

classes of society into the vortex, and threatening to spread corruption and vice, in an incredible manner, through the densest and most dangerous classes of the community.

Authentic and irrefragable evidence of the magnitude of this danger exists in the statistical tables of committals which have now, for a very considerable time, been prepared in all parts of the British Empire. Since the year 1805, when regular tables of committals first began to be kept in England, committals have increased sixfold—they have swelled from five to thirty one thousand. During the same period population has advanced about sixty per cent: in other words, detected crime has advanced four times as fast as the numbers of the people. In Scotland and Ireland the returns of committals have not been kept, until within the last twenty years, with such accuracy as can be relied on; but they exhibit an increase still more alarming. Ireland, as might be expected, exhibits a growth of crime which has fully kept pace with England during the same period; but Scotland exhibits a change which fairly outstrips all the others in the race of iniquity. In 1803 Lord Advocate Hope said in Parliament, that more crime was tried at one Quarter Sessions at Manchester than over all Scotland in a whole year; and the proceedings of the criminal courts to the north of the Tweed, at that period, amply demonstrated the truth of his assertion. In the year 1805, eighty-nine criminals were brought before the whole tribunals, superior and inferior, in Scotland; but in the year 1842, the committals for serious offences were nearly four thousand—in other words, serious crime, in less than forty years, had augmented in Scotland above thirty six fold. During the same period population has advanced about fifty per cent., viz. from 1,800,000 to 2,600,000, so that in moral, social, and religious Scotland, serious crime, during the last forty years, has risen twenty five times as fast as the number of the people.

Overlooked as this prodigious change has been, as all things are which arise gradually in this country, it has yet attracted, as well it might, the astonishment of writers on the continent. Nine years ago, M. Moreau observed, speaking of the increase of crime in Scotland—"In the year 1803, the criminal committals of Scotland were eighty nine; they are now 2804—that is, they have increased in thirty years thirty fold. It would appear that Scotland, in becoming a manufacturing state, has in a great degree lost the virtue and simplicity of character by which she was formerly distinguished."

What renders this prodigious increase of crime in so short a period in all parts of the British Empire, a peculiar manner extraordinary and alarming, is, that it has taken place at the very time when unheard-of efforts were made, in every part of the country, for the moral and religious instruction of the people. We are very far indeed from saying that enough has been done in this way: no one is better aware that the vast debt, which the prosperous wealth of Britain owes in this respect to its suffering indigence, is still in great part undischarged, and that till it is taken up and put on a proper footing by the state, it never can be completely liquidated;—still, more has been done to discharge it during the last thirty years, than in the whole previous centuries which have elapsed since the Reformation. The Churches of England and Scotland, during that period, have improved to an astonishing degree, in vigour and efficiency. A new life, a warmer spirit, a holier ambition, has been breathed into the Establishment; the dissenters of all denominations have vied with them in zeal and effort; churches and chapels have been built and opened in every direction; and though they have by no means, in the manufacturing districts, kept pace with the increase of population, yet they have advanced with a rapidity hitherto unheard of in British history. The laity of all denominations have made extraordinary efforts to promote the cause of education. In this great and good work, persons of all descriptions have, though from very different motives, laboured together; but much remains to be done. We well know how many tens and hundreds of thousands, in the manufacturing districts, are now wandering in worse than heathen darkness in the midst of a Christian land;—we well know what insurmountable obstacles mere voluntary zeal and exertion meet with in the most praiseworthy efforts, from the selfish resistance of property and the reckless dissipation of indigence. But still, no one acquainted with the subject can deny, that during the last thirty years, incomparably more has been done to promote education among the poor than in the preceding three centuries. Yet this period of anxious solicitude, awakened fear, and general effort to stem, by all the known methods, the deluge of profligacy and depravity with which the country has been flooded, has been characterized by an increase of crime, and a general loosening of morals among the laboring classes, hitherto unprecedented in the country—certainly not equalled during the same period in any other European state, and, so far as we know, without an example in the previous history of mankind.

