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ARTICLE II.

THE MORAL CONDITION OF GERMANY, WITH
SOME REFERENCE TO THAT OF
OTHER COUNTRIES.

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A RECENT study of the theological and ecclesiastical relations in Germany¹ has led, very naturally, to an investigation of the moral state of the nation in which such strange theories abound and such able champions of orthodoxy and heterodoxy fight their battles.

Various circumstances just now conspire to give peculiar interest to an inquiry into the national life of Germany. The great military success of the present generation and the national unity attained thereby have given a great stimulus to every form of social and political life. The unsettling of former relations between church and school, and the attempt to secularize the latter; the new laws which made marriage and baptism and ecclesiastical functions largely voluntary in the mode of their execution; the restive imperial consciousness which unwisely waged war with the Pope,—all these have stirred up conservatives against liberals, clergy against laity, Protestant against Romanist, and in the torrent of fierce logic and invective brought the unhealthy elements in the nation to the surface, and startled all earnest men by the spectacle of corruption hitherto unknown and crime increasing beyond all precedent.

A further element of intense interest in this parallel of contemporary phenomena is the appearance, on the one hand, of religious decline, neglect of the ideal and spirit-

¹ See *Current Discussions in Theology*, Vol. ii. pp. 133 f.

ual in the national thought; and, on the other, a growing materialism, a science which ignores the unseen, and a theory of life which is essentially and practically Epicurean. Whether it be a legitimate case of *post hoc ergo propter hoc*, we need not now discuss. It is sufficient to point out that never before in German life was the prevalent spirit of the people so mercantile, greedy, and of the earth earthy as now; that never was the learning of the nation so devoted to physical science and so ready to draw the coarsest conclusions for morals and society from fixed laws and atoms; and also that never before has the land had so many criminals, or such aggravated offences against common decency, or so many men crying "Down with the priests," as well as "Down with all order, for the time of the proletariat has come," as during the present generation. In 1876 the eminent economist and liberal, Schulze-Delitzsch, said: "Any man, who is not in the deepest valley of ignorance of German affairs, will admit that the whole social and moral condition of things has reached a point where they threaten to dash into an abyss of ruin." Socialists and sober theologians agree in their diagnosis of the diseased body politic. And though the charges are hurled by opposing hosts, the nature of the charges is sadly the same. Utter and absolute selfishness, the law. Egoism, the highest principle. God and virtue and immortality, but poetic phrases. A century ago the wars for liberty which crushed Napoleon killed the old Rationalism in Germany. There followed a return towards the faith of the Reformation; and many noble truths were emphasized by the transcendental-idealistic philosophy of Schelling and Hegel. Then came the reaction, in our generation, towards clearness, historic criticism, and the natural sciences. Its leading characteristic is a materialistic individualism, a more or less refined secularism, which puts the claims of country, family, society, and friends second to those of personal gratification and immediate pleasure. In the domain of politics this levelling

movement finds its headquarters among the Socialists. The trinity of iniquity which I have heard Johann Most denounce consists of Throne—whether of emperor or president; Altar—whether of priest or preacher; and Money-bag—whether of bank or beggar. The rapid growth of socialism in Germany—many of its followers belonging to the educated and upper classes—is a symptom of national unrest and discontent amid increased taxes, financial panics, and, most of all, the sad awakening that follows military glory and false prosperity.

In 1871 there were 120,000 socialist voters in the nation. In 1877 there were 497,000, who sent twelve members to parliament. In 1871 the election in Berlin showed but 1,961 communistic votes. But in 1878 the number had risen to 56,336—a sad showing in the brilliant capital of the new empire. In Hamburg and Leipsic and such city centres, the growth is about equally rapid. Even into remote country districts socialist writings find their way and do their work. When the law was passed three years ago prohibiting all such publications, there were forty-seven papers and magazines in regular circulation, with subscription lists running from 10,000 to 55,000.

In the field of science the prevailing currents of thought run towards theories of materialistic development. Darwinism is popularly spoken of as a fact, secularism is the gospel, and matter and its laws the only certainty. This popular materialism rejects God, and makes morals but self-interest, limited by some social considerations. Virchow, the eminent scientist, says 'culture and morals cannot be reached in Germany until religious instruction does away with a supernatural God. O. Schmidt declares²: "The conscience is an educational result of particular races and tribes." Hundreds of professors and lecturers, and not a few preachers, take up these eudæmonistic views and preach them into itching ears, until now the poison has soaked down into the very low-

¹ In Ebrard's *Apologetik*, Vol. i. p. 432.

² *Ibid.*, p. 417.

est classes of the populace. And the results are not far to seek. Not long ago a criminal in a prison on the Rhine left scratched upon the wall of his cell this philosophy for his successor¹: "I will say a word to you. There is no heaven and no hell. When you are once dead there is an end of everything. Therefore, you scoundrels, grab wherever you can get it, only don't let yourselves be grabbed. Amen." The prisons of Germany are full of materialists of that brutal sort. There are, it is true, not a few men of the same school of thought who take a deep interest in the welfare of the race, and some of them have labored for what they call "Free Religion." In 1880 there were 136 societies or congregations with twenty-two preachers belonging to the Free Religious League.² There are also about half as many independent rationalistic societies; though the number of these is decreasing. This League was formed in 1881 as a branch of the International Free Thinkers' League, which was formed at Brussels in 1880. The leader is Dr. Büchner, the well-known author of "Force and Matter." Already ten papers and magazines, besides many lectures and tracts, are at work for it. Branch societies are being formed to promote secular morals; and only persons of full age and good character are admitted to membership.

There is something very pathetic in the spectacle of able and learned men seeking to frame a religion without God, and a system of morals resting only upon matter and human reason.

In the ninth meeting of the League, held in 1881, an effort was made to state the Free Thinker's Creed, or, as it is entitled, "Attempt to explain the point of view from which we frame our religious convictions." The chief points presented were:³

¹ *Das Verbrechertum*, von Karl Fulda, 1883, p. 19.

² Cf. *Freireligiöser Kalender*, Almanach für Freidenker, 1882, Elfter Jahrgang, Gotha.

³ *Freireligiöser Kalender*, p. 19.

“I. We hold the principle of free self-determination in all religious matters.

“II. We hold the reason and inner life of men to be the only sources of all religious knowledge.

“III. The subject of this knowledge for us is the universe in its original unity and in its relations to man; but especially the social life of man and the relations of men to one another and to the race.

“IV. The moral laws which rule human life, we regard as products of social development, and, therefore, as something not binding and fixed for all times and circumstances; but as something changing according to time, place, and circumstances; and developing towards higher completeness.

“V. The foundation and the obligatory force of moral laws we find in their needfulness for the welfare and happiness of man; so that, according to our conviction, human life is happiest, and the general good best secured, where moral commandments have their purest and highest development, and have the most binding force for the individual.

“VI. To set up a binding confession in reference to even our religious convictions, we hold to be impracticable, because of the variety and changeableness of religious convictions—a mutability founded in the very nature of the case and attested by history. Such an obligation would do violence to the conscience-life in both society and the individual. Binding creeds have always led to oppression of conscience and priestly tyranny.”

We are told, further, that “a spirit without a brain is nonsense, and belongs to the department of belief in ghosts.” Of the common phrase, “God is a spirit,” it is said: “There is nothing more senseless than this.” “If God is a spirit he must be a person — and that with brain and nervous system. For it must be emphasized again and again, that a spirit without personality, without corporeal ground, without brain and nervous system, is from

the stand-point of empirical reason unthinkable, and is a ghostly absurdity."

Thus God, if there be a God, and the soul of man, if he have a soul, are a product of matter, and in no sense its cause or anterior to it, for "that the forces of nature existed and wrought before there was spirit, is a fact of which the whole history of the earth gives continuous proof."

