

**РОБЕРТ  
СТИВЕНСОН**

MEMORIES  
AND  
PORTRAITS

Роберт Льюис Стивенсон

**Memories and Portraits**

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# Robert Louis Stevenson

## Memories and Portraits

### NOTE

This volume of papers, unconnected as they are, it will be better to read through from the beginning, rather than dip into at random. A certain thread of meaning binds them. Memories of childhood and youth, portraits of those who have gone before us in the battle – taken together, they build up a face that “I have loved long since and lost awhile,” the face of what was once myself. This has come by accident; I had no design at first to be autobiographical; I was but led away by the charm of beloved memories and by regret for the irrevocable dead; and when my own young face (which is a face of the dead also) began to appear in the well as by a kind of magic, I was the first to be surprised at the occurrence.

My grandfather the pious child, my father the idle eager sentimental youth, I have thus unconsciously exposed. Of their descendant, the person of to-day, I wish to keep the secret: not because I love him better, but because, with him, I am still in a business partnership, and cannot divide interests.

Of the papers which make up the volume, some have appeared already in *The Cornhill*, *Longman's*, *Scribner*, *The English Illustrated*, *The Magazine of Art*, *The Contemporary Review*; three are here in print for the first time; and two others have enjoyed only what may be regarded as a private circulation.

R. L. S.

## CHAPTER I. THE FOREIGNER AT HOME

“This is no my ain house;  
I ken by the biggin’ o’t.”

Two recent books <sup>1</sup> one by Mr. Grant White on England, one on France by the diabolically clever Mr. Hillebrand, may well have set people thinking on the divisions of races and nations. Such thoughts should arise with particular congruity and force to inhabitants of that United Kingdom, peopled from so many different stocks, babbling so many different dialects, and offering in its extent such singular contrasts, from the busiest over-population to the unkindest desert, from the Black Country to the Moor of Rannoch. It is not only when we cross the seas that we go abroad; there are foreign parts of England; and the race that has conquered so wide an empire has not yet managed to assimilate the islands whence she sprang. Ireland, Wales, and the Scottish mountains still cling, in part, to their old Gaelic speech. It was but the other day that English triumphed in Cornwall, and they still show in Mousehole, on St. Michael’s Bay, the house of the last Cornish-speaking woman. English itself, which will now frank the traveller through the most of North America, through the greater South Sea Islands, in India, along much of the coast of Africa, and in the ports of China and Japan, is still to be heard, in its home country, in half a hundred varying stages of transition. You may go all over the States, and – setting aside the actual intrusion and influence of foreigners, negro, French, or Chinese – you shall scarce meet with so marked a difference of accent as in the forty miles between Edinburgh and Glasgow, or of dialect as in the hundred miles between Edinburgh and Aberdeen. Book English has gone round the world, but at home we still preserve the racy idioms of our fathers, and every county, in some parts every dale, has its own quality of speech, vocal or verbal. In like manner, local custom and prejudice, even local religion and local law, linger on into the latter end of the nineteenth century — *imperium in imperio*, foreign things at home.

In spite of these promptings to reflection, ignorance of his neighbours is the character of the typical John Bull. His is a domineering nature, steady in fight, imperious to command, but neither curious nor quick about the life of others. In French colonies, and still more in the Dutch, I have read that there is an immediate and lively contact between the dominant and the dominated race, that a certain sympathy is begotten, or at the least a transfusion of prejudices, making life easier for both. But the Englishman sits apart, bursting with pride and ignorance. He figures among his vassals in the hour of peace with the same disdainful air that led him on to victory. A passing enthusiasm for some foreign art or fashion may deceive the world, it cannot impose upon his intimates. He may be amused by a foreigner as by a monkey, but he will never condescend to study him with any patience. Miss Bird, an authoress with whom I profess myself in love, declares all the viands of Japan to be uneatable – a staggering pretension. So, when the Prince of Wales’s marriage was celebrated at Mentone by a dinner to the Mentonese, it was proposed to give them solid English fare – roast beef and plum pudding, and no tomfoolery. Here we have either pole of the Britannic folly. We will not eat the food of any foreigner; nor, when we have the chance, will we suffer him to eat of it himself. The same spirit inspired Miss Bird’s American missionaries, who had come thousands of miles to change the faith of Japan, and openly professed their ignorance of the religions they were trying to supplant.

I quote an American in this connection without scruple. Uncle Sam is better than John Bull, but he is tarred with the English stick. For Mr. Grant White the States are the New England States and nothing more. He wonders at the amount of drinking in London; let him try San Francisco. He wittily reproves English ignorance as to the status of women in America; but has he not himself forgotten Wyoming? The name Yankee, of which he is so tenacious, is used over the most of the great Union

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<sup>1</sup> 1881.

as a term of reproach. The Yankee States, of which he is so staunch a subject, are but a drop in the bucket. And we find in his book a vast virgin ignorance of the life and prospects of America; every view partial, parochial, not raised to the horizon; the moral feeling proper, at the largest, to a clique of states; and the whole scope and atmosphere not American, but merely Yankee. I will go far beyond him in reprobating the assumption and the incivility of my countryfolk to their cousins from beyond the sea; I grill in my blood over the silly rudeness of our newspaper articles; and I do not know where to look when I find myself in company with an American and see my countrymen unbending to him as to a performing dog. But in the case of Mr. Grant White example were better than precept. Wyoming is, after all, more readily accessible to Mr. White than Boston to the English, and the New England self-sufficiency no better justified than the Britannic.

It is so, perhaps, in all countries; perhaps in all, men are most ignorant of the foreigners at home. John Bull is ignorant of the States; he is probably ignorant of India; but considering his opportunities, he is far more ignorant of countries nearer his own door. There is one country, for instance – its frontier not so far from London, its people closely akin, its language the same in all essentials with the English – of which I will go bail he knows nothing. His ignorance of the sister kingdom cannot be described; it can only be illustrated by anecdote. I once travelled with a man of plausible manners and good intelligence – a University man, as the phrase goes – a man, besides, who had taken his degree in law and knew a thing or two about the age we live in. We were deep in talk, whirling between Peterborough and London; among other things, he began to describe some piece of legal injustice he had recently encountered, and I observed in my innocence that things were not so in Scotland. “I beg your pardon,” said he, “this is a matter of law.” He had never heard of the Scots law; nor did he choose to be informed. The law was the same for the whole country, he told me roundly; every child knew that. At last, to settle matters, I explained to him that I was a member of a Scottish legal body, and had stood the brunt of an examination in the very law in question. Thereupon he looked me for a moment full in the face and dropped the conversation. This is a monstrous instance, if you like, but it does not stand alone in the experience of Scots.

