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The upper Rhine

the scenery of its banks and the manners of its people

Mayence to the lake of Constance

Mayhew, Henry

London, 1858

i. Ignorant Superstition-"Holy Coat" of Trèves-Educational Test-The Dumb Press of Germany

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Visual Library

and contains some carvings of the 15th century, as well as some primitive German pictures, and a number of relics (including a tooth of the Evangelist St. Mark!), together with some mediæval communion services.

The castle of Schopfeln, on the other hand, which immediately adjoins the bridge, is said to have been the residence of the Abbots of Reichenau, and to have afforded an asylum to fugitives in the olden times. Nothing now remains of the Burg but a mere hedge of walls. Its destruction was brought about, we are told, by the Provost Mangold having thrust out, with his own fingers, the eyes of some Constanz fishermen who had intruded on the island,—an act of cruelty which so incensed the Constanzers, that they came down in a body and rased not only the castle, but several of the monastic residences, to the ground.

¶ i.

Ignorant Superstition—"Holy Coat" of Trèves—Educational Test—The Dumb Press of Germany.

But, so that we may neither unduly humiliate the Rhenish people nor exalt our own, let us test the relative wisdom of the two races in a still more convincing manner. The Great Exhibition of 1851, it is well known, was open for rather better than 23 weeks, or altogether 144 days, and was visited during that time by upwards of six million people: so that the average number of attendants was more than 40,000 per diem. The "Holy Coat of Trèves," on the other hand, was exhibited in the Cathedral of St. Peter and St. Helen at Trier, in 1844 (after an interval of 34 years), and was viewed by 1,100,000 pilgrims in eight weeks, which

gives an average of nearly 20,000 daily attendants. Now this so-called Holy Coat is feigned to be the identical garment without a seam worn by Christ himself;* and though the imposition is of so glaring a character that no person possessing a brain bigger than a walnut would credit it for one moment, nevertheless, 1 in every 15 individuals of the entire Prussian population made a pilgrimage to the city, in order to set eyes on the rag; the daily number of attendants being no less than half as many as those who flocked to our own Great Exhibition.

If, then, we consider the character of the two "shows"—the blasphemous cheat practised at the one, and the wondrous display of all the world's art and science concentrated at the other; and, moreover, how none but the merest simpletons

* This garment is exhibited only at long intervals of time—between 25 and 30 years; but we are credibly informed that it is very doubtful as to whether it will be ever shown again in public: for during the last exhibition so many Romists seceded from the Church, and founded the new sect of German Catholics under Ronge (the author of the celebrated letter denouncing the imposition), that the Papal authorities will fear to cause a similarly large (or, probably—owing to the spread of knowledge—a much greater) secession, by another exhibition. Nevertheless, a considerable number of the German people may be seen to carry small medals of the "Heilige Rock," as indicative, not only that they still belong to the "faithful," but that they formed part of the pilgrims who visited the relic. These medals have touched the hem of the venerated garment, and the simple wearers of them pray to them and kiss them when they are sick or in trouble. No mention of the existence of this coat occurs in history until the year 1000. The Romists, nevertheless, aver that it was deposited in the Cathedral of Trier by St. Helena, the founder of the edifice, mother of Constantine the Great, and *pseudo*-discoverer of the cross of Christ, on May 3d, A.D. 328. But, Helena was the wife of Constantius Chlorus, the Roman emperor, who died at York, in Great Britain, A.D. 306; so that, as she was born in the year 247, she must have been just upon 60 when she became a widow. Nevertheless, 22 years after that event, when the old lady must have reached her 81st year, according to Cocker—and 258 years, too, after Titus had razed the holy city to the ground—the venerable dame, as the tale runs, dug up the three crosses on Mount Calvary, and was enabled to distinguish that on which Christ suffered from those of the two thieves by its immediately curing a sick woman who touched it. But if this feat could have been performed only in the lady's octogenarianhood, surely she must have been an extraordinary woman to have been able to visit Germany

could have had the least belief, or found the smallest delight in the sight of the sham relic, and how only those who possessed some *slight* intellect could have been gratified by the contemplation of the manufactures and machinery of the entire globe; — if these matters, we say, be placed side by side, what a strong sense does the contrast give us as to the mental difference between the two peoples!

