

THE UNIVERSITY OF LEIDEN.

ON February 11, 1875, the University of Leiden celebrated the three-hundredth anniversary of its foundation. Delegates from all the great universities of Europe gathered in the famous senate-chamber, which Niebuhr called the "most memorable room in Europe in the history of learning," bearing addresses of congratulation for this joyful occasion. The Hollanders look with peculiar pride on this their favorite university. It commemorates one of the most glorious events in the history of their country. The long Eighty Years' War with Spain had begun. City after city had fallen before the onward march of the Spaniards. The heroic struggle of Haarlem had ended in the capture of the city. Leiden, after a double siege lasting in all nearly a year, was saved by the valor of its citizens. No siege in history surpasses the record of this in heroic bravery and endurance. War, pestilence, and famine hovered over the apparently doomed city. Relief came at

THE UNIVERSITY BUILDING.

last. The great dikes were cut, the sea flowed in over the land, bearing the patriot fleet, and the siege was raised. In token of the national gratitude for the successful defense of the city, the Prince of Orange, with the advice of the Estates of the Realm, decreed the establishment of a university. Never did resolution and action in so important a matter follow in more rapid succession. The Prince sent his recommendation to the States-General December 28, 1574. On January 2, 1575, the letter was read in public session at Delft, and on the following day the resolution was adopted.

Up to this time the northern provinces of the Netherlands had been far behind the southern in learning. The great University of Louvain was now wholly in the hands of the Spaniards. How deeply

William of Orange felt the need of the establishment of a university on Dutch soil may be inferred. His eldest son and heir, the Count of Buren, had been taken while pursuing his studies at Louvain, and carried a captive to Spain for almost a life-long exile from his native land. While there his whole generous nature was changed, and he became gloomy, austere, and bigoted. The clear vision of the Prince saw that no new national life was possible under the influences which had robbed him of his son. Up to this time the main impulse to learning in Holland, as well as in North Germany, had sprung from the labors of the "Brothers of the Life in Common." These pure and devoted men, like the friars of a later century in England, labored everywhere with a strange fervor and self-denying zeal. In the school of Gerald Groot, at Deventer, Thomas à Kempis and Agricola were educated. They contended against abuses in the Church, and sought to introduce the popular language into its ritual. Limited as was the range of their instruction, their services in copying books and in laboring for the elevation of the common people, and their sturdy condemnation of the beggar monks, were of the highest value as a contribution to the advance of learning in Europe.

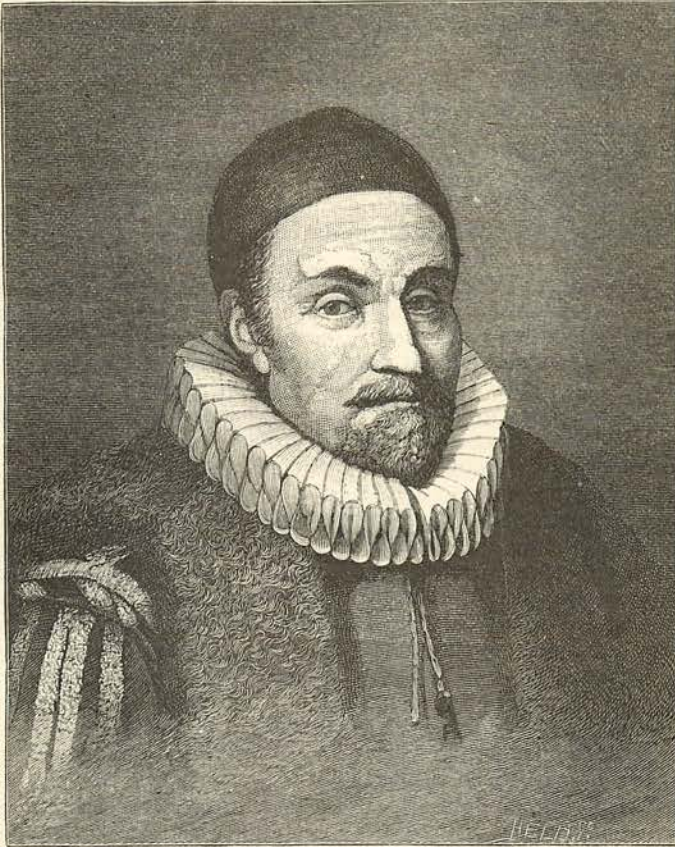
The charter of the University of Leiden was modelled after those of the older universities of the Continent. Motley calls attention to the "ponderous irony" in which it was conceived. Holland still recognized its allegiance to Spain; the dream of an independent exercise of sovereignty had never entered the thoughts of the people. Hence it was necessary to throw the majesty of the royal name around the establishment of the young university. The charter proceeds in Philip's name to authorize the founding of a university as a reward to the citizens for their rebellion against himself, "especially in consideration of the differences of religion, and the great burdens and hardships borne by the citizens of our city of Leiden during the war with such faithfulness."

