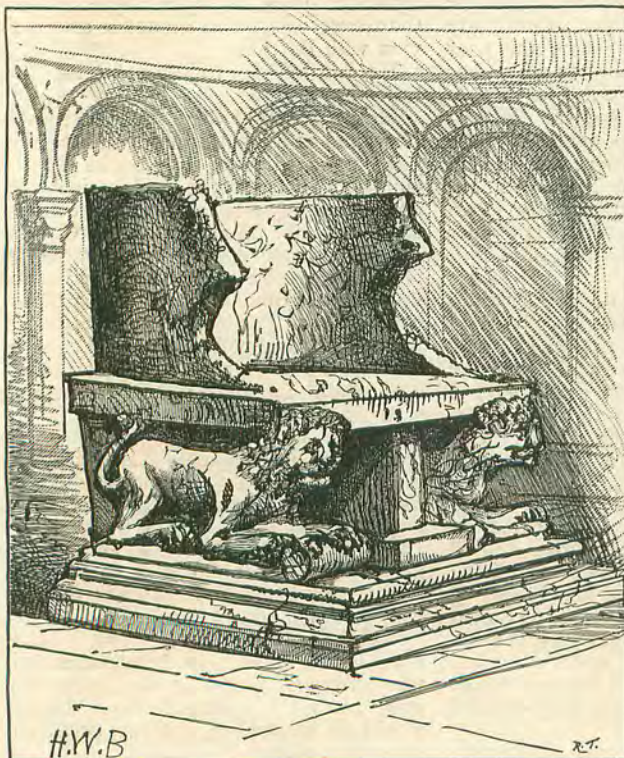




INTERIOR OF AUGSBURG CATHEDRAL.



THE BISHOP'S THRONE.

"A VERY ANCIENT CITY AND THREE FAIR BRIDES."

BEFORE me is a grand old folio bound in oak and pig's-skin, embossed with metal, and stamped all over with miniatures of prophets and saints. Turning to the last page, the usual place where, in old books, such information is to be found, I read that "Master Antonius Koberger printed it at Nuremberg, and that it is adorned with drawings by Michael Wohlgenuth and William Pleydenwurff, which work was completed upon the twentieth day of the month of July in the year of Our Salvation 1493." This is of course the celebrated *Nuremberg Chronicle*, probably the finest illustrated work published during the middle ages, and as its date informs us is four hundred years old. Turning over the splendidly-printed pages, our attention is arrested by views of many an ancient city, celebrated in history or tradition; some of these, those of Troy, Nineveh, etc., are certainly unreliable, because not only does the same plate figure over and over again as a representation of different places, but in reality it represents Freising in Bavaria! When, however, we come to the representations of well-known towns of comparatively modern times, the drawings are not only reliable, but often extremely valuable; that for instance which depicts Augsburg is a case in point, as not only is every ancient building distinctly shown, but one is able to realise the various alterations which have taken place since the close of the fifteenth century.

The old *Chronicle* informs us that "Augusta Vindelicorum" is the most ancient of all the great German cities, that the names, "Augusta Vindelicorum" were given to it at a somewhat modern period of its existence by the Romans, in honour of Augustus Cæsar, who after knocking it down, and otherwise destroying it, rebuilt the place, and "Vindelicorum," from the rivers Wertach ("Vindel") and the Lech. The original name of Augsburg is disputed by historians, and we should not be ready to vouch for the statements contained in old chronicles to the effect that "it was first founded by a son of Japhet, and that it was subsequently surrounded with walls by the Amazons!" or that it was "first built by the Israelites, who wandered here