Such are the teachings — seasoned with sarcasm, and sneers at ghosts and priestcraft and owls and *Deus ex machina* — which prevail in scientific circles in Germany, which have largely seized upon the *Realschulen*, and so far permeated the common schools that Christian parents often hesitate about allowing their children to attend them. Von Hartmann says: "Almost all naturalists [in Germany], physiologists, and physicians are materialists"; and then adds: "That materialism smites religious systems in the face gains for it in our time all the more followers." Professor Wach (referring to Germany) says in his paper on *Christianity and Modern Society*, read before the Evangelical Alliance in 1879: "Faith in the historic facts of Christianity is extinct in the mass of the educated and half educated. In many parts of the nation, among the working-people and up to the intellectual aristocracy, there reigns a complete lack of all religion."

Side by side with wide-spread materialism and sentimental culture of the "Sorrows of Werther" sort, there appears in Germany an alarming growth of pessimistic views of life. Within twenty years Schopenhauer has become the most popular philosopher. "The Philosophy of the Unconscious," written by his disciple, von Hartmann, went through three editions in 1870, when it appeared, and through eight editions between 1870 and 1878. It is disgust of life and living formulated and defended. Von Hartmann, a brilliant genius, entered the army; but a kick from his horse disabled him forever, and sent him with an incurable wound to spend his days

between couch and chair. Into such a beclouded and embittered personality the misanthropic pessimism of Schopenhauer poured itself; and through von Hartmann it has gone forth with the beguiling words of a poetic despair to bewitch the youth of Germany. This world is the worst possible. The sad cry of old is repeated by despairing lips, "*omnia fui et nihil expedit.*" The last wise word is "*patet exitus.*" Germany is full of young men like Poe, with a raven of despair ever sitting above the door, while their midnight confession of hopelessness breaks forth, "My soul from out that shadow shall be lifted nevermore." How deep this pessimism has eaten into the vitals of the people will be abundantly manifest when we consider the moral statistics of recent years. The highest rate of suicide in Europe is found in the heart of Germany. And the crime now most prevalent is just that which bears the desperate stamp of materialistic fatality. Professor von Bar, a high legal authority, says¹ that the present dreadful and increasing criminality in his country is marked (1) by its coldbloodedness and premeditation. He cites such cases as the dynamite clock of Thomas. Such crime works in associations, as among the Nihilists, Fenians, Communists, and Socialists. Criminals now act, too, with an air almost of injured innocence, and taken redhanded seem to say in every movement: "It could not be helped. It was so ordained. It was a struggle for existence. My victim had to fall. It may be sad, but it is not something to mourn over. We can only understand it and explain it. It is something that must be." Modern crime is further distinguished (2) by its frequent conjunction with suicide. Fatalistic, materialistic views underlie the evil. It is a balancing of life and death, pleasurable and painful movements of the brain; and when life is no longer worth living, it is a simple calculation to choose death.

¹ Die charakteristischen Züge des neuesten Verbrecherthums.—Deutsche Revue, Juni, 1883.

Before proceeding to set forth somewhat in detail the moral condition of Germany, there are some general considerations which must be stated, especially in view of the comparative statistics of our subject.

It is very difficult by means of certain percentages of criminals to population to estimate relative criminality. And that for such reasons as these: "Circumstances make the thief," and circumstances are very different in different countries. The cost of food bears a certain rough proportion to the number of criminals. When bread is cheap theft diminishes; when fuel is abundant robbery is not so common. The years 1867-8, 1872-4, and 1877-8 were for Europe more or less marked by commercial depression and dear food. Wars breed lawlessness in a nation, both while being waged and after their close. Hence the years 1866, 1867, 1870, 1871 in Germany show abnormal figures in many directions. Panics in business, also, lead to transgression. The years 1872 to 1874 in Germany are marked by dark lines of fraud and commercial dishonesty. Political excitement, men fighting for civil or religious liberty, social disturbances—such as Nihilism in Russia or Socialism in Germany—introduce an important factor into our estimate of national wickedness. Then, laws are not equally strict against crime in every country; neither are similar laws executed with like stringency. It would not be just to compare the illegitimacy given for Servia, .67 per cent, or Greece, 1.47 per cent, with that of Scotland, 8.48, or Denmark, 10.12, to argue the great moral superiority of the former over the latter.

The amount of crime in itself is not always a safe criterion of the moral state of a people. In an important respect transgression and civilization go hand in hand. The more developed, cultured races are less defensible in the presence of certain temptations than the more barbarous. The crime of murder is diminishing in France, but immoral assaults upon children increased between

1856 and 1869 from 38.9 per cent of all crime against the person to 46.1 per cent. And, according to the best information, New England leads the world in the abominable vice of abortion. Moral statistics, from the nature of the case, must deal largely with the negative side of the question. How many pure men, how many happy homes, how great the number of obedient children, faithful officials, loyal citizens, and true subjects in every walk of life — that can be learned only indirectly and by a constant mental subtraction of the depraved and the criminal. Even in the presence of growing delinquency, and crime becoming more unclean and brutal, there may be national progress, for those who are but negatively good, and simply avoid transgression, may in the presence of abounding wickedness be growing in the love of virtue, and entering with rising zeal into every good work. Such limitations must be borne in mind while studying the statistics which follow; and we state them here at the outset, as our limits will prevent us from referring to them in their particular applications.

We may begin our moral review of Germany with the subject of intemperance, which, while scarcely regarded as a crime itself, is both the cause and companion of every kind of lawlessness.

Between 1871 and 1879 there was a very slight decrease in the whole amount of beer and brandy drunk in the nation, from 90.1 litres of beer per head to 89.8 — a falling off of about half a pint; and from 9.7 litres of brandy to 9.3. But, according to late reports, a decided increase has again set in, and 1883 is credited with six per cent more liquor consumed than in 1882.

In France the use of beer has grown from 8.45 litres per head in 1830 to 21 litres in 1875; and brandy from 1.09 in 1830 to 3 in 1878. Thus Germany drinks more than four times as much beer, and three times as much brandy as France.¹

¹ The authority for most of the statistics given in this article is the third edition, 1882, of von Oettingen's *Moralstatistik*, a work of great value.

Britain and America have the sad pre-eminence of leading the world in drunkenness, though showing many signs of improvement. British imported wine fell off nearly eight per cent in 1882, and nine per cent in 1880, and all imported spirits decreased one and a half per cent in 1882, and domestic, one per cent. But, while Britain as a whole seems improving, those that do drink seem to be getting worse. Drunken crimes increased between 1867 and 1878 from 121,709 to 194,549.

Scotland drank 1.847 gallons of spirits per head in 1866 and 2.336 in 1876. England during the same time went from .846 to 1.113; and Ireland, from .857 to 1.376.

The same tendency is just as marked in Germany. Instead of the "simple beer" drunk by the people a generation ago, lager beer is used and the stronger beer of Bavaria. And while beer is increasing, brandy is increasing still more, with the ever recurring result that those who are drunken are becoming more drunken still. For example, between 1872 and 1875 the use of brandy rose from 5.9 litres per head, in Westphalia, to 7.7; in Rhineland, from 2.8 to 3.7; in Silesia, from 14.6 to 18.9; in West Prussia, from 16.4 to 20.9; in Posen, from 23.9 to 31.9.

Beer-drinking in Bavaria has grown from 134 litres per head in 1840 to 278 in 1878, or more than doubled in one generation.

Saloons have increased in number out of all proportion to other places of business.¹ During the ten years from 1868 to 1877 they grew by fifty-one per cent.

In Würtemberg, the wine-stores had risen in 1877 to more than 16,000, or one for every 117 of the population. The proportion in 1858 was one for 181. In Baden there is a wine-store for every 143; in Hesse, for every 166; and in Alsace-Lorraine, for every 120 of the inhabitants.