Unlike the English and many of the German universities, which sprang from earlier monastic schools, we can trace the history of the University of Leiden from the beginning, and it is interesting to see with what ceremonies the sturdy Dutch burghers found time for its inauguration

in the midst of their long and wearisome war. The Dutch historians describe the stately exercises with great faithfulness and minuteness. After solemn religious services in the cathedral church of St. Peter, a procession was formed, which seems to have consisted of heathen divinities, ancient philosophers and poets, and modern aldermen. The burgher militia came first, in full armor, "in token that, having won liberty for themselves, they would be the defenders of the university." Next came a magnificent chariot, upon which sat a female figure clothed in white. This was the Holy Gospel. The Four Evangelists attended her on foot, walking on either side of her carriage. Then came Justice, blindfold, mounted upon a unicorn, while those eminent doctors of the law, Julian, Papian, and Tribonian, attended by lackeys and men-at-arms, rode by her side. Medicine followed on horseback, bearing in one hand a garland of medicinal herbs, and in the other a treatise on the healing art. Her escort was composed of the most learned physicians of antiquity, Hippocrates, Galen, Theophrastus, and Dioscorides. Philosophy and the Liberal Arts were represented by Minerva in complete armor, with shield, and lance at rest. A noble retinue of ancient philosophers and poets on horseback attended her—Plato and Aristotle, Homer, Cicero, and Virgil. Then came the mace-bearers and beadles with painted staffs, the orator, the professors and doctors in their caps and gowns, the reverend clergy, the burgomasters and state dignitaries, guests of exalted rank, and the great body of citizens. Beneath triumphal arches and over streets strewn with flowers the stately procession moved, amid the thunder of culverins, falconets, and mortars. As it approached the Nuns' Bridge a triumphal barge decorated with flags to the water's edge, and covered with a canopy enwreathed with laurels, cast off and floated to the former cloister of St. Barbara, which had been set apart as the home of the new university. Upon the deck sat Apollo and the Nine Muses in classical attire. Neptune, "who with his waves had saved the city, and who seemed now to guide and welcome this learned company within," stood at the rudder. As the procession approached, Apollo touched his lyre "with strange skill and grace," and the organ was played. Apollo and the Muses then left the barge, and

awaited the advance of the procession. As the Holy Gospel, Justice, Medicine, and Pallas advanced, each was embraced and kissed in turn by Apollo and all the Nine Muses. Each professor received a similar salutation. Then the whole procession entered the new abode of the uni-

tors from among them. The expenses of Arminius were thus defrayed by the city of Amsterdam while pursuing his studies at Geneva. Hereafter education was to find a home in Holland, and to this end the University of Leiden was granted all the privileges of the most favored foreign



WILLIAM OF ORANGE.

versity. Here an oration, "in praise of theology," was pronounced, and a banquet followed, "not in superfluity, but sufficient for the desire of each and the need of his nature," and the Leiden University was formally opened.

Since the University of Louvain had been closed to students from Holland by the events of the war and by the Catholic character which it had assumed, Dutch students had pursued their studies at foreign universities, at Heidelberg, Basel, or Geneva. Protestant cities paid the expenses of promising students, with the hope of supplying the churches with pas-

schools. It was endowed with the revenues of the ancient Abbey of Egmont, and placed under the charge of curators chosen from among the most eminent and learned men in Holland. Every one connected with the university, even to the lowest official, was exempted from taxation of all kinds, and received his wine, beer, salt, soap, coffee, tea, and books free of duty. A court for the punishment of offenses was granted as one of the prerogatives of the university. Whoever had been received to academic citizenship and enrolled on the books of the university was privileged from arrest throughout the

country except at the order of the rector and court. This court was not a purely scholastic tribunal, as in the German universities, but was composed of the rector and four professors and a representation of the city magistracy. The privileges of the court were not limited to students, but all citizens who had received a degree, all strangers who simply visited the university "out of curiosity," but attended no lectures, all clergymen whose names had ever been on an academic roll, and their families and servants, were amenable to this tribunal only. Innumerable questions of jurisdiction naturally arose between the university court and the city courts, but upon an appeal to the States-General questions at issue were always decided in favor of the privileges of the university. Naturally no other tribunal could overrule or review the decisions of this court, though the Prince, in the exercise of his sovereign rights, might pardon or commute a sentence. The punishments which the court might inflict were unlimited in their range, but consisted ordinarily of fines, confinement to the room, and, in graver cases, to banishment for a term of years from the town, and deprivation of all academic privileges. Scourging with the rod was not uncommon in the German universities at this time. One case is on record in the history of Leiden. A theological student received this punishment for some offense, but the infliction of the penalty occasioned such a tumult among the students that a similar sentence was never again imposed. Twice students were condemned to death. One student who had fatally wounded another in a fracas was sentenced to death, but was pardoned by Prince Maurice; another, for theft, seems to have suffered the extreme penalty.