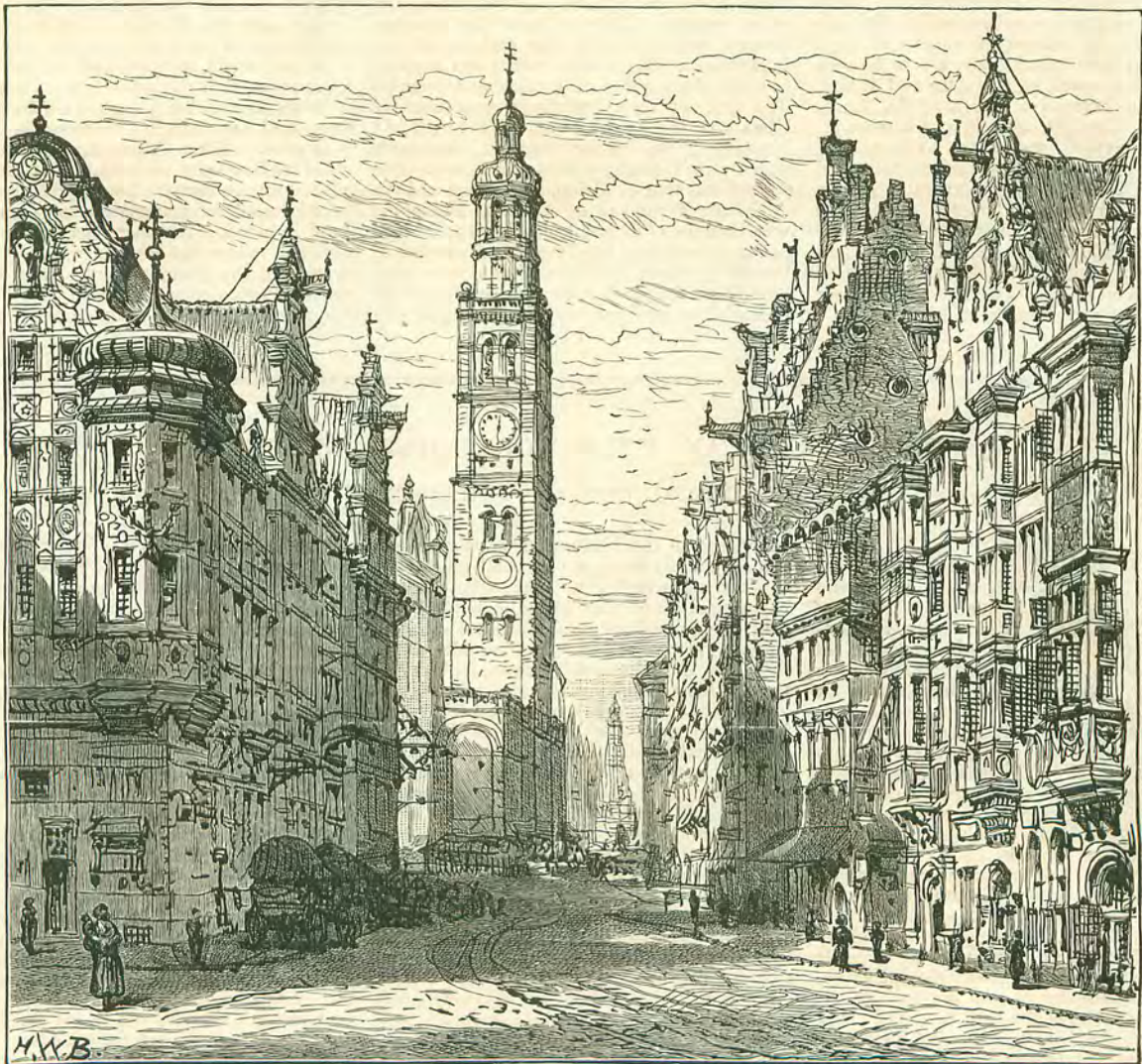
after the Babylonish captivity," or by a band of Trojans, "who settled here after the taking of Troy," or that "it was built five hundred and fifty years before Rome, and called Zizaria!" That it was an ancient city in the time of Augustus seems almost certain, and the interesting fact that Christianity was introduced here as early as the year 304, and that St. Afra suffered the agonies of martyrdom on the site of the magnificent church which still bears her name are highly probable. Notwithstanding the great age of Augsburg, so far as we are aware, nothing now remains of an earlier date than the Roman period, and not very much even of that; a few capitals built into a house in a back street, some old tablets in the cathedral-cloisters are all that is to be seen, though when we first visited Augsburg thirty years ago, some portions of the old walls and gates which were then perfect, seemed to be of great antiquity; not that they could have dated back so far as "the times of the Amazons," or we should undoubtedly have carefully sketched the works of these very ancient lady architects, which would be particularly interesting at the present time, when there is a proposal to admit ladies to the privileges of the Architectural Institute.

Although the Roman remains at Augsburg are scanty and disappointing, for a town rebuilt by Cæsar Augustus, and bearing his name,

things are very different when we come to mediæval antiquities, of which a rich store is to be found. The most interesting building is the cathedral, not that at the first glance it strikes one as being a specially beautiful edifice, but it is so remarkably curious and so very ancient. We see a long, low nave, perfectly plain, and flanked towards the middle by two massive plain towers, capped with stumpy spires of slate. There are two chancels, or choirs, one at the west end and the other at the east. That to the west is very ancient, and with the old nave probably dates from the ninth century! At the east end of the nave is a very lofty fourteenth-century choir, supported by noble flying-buttresses. So lofty is this choir that its roof-ridge is level with the weather-cocks of the spires of the nave! The ancient porch, by which we enter the church, has great massive bronze doors, covered with bas-reliefs representing scenes in the Old Testament, ninth- or tenth-century works! Notwithstanding the eccentric appearance of the exterior of the church, the effect upon entering is wonderfully solemn and impressive. As we stand beneath the ponderous vaulting of the massive, low-arched nave, and look into the light and lofty Gothic choir, the contrast between the two is quite startling. The church is rich in ancient furniture and decorations. The ninth-century windows of the nave contain the most ancient stained glass in the