What matters it though educational statistics tell us that, taking the whole of Prussia, there is 1 attendant at school to every 6 of the entire population,* since assuredly the statistics as to the number of visitors to the sham Holy Coat show us,

subsequent to that date, and found almost all the ancient German churches and cathedrals—as that of Bonn, Trèves, and Florins church in Coblenz, &c. &c., as well as to deposit the Holy Coat in the *Trierische Domkirche*—seeing that, according to history, she died in 328—*the very same year as she is affirmed to have discovered the cross and founded the church on Mount Calvary!* "The Holy Coat," says Professor J. Marr, in his "*Geschichte des heil: Rockes zu Trier*," "is without seam, being woven throughout, and having wide sleeves without any folds. Its colour is dark-brown, and some believe they can discover spots, as if of blood, upon it in places. The material is light and fine; the sleeves are 1 foot 6 inches long; the entire breadth of the garment, with the sleeves, is 5 feet 5 inches; below the sleeves, it is 2 feet 4 inches wide; and at the lowermost part of all, 3 feet 7 inches. The entire length amounts to 5 feet 1 inches." In shape it is not unlike a lady's chemise; and the style of manufacture resembles that of an enormous Guernsey. It was exhibited in a kind of gaudy wardrobe, having a glass plate in front of it, through which the coat appeared hanging on a pole, that was suspended from the top by means of a golden cord at either end. At the bottom of the wardrobe was a circular aperture at either side, large enough to admit the arm, and near this sat a priest, ready to introduce any object for the faithful, and "bless" it, by bringing it into contact with the hem of the garment, "and all for the small charge of ——." At the little shop in Coblenz, where we purchased a medal, the woman assured us that a calico picture of the coat which we obtained there, as well as the metallic memorial itself, had both been "*angerührt*," and that therefore she could not *sell* them to us as Protestants; but if we chose to give something to the poor in exchange for them, we might become the future proprietors of the blessed relics.

* According to the census of 1843, the population of Prussia, exclusive of Neufchatel, was very nearly 15½ millions; and of this number it was calculated that about ⅓th of the whole, or not quite 3 millions, were between 6 and 14 years

at the same time, that there is 1 idiot to every 15 souls throughout the country?

of age. The educational returns of the same period show us, on the other hand, that the number of children receiving instruction throughout the kingdom was, in round numbers, 2,300,000; so that, according to this statement, there would appear to be about 600,000 children of the above ages receiving no instruction. As a set-off, however, it is urged that some children are in too delicate a state of health to begin their education at so early a period, whilst others have finished it at their 12th or 13th year. Again, the return does not include the attendance at the first-class academies, as "gymnasiums, lyceums," &c.; so that, making allowance for all these circumstances, it is said that every child born within the limits of the Prussian territory—with the exception of a few districts in Posen—may be considered to be "educated."

The following table, exhibiting the *comparative* state of education in Holland, Belgium, France, and Prussia, has been compiled from the returns of 1836:—

Kingdom.	Population.	No. of Schools.	No. of Pupils.	No. of Pupils to every 100 of Population.
France (1832)	32,569,223	42,092	1,968,200	7·7
Belgium (1835)	4,165,953	5,563	411,543	9·7
Holland (1835)	2,528,387	2,832	304,459	12·0
Prussia (1831)	12,726,823	22,612	2,045,204	16·1

The subjoined statement shows the per-centage of scholars to the population in various parts of Europe and America, between the years 1830 and 1835:—

