

This does not exclude the fact that there are among them about a hundred criminals escaped from Italian prisons, most of them long since naturalized as Americans, mixed up in the city and State politics, and caressed and protected by politicians through whose support several have obtained important political places. Their especial occupation was to naturalize the newly arrived Italians here.

Is it any wonder that, under such conditions, the whole system of criminal detection and prosecution became so paralyzed that nothing but a mob could restore the reign of justice and order? And who was responsible for the power which the criminals had gained in the community? Was it the criminals or the men who had received them with open arms and nourished and petted them into power?

Here is the point for every American to consider, and to keep on considering until it shall arouse him to the necessity of bearing his part of the burden in the government of the community in which he lives. In how many of our large cities has the machinery of criminal regulation and prosecution escaped all taint of the same kind as caused the uprising in New Orleans? In how many does it poison every branch of the municipal service, beginning with the police and running up to the highest executive and judicial officers? Is it not notorious that "politics" is at the bottom of all our naturalization laws, and that if it were not for the greed of the politicians for more votes in elections, we should have far more stringent regulations for admitting foreigners to the suffrage? In how many of our cities is the police force absolutely free from the control of "politics," and is there any large city in which the contact between the political bosses and the criminal and semi-criminal classes is not so close as to compel, to a greater or less degree, the protection of the latter from the vigorous and fearless administration of the laws? In how many of our large cities are the police justices, who sit at the fountainheads of justice, upright and just and fearless magistrates,

and in how many are they the agents of "politics," and the friends and protectors of the criminals whose support is valuable to politics?

Let us ponder these questions, and ask ourselves whether we are prepared to do in other cities what has been done in Cincinnati and New Orleans. Let us ask ourselves if we are prepared to tolerate the evils of misgovernment which we know to exist, and which we refuse to take a hand in correcting, until they so completely destroy our lawful methods of government as to force us to destroy them in turn by the unlawful and barbarous methods of riot and lynching. Shall we sit quietly and slothfully by and allow our boasted civilization to become a failure, and then try to set it right by hanging to the lamp-posts or shooting like dogs the miserable creatures whom our own negligence or indifference has permitted to get control over us?

These are the real lessons to draw from the New Orleans riot. It may be that our immigration laws are too lax or too poorly enforced; it may be that we ought to exclude more rigorously than we do the swarms of people who come to us from Europe, but our worst evils in government are not due so much to bad immigrants as to native indifference, or connivance, or cowardice, which permits or encourages ignorant or vicious immigrants to be put to base uses for political ends. If we are content to allow our cities to be governed by the least intelligent and least moral elements of their population, we must not complain if they make and administer laws to suit their own tastes; and we must be prepared to face, sooner or later, the crisis which will come when the laws cease to give the community that protection upon which its very existence depends. If we are going to do this, and are inclined to depend upon lynching to set us straight when the crisis arrives, it would be wise to have some system of martial law in readiness for use, for that would be at once a more effective and a more civilized method than that of a mob.

OPEN LETTERS.

Female Education in Germany.

ALTHOUGH the education of women has never been a subject of such widespread interest in Germany as it has been in western states, particularly England and America, a tendency towards reform is nevertheless present as a steady factor of the intellectual movement of the day. One small class of educational reformers, under the late jurist Holtzendorff, hold advanced and radical views as to the claim which the female population has upon the state for higher education. A larger and more moderate class, led by the famous and successful Lette, claim for German women such advantages as may be had in the common school, in special training schools, and in the domestic school. But the mass of Germans still hold to the conservative and traditional idea founded upon their belief that home is woman's true sphere. Between the three there are naturally many combinations. Giving the great majority of female schools over to the last-named

class, there remain the Victoria Lyceum as a type of the extreme advance that reform has made in Germany,— an almost isolated case,— and the female industrial schools of Nöggerath and Clement in Brieg and Berlin, the cooking-school in Cassel, the domestic school in Neviges, and the public household school for factory girls at Pforzheim, as examples of the successes that have followed in the wake of the Lette Union. The latter school, which was called into life in 1865 by the personal efforts and writings of the statesman and economist, President Lette, enjoys the patronage of the Universal German Women's Union and its numerous branch unions. The Victoria Lyceum is a separate and independent institution, like Vassar or Wellesley.

