

The universal traveller 1837

*designed to introduce readers at home to an acquaintance with the arts, customs, and manners of the principal modern nations of the globe
Embracing a View of their Persons-Character-Employments-Amusements-Religion-Dress-Habitations-Modes of Warfare-Food-Arts-Agriculture-Manufactures-Superstitions-Government-Literature, &c.. &c
Derived from The Researches of Recent Travellers
of Acknowledged Enterprize, Intelligence, and Fidelity
and embodying a great amount of entertaining and instructive information*

Charles A. Goodrich

1837

Sailor's Home San Francisco

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When the author first announced his intended expedition, it was doubtful whether his patrons would be sufficiently numerous to meet the expenses incident to the undertaking. That doubt no longer exists. On the contrary, scarcely had he rested from the labors of his *first* tour, when it was announced that the subscription list was filled, and the company even waiting to attend him on the *second*. With the best endeavors to serve them, and to render the second tour more entertaining and acceptable than the first, he has made every preparation for their pleasure and accommodation, within his power. He has looked over the whole course, and so amended his plans, as to avoid some *passes*, which, if not dangerous, were tedious and unprofitable. Not a few rough places will be found to be smoother ; and in all respects even the fastidious traveller will find, it is believed, less to censure and condemn—perhaps, more to praise and admire.

But aside from figure ; as in the first edition, so in the second, the author has been obliged to omit a notice altogether of a *few* countries, and to abridge somewhat more than he would wish, his account of others. In general, however, the countries of which no notice is taken, are either of minor importance, or those of which ample particulars are to be found in works, which have been widely circulated through the country. "With these deductions, the author flatters himself that the patrons of the work will feel that he has redeemed his pledge, and that it may still with some propriety be styled, "*The Universal Traveller*."

As to the *sources* from which the materials of the volume have been derived, the author will only say, that they are by far too numerous to be specified in this place. Credit has been generally given in the body of the work to authors whose labors have been used. Through the courtesy of two of the literary societies attached to Yale College, the author has had access, by means of their libraries, to many valuable works rarely to be met with in this country. These he has used with freedom, and adopted their language when adapted to his purpose. For the articles on the United States, France, and Italy, he takes pleasure in acknowledging his obligations to a distinguished literary friend—*Rev. Royal Robbins*.

In conclusion, the author may be allowed to say, that whatever may be the excellences or defects of the work, it has cost him not a few hours of toil in the preparation of it ; but if it shall contribute to the instruction and entertainment of its patrons—if it shall make them more contented with the goodly land in which their lot is cast—if it shall excite in their bosoms gratitude to that God, who has distinguished them from millions in other countries, in respect to the reforming and peace-inspiring truths of the gospel—and finally, if it shall

prompt them to aid in sending that gospel to the millions who are unacquainted with it, and with the thousand blessings which spring from it—one object, and that object an important one, will have been attained.

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It is the privilege of but few, to visit and observe distant countries and different nations. Although travelling has greatly increased of late years, and, as facilities are multiplied, is likely to increase still more, yet it is chiefly confined to certain classes, by no means numerically large. The majority are necessarily cut off from this species of amusement and information. They have neither the requisite leisure, nor sufficient wealth. Many, also, are unfitted for travelling, by reason of their habits and dispositions. New countries, and new objects, would neither please nor profit them. And not a few who do travel, are disqualified for improvement, from the want of that peculiar tact—that power of observation and discrimination, which is so essential to a just estimate of men and manners.

But for such a privation, is there no indemnity? Must they, who cannot literally visit foreign countries, and cannot view with their own eyes the varieties of human character and customs, always remain in ignorance? Happily, this is not the severe condition of their being. It is not necessary to forego the pleasure and advantages of a varied and extensive knowledge of the world. They may enjoy travelling, as well as others. They may enjoy it at home, and in every season of the year, even amidst the frosts and confinement of winter. They may travel, and yet never quit their firesides or porticoes.