	No. of Pupils to every 100 of Population.		No. of Pupils to every 100 of Population.
State of Maine (1833)	33·3	Canton of Neufchatel (1832)	15·6
,, New Hampshire (1833)	33·3	Province of Friesland (1835)	14·7
,, New York (1834)	27·7	Wurtemberg (1830)	14·3
,, Massachusetts (1833)	25·0	Denmark (1834)	14·3
,, Vermont (1831)	25·0	Norway (1834)	14·3
,, Ohio (1833)	25·0	Bavaria (1831)	12·5
,, New Jersey	20·0	Holland (1835)	12·0
Canton of Zürich (1832)	20·0	Pennsylvania	11·1
,, Argovia (1832)	18·8	Switzerland (1834)	11·1
Saxony (1834)	18·2	Austria (1832)	10·
Bohemia (1833)	17·5	Belgium (1835)	9·7
Prussia (1831)	16·6	England (1833)	9·0
Canton of Vaud (1834)	16·6	Scotland (1834)	9·0
Duchy of Baden (1830)	16·6	Lombardy (1832)	7·9
Province of Drenthe (1835)	16·6	Ireland (1831)	7·6
,, Overyssel (1835)	16·1	France (1834)	7·5

Since the date of the above returns, the proportion of scholars in England has

Nor should it be imagined that this same superstitious idiocy is limited to the vulgar; for it is not only those who have attended the schools that believe in such blasphemous falsities, but even those who are the teachers of the scholars. We have heard a Herr Lehrer, in this so-called educated land,

vastly increased, as may be seen by the subjoined tables, which are copied from those of Mr. Horace Mann, in the census of 1851 :—

Years.	Population.	Number of Scholars.		No. of Scholars to every 100 of Population.	
		Day Scholars.	Sunday Scholars.	Day Scholars.	Sunday Scholars.
1818	11,642,683	674,883	477,225	5·8	4·1
1833	14,386,415	1,276,947	1,548,890	8·6	10·7
1851	17,927,609	2,144,378	2,407,642	11·9	13·4

Hence it would appear, that if we add together the day and Sunday scholars throughout England and Wales, we shall find that the gross number of persons receiving *some* instruction with us was upwards of 4½ millions, out of a population of nearly 18 millions; which is rather better than ¼th of the whole, or as high as 25·6 scholars to every 100 people.

In Prussia, attendance at school is *enforced by law*. Every child, on the attainment of its sixth year, *must* be sent either to a public or private school, some one of which it is bound to attend daily, till such time as the minister of the parish certifies that it has acquired the education befitting its station, which usually occurs when it has reached its fourteenth year. If the child be absent from school, unless from illness, more than once or twice in each month, its name is sent to the Burgomeisterie, and the parent is fined one groschen for every day's non-attendance. This rule is carried out with the children of the poor only—the rich being supposed to be sufficiently desirous of having their children educated to save the authorities the trouble of looking after them. At the "*elementar schüle*," the children in the lower forms learn reading, writing, arithmetic, and singing; whilst those in the upper forms are taught, in addition to the preceding matters, geography, history, and a little German literature, as well as being prepared for confirmation. Moreover, on particular days, the minister of the religion to which the pupil may belong visits the school, in order to give the youth instruction in religion. The "elementary" books used in these schools are certainly superior to our own—especially those on the subject of arithmetic, which is taught *rationally*, rather than *memorially*. The discipline, however, is carried to a stupid extreme, and the progress among the scholars is hardly more rapid than that of the ox-wagons.

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assure us that he knew for a positive fact that holy water would not putrefy; and though we endeavoured to prove to the tomfool that the putrefaction of organic substances depended upon laws that the Almighty had impressed upon matter at the creation of the world, and that one might as well believe it was possible to stay a cannon-ball in its course by a few passes of a priest's hands as that a *Pfaffe*, by merely blessing the water, could prevent the decomposition of the animal and vegetable matter contained in it—still the "*dummer Kerl*" was reason-proof, and shook his empty head until it almost rattled again.