England and Scotland differ, indeed, in law, in history, in religion, in education, and in the very look of nature and men’s faces, not always widely, but always trenchantly. Many particulars that struck Mr. Grant White, a Yankee, struck me, a Scot, no less forcibly; he and I felt ourselves foreigners on many common provocations. A Scotchman may tramp the better part of Europe and the United States, and never again receive so vivid an impression of foreign travel and strange lands and manners as on his first excursion into England. The change from a hilly to a level country strikes him with delighted wonder. Along the flat horizon there arise the frequent venerable towers of churches. He sees at the end of airy vistas the revolution of the windmill sails. He may go where he pleases in the future; he may see Alps, and Pyramids, and lions; but it will be hard to beat the pleasure of that moment. There are, indeed, few merrier spectacles than that of many windmills bickering together in a fresh breeze over a woody country; their halting alacrity of movement, their pleasant business, making bread all day with uncouth gesticulations, their air, gigantically human, as of a creature half alive, put a spirit of romance into the tamest landscape. When the Scotch child sees them first he falls immediately in love; and from that time forward windmills keep turning in his dreams. And so, in their degree, with every feature of the life and landscape. The warm, habitable age of towns and hamlets, the green, settled, ancient look of the country; the lush hedgerows, stiles, and privy pathways in the fields; the sluggish, brimming rivers; chalk and smock-frocks; chimes of bells and the rapid, pertly-sounding English speech – they are all new to the curiosity; they are all set to English airs in the child’s story that he tells himself at night. The sharp edge of novelty wears off; the feeling is scotched, but I doubt whether it is ever killed. Rather it keeps returning, ever the more rarely and strangely, and even in scenes to which you have been long accustomed suddenly awakes and gives a relish to enjoyment or heightens the sense of isolation.

One thing especially continues unfamiliar to the Scotchman's eye – the domestic architecture, the look of streets and buildings; the quaint, venerable age of many, and the thin walls and warm colouring of all. We have, in Scotland, far fewer ancient buildings, above all in country places; and those that we have are all of hewn or harled masonry. Wood has been sparingly used in their construction; the window-frames are sunken in the wall, not flat to the front, as in England; the roofs are steeper-pitched; even a hill farm will have a massy, square, cold and permanent appearance. English houses, in comparison, have the look of cardboard toys, such as a puff might shatter. And to this the Scotchman never becomes used. His eye can never rest consciously on one of these brick houses – rickles of brick, as he might call them – or on one of these flat-chested streets, but he is instantly reminded where he is, and instantly travels back in fancy to his home. “This is no my ain house; I ken by the biggin' o't.” And yet perhaps it is his own, bought with his own money, the key of it long polished in his pocket; but it has not yet, and never will be, thoroughly adopted by his imagination; nor does he cease to remember that, in the whole length and breadth of his native country, there was no building even distantly resembling it.

But it is not alone in scenery and architecture that we count England foreign. The constitution of society, the very pillars of the empire, surprise and even pain us. The dull, neglected peasant, sunk in matter, insolent, gross and servile, makes a startling contrast with our own long-legged, long-headed, thoughtful, Bible-quoting ploughman. A week or two in such a place as Suffolk leaves the Scotchman gasping. It seems incredible that within the boundaries of his own island a class should have been thus forgotten. Even the educated and intelligent, who hold our own opinions and speak in our own words, yet seem to hold them with a difference or, from another reason, and to speak on all things with less interest and conviction. The first shock of English society is like a cold plunge. It is possible that the Scot comes looking for too much, and to be sure his first experiment will be in the wrong direction. Yet surely his complaint is grounded; surely the speech of Englishmen is too often lacking in generous ardour, the better part of the man too often withheld from the social commerce, and the contact of mind with mind evaded as with terror. A Scotch peasant will talk more liberally out of his own experience. He will not put you by with conversational counters and small jests; he will give you the best of himself, like one interested in life and man's chief end. A Scotchman is vain, interested in himself and others, eager for sympathy, setting forth his thoughts and experience in the best light. The egoism of the Englishman is self-contained. He does not seek to proselytise. He takes no interest in Scotland or the Scotch, and, what is the unkindest cut of all, he does not care to justify his indifference. Give him the wages of going on and being an Englishman, that is all he asks; and in the meantime, while you continue to associate, he would rather not be reminded of your baser origin. Compared with the grand, tree-like self-sufficiency of his demeanour, the vanity and curiosity of the Scot seem uneasy, vulgar, and immodest. That you should continually try to establish human and serious relations, that you should actually feel an interest in John Bull, and desire and invite a return of interest from him, may argue something more awake and lively in your mind, but it still puts you in the attitude of a suitor and a poor relation. Thus even the lowest class of the educated English towers over a Scotchman by the head and shoulders.

Different indeed is the atmosphere in which Scotch and English youth begin to look about them, come to themselves in life, and gather up those first apprehensions which are the material of future thought and, to a great extent, the rule of future conduct. I have been to school in both countries, and I found, in the boys of the North, something at once rougher and more tender, at once more reserve and more expansion, a greater habitual distance chequered by glimpses of a nearer intimacy, and on the whole wider extremes of temperament and sensibility. The boy of the South seems more wholesome, but less thoughtful; he gives himself to games as to a business, striving to excel, but is not readily transported by imagination; the type remains with me as cleaner in mind and body, more active, fonder of eating, endowed with a lesser and a less romantic sense of life and of the future, and more immersed in present circumstances. And certainly, for one thing, English boys are younger for

their age. Sabbath observance makes a series of grim, and perhaps serviceable, pauses in the tenor of Scotch boyhood – days of great stillness and solitude for the rebellious mind, when in the dearth of books and play, and in the intervals of studying the Shorter Catechism, the intellect and senses prey upon and test each other. The typical English Sunday, with the huge midday dinner and the plethoric afternoon, leads perhaps to different results. About the very cradle of the Scot there goes a hum of metaphysical divinity; and the whole of two divergent systems is summed up, not merely speciously, in the two first questions of the rival catechisms, the English tritely inquiring, “What is your name?” the Scottish striking at the very roots of life with, “What is the chief end of man?” and answering nobly, if obscurely, “To glorify God and to enjoy Him for ever.” I do not wish to make an idol of the Shorter Catechism; but the fact of such a question being asked opens to us Scotch a great field of speculation; and the fact that it is asked of all of us, from the peer to the ploughboy, binds us more nearly together. No Englishman of Byron’s age, character, and history would have had patience for long theological discussions on the way to fight for Greece; but the daft Gordon blood and the Aberdonian school-days kept their influence to the end. We have spoken of the material conditions; nor need much more be said of these: of the land lying everywhere more exposed, of the wind always louder and bleaker, of the black, roaring winters, of the gloom of high-lying, old stone cities, imminent on the windy seaboard; compared with the level streets, the warm colouring of the brick, the domestic quaintness of the architecture, among which English children begin to grow up and come to themselves in life. As the stage of the University approaches, the contrast becomes more express. The English lad goes to Oxford or Cambridge; there, in an ideal world of gardens, to lead a semi-scenic life, costumed, disciplined and drilled by proctors. Nor is this to be regarded merely as a stage of education; it is a piece of privilege besides, and a step that separates him further from the bulk of his compatriots. At an earlier age the Scottish lad begins his greatly different experience of crowded class-rooms, of a gaunt quadrangle, of a bell hourly booming over the traffic of the city to recall him from the public-house where he has been lunching, or the streets where he has been wandering fancy-free. His college life has little of restraint, and nothing of necessary gentility. He will find no quiet clique of the exclusive, studious and cultured; no rotten borough of the arts. All classes rub shoulders on the greasy benches. The raffish young gentleman in gloves must measure his scholarship with the plain, clownish laddie from the parish school. They separate, at the session’s end, one to smoke cigars about a watering-place, the other to resume the labours of the field beside his peasant family. The first muster of a college class in Scotland is a scene of curious and painful interest; so many lads, fresh from the heather, hang round the stove in cloddish embarrassment, ruffled by the presence of their smarter comrades, and afraid of the sound of their own rustic voices. It was in these early days, I think, that Professor Blackie won the affection of his pupils, putting these uncouth, umbrageous students at their ease with ready human geniality. Thus, at least, we have a healthy democratic atmosphere to breathe in while at work; even when there is no cordiality there is always a juxtaposition of the different classes, and in the competition of study the intellectual power of each is plainly demonstrated to the other. Our tasks ended, we of the North go forth as freemen into the humming, lamplit city. At five o’clock you may see the last of us hiving from the college gates, in the glare of the shop windows, under the green glimmer of the winter sunset. The frost tingles in our blood; no proctor lies in wait to intercept us; till the bell sounds again, we are the masters of the world; and some portion of our lives is always Saturday, *la trêve de Dieu*.