The Liberal party, at the beginning of the present century, were unanimous in imputing the vast increase of crime to the defects of our criminal law. The nominal severity of that system, it was said, and said justly, with its uncertain punishments and frequent opportunities of escape, afforded in fact a bounty on the commission of crime. Injured parties declined to give information for fear of being bound over to prosecute; witnesses were reluctant to give evidence, judges caught at legal quibbles, juries violated their oaths, in order to save the accused from a punishment which all felt was disproportioned to the offence; and thus the great object of criminal jurisprudence, certain-

ty of punishment, was entirely defeated. There was much truth in these observations, but much fallacy in the hope that their removal would effect any reduction in the number of offences. The object sought for was carried. Humane principles were triumphant. The labours of Sir Samuel Romilly and Sir James Mackintosh, aided by the cautious wisdom and experienced ability of Sir R. Peel, produced a total revolution in our criminal jurisprudence. The old stain has been removed: we need no longer fear a comparison with the laws of Draco. For the last fifteen years so many offences, formerly capital, have had that dreadful penalty removed, that the law in Great Britain, as now practically administered, is probably the mildest in Europe. Death is scarce ever inflicted except for murder; in cases of housebreaking, even when attended with personal violence, it is never thought of. The executions in Great Britain now range from twenty five to thirty five only a year, instead of a hundred and fifty or two hundred, which they formerly were. And what has been the result? Has the promised and expected diminution of crime taken place, in consequence of the increased certainty of punishment, and the almost total removal of all reasonable or conscientious scruples at being concerned in a prosecution? Quite the reverse. The whole prophecies and anticipations of the Liberal school have been falsified by the result. Crime, so far from declining, has significantly increased; and its progress has never been so rapid as during the last fifteen years, when the lenity of its administration had been at its maximum. An inspection of the returns of serious crimes already given, will completely demonstrate this.

Next, it was said, that education would lay the axe to the root of crime; that ignorance was the parent of vice; and, by diffusing the schoolmaster, you would extinguish the greater part of the violence which afflict society; that the providing of cheap, innocent, and elevating amusements for the leisure-hours of the working classes, would prove the best antidote to their degrading propensities; and that then, and then only, would crime really be arrested, when the lamp of knowledge burned in every mechanic's workshop, in every peasant's cottage. The idea was plausible, it was seducing, it was amiable; and held forth the prospect of general improvement of morals from the enlarged culture of mind. The present generation is generally, it may almost be said universally, imbued with these opinions; and the efforts accordingly made for the instruction of the working classes during the last twenty five years, have been unprecedented in any former period of our history. What have been the results? Has crime declined in proportion to the spread of education? Are the best instructed classes the least vicious? Has eating of the fruit of the tree of knowledge diminished the power of the Tempter? So far from it, the consequences, hitherto at least, have been melancholy and foreboding in the extreme.

The criminal returns of Great Britain and Ireland, for the last twenty years, demonstrate that the uneducated criminals are about a third of the whole: in other words the educated criminals are to the uneducated as two to one. In Scotland, the educated criminals are about four times the uneducated; in England, just double; in Ireland, they are nearly equal. Nay, what is still more remarkable, while the number of uneducated criminals, especially in Scotland, is yearly diminishing, that of educated ones is yearly increasing. In France, the criminal returns have for long demonstrated that the amount of crime, in all the eighty four departments of the monarchy, is just in proportion to the number of educated persons which each contains; a fact the more remarkable, as three-fifths of the whole inhabitants of the country have received no education whatever. Of the criminals actually brought before the Courts of Assize, which correspond to our Old Bailey and Circuit Courts, it appears that about four-sevenths are educated, and three-sevenths destitute of any instruction; which gives a greater proportion of criminals to the educated than the uneducated class, as three-fifths of the people are wholly uneducated. But what is most marvellous of all, the criminal returns of Prussia, the most universally educated country in Europe, where the duty of teaching the young is enforced by law upon parents of every description, and entire ignorance is wholly unknown, the proportion of criminals to the entire population is TWELVE TIMES greater than in France, where education of any sort has only been imparted to two-fifths of the community. These facts are startling—they run adverse to many preconceived ideas—they overturn many favorite theories; but they are not the less facts, and it is by facts alone that correct conclusions are to be drawn in regard to human affairs. In America too, it appears from the criminal returns, many of which, in particular towns and states, are quoted in Buckingham's Travels, that the educated criminals are to the uneducated often as three, generally as two, to one. These facts completely settle the question; although, probably, the whole present generation must descend to their graves before the truth on the subject is generally acknowledged.