Further, the streets in this same scientific nation are thronged throughout the summer with extensive processions of pilgrims, who go chanting along the thoroughfares, so that they may be *heard*, as well as "seen of men," whilst on their way to or from some far-famed shrine that is to cure the poor witless things of their epilepsy, their goître, cancers, scrofula, rheumatism, or some other terrible affliction that is upon them.

Now in England, owing to increased knowledge of late years, we have come to see that the phenomena of health and disease depend upon God's will as expressed in the laws of the human constitution, and that it is our duty, if we would avoid bodily suffering, to study His sanitary commandments, as much even as the sacred mandates enjoined in the Testament itself. Our people now know, that it is only by conforming to those commandments that we can hope to rid ourselves of any violent evil that has come upon us, owing to some breach of the health-laws—since it is the Almighty himself who ordained, that if we would save the life of one suffering from a dose of corrosive sublimate, prayers offered up to a wooden image or waxen doll should be of no avail, but *simple white of egg*, on the other hand, of the highest possible virtue.

A large proportion of the "scientific" Germans, however, think otherwise; therapeutics to them is still a matter either

of witchcraft or charms, or else it is a subject requiring fervent prayer, rather than a patient study of the anatomy and physiology of our own bodies. Diseases come, the Deutschers believe, not from any disregard of sanitary laws on the part of ourselves or forefathers, but from some demon power who delights in tormenting poor human nature; and cures are wrought, not by a knowledge of the exquisite organic machinery composing the human frame, but by burning penny candles to some illumination-loving virgin or saint.*

* While we are on the subject of the scientific ignorance of the German people, we may add, that a Deutsch schoolmaster assured us that the following was an infallible cure for the toothache:—Remove a portion of the outer bark from an alder-tree; cut a small piece of the green wood immediately beneath it, and having shaped the splint to a point, pierce the gum with this, so that the end may be covered with blood; then replace the blood-stained splint at the part of the tree from which the wood was removed, and cover it over again with the bark, when the patient will find in a short time that all the pain will have left him! This is about equal in intelligence to the mediæval practice of binding up the wound, and applying the salves to the weapon that inflicted it.

The same worthy related to us a *marvellous* occurrence in connexion with the death of one of his own relations, and which we cite here merely for the purpose of exposing the fallacy of it. His brother was a priest in the Hundsrück, and whilst our informant was staying with him at the village parsonage, one bright summer's night the picture of their uncle, who had settled in Australia, suddenly fell from the wall flat upon its face, without either the nail or cord by which it was hung having given way. This struck them both as so *ominous* an event, that a note was made of the exact moment and hour at which it occurred; and in some six months afterwards a letter was received from Australia, stating that *on that very day and hour* their uncle had suddenly died from an apoplectic stroke.

The tale was told us with such perfect faith in the connexion between the two events, on account of their *simultaneous* occurrence, that it was evident our friend the schoolmaster was a much better Catholic than geographer, it being well known to every schoolboy with us, that any two places having different meridians must, therefore, have different times; so that, as Australia lies between 113° and 153° east of Greenwich, it is manifest (since every 15° of longitude are equal to an hour of time) that the death of the uncle, in order to have occurred *simultaneously* with the fall of the picture, must have happened from $7\frac{1}{2}$ to $10\frac{1}{2}$ hours *later* by the clocks in Australia than the ominous indication occurred, according to the clocks in the Hundsrück.

Now, these same pilgrim processions appear such downright wickedness and folly to us, that we never saw from our window the sly old gentleman in his lace-frock accompanying the simple train of peasants to the gates of the city, but he seemed to us the archest quack and charlatan that ever appeared in the streets of a town; and those poor sick and ulcerous country people, the silliest dupes to be found, perhaps, throughout the globe: so that we could not help thinking, that though 1 in every 6 of the Prussian people is to be found within a school, 1 in every 2 almost of the adult population ought to be locked up inside some lunatic asylum.

