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## INTRODUCTION.

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“Now all the clouds that lowered upon our house,  
In the deep bosom of the sea are buried.”—SHAKESPEARE.”

“Wer gründlich weiss die Mitwelt zu verheeren,  
Muss unvergesslich zu der Nachwelt werden!”

CHAMISSO.

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THE moral phenomena of any country are what influence its social relations, and evince its religious condition. In shortly sketching those of Germany, I shall not add another to the many descriptions of things which lie on the mere surface of society; nor shall I imitate those who seek to give interest to their remarks, by betraying the confidence of those among whom they have been. My object is to meet the desires of those who, while owning both a country and a home, can duly appreciate and would rightly use what is to be found in the rest of Christendom, and to whom the institutions, manners, and literature of a country are interesting, chiefly as exponents of its moral condition.

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It is a good old saying, that blood is thick than water. Although all nations be of one blood some are nearer of kin to us than others.

In many things, indeed, the German and British characters differ. In some things, one has the advantage—in others, the other. Neither British cautious, and saturnine, like the Scotsman—nor frigid, insolent, and self-contained, like the Englishman—the German lacks the pushing perseverance of the former, and the unsentimental energy of the latter. Yet, after all, the German and the Briton bear abundant marks of a common origin and, with the subsidence of the Gallic fever, the consciousness of kindred has revived. France no longer rules the language and fashion of Europe as in the last century, or its destinies as in the present. The two great Saxon families now feel more than ever the pleasure and profit of mutual interchange; and this relation, which may become injurious, if they imagine that they can of themselves combine to form anything perfect, whether ecclesiastical or social, may be the first step to the harmonious union of other parts of Christendom more diverse, if these two approximate, not by a coalition exclusive of all beyond their own limits, but by a reconciliation tending to further enlargement; and if the structure which they

frame be based not on indifference and compromise, but on truth and faithfulness.

Napoleon, of whom it has been wittily yet truly said—

“Er bürstete die Fürstenkinder,  
Und fürstete die Bürstenkinder,”

culminated as a hero, but fell as an antichrist. The first French Revolution came unexpected, because men did not consider how great a matter a little fire kindleth. The superstition of the Roman, the lethargy of the Greek, the philosophy of the Protestant, had left hardly a living ember of faith; and if darkness covered the world, grosser darkness covered the people. The bars of ancient prejudice could not inhibit the rising volcano. The Moravian, Wesleyan, and other religious revivals, unavoidably irregular and destructive, subjective and misthruven, did not touch the region where the evil wrought. The introverted eye of the awakened, in bidding adieu to the world, bade adieu also to the great truth that Christianity must steer the world. The microcosm of the individual was all in all. That earth of which Jesus is the heir, and His saints are the salt, was left to its fate; and when the evil burst forth, there was no voice of witness, as there had been none of warning, against it. The



Church had neither the light in which to detect its features, nor the weapons with which to meet it. Social and religious gradations, the testimonies to God's manifold wisdom, and the bulwarks of true liberty, were swept helpless away. Antichristian tyranny arose on the dead level of infidel equality; and the stretching out of its wings had filled Emmanuel's land ere men awoke from their slumber.

The incubus sat heaviest on Germany. She reaped as she had sown. But with the war of liberation, an epoch in all European history, began especially a new era, moral and political, for her. Of Germany, more than of any other land, can it be said, that when she did awake, she awoke to righteousness. Perhaps there never was a war which so advanced the moral and religious character of a nation. Her conflict was indeed *pro aris et focis*. The summons to arms by a king schooled in adversity went forth with a sanction truly religious, and met with a similar response from many hearts, in which, till then, the seed of truth had lain dormant. The well-born youth of every province vied with the peasants as volunteers, moved by an ardour nobler than mere revenge. On the field of Leipsig, many thousand voices ascribed the victory in that battle of na-

tions to the God who judgeth among the gods. To this very day, many a grey-haired man dates his religious life from that auspicious season. In the spiritual, as in the natural world, pleasure after pain, light after darkness, grace after judgment, were doubly sweet. National gratitude for once beat true; national godliness revived: and for once, men honestly asked—what they could do for God?