The university owes the pre-eminence which it held during the seventeenth century to the intelligent oversight and wise munificence of the curators. They sought to obtain the most distinguished scholars of all nations, and to this end spared neither pains nor expense. The acquisition of a professor became a subject of diplomatic negotiation, often of princely mediation. Hence it was said that no university of Europe had so many scholars of renown as Leiden—"nulla Europæ totius academia tales habuit viros." The university became the centre of the scholarship of Europe, and the favored resort

of the learned of England, France, and Germany. At the ter-centennial celebration Professor De Vries could say, in his address of welcome to the assembled delegates from the universities of Europe, standing in the senate-chamber, and pointing to the portraits of distinguished professors which hang on its walls: "To you, Frenchmen, we owe our Joseph Scaliger, that incomparable man, Salmasius, Donellus, and Clusius; to you, Germans, we owe Gronovius, Hermann, Albinus, Ruhnken, and Pestelius; to you, Swiss, we owe Vitruvius, Weisse, and Wytttenbach." Their learning was cosmopolitan. The universal Latin tongue united scholars in one great brotherhood, and was the source of communication between the learned of different lands. English, French, Dutch, Italian, and German scholars carried on an intimate correspondence and comparison of views. Casaubon and Scaliger corresponded for fourteen years with the greatest regularity, though they had never met; and yet Casaubon could write in his diary, when the news of his great friend's death reached him, "I have lost the guide of my studies, my incomparable friend, the sweet patron of my life."

As the custodians of the rights of scholars, the curators guarded most jealously the prerogatives of the university. Many a Prince of Orange was made to feel that its interests were dearer to them than his favor. Frequently the rector, senate, and the whole body of professors were summoned to deliberate with the curators on important questions affecting the welfare of the university. Their complaints were listened to, controversies reconciled, salaries increased, the rights of subordinates guarded, and presents and special grants made to them. Their books were often published at the cost of the university; and their extra allowances frequently amounted to more than their ordinary salary. The curators were not merely the protectors of the university, but they became the patrons of learning in general. Preachers and professors banished from their country on account of their religious faith received grants to sustain them in their distress. Scholars from abroad were supplied with money to travel and to pursue certain investigations. Incredible numbers of refugees flocked to Holland during the Thirty Years' War and the period of depression in letters which followed it. This little land was

called the "asylum of refuge of men most illustrious for their learning." The university could not have held its way through these troubled times had it not been for the liberal charter which constituted it. By this it became an independent republic of letters, which preserved it in the main from the arbitrary interference of the government, and from the proscriptiveness of external fashions of thought.

In those days a scholar was held to be the glory of the city of his residence and his country. When Scaliger was invited to Leiden, a ship of war was ordered to receive him, and convey him from France to Holland; and when Salmasius returned to his native land upon a visit, after the death of his father, he went in a frigate escorted by the whole fleet to Dieppe. When he visited Sweden and Denmark, royal escorts accompanied him from the borders of one kingdom to the other. When Casaubon went from Geneva to enter upon his professorship at Montpellier, he was met at a distance from the city by a procession of high officials and the regents of the university—an honor not accorded later to the archbishop on his arrival.

At first professors were chosen from the same confession, but when once elected, their views were generally inviolate under the prerogatives of the university and the protection of the curators. Only in 1619, at the time of the bitter Arminian controversy, were professors exposed to attack on account of their opinions. Professors in the theological department, though giving a general assent to the national faith, received later full protection and entire freedom of utterance, which has continued until the present day.