If you cite such matters to a German as a proof of the ignorance of his countrymen—despite the boasted education of Prussia—he would tell you that they are only the *Katolischers* who have faith in such things, and that, according to the returns, there are three Protestants to every two Papists in the country.

We reply, that we are not discussing religious creeds, but worldly wisdom, and that if the people were really in the educated state that some would have us believe, it would be *impossible*, as the above-mentioned conduct is opposed to all reason, for upwards of *six millions of individuals* (out of a population of sixteen millions) to place the least credence in such impositions.

Even among those, however, who profess to be more enlightened than their fellows, you find the smallest possible amount of worldly wisdom; so little, indeed, that a London journeyman tailor or shoemaker possesses a keener knowledge of life than the most learned German professor.

The simple reason why a London mechanic or handicraftsman has a quicker perception of character, and is more apt

in suiting himself to what are termed the ways of the world than the profoundest "*Philosoph*" we have stumbled over in Germany, is, because the Deutschers generally mistake learning for wisdom, and study books rather than men and things: in a word, they have great knowledge of grammar, but little of the world, and are to be found poring over their Göthe and Schiller when they should be out struggling with the circumstances around them,—acting rather than dreaming.

For the real business of life, almost every man among us is aware that he has to *educate himself*, and that the knowledge which he acquires at school, or indeed which he gets out of books, avails him little or nothing as a means of "making his way in society"—the principles of that ambitious style of architecture which enables a man to be the builder of his own fortunes being as yet unwritten and untaught. And it is precisely because your phlegmatic German is of too inert a nature to acquire such worldly lore for himself, and because he is satisfied to remain the architect of aërial castles only, and to live for ever in tobacco-cloud land, that he and his brothers are content to eat black bread and drink a decoction of burnt acorns for coffee, sweetened with beet-root instead of sugar.

But let us proceed to explain, more particularly, why London workmen must *necessarily* be more quick-witted than the scholastic professors of Germany.

The mental difference between the two classes of people we are not disposed to refer solely to that wondrous intermixture of race, which has infused into an Englishman's blood not alone the poetic qualities of the old Celtic stock, but the bravery of the ancient Romans, the hardiness and nautical tendencies of the Scandinavians, together with the chivalry of the early Normans, as well as the purity and the love of free-

dom which distinguished the Anglo-Saxon people; so that British veins may be said to contain the essence, as it were, of all the noblest tribes the world ever saw—a commingling of natures, which, if the maxim be true that the continual interbreeding among the same stock tends to the degeneration of the species, would assuredly serve to give extra vigour and spirit to the original nature of the race.

But, putting this purely physical view on one side, and assuming the Germans to have come from the same stock as ourselves, there is a still more cogent reason why the "*Deutschers*" should be less worldly-wise than "*Engländers*."

If every man were left to himself to obtain a knowledge of the world, and the people round about him, assuredly even the Newtons and Shakspeares, and the Göthes and Leibnitzes, would be little better than savages—so small is the number of facts that a man can know of his own cognizance, and so limited the experience even of the longest and most adventurous lives. When we look back upon the several truth-funds that make up the various sciences, and see how many minds it has taken to raise the philosophic structure of each, and what a mere mite of knowledge even the greatest intellects have added to the entire mass, verily the tribe of individual philosophers dwindles almost into the insignificance of the *coralliferi;* whilst in their aggregate capacity they become magnified into the patient and persevering builders-up of new territories. Even in those arts, too,—such as drawing and painting—in which extraordinary skill is regarded as a *natural* gift, how it startles us to find that it took near upon a thousand years for the ancient artists to pass from a knowledge of mere outline to that of light and shade!