One answer came from England—"Circulate the Bible, and evangelize the heathen." A good answer this, were the Church, as she should be, full of faith and the Holy Ghost—a cistern not broken and not empty—a body of one heart and one soul, having the mastery of themselves, and asking for another world to conquer. But a very bad answer for a dry cistern—a divided house—a body palsied and prostrate. Such, however, as it was, the call was answered: Anglican, or rather, Anglo-Evangelical piety, became the ruling fashion of those most zealous for God, and Anglican committees the mould into which the remaining disciples of Zinsendorf, Spener, and Franke were cast.

While the German pietists thus once more, under new banners, stood up against irreligion and rationalism, rationalism itself underwent a revival.

Schleiermacher of Berlin stands a striking example of the power of the word of righteousness, though mingled with much alloy of heresy. Unsound on so many points that one asks wherein at all he unquestionably subscribed to the orthodox faith, and leavened with ancient and modern philosophy combined, he nevertheless arose a mighty man of God, commanding by his powers the minds, and by his qualities the affections of his hearers from the throne to the hovel, shooting his arrows into regions which the pietists would have deemed it unholy to approach, and grasping relations which never excited their concern. He turned from sin to righteousness many who, though he could not lead them further save to lead them astray, retain and impart to this hour, in various spheres, both civil and military, a measure of the blessing which they then received.

Prussia, while rising to predominance amongst the German states, was the most humbled by Napoleon, became the most efficient in his overthrow, and reaped the greatest moral blessing from it. In spite of her scattered position and heterogeneous elements, the great accessions to her territory, the constitution of the Customs' union, the foundation of her metropolitan university, and the paternal fostering and rigid economy

of the late king, have obtained for her a no longer questionable place among the higher European powers, and constitute her a type for the rest of Germany, as well as a bulwark against both Russia and France. With a spirit broken by adversity, and smarting under the experience of war, Frederic III. set himself, with quiet enlightened industry, to heal his lacerated kingdom, and cultivate the blessings of peace. He and his subjects had fallen, suffered, fought, and conquered as one. Their mutual ties were strong and manifold; their common recollections fresh; and their intercourse like that between a parent and a family. Although he had his own moral inconsistencies; was grave even to sourness; was unfortunate through evil counsel in some of his later measures; and was in many things left behind by the age in its progress towards good or evil; yet his reign was undoubtedly one of those few in which the lack of incident betokens the abundance of national blessing, in which virtue is encouraged, and vice at a discount.

Although the late king treated the Church in his dominions too much as a mere national institution, and a branch of civil government, he was, nevertheless, indignantly alive to the baseness of the fawning and cringing behaviour of



too many among the clergy, of whom he used to say, that "few stood before him like men." The speculative wildness, abstruse technicologies, unfruitful sentimentality, and rationalising laxity prevalent around him, so failed to satisfy his religious desires, that he was "sometimes inclined to think that there exists a theology void of religion." While he rejoiced in the deliverance of Europe from the yoke of Napoleon, he saw that the infidel principles of which his rise was the exponent, though smothered, still awaited their full developement. And his belief was that "a mighty one, a hero, capable of gathering them under his wing," though still wanting, would surely appear.

The present king ascended the throne matured in years and understanding—the witness of his father's course, and exempt from some of his prejudices—a man of genius and education, and, what is rarer, of integrity and piety—honourable, sincere, and transparent—capable of friendship—acute to discern—naturally more zealous and versatile than prudent—but blessed with some faithful counsellors, and a wise and pious consort.

## GOVERNMENT.

"Not all the water in the rough-rude sea,  
Can wash the balm from an anointed king—  
Liberty plucks justice by the nose."—SHAKESPEARE.

"Seyd rechte Fürsten wieder  
Und werdet endlich wach."—SCHLEGEL.