Adding beer-saloons to wine-stores, there are, all told,

¹ Cf. Luthardt's *Die modernen Weltanschauungen*, Leipzig, 1880, pp. 99 f., and notes, pp. 235 f.

20,496 in Würtemberg, or one for every 97 of the population! The annual consumption amounts to 35 gallons per head, of beer, six gallons of wine, one gallon of cider, and one gallon of brandy. It is supposed that in Baden the yearly cost of liquors is ninety times the taxes paid on real estate. Between 1868 and 1877 the saloons rose from 5,910 to 8,935, or over 3,000. While in 1868 there was an ale-house for every 243 of the population, in 1877 there was one for every 169. In some of the smaller towns the proportion ran up to one for every 95, 93, 91, 88, 73, 65, 59! The number of butcher-shops remained stationary while the brewers increased by 150 and the distillers by 2,500.

Recent financial legislation has in some cases contributed to the growth of this evil. Liberalism and free trade notions carried to an extreme gave free competition to beer and brandy sellers. Encouraged by a law passed in 1873, the number of saloons in Alsace-Lorraine has increased since then by fifty per cent. Before 1870 six to seven gallons of wine were sold for one gallon of brandy. In 1876 the sale of wine stood to that of brandy as 4 : 1, in 1877, as 3 : 1; in 1878, as 2 : 1; in 1879, as $1\frac{1}{2}$: 1.

These startling facts are calling the attention of all Christians, patriots, and moralists to this threatening calamity. The attention of Parliament has been turned towards it. The clergy are agitating for reform. And in March, 1883, representative men of all classes met, and formed the "German Association against the abuse of alcoholic beverages." While not adopting total abstinence ground, the Society aims (1) at raising the price of liquor by a state and city tax on its manufacture and sale, (2) building asylums for inebriates, and (3) establishing temperance restaurants and innocent places of amusement.

The study of intemperance leads most logically to the general subject of crime, for more than ever do such nations as France and Germany, in which the growth in

the use of ardent spirits is marked, show the vital connection between drunkenness and madness and crime. The increasing consumption of brandy in France is accompanied by alcohol insanity, now five times as frequent as twenty years ago. In England drunken criminals numbered 402 per 100,000 of the population in 1857, and 849 in 1875. In Massachusetts between 1860 and 1879, cases of crime increased from 16,517 to 28,153, of which those from drunkenness rose from 6,334 to 16,211. And in Germany, the prison inspectors of Rhenish Prussia give it as their unanimous opinion, and that of all such officials, that at least three-fourths of the criminals under their care became lawless through strong drink. Of the male patients in German insane asylums twenty-eight per cent were drunkards. And half the expense of pauperism is traced to the beer-houses.

We turn now to crime in general and the sad story of its dark growth.

In England between 1857 and 1878, accused criminals decreased from 53,674 to 50,843, with some variation, as in 1877, when the number was 54,065, the rate per thousand sinking from 2.72 to 2.14. Scotch crimes diminished from 3,046 to 2,699 during the years 1870-9. Ireland shows improvement, too, of 4,936 reduced to 4,363. In Italy, influenced somewhat by the political struggles for national unity, the number of juvenile criminals rose from 36,523 in 1866 to 53,473 in 1875, or sevenfold between 1862 and 1879.

Germany shows here and there signs of improvement, but the great current of crime, and that of the most violent and revolting type, is still swelling, and threatening to undermine the very framework of society.

Beginning with Prussia, we find in the eight old provinces the following sad showing between 1871 and 1877. Cases of crime against property ran from 48,387 to 68,274. Of these, instances of theft grew from 38,233 to 50,932; falsifying accounts, from 1,344 to 2,688; dis-

honest bankruptcy, from 59 to 148; and frauds in office, from 217 to 995.

Still more rapid has been the increase in attacks upon the person. In six years these multiplied from 12,056 to 32,368, almost threefold! Immoral assaults grew from 1,072 to 2,378. Aggravated insults, from 2,281 to 9,567 — including apparently socialistic treasonable utterances. Bodily violence was done in 18,361 cases in 1877; in 1871 the number was only 7,883. Duelling increased from 3 to 35.

On the whole, while the relative proportion of crimes against property decreased in these years from 55 to 47 per cent, the percentage of attacks upon the person increased from 13.6 to 22.2, showing a greater prevalence of ungoverned and unprincipled passion and hatred. Materialism gives selfishness a theory which excuses and justifies crime.

Violations of public order in these years ran from 19,994 to 34,651. Cases of counterfeiting numbered 90 in 1871; in 1877 they reached 310. Perjury grew from 491 to 1,017. Offences against religion increased from 51 to 140. Breaches of postal and revenue laws rose from 1,510 to 4,169; and other illegalities of a similar character from 7,796 to 10,294.

Thus, in six years, criminality in these provinces increased from 88,203 to 145,587 cases—a growth of 65 per cent. The persons accused of crime numbered 120,456 in 1871; but in 1877 they reached 193,405. Some explanation of this alarming addition to the criminals of the nation may be found in the more stringent laws passed in 1876, which narrowed the meshes of the judicial net, and so multiplied the criminals actually tried. A special cause of the unparalleled increase in such offences as perjury, counterfeiting, and frauds in business, can be traced in the mad desire to get rich which seized Germany in 1871, when the French milliards came pouring across the Rhine; in the stock gambling which followed, and the

terrible collapse, which ruined thousands, in 1874. Time, however, is leading to more sober thought and a slight diminution of crime. Between 1877 and 1879 attacks upon the person increased from 7,883 to 18,361, or 33 per cent in two years; while robbery in the same time rose from 168 to 504, or at the rate of 200 per cent. But in the year ending April, 1883, the number of persons passing through Prussian prisons amounted to 583,161, of whom 451,762 were men and 130,379 women; as against 620,404 in the preceding year, including 483,841 males and 136,563 females. Better harvests, which returned in 1882, have helped to diminish crime, for we find the tramps, who numbered 97,606 in 1882, reduced to 89,359 in 1883; and the convicts in the Berlin penitentiary have decreased from 1,200 to 800.

And yet these signs of improvement seem to be but refluent waves upon the surface of the stream, while the deep undercurrent runs swift and strong towards greater and more violent crime. Between 1874 and 1882 criminals increased in Prussia by ten per cent. There is a law-breaker for every 3,849 of the population. In ten years the costs of punishing legal offences have doubled.

In Saxony between the years 1860 and 1877, the trials of civil cases increased from 78,539 to 138,817; complaints of crime, from 21,127 to 40,237; and the number of condemned criminals, from 9,363 to 19,354.

Especially since 1871—the close of the great war with France, followed by moral decadence—has there been a marked increase in crime. There were punished in Saxony in 1871, 11,001; in 1872, 12,766; in 1873, 13,089; in 1874, 15,144; in 1875, 16,318; in 1876, 19,012; in 1877, 21,319,—or an increase, during seven years, of nearly one hundred per cent, while the population increased by only seven per cent.

Cases of assault and murder in these years were 340, 489, 637, 891, 923, 1,285, 1,949, and in 1878, 2,232,—an increase of 556 per cent in steady murderousness. The

scale of criminals under eighteen years in this period runs 26, 27, 30, 67, 61, 88, 138, or an increase of 530 per cent.

Crimes against personal liberty were as follows: 120, 110, 111, 178, 171, 233, 406. These figures show, again, that the chief increase has been in crimes of a violent character, and such as indicate a deepening and desperate depravity.

In Bavaria, crime, between 1872 and 1877, increased from 258,210 cases to 395,769. Convictions of perjury were, in 1872, 166; in 1877 they were 431. Who can tell what is meant when such a crime increases 259 per cent in five years, or 52 per cent per annum?