If it be necessary to explain to our readers how this can be done, we will begin by supposing that the long evenings of our winters are arrived—the storm rages abroad—the winds howl around your dwelling; but you are quietly seated by your comfortable fire, and you wish some amusing, and yet profitable employment, in which to pass away the hours. We propose to you, then, to make a travelling excursion—a sort of tarry-at-home journey, or voyage around the globe. We will endeavor, by giving a condensed, yet sufficiently extensive account of the world, in the manners, customs, rites, laws, governments, and other particulars respecting its inhabitants, to furnish the means of your making such an excursion. We will hold up a picture by which, in the comfort and security of your homes, you may see whatever is worthy of inspection, just as the literal traveller would see it, in the various states and kingdoms of which the globe is constituted.

To those, however, who are reluctant to attempt such a tour, we would suggest particular considerations.

1. *You will avoid the dangers and sufferings*, which attend those who go abroad among different nations. No man, who leaves his home for a distant land, knows what may befall him in his course; or rather, every such a one knows, that he exposes himself to numerous perils and difficulties. He can scarcely hope to escape casualties and disasters; and it is a chance if his life is not the forfeiture of his curiosity. What has been the fate of travellers, especially the more adventurous of them? Witness Ledyard, Park, Clapperton, Lander, and hundreds of others. But by the mode of travelling here proposed, you will run no such hazards as attended these men, and by which they lost their lives. You will escape perils by land and perils by sea. You will be exposed to no dangers from pirates who infest the seas, or from robbers or assassins, who waylay the passing land-traveller. You may visit the most savage tribes, in perfect safety—Indians, Algerines, New-Zealanders, barbarians, cannibals. You will fear neither the scorching heats of an African desert, nor the rigors of a Siberian winter. You may travel thousands of miles, with scarcely the sense of weariness. You may penetrate the most distant countries, and remain in perfect quiet. You may enjoy, in a sense, all the amusements of the voyager or traveller, and suffer none of his inconveniences.

2. *You will be able to acquire a greater amount of information*, and that of a more accurate kind, in a single month than by travelling for years, in the common and literal mode. This will be the case, because you will have passed through more countries, and have observed more of men and manners, than if you had employed the time in personal examination. And as to accuracy of information—minute and full acquaintance with the objects met with in travelling, this may be expected from the method here proposed, when it could not be attained in any other way. Perhaps you are not fitted to make such nice observations on men and manners, as are found in many books of travel. Perhaps you are not acquainted with the different languages that are necessary to be understood, in order to the acquisition of correct knowledge. You may not be able to philosophize, or deduce inferences, or make comparisons, as is desirable in order to learn all that might be learned by travelling. For these and other reasons, this sort of tarry-at-home excursion may furnish you not only with more, but better information, respecting different countries, than if you were actually to spend the same time in personal inspection of them.

3. *The mode of travelling here recommended, will serve to enlarge and enrich the mind.* Nothing is better calculated to produce this effect, than just delineations of human nature—of human life, and manners, and character—of man in all the varieties of his condition, as an inhabitant of the earth. It expands our views, and furnishes the mind with innumerable topics of thought and illustration. Knowledge generally is the best kind of acquisition—better than silver or gold, or any of the means of sensual enjoyment. It will be a source of happiness, as you will be able to enjoy yourselves independently of others. Knowledge cannot be taken away, as property and other worldly acquisitions may be. It is our own prerogative, and the distinction of our intellectual nature, and can be annihilated only with the mind, in which it resides. Besides, it will give you influence and reputation—extend the sphere of your exertions, and increase the power of doing good. Imparting weight to character, it will entitle you to consideration in all respectable society. The branch or kind of knowledge more especially recommended here, is equal in value to that of any other, religion excepted. Indeed, it may lead you to true religious knowledge. If there is any kind of secular information which has a direct moral use and tendency, it must be this. Through such a mode of travelling, you will become acquainted with the human character; you will see it as modified by religion or its opposite. You will of course be able to judge of the value of the Bible and Christian institutions, as you will perceive their influence upon the state of society. You will find their influence always and uniformly propitious. Where they are not known, society will be seen to be eminently in a vicious, unhappy, and degraded state. You will be able to judge of the value of the Bible and of Christian institutions, especially in their influence on woman—how they raise her to her proper rank in the domestic state—expand her mind and refine her character. The false religions and superstitions on the earth, will be seen in all their polluting, degrading, and distressing influence on the sex. Thus, the comparison of the effects of Christianity, and those false religions, which knowledge in this way acquired will enable you to make, cannot but show you the genius of that religion, and its infinite superiority to every other.