But to any one who reflects on the principles of human nature, and the moving powers by which it is impelled, whether towards virtue or vice, such a result must appear not only intelligible but unavoidable. It is our desires which are our tempters. All the statistical returns prove that the great majority of educated persons, generally at least three-fourths of the whole, have received an imperfect education. They have just got knowledge enough to incur its dangers; they have not got enough either to experience its utility or share in its elevation. Their desires are inflamed, their imaginations excited, their cravings multiplied by what they read; but neither their understandings strength-

ened, their habits improved, nor their hearts purified. The great bulk of mankind at all times, and especially in all manufacturing communities, can only receive an imperfect education. It is not in the age of twelve hours' labour at factories, and of the employment of children without restraint in coal and iron mines, that anything approaching to a thorough education can be imparted to the working classes, at least in the manufacturing districts. The conclusion to be drawn from this is, not that education is hopeless and should be abandoned, in relation to the great bulk of men—for we every day, in detached instances, have proof of its immense and blessed influence; the conclusion is, that it is by the active, not the intellectual powers, the desires, not the understanding, that the great majority of men are governed; that it is the vast addition civilization and commerce make to the wants and passions of men, which constitutes the real cause of its demoralizing influence; and that these dangers never will be obviated till means are discovered of combating sin with its own weapons, and by desires as extensively felt as its passions. We must fight it, not only with the armour of reason, but the fire of imagination. It is by enlisting the desires on the side of virtue and order, that we can alone generally influence mankind.

Let us therefore no longer deceive ourselves, or attempt to deceive other. Crime is making extraordinary and unprecedented progress amongst us; it is advancing with a rapidity unparalleled in any other European state: if not arrested, it will come to render the country unbearable; and will terminate in multiplying to such an extent "*les classes dangereuses*," as they have been well denominated by the French, as, on the first serious political convulsion, may come to endanger the state. It has advanced with undeviating and fearful rapidity through all the successive delusions which have been trusted to in the country to check its progress. With equal ease it has cast aside the visions of Sir Samuel Romilly and the advocates of lenient punishment—the dreams of Lord Brougham and the supporters of general education—the theories of the Archbishop of Dublin and the enemies of transportation—the hopes of Lord John Russell and the partisans of improved prison discipline at home. Even the blessed arm of the gospel has hitherto failed in checking its advance amongst us; and it nowhere appears in more appalling colours than in the districts where the greatest and most strenuous efforts have been made for the moral and religious instruction of the people. "*Nous avons donne une pence*," as the French say. Ample subject for serious reflection has furnished to our readers till a future occasion, when the cause of this general failure, is the means requisite for the diminution of crime, will be considered.

#### RHINE AND THE RHINELANDERS.

[This is the title of another article in this periodical, from which we make the following selections.]

In France we are pretty much accustomed to sleep in a bed; that is to say, on a couch consisting of a frame some three and a half or four feet wide, and some six or six and a half feet long. On this frame or bedstead we place two or three mattresses and a feather bed, a pair of sheets, a counterpane, a pillow and bolster; we then tuck in the edges of these coverings, the person for whom the bed is intended slips in between the sheets, and if his health is good and his conscience clear, and he has not been drinking too much green tea or strong coffee, he goes to sleep. In a bed of this description any body can sleep, whether German, Spaniard, Italian, Hindoo, or Chinese, unless he makes up his mind not to do so. But in Germany things are very different. A German bed is composed as follows:—

First, a bedstead two or two and a half feet wide, and five to five and a half feet long. Procrustes must decidedly have been a German. On the bedstead they place a sack of shavings an enormous feather bed, and then a sheet, shorter and narrower than the feather bed, and which we should call a towel. Upon this sheet or towel comes a quilted coverlet of the same size, and a sort of cushion stuffed with feathers. Two or three pillows, piled up at the head of the bed, complete this singular edifice.

When a Frenchman gets into a bed of this kind, as he does not think of taking any particular precautions, in about five minutes the pillows fall on one side, the coverlet on the other; the sheet rolls itself up and disappears; so that the aforesaid Frenchman finds himself with one side of his body uncovered and frozen and the other side sunk in the feather bed and perspiring profusely. This arises, say the Germans, from the circumstance of the French being so impetuous and lively. With a calm and phlegmatic German the case is quite different. The latter raises the counterpane very cautiously, creeps underneath, and places himself with his back against the pillows, and his feet against the bottom of the bed, screwing himself up into the shape of the letter Z. He then draws the covering over his knees, shuts his eyes, goes to sleep, and awakes next morning in the same position. To do this it is necessary to be a German, and as I am not one, I had not slept a wink since I had been in the country; I was growing as thin as a lath, and I had a cough that seemed to tear my chest open. This is why I asked for a bed *a la Francaise*. Mine host had fortunately six of them. When I heard that, I could have embraced him with pleasure.

Nothing can be more puerile and absurd, and in many instances disgusting, than the habitual pastimes and amusements of the students; or at least of that large majority of them who

attend no lectures and study, nothing that they can possibly avoid, but look upon their residence at the university as three or four years to be devoted to smoking, beer drinking, and scratching one another's faces in duels. These duels, by the by, are pieces of the most intense humbug that can be imagined. They take place now in the large room of the inn at Ziegelhausen, a village on the banks of the Neckar, about two miles from Heidelberg, and are fought with straight swords, square but sharp at the extremity, and having guards as big as soup plate.