In Würtemberg the verdicts of guilty given by the Superior Court during the same years rose from 5,917 to 10,587; those of the county courts, from 1,930 to 3,761; and those of the magistrates' courts, from 140 to 307— or a total increase from 7,987 to 14,655, a gain of about 83 per cent.

The relation of the young and of women to crime, also the proportion of law-breakers who relapse into guilt, form an interesting branch of our inquiry. We can but touch upon it in passing.

In youthful criminals, as in drunkenness, England takes the lead among European nations. The girl delinquents in Britain, between twelve and fourteen years of age, formed 1.5 per cent of all condemned females. Of petty crimes committed by women, 4.94 per cent, and of graver, such as infanticide, 6.80 per cent were chargeable to girls between fourteen and seventeen years of age. Recent years, however, with their better common schools and more active Christian work, show an improvement in this direction. For example; between 1857 and 1876 criminals under twelve years formed 1.12 per cent; in 1877 they were but 0.6; in 1878, only 0.4. Between twelve and sixteen years the numbers run, 5.65, 3.7, 3.5. These figures include both boys and girls.

A similar change for the better is seen in Scotland. In

Ireland there is a slight change for the worse — criminals under sixteen, between 1867 and 1870, forming 5.7, then 5.8 per cent. France, also, shows the good effect of better instruction of the young. In 1830 criminals under sixteen were 1.7 per cent; in 1850 they were one per cent; they grew worse between 1865 and 1871; then rose to 0.8 in 1877.

In Germany there is some improvement, but not so marked as elsewhere. In Prussia criminals under eighteen years increased only from 1.7 to 1.9 between 1871 and 1878; but between 1862 and 1865 those under sixteen had improved from 1.1 to 0.5. War and glory do not exalt the character of a people. In Saxony youthful offenders between 1871 and 1877 increased from 5.27 per 10,000 of population to 10.20! Child criminals doubled in number within six years. We shall see in the progress of this study that juvenile crime is one of the sad fruits of a corrupt family life. Another result of a broken home is female criminality. It is a favorable symptom that the proportion of women among law-breakers in France diminished from 17 to 15 per cent during 1872-8. In the same time the number in England went down from 22 to 20. Prussia follows in the same direction: the percentage here fell from 15 to 13. But Saxony, the centre of German culture, prefers to imitate Italy, and shows an increase of female criminals from 17.46 in 1869 to 18.57 in 1877.

As a rule, the married of both sexes are less criminal than the unmarried. But in Germany, especially, crime among the married is on the increase. For example, in Berlin it rose in the case of married men from 47.3 in 1876 to 49.1 in 1878; and of married women, from 42.9 to 52.9. That is a most noteworthy index of the growing depravity of the German home, at least in the great cities. On the other hand, in respect to relapsing criminals, the better prison regulations in the Empire since 1871 — by which proper labor is given the convicts, the period of imprisonment shortened by good conduct, and the criminals

separated from each other — have helped to diminish the number of returned prisoners. Of 11,440 persons accused in 1871 in Prussia, 5,403 had relapsed into crime. In 1877 the number of culprits was not less than 16,940, of whom only 5,405 were old offenders; the percentage of such sank from 47 to 32.

France and Belgium show similar improvement. In Italy, although great care is being given to the instruction of prisoners, we find that unsettled country showing between 1871 and 1879 an increase of relapsed criminals from 1,496 to 2,545.

All crime starts from a certain desperation. Man loses hope in honesty or purity or the regular means of support, and dashes forth into the risks of lawlessness. Continued transgression, mental or actual, finally develops desperation into despair. The wanderer, having lost hope in truth and goodness, at last loses hope in his fate and in himself. The demon of self-destruction then enters into him, and he lays hands upon his own life. Suicide is the most unnatural of crimes. It is unknown among rude and vigorous savages, and in its growing prevalence affords a mournful testimony to a corrupt, materialistic culture, whose creed, "*Dum vivimus, vivamus,*" with all its praise of life, but leads to disgrace and death.

Approaching Germany from any direction, we are struck by an increasing number of suicides; and, entering the empire, our way towards Saxony, its heart and centre, shows the same dark growth of self-murder, until in cities like Leipsic and Dresden we find ourselves upon the very mountain peaks of death from despair. The following table will illustrate this:

1874-8 . . . Ireland,	Annual average	94,	or	17 per million.
1871-5 . . . Scotland,	"	115,	"	34 "
1874-8 . . . Italy,	"	1,052,	"	38 "
1873-7 . . . England and Wales, . . .	"	1,685,	"	69 "
1873-7 . . . Austria,	"	2,781,	"	130 "
1874-8 . . . Prussia,	"	3,921,	"	152 "
1874-8 . . . France,	"	5,850,	"	160 "

1873-6 . . . Württemberg,	Annual average 303, or 169 per million.
1874-8 . . . Baden,	" 269, " 177 "
1874-8 . . . Thuringia,	" 209, " 305 "
1874-8 . . . Saxony,	" 939, " 338 "

Or, grouping according to nationalities, we find Germany at the head, with 150-165 suicides per million; Scandinavia, 128-130; France, 116-120; the Slavs, 30-40, though the statistics here are not so certain; Romance peoples, 27-30. And, notwithstanding the present alarming prevalence of self-destruction in Germany, it is on the increase. During the period given, the rate of suicide in Ireland fell from 99 to 93 per million. Scotland is about stationary. England shows a slight rise, from 1,592 to 1,764, or 4 per million in 25 years. France has increased from 5,617 to 6,434, or from 110 to 160 per million, between 1855 and 1879. But in Prussia the growth is much more rapid. It rose in the same period from 3,490 to 4,881, a gain of 1,391 in a population of about twenty-seven millions, against a gain of 817 in France in a population of about thirty-seven millions. And the last part of this period shows the most rapid growth; for, between 1855 and 1865 the rate of increase was 18 per million, but between 1874 and 1879 the rate ran up to 44 per million!

Saxony in the same time increased its suicides from 723 to 1,126, or from 251 to 334 per million. The details of Saxon suicide afford a terrible picture of the workings of materialism, industrialism, secularism, and mere worldliness, when untouched by the fear of God or the hope of immortality. Self-destruction from "wild living," chiefly induced by drink, rose from an average of 60 between 1854 and 1878 to 100 in 1880; from loss of wealth, the proportion is 19.4 to 31; from melancholy, the cases twenty years ago numbered 156, they number now 301.

Suicide works in Saxony like a social disease. It is appalling to think of self-destruction increasing 70 per cent per annum in a population that increases only 7 per cent per annum. Like a plague, it seizes the very chil-

dren as well as the extremely aged. Between 1870 and 1875, 24 boys and 2 girls took their own lives. But during 1875-80 the number of child suicides amounted to 59 boys and 10 girls! In the years 1854-78, 31.07 of suicides were between 50 and 70 years of age; between 1856 and 1880 such self-murderers numbered 31.31 per cent. Those over 70 years of age remain nearly stationary, forming about 5 per cent of such deaths. The growing desperation which accompanies modern suicide may be seen further in the increasing use of the most vulgar means of destruction. Hanging has grown from 30 to 44 per cent in France since 1840. Prussia shows a similar gain. But Saxony, in her socialistic despair, drives 70 per cent of her self-destroyers to seize the nearest rope and die like Judas.

The motives to suicide are manifold; but all spring from worldliness in heart and life. "Without God and without hope in the world," is the sad moral of this story of self-death. Poverty and bodily suffering will not explain it; for what land is poorer than Ireland, which yet shows the lowest rate of suicide in Europe? Neither will industrialism and the hardships of the artisan classes give the reason; seeing that England, which leads the world in manufacturing, has but 69 suicides per million, and Belgium, the England of the Continent, shows only 91; while Saxony, the industrial centre of Germany, reached 408 in the last census. Disappointed affection caused only 2.3 per cent of Prussian suicides.

