward, demanded our passports, inspected our coats, supervised our baggage, and examined our entire persons. After we had undergone the requisite and customary ordeal, or scrutiny, we hastened to Taylor's hotel, where we tarried till ten o'clock the following morning. Our father, who had become quite a valetudinarian, in consequence of excessive sea-sickness, retired immediately to his couch, Mr. H——, William, and myself partook of a late tea, which also included supper. In the dusk of the evening we perambulated the streets of Dieppe for the space of about two hours. At nine o'clock P. M. we sought the refreshment and repose of restorative sleep, so beautifully described in the appropriate language of our eloquent poet, as

Tired nature's sweet restorer, balmy sleep !

Wednesday, the 12th of August.—Individually we were each very much satisfied with the accommodation which this inn afforded us, and for the moderate charges, compared with those which some of the gentlemen, our companions on the previous day's passage, at other hotels were called upon to discharge, and, according to their own statements, for much inferior accommodations. Personally we felt greatly refreshed and recruited by the reinvigorating slumbers of nocturnal repose, excepting our father, who still remained an invalid, arising from the sickness which the preceding day's aquatic expedition had brought on.

I arose betimes this morning, and took a survey of the town of Dieppe.

DIEPPE. The town is large, rather handsome, and apparently of great antiquity. The streets are long and narrow, and paved with sharp-pointed flint-stones, which render walking upon them any thing but agreeable. The houses are exceedingly lofty, very irregularly built, and altogether devoid of that uniformity or harmony in their construction which invariably yields so much either of beauty or grandeur to every description of building, whether plain, ornamental, or gothic. The inhabitants of this town are rather populous, and appear examples of plodding industry and laborious activity. The head-dress of the women, in particular, attracted my observation, and arrested my notice, for its peculiar singularity. The females wear no bonnets, but in lieu of them, large linen caps, of a conical shape and expansive magnitude, with huge

flaps hanging down on each side of their face, extending laterally, from the cheek-bone beyond the back of the head, and perpendicularly, in height, above the pericranium a foot; and downwards, in depth, as low as the shoulders. The trade of the town consists principally in manufactures of ivory, and to which the inhabitants devote much attention, and in which species of workmanship, accordingly, they excel. The beauty, elegance, and exquisite delicacy of their workmanship in ivory called forth, in no inconsiderable degree, our admiration. After breakfast we all went forth to pay a visit to the gothic church of St. Jacques, which well deserves the notice of every tourist passing through this town, on account of its antiquity, magnitude, structure, the architectural ornaments, valuable paintings, and pictorial devices by which its interior is decorated. When we entered, we found a dozen or two of persons, chiefly of the plebeian order, engaged in their matins, or morning devotions, and the priest genuflecting and gesticulating before a crucifix enchased in silver, in the centre of seven candlesticks of the same metal, and presenting altogether a spectacle exceedingly unseemly, horrible, and pagan, muttering the prayers in a tone utterly inaudible. We were now in search, and after some difficulty, and still greater loss of time, found the office (the upper garret of a most shabby dwelling) from which we were to obtain our provisional passports to enable us to proceed in our journey to Paris: for in all the French towns and provinces, the traveller, without his passport, is not only impeded in

the prosecution of his journey, but, if discovered without it, is liable, from the suspicious character of the French nation, to very unpleasant and jeopardous consequences. Every matter being now arranged and in readiness, we ascended the Diligence, which conveyed us to the capital of France.

DILIGENCES. The Diligences are the most extraordinary *voitures*, or coaches, that can possibly be imagined, and which I can only compare to a sort of three-bodied fly-waggon, which for clumsiness, magnitude, incommodiousness, and inelasticity, would surprize even to amusement, the stranger, when he first beholds them ; whilst every English passenger pronounced them most execrable conveyances. Their interior is rather capacious, and the roofs of them platted with straps, after the fashion of a leathern net, into which were thrown small parcels, and from which are suspended hats, caps, bonnets, &c. &c. The places inside, as well as outside, are all numbered, and when the traveller books his place, the number of the seat which he is to occupy is noted in the receipt which is given to him upon paying the fare, and by which judicious arrangement all contention, incivility, and offensive altercation is most felicitously avoided. The *conducteur*, as well as the passengers who travel by them, are particularly careful that every person shall occupy the identical place which may be appropriated to him as marked upon his receipt. They carry no coachman, but a *conducteur*, whose office corresponds to that of an English guard, and who entirely arranges every matter connected with

these remarkable vehicles. Some of them will carry from eighteen to twenty individuals. They are separated into three divisions, and the compartments are distinguished by the following names, viz. the *cabriolet*, or outside, corresponding to the box of our coaches; the *coupé*, immediately beneath the cabriolet, and open in the front; and the *interieur*. The *coupé* is the most agreeable division. The cabriolet is considered the most vulgar part; and the *interieur*, together with the *coupé*, is usually occupied by respectable individuals. The cabriolet is sometimes taken by the English tourist, because most convenient for beholding the surrounding country. We were informed that it was invariably avoided by respectable Frenchmen, who are greatly surprized with the preconceived notions which they entertain respecting the *hauteur* and vanity which they ascribe to the English character, to find Britons choosing this part of the Diligence.* The horses are the most deplorable animals I ever saw. The harness most clumsy and unfit for its purpose,

* This circumstance brings to my recollection an anecdote which I remember to have read, of a Parisian, who was travelling by one of our coaches, to London. On stepping out, whilst the horses were changing, he was greatly surprized by reading the name of the street, Cheapside, on that part of the coach where he had taken his seat. Mistaking the meaning of the appellation of the street for the *canaille*, or more ungentle division of the coach, in great anger he vociferously exclaimed, that he had paid the full price, and considered himself most shamefully and dishonestly treated, in being put upon the *cheap side* of the coach. All explanation proving utterly unavailing to remove the impression produced upon his mind by the error into which he had fallen, with much ill-humour, and great displeasure, he obstinately refused to resume his seat in the interior, and immediately ascended the hinder part of the outside of the coach.

and composed principally of pieces of string, rope, wood, bone, &c. &c. and the collars are elevated to such a preposterous height, that they very much resemble, as one might easily suppose, a team of camels, so that the *tout ensemble* of these curious conveyances is the most ludicrous, laughable, and grotesque spectacle imaginable. The postillion by whom they are driven is almost a non-descript being, both in person and costume, and a complete and striking contrast to the smart, spruce, and well-booted English post-boy. Respecting the boots of the postillion, the nearest comparison that I can make is, to a japanned chimney-pot, surmounted by a cow reversed, with its top downwards, and answering by way of receptacle for the foot. The difference consists in the lustre of the chimney-pot when compared with the dirty and dingy appearance of these exceedingly curious boots. This strange spectacle was an irresistible provocative to laughter, and incentive to merriment; for only picture to yourself the grotesque figure of the postillion, and the deplorable condition of the half-starved and infirm quadrupeds, and the still more singular intertexture of the harness by which they were attached to the Diligence, and propelled along by the unremitting flagellation, and merciless coercion of the sanguinary thong. Bells are attached to the horses' heads, which make an incessant jingling noise, exceedingly obnoxious to the ear. Although drawn by five, seven, and even sometimes nine horses, it was with great difficulty, and much cruelty, we could proceed at the rate of five, and, at

times, not more than three miles *per* hour. The horses usually run three, but frequently five abreast. By the law of the land it is illegal for one Diligence to pass another, so long as it continues in motion; and by which judicious enactment a sure prevention is given to all racing upon the roads. I must not omit to mention one great advantage and conveniency connected with the French mode of travelling, viz. that no person is called upon to give any fees either to the *conducteur* or postillion. A certain sum is included in the fare, which it is customary to allow the *conducteur*, who also pays the postillion his proportion, and which, if any passenger should refuse to give him, he will instantly threaten that individual with a prosecution. An arrangement well deserving of imitation by the proprietors of our own coaches, as a sure prevention to all dissatisfaction, incivility, and offensive altercation.

ROADS. The roads in the centre are set with large stones, very unevenly laid, and called by the French *pavé*. The rugged unevenness of the roads renders journeying upon them exceedingly unpleasant. I soon became pungently tender, *ad fundamentum*, in consequence of the incessant jolting with which these protruding stones continually jerk the Diligences. Thus far the country presented but few landscapes, either interesting or picturesque or luxuriant, and none to equal some which delight and attract the admirer of woodland scenery in England and her circumjacent countries. Instead of quick-set hedges, apple-trees are planted on each

side of the road. The apples are rather small in size, and of a very acetous flavour. They are used solely for the making of cider, a great quantity of which is annually imported into England. Although planted close to the side of the road, it is seldom the apples are plucked off the trees either by the thieving hand of truant school-boy, or passing stranger's pilfering stretch.

FRENCH FARMING. One striking peculiarity in the mode of French farming is, that the sheaves of grain are placed with their ears downwards upon the ground, and then tied at the top with a small band of straw, which give them a pyramidical form, and rather mean appearance—a mode which differs considerably, both in shape, aspect, and elegance, from the English method of gathering up the sheaf. Whether the English method is preferable to the French I cannot pretend to determine. The reason adduced by the French farmers for this peculiar construction of their sheaves is, that the ears of grain may not be moistened by the showers of rain; and provided the rain did never descend violently, or remain long in its continuance, the reason might carry with it some validity and conclendency; but should the pluvial torrent precipitate strongly, and that for several hours of many successive days, so as to penetrate to the base of the sheaf, I apprehend, the ears would be likely to suffer damage, to germinate or corrupt at all events; and in all probability they would contract an earthy taste, with the concomitancy of a disagreeable effluvium, to say nothing of the maturing rays of the sun, which

assuredly, is one great advantage obtained by the method which the English farmers adopt in the exposure of *theirs* to the sun's ripening influence. The fields in France are not so well cultivated, and therefore are not so fertile as those of England. The French crops (in the writer's estimation) generally appeared very meagre and "ill favoured."

In their dress the French farmers make no distinction from that usually worn by the people amongst whom they reside; in this particular, likewise, they differ from the English agriculturalist. At three o'clock in the afternoon we arrived at the town of

ROUEN. The entrance into Rouen is exceedingly beautiful, through an extensive, arboreous, and umbrageous avenue of lofty elms. The Diligence now drew up to a rather large but shabby hotel, where a dinner was in the course of preparation for the refreshment of the travellers.

Whilst the dinner was preparing, we availed ourselves of the brief interval of time which it afforded us, to view the greatly celebrated cathedral, which stands in the centre of the town, founded by King William the Conqueror, and is considered one of the finest *gothic* structures in all France. The front is grand, florid, and majestic—the roof fretted with the devices of every variety of architectural ornament—the floor or pavement engraven with the almost obliterated inscription sacred to the memory of valorous knight, victorious king, immortal saint, and other deceased and departed dignities. The paintings which are contained in this renowned cathedral, chiefly Scripture subjects from the New

Testament, the *cicerone* informed us were held by *connoisseurs* in the highest estimation. One of the towers of this cathedral, constructed of wood, much to the alarm of the inhabitants, and the consternation of antiquarians in the neighbourhood, was suddenly set on fire and entirely destroyed by lightning, in the year 1822, and which is now being rebuilt of wrought iron. In this cathedral, also, the remains of several monarchs of the Norman dynasty are deposited.

It was now time to return to the inn, where a dinner was prepared, called by the French, a *table d'hote*, and at which the hostess presides; and who directs the order of the table, and superintends the usual arrangements of the dishes; and also enjoys the privilege, not common to ladies in this country, of taking the lead in the current topics of the conversations of the day.

The dinner to me was any thing but agreeable or satisfactory, notwithstanding the multitudinous supply of dishes, which were brought upon the table, in every variety of taste, and diversity of fashion, swimming in oil, floating in butter, and overflowing with all sorts of gravies. To an English *gourmand* the best, most substantial, and nutritive dishes, are invariably served up the last.

A concise description of the town of Rouen may not prove altogether unacceptable.

