

English, though they take their place among the more robust European nations, do not exhibit; and I find the carefully-constructed tables of Professor Forbes, based on a large amount of actual experiment, corroborative of the impression. As tested by the *dynamometer*, the average strength of the full-grown Scot exceeds that of the full-grown Englishman by about one-twentieth,—to be sure, no very great difference, but quite enough, in a prolonged contest, hand to hand, and man to man, with equal skill and courage on both sides, decidedly to turn the scale. The result of the conflict at Bannockburn, where, according to Barbour, steel rung upon armor in hot, close fight for hours, and at Otterburn, where, according to Froissart, the English fought with the most obstinate bravery, may have a good deal hinged on this purely physical difference.

I attended public worship on the Sabbath, in a handsome chapel in connection with the Establishment, which rises in an outer suburb of the town. There were many conversions taking place at the time from Puseyism to Popery: almost every newspaper had its new list; and as I had learned that the clergyman of the chapel was a high Puseyite, I went to acquaint myself, at first hand, with the sort of transition faith that was precipitating so much of the altered Episcopacy of England upon Rome. The clergyman was, I was told, a charitable, benevolent man, who gave the poor proportionally much out of his little,—for his living was a small one,—and who was exceedingly diligent in the duties of his office; but his congregation, it was added, had sadly fallen away. The high Protestant part of it had gone off when he first became decidedly a Puseyite; and latterly, not a few of his warmer friends had left him for the Popish cathedral on the other side of the town. The hive ecclesiastical had cast off its two swarms,—its best Protestants and its best Puseyites. I saw