The great secondary causes are seen in drunkenness, to which 11.61 per cent of suicides were traced in France in 1872, and 15 per cent in 1878; "tired of life," why?—which embraced 12 per cent in Prussia; in remorse and fear, to which 9 per cent were assigned; and in "moral sunkness and drunkenness," which covered 13 per cent.

As in the case of crime in general, so in that of suicide, the growth goes hand in hand with the destruction of home and the dissolution of marriage. It is a striking

fact that, while in Saxony "separated" men and women form 2.6 per million of the people, they contribute 12 per million to suicides. And this self-murder among the unhappily married is ominously on the increase. In 1875 one married man committed suicide to 2,900; in 1878 the proportion was one to 2,169. That shows that, while marriage has long been a stronger defence in Germany against crime than in either France or Italy, it is becoming less and less a barrier against the egoistic individualism which has become so criminally prevalent. In the Prussian army—a terrible machine, which largely destroys the home—suicides are about seven times more frequent than among civilians. In 1869 there were 12,700 men in Prussia living apart from their wives, and of these, 36 put an end to their own existence.

That is the drift of cultured society in Germany—away from home and family, and towards free love, luxury, and self-destruction. The Bible does not seem to refer to suicide. It was a crime too horrible to be thought of. Our latest civilization, as found in Germany, laughs at the ancient saying, "*Voluntaria mors vitiorum asylum,*" and declares with the Stoics that the fear of dying by one's own hand is unphilosophic and unmanly. The grand old city of Nuremberg just affords an illustration, where, during the first five months of this year, forty persons killed themselves out of a population of 100,000.

We now turn to that great class of sins which undermine the family and sap the morals of the nation. One of the first of these is the evil which manifests itself in illegitimate births. Europe (excepting Turkey, for want of data) begets annually about 700,000 bastards; or 7 per cent of the births are illegitimate. In Italy the numbers rose during 1867-9 from 16,789 to 47,956. Ireland comes again honorably to the front (1865-78) with a total of illegitimacy reaching 55,248, being 3,946 a year, or 2.73 per cent of births. This percentage has decreased from 2.74 in 1871 to 2.31 in 1878. Ireland leads Europe in its low

rate of illegitimacy. Massachusetts had 200 illegitimate births in 1860. It has now 800 a year. Bastardy is growing five times as fast as population. In England and Wales (1865-78) the number diminished from 5.43 to 4.81 per cent. In France during the same time, bastardy was reduced from 7.32 to 7.08. Prussia in those years begot 1,007,017 children out of wedlock, and the rate of illegitimacy has very slightly improved, from 7.50 to 7.45. The German Empire during 1872-9 produced 1,171,957 bastards, or 146,495 a year, *i. e.*, 8.60 of all births were unlawful. In 1879 the rate was 8.62. But the census of 1882 sets the illegitimate births at 164,457, or over one-ninth of the whole. The most corrupt parts of the empire are Würtemberg, which had 11.31 per cent in 1878, but improved to 8.51 in 1879; Saxony, with 13.41, reduced to 12.39 in 1879; and Bavaria, in which the previous average (1865-78) of 15.30 fell to 12.39 in 1879. Laws directly framed to hinder early marriages have been especially conducive to illegitimacy in Bavaria. Since their recent repeal and the introduction of civil marriage by imperial enactment in 1876, not a few couples have made their children legitimate by the legal service. Such retrospective marriages increased in Bavaria from 6,258 in 1875 to 7,105 in 1876. In France, too, such subsequent marriages have grown in number from 18 per cent to over 25 per cent, during the past forty years.

A further point of interest in this connection is the fact that as marriage diminishes illegitimacy increases. How man and wife grow rarer, and, just at the same time, bastards become more numerous, may be seen by a glance at Saxony. In 1834 there were there 34.82 married couples and .61 of bastardy per marriage; in 1840 the married sank to 33.43, and the unlawful births rose to .71; in 1850 marriage fell to 34.05, while children of fornication went up to .78.

Throughout all Germany violent attacks upon morals are increasing to an alarming degree. Between 1872 and

1879 such criminal assaults grew in Hamburg from 20 to 48. From 1868 to 1877, in the eight old Prussian provinces, offences against morality increased from 1,072 to 2,378, or 121 per cent in ten years. Before the higher courts, to which only graver charges are referred, there were condemned for immorality in 1871, 501; in 1872, 614; in 1873, 752; in 1874, 982; in 1875, 1,013; in 1876, 1,382; in 1877, 1,975; and in 1878, 2,105. The unusual addition in 1877 may be due partly to the stricter laws of 1876; but with all such allowance an increase of 300 per cent of immorality within seven years is a shocking sign of the times. In Bavaria in the seven years ending with 1879, immoral assaults leaped from 165 to 556, or 237 per cent! Würtemberg rose from 44 to 140, and Saxony from 489 to 972, in the same brief period. England in 24 years had increased only by 67 per cent, and France by 63. Such rapid growth in immorality appears all the more terrible when we find that the most disgusting forms of uncleanness are increasing the fastest. Rape of children in cultured Saxony bounded from 16 cases in 1871 to 163 in 1878, a horrible increase of 918 per cent. in seven years! In Würtemberg in the same time such crimes increased nearly fourfold. This offence grew by 350 per cent in France during 30 years. Materialistic science and wars of glory are dearly purchased at the cost of striking such deadly blows into the moral life of a nation.

Immorality alone among crimes literally begets an offspring. Bastards and foundlings recruit in growing numbers the ranks of the thieves and murderers and harlots.

About 27,000 unknown children are sent annually—nearly half the birth-rate of the city—from Paris to 18,000 nurses in the suburbs, who farm such babies. During a single generation (1824-53) 885,980 children were exposed in France. The foundlings' homes, with their secrecy and turntables, greatly increased the evil. Here was a hotbed of young crime. Out of 100 French prisoners 15 had been deserted in infancy by their mothers.

Of 8,006 juvenile criminals examined in 1865, 60 per cent were bastards or orphans, 38.5 the offspring of whores or criminals. Nine per cent of all French delinquents come from foundlings.

In Germany the evil is not quite so great; the mother heart in the Fatherland loves its child more than among the Latin races. In Prussia in 1861, 6.19 per cent of male and 8.97 per cent of female criminals were bastards. Between 1858 and 1861, however, illegitimate male prisoners rose from 5 to 6 per cent, and female from 5 to 8 per cent. The average number of arrests in the years 1851-60 was 28,000, and of these 10,000 were lewd women, and 1,271 children.

The solidarity of crime is a most terrible commentary on the words "no man liveth unto himself." Legions of devils dwell and work together. There is a philosophy of evil, a logic of death, which runs in awful sequence through thousands of generations of them that hate God. This solemn fact of transmitted wickedness and organic criminality finds its darkest illustration in the growing crime of prostitution. Here is a place where modern materialism turns the grace of God into lasciviousness. Not merely Socialists, like Lassalle, preach and practise impurity as part of individual liberty; but many German scientists, with Darwinism and Epicureanism, defend the "social evil" as necessary, and would have it regulated by law. France has been the first since Caligulā to license this iniquity, and the result has shown that sin made lawful is sin excused. The new German code of 1876 forbids the existence of brothels; but prostitution is more or less taken under recognition and control by the local governments. It is an evil of such magnitude, and an evil growing in nearly every nation faster than the population, that it almost compels the civil authorities to deal with it as a legitimate calling, tax it, and treat it accordingly.