HE that will legislate for the times without being legislated to by them, and who will take the lead in true improvement by reliance on the gift and grace of God, without concession to misguided clamour, has the best but the most difficult of all tasks before him. This the King of Prussia feels. He stands in the breach. The liberals, the "ego et rex meus" class, intoxicated by their nascent power, chafing under grievances, some real, more supposed, and blind to the distinction between wise reform and reckless change, mistook the liberal sentiments of the king for liberalism, anticipated great things from his accession, and longed to see the old school die out with the old schoolmaster. Though the king told them, in the centre of his capital, face to face, that while he cast himself for comfort and countenance on the bosom of their loyalty, he held his crown not of them, but of God; though he told them, in answer to their representations, that he could never grant to them, nor should any power on earth extort from him, that which his whole experience con-

vinced him would do them evil; yet—partly misunderstanding the somewhat unguarded expressions in which out of a full heart he promised an enlightened policy; and partly misusing the latitude which he gave to temperate discussion, as an experiment on the tempers of men—they regarded their objects as already attained, triumphed in Prussia as the head of constitutional governments, and overwhelmed its monarch with praises too vociferous to last, which any one who knew their impure source could only deprecate, and any one who knew the king could only regard as grossly misapplied. Not many months after this enthusiastic jubilation, the movement party began to find that he was not their man. The pill which they had gulped soon tasted bitter. They dreaded the influence of pietists; they suspected himself of being one. When their abuse of his concessions forced him to halt, and in some things to retrace his steps, they muttered their dissatisfaction. The rein became doubly galling when tightened again. They spoke out their disgust and disappointment in many parts of the kingdom. They even gave to it documentary expression. And he who had been hailed as the leader, was branded as the hinderer of popular movement in Germany.

Nevertheless, the king, although he has disap-

pointed groundless expectations, and may, in some things, be liable to the charge of haste and fickleness, has proceeded to perform that which he really did promise. In Germany, unlimited monarchy has never obtained. The German estates have always existed, to help or to withstand the monarch, and are, in fact, the germ of the English Parliament. But until after the fall of Napoleon they were mere provincial assemblies, without general jurisdiction or legislative powers. After that event, France led the way, and most of the German states followed, in endeavouring to imitate the political institutions of England, which are strangely enough quoted by Conservatives and Destructives alike in support of their opposite views. But in doing so, they forgot that these institutions were the historical result of our nation's existence—grown with its growth—indigenous in its soil—the true exponents of its spirit; while the fac-similes taken from them were things not moulded by the nation, but intended to mould the nation; claimed, it may be, by certain classes, but not homogeneous with the condition of the whole—plants wholly exotic.

The late King of Prussia, carried so far by the stream, remodelled his civic institutions, but wisely, whether candidly or not, held back from fulfilling his supposed pledge regarding the na-



tional institutions of his kingdom. In the other German states, privileges, innocuous or wholesome if long possessed, became, when thus suddenly acquired, most injurious. The petty parliaments of Germany, although not ruled, like that of France, by lawyers and newspaper editors, have become too much the arena of turbulent and infidel spirits—the entrance for the point of that wedge which shall split up throughout all Europe the bands of God, ere the bands of Satan bind it. Through these channels the stream of destruction, moderated in England by the safety valve of free utterance for public opinion or private complaint, now rushes forth with a violence proportioned to the undue closeness of its imprisonment. And as in America a man's loyalty and patriotism are commended by the name "*Revolutionist*," so hateful to the classical and loyal English ear; so in Germany, "*Constitutional principles*," which England regards as her glory and bulwark, express everything subversive of monarchy and good order, and associated with infidel illumination. The present king, however, though determined to adhere to his father's policy as opposed to these evils, has, in the first place, enlarged the powers and functions of the provincial estates in regard to matters provincial; and has, in the second place, empowered them to appoint a com-

mittee of the whole as a central assembly, to be summoned by him for his aid in the government of the nation. This assembly is invested with two great powers—the one, to address the king on matters desired as benefits or felt as grievances by the nation—the other, to deliberate and report upon matters submitted to them by him, either of his own motion, or in the settlement of difficult or universally interesting questions, arising in one or more of the provincial estates.

In this measure the king has not only gone to the full extent of what his subjects could really bear, but has succeeded, with one or two exceptions—such as the right of the subject to vote supplies, an hereditary council of peers, &c. &c.—in practically bringing out the true relation between a monarch and his national counsellors, with an accuracy to be found almost nowhere else in history, and certainly little exceeded, if in some things equalled, even in the British constitution. In the theory of these arrangements, the king stands forth as a personal agent, the ruler and fountain of rule; whose will and act are his own; who may be helped to legislate, but is not legislated to, or responsible to those whom he should rule. Holding of Christ direct, he rules for his people, not for himself; yet, in order to be a blessing to them, he opens his ear to their