The influence of one great scholar in advancing the learning of his time is admirably illustrated in the history of Scaliger's connection with the university. Its special renown began with his residence in Leiden. He was elected a professor of belles-lettres in 1593, but it can not be shown that he ever lectured in the university. The fame of his learning and the inspiration of his presence drew students from all lands. When a youth of nineteen he shut himself in his room in Paris, and in two years read through all the Greek authors in prose and verse in regular order, and then turned and with equal industry investigated the Hebrew

and Oriental languages. He was conversant with ancient and most of modern literature. He was the first whose ideal of classical learning embraced a comprehensive view of ancient law and institutions. He spent days in his study forgetful of food. The reverence of his contemporaries for his genius and learning was unparalleled. Casaubon called him "an ocean of knowledge," the "masterpiece of nature," "greater in Greek poetry than any since Sophocles and Aristophanes." Later writers of to-day echo this praise. Hallam calls him "the most extraordinary master of general erudition that ever lived"; and Niebuhr says of him, "Scaliger stood on the topmost point of linguistic learning, and so high in science of all kinds that he was able of himself to acquire, use, and judge all therein."

Whenever Scaliger visited the university an escort of students attended him, and when he entered a lecture-room the professors ceased speaking in his presence. He occupied the seat of honor at the sessions of the senate, and at all public solemnities of the university. When public promotions were held, he was always addressed before the rector magnificus.

To Leiden came the boy Grotius when only eleven years old to study under the direction of Scaliger. Here he acquired that scholarship which made him renowned in France even when a mere youth. At seventeen Henry IV. presented him to his sister at Versailles with the words, "Voilà, le miracle de la Hollande."

Later Grotius became a jurist, diplomatist, historian, theologian, the finest writer of Latin verse of his time, the founder of international law, the first to maintain that the ethical principle should underlie all transactions between nations as well as between individuals.

The great successor of Scaliger was Salmasius, of whom it was said that "what he did not know was beyond the bounds of knowledge." Leiden then stood at the head of all the universities of Europe. Scholars called it "the most illustrious academy," "the glorious hall of all knowledge, the mother of all arts and sciences."

The earliest contest which shook the university was that between the Arminians and the Gomarists, or Calvinists. The leaders of the two sects were both professors. Stadtholder and synod, the States-General and all classes of the peo-



J. ARMINIUS.

ple, took part in this memorable contest. The inhabitants of the city were divided into two hostile parties. The old hatred once felt toward the Spaniards was now directed against fellow-citizens. Religious questions became the current political issue. The grandest statesman of Holland was led to the scaffold. Episcopius, the friend of Arminius, who formulated his doctrines, and who appears in theological literature as a greater character than his master, narrowly escaped being stoned to death in the city streets. The famous Synod of Dort condemned the Five Propositions of Arminius, and his adherents were deprived of all civil and sacred offices, and banished from the country. In the midst of this tumult the gentle Arminius died, and the quiet words of his will bear no witness to the stormy life he had led: "I have studied to inculcate everything which might contribute according to the word of God to the propagation and increase of truth, of the Christian religion, of the true worship of God, of general piety and a holy conversation among men, and finally to that tranquility and peace which befit the Christian name." No one who knew him doubted but that his life had been true to his favorite motto: "A good conscience in paradise."

The storm passed away. With the death of Prince Maurice toleration began. Episcopius lifted up mightily his voice

in favor of religious liberty, and capital punishment for religious opinions ceased from this time in Holland and Germany.

These religious controversies were scarcely adjusted when another contest broke out, of a different nature, but hardly less intense and bitter. The early days of the university were made memorable by the residence in the beautiful shaded retreats near the city of Spinoza, and later of Descartes. The former lived in almost perfect solitude, known to but few, and carrying on his studies in silence. Descartes had laid aside his roving life, half military, and half man of the world, and dwelt in retirement at Oestgeest. Though older than most students, his name was enrolled on the books of the university in order to enjoy the special privileges which attended academic citizenship. Here he carried on an active correspondence with scholars in France and Germany. His curious mind carried him also to England to investigate strange natural phenomena. Up to this time Aristotle had been worshipped in all the schools of the Continent, and his theories had formed the basis of all instruction in philosophy. The determined attacks made by Descartes on the dicta of Aristotle kindled again a flame in the quiet academic life. Both philosophy and theology were imperiled. Two parties were rapidly formed. The new views were instantaneously attractive to many of the professors of philosophy, and to some of the scientists. The strife grew furious: rival professors attacked bitterly those holding opposite views. The students arrayed themselves actively on the sides of the leading representatives of the different theories. In a debate in the philosophical school a contest broke out, and students pulled each other's hair and joined in fisticuffs. Upon the street they exchanged such epithets as Pelagian, atheist, Aristotelian, bigot, Socinian, Arminian, heathen, and church owl. Again the lofty power of the States-General interfered. The curators forbade the name of Descartes to be mentioned in lectures on philosophy.

Several professors were deposed, and barely escaped banishment. In all these controversies no tests of conscience were ever imposed on the students.

