

tages or disadvantages in comparison with our own. But it is manifest that the German student who chooses to be idle has a prolonged period in which to indulge his inclination, free from all academic restraint. There is a *genus* among German students which is rare with us. It is that of men who have presented themselves over and over again for examination for a degree and have failed. They are called by the expressive name: *bemooste Häupter* (moss-grown heads). Liberty is a perilous privilege, and a large number of German students become hard drinking idlers. Yet one feels that the law of Liberty is the only one under which true manliness and pure zeal for learning will be developed most fully. It is perhaps for this reason that the Germans stand first in enthusiasm for learning.

Abundant opportunity is given the student to meet the professor under whom he may be studying. Each professor is usually at home to students for two hours on two afternoons of each week. The student is expected to call on the professor on one of these afternoons at both the beginning and the end of each session, and he may call as often as he chooses and discuss any points that may arise in connection with his studies. These *Sprachstunden* are quite independent of the Seminary classes, with which we are now familiar in this country. The German professors whom I have met are genial men, with whom one feels at home very quickly. One of my pleasantest memories of Berlin is that of the hours I spent at the house of Professor Pfeleiderer, who was one of the Hibbert lecturers and whose great work on the Philosophy of Religion has been translated into English. Though I had no letter of introduction he received me most cordially when I called, as a student attending his lectures, and I partook frequently of his hospitality afterwards. As far as I can observe the German Professor has very little of the *hauteur* and general donnishness that one associates with his English brother. Those I have met are not in any sense men of the world. Professor Pfeleiderer told me that he saw very little of his brother professors, and the life seemed to me to be somewhat lonely and isolated. No doubt the intercourse between the professors would be greater in a smaller place.

One of the questions that one is asked most frequently relates to what is called here the system of duelling among students. *Mensur* is the name the Germans give to these so-called duels. A duel with them as with other nations is the result of a quarrel and is a serious affair. The *Mensur* is quite different, and the worst result it can have is a bad cut on the face. The *Mensur* is confined chiefly to the student corps, and the members of these corps are usually the idle, fast young men of the university. I object to the *Mensur*. It is cruel and barbarous; but it is governed by the rules of fair play, and a man has an opportunity to give as good as he gets in a manly way. Some of the American hazing is both cruel and barbarous without either fair play or manliness.

I must not let myself be led over to other points. Only one word in conclusion. The thought often came into my own mind, and Americans and Canadians in Berlin often put the question to me: "Is it worth while to come over here? Could not we get as great advantage at home?" I am disposed to think there is a great deal of sentiment about the idea of studying in Germany. It is thought to be the proper thing to do, and many do it, not because of the solid advantages which a stay in Germany offers, but because of the reputation for learning which they thus acquire.

The Berlin professors did not strike me as being great teachers. They are, of course, good scholars, but unless a man has the rare gifts of a teacher, his learning is as animated on the printed page as it is on his lips. The book will often, indeed, teach better than the man.

Except in a few cases the advantages to the Arts student of personal instruction by these men is probably not very great; and to this extent one could study nearly as well at home as abroad. But the advantages are very great of an enlarged range of observation, of close and continued intercourse with a people who live differently

and think differently from one's own, a sojourn in Germany, a glimpse of German student life, a struggle with the difficulties of German speech is worth all it costs in time and money.

I sometimes ask myself sadly, Why do we not think of going to England instead of to Germany? Why does the Motherland offer no fountain of learning to her thirsty sons? Who ever thinks of Oxford and Berlin in the same breath as places in which to study? The fault is not ours, but England's. The German university opens her doors to the foreigner and gives him a hearty welcome. She lets him study what he chooses, and furnishes him with every facility in her power. The English university has only prescribed courses of study, and the student not proceeding regularly to a degree as attached to one of the colleges, labors under great disadvantages. The university staff is surprisingly small as compared with that of a German university. It is true that at Oxford and Cambridge a large number of men are engaged in tutorial, or, as we should say, professorial work, in connection with the numerous colleges. But the tutors of each college instruct only the members of a college. Their range of usefulness is thus very limited, and for a great expenditure of money a comparatively small return is secured. In England the cost of living is much greater than it is in Germany, and at Oxford and Cambridge it is higher than the high average of English life generally.

The English class spirit, too, permeates everything. English university education is, in a word, illiberal, expensive, aristocratic in spirit. The man who has breathed the free air of a freer land turns away to Germany and finds that in her republic of letters all men are equal—in opportunity, at any rate. The poor are not needlessly handicapped, and the rich have no peculiar advantages. The honest toiler can work towards his own goal in his own way, and all the help that his fellow men can give is placed within his reach.

GEO. M. WRONG.

P.S.—In the first part of this article, the printer wrought sad havoc with some of my sentences. I mention only the most flagrant case. For "The choice in any special departments—the Philosophy of Religion and Church History was limited—I soon decided whom I should hear," read "The choice in my special departments—the Philosophy of Religion and Church History—was limited, and I soon decided whom I should hear."

G. M. W.

### SOPHOCLES AJAX.

vv. 646-649 AND vv. 669\*683.

All things the long unnumbered years bring forth  
From darkness, into darkness put away.  
Naught passes credence. Judgment overtakes  
The strenuous oath, th' exceeding stubborn soul.

Yea, for the things most terrible and strong  
Obey and rule. The snow-strewn winter so  
Gives place to summer, goodly time of fruits;  
And so the vault of weary night gives place  
To Dawn's white horses, that the light shine forth;  
And with the breath of dreadful winds there falls  
A hush upon the moaning sea; strong sleep  
Whom she has bound, unbinds, nor holds for aye.  
And I too, how shall I not wisdom learn?  
I will: since lately I have come to know  
That so far must one hate one's enemy  
That one in turn may love him; and my friend  
So far will I be fain to help with aid  
As though he will not stay so: in this world  
Friendship is oftenest no sure anchorage.

M. H.

Rumor has it that three-fifths of the Harvard faculty are in favor of reducing the course to three years.