

name of a single minister who now occupies any of the city churches.

In that altered state of things to which we refer, Edinburgh must of course acquiesce with the best grace it can. It seems greatly less to be wondered at that such a fate should overtake it now, than that it should not have overtaken it earlier. There are two circumstances on which the great interest of Lord Cockburn's "Memorials" seems to depend, independently of the very pleasing manner in which the work is written. The recollection of two such groupes of men as for a whole century gave celebrity to a nation, could scarce fail to secure perusal, from the interest which ever attaches to the slightest personal traits or peculiarities of men of fine genius or high talents. We read the lives of poets and philosophers, not for the striking points of the stories which they embody,—for striking points there may be none,—but simply for the sake of the men themselves. We also feel a natural interest in acquainting ourselves with the strongly-marked manners and broadly-defined characters of comparatively rude and simple ages, and seek to derive our amusement rather from the well-drawn portraits of men who bear all the natural lineaments, than from the masked and muffled men of a more polished time. No small portion of the amusement we derive from the glowing fictions of Scott results from the well-drawn *manners* of ages a century or two in advance of our own. And in Lord Cockburn's "Memorials" we have both elements of interest united. In Scotland, as in several other countries of northern Europe, the intellectual development of the leading minds preceded the general development of even the upper classes in the politenesses and amenities. Macaulay, in describing the mental standing of Scotland at the time when the accession of James VI. to the throne of Elizabeth virtually united it to England, remarks, that though it was "the poorest kingdom in Christendom,