

without this certificate ; but such practical and powerful checks are intentionally thrown around it by Government, that the attempt thus to evade a regular course, says Dr. Robinson, never occurs among German students, and "any erratic course of education is impossible," with those who aspire to any station of influence or emolument.

If then the studies of the German University and their order were wholly optional, this, in the case of young men who have had the training of the Gymnasias, (superior in some respects to that of our colleges,) and are now entering on their professional studies, would be a very different affair from what it is to turn a band of untaught boys into a college course, to cull out studies to their liking, or according to their incompetent judgments.

But are the studies of the University optional with the student ? An affirmative reply gives a very erroneous impression to the American student. Practically, to the great mass of students, they are not. We have seen that it is not optional whether the student have a thorough knowledge of the Latin and Greek languages in order to enjoy the benefits of the University. When in the University, the student may take his own time, and, with some exceptions, his own order of studies ; he may, at his choice, extend his pursuit collaterally. But a certain prescribed course for each profession he must attend, in order to be admitted to examination. That examination, too, is of the most rigid searching character ; and on his passing it, his hopes for life depend. These courses, in the several professions, are called *Brod Collegia*, because "a man's future bread depends on having attended them."

In practice there is therefore a necessity, and that of the sternest kind, imposed upon the great mass of students to pursue most thoroughly a certain established routine according to its nature. As the University belongs to the Government, this necessity is imposed, not through the laws of the University, but by its own direct requisitions in its various posts of honour and profit. It is done thus :

All stations of honour or emolument, all public employments in church and state, from that of statesman down to that of village teacher, are the gift of the Government. It thus holds almost every avenue to distinction and success.

For these posts it rigidly prescribes its course of preparatory study. A man cannot be an officer of state, a teacher in a higher institute, a physician, a lawyer, or a preacher, unless he has been at a University. "This is a question which, if answered in the negative, precludes all other questions. The only exceptions are in the case of village schoolmasters, and the department of the mines ; for both of which there are special seminaries, which take the place of the University course." [Robinson.]—For each of these employments the student must study the prescribed course and sustain a severe examination ; if he fails in examination, one more opportunity is allowed him, when, if he fails again, his hopes are at an end. As comparatively few of the students can subsist on their own resources for life, but more than nine-tenths of them are looking to some situation in the gift of the state, the extent of their option is this—study this course or starve. The stimulus has no parallel in this country. The Government prescribes even the time of study at the University, four years for the profession of medicine, three years for the others.

Is the German University a cheap, self-supporting Institution ? No ; it is endowed with royal, and, in that country, almost incredible munificence. The University of Berlin occupies an immense building, formerly the palace of King Henry : has a large botanical garden, vast and expensive collections in the various departments of Natural History, Anatomy, &c. ; has the use of the Royal Library of 400,000 volumes, and besides ample supplies for occasional wants, receives an annual appropriation of \$60,000 from the Government. Every thing is on a scale proportional. The University of Bonn and Halle each receive \$56,000 annually from the state. Bonn also occupies a palace, has its botanical garden, its Cabinets. Not to go further into detail, some idea of a German University and the scale on which it is conducted may be had from the single item of their Libraries. That of Gottingen contains 360,000 volumes ; that of Reslau, 250,000 ; that of Heidelberg, 200,000 ; Tubingen 200,000 ; Munich 200,000 ; Leipsic 112,000 ; Erlangen 100,000.

The above facts being drawn from the statements of Dr. Robinson in the *Biblical Repository*, from the *Bibliotheca Sacra*, the *Encyclopaedia Americana*, and other authentic documents, may be relied upon.

THOUGHTS ON THE CAUSES AND RESULTS OF INDIVIDUAL AND NATIONAL ENLIGHTENMENT.

[BY A CORRESPONDENT.]

(Continued from Vol. III., Page 172.)

While the external circumstances of life among which every one necessarily exists, produce an increasing and unavoidable effect in moulding individual and national character ; it is also obvious, that the general tendencies of various nations are productive of marked results in the formation of character, aided by numerous physical causes, whose action may be traced through the history of races. The maritime pursuits and commercial character of a people are usually the result of the physical features that mark the country they occupy ; the simple quietness of agricultural pursuits usually stamps the popular character with corresponding features, and the harsh and stern, though often sublime scenery of a land of mountain and of flood imparts to its possessors the bold and daring habits of the huntsman and the warrior. Various races also often retain, apparently by hereditary descent, peculiar traits and tendencies under great variations of external circumstances. A restless energy of purpose, and anxious desire for improvement, will urge to perpetual change one body of colonists in a strange territory, while another similarly situated will plod through centuries of smiling contentment without a thought of alteration.

The question is not now, which will be the most happy or virtuous ; but which will have the better chance of obtaining the larger share of the general enlightenment making its unavoidable progress through the world.

In ancient times when the "people" did not exist, save as a mass of human animals, to be driven to the farm, the forest, or the field of blood, at the pleasure of their owners, the idea of a direct means of instruction, with a view to their elevation, intellectual or political, could never have been thought of. Even the Spartans who certainly framed a system of popular education, had evidently in view the elevation of the state only, as a military or political power ; the training afforded to the people was exclusively with a view to the performance of certain duties wisely deemed effective in supporting the then existing state of things ; the moral man was utterly neglected and even degraded, while the citizen was carefully formed ; personal character was altogether sacrificed to the upholding of a governmental machinery.

Through the long gloom of the dark ages, the masses of the nations of the earth, reared and matured under an atmosphere of discord, ignorance, and blood, could scarcely hope for aid in the path of intelligence, even if they knew its value ; but what will be said to certain "wealthy philosophers" of the nineteenth century, who would still close up that path, as leading to mischief, when pressed by the foot of the artisan or the labourer ? That the ignorant or depraved should neglect the offered advantage from its presumed expense in time or money, from a sluggish indifference to all improvement, or from that unhappy "let-well-enough-alone" principle, that has chained so many of the sons of labour to the rock of their fathers' ignorance, is not to be wondered at. But that the educated man, the man of estate and standing, the patron of refinement and elegance, whose whole enjoyment and happiness are necessarily, more than those of others, bound up with, and dependent on, the firmness and strength of the bands of social polity, that such a one should cry down the truest and soundest means of upholding the fabric, might well be esteemed a prodigy past belief, were we not well aware of the existence of such an anomaly. The opinions of such persons are utterly undeserving of refutation. Though many, however, do not go to such extreme lengths, they are yet perfectly apathetic on the subject. It is difficult to get the unenlightened mass to weigh prospective benefits. They can see an immediate result, but they cannot look forward. Laws must be made to restrain the vicious, punishments inflicted to deter them, and life and property must be protected. These are direct necessities, and they can acknowledge the expediency of contributing to the support of an expensive machinery to ensure the results on which social peace and comfort directly depend. Such are the means of cure and they must be applied. But is the same care evinced as regards the means of prevention ? Certainly not. It is only within the last half century that even the most enlightened statesmen appear to have thought the prevention of crime a principle de-