Nor must we omit the sense of the nature of his country and his country’s history gradually growing in the child’s mind from story and from observation. A Scottish child hears much of shipwreck, outlying iron skerries, pitiless breakers, and great sea-lights; much of heathery mountains, wild clans, and hunted Covenanters. Breaths come to him in song of the distant Cheviots and the ring of foraying hoofs. He glories in his hard-fisted forefathers, of the iron girdle and the handful of oat-meal, who rode so swiftly and lived so sparsely on their raids. Poverty, ill-luck, enterprise, and constant resolution are the fibres of the legend of his country’s history. The heroes and kings of Scotland have

been tragically fated; the most marking incidents in Scottish history – Flodden, Darien, or the Forty-five – were still either failures or defeats; and the fall of Wallace and the repeated reverses of the Bruce combine with the very smallness of the country to teach rather a moral than a material criterion for life. Britain is altogether small, the mere taproot of her extended empire: Scotland, again, which alone the Scottish boy adopts in his imagination, is but a little part of that, and avowedly cold, sterile and unpopulous. It is not so for nothing. I once seemed to have perceived in an American boy a greater readiness of sympathy for lands that are great, and rich, and growing, like his own. It proved to be quite otherwise: a mere dumb piece of boyish romance, that I had lacked penetration to divine. But the error serves the purpose of my argument; for I am sure, at least, that the heart of young Scotland will be always touched more nearly by paucity of number and Spartan poverty of life.

So we may argue, and yet the difference is not explained. That Shorter Catechism which I took as being so typical of Scotland, was yet composed in the city of Westminster. The division of races is more sharply marked within the borders of Scotland itself than between the countries. Galloway and Buchan, Lothian and Lochaber, are like foreign parts; yet you may choose a man from any of them, and, ten to one, he shall prove to have the headmark of a Scot. A century and a half ago the Highlander wore a different costume, spoke a different language, worshipped in another church, held different morals, and obeyed a different social constitution from his fellow-countrymen either of the south or north. Even the English, it is recorded, did not loathe the Highlander and the Highland costume as they were loathed by the remainder of the Scotch. Yet the Highlander felt himself a Scot. He would willingly raid into the Scotch lowlands; but his courage failed him at the border, and he regarded England as a perilous, unhomely land. When the Black Watch, after years of foreign service, returned to Scotland, veterans leaped out and kissed the earth at Port Patrick. They had been in Ireland, stationed among men of their own race and language, where they were well liked and treated with affection; but it was the soil of Galloway that they kissed at the extreme end of the hostile lowlands, among a people who did not understand their speech, and who had hated, harried, and hanged them since the dawn of history. Last, and perhaps most curious, the sons of chieftains were often educated on the continent of Europe. They went abroad speaking Gaelic; they returned speaking, not English, but the broad dialect of Scotland. Now, what idea had they in their minds when they thus, in thought, identified themselves with their ancestral enemies? What was the sense in which they were Scotch and not English, or Scotch and not Irish? Can a bare name be thus influential on the minds and affections of men, and a political aggregation blind them to the nature of facts? The story of the Austrian Empire would seem to answer, No; the far more galling business of Ireland clenches the negative from nearer home. Is it common education, common morals, a common language or a common faith, that join men into nations? There were practically none of these in the case we are considering.

The fact remains: in spite of the difference of blood and language, the Lowlander feels himself the sentimental countryman of the Highlander. When they meet abroad, they fall upon each other's necks in spirit; even at home there is a kind of clannish intimacy in their talk. But from his compatriot in the south the Lowlander stands consciously apart. He has had a different training; he obeys different laws; he makes his will in other terms, is otherwise divorced and married; his eyes are not at home in an English landscape or with English houses; his ear continues to remark the English speech; and even though his tongue acquire the Southern knack, he will still have a strong Scotch accent of the mind.

## CHAPTER II. SOME COLLEGE MEMORIES <sup>2</sup>

I am asked to write something (it is not specifically stated what) to the profit and glory of my *Alma Mater*; and the fact is I seem to be in very nearly the same case with those who addressed me, for while I am willing enough to write something, I know not what to write. Only one point I see, that if I am to write at all, it should be of the University itself and my own days under its shadow; of the things that are still the same and of those that are already changed: such talk, in short, as would pass naturally between a student of to-day and one of yesterday, supposing them to meet and grow confidential.

The generations pass away swiftly enough on the high seas of life; more swiftly still in the little bubbling back-water of the quadrangle; so that we see there, on a scale startlingly diminished, the flight of time and the succession of men. I looked for my name the other day in last year's case-book of the *Speculative*. Naturally enough I looked for it near the end; it was not there, nor yet in the next column, so that I began to think it had been dropped at press; and when at last I found it, mounted on the shoulders of so many successors, and looking in that posture like the name of a man of ninety, I was conscious of some of the dignity of years. This kind of dignity of temporal precession is likely, with prolonged life, to become more familiar, possibly less welcome; but I felt it strongly then, it is strongly on me now, and I am the more emboldened to speak with my successors in the tone of a parent and a praiser of things past.