So comparatively impotent, indeed, are the operations of isolated genius, that it is impossible for any one man to be philosophically great by his own unaided exertions; and it

is the marked feature of the present age, that every thoroughly educated mind is but an *aggregate of all the profoundest intellects that have preceded him.* To know astronomy is to know what Ptolemy and Copernicus, and Tycho Brahé and Kepler, and Newton and Galileo, and Herschel, all thought in connexion with the subject. To have an acquaintance with chemistry is to see into the constitution of the various substances by which we are surrounded, with almost the same penetrating eyes as Boyle and Stähl, and Lavoisier and Berthollet, and Black and Cavendish, and Davy and Dalton, and Berzelius and Faraday, and Liebig—and, indeed, the very wisest upon such matters. Further, to possess a knowledge of mathematics is merely to have our mind filled with the same truths as once informed Pythagoras and Euclid, and the Moorish inventors of algebra, as well as those vast geniuses to whom we owe the differential and integral calculus, and the wondrous discoveries of fluxions and logarithms. What, again, is the study of poetry itself, but learning to look at the beauties and glories of Nature with almost the same exquisite sense as Homer and Virgil, and Milton and Spencer, and Dante and Ariosto, and Shakspeare and Wordsworth, and Göthe and Schiller, severally regarded them?

Enlarged education, therefore, is but *enlarged intercommunion* with the wisest and most graceful spirits that have gone before us; and without some such intercommunion our minds would differ but little from that of Peter the Wild Boy, or Caspar Hauser himself. Education, however, even in its best sense, brings us into mental association merely with the geniuses of *past* times; but in an age of progress like the present, when almost each day tends to the mental improvement of the community as well as to its social advancement, it is necessary that the nation which would not lag behind the rest of the world should possess some means

of communing with the geniuses of the present time also. For as, in commerce, an Exchange is required where the principal merchants may come together to ascertain the real values of things, by the chafing of competition one with the other; so, in order to arrive at the truth of things, it is essential that there should be some institution like a free press, where the principal intellects of a nation may congregate, as it were, and by the interchange of thought come at what is really valuable or worthless to the State. If, too, the events of history be to the science of national government what physical phenomena are to natural philosophy, it is necessary that for the present policy of a nation the present history of it should be duly chronicled and discussed. Moreover, how can the people be expected to have a reverence for their governors, unless the reasons for each particular act of the Government be candidly and truthfully made known?

Now there is nothing which forms so marked a difference between England and other nations as the character of the English and Continental press. Indeed we know of no institution of which our countrymen have so much reason to be proud as the "Times," and other daily London newspapers—those large volumes of yesterday's History of England, or rather of yesterday's History of the entire world; and nothing of which a foreigner should be so heartily ashamed as those flimsy handbills, half-filled with a portion of some sentimental novel, which Parisians have the impudence to call "Journals," and the Germans "*Zeitungs*," and which for printing as well as intelligence are barely superior to "Y^e English Mercurie, published by Authoritie for ye Prevention of False Reports," in the year 1588; whilst in size as well as the quality of the paper and print they are almost on a par with our halfpenny ballads.

Reverting, then, to our former question, let us go on to test

by such principles the intellectual advantages of a "highly educated" German with those of a London mechanic. Let us see whether even Herr Sägespäne himself,—the learned and long-winded author of nineteen volumes on the antiquities of Coblenz alone,—is likely to have a better knowledge of the world than John Hornyhand the blacksmith, whose entire education consisted, most probably, of a couple of years at dame's school.

Herr Sägespäne can tell you the Roman legion that was stationed at Coblenz; he knows exactly how many Roman tiles have been discovered with the number of that same legion imprinted upon them; he can point out to you the very spot where Cæsar crossed the Rhine at Engers; he is acquainted, too, with the precise number of pounds of meat that the peasants and citizens were permitted to eat on Fridays, so as to raise the necessary funds for building the bridge across the Mosel; he is, moreover, very particular in the use of his "*accusativum cum infinitivo*," and intensely orthodox as to the position of the verb at the end of all his capital sentences, and at the beginning of his subordinate ones. Nevertheless, of the condition of his fellow-creatures round about him, or of the means of improving their worldly circumstances, or of the causes affecting either the price of their labour or the value of his own food, or, indeed, any point of knowledge connected with the worldly welfare of himself or his fellows, he is utterly and supremely ignorant.*