ROUEN is a large, populous, and commercial town, the trade of which consists, principally, of silk manufactures. It is situated in a plain surrounded by lofty and luxuriant hills, with the river

Seine on the right, over which is constructed an exceedingly curious bridge of boats, which tradition affirms was contrived by a friar, and which rises and falls with the flux and reflux of the tide. The bridge is composed of timber, supported on nineteen barges, concatenated together in a most singular manner, and is about 330 yards in length. I was informed by a stranger, whom I accosted near the spot, that it cost, annually, 11,000 francs to keep it in necessary repair. Just below this *ponton* there is a celebrated ruin of the arches of an ancient stone bridge, which history, in conjunction with tradition, asserts, was erected by the Empress Matilda, daughter of Henry I., King of England.

Among the other remarkable edifices belonging to this town, is the elegant and beautiful church of St. Omer, greatly admired for the exquisite delicacy of its architecture, but which we were unable to visit, because our time was already expended.

After, to me, the mealless dinner was finished, and the cloth removed from the table, in company with several intelligent gentlemen, we now assayed to ascend an exceedingly high hill, which overlooks the town, and from the summit of which a most graphic, enchanting, and panoramic view is obtained of the entire town of Rouen, the surrounding country, and the serpentine meanderings of the River Seine, producing, in combination, scenery the most majestic, magnificent, romantic, and picturesque. No traveller, passing this way, ought to fail climbing its ascent, for it will well repay the "scaler's toil." It was now time to return to our

inn, where we ordered tea and coffee for our supper; and at ten o'clock P. M. entered the *coupé* of the Diligence, which, without any further delay, was to convey us immediately to Paris.

COMMISSIONER. I omitted to relate, in more consecutive order, an account of the *commissioner*, whom we employed to take the care and charge of our luggage. The individual who goes by this name, as designative of his office, is generally to be found at most hotels, and who waits upon the passengers as they arrive; and who, moreover, arranges every matter for the traveller—such as the charge of his luggage, the procuring of his place in the Diligence, conducting him like a guide to every place or object of importance in the town or village through which he may be passing; and serving, likewise, as an interpreter, in which capacity he will prove of great assistance to all such who may travel in French provinces, unacquainted with the language or dialects of the continental countries. He is a person to whose care all parcels and luggage may be most safely entrusted.

The night, now far advanced, was warm, and brilliantly bright with the radiancy of lunar and astral effulgence—a most lovely night—a death-like stillness prevailed all around; Morpheus presided over nature, sound asleep; and the fair moon, taking her nocturnal *promenade* along the cloudless, azure, and stellar canopy of heaven, walked in all the soft resplendency of her highest and brightest glory—the very night, according to the fictions, tales, and romance of *imagination's* fantastic record, as would

have suited a melancholic pensiveness, a sentimental solitude, a chivalrous spirit, bent on some Quixotic deed of brave adventure—just the night for maid and swain to woo and whisper love—a night, in fine, singularly congenial to those meditative reflections, and that peculiar, inexplicable, romantic, and musing order of phantasy, or impression, or feeling, which give to

————— “airy nothings
A local habitation and a name.”

Wednesday, the 14th of August.—Arrived in Paris at four o'clock in the afternoon, right glad, that our journey thus far had come to a propitious termination.

At the *barriers* which bound the city of Paris, the Diligence was stopped and examined by several *gens d'armes*, to ascertain that the legal number of the passengers was not exceeded.

The entrance into Paris is truly grand, through a long avenue of lofty and umbrageous trees, terminated at each end, and adorned on each side, by two triumphal monuments, surmounted by prancing horses, sculptured in white marble, of exquisite workmanship. The appearance of the city, as the Diligence passed along the streets, very much resembled the engravings which are sold in the shops of London, giving representations of the old towns and cities of the southern part of Europe. The Diligence now quickly drove into the *bureau*, or coach-office, where we congratulated one another, on alighting, to know that we had reached the place

of our destination in the enjoyment of mercy, health, and safety.

The scene which now presented itself was amusing and ludicrous in the extreme—ladies, gentlemen, children, the *conducteur*, surrounded by a host of snarling porters, and a body of *gens d'armes* in spite of all the noise and confusion which assailed them, with the utmost *sang froid* imaginable, perseveringly inspecting the coats, and examining the luggage and various parcels of the newly-arrived passengers, and whom they addressed in the incongruous, unintelligible, and *pie-bald* speech of half French and half English, forcibly reminding one of that notable event recorded in Genesis, of the confusion, and consequent dispersion which took place amongst the confederated builders of the Tower of Babel, in the plain of Shinar. We made all possible haste to escape from this tumultuous and exceedingly grotesque spectacle to the *Hotel des Princes*, at which inn we took up our quarters during our tarrance in Paris.

No sooner had we entered the inn, than the proprietor applied for our passports, and which, accordingly, we surrendered to him.

The trouble, scrutiny, inconvenience, and difficulty attendant on a visit to Paris, through the different French provinces in the passage of a journey thither, must certainly be felt as no inconsiderable annoyance to all those who have enjoyed the unrestricted freedom and easy liberty of this much-blessed, highly-favoured, and justly-admired England which we inhabit.

At five o'clock P. M. we dined. The dinner, to me, was almost as unsatisfying and disagreeable as the one which I have already attempted to describe. The multiplicity of made-up dishes, hashes, stews, and unsubstantial mixtures, was any thing but agreeable.

We had scarcely finished our dinner, when a German (who had been our fellow-voyager in the steam-vessel from Brighton,) unexpectedly, and with much intrusion and familiarity, introduced himself to our notice, and offered to conduct us to various places, and manifold sights, which he imagined demanded our observance; more particularly to conduct us to the theatres, and other haunts which he specified, of profligate frequentation. The occurrence of this circumstance taught me an important and admonitory lesson, and forcibly impressed me respecting the necessity of the precaution in future, to be very careful of manifesting too great a degree of unrequired civility, or apparent friendship, (which, perhaps, we had too freely shown towards this German,) to any stranger, of whose character, habits, or life, previously, nothing could be known. Alas! how many promising young persons have suffered total ruin, or the forfeiture of honourable reputation, in consequence of an inadvertent, accidental, and immoral association with a stranger of voluptuous habits, and a profligate career of life, mournfully verifying the solemn declaration of the Apostle, that "evil communications corrupt good manners."

In the afternoon and evening we strolled about the city of Paris.

BOURSE ET TRIBUNAL DE COMMERCE. Directing our course towards the Bourse, an edifice newly erected, of great magnitude and superb elegance, we were informed, by the door-keeper, that all operations of a commercial nature being ended, the Exchange, for the day, was closed. Notwithstanding this declaration, the *cicerone*, or door-keeper, was so obliging as not only to allow us to enter, but attended us through the various compartments of this splendid structure, explaining to us the purpose to which each division was appropriated.

The Bourse, or Exchange, is in the form of a parallelogram, surrounded by Corinthian pillars, forming a gallery, and is ascended by a flight of marble steps, extending the whole breadth of the front, about 200 feet in width. The roof of this splendid edifice is constructed entirely of wrought iron and copper, and is so curiously and scientifically contrived, that all danger is prevented which would be likely to arise from the dilating warmth of the summer's solstitial heat. In the centre of the building is a square, separated from the other parts of the building by marble pillars of exquisite workmanship, forming arcades between them, upon which are inscribed, in bronze letters, the names of the principal commercial cities of the world. It is remarkably rich in sculpture, and is adorned with paintings in a grey colour, in imitation of *bas-reliefs*, the figures of which are eight or nine feet in length; and so perfect is the deception which they impose upon the visual organ, that unless casually discovered by some intimating remark, the beholder supposing them to be really sculptured marble, would

withdraw without perceiving the optical illusion. The distribution of the several chambers for mercantile purposes is admirably planned, and the communication to them conveniently and well arranged. On the whole, this grand Bourse far surpasses in its cleanliness, construction, sculpture, and paintings, the Royal Exchange of London; though it is but just, in making the comparison, to take into due and fair consideration, the advanced state of general science, the mechanical skill, and architectural improvement which have distinguished the period succeeding *that* when Sir Thomas Gresham laid the foundation, and raised the superstructure of our Royal Metropolitan Exchange, the renowned site and *rendezvous* of those consulting merchants, from whose profitable deliberations and prosperous enterprizes have emanated those commercial operations, which have brought so much opulence, and spread so extensively the fame of this greatly renowned and glorious island of British industry, adventure, and wealth.

Having now completed our survey of this noble structure, we returned to our inn.

At 10 o'clock P. M. we retired to rest, impressed, I hope, with a becoming and devout sense of gratitude towards an all-bountiful and all-gracious God, under whose Almighty superintendence we had been protected from every contingent danger, and providentially supplied with every requisite good, and needful blessing.

Friday, the 15th of August.—Beds good; slept soundly and refreshingly. Breakfasted at eight o'clock A. M.; after which we proceeded to view the

splendid gallery attached to the palace of the Louvre, and which contains a most valuable collection of paintings, after the old masters, from different parts of the world; also, an exceedingly magnificent and inestimably valuable assemblage of antiques, statues, figures, &c. sculptured in the most beautiful white and variegated marble, produced by the Grecian, Roman, and Athenian chisel.

GALLERY. The gorgeous decorations, the extensive magnitude, and extravagant grandeur of this splendid gallery, bids defiance to all description, producing an effect upon the senses truly magical. The floor is composed of highly polished oak, the planks of which were so ingeniously joined together, that, to the eye, they appeared in an undulating or oblique direction, which give it a most striking, curious, and unique appearance; but walking upon the floor, presently detected the visual deception which ingenious *art* had so pleasingly and wonderfully imposed. In this enchanting spot, years of delectable enjoyment in profitable study might be spent. The gallery is much frequented by artists of both sexes, who resort here from all parts of the continent, as well as a few from this island, to take copies from the original paintings of the old masters, which are here preserved, of the Roman, Venetian, Flemish, and Italian schools. The contributions of Napoleon's ambition have greatly embellished and enriched this gallery. The Emperor, during his campaigns in the southern parts of Europe and other countries, scrupled not iniquitously, to plunder galleries; sacrilegiously, to pillage temples; nor im-

piously, to pilfer churches, and rob sanctuaries, by dismantling them of all that was held sacred, or regarded as valuable, either as natural curiosities or scientific and literary rarities. Astonished and delighted with the magnificence and collections ancient and modern, scientific and pictorial, of the gallery belonging to the Louvre, we withdrew, and from thence inclined our feet to the

MUSEÉ A HISTOIRE NATURELLE, at the JARDINS DES PLANTES. This noble establishment consists of a botanical garden, with spacious hot-houses, a *menagerie* of living animals, (of which our Zoological Gardens, now coming into vogue, are in imitation,) and several galleries, scientifically arranged, connected with the three kingdoms of nature—the *animal*, *vegetable*, and *mineral*.

GARDENS. The gardens are tastefully laid out, and botanically arranged according to the classification of the different sorts of plants; whilst the varied appearance of the surface of the ground, the diversity of plantation, the picturesque formation of the beds, and the charming variegation and fragrancy of the flowering shrubs, give to them all the attractive beauty, the exquisite loveliness, and romantic enchantment of an artificial landscape.

THE MENAGERIE AND AVIARY compose one entire side of the gardens, and contain animals of all shapes and sizes, and birds of every diversity of species, and variegated plumage, brought from the various parts of the explored world.

MUSEUM. After we had walked a considerable time in the gardens, we departed from thence to see

the Museum, which we entered by a large stone staircase, that was immediately thronged by an overpowering multitude of persons who had congregated around the doors many hours before they were opened to the admission of the public. The building is divided into floors, and these again are subdivided into rooms.

The first floor includes geological and mineralogical subjects; and also contains a wonderfully extensive collection of fishes and reptiles, brought from the different quarters of the terraqueous globe.

The second floor is filled with stuffed birds, beasts, and quadrupeds; and also comprises a very extensive collection of insects, shells, &c. &c.

The GEOLOGICAL COLLECTION includes the fossil remains of quadrupeds, birds, reptiles, fishes, vegetables, &c. The teeth and bones of elephants, rhinoceroses, and hippopotami.

The COLLECTION OF MINERALS comprises several aërolites, or stones, which have fallen from the atmosphere, and some beautiful specimens of various kinds of ore. This collection must be inestimably precious on account of the very choice and rare specimens which it contains.

THE COLLECTION OF BIRDS, which, for elegance and variety of form, richness of variegated colour, and brilliancy of plumage, equals all that imagination can conceive as beautiful and attractive.