For, indeed, that which they attend is but a fallen University; it has doubtless some remains of good, for human institutions decline by gradual stages; but decline, in spite of all seeming embellishments, it does; and what is perhaps more singular, began to do so when I ceased to be a student. Thus, by an odd chance, I had the very last of the very best of *Alma Mater*; the same thing, I hear (which makes it the more strange), had previously happened to my father; and if they are good and do not die, something not at all unsimilar will be found in time to have befallen my successors of to-day. Of the specific points of change, of advantage in the past, of shortcoming in the present, I must own that, on a near examination, they look wondrous cloudy. The chief and far the most lamentable change is the absence of a certain lean, ugly, idle, unpopular student, whose presence was for me the gist and heart of the whole matter; whose changing humours, fine occasional purposes of good, flinching acceptance of evil, shiverings on wet, east-windy, morning journeys up to class, infinite yawnings during lecture and unquenchable gusto in the delights of truantry, made up the sunshine and shadow of my college life. You cannot fancy what you missed in missing him; his virtues, I make sure, are inconceivable to his successors, just as they were apparently concealed from his contemporaries, for I was practically alone in the pleasure I had in his society. Poor soul, I remember how much he was cast down at times, and how life (which had not yet begun) seemed to be already at an end, and hope quite dead, and misfortune and dishonour, like physical presences, dogging him as he went. And it may be worth while to add that these clouds rolled away in their season, and that all clouds roll away at last, and the troubles of youth in particular are things but of a moment. So this student, whom I have in my eye, took his full share of these concerns, and that very largely by his own fault; but he still clung to his fortune, and in the midst of much misconduct, kept on in his own way learning how to work; and at last, to his wonder, escaped out of the stage of studentship not openly shamed; leaving behind him the University of Edinburgh shorn of a good deal of its interest for myself.

But while he is (in more senses than one) the first person, he is by no means the only one whom I regret, or whom the students of to-day, if they knew what they had lost, would regret also. They have still Tait, to be sure – long may they have him! – and they have still Tait's class-room, cupola and all; but think of what a different place it was when this youth of mine (at least on roll days)

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<sup>2</sup> Written for the "Book" of the Edinburgh University Union Fancy Fair.

would be present on the benches, and, at the near end of the platform, Lindsay senior <sup>3</sup> was airing his robust old age. It is possible my successors may have never even heard of Old Lindsay; but when he went, a link snapped with the last century. He had something of a rustic air, sturdy and fresh and plain; he spoke with a ripe east-country accent, which I used to admire; his reminiscences were all of journeys on foot or highways busy with post-chaises – a Scotland before steam; he had seen the coal fire on the Isle of May, and he regaled me with tales of my own grandfather. Thus he was for me a mirror of things perished; it was only in his memory that I could see the huge shock of flames of the May beacon stream to leeward, and the watchers, as they fed the fire, lay hold unscorched of the windward bars of the furnace; it was only thus that I could see my grandfather driving swiftly in a gig along the seaboard road from Pittenweem to Crail, and for all his business hurry, drawing up to speak good-humouredly with those he met. And now, in his turn, Lindsay is gone also; inhabits only the memories of other men, till these shall follow him; and figures in my reminiscences as my grandfather figured in his.

To-day, again, they have Professor Butcher, and I hear he has a prodigious deal of Greek; and they have Professor Chrystal, who is a man filled with the mathematics. And doubtless these are set-offs. But they cannot change the fact that Professor Blackie has retired, and that Professor Kelland is dead. No man's education is complete or truly liberal who knew not Kelland. There were unutterable lessons in the mere sight of that frail old clerical gentleman, lively as a boy, kind like a fairy godfather, and keeping perfect order in his class by the spell of that very kindness. I have heard him drift into reminiscences in class time, though not for long, and give us glimpses of old-world life in out-of-the-way English parishes when he was young; thus playing the same part as Lindsay – the part of the surviving memory, signalling out of the dark backward and abysm of time the images of perished things. But it was a part that scarce became him; he somehow lacked the means: for all his silver hair and worn face, he was not truly old; and he had too much of the unrest and petulant fire of youth, and too much invincible innocence of mind, to play the veteran well. The time to measure him best, to taste (in the old phrase) his gracious nature, was when he received his class at home. What a pretty simplicity would he then show, trying to amuse us like children with toys; and what an engaging nervousness of manner, as fearing that his efforts might not succeed! Truly he made us all feel like children, and like children embarrassed, but at the same time filled with sympathy for the conscientious, troubled elder-boy who was working so hard to entertain us. A theorist has held the view that there is no feature in man so tell-tale as his spectacles; that the mouth may be compressed and the brow smoothed artificially, but the sheen of the barnacles is diagnostic. And truly it must have been thus with Kelland; for as I still fancy I behold him frisking actively about the platform, pointer in hand, that which I seem to see most clearly is the way his glasses glittered with affection. I never knew but one other man who had (if you will permit the phrase) so kind a spectacle; and that was Dr. Appleton. But the light in his case was tempered and passive; in Kelland's it danced, and changed, and flashed vivaciously among the students, like a perpetual challenge to goodwill.

I cannot say so much about Professor Blackie, for a good reason. Kelland's class I attended, once even gained there a certificate of merit, the only distinction of my University career. But although I am the holder of a certificate of attendance in the professor's own hand, I cannot remember to have been present in the Greek class above a dozen times. Professor Blackie was even kind enough to remark (more than once) while in the very act of writing the document above referred to, that he did not know my face. Indeed, I denied myself many opportunities; acting upon an extensive and highly rational system of truancy, which cost me a great deal of trouble to put in exercise – perhaps as much as would have taught me Greek – and sent me forth into the world and the profession of letters with the merest shadow of an education. But they say it is always a good thing to have taken pains, and that success is its own reward, whatever be its nature; so that, perhaps, even upon this I should

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<sup>3</sup> Professor Tait's laboratory assistant.

plume myself, that no one ever played the truant with more deliberate care, and none ever had more certificates for less education. One consequence, however, of my system is that I have much less to say of Professor Blackie than I had of Professor Kelland; and as he is still alive, and will long, I hope, continue to be so, it will not surprise you very much that I have no intention of saying it.

Meanwhile, how many others have gone – Jenkin, Hodgson, and I know not who besides; and of that tide of students that used to throng the arch and blacken the quadrangle, how many are scattered into the remotest parts of the earth, and how many more have lain down beside their fathers in their “resting-graves”! And again, how many of these last have not found their way there, all too early, through the stress of education! That was one thing, at least, from which my truantry protected me. I am sorry indeed that I have no Greek, but I should be sorrier still if I were dead; nor do I know the name of that branch of knowledge which is worth acquiring at the price of a brain fever. There are many sordid tragedies in the life of the student, above all if he be poor, or drunken, or both; but nothing more moves a wise man’s pity than the case of the lad who is in too much hurry to be learned. And so, for the sake of a moral at the end, I will call up one more figure, and have done. A student, ambitious of success by that hot, intemperate manner of study that now grows so common, read night and day for an examination. As he went on, the task became more easy to him, sleep was more easily banished, his brain grew hot and clear and more capacious, the necessary knowledge daily fuller and more orderly. It came to the eve of the trial and he watched all night in his high chamber, reviewing what he knew, and already secure of success. His window looked eastward, and being (as I said) high up, and the house itself standing on a hill, commanded a view over dwindling suburbs to a country horizon. At last my student drew up his blind, and still in quite a jocund humour, looked abroad. Day was breaking, the east was tinged with strange fires, the clouds breaking up for the coming of the sun; and at the sight, nameless terror seized upon his mind. He was sane, his senses were undisturbed; he saw clearly, and knew what he was seeing, and knew that it was normal; but he could neither bear to see it nor find the strength to look away, and fled in panic from his chamber into the enclosure of the street. In the cool air and silence, and among the sleeping houses, his strength was renewed. Nothing troubled him but the memory of what had passed, and an abject fear of its return.