4. *You will learn from our proposed mode of travelling, the useful lesson of contentment.* It will make you more satisfied than ever with your own country—its state of society—morals, religion, education, government, and privileges—most of those circumstances in which it differs from other countries, and indeed all the circumstances that contribute to national happiness. It may be hoped, too, that your gratitude to God will be excited in view of the distinguished mercies you enjoy, in common with your countrymen. It must be felt to be an occasion of the most sincere gratitude, that he has placed you in so favored and goodly a land, rather than amid the burning sands of Africa, or the frozen wilds of Northern Asia—and that he has conferred on us, as a nation, those civil and religious institutions that are the glory of our land.

Now, then, reader, as you are decided to accompany us, we will set forth. But as self-knowledge is the most important—and a knowledge of one's own country is to be preferred to that of all others, we will first take a survey of ourselves ; and when we have done this, if you become weary, you may retreat, and we will endeavor to enlist some one else to accompany us. It is our purpose, however, to make the circuit so interesting, that instead of leaving us, we expect you will cling the closer, the longer we travel together. Without further preface, then, we will commence our review with America.

The Universal Traveller

Ireland.

Before passing to the Continent, Ireland will claim our attention. Bidding adieu, therefore, to Scotland, let us direct our course thither. We might indeed adopt the usual course, and taking a steamboat at Glasgow, proceed to Belfast, touching at Greenock, about twenty-five miles below the latter place. But this would be at a charge of five dollars for the passage, besides other charges for board, &c. Were it pleasant weather, we might make the passage on deck at about one dollar. But preferring, as I doubt not you will, an aerial passage, subject to no charge, and devoid of the dangers of an Irish sea, we will launch forth, and here, anon, we find ourselves in the land of “ Swate Ireland.”

As our principal business is with the population of the country. I would inform you that at the last census, which was made in 1821, it amounted to nearly 7,000,000. They are chiefly of English descent in the eastern parts, Celtic in the west, and Scotch in the north. You will observe great national peculiarity of features, which serves to distinguish them from most other people on the globe. Among the lower classes, there is little personal beauty. This is attributed to the inferior mode of living. In England, the meanest cottager is better fed, clothed, and lodged, than the most opulent Irish farmer, who, unaccustomed to the comforts of life, has recourse to deep potations of ardent spirits, which stunts the growth of the race. In the superior classes, where these impediments do not prevail, the men acquire the standard height of English-men, and the females have a prepossessing appearance.

Dauntless valor, ardor of affection, incorruptible fidelity in keeping secrets, impatience of injury, implacability in resentment, unbounded hospitality, strong local attachment, parental and filial tenderness, insatiable inquisitiveness, endless loquacity, acuteness and shrewdness, mixed with blundering precipitancy, mark the genuine Irishman, with whom every thing is in extremes. He entertains a high idea of himself, and the advantages of his country, is greedy of praise, irritated by censure, and easily offended. Though sometimes parsimonious, he is more generally improvident, enjoying the present moment without thought of the future.

The common people are in a miserable state of poverty. In the country they live in mean huts, or cabins, built of clay and straw, partitioned in the middle by a wall of the same materials. One of these apartments accommodates the family, who live and sleep promiscuously, having their turf fire in the midst of the floor. with an opening through the roof for the escape of the smoke : the other is occupied by a cow, or such articles of lumber as are not in immediate use. Potatoes, with coarse bread, eggs, milk, and occasionally fish. constitute their food ; for, however plentifully the surrounding fields may be stocked with cattle, these poor natives are so oppressed and squeezed by their imperious landlords and lease-holders, that they rarely taste butcher's meat.