* A young English friend of ours, who was living with a Coblenz professor, was anxious to read Puffendorf in the original German; and on consulting the professor as to where he could obtain the book, he was asked why he desired to study a work of such a nature: for, said the professor, no one in our country but those who are regularly educating themselves for some of the higher departments of government ever dreams of looking into treatises of that class. Our friend, however, astonished the German, by telling him that an English gentleman took an interest in all subjects connected with the principles of right government, and did not consider his education *complete* until he knew some little, at least, about the matter.

Our friend the blacksmith, on the other hand, when he writes a letter, always puts a small *i* for the first personal pronoun, and finds, indeed, any literary performance a work of such extreme labour, that he keeps on biting his tongue while engaged in the act, as if it were positive physical pain to him. Yet ask John how the revenue of the government is raised, and whether he thinks it wise or just in a community to levy its taxes by imposts on the meat and flour of the people; or ask him how wages are regulated, or whether the number of paupers in the country are on the increase or decrease; and our word for it, this same grimy blacksmith will answer in a manner that, though perhaps neither grammatically correct nor rhetorically elegant, will nevertheless be full of good, rough, common sense, and exhibit such attention to the principles that contribute to the well-being of a nation as would go far to found a new reputation for a German Weiser.

This knowledge our blacksmith acquired, certainly not in the schools, but, on the contrary, at the little coffee-shop where he takes his morning's breakfast, and where he sees *all* the daily newspapers; so that even he, as well as the richest in the land, reaps the benefit of that large machinery for the daily supply of worldly wisdom which makes up a London morning journal. Not a single question affecting the happiness or welfare of the country that is discussed in Parliament, but our blacksmith has the opinions of many of the wisest minds in the country concerning the measure, reported *verbatim* for his perusal on the morrow; and thus he has either the prime-minister of the kingdom for his teacher on the subject, or else he takes a lesson in politics of my Lords Palmerston, or Russell, or Macaulay, or Messrs. Gladstone or Roebuck, as he pleases. Nor is this all, for writers who have made the subject their special study have plied their pens during the night, in order to condense the matter of the previous evening's debate within the

compass of a few moments' attention, and have put the beneficial or injurious tendencies of the question so lucidly and strikingly before him, that he is even saved the trouble of weighing the *pros* and *cons* in connexion with it for himself. Again, not a book of note appears but our blacksmith is more or less informed upon its contents; not a kingdom, nor hardly a capital town, exists throughout the globe, but some talented "special correspondent" is located there, so that he and others may be conversant with the events occurring all over the world; and thus our friend is made, by the graphic power of the literary art, to be mentally present at every bloody struggle in the Crimea or India, without either feeling the rigours of the climate or experiencing the dangers of the battle-field.

Moreover, it is not only to the eminent intellect employed on the London press that every journeyman mechanic in our country knows more of the world about him than even your continental bigwigs; but, be it said, it is to the scrupulous honesty and truth of the writers for such journals, that the very country itself is largely indebted for the dignity of its national character. We ourselves have been personally acquainted with the economy of some few metropolitan newspapers, and we can conscientiously affirm that we never knew one literary gentleman employed upon them who could have been prevailed upon by *any* inducement to pen a single line against his real sentiments. Many ignorant persons, however, are still inclined to believe that press-writing is a species of literary advocacy for which authors, like counsellors, may be found to uphold or defend any cause, provided they be duly fee-ed; but we can solemnly avow, from our personal knowledge, that so far from this being the practice, we never knew a writer of any note who would not have indignantly spurned any such offer: so that, instead of its being just to class English journalists in the same category with hireling

barristers, it would be more righteous to regard them rather in the honourable light of the intellectual judges of the land.