The world city, London, has over 5,000 bawdy houses and brothels, containing 30,000 girls, besides 40,000 girls

who live alone. One-fourth of arrested persons are fallen women. There is one harlot in London for every seven women.

Paris has 34,500 prostitutes with 204 brothels. But the mistresses and demi monde of all grades cannot be reckoned. Some put the total of immoral women in the gay capital at 100,000.

New York is said to have about 600 brothels, with over 10,000 inmates.

Berlin had 6,840 registered whores in 1847. The official number in 1871 was 16,000. Brothels were abolished in 1856. The city has grown very rapidly in the past thirty years, but prostitution has grown twice as fast as the population. As marriages decrease, harlots increase, and run a deadly parallel with increasing suicide. In 1845 there were 600 lewd women under police oversight; in 1875 there were 2,241; in 1879, 2,767; in 1880, 3,033. But who can estimate the number of women whose secret immoralities cannot be reckoned? Eighteen thousand street walkers were arrested in 1878 alone. Compared with Berlin the prostitution of Paris and London is stationary.

Hamburg is, if possible, even worse than Berlin. It has over 186 brothels and about 5,000 prostitutes. Leipzig, Dresden, Magdeburg, and other centres are said to be little below Berlin and Hamburg in impurity. These cities, growing abnormally, seem like plague spots poisoning the land. Only 45 per cent of the fallen women in Berlin were born there. More than half came from the country. There are 4,000 pimps in this agency of despair. They lie in wait at railway stations, at games and festivals; they creep into schools and scatter obscene books and pictures; they suck in pure young life from the villages and farms, with which to feed the houses of death. Of the 15,000 servant girls who come annually to Berlin, 4,000, we are told, fall a prey to the destroyer. On the other hand, as we have seen, family life is becoming shattered in the country, and rural seductions pave the way

for city lives of shame. In 1868 there were 79 districts in Mecklenburg without a child born in wedlock; and about one-third of the whole duchy were bastards. Immorality was doubling every year. With the German home so defiled in the country, what have we to expect in the fast-crowding cities? Of 1,000 whores in Berlin 192 live in their father's house, 137 of them are under 20, and 22 under 15 years of age (1874).

In Paris one-tenth of the "women of the town" are related, whole families leading immoral lives. In Hamburg 30 per cent of prostitutes are illegitimate. Thus does this chief of national sins, by destroying the family and setting up the brothel,—the household of lust,—subvert all moral distinctions and lead to social and political destruction. This crime is not only spreading with dreadful speed in Germany, but is becoming more intense in its incentives to other kinds of lawlessness. Girls are deceived and sent by regular system to France, England, and Russia for the vilest purposes. Vienna has 500 female pimps ready for such work. They seize upon the most ignorant and abuse their ignorance. Of 4,470 public prostitutes in Paris, 2,332 could neither read nor write, and only 110 could do so well. In London 3,500 out of 10,000 harlots arrested could not read; 336 had a fair education, and only 21 were well educated. Criminal prostitutes are the most hopeless of all offenders. Of 3,072 punished in Berlin (1873), 1,292 were old delinquents. The brothels are centres for the 200,000 tramps who infest Germany more and more, and cost \$25,000,000 a year. Thieves and bawds work together. Only two of the children sent to prison in Schweidnitz for stealing had not fallen first into immorality. And 36 per cent of all theft in England was by prostitutes. These women, especially in Berlin, have also particular male followers, the so-called Louis, who keep them at their vile trade, live off their earnings, and in conflict with law or police defend them. There are supposed to be 4,000 such in the city of Berlin.

But we must turn from this dark subject; its course is the way of death. Most prostitutes do not live on an average beyond 25 years. Many commit suicide. And the children born of shame fall by the same sad necessity. In Prussia (1875) 23.5 per cent of legitimate, but 41 per cent of illegitimate children, died in their first year.

It is so also in Bavaria, where the bastard deaths in the first year are 9 per cent above their proper proportion. This disease of uncleanness seems to have poisoned the German race, especially in the South. Ireland in its clean poverty loses but 9.45 per cent of children in infancy, but the well-to-do Würtemberg buries over 32 per cent of legitimate children, and more than twice as many illegitimate. There is murder in the air of immorality; it throbs in the mother's heart against her unborn child, as well as when its cries and cares drive her to desperate deeds. Belgian statistics give among 100 illegitimate still births nearly 12 per cent as dead before birth. In Berlin the number of dead births in wedlock is 3.73; but among bastards it is 8.10—over double the lawful rate. In some respects Germany seems to be healing this evil. The death-rate of all children is falling a little; but the diminished love for children in the family, with its evil results, is perhaps more than a counterweight in the scale of right. With all its culture and talk about progress, Germany still buries more children than any other country in Europe except Russia. Norway loses 10.74 per cent in the first year, and 18.30 under five. Scotland loses 13 per cent in the first year, and 23.73 per cent under five. England loses 15 and 25 per cent; France, 16.60 and 25 per cent; Italy, 19 and 26.49. But Prussia shows 21.40 and 33.43; Bavaria, 31.62 and 39.61; and Würtemberg, 32.36 and 39.78. Yet, on the other hand, whether a symptom of good or evil, fewer bastards die before birth in Germany than elsewhere. The proportion of illegitimate still births here to legitimate is 126 to 100; whereas in Norway it is 151 to 100; in Holland, 157 to 100; and in France, where children are little desired, 158 to 100.

We turn now to another phase of national life—that of marriage and divorce—in so far as they may be regarded as a manifestation of the moral state of Germany. Social well-being centres in the family, and the family rests upon the marriage of one man and one woman, to take place without hindrance when they have reached the proper age. Oettingen shows by statistics that Mormonism or polygamy on the one hand, and Malthusianism or its French translation of *l'onanisme conjugale*, on the other, are equally unnatural and harmful. These truths he emphasizes in view of the almost universal decrease of marriage in Europe, and the equally wide-spread increase of concubinage and prostitution. Marriage has sunk in Russia from 105 per 10,000 in 1868 to 96 in 1875. In England it has fallen from 87 in 1865 to 72 in 1879. In Massachusetts, from 99 in 1866 to 87 in 1883. But in Germany the shaken home has reduced marriages from 102 in 1872 to 75 in 1879—the largest decrease in the shortest time. In Bavaria the diminution was from 106 to 73! Such a growing neglect of wedlock in a kingdom where bastards form 12 to 18 per cent of the births is a mournful sign of the times.

Fashion and materialistic individualism are making marriage more and more a matter of calculation and convenience in Germany. France has 33 per cent of the population over 15 unmarried; England, 37; Germany as a whole, over 39; but Bavaria has nearly 45.

Especially in the cities, where temptations abound, is marriage postponed. In Berlin half the population are old bachelors and spinsters. Marriages of convenience, *e. g.*, of persons over sixty years of age, between 1871 and 1878 in Prussia increased from 1,401 men to 1,834, and from 253 women to 307. Most marriages in Bavaria are of men over forty years of age. These prudential unions show also their religious indifference by a growing neglect of church connection. Mixed marriages are four times as frequent in the liberal Rheinpfalz as in Franken.

Bavaria records now 15 marriages a year between Jews and Christians. The increase in mixed marriages since 1871 has been from 2,227 to 2,773. In Berlin in 1879, the number of Jew-Christian marriages reached 102, and the whole number of mixed marriages—chiefly between Protestants and Roman Catholics—was 1,414, or nearly 13 per cent of the whole.