COLLECTION OF REPTILES. Reptiles do not obtain or attract our attention, or fix our regard, either by the elegance of their form, or the variegation of their colour, in so pleasurable a degree as

birds, insects, fishes, or quadrupeds. Most of these creatures are of an offensive appearance, and repulsive shape, whilst the shining and glittering speckles which embellished them, when alive, with by far the majority of them, have entirely faded, and lost their brilliancy in the process of their preservation. Moreover, the sight of a serpent generally causes a sensation of horror or disgust to vibrate through the "whole man," especially when associated with the melancholy reflection, which painfully reminds, that, in this subtle form, diabolical influence instigated the unsinning and felicitous possessors of the Garden of Eden to the woful commission of that great and mournful crime of disobedience, which

" Brought death into the world, and all our wo."

THE COLLECTION OF FISHES is exceedingly amusing, interesting, curious, valuable, and extensive.

We could only take the veriest glance of this superb and noble Museum, which may not inaptly be designated Nature's Magazine of *animate* as well as *inanimate* wonders; and which, for its magnitude, and the scientific arrangement of its various, curious, and extensive collections, both of natural and artificial rarities, excited, in no inconsiderable measure, our admiration and praise. *Here*, was exemplified, in wondrous developement, the ability and ingenuity of man, who has "sought out many inventions"—*here*, we beheld displayed in extraordinary manifestation, the assiduity of unwearied industry—the persevering attainments of aspiring genius—the laborious diligence of scienti-

fic proficiency—and the indefatigable investigations of prying research. *Here* the naturalist would not only employ years, but spend a whole life of delightful, instructive, and elevating study and acquisition, in the various departments of that science denominated Natural Philosophy, in the examination and scientific classification of each individual species, according to its respective order. *Here*, Zoology, Ophiology, Ichthyology, Ornithology, Entomology, Botany, Geology, Conchology, Mineralogy, &c. may be studied from subjects and productions furnished from the abundant magazine of nature's repository. *Here*, Buffon laboured, and Cuvier studies.

GOBELINS. From the Museum we inclined our steps to the Gobelins, so called from Jean Gobelin, who first established the manufactory. But on our entry at the threshold of the door, we were mortified by the information that they were closed for the season, and until the period of its return, no one was permitted to inspect them. The factory, by purchase, is now the property of government, who constantly employ in it several hundred weavers in the facture of tapestry work.

At six o'clock, by agreement, we entered the Omnibus which was to convey us to Versailles, and at which place we arrived about eight o'clock P. M.

PALACE OF VERSAILLES, an edifice of great magnitude and splendor, erected at an enormous expence by Louis XIV., that most extravagant monarch, whose prodigal expenditure has been accounted as one of the principal causes which ac-

celerated that dreadful, political, and eventful catastrophe—the Revolution.

As a royal residence, it is now quite abandoned, and inhabited only by a few officers, and those soldiers whom they retain under their command, and who act in the capacity of a guard and protection to the palace.

The gardens belonging to this palace are enchantingly and exquisitely laid out, and adorned with temples consecrated to the muses—a profuse number of allegorical, mythological, and historical statues, foaming cascades, playing fountains, and basins of translucent water, in which gold and silver fish disport leapingly, with frolicsome and vaulting somersets.

The pleasure grounds also, are delightfully attractive in fantastic constructions. Here, is a temple of love; there, a perplexing labyrinth; here, an artificial rock; there, a picturesque wooden bridge, under which meander streamlets from a distant canal, rendering, in combination, the scenery most fascinating and romantic. The park, likewise, presents many rich, luxuriant, and expansive landscapes, which are diversified with superb fountains, and gurgling cascades flowing in every direction, and surrounded by cottages, grottoes, and rural hamlets embowered in groves of trees presenting to one's imagination a beautiful, enchanting, and truly graphic representation of the scenery described of fairy land.

Delighted with the scenery which we had beheld, and astonished to see the buildings which were here,

our minds were irresistibly directed to contemplate awhile, the Nebuchadnezzar-like spirit which must have prompted Louis XIV. in the erection of a palace so magnificent and sumptuous; and who, under the influence of a vanity analogous to that of the eastern monarch, whenever he surveyed the greatness and extent of so mighty a project in the completion of so splendid and gorgeous a structure, with vaulting arrogance, in effect, would soliloquise, "Is not this great Babylon which I have built, for the house of my kingdom, by the might of my power, and for the honor of my majesty."

At nine o'clock, we reluctantly withdrew from this enchanting spot, and arrived in the capital about half past ten o'clock P. M.

Saturday, the 16th of August.—We ordered our breakfast at the usual time, and occupied the day in the following manner, by visiting first the Hotel des Invalides, a humane establishment designed for the reception of naval and military valetudinarians.

THE HOTEL DES INVALIDES is an edifice of immense extent, the foundation of which alone measures seventeen acres of ground. In this grand establishment warriors find an asylum where they enjoy an abundance of wholesome food, and every attention is given to them, which their bodily infirmities require, by the *sœur de la charité*, or nurses. The hotel is approached by an *esplanade* planted with rows of poplars extending one hundred feet in front.

The outer court, by which we entered, is enclosed by wrought iron gates, emblazoned and surmounted with the arms of France richly gilt.

On each side of the gates is a pavilion of stone, ornamented with military trophies. The front is decorated with Ionic pilasters, supporting a grand arch, upon which also military emblems are sculptured. The church, attached to this hospital for the worship of the invalids, is capacious and lofty, and highly ornamented with fine paintings and other pictorial inventions. The dome of the church is considered a masterpiece of French architecture. This noble edifice, principally, as regards its construction, has been compared and ranked with those of St. Peter's at Rome, and St. Paul's in London, though of smaller dimensions than the latter; and I should apprehend, infinitely less and inferior to the former. The ceiling of the grand sanctuary is beautifully embellished with the ornamental decorations of many exceedingly valuable and exquisitely executed paintings of the Italian school. The floor or pavement is splendidly inlaid with variegated marble, a species of mosaic work. The *cicerone*, or attendant, who conducted us through the sanctuary was a very obliging, intelligent, and communicative person, and rendered us much service in his ready descriptions, courteous, and explanatory remarks. The hospital was very clean, and appeared to be admirably conducted. The *sœurs de la charité*, or sisters, were particularly tidy, and neatly dressed. On the whole, as a building, and for the comforts and apparent number of conveniences, I much prefer our own Greenwich Hospital to the *Hotel des Invalides*. From the *Hotel des Invalides* we prosecuted our survey to the palace of

the *Tuileries*, passing by at a distance, the grand building of the *Chambre des Deputies*.

PALACE OF THE TUILERIES. This magnificent and capacious palace, founded by Catherine de Medicis, is situated upon a spacious spot of ground called the *Place du Carrousel*, which communicates with the palace of the *Louvre*, forming an area of considerable extent. This area also affords a noble view of the royal residence, and is adorned with a famous triumphal arch surmounted by four bronze horses yoked abreast standing upon a plinth, supported by eight Corinthian pillars of Languedoc marble. The court immediately in front of the palace is of great extent, and separated from the palace *du Carrousel* by an iron railing, the rods of which are fixed in a brick wall four feet in height, and terminate in the shape of spear heads, and which being gilt at the top, the *tout ensemble* presents an appearance of imposing and gorgeous grandeur. In this court we beheld an interesting sight in the gay evolutions of a troop of light infantry. What we saw of the French military we were much disposed to admire—its discipline, regimentals, and the fine appearance of the soldiers. For a short period this palace became the residence of the Emperor Napoleon; whilst to Louis XVI. and his family it proved a house of sorrowful mourning and afflictive vicissitude; and within its eventful walls were acted some of the most appalling, tragical, and ruthless scenes of the political and revolutionary drama of the nineteenth century. The gardens attached to this palace, and associated with

several important and historical occurrences, are laid out in the most grand and extensive scale imaginable, in every form of taste, and variety of majestic and elegant display. In the arrangement of these enchanting gardens, the uniformity is admirably preserved without proving monotonous, and the terraces, marble statues, flower beds, shady groves, and playing fountains, are indeed superb, and give to them an appearance strikingly attractive, paradisiacal, magnificent, and picturesque. In the front of the palace, facing the gardens, a terrace extends, separated from them by several massive steps of white marble, and from which is obtained a most perfect and romantic landscape of the entire park. The statues of white marble, masterpieces of ancient sculpture, interspersed in different and distant spots of these justly celebrated gardens, constitute their principal, most valuable, and richest ornament; whilst, the verdant foliage, extensive, luxuriant, and umbrageous avenues of lofty trees, combine to yield a perspective of overpowering and bewitching impression. These gardens constitute the most fashionable *promenade* of all Paris, and during fine weather are thronged with the gay world, corresponding with the Hyde Park and Kensington Gardens of the west end of the metropolis of London.

We now quickened our steps towards the greatly renowned church of Notre Dame.

NOTRE DAME. A gothic, cathedral edifice, reckoned one of the largest, most ancient, and magnificent churches in all France. The front is of a

grand and noble character; and its loftiness is particularly striking. The interior is highly decorated with architectural ornaments, curious and whimsical devices of every description. Over the aisles, which lengthen to a considerable extent, are two rows of galleries equally capacious. The painted windows are exquisite, and represent subjects taken from the Old and New Testaments, and portraits of the patriarchs, prophets, evangelists, and apostles.

As we approached the church, we perceived the road was covered with gravel, the populace assembling in crowds, the windows of the houses with persons thronged, flags and pieces of tapestry waving in wondrous display, and horse and foot soldiers parading in all directions, so that the whole scene intimated that something was at hand. There was all the stir and watching of a waiting vigilance—the enquiry of observation on tip-toe—the bustle and motion of expectation on the look-out, which generally indicate the arrival of some grand sight, the celebration of the anniversary of some memorable event; or the appointed day upon which the commencement or completion of some great or national purpose, was made known by public announcement or commemoration. On enquiring what all this movement and appearance meant, we were informed, that it was the day appointed for the celebration of the fulfilment of a vow made by Louis XIV. to the Virgin Mary, whom, he had ignorantly and superstitiously supposed, had graciously granted the supplication of his request in the birth of a “man

child," after a two-and-twenty years sterile wedlock with his royal consort. Of all the ceremonies affixed to the Romish ritual, no fête is so splendidly or pompously observed as the celebration of this vow of the French king to the Virgin Mary. Soon after we entered the church, it was incommodiously thronged, so that, the "multitude trode one upon another." After we had endured the fatigue, vexation, and irksomeness of a three hour's waiting and delay, the archbishop, bishops, and other pontiffs belonging to the Romish hierarchy, preceding the royal family under a canopy of rich red velvet most beautifully fringed by white ostrich feathers, made their appearance; whilst, in the rear, officers of state, and the servants of the royal household, completed this procession of extravagant pomp and excessive splendor. The members of the royal family, the archbishops, bishops, *seminaristes*, and other officers connected with the pontificate now assembled in the sanctuary, which stands in the centre, and separated from the other parts of the church by beautiful marble pillars, the spaces between them being filled up with planks of mahogany, and where they all with united voice, struck up a loud, long, and dissonant sort of chant, which was occasionally assisted and relieved by the more symphonious flourishes of instrumental music.

When they had sung some time, the multitude being tired began to disperse.