voice, whether of desire or of complaint. Where he can do it unaided, he himself meets their wants and wishes; where he cannot, he uses his counsellors, as ministers of wisdom, and a girdle of strength; yet, this, throughout all, remembering, that, as the responsible servant of Christ, he is not sent on his own charges, and that his heart is in his Master's hand, to fill it with royal wisdom, as no heart can be filled but that of a king. To an Englishman, whose king is difficult of approach, unknown as a person, incapable of right or wrong—a demigod, the echo of whose voice, the reflection of whose face is all that his subjects hear or see—this prominence of a person, this contact with a man, the throb of his living heart, the power of his living will, the sound of his living word, the touch of his living hand, in every branch of administration, is a novel experience, yet a pleasing one. Surely it is no more right in the State than in the Church, that the applicant to the head should get no further than a mediator, and should be so impeded in his approach, as to feel that he whom he seeks is lost in a cloud. If rulers be God's blessing or curse on a nation, it is in their personal qualities that either is to be felt. To that end they should be personally known. Granting, in a grave and rightsense, that "majesty deprived of its externals is a jest"—granting the

sacredness of a monarch's presence, the right he has both to forbid intrusion and to dictate the way of approach—granting the inexpediency of the head doing all in person, and the expediency of teaching men to reverence the sender in the sent; still it is not right, that the government of men by man should work as mere dead machinery, and that a nation should expect to be equally prosperous or miserable, whether its king be saint or reprobate, wise man or fool, father or tyrant. Such a system takes out a policy of insurance against both the blessing and the judgement of God; and, as experience has sadly proved in England (where, with all attachment to the throne, men have little to the occupant), it must extinguish the chivalry of loyalty, loosen allegiance, and foster the sullenness of subject pride. We need only contrast America, where a mercenary *esprit du corps* has taken the place of loyalty, with Prussia, where the people of the land cleave to a man and his house, to see the caricature of what we are, and the pattern of what we should be. It is God's way to rule by persons; for Christ is a man. But the rule and the obedience are both of *faith*. In order rightly to work, the ruler must rule in the fear of God: and if he do, his people have control and security enough. If all power be of God, and rulers be vicegerents of



Christ, monarchy (that is, not tyrannical monopoly of power, but government by one man, who knows and loves his people, whom his people know and love, and who uses the help which their diverse relations afford him) must be the truest form of rule. Government, save of self, is not every man's right. But he that demands the obedience of others must himself obey. The *autocrat* must be an *eaucrat*. All limitations of government are but necessary evils—the fruits of, or provisions against, the absence of this true control from on high—the poor substitutes for its exercise. And in general the overthrow of government has been produced by oppression that made wise men mad. Great as the guilt is of rebellion, that of despotism is still greater. Evil, like good, descends. And if a people, galled or neglected, do, with that excuse, betray their unfaithfulness to Christ as Lord, by rising against His representative; the misruler does, without excuse, betray a greater unfaithfulness to Christ as the Shepherd, by tearing or deserting the flock which He would cherish. “*Reges in ipsos*,” is a stern fact.

The great beauty of the Prussian Government—that which outweighs its little vexations and defects—is, that it is based on the *paternal*, and not the *selfish*, principle. And it deserves admiration rather than ridicule, in starting from this

postulate, that, as a father, though not so learned and able-bodied as his children, knows better than they how to rule his house, so a governor knows better than the governed how to govern.

Yet it cannot be denied that the notion of national pupillarity is sometimes carried in Germany to an extent which might excite a smile; that under the petty tyranny, patronage, and mystery of bureaucracy, the independent bearing, perspicuous speech, and true developement of the Christian citizen are impaired; and that, in so far as a system of espionage obtains, the German acquires a habit, quite foreign to him, of not speaking as he thinks, and of wearing a constant mask. The remains of sumptuary laws; the regulations enforcing the baptism of children by the State, if the parent will not obtain it; the imposition of education and of sacramental communion on all; the police regulations, by which the State seeks to prevent mischief, which elsewhere men allow self-interest to redress; and the excessive multiplication of orders, displaying at once the praiseworthy loyalty and the little vanity of those who covet them;—these are all matters of detail, on which opinion may differ, and on which there is room for error in judgement. While the institutions of Prussia have controlled those utterances of public opinion, which are with us so