

perfect. The older boys rise at five, and those younger a half-hour later. Their study-hour is from quarter before six to quarter before seven. A very large proportion of these boys are waifs. They have no idea of any other home. No motives of love inspire them. The poorest learn trades, and the higher class prepare to be clerks or to enter the army. The fact that they do not know their parentage does not indicate that their parentage is unknown; on the other hand, it is often known, and it is no contradiction to speak of waifs of "higher" and "lower" classes. The order and advantages of the institution were well nigh perfect. The Brothers were exceedingly courteous, and yet there was something about them which was positively repellant. I left the place feeling that it was not good to be there. "The Brothers of Christian Love" are evidently affected by the moral atmosphere around them. The Superior, for instance, spoke of woman, and of unfortunate children, lightly and flippantly. He seemed to have no profound appreciation of the misery he was seeking to relieve. I may do him injustice. Individuals often receive the censure which belongs to the social order. The Waisenhaus is a wonderful institution, but splendor of equipment and perfection of organization can never compensate for the absence of moral earnestness. Thus one of the most splendid charities in Europe made on me the impression of being simply a great machine for providing for illegitimate children. "The Brothers of Christian Love" may be the noblest and most self-sacrificing of men, but the environment of corrupt social life seems to have affected their ways of looking at things, if not their characters and principles of work. It could hardly be otherwise.

The location of Hamburg is as beautiful as are the buildings of Vienna, and its residences, especially around the Alster Binnen, are worthy of this location. It is the commercial center of Germany, to that Empire what Glasgow and Liverpool are to Great Britain. A few miles out of Hamburg, at Horn, is the Rauhe Haus, which divides with Kaiserswerth the glory of being the most prominent charitable institution in the nation. It consists of a series of buildings around a small park. Each house is a home by itself. The dormitories and school rooms have nothing peculiar about them. What especially impressed me there was the attention given to industrial training, and to the religious nurture of the children. There is a system of mutual education going on all the time. The teachers, "Brothers" they are called, who have charge, are preparing for other work. They are to be city missionaries and are serving their apprenticeship with children from the lowest and vilest city wards. A man who knows a street boy knows a city's darker side. The boys are training the men and the men are training the boys. The "Brothers" remain, I think, for three years.

Three characteristics distinguish the Rauhe Haus. It is a congeries of families, each with its home and home-life; it provides industrial education of a very thorough kind; and is a place for the training of city missionaries as well as outcast children. It has a higher department called the Pensionate, where those fitted for it receive the same instruction as in the best German Gymnasias. This institution was founded by Dr. John Henry Wichern and his mother, in November, 1853. Dr. Wines says: "The fundamental idea of the Rauhe Haus is that of the family, and it is the mother of all those