The retinue of royalty, with its *suite* of state, in train with the mighty ones of the Romish hierarchy, "gorgeously apparelled"—the guard of a military

cohort—the sudden burst of martial music, which announced the entry of the reigning family—the assemblage, together with the clamorous plaudits and resounding acclamations of the multitudinous populace, contributed to render the scene overpoweringly imposing and impressive; producing upon the senses an effect analagous to that which is sometimes experienced in the thrilling sensations of surprize, and the astonished feelings of amazement. *But*, it was all a huge and monstrous vanity—a sinful and Babylonish spectacle—the equipage of an unholy and benighted superstition—the pageantry of wicked Antichrist—the procession of the man of sin. It was all the heathenish and demoralizing *apparatus* of the mummery, will-worship, and priestcraft of antichristian papacy—that Apocalyptic beast—that mother of harlots and abominations—that queen, probably, of mystic Babylon, so often referred to, in the Revelation of St. John. It was all an abominable scene of papal usurpation and tyranny, which Christianity frowned upon with abhorrent revoltings—which Religion denounced as no better than pagan—and which the Sacred Scriptures have represented and described in such awful and condemnatory delineations as accursed, because of that diabolical and unsanctifying influence where-with popish infatuation has always hoodwinked and enthralled the reasons, minds, and wills of her deluded and degraded votaries—for the cruel persecutions with which, in all ages, she has martyred those who religiously and conscientiously protested against her unrighteous procedures—for her impious usurp-

ation in things sacred and divine—in whatever appertained to the religion of the heart, or the evangelical belief of the conscience—substituting, still more wickedly, for the doctrine of the cross, the “doctrine of devils”—for an heart-felt, abiding, and manifestative repentance for sin, as shown forth in the practice of a godly and consistent life—for an humble and contrite faith, in an exclusive and a fiducial reliance upon the atonement and mediation of our Redeemer’s sacrificial death, as the *only* divinely-revealed method of a sinner’s justification and acceptance in the sight of an holy God; and as the *only* scriptural medium through which salvation unto life eternal is proffered to apostate, rebellious, and ruined man—the sale of indulgences, the bargain of absolution, the sin-purification of purgatory, the remission of the pope, and the passport to heaven of sinfully-assumed infallibility—the assumption of which, in itself, is a blasphemous and arrogant impiety. Notwithstanding the disturbing pressure of the crowding multitude, the tumultuous uproar which unceasingly prevailed, and the noisy vociferations which reverberated in every part, and re-echoed in every corner, several priests were engaged, with a few poor people around them, in the observance of their matins, or morning devotions, secreted in several recesses of the church, bowing before crucifixes enchased in gold and silver, with many unseemly gestures, performing with the strictest scrupulosity all the ceremonies prescribed by the pontifical ritual; viz. such as masticating the holy wafer, drinking various mixtures prepared

from the ingredients of several phials, which are successively handed to the priests by lads habited in vestments of a scarlet colour, and who wait upon them obedient to their orders, and whose office also it is, at appointed intervals, to ring a bell, by the voice and intimation of which, the worshippers are informed what particular prayers are in the course of reading. The crucifixes are placed in the centre of seven lofty candlesticks, containing lighted tapers, by which they are brilliantly illuminated.

In most of the churches of Paris are a profuse number of chairs, the property of the poor, and who demand two *sous* from every individual whom they discover sitting upon them. The pecuniary advantage accruing from the use of their chairs has excited a very speculative and mercenary spirit amongst the poorer classes in this department of their daily calling. The owners are allowed to collect the money due to them for the use of their chairs, during the time of mass, or worship, when, with obstinate and obstreperous application they will annoy and p^{est} all those who feel inclined to dispute the propriety of their claim. Half the proceeds arising from the use of the chairs is given to the priests.

In the evening we enjoyed one another's society in strolling about the principal streets and Boulevards of Paris. The Boulevards are to Paris what the West End is to London—the residence of wealth and greatness—the region of style and fashion.

Our father occupied the afternoon in making several visits of a pastoral character to the Ministers

of the Gospel of Jesus Christ, residing in different parts of this licentious city, in order that from them he might obtain a more correct and authentic account of the present state of religion, *principally* in Paris, and generally throughout the continent, in connection with the operations and prosperity of those religious societies instituted to promote a more extensive diffusion of biblical Christianity; whilst, at the same time, he made enquiry to be informed respecting those protestant churches and chapels, in some of which it was our intention to attend Divine service on the approaching sabbath.

Sunday, the 17th of August.—The morning was bright, beautiful, and serene, delightfully befitting the day of sacred rest—the sabbath of the Lord God, which it introduced. But the worldly, earthy, and ungodly spectacle which presented itself during the whole of this sacred day, was grievously sinful; and to the impression of every moral man, more particularly, of the enlightened Christian, would be felt as obnoxiously offensive. The Divine commandment—Remember the sabbath-day to keep it holy, was most grossly violated and “set at nought” by the unholy inhabitants of this licentious city—this modern Gomorrah of immorality.

In the procedures and movements of his journies, it is certainly no inconsiderable inconvenience which a truly Christian man is frequently required to undergo in the residence which he cannot always avoid in inns and hotels on the blest and welcomed return of the Lord’s day; inasmuch as the retirement of the closet, the tranquillity of solitude, and the so-

lemnity and devotion of feeling with which every true worshipper of Almighty God desires to observe the sabbath of holy duty and sacred rest are greatly interrupted and disturbed by the noisy tumult and irreverent behaviour which invariably, and so abhorrently and obnoxiously prevail during the whole of the sabbath, even to the latest hour of the night, in most hotels and houses open for the reception of travellers. Although there are chapels in which there is preaching by ministers of the congregational independency, their discourses being delivered in French, a language which some of us did not sufficiently comprehend, we, of course, attended Divine service in the English protestant church, where we could hear the words of Divine truth expressed in the language of our own vernacular tongue. In the morning, accordingly, we attended in the English protestant church, the ministry of Dr. Middleton, and who delivered to us a most excellent and edifying discourse upon the 16th chapter of St. Luke, and the 8th verse.

Mr. Wilks, an American minister, and ourselves dined in the most secluded compartment which we could select, of a Restaurateur, for the scenery around us was shockingly unsabbatical and ungodly. We conversed principally with our American divine respecting those revivals of religion which had recently taken place amongst the Christians of the Transatlantic Continent. In the afternoon we attended Divine service in the Rev. Mark Wilks's chapel, where we heard a very good sermon delivered by one of his students, in English. The

Oratoire, or chapel, was in a state altogether unfinished, scantily attended, and very few persons whom we are accustomed, from appearance, to style respectable. We all could not but perceive the striking contrast which was forced upon our observation between this meagre and plebeian auditory, and the more numerous, respectable, and christianly assemblies which are convened in our more capacious and becoming places of worship in every part of protestant and highly-favoured England.

During the interval before Divine service, I entered into conversation with an apparently pious, though exceedingly eccentric individual; and of whom I enquired very minutely respecting the state of religion in Paris, and whether the principles of protestant, or rather biblical Christianity, were gaining the ascendancy, and uprooting the delusions, superstitions, idolatry, and priestcraft of Romish catholicism. His remarks, in reply to my various interrogations, intimated rather unfavourably; and he particularly impugned the conduct of those, whom, as he pronounced them, were the mere professors of protestant principles; whilst he inveighed severely the supineness and want of persevering and undaunted zeal amongst the ministers of the Christian religion in Paris and its environs. He, moreover, expressed his apprehensions, that popery was gaining an advantage over protestantism: for what the *catholics* could not accomplish by the influence of power, they frequently achieved by the bribery of their pecuniary possessions—by the effective agency of the “mammon of unrighteousness.” If political

or secular power failed of its purpose, the love of money—that “root of all evil,” he said, in too many instances, was found to proselyte. It grieved me greatly to hear such strong and solemn assertions; especially after what I had already witnessed of the shocking, debasing, and delusory tendency of the principles of the papistical religion.

In the evening we again attended the ministrations of Dr. Middleton, except our father, who remained to hear the Rev. Monsieur Grand Pierre, at Mr. Wilks’s chapel; and of whose sermon he afterwards spoke in terms of the highest admiration and delight.

As we returned by the *Champs Elyseé*, this spot presented a spectacle, in the profanation of the sabbath, which, to the mind of every moral man, and the feelings of every enlightened Christian, could not than otherwise prove abhorrently offensive. *Here*, the scene which every where assailed the eye, exhibited all the licentiousness, turbulence, and uproar of a crowded and tumultuous fair; whilst the sinful and populous inhabitants of this wicked city were recreating themselves in all the diversified methods, and multifarious forms of amusement which the depraved invention of degenerate man could devise. The sight was truly shocking and disgusting; an appalling demonstration of the accursed abandonment with which anti-christian principles, under the sanction of papal authority, deceive and beguile, enthral and ensnare her deluded votaries. On this day, *in particular*, the theatres are thronged, the shops thrown open for more than ordinary business,

and the doors more widely pushed ajar, of every haunt of profligate frequentation; and it is really quite shuddering to reflect upon the flagitious desecration, by the impious inhabitants of this voluptuous city—this “Sodom of unrighteousness”—of that sacred day which the Almighty God did hallow and sanctify—*that day* which (in the emphatic, eloquent, and impressive language of an eminent American divine,) “if erased from the calendar of the Christian, all that remain are cloudy and cheerless.” “Religion (if the sabbath be abolished) will instantly decay. Ignorance, error, and vice will immediately triumph; the sense of duty vanish; morals fade away; the acknowledgment and the remembrance of God be far removed from mankind; the glad tidings of salvation cease to sound; and the communication between *earth* and *heaven* cut off for ever.”

Such was the scene which prevailed in all the principal streets and *Boulevards* of Paris—a scene indeed, wicked, horrible, and demoralizing—a scene which would have provoked the pious indignation of a Nehemiah, zealous for the glory of his God, to an irascible state of choleric exacerbation—a scene, in fine, so opposed to every thing that was *barely* moral, that even a Christian of moderate piety would have inwardly experienced much pity, disgust, and shame.

Monday, the 18th of August.—This morning, whilst taking our breakfast, our father was so obliging as to favour us by a perusal of his “Narrative;” comprising a cursory and interesting account of our journey, and various procedures during our

hasty survey, hitherto, of Paris, and some of its principal places and public buildings. Immediately after breakfast we proceeded to the several offices from which we were to obtain our passports preparatory to our return to England.

The trouble which we experienced, and the time which was absorbed in procuring our passports was a circumstance which proved exceedingly vexatious to us; nevertheless, we could not but admire the accuracy, order, and dispatch with which the officers, superintendents, and clerks executed those regulations connected with this department of their civil establishment. In truth, nothing can more evince the political wisdom of the French nation, in this particular branch of their legislative enactments, than those regulations which affect all persons, foreigners especially, who may have occasion to enter into or depart from the city. As soon as an individual arrives in the city of Paris, his passport is demanded, and deposited for five days in an office established for the reception of it. In the lieu of the one required, a provisional passport is given to the traveller; which proves the guardian of his security during his tarriance in Paris, and exempts him from that liability to unpleasant and dangerous consequences to which he would be exposed if found without it. Moreover, by showing his passport to the *gens d'armes* who may guard, the *cicerones*, or door-keepers who open admittance, the traveller is permitted to enter all the public buildings and galleries which are opened to the inspection or amusement of the inhabitants, foreigners, and all tourists.

Without it he would not only be denied admission, but, in all likelihood, would be instantly placed under the authority of some officer of the police; or given into the custody of an accoutred *gen d'arme*. By such a system as this, the French police is rendered singularly efficient. By a system so sagacious, the influx of mendicity is most judiciously prevented; whilst the craftiest rogue, if proper notice has been given of him, in defiance of the most artful stratagem which he may contrive for his escape, is sure to be entrapped: for no passport is allowed any person, which has not been lodged for the period of five days in the office, and passed through so many hands, that the variety of checks it undergoes is truly surprizing. Escape, therefore, is rendered remarkably impracticable by a system whose regulations, in their operations, are so formidable, strict, and effective. After the loss of about five hours of our time, every thing, at last, was finally arranged, connected with our passports.

We now directed our course to the gallery belonging to the Palace of the Luxembourg. In our walk, *en passant*, we stepped into several churches, where we beheld the priests performing the same round of Romish and absurd ceremonies which have been already described.

GALLERY OF THE LUXEMBOURGH. A very elegant and superb edifice, enclosed by iron railings, by which it is separated from the surrounding streets. The gallery is chiefly celebrated for the beautiful paintings which it contains. At first we were refused entrance, because on that day admit-

tance was forbidden to the public; but after urging our request rather pressingly, and informing the *cicerone* that we must leave Paris the following day, he generously complied with our desire, and obligingly granted us admission.

We were greatly delighted with the sight of the paintings preserved in this gallery, especially with that which represented the malediction of Cain, in whose countenance affrighted consternation, mental anguish, and disconsolate despair were strikingly depicted. We were also much pleased with the representation of the siege and sacking of Jerusalem, taken from the description recorded by the Jewish historian, Josephus. From this place we proceeded to the *Palais Royal*, in order to view the gallery of the *Duc d'Orleans*; and here, to our great mortification and unavailing importunity, we were obstinately denied admission, by a noble *gen d'arme*, upwards of six feet six inches in stature, and proportionably robust. From hence we moved forward, and attempted to see the *Bibliotheque du Roi*; but before we had gained the landing of the first staircase which leads into the library, we were informed by a *gen d'arme*, that it was closed for the day; which also proved to us another source of vexation and disappointment.