This may, and perhaps will, sound bombastic to foreigners, since even in Paris it is well known that every critic persists in the mediæval custom of levying "black mail" upon all those of whom it may be a part of his vocation to give a truthful opinion to the public.

"*Je tiens à mes reclames*," (I hold to my perquisites,) cried the Abbé Moineau — one of the first scientific writers of France — in concluding an engagement with the managers of a new Parisian journal, that was intended to be the government organ of the French Exhibition.

Nor is it any secret among the literary circles of the French capital, that the rooms of M. Jules Janin, — the principal theatrical critic there — have been all furnished by "gratuities" from the actors and actresses, who have been anxious to win his good opinion.

To the great honour of our own country be it said, not only that no literary gentleman among us would be guilty of such iniquities, but, even if he *would*, he *could* not; since no journal of any repute would for a moment consent willingly to number such a person among its staff: and further, his own class would indignantly refuse to recognise him as one of their body.

How natural, then, is the wide difference between the two nations and the two peoples! — England, where the "Times" Printing-office alone occupies nearly the same space of ground as Ehrenbreitstein, the principal fortress of Prussia, and has almost the same number of men retained within it, and that as much for the defence of the country, too; — England, where the profession of journalism numbers in its ranks many of the wisest and noblest minds in the kingdom; where some of the most eminent and upright of our law lords ori-

ginally belonged to the vocation, and where even the proudest nobles deem it an honour to be allowed to contribute leading articles to the papers; — England, where journalists derive incomes from the exercise of their intellects and conscience, the amount of which is usually as large as the pay of a Prussian general officer, and often considerably higher than the revenues of a German prince;—England, where the protection of the interests of the community is a special and honourable profession, whose members are ready, not only to denounce any iniquity on the part of the Government, but also to demand justice for the humblest and most helpless individual in the land; — England, where the political and literary essays that appear daily or weekly in the leading journals are infinitely finer for their truth, their vigour, their out-speaking, their fancy, their wit, or their English, than all the feeble elegancies of the "Spectator," "Tattler," or "Rambler," or indeed any of the writings in the so-called British Classics; — England, where the revenue of the richest man in the kingdom could not offer a sufficient inducement to the leading journal to make it "*worth its while*" to swerve from its public duty; — England, where no patrician, and not even the prime-minister of the country, possesses the same influence over the people as the editor of a reputable newspaper; — England, too, where the power and interest of even the highest personage in the realm are unable to dictate the tone of a single paragraph, and where the wrongs of the most impotent and abject in the nation can still find a disinterested friend and champion to redress them!

Germany, where the people are all taught to read and write, and yet where all have nothing in their journals worth the reading, and where the writers are permitted to write only such articles as the *police* may deem to be beneficial or injurious to the well-being of the multitude; — Germany, where the wondrous invention of printing by movable types was

originally conceived, and yet where the invention has done less for the elevation of the great body of the people than in any other part of civilised Europe;—Germany, where not only printing was born, but where, as if to make the glory all its own, the steam-press was first designed, and yet where hardly one such press is to be found throughout the entire length and breadth of the land;—Germany, where the "*Polizei Director*" is still the virtual editor of each newspaper, where the literary class have hardly yet risen above the dignity or boldness of the court-fool, and upon whose people the inventions of their own great countrymen, Gütenberg and König, have been comparatively wasted.*

Interpolated Rhenish Scenes.

(15.)

THE CITY OF CONSTANZ.

The pier of Constanz, from which the accompanying view is taken, has lately been built by the Government, "at a large expense," say the guide-books; for Constanz being situate at the lower end of the lake to which it lends its name, is the principal port for the merchandise of the towns bordering the *Boden See*.

The pier itself reminds one somewhat of Ramsgate, having

* During our stay at one of the Rhenish hotels, at the time of Lord Lyndhurst's bitter speech against the Government of Prussia, the police entered the *saal*, and seized every newspaper, foreign or English, that contained a single paragraph in connexion with his lordship's exposure of the dishonesty of the Prussian government.