“Gallo canente, spes redit,  
Aegris salus refunditur,  
Lapsis fides revertitur,”

as they sang of old in Portugal in the Morning Office. But to him that good hour of cockcrow, and the changes of the dawn, had brought panic, and lasting doubt, and such terror as he still shook to think of. He dared not return to his lodging; he could not eat; he sat down, he rose up, he wandered; the city woke about him with its cheerful bustle, the sun climbed overhead; and still he grew but the more absorbed in the distress of his recollection and the fear of his past fear. At the appointed hour, he came to the door of the place of examination; but when he was asked, he had forgotten his name. Seeing him so disordered, they had not the heart to send him away, but gave him a paper and admitted him, still nameless, to the Hall. Vain kindness, vain efforts. He could only sit in a still growing horror, writing nothing, ignorant of all, his mind filled with a single memory of the breaking day and his own intolerable fear. And that same night he was tossing in a brain fever.

People are afraid of war and wounds and dentists, all with excellent reason; but these are not to be compared with such chaotic terrors of the mind as fell on this young man, and made him cover his eyes from the innocent morning. We all have by our bedsides the box of the Merchant Abudah, thank God, securely enough shut; but when a young man sacrifices sleep to labour, let him have a care, for he is playing with the lock.

## CHAPTER III. OLD MORTALITY

### I

There is a certain graveyard, looked upon on the one side by a prison, on the other by the windows of a quiet hotel; below, under a steep cliff, it beholds the traffic of many lines of rail, and the scream of the engine and the shock of meeting buffers mount to it all day long. The aisles are lined with the inclosed sepulchres of families, door beyond door, like houses in a street; and in the morning the shadow of the prison turrets, and of many tall memorials, fall upon the graves. There, in the hot fits of youth, I came to be unhappy. Pleasant incidents are woven with my memory of the place. I here made friends with a plain old gentleman, a visitor on sunny mornings, gravely cheerful, who, with one eye upon the place that awaited him, chirped about his youth like winter sparrows; a beautiful housemaid of the hotel once, for some days together, dumbly flirted with me from a window and kept my wild heart flying; and once – she possibly remembers – the wise Eugenia followed me to that austere inclosure. Her hair came down, and in the shelter of the tomb my trembling fingers helped her to repair the braid. But for the most part I went there solitary and, with irrevocable emotion, pored on the names of the forgotten. Name after name, and to each the conventional attributions and the idle dates: a regiment of the unknown that had been the joy of mothers, and had thrilled with the illusions of youth, and at last, in the dim sick-room, wrestled with the pangs of old mortality. In that whole crew of the silenced there was but one of whom my fancy had received a picture; and he, with his comely, florid countenance, bewigged and habited in scarlet, and in his day combining fame and popularity, stood forth, like a taunt, among that company of phantom appellations. It was then possible to leave behind us something more explicit than these severe, monotonous and lying epitaphs; and the thing left, the memory of a painted picture and what we call the immortality of a name, was hardly more desirable than mere oblivion. Even David Hume, as he lay composed beneath that “circular idea,” was fainter than a dream; and when the housemaid, broom in hand, smiled and beckoned from the open window, the fame of that bewigged philosopher melted like a raindrop in the sea.

And yet in soberness I cared as little for the housemaid as for David Hume. The interests of youth are rarely frank; his passions, like Noah’s dove, come home to roost. The fire, sensibility, and volume of his own nature, that is all that he has learned to recognise. The tumultuary and gray tide of life, the empire of routine, the unrejoicing faces of his elders, fill him with contemptuous surprise; there also he seems to walk among the tombs of spirits; and it is only in the course of years, and after much rubbing with his fellow-men, that he begins by glimpses to see himself from without and his fellows from within: to know his own for one among the thousand undenoted countenances of the city street, and to divine in others the throb of human agony and hope. In the meantime he will avoid the hospital doors, the pale faces, the cripple, the sweet whiff of chloroform – for there, on the most thoughtless, the pains of others are burned home; but he will continue to walk, in a divine self-pity, the aisles of the forgotten graveyard. The length of man’s life, which is endless to the brave and busy, is scorned by his ambitious thought. He cannot bear to have come for so little, and to go again so wholly. He cannot bear, above all, in that brief scene, to be still idle, and by way of cure, neglects the little that he has to do. The parable of the talent is the brief epitome of youth. To believe in immortality is one thing, but it is first needful to believe in life. Denunciatory preachers seem not to suspect that they may be taken gravely and in evil part; that young men may come to think of time as of a moment, and with the pride of Satan wave back the inadequate gift. Yet here is a true peril; this it is that sets them to pace the graveyard alleys and to read, with strange extremes of pity and derision, the memorials of the dead.

Books were the proper remedy: books of vivid human import, forcing upon their minds the issues, pleasures, busyness, importance and immediacy of that life in which they stand; books of smiling or heroic temper, to excite or to console; books of a large design, shadowing the complexity of that game of consequences to which we all sit down, the hanger-back not least. But the average sermon flees the point, disporting itself in that eternity of which we know, and need to know, so little; avoiding the bright, crowded, and momentous fields of life where destiny awaits us. Upon the average book a writer may be silent; he may set it down to his ill-hap that when his own youth was in the acrid fermentation, he should have fallen and fed upon the cheerless fields of Obermann. Yet to Mr. Arnold, who led him to these pastures, he still bears a grudge. The day is perhaps not far off when people will begin to count *Moll Flanders*, ay, or *The Country Wife*, more wholesome and more pious diet than these guide-books to consistent egoism.

But the most inhuman of boys soon wearies of the inhumanity of Obermann. And even while I still continued to be a haunter of the graveyard, I began insensibly to turn my attention to the grave-diggers, and was weaned out of myself to observe the conduct of visitors. This was dayspring, indeed, to a lad in such great darkness. Not that I began to see men, or to try to see them, from within, nor to learn charity and modesty and justice from the sight; but still stared at them externally from the prison windows of my affectation. Once I remember to have observed two working-women with a baby halting by a grave; there was something monumental in the grouping, one upright carrying the child, the other with bowed face crouching by her side. A wreath of immortelles under a glass dome had thus attracted them; and, drawing near, I overheard their judgment on that wonder. "Eh! what extravagance!" To a youth afflicted with the callosity of sentiment, this quaint and pregnant saying appeared merely base.