This evening we walked about the city, and continued our survey as far as the greatly-celebrated *Pere la Chaise*, or burying-place of the inhabitants of Paris, and which is situated about the distance of five miles from the centre of the city.

Some years ago the Parisians were afflicted with

a most fatal epidemic, or plague, which they attributed to the defunct bodies interred in the city; since which period it has become a law of the land, that no corpses are to be buried but in the cemetery of *Pere la Chaise*. In consequence of the many accidents which have happened, and several persons having been lost whilst viewing the catacombs for which Paris has always been so much famed, they are now entirely closed by an order from the senate, and all persons for some time past have been prevented, by this legislative enactment, from beholding them.

PERE LA CHAISE, the projection of a monk bearing that name, is situated upon the acclivity of a hill, surrounded by a brick wall, which includes several acres, to the number of six or seven. It is approached by a long, wide path, through two massive gates of wrought iron, which are decorated with multifarious devices, emblematical of death and his devastating dominion. In all parts of it are planted funereal shrubs, fruit-trees, lugubrious cypresses, and weeping willows. It is most advantageously situated upon the slope of a hill, surrounded by luxuriant valleys and rising grounds, and commands a most expansive prospect of romantic, enchanting, and picturesque landscapes. From the summit of this hill, also, a most perfect and panoramic view is obtained of the entire city of Paris. This site, both by choice and necessity, has been chosen by the most distinguished personages as the place of their interment; and which, accordingly, has cumbered the spot with a great number and variety of beautiful

monuments, cenotaphs, and mausoleums, some of which are of grand dimensions and elegant architecture, in the form of temples, funereal vaults, sepulchral chapels, pyramids, altars, columns, urns, and tombs of diversified and multiform shapes, variously and richly ornamented. Many of them are surrounded by enclosures of wood and iron, within which are planted ~~with~~ appropriate and funereal flowers and shrubs; and near to them are placed benches, to which friends repair to give vent to feelings of remembrance, affection, respect, and sorrow, over the tombs of their departed relatives, friends, or acquaintances. Exactly in the centre is a chapel, of a plain construction, which we entered, and found filled with a multitude of crucifixes, images, and lighted tapers, together with most of the devices peculiar to popish superstition. As we were leisurely parading through this chapel, an old woman came forward, who seemed greatly disconcerted by our appearance, and who bade us by the horrible scowl of her aspect, and the significant intimations of her witch-like and withered hands, quickly to depart; and which we did, apprehensive, lest, in a foreign country, and where the police is so exceedingly severe, that resistance or non-obedience would have exposed us to unpleasant, perhaps, jeopardous consequences. The scene which this cemetery presented was truly solemn—a scene impressive to the senses, affecting to the heart, and deeply interesting and instructive to the moralist. Adorned with every sepulchral tree, and plant, and flower, and shrub which *nature* could provide—ornamented

with every device emblematic of death, and expressive of grief, which *art* could invent, it was made a spot, which, to the moralist, would abound with very many motives to serious and solemn reflections; whilst the Christian, contemplating the spectacle around him, by the eye of faith, through the telescope of sacred truth, would stretch his view onwards to that great and solemn day of final retribution, when, in this valley of dry bones, a shaking would take place, and bone embracing his fellow-bone, to the completion of the human body, will rise up, and appear before the august multitude of an assembled world, and the awful tribunal of God, an exceedingly great army, summoned by the vivific blast of the Archangel's trump, after the adumbration of the vision of the prophet Ezekiel, who, when the hand of the Lord was upon him, was carried and stood forth in the arena of death; and where, instructed by the Spirit of inspiration, and promise, and prophecy, the son of man was bidden to address the dispersed bones of the scattered corpses of the house of ancient and rebellious Israel. And our own moralist poet, in the solemn, appropriate, and scriptural description of the wondrous process, and amazing revivification, on the morning of the resurrection of the dissolved and entombed body, re-animated by the transmigration, or return of the immaterial and re-embodied spirit from her ethereal or aërial state into her forsaken, kindred, and sublimated tabernacle—his faithful muse thus sings:—

“ Now monuments prove faithful to their trust,
And render back their long-committed dust.

Now charnels rattle ; scattered limbs, and all
 The various bones, obsequious to the call,
 Self-moved, advance ; the distant legs the feet ;
 Dreadful to view, see through the dusky sky
 Fragments of bodies in confusion fly,
 To distant regions journeying, there to claim
 Deserted members, and complete the frame."

"The trumpet's sound each vagrant mote shall hear ;
 Or fixed in earth, or if afloat in air,
 Obey the signal, wafted in the wind,
 And not one sleeping atom lag behind."

We withdrew from this solemn place with an awe upon our spirits, indulging reflections, I trust, appropriate to the solemnity and instruction of the scene which we had witnessed. On our return, we visited, for the last time, that gay place—the very Bond-street of Paris,

PALAIS ROYAL. This name is given to the residence of the Duke of Orleans, and the gardens attached to it, form this superb and fashionable place of resort and profligate frequentation. It, originally, was only an hotel erected by Cardinal Richelieu. The palace and its dependencies have been the theatre of many revolutionary scenes and remarkable meetings of political intrigues. At the time, and during the reign of terror, in the anarchy, disruption, and carnage of the Revolution, a greater part of the buildings, which constitute the galleries, was sold as national property, but, now belongs to the possession of private individuals. At the Restoration, the unsold portion reverted to the Duke of Orleans, and who, now, is generally the purchaser when any other part is offered for sale. The gardens attached to this palace are in

the form of a parallelogram, and extend several hundred feet in length, and are very tastefully laid out in flower beds and gravelled walks, skirted with lime trees. In the centre is a very grand fountain of a circular form, sixty feet in diameter, and twenty in depth. The water which is contained in it rises to the altitude of forty feet, and falls in the shape of a spreading wheat sheaf, presenting a lively, beautiful, and fantastic appearance. On one side of the basin of this superb *jet d'eau* is a grass plat enclosed by an iron railing, in which is placed a small cannon (*meridian á detonation*) that is so scientifically contrived, that when the rays of the sun concentrated exactly at noon pass over it, this piece discharges itself; and, really, it is quite curious and amusing, when the "sun's perpendicular rays" have discharged the cannon, to observe a number of persons regulating their watches, the moment after its explosion. This garden is one of the most frequented spots in all Paris, being a place of general resort both for pleasure and business. In the brilliant shops, under the gallery, may be found merchandise of every description, the richest stuffs, most precious jewellery, masterpieces of clock work, and the most modern productions of Art. Fashion, who reigns, and maintains her supremacy over the metropolis of France, has here, in an especial manner, established her empire. By the sides of the shops are *Cafés*, and above them, *Restaurateurs*, which supply every dainty that an epicure could wish; and all around are confectioners, who display sweetmeats,

and preparations of pastry in every form, and of every flavour. Here, should the wants of nature urge their claims, the spectator, will find near to the shops little and convenient retreats (*cabinet d'aisance*) that will neither offend the visual organ or the olfactory nerves of the most fastidious, and into which he may obtain admission for the trifling sum of three *sous*; and where, likewise, he will be gratuitously accommodated with a sufficient *quantum* of the works of those authors whose lucubrations have been doomed, by the public, to assist in the services of Cloacina. The *cafés* and *restaurateurs* in the Palais Royal are the most frequented and famous in all Paris; their larders are the choicest, their bill of fare the most expensive, and their dining rooms the most elegant in all the capital; especially the *Café de la Paix*, which is in the form of a semi-circular oval, richly ornamented with paintings, and still more splendidly decorated with reflecting mirrors and other gilded embellishments. This *café* is much frequented; but chiefly, by females of easy virtue, petty tradesmen, and dandies of the second class. Of every luxurious production of nature, of every combination of the gastronomic science, both liquid and solid—abundance, may be obtained in profusion, at the farthest extremity of the eastern side of the gallery in a *café* yclept the “Gourmand.” Underneath these galleries are the numerous haunts of human depravity, in which, alas, are exercised every species of licentious profligacy. But it is time to dismiss the description of this too fascinating and voluptuous spot; which is, to Paris, what

Paris is to every other metropolis of the world—the *ne plus ultra* of pleasure, prodigality, extravagance and vice. In the little world of the Palais Royal, there is every thing to improve, interest, and debase the mind—every thing to excite the admiration and ingenuity of man on the one hand, and his wickedness and folly on the other; presenting, in combination, a strange, perplexing, and painful exhibition of the infirmities and delinquencies of apostate and sinful humanity. In truth, this place may be compared to a sort of *moral kaleidoscope*, in which all the various colours and hues of human life are displayed and depicted in a thousand fanciful representations, and ever changing variety of modified form, mode, and character.* Finally, it is a place in which those who live for animal pleasure alone, or have strength of mind sufficient to play amongst the philosophers, might expend much of their time in the enjoyment, either of sensual gratification, or the contemplative reflections of moral and mental considerations.

Greatly fatigued with this day's occupation, we retired to rest about eleven o'clock in the evening.

Tuesday, the 19th of August.—It was rather a fine morning, though the day towards the evening became very rainy. We breakfasted at our usual time eight o'clock A. M. After this meal we were favoured by a visit from the Rev. Mr. Monoh, and who was so obliging as to conduct us to several

* It is, to this place, I allude, in that part of the introductory remarks, where, I have described it, as the centre of fashionable resort, &c.

places which we had not yet seen. Under the direction of Mr. M. we visited, first, the *Bibliothèque du Roi*, which we endeavoured, on the preceding day, to view, but were disappointed in the accomplishment of our attempt.

BIBLIOTHEQUE DU ROI. This building, which is of plain and rather heavy construction, and entirely devoid of ornament, contains a most splendid and exceedingly valuable collection of books, and other literary curiosities, comprising five hundred thousand printed books, ninety thousand manuscripts, and fifty thousand engravings. Its length is five hundred and thirty feet. The front is a plain wall perforated with several windows. The entrance leads into a spacious court, surrounded with buildings, which are remarkably uniform, and not without dignity and elegance. A large staircase to the right leads to the rooms which form the library of printed books, and the cabinet of medals, antiques, &c. &c. The books are kept in cases trellised with wire gratings, which no person is allowed to open, but the individuals belonging to the establishment. In a square room, called the *petit salon*, are contained the earliest printed books; and also a bust of Louis XVIII. in bronze. In the centre of the principal gallery, stands the French Parnassus, by Tillet, a remarkably curious production in bronze, in the form of an abrupt mountain, on which are several figures, intended to represent the poets and musicians of France, and surmounted by an hippogriff, or winged pegasus. At one end of this gallery is a very

singular representation of the great pyramid of Giseh in Egypt and the surrounding desert, represented on an exact scale which is marked upon the plan. The whole is powdered with dust pulverised from the stone called Cheops brought by the traveller Gobert. In an adjoining gallery is an orrery, representing on a new plan the solar system of the universe. In the centre is fixed a globular lamp, and which when lighted, gives a most admirable and correct representation of the sun, and the diffusion of his beams upon the different planets as they wheel around him. At the extremity of this gallery is a bronze statue of Voltaire in his philosophic chair. This gallery conducts to a room exclusively devoted to geographical purposes, and in which are two prodigious globes, twelve feet in diameter, and thirty-five feet in circumference, girted by two brazen circles corresponding to the horizons and meridians. They are merely curiosities, being considerably too large for any practicable purpose. The manuscripts are deposited in six rooms, and amount in number to ninety thousand volumes, in French, Greek, Latin, Oriental, and other languages. The most ancient manuscripts are preserved in glass cases, and consist in Bibles, Prayer Books, Missals, &c. &c. Some of the Missals, in particular, are beautifully written, and richly illuminated with bindings not more costly than elegant. Amongst the specimens of autography may be specified those of Corneille, Pere la Chaise, Bossuet, Boileau, Racine, Voltaire, Montesquie, Henry I. of England, Louis XVIII. &c. &c. Through

the assistance of Mr. Monoh, we gained admission into the room entitled the Cabinet of Medals, &c. containing a most valuable collection of curiosities and antiques in medals, rings, coins, seals, mummies, papyrus, &c. The room adjoining is the cabinet of engravings, containing a beautiful collection of specimens of the Italian, German, and French schools, amounting to the astonishing number of fifty thousand volumes of every magnitude, size, and form. It was frequented by a considerable number of artists of both sexes.