But not merely is the number of persons marrying in Germany diminishing; it is a still sadder fact that the number of those who break away from marriage ties is greatly on the increase. In 1867 there were in Berlin 1,127 "separated" men and 2,464 "separated" women. In 1880 the number had more than doubled. And, it is added, "the greatest increase in marriage takes place [1879] among separated men, next, among separated women." Between 1867 and 1878, 12,376 such men and 12,804 such women remarried in Prussia. Germany is not so bad as Switzerland, where liberty has run into license, until 5 per cent of marriages are followed by divorce; nor so cautious as Roman Catholic Belgium, where only .35 per cent of marriages are dissolved. It cannot begin to compare with New England, in which Massachusetts between 1860 and 1878 raised divorces from one in 51 marriages to one in 21. About one per cent of marriages in Germany are dissolved; although in Saxony the rate rises to 2.58 per cent. Just where divorce abounds, there does illegitimacy much more abound. Brandenburg has 1,721 divorces and a bastard for every 7 honest children. Rhineland has only 21 divorces, and has also but one bastard for 26 children of lawful birth. Cities, which foster all crime, are most favorable to divorce. Berlin had 574 cases in 1878, or 5.5 per cent of marriages were dissolved. We are here in the presence of a social disease. It is a wicked and adulterous generation. Divorce increased in Belgium, 1866-76, from .18 to .34, still small, but doubled in ten years. France, with its godless "*liberté, égalité et fraternité*," has multiplied its divorces from 2,813 in 1866

to 3,216 in 1877. But in Germany matters seem still worse. In Saxony between 1871 and 1879, separation of man and wife increased from 1,049 to 1,728, the applications of men for divorce growing from 475 to 754, but those of women from 574 to 994. Five thousand two hundred and seventeen divorces were granted in that little kingdom in seven years.

In Prussia divorce cases increased in three years from 6,549 to 7,720 (1875-8).

It must be admitted that the easy rupture of the marriage relation is a disgrace to Protestant nations. In Bavaria, 1836-50, Roman Catholic divorces went from 54 per 10,000 to 52; and Protestant, from 85 to 79. In Switzerland Protestants and Catholics are in numbers as 3 : 2; but in 1879 the divorces of Protestants and Catholics were as 695 : 86, or 8 : 1.

Since Protestant Germany has seized Catholic Alsace, the divorces, 1874-8, have increased from 21 to 87. The principle of private judgment, which the Reformation so brought forward, unless obedient to love of God and his gospel, readily shoots out into the wild egoism which is now so prominent in Germany. It is base, earthly views of woman and society which underlie easy divorce. And it is just the educated classes that stand lowest in their regard for the sacredness of marriage. Artists and literary men form two per cent of the marriages, but apply for three per cent of the divorces. That is what æsthetics alone does for home life. In France it is still worse, for while the marriages of men in the liberal professions there make 2.4 per cent, their divorces exceed 23 per cent. And that is polite living!

In this connection it will not be out of place to make some remarks on the general question of crime and immorality in their relation to education, industry, confession, church, and religion.

Whether or not education or mere mental culture in itself is of any value in making men better, is still a dis-

puted question. Facts and experience, however, seem to be convincing the most patient students that a general, and especially a rapid rise in popular education, secular only, is followed uniformly by a rise in crime, especially crime against morals, seen in infanticide, female criminals, prostitutes, and bastards; also a great addition to cases of suicide and insanity. Mere education of the mind but gives a strong arm and a keen sword to the masses for selfish and dreadful uses. Cities are best educated, yet criminally worst. In Russia 10 per cent of the people can read, but 25 per cent of criminals can read. The education of women is increasing faster than that of men; but female criminals also increase fastest. In France 2 per cent are highly educated; but nearly 5 per cent of the criminals are highly educated. And in Germany, while the liberal professions include from 2 to 3 per cent of the people, crime among them between 1866 and 1875 rose from 2.9 to 4.7 per cent.

True education must reach the heart and lead the conscience up to God. The intellectual history of Germany certainly seems to illustrate this. The year 1876 forms a kind of landmark, a turning point, since which in many directions the moral and literary life of the nation has taken a new and purer departure. For some years previous, education and culture were becoming more general, but more superficial and material. Parallel to such a current of thought ran the dark course of deepening crime, to which we have referred. In 1822, 9.68 per cent of children in common schools entered high schools. In 1864 the percentage was 8.63; and the former proportion that proceeded to the university, .45, had sunk to .35. A business age came on with *Realschulen* and a decrease of university studies. Under this influence the number of theological students fell from 50 per cent of young men in college in 1830 to 10.9 per cent in 1876. Medical students rose from 19 per cent to 23 in 1872; and students of philosophy, which includes science, from 14 per cent

to 46 per cent in 1880. The reading ran in the same direction. Between 1850 and 1875 theological and edifying books sank from 17.2 to 8.6 per cent of publications. But those on industry, etc., rose from 6.6 to 11; medicine, from 11.8 to 13.3; pedagogy, etc., from 15.4 to 20.1; and military matters and veterinary science, from 1.5 to 2.4 — the greatest gain in literature has been in books on soldiers and horses.

Art and the theater show the same tendency. The favorite dramas in Germany now come from France, and 99 per cent of them hinge upon matrimonial infidelity. One vile play called "Paris life" has been given some years over 300 times in Berlin. Painting of the fleshly school of such men as Makart has pandered to lust. And music, the divine art, has chosen for her priests such men as Liszt, von Bülow, and Wagner — the first being a Romish ecclesiastic, and yet having a daughter; the second marrying the priest's daughter and separating from her; the third taking up the repudiated wife and leaving her, so far as generally known, his unwed widow.

In the reaction referred to, the opposite of all this seems true. Deeper education has led nearly 50 per cent to leave polytechnic schools again for the university. Materialistic thinking begins to yield to conscience, the invisible, and God. The whole number of students at the universities has risen from 14,676 in 1871 to 25,608 in 1882. Theological students have increased from 11.3 per cent in 1876 to 14.2 in 1882; while students of medicine have diminished from 23.2 per cent, in 1873 to 17 per cent in 1881. Neither does it seem accidental that those universities which most emphasize religious teaching are best attended.

Books, too, follow in the same direction. Works on theology and edification, after sinking to 8.6 in 1876, have risen to 9.6 in 1881. Medical and scientific works are about stationary. And belles-lettres have gone from 12.2 to 12 per cent. Such an improvement in the kind of edu-

cation certainly seems to stand in some causal relation to the improvement in morals beginning to be visible in Germany.

The intimate connection between the modern system of industry, with its vast mechanical contrivances, its division of labor, and the crowding together of operatives of all ages and both sexes—the close connection between such methods of labor and the brutality and unnaturalness of modern crime has been so often dwelt upon that we but refer to it in passing. Everywhere the manufactory is encroaching upon the farm. In England country families have gone down from 35 per cent in 1811 to 23 per cent in 1851; in France, 1851-76, from 56 to 51 per cent, while factory workmen rose from 27 to 35.42.

The same tendency is destroying the simple farming life of Germany, and breaking up the quiet tradesmen's families, in which parents and children and workmen and apprentices used to live.

In 1846 there were 27.69 per cent in manufactures. In 1875 the number was over 30 per cent. In Saxony it reached, in 1871, 51.31 per cent! In all Germany, 1871-9, agriculture has increased only 0.6 per cent; but manufactures, over 2 per cent a year.

Thus everywhere in the land, as Kahnis says,¹ "the modest middle class disappears more and more." Industry draws men in growing proportions to crowded cities, and the cities fester with crime. In Berlin in 1867, 30,763 persons were punished for "dishonoring" crimes; and of 730 brides 358 (1880) could not receive the virgin crown.

How can decency live when, as in Berlin, the dwellers per house are 45 (1860) or 56 (1872)? Think of 171 dwellings in that city in which 10 persons must occupy one room; and 11 houses where 13 to 20 were packed into one apartment; or of 3,239 dwellings without a room with fire!

¹ *Der innere Gang des deutschen Protestantismus*, p. 27.

