

clergymen of the place, a Mr. Gordon. A few ladies more, of rather lower pretensions, whom the kindness of relatives in the south enabled to be hospitable and genteel, some on fifty pounds a year and some on thirty, and a few retired half-pay ensigns and lieutenants, one of whom, as we have seen, had fought in the wars of Marlborough, completed what was deemed the better society of the place. They had their occasional tea-parties, at which they all met; for Mr. Forsyth's trade with Holland had introduced, ere now, about eight teakettles into the place. They had, too, what was more characteristic of the age, their regular prayer-meetings; and at these—for Christianity, as the equalizing religion of free men, has ever been a breaker-down of casts and fictitious distinctions—the whole graver people of the town met. The parlor of Lady Ardoch was open once a fortnight to the poorer inhabitants of the place; and the good lady of thirty descents knelt in her silks at the same form with the good fisherwoman in her *curch* and *toy*.

It is not, however, by notices such as these that adequate notions of the changes which have taken place within the last century in the very framework of Scottish society can be conveyed to the reader. “The state of things is so fast changing in Scotland,” says Dr. Johnson, in one of his letters to Boswell, “that a Scotchman can hardly realize the times of his grandfather.”

Society was in a transition state at the time. The old adventitious bonds which had held it together in the past still existed; but opinion was employed in forging others of a more natural and less destructible character. Among these older ties, the pride of family—a pride which must have owed its general diffusion over Scotland to the clans and sects of the feudal system—held by far the most important place. There was scarce an individual, in at least the