We were greatly delighted with the sight of this grand establishment—an establishment to which the man of taste, to add to the acquisition of his learning; the laborious student for his pursuits in classical lore; the philosopher to extend the results of his profound researches; and, the curioso for the examination of autographs and manuscripts, and for the improvement of his knowledge in the science of numismatics; would naturally and eagerly resort to invoke the favour of the Muses, to seek the inspiration of wisdom, and indulge the joyous gratification derivable from conscious proficiency in those pursuits to which each might have addicted himself. Mr. Monoh now took us to the Georama, a building in a circular form, in which is exhibited an enormous transparent globe, being an exact representation of the earth, and from the interior of which the spectator surveys around him all the places and quarters of this terraqueous ball. By a spiral staircase fixed in the centre, the visitor ascends to, and descends from the arctic and—ant-

arctic poles. We amused ourselves, for some time, in tracing the places of the various missionary stations. From hence we proceeded to the

PLACE VENDOME, in which stands the famous column commemorative of the battles fought by the Emperor Napoleon. This splendid place is composed of elegant and capacious houses, the residence solely of the great and fashionable. It is of an octagonal form, and in the centre stands the famous triumphal pillar which Buonaparte erected to commemorate the success of his arms in Germany, Southern Europe, and other parts of the world. It is in imitation of the pillar of Trajan in Rome. Its total elevation is three hundred and thirty-five feet, and its diameter six feet in the shaft. The staircase numbered one hundred and seventy stone steps. The pedestal and shaft are built of stone, and covered with *bas reliefs* in bronze, representing the several victories of the French troops, and composed of twelve thousand pieces of cannon taken from the spoils of the Russian, Austrian, and other conquered nations. The *bas reliefs* of the pedestal represent the uniforms, armour, and weapons of the vanquished countries. The total expence incurred in the erection of this sumptuous monument amounted to sixty-three thousand pounds sterling. From the gallery, near the top of the pillar, a complete panoramic view is obtained of Paris and its environs. Our notice was now attracted by a long and narrow building, in which we were told was exhibiting the skeleton of the largest whale that had ever been known to

have been taken. This declaration presently excited our desire to see the carcass of this great Leviathan, and accordingly we paid our two francs a-piece, and gained admission to the exhibition. The room which contained the skeleton was two hundred feet in length, stylishly fitted up, and the walls decorated with various paintings, representing the manner in which the whales are taken by the adroit harpooner. The skeleton, one hundred and six feet in length, was put together by rods of iron, and supported by pillars of the same metal. The stomach, sixty feet in circumference, and fitted up after the fashion of a parlour, and entered by a staircase of fifteen feet, is converted into a reading room, sufficiently capacious to entertain thirty persons. In the centre, a table is fixed standing and supported upon brazen feet; and the benches, or seats, answering the purpose of chairs, are attached by screws to the ribs. Upon the table were placed several new books and monthly publications. An album is also kept, the contents of which are not a little characteristic of the French nation. They express several effusions of wit; many infidel remarks; some sceptical suggestions; and a variety of amusing, eccentric, and profane *jeux d'esprits*. Upon surveying the structure and magnitude of this great fish—*leviathan* “biggest born,”—the omnipotence, benevolence, and wisdom of Almighty God forcibly impressed my mind with solemn adoration, whilst reflecting, that the strength of such exceedingly prodigious and powerful animals was so providentially controlled and restrained, in virtue,

of the original ordinance of Deity in favour of man's supremacy over his inferior creatures; for unto him, by divine appointment, upon the creation of the world, was given by his Maker, to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth or creepeth upon the face of the earth." For what, thought I, could man do, if conspired against by *leviathans*, the slightest brandish of whose tails would instantly submerge the largest argosy; from whose nostrils seas playfully fountain forth; and whose leaps of frolicsome sport do cause even the very oceans to undulate.

It was the intention of William and myself to have paid a visit to the *Militaire l'Ecole*, but our time was expired, and on this day our visit terminated; so that, we were greatly disappointed in being compelled to leave the city without the accomplishment of this object of our desire; for we much wanted a sight of the Military School of Paris.

I have not, as yet, furnished any account of the manner in which we dined. In this matter we arranged as follows: breakfast at eight o'clock A. M.; dined about six o'clock P. M. in a *restaurateur*; (for in Paris, it is not customary to dine before that hour;) supped about ten o'clock P. M., principally on coffee, eggs, and French bread, (which is excellent,) as being most palatable to our English tastes.

The following descriptive account of the *cafés* and *restaurateurs* may not prove altogether unacceptable.

CAFÉS abound in Paris, particularly in the principal streets and *boulevards*. It is quite impossible to conceive either their number, variety, or splendour without having seen them. In no other city, I apprehend, is there any thing similar to them; and they are not only *unique*, as peculiar to Paris, but, in every way adapted for convenience, comfort, and amusement. Amongst a more domestic and less gay people than the French, one *tithe* of them would not find support; but in Paris many are thronged to excess, and almost all well frequented.

RESTAURATEURS are for a similar purpose; the only difference, as the title implies, is, that in the former, the traveller takes his breakfast, tea, and supper; but, in the latter his dinner, dessert, and wine. In no place is the distinction between the English and the French character so strikingly displayed, or fully exhibited, as in these houses. In London, in the eating and coffee houses, all persons in general, are silent and demure; but, in Paris, all classes, ladies, gentlemen, and children, from the highest to the most humble grades of society, mix together in sprightly, animated, cheerful, and frequently humorous chit-chat. Every one who enters a *café* or *restaurateur* is greeted by what an Englishman would uncouthly call a bar maid, but whom the Parisians revere as the presiding divinity of the place. Attired in elegant and genteel costume, and mostly adorned with a profusion of jewels, enthroned she occupies an elevated seat; where, amidst the fulsome and smirking compliments of dandies, the sometimes admiring gaze of

a promiscuous company, and the broad stare of vulgar eyes, and too often, of unchaste and leering glances, she directs the *garçons de café ou restaurateur*, and receives the money. A Frenchman would deem it almost a crime to omit to *doff* his hat, and pay his obeisance, both on his entrance and departure from the place where this fair goddess presides.

Respecting Paris and her inhabitants, I beg to offer the few following, descriptive, impartial, and valedictory observations.

PARIS, as a capital, is certainly a fine city, and well deserves the celebrity which she has obtained for her collections of paintings, the magnificence of her galleries, palaces, churches, and other public buildings. The streets, generally, in Paris are longer and narrower, though nothing like so clean as those of London. They have no pavement for the accommodation of foot passengers; and in the centre, instead of gutters by the side of the paths, like those in our own metropolis, is a deep and wide conduit, into which is thrown all the accumulated filth of the surrounding houses; and whose muddy tide flows on until it disgorges itself into the river Seine. The houses, which compose the streets, are much larger and higher, though certainly not so convenient as those of our own renowned city. In some instances, the houses run eight stories in ascent. The shops, excepting those in the Palais Royal presented nothing remarkable or striking. The hotels are very capacious and superbly finished; and most of them have been the *chateaux* or man-

sions of the nobility. The arrangement of the hotels in Paris and London differ in this particular, viz., that the traveller is not expected to take his meals in any hotel in Paris, where, perhaps, during his tarriance in that city, he has taken up his quarters; *custom* having established the regulation for all persons to repair to the *cafés* and *restaurateurs* for their diet and daily aliment.

MARKETS. In the various *halles*, or markets, the traveller may not only become acquainted with the produce of the country; but also, with the manners and dress of the lower classes in Paris. The female peasantry, who come to them in crowds to dispose of their commodities, present a most interesting and striking spectacle in their personal appearance. Their costume, in particular, with their sun-burnt complexions, their snow-white caps, and the tasteful arrangement of their homely dresses, added to the sprightliness of their motions, the external forms of their civility, and the gay and cheerful contentment of their countenances, combined to render the *tout ensemble* of their persons exceedingly pleasing. In courtesy of manners, cheerfulness of feature, neatness of attire, and cleanliness of person, the peasantry of France far surpass in these requisites to comeliness, the inferior orders of our own country. The writer was greatly interested, as well as amused, to observe the extent to which, in the lowest grade, the French peasantry, maintain towards each other their outward forms of courtesy and complaisance. The writer, actually beheld two scavengers lay down their

implements, and with all the air and ceremony imaginable, approach one another by taking off their hats, and with a most graceful curvature of the body, accost one of their fellows, who was passing by, with the salutation "*bon jour monsieur*," and several other friendly and polite reciprocities of a similar import. Most of the females in Paris wear no bonnets; this part of dress being used more as a distinction of rank. By the inferior orders the bonnet is never worn; by the intermediate classes, very seldom; but, by the higher ranks invariably.*

Of the higher classes of Parisians, the writer cannot speak in those terms of unqualified and commendatory admiration which have been so frequently pronounced in his hearing; but, perhaps he had not the requisite opportunity that would enable him to pass a correct judgment; for neither his sentiments or time would permit him to frequent their theatres, mingle in their circles of gaiety, or pay nocturnal visits to their most splendid *cafés*. Of those whom he saw walking about the streets, *boulevards*, gardens, *promenades*, and parks; their complexions were neither so healthy, their features so comely, their *waists so slender*, their figure so elegant, their persons so fine, or their attire so becoming or genteel, as those who constitute that

* Out of an unfeigned regard, sincere respect, and anxious desire for the happiness of the *fair sex*, with all due deference, the writer would humbly recommend this practice of the French ladies, of the mediocrity of society in Paris, to the adoption of the corresponding class in England; inasmuch, as the writer is painfully aware, that to the English Mademoiselle, the fashion, formation, style, and trimming of the *bonnet* has often proved the infelicitous source of much afflictive and heart-rending disappointment.

class, commonly styled the *beau monde* of English fashionables.

Moreover, their insincere expressions of civility, the deceptive declarations of their friendship, and their external forms of a frivolous politeness, though, he doubts not, they might please some persons, are still to the sober and sedate mind far from praiseworthy or acceptable; and, notwithstanding John Bull is ridiculed and laughed at, for the rusticity of his manners, and the uncouthness of his address; the writer, certainly much prefers the urbanity, sincerity, and veracity of an English gentleman, to the adulation, hypocrisy, and dissembling habits of the most polished amongst the Parisian popinjays.

In the shops, although you meet with much that is pleasing and courteous in manner, those purchasers who are not acquainted with their character, as vendors, are exposed to the circumvention of much unjust chicanery and over-reaching imposition. The tradesmen, or rather tradeswomen, sometimes ask half, invariably more than a third of the fair or demandable value of their articles; and this system so generally prevails, that it is absolutely necessary before the traveller engages a bed, to strike a price and bargain for it.

The habits of the Parisians, generally, are very unsocial and undomesticating; and, consequently, in many points, of an anti-christian tendency. To the dissipation, extravagance, and gaiety of an *ecarté*, or French saloon, they shamefully victimise the delightful, lovely, and more christianly interchanges of social life, and the observance of its

moral duties and virtuous obligations. Also, *politically*, the Parisians are in a miserable condition, being highly incensed against the reigning King and present ministry; and the fermentation of an insurrectionary spirit was fearfully effervescing in the ebullitions of a factious press, and the occasional misrule of a turbulent and lawless outrage.*

Religiously too, they are still in a most wretched condition, enthralled by the domination of a religion tyrannical, superstitious, debasing, false, and anti-scriptural; whilst, most of their erudite and learned men are scoffing infidels; and some, blasphemous impugners of divine truth; and the majority of the people scruple not to deride the whole body of their ecclesiastics in terms the most opprobrious, offensive, and insulting: so that, from what has been adduced above, it follows, that notwithstanding the encomiastic remarks which have been urged, and the over-rated admiration which has been plentifully bestowed on the much famed city of Paris, London, taken in all respects, is still, in the writer's estimation, a much finer capital; and her inhabitants, a much happier, and incontrovertibly, a more honourable race of men, blessed, dignified,

* Since the above was written, Paris again, has been the deplorable scene and unhappy victim of a second and disastrous Revolution, and still remains *politically* in a most unsettled state. Stability is seldom the characteristic, or belongs to that dynasty, the immediate successor of the *one* overthrown; but, on the contrary, as history too fully and painfully proves, a new monarchy, the result of a civil war, invariably has been followed for many successive years, by disruption, anarchy, and bloodshed.

distinguished, and exalted by virtues and privileges, *domestic, political, and religious*, which the inhabitants of the former metropolis possess not; so that, for one, the writer can most readily and gratefully echo, with a congenial sympathy, the appropriate encomium, just and patriotic avowal of one of her appreciant poets,

“ England with all thy faults,
I love thee best—————”

The inhabitants of Paris, though very populous, numerically, are not so great in number, as the population of London.