My acquaintance with grave-diggers, considering its length, was unremarkable. One, indeed, whom I found plying his spade in the red evening, high above Allan Water and in the shadow of Dunblane Cathedral, told me of his acquaintance with the birds that still attended on his labours; how some would even perch about him, waiting for their prey; and in a true Sexton's Calendar, how the species varied with the season of the year. But this was the very poetry of the profession. The others whom I knew were somewhat dry. A faint flavour of the gardener hung about them, but sophisticated and dis-bloomed. They had engagements to keep, not alone with the deliberate series of the seasons, but with man-kind's clocks and hour-long measurement of time. And thus there was no leisure for the relishing pinch, or the hour-long gossip, foot on spade. They were men wrapped up in their grim business; they liked well to open long-closed family vaults, blowing in the key and throwing wide the grating; and they carried in their minds a calendar of names and dates. It would be "in fifty-twa" that such a tomb was last opened for "Miss Jemimy." It was thus they spoke of their past patients – familiarly but not without respect, like old family servants. Here is indeed a servant, whom we forget that we possess; who does not wait at the bright table, or run at the bell's summons, but patiently smokes his pipe beside the mortuary fire, and in his faithful memory notches the burials of our race. To suspect Shakespeare in his maturity of a superficial touch savours of paradox; yet he was surely in error when he attributed insensibility to the digger of the grave. But perhaps it is on Hamlet that the charge should lie; or perhaps the English sexton differs from the Scotch. The "goodman delver," reckoning up his years of office, might have at least suggested other thoughts. It is a pride common among sextons. A cabinet-maker does not count his cabinets, nor even an author his volumes, save when they stare upon him from the shelves; but the grave-digger numbers his graves. He would indeed be something different from human if his solitary open-air and tragic labours left not a broad mark upon his mind. There, in his tranquil aisle, apart from city clamour, among the cats and robins and the ancient effigies and legends of the tomb, he waits the continual passage of his contemporaries, falling like minute drops into eternity. As they fall, he counts them; and this enumeration, which was at first perhaps appalling to his soul, in the process of years and by the kindly influence of habit grows to be his pride and pleasure. There are many common stories telling how he piques himself on

crowded cemeteries. But I will rather tell of the old grave-digger of Monkton, to whose unsuffering bedside the minister was summoned. He dwelt in a cottage built into the wall of the church-yard; and through a bull's-eye pane above his bed he could see, as he lay dying, the rank grasses and the upright and recumbent stones. Dr. Laurie was, I think, a Moderate: 'tis certain, at least, that he took a very Roman view of deathbed dispositions; for he told the old man that he had lived beyond man's natural years, that his life had been easy and reputable, that his family had all grown up and been a credit to his care, and that it now behoved him unregretfully to gird his loins and follow the majority. The grave-digger heard him out; then he raised himself upon one elbow, and with the other hand pointed through the window to the scene of his life-long labours. "Doctor," he said, "I ha'e laid three hunner and fower-score in that kirkyaird; an it had been His wull," indicating Heaven, "I would ha'e likit weel to ha'e made out the fower hunner." But it was not to be; this tragedian of the fifth act had now another part to play; and the time had come when others were to gird and carry him.

## II

I would fain strike a note that should be more heroical; but the ground of all youth's suffering, solitude, hysteria, and haunting of the grave, is nothing else than naked, ignorant selfishness. It is himself that he sees dead; those are his virtues that are forgotten; his is the vague epitaph. Pity him but the more, if pity be your cue; for where a man is all pride, vanity, and personal aspiration, he goes through fire unshielded. In every part and corner of our life, to lose oneself is to be gainer; to forget oneself is to be happy; and this poor, laughable and tragic fool has not yet learned the rudiments; himself, giant Prometheus, is still ironed on the peaks of Caucasus. But by-and-by his truant interests will leave that tortured body, slip abroad and gather flowers. Then shall death appear before him in an altered guise; no longer as a doom peculiar to himself, whether fate's crowning injustice or his own last vengeance upon those who fail to value him; but now as a power that wounds him far more tenderly, not without solemn compensations, taking and giving, bereaving and yet storing up.

The first step for all is to learn to the dregs our own ignoble fallibility. When we have fallen through storey after storey of our vanity and aspiration, and sit rueful among the ruins, then it is that we begin to measure the stature of our friends: how they stand between us and our own contempt, believing in our best; how, linking us with others, and still spreading wide the influential circle, they weave us in and in with the fabric of contemporary life; and to what petty size they dwarf the virtues and the vices that appeared gigantic in our youth. So that at the last, when such a pin falls out – when there vanishes in the least breath of time one of those rich magazines of life on which we drew for our supply – when he who had first dawned upon us as a face among the faces of the city, and, still growing, came to bulk on our regard with those clear features of the loved and living man, falls in a breath to memory and shadow, there falls along with him a whole wing of the palace of our life.

### III

One such face I now remember; one such blank some half-a-dozen of us labour to dissemble. In his youth he was most beautiful in person, most serene and genial by disposition; full of racy words and quaint thoughts. Laughter attended on his coming. He had the air of a great gentleman, jovial and royal with his equals, and to the poorest student gentle and attentive. Power seemed to reside in him exhaustless; we saw him stoop to play with us, but held him marked for higher destinies; we loved his notice; and I have rarely had my pride more gratified than when he sat at my father's table, my acknowledged friend. So he walked among us, both hands full of gifts, carrying with nonchalance the seeds of a most influential life.

The powers and the ground of friendship is a mystery; but, looking back, I can discern that, in part, we loved the thing he was, for some shadow of what he was to be. For with all his beauty, power, breeding, urbanity and mirth, there was in those days something soulless in our friend. He would astonish us by sallies, witty, innocent and inhumane; and by a misapplied Johnsonian pleasantry, demolish honest sentiment. I can still see and hear him, as he went his way along the lamplit streets, *Là ci darem la mano* on his lips, a noble figure of a youth, but following vanity and incredulous of good; and sure enough, somewhere on the high seas of life, with his health, his hopes, his patrimony and his self-respect, miserably went down.

From this disaster, like a spent swimmer, he came desperately ashore, bankrupt of money and consideration; creeping to the family he had deserted; with broken wing, never more to rise. But in his face there was a light of knowledge that was new to it. Of the wounds of his body he was never healed; died of them gradually, with clear-eyed resignation; of his wounded pride, we knew only from his silence. He returned to that city where he had lorded it in his ambitious youth; lived there alone, seeing few; striving to retrieve the irretrievable; at times still grappling with that mortal frailty that had brought him down; still joying in his friend's successes; his laugh still ready but with kindlier music; and over all his thoughts the shadow of that unalterable law which he had disavowed and which had brought him low. Lastly, when his bodily evils had quite disabled him, he lay a great while dying, still without complaint, still finding interests; to his last step gentle, urbane and with the will to smile.

The tale of this great failure is, to those who remained true to him, the tale of a success. In his youth he took thought for no one but himself; when he came ashore again, his whole armada lost, he seemed to think of none but others. Such was his tenderness for others, such his instinct of fine courtesy and pride, that of that impure passion of remorse he never breathed a syllable; even regret was rare with him, and pointed with a jest. You would not have dreamed, if you had known him then, that this was that great failure, that beacon to young men, over whose fall a whole society had hissed and pointed fingers. Often have we gone to him, red-hot with our own hopeful sorrows, railing on the rose-leaves in our princely bed of life, and he would patiently give ear and wisely counsel; and it was only upon some return of our own thoughts that we were reminded what manner of man this was to whom we disembosomed: a man, by his own fault, ruined; shut out of the garden of his gifts; his whole city of hope both ploughed and salted; silently awaiting the deliverer. Then something took us by the throat; and to see him there, so gentle, patient, brave and pious, oppressed but not cast down, sorrow was so swallowed up in admiration that we could not dare to pity him. Even if the old fault flashed out again, it but awoke our wonder that, in that lost battle, he should have still the energy to fight. He had gone to ruin with a kind of kingly *abandon*, like one who condescended; but once ruined, with the lights all out, he fought as for a kingdom. Most men, finding themselves the authors of their own disgrace, rail the louder against God or destiny. Most men, when they repent, oblige their friends to share the bitterness of that repentance. But he had held an inquest and passed sentence: *mene, mene*; and condemned himself to smiling silence. He had given trouble enough; had earned misfortune amply, and foregone the right to murmur.