My own experiences as a student were gathered at the Victoria Lyceum and at the Empress Augusta Seminary, in Charlottenburg, Berlin,— an advanced conservative school,— after my graduation from a New Jersey female college. The earliest stages of a German girl's education I have not gone through, therefore;

but the observation which I have given to the methods and ideas of instruction, as I have seen them applied in families, has been considerable, and, as a house-keeper, I have had opportunities for detecting the results of the German common-school education on the lower classes of society.

The cultivated middle class is said to be the best educated, and I am willing to believe it, although it was in the family of a Göttingen professor that my Greek and Latin text-books fell under the denunciation of the father of the house, and I was directed to look to the daughters — who knew nothing but French and English, some history and music, a great deal of religion, and a little botany — as models of what females should be. Your German girl is taught to knit at her mother's knee. Knitting and sewing, indeed, are the earliest and the latest lessons which she takes and practises. Lessons are given regularly twice a week in knitting and sewing, and much time goes in practising, especially in the long evenings of north German winters. At the Empress Augusta Seminary the pupils, who had Wednesday afternoon and Saturday afternoon, instead of the whole of Saturday, for a holiday, spent the time sewing and knitting; and in the evening, after study hour, each sat in her chair knitting, while a governess read aloud. I judge that we averaged nearly thirty hours a week in this employment, not counting Sunday afternoon and evening, when we sewed or knitted for ourselves. The result of the weight laid on sewing is a land full of skilful needlewomen — and likewise of debilitated girls.

Another principal factor in girls' education is held to be religion. Three hours a day are devoted to religious instruction during the eight years of education from the infant age of six years until confirmation. In the public, or state, schools priests instruct Catholic pupils, and rabbis teach Jewish girls, the instruction of the latter including the original Hebrew text of certain prayers and formulas. The American girl, who gets what she knows of religious history and dogmas from the Sunday-school, a course in Butler's "Analogy," and private reading, will wonder how so much time can be filled up, and what there is then to be learned. This religious course includes biblical history, the geography of Palestine, the histories of festivals, of the divisions of the canonical year, of church music, of the covenant, and of the Reformation, together with the committal to memory of a large number of hymns and psalms, of extracts from the Bible, Bible narratives, and Luther's catechism, which is explained. Confirmation is the closing act of a girl's schoolhood. The daughters of the poor are put through the catechism in herds. Often country girls walk long distances to the pastor, and, fasting, are catechized in the cold half-daylight of damp, stone vestries. Among the upper classes the mothers of families often accompany their children to the lessons of the pastor in order to talk the better with them on the subjects their minds are filled with. Very commonly, also, girls are sent for half a year or a year, or even two years, to a boarding school for completing the act in the society of congenial comrades. And pious natures often are stirred at this period with the profoundest and purest sentiments of their lives. Confirmation is the German revival — the only revival tolerated by opinion and conducted by the state.

After religion, the lessons which girls are taught most insistently are those in German. Since the political and military victories of 1866 and 1870, very great stress has been laid upon the German language in schools, and girls' seminaries include courses in German literature that are fuller than those in foreign literatures — an important advance over the old method, where French was more cultivated than the native tongue. In the prospectus of the Hirschberg Seminary, for instance, from four to eight hours per week are quoted as being devoted throughout the whole school course to German; that is, to reading, grammar, composition, and literary history. And here again a marked feature in opposition to the American method of literary instruction is the very considerable quantity of verse drilled into pupils' memories. During the course of a single year in Berlin we were examined on thirteen songs and odes, the long poem of the "Bells" by Schiller, and a portion of Goethe's "Hermann and Dorothea," besides forty or fifty other poems that had been committed in the lower classes. German girls do not quote more than American girls, — quoting has gone out of fashion here as elsewhere, — but they have a facility in writing verse that is astonishing. They also learn musical compositions by heart. And it is my opinion that the charm of family musical evenings in Germany is so complete chiefly because each member knows a full quantity of ballads, and knows them to the end. As I have never had a chambermaid who could not sew, so I have never found a nurse-girl, however low, who did not sing a modest stock of harmless songs. Indeed, among the lower classes, the hymns drilled into the memory in youth remain as a spiritual and sentimental solace to the end of life.