Wednesday, the 20th of August.—The rain which had commenced during a part of the preceding night, continued in torrents throughout the whole of this day. The journey was a very disagreeable one; the road flat, monotonous, and exceedingly uninteresting. The only places through which we passed that deserve to be mentioned are St. Omer's and Amiens. The former celebrated for its remarkable gothic church, and the famous, massive, and castellated gate through which entrance is obtained into the town. The gate as it opened,

“ On its hinges grated
————— harsh sounds,”

and forcibly reminded one of the deeds of chivalrous times, and revived in one's feelings that excitation, or impression, which is sometimes felt after the perusal of tales, and romantic narratives about adventurous heroes, and the exploits of the intrepid and

victorious brave. The latter, apart from its beautiful cathedral, has acquired great celebrity for the negotiation which terminated the war between England and France, and the other belligerent powers; and by the signature of the definite treaty of the plenipotentiaries of the four contracting parties, Spain, Holland, France, and Great Britain, on the 27th of March, 1814, and which established peace throughout England, and amongst the continental nations.

Arrived in Calais about eight o'clock A. M., on Thursday morning, after a most tedious journey of one day and two nights. The vessel upon which we should have embarked, for Dover, had left the harbour several hours before our arrival, and the weather had become so exceedingly boisterous, that the regular passage-boats would not venture to set sail. After two hours patient delay, we at last procured our passage on board the French mail, outward bound for Dover.

CALAIS on the whole, is well built, with long and narrow streets, neatly paved, though they are rather dull and monotonous in their appearance. The market-place is spacious, surrounded by good houses, and adorned with a commodious town-hall.

We now took a walk upon the pier, which is constructed entirely of wood, a mile in length, and from the extremity of which, in fine weather, Dover may be espied. On the pier is a small column based upon a marble pedestal, surmounted by a ball, with an inscription commemorative of the restoration and return of Louis XVIII. to his kingdom, throne, and subjects. There is also a brass plate, in the form

of a foot, on the very spot where the restored monarch first planted his foot on landing. After a most tempestuous, and no less dangerous passage across the channel, in consequence of which, personally, we all suffered most severely from sea-sickness, we entered the port of Dover about four o'clock in the afternoon. We were all now subjected to the strictest scrutiny by officers stationed at this port to examine every vessel, and person on board of them, on their immediate arrival.

It was our intention, after we had dined, to have proceeded at once, by coach, to Hastings; which, if we could have accomplished, would have proved to us the saving of a day in our journey; but to our vexation and delay, we could not obtain any conveyance to take us so far. Our father retired instantly to his couch, greatly invalided by the sea sickness, with which he was most distressingly afflicted during the whole passage. Brother William and the writer occupied the evening in perambulating the streets, and surveying the castle and its remarkable fortifications, which have rendered Dover so famous. From the summit of the exceedingly high hill on which the castle is situated, a perfectly panoramic view is obtained of the town of Dover, and a commanding and extensive prospect of the subjacent sea. From the elevation of this lofty hill, in fine and transparent weather, the French coast may be seen.

Friday, the 22nd of August.—Travelled by coach to Hastings, through a very monotonous, marshy, and sterile country. Arrived in Hastings about seven

o'clock P. M., and at which improving, increasing, and favourite watering-place we remained for the night.

Saturday, the 23rd of August.—Travelled by coach to Brighton, rejoicing in the anticipation of greeting our much-valued mother and esteemed friend in the enjoyment of improved health, invigorated strength, and cheerful spirits. On the road a most unlucky accident befel us. At East Bourne, a small, sequestered, but delightful watering-place, we alighted from off the top of the coach, whilst the horses were changing, to enjoy the relief and exercise of walking. Being misinformed, we took a contrary road, and not till after we had walked for some time, and to a considerable distance did we discover the mistake into which we had fallen, and by which we had been so unfortunately misled. We now considered ourselves in rather a sorry plight upon the steep, abrupt, rugged, and barren hills which environ the town of East Bourne, and that the condition and remedy in which we stood, were, if designated by a *slang* term, a “*neck or nothing*” alternative. As soon as we discovered our mistake, we hastened onwards to a cross road, which intersected the main one, with all possible velocity. After we had run with great exertion for nearly an hour, we were fortunate enough to gain the coach, which with so much doubt and agitation we concluded we had irrecoverably lost. The writer had made so much speed onwards, that he had actually shot five miles a-head before the coach came alongside of him.

We entered Brighton at eight o'clock P. M., and in which town we tarried for a few days. The writer had never visited Brighton before, and was greatly surprized at the magnitude of its boundary, and the number of the splendid mansions which it contained.

The writer was both astonished and displeased with the structure of the edifice, called the King's Pavilion. It appeared to him that to erect such a description of building in a country like this, evinced a deplorable deficiency of taste, and withal, a most injudicious expenditure of national property. In England, it seems more appropriate, that our public and national edifices should display the masculine character of the Grecian or Roman, and not the childish effeminacy of the Turkish style of architecture. The character, the writer takes it, of our national structures should present the florid front, the noble vestibule, and the decorative architrave of the Doric or Composite orders; and not the bulging dome, the tinsel cupola, the gilded and tawdry minarets of the architecture denominated the Saracenic or Eastern style.

With the Devil's Dyke the writer was highly gratified: he considered it one of the loveliest, grandest, and most paradisiacal of Nature's glowing landscapes that he had ever gazed upon.

On Tuesday following we returned home, and arrived in Finsbury about eight o'clock P. M., in health and cheerfulness, and highly gratified with those objects which, in our varied excursions, some of us had seen; and, I trust, with hearts of gratitude, willing

to appreciate and acknowledge, and tongues of praise vocal, in unfeigned thanksgiving to the " Author of every good and perfect gift," who had beneficently vouchsafed to us the protecting guardianship of his almighty power; and from whose unsparing, unmerited, and superabundant goodness we had participated the bountiful supply of every providential and requisite blessing; and also permitted to greet our beloved relations, and endeared acquaintances, in the enjoyment of health and happiness, again, to interchange those social reciprocities of domestic life—those affable, lovely, and amiable charities of parent, brother, sister, friend—in the departure or absence of which, the inevitable disappointments, salutary vicissitudes, and disciplinary infelicities incidental to our present, probationary, and sublunary state of existence, assuredly, would be felt as doubly burdensome, afflictive, and unkind.

CONCLUSION. The feelings and impressions produced upon the mind of the writer, by what he witnessed, in the affair of religion, during his sojourn in Paris, urges upon him the propriety and duty of the most unreserved and undisguised avowal of his gratitude to Almighty God for those religious advantages and means of Divine grace which, in common with his countrymen, he so richly, fully, and freely enjoys in this country of evangelic privilege, light, and liberty—verily, " a land of vision," where the "*true light*" shineth—verily, a land favoured of Heaven by blessings so many and various, that to

nations proximate and remote, she is rendered the example, envy, admiration, and praise. Nevertheless, as a people, we are far below the participation of that *maximum* of good and blessedness which Christianity would gladly and benevolently bestow upon us, if we were more obedient, observant, and attentive to her sacred precepts, divine commands, and holy principles. But, alas! there still exists amongst us, a shocking and wicked desecration of the Sabbath of the Lord our God, together, with an unholy and indevout disesteem of the ordinances, institution, and means of Divine grace. Too much, alas! exists amongst us of Babylonish iniquity, Pharisaic inconsistency, Sadducean infidelity, Laodicean supineness, associated with an Athenian spirit of innovation and novelty in matters of religious belief, too near akin, to that Antinomian licentiousness, the prolific source of those crimes, the sensual indulgence of which, brought down upon the guilty inhabitants, the condign punishment, which resulted in the complete destruction and overthrow of the "cities of the plain."

To the introduction, preservation, and progress of Christianity in our happy island, are we indebted, through the goodness and mercy of God to us-ward, for all those blessings civil, social, and religious, by which, as a people, we have been so long favoured, distinguished, exalted, and blest; and well does it behove us, as a nation, continually to offer our oblation of devout praise, and present our tribute of repentant and adoring gratitude to our gracious benefactor—an Almighty God; more particularly,

when, by historical, retrospective, though melancholy reminiscence, we refer to the darkness, delusion, and degradation of that gloomy age, (of which the days of our week may be considered as so many memorials and confronting witnesses;) when, as to the altars of their worship, and the shrines of their devotion, our benighted forefathers retired and withdrew to the frowning shadow of the majestic oak, or sacred mistletoe; to the solitude and seclusion of the subterranean cell, or rocky cave; or to the dark and umbrageous silence of the dismal and sequestered, but yet, consecrated grove.

Immediately, to this period, succeeded the repulsive and revolting age of gross and stupid ignorance, diabolical superstitions, bloody crusade, profligate licentiousness, impious and daring infidelity, and from the lugubrious effects, evils, and degradation of which, it has *now* pleased our almighty and gracious Benefactor mercifully and marvellously to redeem, save, and deliver us; so that, Christianity, *now* rescued, purified, exalted, and triumphant above the gross and debasing idolatry of a druidical heathenism, the degradation of a barbarous and benighted ignorance, the delusions and dominion of an usurping, infernal, and anti-christian superstition, and the impiety of a senseless, profane, and vulgar infidelity, bids fair to show herself forth in all the dignity, elevation, attractiveness, and supremacy of her divine, holy, and celestial origin, in some more appropriate manifestation and conformity to her heavenly character—as the fair, benign, and beauteous daughter of the clemency, benevolence,

and grace of the Divine Mind, whose claims to the embrace, and affection, and reverence, and obedience of mankind, were not only recognised, but advocated by the " minutely investigating spirit of a Boyle, the profound understanding of a Locke, the dispassionate reason of an Addison, the discriminating judgment of a Hale, the sublime intellect of a Milton, and the not-only-divine sagacity of a Newton ;" whilst, to every contrite and regenerate believer, her truths, doctrines, promises, and salvation are, indeed, the " joy" undefinable, and the " rejoicing" inexpressible of his enlightened mind and renovated heart ; and whose spirit, by a devout and faithful consideration of what she has revealed in the Sacred Scriptures of divine and immutable truth, feels consoled, delighted, enraptured, and refreshed : so then, the writer humbly hopes, he has made it to appear manifest, that what in *imagination* the renowned statue of Pallas proved to the celebrated Trojans, Christianity, in *reality and " truth,"* has become to our country the very Palladium of her glory, security, happiness, prosperity, and peace.

Still, though Christianity, in her present state, assumes and presents the character of the triumphant, she has yet a few more struggles to encounter, and another victory to achieve, but for which she must be content to wait awhile, until reinforced by a more numerous, sincere, unsecularized, and faithful confederation of enlightened and godly followers, by whose subsidiary aid she will then be able to march forth and forward to " conquest and a crown ;"

but only with the artillery of Divine truth as her ammunition, the "sword of the Spirit" as her weapon, the "breast-plate of righteousness, the helmet of salvation, and the armour of faith," as her panoply, with "pure and undefiled religion" as her standard-bearer, whose office it will then only be to unfurl the banner of the cross, upon which emblazoned Jesus our Lord and King, around it will be seen and heard to flock, with acclamation and concord, "like unto an army terrible with banners," an increasing, enlightened, and united multitude, gathered from each quarter of the globe, and from amongst "all people, nations, kindred, and tongues," dwelling under the canopy of heaven, and upon the surface of this earth.