world, strange-looking white figures standing out from dark-blue and red backgrounds, intensely barbaric, not to say savage, in drawing; everything in this curious church seems to be in violent contrast with something else, and it would be difficult to conceive any stronger contrast than that between this glass and the beautiful pictures of Zeitbloom, Burkmeier, and the grandfather Holbein over the altars beneath them. The old western choir contains many most interesting objects, but, above all, the most ancient bishop's throne in Northern Europe. This remarkable marble chair is situated at the back of the western altar, facing the people, and consists of a round seat supported upon the backs of lions. There is a kind of tradition that it formed originally the throne of the Roman governor! but in all probability it is a Christian work, and dates from the foundation of the bishopric in 812; what has led to the tradition that this was the seat of the Roman governor is the fact that the cathedral stands upon the site of the ancient forum. Hanging from the roof of the nave is an immense brass chandelier, which, together with the great bronze altar-piece, was made between the years 1321-1340.

Opposite the very ancient porch of the cathedral is a gateway of no particular architectural interest, but of great historical importance, as it is the solitary fragment left of



AUGSBURG.

the old bishop's palace, within which building, in the year 1530, the "Augsburg Confession" was proclaimed, in which the Protestants maintained their right to worship publicly, according to the dictates of their own consciences. It is an interesting fact that perhaps nowhere in Europe, where the inhabitants are so nearly balanced as to numbers, do Catholics and Protestants live together in such harmony as at Augsburg.

A magnificent street, called the "Maximilian Strasse," about a mile long and bordered on either side by lofty gabled houses, covered all over with remains of old fresco paintings, divides the town into two almost equal parts. At the north end is the cathedral, and at the south the noble church of SS. Afra and Ulrich, and about the middle of the street rises a very lofty tower, three hundred and thirty feet high; the lower portion of this building dates from 1036, but the upper only from the seventeenth century. This is called the "Tower of Perlach;" it is really attached to St. Peter's Church, but is used as a watch-tower for the city, with fire-engines kept ready in a structure at the base. Close to this tower is the Rathaus, a noble Renaissance building, with two dome-capped towers, and a little way further down the street is the old mansion of the Fuggar family, the great wealthy bankers of Augsburg in the Middle Ages. The mansion of this illustrious family is now used as an hotel, and is covered externally with modern frescoes, illustrating the history of the family who were such generous benefactors, not only to their own city but to their country at large. Their magnificent monuments are to be seen in the great church of SS. Afra and Ulrich, and in the Protestant church of St. Anne, formerly a Carmelite church, which owed its existence to their generosity. The noblest monument, however, is the curious institution called "The Fuggerei," a veritable village constructed in the city, entered by its own gates, surrounded by walls, with its four streets, church, houses for four hundred inhabitants, gardens, fountains, etc. This little settlement was established for poor weavers, by James Fuggar, called "the rich,"

and is liberally endowed by its generous founder.

In the Maximilian Strasse are three large fountains with bronze groups: dolphins: sea gods and Tritons, and what produces a splendid effect is the volume of waters. The dolphins seem really to bathe in it and dash it about with their tails, and the sparkle from the fins of fish with which these fountains are lively adds a charm to them. The Fuggars and their fellow-citizens were liberal in all their gifts, and even when they gave water, "the bowl was flowing over." Why, in London, when we do for once in a way erect a fine fountain, is the whole thing rendered paltry and ridiculous by the want of water altogether, or by a wretched little dribble which is still more miserable.

Augsburg is excellently supplied with water, an artificially cut branch, we think, of the Wertach, passes through the city; this is dammed up in places so as to flow over a series of weirs and turn innumerable water-wheels. The effect of the volume of water falling over these obstructions in great cascades and dominated by the steep gables and lofty church towers of the city, is singularly picturesque, and we have attempted to convey some idea of it in our sketch.

The inhabitants of Augsburg in the olden time were celebrated for their great wealth and commercial activity, and the daughters of the wealthy burghers were attractive to the nobles in more ways than one; for many of them possessed not only heavy purses but great beauty. Three of these fair maidens formed marriages with the highest in the land; two of these unions turned out happily, but the third ended in a disastrous tragedy. The first of these marriages was that of Clara von Detten, who married Fredrick the Victorious, the Elector Palatine, they were ancestors of George the First of England. The second was that of Philippine Welsler and the Archduke Ferdinand of Austria. Philippine was born in 1530, and married in 1548. The pair appear to have lived very happily together, but the Emperor, Ferdinand I., for some time refused to forgive his son for marrying so far beneath him, and positively declined to receive

or acknowledge the bride. Philippine, however, appears not only to have possessed great personal beauty but to have had brains as well, for after carefully watching her opportunity, she one day found a chance of presenting herself unknown before her haughty father-in-law, and her beauty, wit, and genuine worth won him over so that he acknowledged the marriage.