French is the branch that comes next in interest in the higher schools. Less time is devoted to English. But it is to be said of German instruction in the languages that, at the end, pupils are really practical masters of them. At the Empress Augusta Seminary a different language was spoken at each meal, and governesses saw to it that we spoke French during the hour of our daily promenade.

For the rest, however, German schools for girls offer little that is worth emulation. They cannot compare with most western models. The standard for attainment in mathematics and the sciences is low. Profit and loss and cube root are objects of instruction for the graduating class (see the catalogue of the normal school in Liegnitz). Algebra, geometry, and trigonometry are not taught, as a rule, even in their first elements. Botany is always a part of the plan of study; the elements of zoölogy and of chemistry are generally taught; philosophy rarely, geology extremely seldom, astronomy and philology almost never. Callisthenics are practised, and so are singing and drawing. The instruction in music is excellent.

The discipline in schools is severe, and in carrying it out several customs hold place that differ extremely from American ideas and ways.

The common school begins in winter at eight o'clock in the morning, in summer at seven, except in large cities and towns; and this rule is followed in families and in seminaries. A full hour of time is devoted to each lesson or exercise. In fact the German word *stunde* is identical for the two, lesson and hour. At

the Empress Augusta Seminary we rose in summer at six o'clock. Our beds stood in sections of large dormitories, and near them were iron washstands. A regulation existed as to how, and how much, we should be allowed to wash, and during the process a governess wandered constantly about to see that we followed it. We drew on our uniform dresses in silence, and at the next signal of the bell hurried into the main corridor. Here stood the directress. Each kissed her hand with a good-morning greeting,—according to the German code of manners the young must greet the old first,—and then took our given places in a file for marching down into the dining-hall. Here we stood at the back of our chairs at table while a morning prayer was read by the directress. This done, she seated herself; the governesses resumed their places, and finally we pupils took ours. I committed the mistake, I remember, of thinking the first morning that the butter before me was meant for the rolls; so that I took some. The matter created a stir down along the whole table. Nor did the governess venture to set me right of her own accord. It was left instead to a private interview between the directress and me for opening my eyes to the fact that butter was only eaten by our superiors. We pupils had to soak our rolls in our coffee and eat them so, two cups of coffee and two wheaten rolls composing our breakfast. After breakfast we had free time to put our wardrobes in order for inspection, to study, or to talk, until eight o'clock. School lasted from eight in the morning until six o'clock in the evening. At ten in the forenoon occurred a recess of fifteen minutes for eating a sandwich (without meat); at twelve we walked for an hour in the open air; at one we dined. After dinner we adjourned with a governess into the dormitories for washing our teeth and hands. At four in the afternoon we drank coffee, or, if it were the birthday of some one of us, delectated ourselves with chocolate and cake. We ate supper at seven. After supper came sewing until bedtime. The directress's hand was then kissed again, and a governess conducted us into the dormitories.

I remember that although the school was genteel, being founded especially for the daughters of officers, certain hygienic precautions were conscientiously carried out. Every newcomer, for instance, was examined by the doctor of the seminary, and at night one of the maids washed her head and combed it. The doctor, in truth, was a familiar figure. He was by even when the shoemaker's wife brought shoes for us to try on, and gave the decision as to which size should be retained and worn.

The governesses were resident teachers. There were four for every twenty pupils: one French governess, one English, and two German governesses.