Thus was our old comrade, like Samson, careless in his days of strength; but on the coming of adversity, and when that strength was gone that had betrayed him – “for our strength is weakness” – he began to blossom and bring forth. Well, now, he is out of the fight: the burden that he bore thrown down before the great deliverer. We

“In the vast cathedral leave him;  
God accept him,  
Christ receive him!”

## IV

If we go now and look on these innumerable epitaphs, the pathos and the irony are strangely fled. They do not stand merely to the dead, these foolish monuments; they are pillars and legends set up to glorify the difficult but not desperate life of man. This ground is hallowed by the heroes of defeat.

I see the indifferent pass before my friend's last resting-place; pause, with a shrug of pity, marvelling that so rich an argosy had sunk. A pity, now that he is done with suffering, a pity most uncalled for, and an ignorant wonder. Before those who loved him, his memory shines like a reproach; they honour him for silent lessons; they cherish his example; and in what remains before them of their toil, fear to be unworthy of the dead. For this proud man was one of those who prospered in the valley of humiliation; – of whom Bunyan wrote that, “Though Christian had the hard hap to meet in the valley with Apollyon, yet I must tell you, that in former times men have met with angels here; have found pearls here; and have in this place found the words of life.”

## CHAPTER IV. A COLLEGE MAGAZINE

### I

All through my boyhood and youth, I was known and pointed out for the pattern of an idler; and yet I was always busy on my own private end, which was to learn to write. I kept always two books in my pocket, one to read, one to write in. As I walked, my mind was busy fitting what I saw with appropriate words; when I sat by the roadside, I would either read, or a pencil and a penny version-book would be in my hand, to note down the features of the scene or commemorate some halting stanzas. Thus I lived with words. And what I thus wrote was for no ulterior use, it was written consciously for practice. It was not so much that I wished to be an author (though I wished that too) as that I had vowed that I would learn to write. That was a proficiency that tempted me; and I practised to acquire it, as men learn to whittle, in a wager with myself. Description was the principal field of my exercise; for to any one with senses there is always something worth describing, and town and country are but one continuous subject. But I worked in other ways also; often accompanied my walks with dramatic dialogues, in which I played many parts; and often exercised myself in writing down conversations from memory.

This was all excellent, no doubt; so were the diaries I sometimes tried to keep, but always and very speedily discarded, finding them a school of posturing and melancholy self-deception. And yet this was not the most efficient part of my training. Good though it was, it only taught me (so far as I have learned them at all) the lower and less intellectual elements of the art, the choice of the essential note and the right word: things that to a happier constitution had perhaps come by nature. And regarded as training, it had one grave defect; for it set me no standard of achievement. So that there was perhaps more profit, as there was certainly more effort, in my secret labours at home. Whenever I read a book or a passage that particularly pleased me, in which a thing was said or an effect rendered with propriety, in which there was either some conspicuous force or some happy distinction in the style, I must sit down at once and set myself to ape that quality. I was unsuccessful, and I knew it; and tried again, and was again unsuccessful and always unsuccessful; but at least in these vain bouts, I got some practice in rhythm, in harmony, in construction and the co-ordination of parts. I have thus played the sedulous ape to Hazlitt, to Lamb, to Wordsworth, to Sir Thomas Browne, to Defoe, to Hawthorne, to Montaigne, to Baudelaire and to Obermann. I remember one of these monkey tricks, which was called *The Vanity of Morals*: it was to have had a second part, *The Vanity of Knowledge*; and as I had neither morality nor scholarship, the names were apt; but the second part was never attempted, and the first part was written (which is my reason for recalling it, ghost-like, from its ashes) no less than three times: first in the manner of Hazlitt, second in the manner of Ruskin, who had cast on me a passing spell, and third, in a laborious pasticcio of Sir Thomas Browne. So with my other works: *Cain*, an epic, was (save the mark!) an imitation of *Sordello: Robin Hood*, a tale in verse, took an eclectic middle course among the fields of Keats, Chaucer and Morris: in *Monmouth*, a tragedy, I reclined on the bosom of Mr. Swinburne; in my innumerable gouty-footed lyrics, I followed many masters; in the first draft of *The King's Pardon*, a tragedy, I was on the trail of no lesser man than John Webster; in the second draft of the same piece, with staggering versatility, I had shifted my allegiance to Congreve, and of course conceived my fable in a less serious vein – for it was not Congreve's verse, it was his exquisite prose, that I admired and sought to copy. Even at the age of thirteen I had tried to do justice to the inhabitants of the famous city of Peebles in the style of the *Book of Snobs*. So I might go on for ever, through all my abortive novels, and down to my later plays, of which I think more tenderly, for they were not only conceived at first under the bracing influence of old Dumas, but have met with resurrection: one, strangely bettered by another hand, came on the

stage itself and was played by bodily actors; the other, originally known as *Semiramis: a Tragedy*, I have observed on bookstalls under the *alias* of *Prince Otto*. But enough has been said to show by what arts of impersonation, and in what purely ventriloquial efforts I first saw my words on paper.

That, like it or not, is the way to learn to write whether I have profited or not, that is the way. It was so Keats learned, and there was never a finer temperament for literature than Keats's; it was so, if we could trace it out, that all men have learned; and that is why a revival of letters is always accompanied or heralded by a cast back to earlier and fresher models. Perhaps I hear some one cry out: But this is not the way to be original! It is not; nor is there any way but to be born so. Nor yet, if you are born original, is there anything in this training that shall clip the wings of your originality. There can be none more original than Montaigne, neither could any be more unlike Cicero; yet no craftsman can fail to see how much the one must have tried in his time to imitate the other. Burns is the very type of a prime force in letters: he was of all men the most imitative. Shakespeare himself, the imperial, proceeds directly from a school. It is only from a school that we can expect to have good writers; it is almost invariably from a school that great writers, these lawless exceptions, issue. Nor is there anything here that should astonish the considerate. Before he can tell what cadences he truly prefers, the student should have tried all that are possible; before he can choose and preserve a fitting key of words, he should long have practised the literary scales; and it is only after years of such gymnastic that he can sit down at last, legions of words swarming to his call, dozens of turns of phrase simultaneously bidding for his choice, and he himself knowing what he wants to do and (within the narrow limit of a man's ability) able to do it.