The third of these marriages is however one of the most painful episodes in the whole history of Germany.

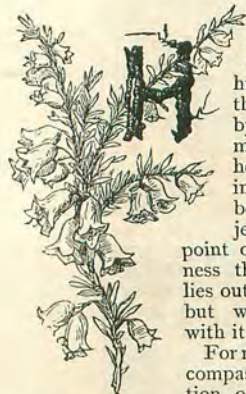
Agnes Bernhauer was the daughter of a barber, and was born in 1411, and secretly married to Albert Pfalzgrave of Volkburg, son of Ernest, Duke of Bavaria. The father, who was a proud and resentful man, was not long in finding out what had taken place, and tried by every means in his power to break off what he considered a disgraceful intrigue between his son and a maiden of low degree. The son, who was as haughty as his father, then publicly acknowledged his marriage, which of course he ought to have done at first. This so enraged the father, that he determined to break off the connection either by fair or false means. Albert and his beautiful wife retired to Straubing, where she appears to have won the hearts of all by her gentleness and kindness. Albert, however, had to leave for a time to take part in the war. Duke Ernest seized this opportunity of having her falsely accused of witchcraft; he obtained a sentence against her that she should be flung from the bridge into the Danube. This was done to the sorrow of all beholders, but she did not sink, and would have escaped had not a brute, contrary even to the unjust laws in vogue even in trials for witchcraft, pulled her back with a boat-hook and held her under water until all was over. When Albert returned from the wars his fury knew no bounds, and he at once rushed into an unnatural war against his father, which lasted for many years, and plunged the land in blood. Whether poor Agnes did not suffer a milder and more merciful fate in the waters of the Danube than to have lived the wife of such a man is a question. With this sad story we must bid adieu to Augsburg.

HOW GIRLS CAN HELP WORKHOUSE INMATES.

BOARDING OUT OF CHILDREN.

PART V.

HAVING given, we trust, a few useful hints upon some of the simplest methods by which women of means and leisure can help those whose lot in life is very dreary, before leaving the subject we are anxious to point out a way of usefulness the sphere of which lies outside the workhouse, but which is connected with it.



For many years those who compassionated the condition of the orphaned or deserted child, whose only home was the workhouse, could form no plan to modify the evils their bringing up engendered. Compelled as all must of necessity be who are brought up upon a system to conform to rigid rules and regulations, the idle freedom and happiness of child-life was unknown to them. The individual care of a mother or a woman standing in that position to them, found no

equivalent in the kindness of a busy matron who could not indulge one child more than another, and who had no time at her disposal to watch and note the frailty of body, or the bent of mind of any particular little waif and stray. Debarred therefore from all home-life, from its influences, its cares, its love and the teaching of mixing as equals with others of its own station, a workhouse child when it had to earn its living came into the world utterly unfitted for the battle of life. Without any ties of love or friendship, without the tradition of morality and respectability that hedges in the child brought up in an honest, God-fearing home, it fell an easy victim to the first temptation, and added the pitiful sum of its little life to the ranks of the criminal classes.

How to combat the evils that arose from the workhouse system was long anxiously debated by philanthropic men, who at last determined to propose a scheme to the government for the outdoor instead of indoor relief of children, that should allow the guardians of a union or parish to send a child to live with respectable cottagers who had been recommended for that purpose by a boarding-out committee formed of independent ladies and gentlemen.

This scheme fortunately was favourably received and was sanctioned in 1877 by the Local Government Board. By becoming a member of a local boarding-out committee, or a visitor to the children, and so a helper of the committee, the help we mentioned is given, not of money (which is never required) but of time, and of kindly interest in the well-being of the children visited; and this help is rarely withheld when it is realised how great a boon to the child is this return to home-life, and how beneficial to the welfare of the nation is the chance of that child being trained to love a domestic and God-fearing life.

A boarding-out committee must consist of three or more members who are known to and approved of by the guardians of their parish, and who have no pecuniary interest in the matter; they have the power of selecting their own secretary, who communicates or sends in returns twice a year to the Local Government Board, and who reports to the local guardians the death and resignation of any of the committee quarterly, and of all the business that has passed through their hands.

It is the duty of this committee to find the cottagers who will take in the child for a weekly payment, and to see that they are respectable