In no part of Ireland are the extremes of wealth and poverty more conspicuous than in Dublin. In his “ Practical Tourist,” Mr. Allen thus notices the contrast. “ As a contrast to the splendor of the public buildings of Dublin, the appearance of extreme poverty in some of the obscure streets is very surprising. In passing through several of these streets on Sunday, the

clusters of persons collected in them, resembled, in dress, crowds of beggars, instead of being clothed in the clean linen and decent attire so commonly observed on this day in every town and hamlet in England. Most of the groups of persons, however, appeared merry and free from care, indulging occasionally in peals of vociferous laughter and mirth, that seemed to make amends for their want of most of those external objects of enjoyment, in the full possession of which an Englishman or an American will usually appear grave. Although the day was excessively warm, I noticed a tall, robust man with a florid lace, wrapped up carefully in a great-coat. Whilst I stood observing the singularity of his appearance, clothed in so heavy a garment on a warm day, a slight breeze blew aside the skirt, unveiling his brawny limbs invested only in a shirt, the color of which seemed to indicate that it had never been parted from the wearer during a temporary immersion in a wash-tub. A lad also passed me, whose pantaloons were so much rent as to hang loosely suspended from his waist in front, like a sort of apron, or curtain, his bare knees protruding at every step from beneath the floating screen. One might here almost credit the assertion of an Irish traveller, who states that there are very many ragged people that sleep in their clothes, because if they pulled off their loosely stitched rags, they would never succeed in getting them on again. They have a sufficient supply of potatoes, and vegetate in rags and wretchedness.”

It is stated by Mr. Young, that “ in England half the life, and the vigor of youth of a man and woman, are passed before they can accumulate a small sum for purchasing furniture and building a cottage ; and when they have got them, so burdensome are the poor to a parish, that it is twenty to one if they get permission to erect their cottage. But in Ireland, the cabin is not an object of a moment’s consideration, being a hovel erected with two day’s labor ; and hence the want of a habitation is no bar to early marriages.”

The inhabitants of some of the provinces live throughout the year almost entirely on potatoes ; oat-meal being considered as a luxury rather than a regular article of diet. The food of the inhabitants, even in times of plenty, is the poorest kind which human beings can subsist upon.

Notwithstanding the general poverty which prevails, the *hospitality* of the Irish, when their circumstances are not too wretched to display it, is remarkably great. The neighbor or the stranger, observes “ The Stranger in Ireland,” finds every man’s door open, and to walk in without ceremony at mealtime and to partake of his bowl of potatoes, is always sure to give pleasure to every one of the house, and the pig is turned out to make room for the gentleman. If the visiter can relate a lively tale, or play upon any instrument, all the family are in smiles, and the young will begin a merry dance, whilst the old will smoke after one another out of the same pipe, and entertain each other with stories. A gentleman of an erratic turn was pointed out to me, who, with his flute in his hand, a clean pair of stockings, and a shirt in his pocket, wandered through the country every summer ; wherever he stopped the face of a stranger made him welcome, and the sight of his instrument doubly so ;—the best seat, if they had any, the best potatoes and new milk, were allotted for his dinner ; and clean straw, and sometimes a pair of sheets, formed his bed ; which although frequently not a bed of roses, was always rendered welcome by fatigue, and the peculiar bias of his mind.

Curran, in one of his celebrated speeches, thus beautifully described the native hospitality of his country : “ The hospitality of other countries is a matter of necessity, or convention ; in savage nations of the first, in polished of the latter ; but the hospitality of an Irishman is not the running account of *posted* and *legered* courtesies, as in other countries ; it springs, like other qualities, his faults, his virtues, directly from the heart. The heart of an Irishman is by nature bold, and he confides ; it is tender, and he loves ; it is generous, and he gives ; it is social, and he is hospitable.”

Their *native urbanity* to each other is very pleasing ; I have frequently seen two boors take off their hats and salute each other with great civility. The expressions of these fellows upon meeting one another, are full of cordiality. One of them in Dublin met a camrogue, in plain English, a boy after his own heart, who, in the sincerity of his soul, exclaimed, “ Paddy, myself’s glad to see you, for in truth I wish you well.” “ By my shoul, I knows it well,” said the other, “ but you have but the half of it ;” that is, the pleasure is divided. If you ask a common fellow in the streets of Dublin which is the way to a place, he will take off his hat, and if he does not know it, he will take care not to tell you so, (for nothing is more painful to an Irishman than to be thought ignorant ;) he will either direct you by an appeal to his imagination, which is ever ready, or he will say, “I shall find it out for your honor immediately ;” and away he flies into some shop for information, which he is happy to be the bearer of, without any hope of reward.

