

In all the preparatory schools the training is of a uniform character, and the rules governing the various gymnasien are practically identical. The gymnasium has three divisions, each covering a period of three years. The boy who enters at the age of ten completes his course at nineteen, if he be diligent. In the lowest form or grade he is obliged to attend school for 28 hours per week, throughout the other forms for 30 hours. The gymnasien insist upon a broad and liberal classical training, but give careful attention to all subjects, strengthening the mind at all points, and fitting it to take a clear and many-sided view of life and of humanity. The physical education goes hand in hand with the mental, and is insisted upon with exactly the same firmness. There is religious instruction for three hours a week during the first three years, and for two hours a week during the remaining six years of the course at the gymnasium.

So the German student has the priceless privilege of a progressive, all-round development, from early childhood to manhood. In face of this fact, what can hinder a German youth from being a student in the best sense? Surely, nothing save latent and insurmountable stupidity. The clergymen, the lawyers, the physicians, the teachers in the higher schools and universities, must be university graduates, which means that they must pass through all grades and through the different schools that lead through the university, and then through the extended course at the university itself, before they can practise their respective professions. What noble contrast to our slipshod system! If a young man desires to enter business life, he may attend a *Real-schule* instead of a gymnasium. These *Real-schulen* substitute French and German in part for Greek and Latin, and are more practical in their aim and character. The gymnasium represents the ancient, classical, humanistic view; the *Real-schule* exemplifies the modern, scientific, realistic tendency. Only graduates of the gymnasium are admitted at the university.

When he enters the university the German student is to all intents and purposes his own master. He may pursue whatever branches of study he sees fit to select; he may attend lectures or he may absent himself for days and weeks together; he may give undivided attention to one special subject or he may distribute his energies; he may even enroll himself in two entirely distinct departments, although this is not done to any great extent. The four Departments or Faculties are those of Law, Medicine, Philosophy, and Theology. The student who enters the university practically announces his intention of devoting his life to special work in one or other of these departments. The object of the university is to prepare specialists, as that of the gymnasium is to give a substantial and general basis of work. The university systematizes while it completes. It is