And it is the great point of these imitations that there still shines beyond the student's reach his inimitable model. Let him try as he please, he is still sure of failure; and it is a very old and a very true saying that failure is the only highroad to success. I must have had some disposition to learn; for I clear-sightedly condemned my own performances. I liked doing them indeed; but when they were done, I could see they were rubbish. In consequence, I very rarely showed them even to my friends; and such friends as I chose to be my confidants I must have chosen well, for they had the friendliness to be quite plain with me, "Padding," said one. Another wrote: "I cannot understand why you do lyrics so badly." No more could I! Thrice I put myself in the way of a more authoritative rebuff, by sending a paper to a magazine. These were returned; and I was not surprised nor even pained. If they had not been looked at, as (like all amateurs) I suspected was the case, there was no good in repeating the experiment; if they had been looked at – well, then I had not yet learned to write, and I must keep on learning and living. Lastly, I had a piece of good fortune which is the occasion of this paper, and by which I was able to see my literature in print, and to measure experimentally how far I stood from the favour of the public.

## II

The Speculative Society is a body of some antiquity, and has counted among its members Scott, Brougham, Jeffrey, Horner, Benjamin Constant, Robert Emmet, and many a legal and local celebrity besides. By an accident, variously explained, it has its rooms in the very buildings of the University of Edinburgh: a hall, Turkey-carpeted, hung with pictures, looking, when lighted up at night with fire and candle, like some goodly dining-room; a passage-like library, walled with books in their wire cages; and a corridor with a fireplace, benches, a table, many prints of famous members, and a mural tablet to the virtues of a former secretary. Here a member can warm himself and loaf and read; here, in defiance of Senatus-consults, he can smoke. The Senatus looks askance at these privileges; looks even with a somewhat vinegar aspect on the whole society; which argues a lack of proportion in the learned mind, for the world, we may be sure, will prize far higher this haunt of dead lions than all the living dogs of the professorate.

I sat one December morning in the library of the Speculative; a very humble-minded youth, though it was a virtue I never had much credit for; yet proud of my privileges as a member of the Spec.; proud of the pipe I was smoking in the teeth of the Senatus; and in particular, proud of being in the next room to three very distinguished students, who were then conversing beside the corridor fire. One of these has now his name on the back of several volumes, and his voice, I learn, is influential in the law courts. Of the death of the second, you have just been reading what I had to say. And the third also has escaped out of that battle of life in which he fought so hard, it may be so unwisely. They were all three, as I have said, notable students; but this was the most conspicuous. Wealthy, handsome, ambitious, adventurous, diplomatic, a reader of Balzac, and of all men that I have known, the most like to one of Balzac's characters, he led a life, and was attended by an ill fortune, that could be properly set forth only in the *Comédie Humaine*. He had then his eye on Parliament; and soon after the time of which I write, he made a showy speech at a political dinner, was cried up to heaven next day in the *Courant*, and the day after was dashed lower than earth with a charge of plagiarism in the *Scotsman*. Report would have it (I daresay, very wrongly) that he was betrayed by one in whom he particularly trusted, and that the author of the charge had learned its truth from his own lips. Thus, at least, he was up one day on a pinnacle, admired and envied by all; and the next, though still but a boy, he was publicly disgraced. The blow would have broken a less finely tempered spirit; and even him I suppose it rendered reckless; for he took flight to London, and there, in a fast club, disposed of the bulk of his considerable patrimony in the space of one winter. For years thereafter he lived I know not how; always well dressed, always in good hotels and good society, always with empty pockets. The charm of his manner may have stood him in good stead; but though my own manners are very agreeable, I have never found in them a source of livelihood; and to explain the miracle of his continued existence, I must fall back upon the theory of the philosopher, that in his case, as in all of the same kind, "there was a suffering relative in the background." From this genteel eclipse he reappeared upon the scene, and presently sought me out in the character of a generous editor. It is in this part that I best remember him; tall, slender, with a not ungraceful stoop; looking quite like a refined gentleman, and quite like an urbane adventurer; smiling with an engaging ambiguity; cocking at you one peaked eyebrow with a great appearance of finesse; speaking low and sweet and thick, with a touch of burr; telling strange tales with singular deliberation and, to a patient listener, excellent effect. After all these ups and downs, he seemed still, like the rich student that he was of yore, to breathe of money; seemed still perfectly sure of himself and certain of his end. Yet he was then upon the brink of his last overthrow. He had set himself to found the strangest thing in our society: one of those periodical sheets from which men suppose themselves to learn opinions; in which young gentlemen from the universities are encouraged, at so much a line, to garble facts, insult foreign nations and calumniate private individuals; and which are now the source of glory, so that if a man's

name be often enough printed there, he becomes a kind of demigod; and people will pardon him when he talks back and forth, as they do for Mr. Gladstone; and crowd him to suffocation on railway platforms, as they did the other day to General Boulanger; and buy his literary works, as I hope you have just done for me. Our fathers, when they were upon some great enterprise, would sacrifice a life; building, it may be, a favourite slave into the foundations of their palace. It was with his own life that my companion disarmed the envy of the gods. He fought his paper single-handed; trusting no one, for he was something of a cynic; up early and down late, for he was nothing of a sluggard; daily ear-wiggling influential men, for he was a master of ingratiating. In that slender and silken fellow there must have been a rare vein of courage, that he should thus have died at his employment; and doubtless ambition spoke loudly in his ear, and doubtless love also, for it seems there was a marriage in his view had he succeeded. But he died, and his paper died after him; and of all this grace, and tact, and courage, it must seem to our blind eyes as if there had come literally nothing.

These three students sat, as I was saying, in the corridor, under the mural tablet that records the virtues of Macbean, the former secretary. We would often smile at that ineloquent memorial and thought it a poor thing to come into the world at all and have no more behind one than Macbean. And yet of these three, two are gone and have left less; and this book, perhaps, when it is old and foxy, and some one picks it up in a corner of a book-shop, and glances through it, smiling at the old, graceless turns of speech, and perhaps for the love of *Alma Mater* (which may be still extant and flourishing) buys it, not without haggling, for some pence – this book may alone preserve a memory of James Walter Ferrier and Robert Glasgow Brown.

Their thoughts ran very differently on that December morning; they were all on fire with ambition; and when they had called me in to them, and made me a sharer in their design, I too became drunken with pride and hope. We were to found a University magazine. A pair of little, active brothers – Livingstone by name, great skippers on the foot, great rubbers of the hands, who kept a book-shop over against the University building – had been debauched to play the part of publishers. We four were to be conjunct editors and, what was the main point of the concern, to print our own works; while, by every rule of arithmetic – that flatterer of credulity – the adventure must succeed and bring great profit. Well, well: it was a bright vision. I went home that morning walking upon air. To have been chosen by these three distinguished students was to me the most unspeakable advance; it was my first draught of consideration; it reconciled me to myself and to my fellow-men; and as I steered round the railings at the Tron, I could not withhold my lips from smiling publicly. Yet, in the bottom of my heart, I knew that magazine would be a grim fiasco; I knew it would not be worth reading; I knew, even if it were, that nobody would read it; and I kept wondering how I should be able, upon my compact income of twelve pounds per annum, payable monthly, to meet my share in the expense. It was a comfortable thought to me that I had a father.

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