No man was allowed to live in the establishment except the porter. And this personage owed the high preference which he enjoyed to his ugliness. May you live long, Herrmann, for your likeness will be hard to find—halt as you are, wanting in teeth, and one eye altogether, while the other eye is bleared. The pastor who preached Sundays in the little chapel came from the town, and the professors from other schools. The governesses gave few lessons; they sat by in the room while the professors taught. In ultra-conservative schools for daughters of the aristocracy female teachers are excluded from giving any lessons except in needle-

work. It is rare where they are employed anywhere except for languages and the elements of reading, grammar, and religion; except, of course, in convents, a national prejudice exists against female instruction in earnest studies. Nor will a consideration of the type of school where governesses and teachers are fitted out—and this of the Empress Augusta Seminary is one, and an advanced one at that—be likely to make a foreigner think the prejudice is without good ground. As a matter of fact the German woman is inferiorly trained. The tendency in all this teaching is towards strengthening a single faculty of the brain—memory. The logical faculty is as good as ignored. Drilling cannot be praised too much; but drilling, as it is carried forward in German girls' schools, relentlessly upon a minimum of topics, blunts all intellectual vigor and enterprise. The long sittings upon one theme—to go further into a single detail of discipline—is uncommendable. Consider the listlessness of half-grown girls when being held to the abstract subjects of the catechism for an hour at a time. Their minds necessarily lose tension, and the latter half of the hour is as good as lost. In the few years of a girl's school life these half hours make up an appalling quantum. Shorter lessons extended over longer terms would, I am persuaded, reach better results.

The physiological law of the refreshment that comes with variety and the need of repetitions of impressions upon the brain, especially in the young, certainly point to such a reform. The entire subordination which girls are taught, the want of rough-and-ready exercise, the lack of encouragement to act alone and to exercise their own wits—all these are minor deficiencies of the German method. They show themselves in the lower mettle of German girls.

An excellent trait that partly balances these deficiencies is the habit, which they are kept to, of industry.

Intellectual ambition, on the other hand, cannot be expected where the intellect is so little stimulated. The nation evidently considers this condition of intellectual deficiency in the daughters and wife at home as normal; witness the novels of the celebrated Gustav Freytag. The state and private female schools of the type I have described respond to the supposed needs of German home life.

But while the people generally cling with tenacity to the traditional educational standard, there is a growing desire for better teaching, which is bearing fruit in the establishment of various types of new schools. Of these the industrial schools that exist offer some novel traits, but in the main they resemble American schools of the same type. The Victoria Lyceum, however, differs too remarkably from Vassar, Wellesley, and similar colleges in America to be passed by quite undescribed. It has not the constitution, the dotation, or the stability of a university, but its original character resembled a piece broken off from such an institution more than a college or school. All lessons were given in the form of lectures; no examinations were held; the course followed was a matter of individual choice; the rooms in the building were arranged as lecture-rooms, and professors walked in, assumed their desks, and at the close of an hour or two hurried out, precisely as at the university. The themes lectured on were modern history, the history of Greek and Roman art, German literature, and the literature of

France. The pupils were mostly young ladies of the leisure classes, and numbered in my day (1873) about ninety or a hundred, the lyceum having opened in 1869 with seventy or less.

The originator of the idea of the lyceum, and its first directress, was Miss Archer. She broke loose from England, and came, as many of us have come, to Germany as the land of learning, only to find that if learning was here, it was not for girls. The instruction she found in the Lüneburger Seminary was no better than she had had at home. But she went through it, and passed a governess's examination, as is required by law, to enable her to teach. She then came to Berlin. Her means were very limited. To support herself she gave lessons in English; in the evenings, in pursuance of her object, she studied Latin, Greek, mathematics, physics — all, in short, that had been left out of the instruction in schools. If Miss Archer's experience had not been of a kind to make her respond passionately to the desire for higher education, the idea that formed itself in her mind of establishing a college must have collapsed in view of its extreme difficulty. And, in truth, it is to be added to the lists of wonders that this obscure little governess, unbefriended in a great foreign city, should have accomplished such a task. She succeeded in having herself introduced from one patroness to another, upward in the social scale, till she got acquainted at last with the governess of the royal children, and later, through the countess, with the Crown Princess Victoria. Miss Archer's plans were matured, and she laid them before her Highness. In spite of the difference in their ranks, the two countrywomen understood each other. Going to lectures was a popular fashion, and, as no great scheme was practicable, it was determined to begin by adopting the current usage, only seeing that the courses of lectures were exhaustive and systematically adapted to the stage of the pupils' mental development.