The *instruction of the common people* is in the lowest state of degradation. In the summer, a wretched uncharactered itinerant derives a scanty and precarious existence by wandering from parish to parish, and opening a school in some ditch covered with heath and furze, to which the inhabitants send their children to be instructed by the miserable breadless being, who is nearly as ignorant as themselves ; and in the winter, thee pedagogue pedlers go from door to door offering their services, and pick up just sufficient to prevent themselves from perishing by famine. What proportion of morals and learning can flow from such a source into the mind of the ragged young pupil, can easily be imagined, but cannot be reflected on without serious concern. A gentleman of undoubted veracity, stated, not long since, before the Dublin association for distributing Bibles and Testaments amongst the poor, that whole parishes were without a Bible.

The peasantry are uncommonly attached to their ancient melodies, some of which are exquisitely beautiful. In some parts of Ireland, the harp is yet in use ; but the Irish bagpipe is the favorite instrument. The stock of national music has not been much increased of late years. The Irish of all classes are fond of music. Dancing, also, is a favorite and national amusement. Scarcely ever is there an assemblage of common people without a dance. Even on the Sabbath day, after the hours of devotion, the spirit of gayety bursts forth among the peasantry, the bagpipe is heard, and every foot is in motion. In the neighborhood of some alehouse, the peasantry of the vicinity collect, purchase a huge cake, which is paid for by subscription, and which being placed upon a distaff, they contend for it as a prize, either in a dance or some athletic exercise. The piper, who is considered an essential personage on such occasions, is seated on the ground, with a hole dug before him to receive such presents as maybe offered for his services. The “ Irish fair” also is frequently an occasion of tumultuous joy. Originally, these fairs were instituted for the meeting of traders and farmers for the transaction of business, but at present they serve mostly as an occasion for holyday recreations.

“ Numerous large booths of boards are erected in various parts of the open fields, where the multitudes are assembled. Theatrical performances, shows, and all sorts of amusements, are exhibited at the cheapest rates, and coarse toys, and articles of little value, are offered for sale upon benches. In the afternoon, the prevailing amusement, amongst the rabble, is of a pugilistic kind, half a dozen, or more, participating at once in this sort of diversion, dealing out blows with their big fists, as if they were ‘ trifles light as air.’ ”

As might be expected from their ignorance, the Irish are *remarkably superstitious*. In the last century, according to the author of the “ Stranger in Ireland,” even distinguished families had a banshee ; a fairy in the shape of a little frightful old woman, who used to warble a melancholy ditty under the windows of great houses, to warn the family that some of them were about to die. In several parts of Ireland I are *elf-stones* ; these are triangular flints, with which the peasantry suppose the fairies, when angry with them, destroy their cows. When

these animals die unexpectedly of any natural disease, they say they are *elf-shot*. The rustics require a great deal of encouragement before they can be brought to level an ant-hill, from the belief that it is a fairy mount.

Few things are more characteristic the Irish than a strange confusion of speech, or a sort of intermixture of words, which has received the name of a *bull*. Hence a writer somewhere remarks, that “an Irishman and a bull form a twin thought in an Englishman’s mind.” The Irish, however, bear a greater share of honor in this respect than they deserve. The lower classes in all other countries fall into similar humorous mistakes. It may happen that the lower Irishmen make more, on account of the uncommon quickness of their thoughts, and the volubility of their speech. A common Irishman seldom gives himself time for reflection ; and before a question is half delivered, the whole of his answer is discharged, and another ready to follow ; and moreover, if he knows nothing of the subject on which he is asked, he is sure to give some, and generally an instantaneous, reply. The following circumstance, which is said to have occurred in London, is a tolerable instance of a low Irishman speaking with that sort of precipitation. An Irish laboring bricklayer laid a wager with his companion and fellow laborer, that he could not carry him on his hod (a frame with a handle, which bricklayers use for carrying mortar upon their shoulders) up a ladder to a high house, and bring him down again safely ; the bet was taken and won. As Pat who rode upon the hod alighted, he said, “Och ! my honey, you tripped once as we were coming down, and I was in hopes I should have won my wager.” A similar want of reflection induced the following whimsical observation. During a severe gale of wind, an Irishman who was going to England to work in the harvest there, told the captain of the packet, who appeared to be much fatigued with his attention to the vessel, “Now, do go below, my honey, and take a nap ; and, if we strike, never fear, but I’ll tell you of it.”