To the writer's mind, such is the character, influence, and energy by which Christianity will accoutre and defend herself in a more prevalent ascendancy of her sacred principles over the hearts, dispositions, and practical behaviour of professors of the name of Christ in our own country; and by which she will be seen, with power and might, to extend her empire, enlarge her dominion, secure her triumphs, and impart vitality in lands of pagan idolatry, heathen darkness, and spiritual death—and all this she *must* achieve irrespective of the aid and alliance of an ecclesiastico-political establishment—all this she is destined to achieve by the *impression* of her intrinsic excellency and spiritual impulse—all this she will assuredly effect, not by magistrative coercion, but by moral persuasion; not by legislative and penal enactments, but by the

light, conviction, and omnipotence of heavenly truth—all this, *solely*, she is required to accomplish in her embassy of mercy and pardon to our guilty world, with the Bible as her plenipotentiary, under the command of God as her Sovereign, and Christ as her Captain, reinforced by the agency of that Divine Spirit as her armipotent ally in the siege, warfare, and victory of a millennial salvation, by the enlightenment of the understanding, the conversion of the heart, and the subjugation of the rebellious will of apostate and sinful humanity to the fear of God, and “the faith as it is in Christ Jesus,” acknowledged as the trophy of Divine grace, in the redemption of the soul, and apparent amongst the renewed and awakened, in deep repentance of sin, manifested in the exemplification of Christian virtues, and the pursuit and practice of that holiness without which, in the protocol of heaven, it is declared “no one can see the Lord”—a prominent condition included in the articles of that treaty both “sure and stedfast,” ratified and sealed by the sacrifice and death of Christ on behalf of the sinner, for the favour and forgiveness of the Deity.

Although frequently confounded and mistaken, there will always subsist a marked and characteristic difference between the two sorts of religion which pass current in society under the title and aspect of Christianity—the one *nominal*, the other *vital*; the corresponding, counterfeit, or distinguishing features and effects of which, respectively, are too apparent even in the present day of easy profession and simple avowal of religious sentiment, and which, in no

inconsiderable degree, has arisen from the circumstance of religion, in our country, having now become fashionable by number, respectable by complaisance, and her office desirable as a post of affluence, importance, and patronage; whilst many, truly, will come forward, who, so far as their conduct may be considered as the criterion and proof, from no other, we apprehend, than a secular motive, will be found ready to abet her cause, espouse her name, speak in terms of the highest admiration and respect for her character, and even will be found to sustain the sacred function of her holy, solemn, and responsible office—an estimation with which she will continue to be regarded, so long,—but not to her substantive advantage or praise, but visible inconsistency,—as she is made to maintain her unnatural, unscriptural, uncatholic, and unapostolic connexion with a worldly kingdom, under the dominion, influence, exclusion, and patronage of an aristocracy, of a character, not the most moral; nor of practices, the most pure; nor of sentiments, the most pious; nor of principles, the most biblical—the very complexion, consequence, and characteristics which must ever distinguish and result from a national religion, by law established; as if, forsooth, men could be made pious and virtuous by *law*, or Christians by an Act of Parliament.

The endeavour to unite and incorporate private opinions and human inventions in the constitution of a Christian church, together with an acquiescence in certain prescribed terms of Christian communion, already, has been ably and amply shown, and clearly

and faithfully demonstrated by argument, experience, and fact, to be, not only untenable in principle, but altogether inefficacious in its results, and singularly prejudicial in its effects upon the individual alone, society at large, and Christianity herself; and therefore, to insist upon any particular condition as necessary to Christian communion, and a participation of the sacrament of the Lord's Supper, not found or proved in the Word of God, as a condition requisite to the attainment of salvation, is *palpably* hostile to every deduction of reason, every precept of Scripture, every command of Deity, every principle of our nature, and every feeling and conviction of enlightened minds; inasmuch as it is impossible that any act of worship can be either valid or acceptable in the sight of Jehovah, or rational or pious in its presentation, which is not perfectly voluntary, conscientious, devout, and biblical on the part of the individual by whom it is offered at the throne of Divine grace, before that heart-searching God, to whose omniscience "all hearts are open, and secrets known."

Moreover, and for the sake of illustration, is not every individual, in his civil relation in society, left to an entire, unbiassed, and unfettered choice to that occupation, business, or profession upon which his mind is fixed, and his propensity inclined? whilst, forsooth, in the matter and solemn affair of religion, where above every thing he ought to exercise a free, unprejudiced, and conscientious decision, he is made, in effect, to conform to a religion, and support a church, from which, on scriptural, rational,

and conscientious grounds he feels the most proper and urgent constraint to dissent. Again, and for the purpose of another illustrative elucidation on this point, has not the sentiment, long since, been abandoned, and the system exploded, amongst ourselves, in reference to commerce, as unjust in principle, and injurious in practice, in every instance of monopoly, and every attempt of forestalling speculation? and pray, forsooth, what are legislative enactments and magistrative enforcements towards an “*uniformity*” of Christian belief, and a religious form of ceremonial worship, but a *monopoly* in religion? than which, in sentiment or principle, nothing can be more irrational, inadmissible, antisciptural, and void. And, certainly, to the mind and judgment of the writer, it does most conclusively appear, not more unjust in principle, than notorious in fact, that all *dissenters*, of every denomination, in their individual capacity and communities, not only support their own ministers, and erect their own chapels and places of worship, at their own respective charges, but are, likewise, constrained by legislative enactments, enforced by magistrative compulsion, to build the churches, and supply the funds of an ecclesiastico-political establishment, to which they decidedly and conscientiously object, partly in doctrine, and entirely in the discipline, worship, and mode of her church government, and amongst whose ecclesiastics, (and the fact is undeniable,) characters are found, a disgrace to society, and a dishonour to the religious community to whom they are attached, or by whom they are acknowledged.

It is far, very far, indeed, from the intention of the writer, in the foregoing paragraphs, to impugn or reflect unjustly or uncourteously, as a body, on the ecclesiastical order of the clerical profession, inasmuch as this would be, at once, in opposition to his disposition, and to the inculcation of those principles instilled into his mind, and by example, enforced upon his attention and observance in the process and progress of his education:—for it is his happiness to recognize in his acquaintance at the parental board, and in the connection of his family, *clergymen*, whose enlightened minds, catholic sentiments, exemplary lives, active zeal, amiable benevolence, and deeds of charity, must endear them to society, and would do honour to any Christian community which now exists, and reflect no discredit upon the primitive and purest churches of Christ upon earth—to these, of course, he cannot allude, although the servants of a *system* to which his remarks and objections are directly applied—nevertheless, a dissenter (unless the subject of a most blind self-deception) in *principle*, and not from *prejudice*—a dissenter by reflection, and the result of argument made good by facts, and not from *interest*, or any other *ignoble motive*, he conscientiously and fearlessly makes the avowal, that in his deliberate opinion, there appears to his own mind and judgment, something in the character and spirit of *Congregational* dissent more *catholic, consistent, and co-operative*—something that partakes more of the *simplicity, freedom, genius, and evangelism* of apostolic institutions authorized by the Gospel Dispensation, than

can possibly exist in the constitution of a Christian church, so long as she maintains her unscriptural, unnatural, and exclusive alliance with a secular kingdom—and such are the principles, as above stated and implied, which increasingly grow in the persuasion, conviction, and opinion of the writer, which must more extensively prevail before Christianity can stand on that high elevation which she is destined to occupy; and before she can exercise that moral supremacy with which she must sway, in the progressive advancement of her kingdom in our country, and the extension of her empire in that regenerative influence, by which she will effect the conversion of a benighted and guilty world. Then the decree and covenant of Heaven will be fulfilled and accomplished, when unto the Redeemer of mankind shall be given “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

But, the writer's *pen* has already transgressed, and unintentionally become too excursive; so that Modesty, as it were, touching his elbow mildly asks a pause; and at the same time, softly whispers in his ear, the admonition, on the ground of the inexperience and adolescence of his age, not to ascend the censor's chair, nor assume the character, to which, indeed, he does not pretend, of the *logician* or *polemic*,—in accordance with the injunction of her virgin sisters, Humility and Prudence, which forbids the step into the “troubled waters” of controversy, whose unquiet waves prove to many, alas! only as the restless and foaming billows of strife, division,

malevolence, uncharitableness, and “all manner of evil speaking;” and therefore, as behoves him, he dismisses, at once, this section of his remarks; but not without, as in the presence of Deity, addressing his own heart and conscience, as well as all those who may, probably, proceed thus far in the perusal of the preceding pages, solemnly urging the momentous importance, and indispensable necessity of the imbibition of those sentiments, the exercise of that faith, and the practise of those principles, which will call forth within the bosom, for sin, the prostrate abasement of repentance, and towards God, for His “unspeakable gift,” even Jesus, the “author and finisher of our faith,” and great high-priest and all-prevailing intercessor on the “right hand of God his father,” and our father—the reverence of fear, the affection of love, the adoration of praise, the emotions of gratitude, and the aspirations and breathings of a lowly and heart-felt devotion—sentiments, principles, faith—manifesting their operation and appearance in the goodly fruits of righteousness, and in the practice, pursuit, and progress of that holiness the end of which is unto salvation.

Although far from indulging the vibrations, ‘dependancies, and feelings of an improper or unsanctified *alarm*, the writer cannot conscientiously or satisfactorily to his own mind, draw these cursory, disjointed, and terminating reflections to a close, without slightly adverting to the peculiar conjuncture and circumstances of the present times; by which, in a most striking manner, all classes are addressed with a voice the most imperative, and a cadence

the most awful, of preparatory warning and solemn admonition—"Prepare to meet thy God"—urging, with an impression the most irresistible, the necessity, duty, obligation, tranquillity, and security of unceasing prayer and unremitting watchfulness—a day of prognostication, astonishment, and wonder, foreboding and foretelling the coming approach of transactions pregnant with events of stupendous, perhaps, disastrous occurrences—a day and season of dreadful mortality, which in accents the most loud and appalling, indiscriminately speaks to every class and every grade of society, from the peasant who dwells in the lowly cottage, to the monarch who resides in the "gorgeous palace"—for are not the ravages of a giant disease *now* stalking along our land, in the length and breadth thereof, in all the havoc, and dread, and devastation of ruthless, and insatiable death?—a day, alike, terrible and sad to the merchant who, with distressful anxiety, loudly complains of the failure, perplexities, and embarrassments of commercial operation, adventure, and enterprize; to the patriot, who recoils at the foreboding and painful sight of the declining greatness, and departing glory of the country which he loves; to the statesman, whose spirit, with affrighted consternation, stands aghast at the consequences of the judgments of the Most High, as they pass to and fro, and walk abroad over the face of the earth, and are seen successively to start up in the convulsion of agitated nations, the intrigues of plotting cabinets, the revolution of changing dynasties, the downfall of tottering thrones, the overthrow of revolting

cities, and the carnage, disruption, and annihilation of belligerent empires. But, on all this scenery, sorrowful and solemn in the extreme, the Christian can look with tranquil composure and cheerful confidence, arising from his hope and trust being stayed on his God, and based on the "Rock of Ages," from whence, unmoved and undismayed, he can look down on the tempestuous billows of this world's unquiet sea, the adversities of this life, the vicissitudes of time, and the mortality of death; assured, that every event which may arise, and every revolution which may appear amongst the nations of the earth, must necessarily unite to subserve the advancement of the Redeemer's empire, the complete and immoveable establishment of which now only awaits the fulfilment of those predictions of prophecy, and the appearance, developement, and expiration of those events requisite to the accomplishment of the sublime and celestial scheme of human redemption—that stupendous contrivance of the council of Heaven, consummate of Eternal wisdom, justice, goodness, mercy, and grace.

In fine, happy are they who know the Gospel light; happier they who, to this knowledge, experience the enjoyment of it; but, thrice happy they who, to the intelligence and felicity of heavenly wisdom, unite and exemplify her holy practice, christian virtues, amiable qualities, beneficent disposition, lovely and attractive mien; and who, so long as this glorious light is vouchsafed, consistently walk as the children of the light—for the dark and dolorous night of death is at hand; the

glorious morn of the resurrection approaches ; and the solemn day of judgment awaits to decide, fix, and settle man's final, irreversible, and everlasting destiny !!

Now to the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant ; and to Jesus our Saviour, who has brought life and immortality to light by the Gospel ; and to the Holy Spirit our comforter, sanctifier, and divine agent in the work of salvation ; be, as is most due, all honour, glory, dominion, power, praise, and thanksgiving, coequally and unceasingly ascribed, for ever and ever. Amen, and Amen.

END.

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