When Miss Archer died, in 1882, the lyceum had attained a form somewhat different from its early compass, and essentially that which it now presents. The courses of lectures are retained, and included, during the winter semester of 1888-89, history of painting among the peoples of the Occident, Grecian plastic art, ancient art, furniture of houses in ancient and modern times — the last three courses being held in the royal museums face to face with the objects of art described. A second group of lectures included, besides the early themes of history and literature, a course in logic. And, finally, a third group grapples with the natural sciences — physics, geology, botany, and geography. The prospectus gives the whole number of lectures read as nearly twelve hundred and fifty for the year 1888-89, and the number of listeners to them as over nine hundred. The price per lecture is thirty cents.

To the lectures are added regular and exhaustive courses of instruction, and it was in these courses that Miss Archer introduced the study of the Latin tongue. They include — besides the modern languages, history, literature, and art — botany, physics, and ethnography. It is worthy of note, perhaps, that the teacher of the latter science as well as that of art history is a woman.

Pupils of the courses of instruction bind themselves

to regular attendance for three years, and to fulfil whatever exercises may be set.

In 1885 their number reached two hundred, many of whom were common-school teachers and governesses.

A union, as it is, of school and university, the lyceum in Berlin embodies the highest advance which reform of female education has made in Germany.

Countess v. Krockow.

Gettysburg and Waterloo.

As the battles of Waterloo and Gettysburg, from their size, bloodiness, and decisive importance, have so often provoked comparison, it may be of interest to readers to compare the force and loss of the combatants in each. I take the figures for Waterloo from the official reports as given by Dorsey Gardner in his "Quatre Bras, Ligny, and Waterloo"; and the figures for Gettysburg from "Battles and Leaders of the Civil War," and from Captain William F. Fox's "Regimental Losses in the American Civil War."

Unlike Waterloo, Gettysburg was almost purely a fight of infantry and artillery; the cavalry, which did good work during the campaign, played no part in the battle itself, the bulk of the horse of the two contending armies being at the time engaged in a subsidiary but entirely distinct fight of their own. The troops thus engaged should not be included in the actual fighting forces employed at Gettysburg itself, any more than Grouchy's French and the Prussians against whom they were pitted at Wavre can be included in the armies actually engaged at Waterloo. The exclusion will be made in both cases, and the comparison thereby rendered more easy.

Even making these exclusions it is impossible wholly to reconcile the various authorities; but the following figures must be nearly accurate. At Gettysburg there were present in action 80,000 Union troops, and of the Confederates some 65,000. At Waterloo there were 120,000 soldiers of the Allies under Wellington and Blücher, and 72,000 French under Napoleon; or, there were about 150,000 combatants at Gettysburg and about 190,000 at Waterloo. In each case the weaker army made the attack and was defeated. Lee did not have to face such heavy odds as Napoleon; but, whereas Napoleon's defeat was a rout in which he lost all his guns and saw his soldiers become a disorganized rabble, Lee drew off his army in good order, his cannon uncaptured, and the morale of his formidable soldiers unshaken. The defeated Confederates lost in killed and wounded 15,530, and in captured 7467, some of whom were likewise wounded, or 23,000 in all; the defeated French lost from 25,000 to 30,000 — probably nearer the latter number. The Confederates thus lost in killed and wounded at least 25 per cent. of their force, and yet they preserved their artillery and their organization; while the French suffered an even heavier proportional loss and were turned into a fleeing mob.

Comparing the victors, we find that the forces of the Allies at Waterloo consisted of several different kinds of troops, and together with the losses can best be presented in tabulated form. Wellington had under him 68,000 English, Germans, and Dutch-Belgians, while Blücher had 52,000 Prussians.