The established church in Ireland is that of England, the members of which, including Presbyterians and other denominations, called dissenters, amount to about 1,000,000 ; the remainder of her population, about 6,000,000, are Catholics. Religion among all classes is greatly depressed. The Catholics especially are oppressed, being obliged not only, poor as they are, to support their own clergy, but also to contribute for the support of the established church. In general, the Catholics willingly pay their own clergy, but they regard the money which goes to the English clergy as cruel extortion. This exaction of tithes has been the cause of much contention, strife, and even bloodshed, in Ireland. At a county meeting at Wexford, in the month of July, 1831, a gentleman, among other things, remarked—“I have taken the laborious trouble to search accurately the files of some Irish journals, and I have found that no less than six and twenty thousand persons have been butchered, in twenties, and tens, during the last thirty years, in Ireland, in the enforcement of this system.”

Without having, any national literature, which she may properly call her own ; without any marked superiority in science, or in arts, Ireland has contributed, nevertheless, her full quota to the general stock, which illustrates the annals of Great Britain, by the number and talents of those distinguished men to whom she has given birth.

Bishops Jebb and Magee, and Dean Kirwan, have acquired a just renown by their pulpit eloquence. Science is deeply indebted to Young, Donavon, and Westley. Literature may justly be proud of such men as Usher, Goldsmith, Sheridan, Swift, Stone, and Moore ; and of Burke, Castlereagh, Grattan, Curran. Plunket, Ponsonby, Canning, and O’Connell, as orators and statesmen ; and whatever opinion individuals may entertain regarding the direction in which he exerts his talents, of the Duke of Wellington, whose military glory is, however, so transcendent, as to eclipse the renown to which he may lay claim as a statesman :—all these stand deservedly high in public opinion.

Ireland, then, should be ranked among those nations which have produced, and still give promise of producing men distinguished in the walks of literature and science, and above all, in politics. It is, therefore, only just to conclude, that the vices and imperfections of her sons arise from an absence of, or an imperfect, education, rather than from any inherent or natural vice.

Neither the useful nor ornamental arts are in a flourishing condition in Ireland, chiefly from the want of that encouragement, which would be given to them by a residence of the rich proprietors in the country. The linen manufacture has long been the staple manufacture of Ireland. Flax-seed was originally brought from Holland by the Earl of Strafford, in the reign of Charles I. The spinners and manufacturers were introduced from France and the Netherlands. In 1810, about one hundred thousand acres were cultivated with flax, which yielded of the raw material to the value of one million and a half pounds sterling. Till the beginning of the present century, flax was entirely spun by hand ; it is still so spun, to some extent, at the present time. Coarse thread only can be spun by machinery. The finest thread linens are still spun by the Irish women. Machinery will produce thread of the fineness of three hanks to the pound, whereas women, when the flax is good, will spin it from twelve to twenty hanks.