Before the fight begins, the combatants don their defensive arms, consisting of a strong and broad brimmed hat protecting the head and eyes, an immense leathern breastplate defending the chest and stomach, and padded case, also of leather, which shields the arm from wrist to shoulder, and an impenetrable cravat which protects the neck up to the ears. The nose and a bit of each cheek, is all that can be possibly wounded. Thus equipped, the heroes set to work, slashing away at each other, (it is forbidden to thrust,) shaving off pieces of their padded armour, and looking exceedingly fierce and valiant the while; until, after a less time, according as the combatants are equal in skill or not, one of them gets a scratch across the nose, or a small eyelid hole in the cheek, which terminates this caricature of a duel. Since "*young Germany*" finds amusement in so harmless a practice, it might very well be allowed them; provided they afterwards, like good boys, took their books and learned their lessons. But such a proceeding would be by no means consistent with the *Burschen Freiheit*—the academic freedom of which these hopeful youths make their boast. To celebrate the valour of the victor, and show sympathy with the sufferings of the vanquished—whose wound is by this time dressed with an inch of sticking plaster—the party repairs to a tavern to breakfast; and there the morning is killed over beer and Rhine wine till one o'clock, by which time some of them are usually more than half tipsy. They then repair to the table d'hôte, dine, drink more, and finally stagger home to sleep off their libations. We have more than once, in German university towns, seen students reeling drunk at four in the afternoon.

About seven in the evening, the *knepes* or drinking-houses begin to fill. In all of these there are rooms set apart for the different clubs of students to assemble in; and in those sanctuaries they put on the caps and colours of the communities, which they have of late years been forbidden to wear in public. On the ribands which they wear round their necks, are inscribed the date of their various duels. A barrel of beer is now broached, pipes are loaded and lighted, and they sit the whole evening, sitting, smoking, and singing songs about the Rhine, liberty, and fatherland, with ear-splitting and interminable chorusses of *Viva terra terra*. A German student's song generally consists of couplets of two lines, with a chorus that lasts a quarter of an hour.

The quantity of beer consumed by some of these heroes is almost incredible. They become actually bloated with it. One of the most important and respected persons at a German university is the Beer King, who ought to be able to drink, not any given quantity, but an unlimited one; to be perpetually drinking, in short. M. Dumas tells us, that the reigning monarch of malt at Heidelberg is able to absorb twelve schoppens of beer, or six of wine, while the clock strikes twelve. A Heidelberg schoppen is very nearly an English bottle. This is rather hard to swallow, M. Dumas. Either the drinker is very fast, or the clock very slow. We can vouch, however, for the scarcely less astonishing fact, of there being drinkers at the universities who will imbibe twenty five bottles of beer at a sitting. The German beer is, of course, not of a very intoxicating nature.

From beer to tobacco the transition is natural enough; and we cannot conclude our gossip about the Rhine without a word or two, as to the frightful abuse made by the Germans of the Indian weed. We are not of the number of those who condemn the moderate use of tobacco, but, on the contrary, know right well how to appreciate its soothing and cheering effects; but the difference is wide between the limited enjoyment of the habit, and the stupefying, besetting excess to which it is carried by the Germans. The dirty way, too, in which they smoke, renders the custom as annoying to those who live amongst them, as it must be unwholesome and detrimental to themselves. It is possible to smoke much, and yet cleanly; take the Spaniard for instance—unquestionably a great smoker; yet the difference between smoking on the Rhine or Elbe, and on the Manzanares or Ebro, is immense—the one the gluttony and abuse, the other the refinement of the practice. While Don Espanol, with his fragrant *pu o*, or straw or paper covered cigarito, smoketh cleanly, spitteth not, uses his tobacco, like he uses most things, like a gentleman; the *werther Deutscher* takes his huge pipe, rarely cleaned, and with the essence of tobacco oozing from every joint, and filling it from a bag, or rather sack, of coarse and vile-smelling tobacco, puffs forth volumes of smoke, expectorating *ad nauseam* at intervals of a minute or less. No considerations of place or person hinder him from indulging in his favorite pastime. In steam boats, in diligences, in the public walks and promenades, into the dining rooms of hotels, every where does the pipe intrude itself, carried as habitually as a walking stick; and even when not in actual use, emitting the most evil odour from the bowl and tube, saturated as they are with tobacco juice.

However unpleasant all this may be to foreigners, especially to English ladies accustomed to the more cleanly habits of their own countrymen, the German dames are perfectly reconciled to it. Had we to draw a picture of