The relation of religious confession to crime is a very complicated problem, and is so identified in many cases with national tendencies towards particular offences that general statements only can be made. Fewer Roman Catholics commit suicide than Protestants; for the bad Romanist finds more support from his church, with its outward ceremonies, than the bad Protestant, who is turned to his own inward faith. Divorce, too, is less common among Catholics, because the church allows it for adultery alone. But, on the other hand, despite the case of Ireland, illegitimacy seems to prevail most in papal countries. There is a great variety in Protestant lands: *c. g.*, London has 4 per cent of bastards; Edinburgh, 9.5; Swedish cities reach 27 per cent; but the Catholic Vienna has 50 per cent, against 15 in Berlin (1864), which has decreased to 13.4 (1880); Rome has 44 (1871); Paris, 28.5 (1869); Munich, 50; Gratz, 62 per cent (1869). Yet local influences can change such proportions. Throughout Germany the church or sect in the minority shows always a better record than that in the majority. Protestants in Bavaria and Austria, and Catholics in Saxony and Prussia, are from 2 to 3 per cent. more moral than the surrounding people. The Protestants in Catholic Silesia have but 9 per cent; the Catholics left alone in Hohenzollern reach 15 per cent of bastards.

The Jews seem to form an exception to this rule. They are worse than their neighbors. In Prussia, for example, there appeared a Protestant criminal in 1878 for every 3,428 of the population, a Catholic for every 2,750—showing apparently a greater tendency to crime among the Catholics, although in the minority; but a Jewish offender comes for every 1,760. Doubtless the wild stock speculations of recent years, in which Jews are leaders, have helped swell this proportion. Against morals the Jews offended 20 per cent beyond their number in the population; in fraud, 67 per cent; in perjury, 136; in counterfeiting, 150; in forgery, 377; and in dishonest bankruptcy,

1666!—a shocking record of greed and villainy. The German Jew has become in most cases a materialist; and, having ceased to fear God, does not hesitate to disregard man.

In drawing our review to a close we can but glance at the relation of the masses to the church, and at the ability of the church to cope with the growing demands of the nation.

That a great part of the German people—especially the educated and those in cities—have become estranged from the church is a well-known fact. Sixteen thousand persons enter themselves as “without religion.” In the country parts of Baden 30 per cent go to church; in the towns about 4 per cent. In Berlin 11,900 out of 630,000 Protestants attend church; of whom about 2,000 go to the cathedral only to hear the music. Two per cent in the Prussian capital, under the motto “*Gott mit uns,*” attend divine service! It is worthy of record that the churches where the plain gospel is preached are by far the best frequented. But going to church is not the same thing to a German as to an American. While so few go to preaching regularly, 86 per cent of those above fourteen years of age partake of the Lord’s Supper and profess themselves Christians.

In 1876 a new law was passed for the empire, making marriage, baptism, funeral services, etc., optional. Marriage, to be valid, needed only the certificate of a magistrate; and no man was obliged to send his child to a pastor’s class. The orthodox leaders denounced the change with every anathema. But, to the surprise of many, the multitude seems more and more inclined to seek the blessing of God and the church at birth and marriage and death. Marriages at the hands of the clergy have increased in Prussia since 1876 by the following percentage: 86.4, 87.4, 88.3, 89.3, 90, 88.2. In Berlin they rose from 30 to 36 per cent; in Magdeburg, 37.4 to 43.1. In Hamburg (1861-80) civil marriages alone ran from 1.2

to 34.6 in 1876; since which they have declined to 13 in 1880; and 87 per cent now ask the blessing of the church. In the same city Lutheran baptism ran down from 94.3 to 71 per cent in 1876; and then rose to 79.7 in 1880.

In Saxony (1876) 286 refused marriage by clergy; but in 1880, when they realized their liberty, the number fell to 44. In 1876 baptism was refused in 337 cases; in 1880 only 58 rejected it. The unbaptized sank in the same time from 6,090 to 1,615.

The same is true elsewhere; *e. g.*, in Baden, 1874-9, Protestant marriages without clergy diminished from 189 to 39; and unbaptized children, from 1,423 to 55. There seems, also, to be some improvement here in church attendance. On a Sunday in 1884, 139,087 were found at church in the duchy; in 1879 the number rose to 149,897.

In the burial of the dead the same good symptoms appear. Religious services at the grave took place in Prussia in 283,785 cases, or 64.29 per cent; although in Berlin (1880) but 5,806 of 30,225 were so attended.

Admissions to the church — though that implies very little — are also increasing. In Berlin 12,500 youth were received in 1879, and 14,000 in 1880. And the whole number of male communicants has increased from 1879 to 1880 by one per cent. The whole number of communicants in Prussia in 1883 was 7,724,981, or 44 per cent of the Protestant population, including children.

These signs of improvement in the moral and religious life of the people are eagerly welcomed by all classes of Christian laborers; and new efforts are being put forth along all lines by home missionary societies, reformatories, "colonies for tramps," etc. But, as the work grows and the needs become more apparent, the great lack of proper laborers, the great lack of proper church buildings and means of missionary development, also becomes more apparent.

For the 28,269,053 Protestants in Germany there are only 15,865 ministers, who preach in 23,000 places of meet-

ing, or a minister for every 1,600 of the population.¹ England has a minister for every 908 of the people. The greatest disproportion is in Prussia, where 17,613,530 Protestants have only 9,087 ministers, or one preacher for 1,938 people. There are in the kingdom 7,576 parishes and 5,255 other preaching places. But there are 34,109 places of considerable size with neither church nor preacher; that is, only about one-third of the country is supplied with religious service. In the smaller kingdoms and duchies there are 9,712 places without public worship, making in the empire 43,821 village centres and country places with neither pastor nor church. The great disproportion in the size of existing parishes is a further hindrance to effective work. In Westphalia there are 7 parishes containing from 3,000 to 3,500 souls each; 16 with 3,500 to 4,000; 7 from 4,000 to 4,500; 2 from 4,500 to 5,000, and 6 exceeding 5,000.

Elsewhere the same disproportion occurs, especially where large cities are included. London has church accommodation for 31 per cent of the people. Berlin could take 10 per cent into the churches in 1845; but now only 6.8 per cent can find church room. Think of that, in a city where parishes contain 35,000, 40,000, and 60,000 adult church members! Hamburg, Leipsic, and other centres are as bad as Berlin. The religious teachers not only do not keep pace with the population, but have actually and absolutely decreased in number. In 1862 there were 1,728 hearers for each preaching place in Old Prussia; now there are 2,054, while the number to each church has risen from 1,187 to 1,306. In Saxony the hearers have increased from 1,933 to 2,479 for each minister. The same is true generally. In 12 of the 22 national churches beyond Prussia there is a diminution in the ranks of the ministry. Preachers have decreased from

¹ These facts are gathered from the *Deutsch-evangelische Blätter*, 1884, Heft 6; and *Statistische Mittheilungen aus den deutschen evangelischen Landeskirchen vom Jahre 1880*.

7,424 to 6,270, and preaching stations from 9,982 to 8,586. In Prussia, however, ministers have increased from 6,394 to 6,608, while preaching places have risen from 9,288 to 10,393.

The cause of this sad decline in religious teaching is to be found partly in the new school *régime*, which excluded many clergymen from positions in schools, which enabled them also to preach; and partly in the progress of materialism and rationalism, which greatly diminished the number of theological students. These serious facts are being studied as never before in Germany, and a change in the right direction is visible. In view of the theological reaction towards conservatism and the gospel, in prospect of the great and growing accessions to the ranks of students for the ministry, and, above all, in the face of a revival of a spirit of evangelistic work and home missionary effort, every friend of the truth is encouraged to hope for better things from the land of Luther and the Reformation.