In his late tour to Europe, Mr. Griscom visited the linen hall at Belfast. “ Nothing,” says he, “ can exceed the neatness and beauty with which the packages of linen are folded, and arranged in the various rooms of this extensive building. Great attention is paid to the external decoration of the pieces, such as tying them up in handsome strings or ribands, stamping them with beautiful devices, and attaching the maker or render’s name, engraved, and surrounded with an elegant vignette. These ornamental doings, I was told, are very expensive, but quite indispensable in the goods destined for the American market. Unless they look well, and have a beautiful gloss, they meet with a dull sale ; the finality of the cloth having much less to do with the demand, than the superficial appearance. In England, the merchants and consumers have learned better ; and no such expensive putting up is practised with the goods sent to the neighboring markets. It is a fact which ought to be well understood by the consumers of linen, that the gloss or glazing is produced by a violent mechanical friction and stamping upon the surface of the stuff, while it is firmly stretched over a hard unyielding substance. This is done by wooden beams, armed with smooth flint stones, and for no other purpose than to give it a beautiful appearance. It is nevertheless injurious to the cloth, abrading the surface, and weakening its texture. It will not be long, I hope, before the corrected taste of American purchasers will enable the Irish manufacturers to dispense with this useless and injurious process, for how perfect soever the glazing of linen may be, it all disappears in the first washing and shrinking, before the goods are made up into garments.” [1]

Six miles from Belfast, at Lisburn, is an establishment, the most celebrated in Ireland, for weaving Damask Tablecloths. “ One hundred and eighty persons are employed in the various processes of weaving. Each loom is managed by a man and boy. The former operates the loom to beat up the cloth, and the latter stands by the side of it to draw the strings, to raise the threads that must be skipped by the shuttle, to form the embossed figures. In this, as in the shawl weaving in Paisley, the art of the process consists in arranging the web previously to commencing the operation of weaving. The designs to be wrought are sketched in red and white colors upon a paper, and the artist, by referring to it, is enabled to calculate where to leave the delicate embossed figures of the same white color with the groundwork of the cloth. Some of the tablecloths are woven 3½ yards in width, and of any desirable length. The loom upon which the cloths for the royal tables were woven, was pointed out. The coats of arms of several noblemen are introduced into the centre of a few of the fabrics in the looms, for which an extra price is paid. Upon the napkins prepared for military officers, the names of the battles by which the regiments have been distinguished, are embossed in raised work in large

characters, and the half-spread wings of the American eagle appeared in some instances to be forming by the swift shuttle of the weaver.

“ Most of the linen is bleached upon the grass, and large fields of several acres are clothed with white linens, appearing at a distance to be covered with snow-drifts. In winter, chemical bleaching is sometimes practised.

“ The poor families scattered over the adjacent country, spin the thread, and weave it into cloth at their hovels. It is purchased of them in the brown state by the capitalists, who carry on the bleacheries and the processes for finishing the cloth for market.

“ The glazing is performed in some instances by rubbing polished flint stones upon the surface of the linen. The violent friction of the stamping and polishing process upon the cloth must be very injurious to the texture, although only a false and useless gloss is produced by the operation. Much pains and expense are bestowed upon the external appearance of the goods, in pressing, folding, and preparing them with covers of blue and gilded papers for the English uirquet, and for exportation.” [2]

“ *In Ireland,*” observes the author whom we have just quoted, “ the grim tyrant is noticed with eccentric honors. Upon the death of an Irish man or woman, the straw upon which the deceased reposed is burned before the cabin door, and as the flames arise, the family set up the death howl. At night, the body, with the face exposed, and the rest covered with a white sheet, placed upon some boards, or an unhinged door, supported by stools, is *waked*, when all the relatives, friends, and neighbors of the deceased, assemble together ; candles and candlesticks, borrowed from the neighborhood, are stuck round the deceased ; according to the circumstances of the family, the company is regaled with whiskey, ale, cakes, pipes, and tobacco. A sprightly tourist, whose name does not appear in his book, observes, that ‘ walking out one morning, rather early, I heard dreadful groans and shrieks in a house. Attracted by curiosity, I entered, and saw in a room about fifty women weeping over a poor old man, who died a couple of days before. Four of them, in particular, made more noise than the rest, tore their hair, and often embraced the deceased. I remarked that in about a quarter of an hour they were tired, went into another room, and were replaced by four others, who continued their shrieks until the others were recovered ; these, after swallowing a large glass of whiskey, to enable them to make more noise, resumed their places, and the others went to refresh themselves.’ ”

[1] Griscom’s Europe.

[2] Practical Tourist

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