As soon as it was determined that France was to be a Catholic country, and the University of Paris Catholic, the centre of learning was transferred from

France to Holland. The early enthusiasm for Greek literature, which had prevailed throughout Europe at the dawn of the revival of learning, gradually declined. Greek studies came again into prominence in the German universities as an aid to the study of theology. The efforts of Melancthon in Germany saved Greek from utter neglect. The scientific study of Greek began with the coming of Hemsterhuis to Leiden. He was the most wonderful Hellenist of his time. His pupil Ruhnken says of him, "With a mind almost superhuman and an exhaustless store of learning, he of himself restores to the university the splendor it had under Scaliger and Salmasius." His observations are found on nearly every Greek and Latin author. Gems, coins, and statues had each a language for him in elucidating the marvellous genius of the Greeks. So thoroughly had he imbibed the spirit of the language that he could trace the passages in Polybius and Plutarch and Dionysius where they sought to imitate his favorite Thucydides. He could even say of the renowned Englishman Bentley, who was noted for his emendations in the texts of Greek authors, "Though Bentley alters many passages which ought not to be altered, in most cases the writers would have done better if they had written as he corrects them." Like the best of the Humanists, he loved knowledge not merely for its own sake, but for the healthful influence which it might exert on the heart and life. The intimate connection which existed at this time between English and Dutch scholarship is shown by the fact that the two Vosses, father and son, held honorary appointments in the English Church, the one as prebend of the Cathedral of Canterbury, the other as canon of Windsor. Charles II. assigned apartments in Windsor Castle to the younger during his residence in England. This eminent scholar did not believe in the divine origin of the Christian religion, which led the monarch to say, "This learned divine is a strange man: he will believe everything except the Bible." Dutch scholars were even called to professorships in the English universities.

The university has enjoyed a unique reputation for the study of the Oriental languages—a renown which it still retains. The library possesses more than 3000 Oriental manuscripts, brought from

Morocco and the Levant. Schultens first brought a profound knowledge of Arabic to the illustration of Hebrew. But the first impulse to the pursuit of these studies came from Golius and Erpenius, who searched the East for rare manuscripts,



TIBERIUS HEMSTERHUIS.

and returned laden with treasures. An impulse to the study of these languages was also derived from the learned Jewish scholars who now found a home in Holland. Students even wrote Hebrew and Arabic poems in the seventeenth and eighteenth centuries.

Scientific studies were already cultivated. Under Boerhaave, Albinus, and Sylvius, the medical school became the most famous in Europe. Boerhaave was equally great and equally a discoverer in botany and medicine, and in advance of his time in the infant science of chemistry. All Europe was filled with the praise of this distinguished physician.

A hundred patients were frequently waiting in his anteroom. The Czar Peter once waited two hours for an interview. A Chinese mandarin addressed a letter, "To the illustrious Boerhaave, physician in Europe," which reached him without



HERMANN BOERHAAVE.

delay. His insight into disease was wonderful. Symptoms hidden to others were clearly manifest to him. He first instituted the modern system of clinical instruction in medicine. His theory of the balance of humors in the system, translated into more exact scientific phrase in the light of modern research, has a clear and definite meaning. His views upon the preliminary studies and culture necessary for a physician are worthy of study at the present time. His statue stands in front of the grounds of the new medical college. His monument in the Pieterskerk bears the simple inscription, "To the health-giving genius of Boerhaave." His colleague Albinus was scarcely less renowned throughout Europe. His investigations in anatomy have never been set aside, even in the light of later discoveries.

Among the Englishmen who came to Leiden to study at this time was Oliver Goldsmith. He spent a year here, mostly in carousing.

The sympathy of Holland with the United States has always been marked. Indeed, I have fancied that the genuine Hollander still feels that his nation has been unjustly defrauded of this great republic, and that rightfully it should still be Dutch. All through the American struggle for independence, scholars in Holland watched the contest with deepest interest. Luzac,

a professor of history at Leiden, was the friend and correspondent of Washington, Jefferson, and Adams. To him Washington wrote when he was removed from office at the instigation of the Directory in Paris: "The man who acts from principle, who never deviates from the path of truth, moderation, and justice, must finally succeed. America is under great obligations to the writings and actions of such men as you." John Quincy Adams was enrolled as a student in the university, and studied under this eminent man.

The later scholarship of Holland has not been adequately recognized by other nations, owing to the general ignorance of the Dutch language. When Latin was the common language of scholars, the results of study here were more widely known and recognized. At present many of the most valuable works of Dutch scholars are published in other languages. Dozy's great work on the Moors in Spain is written in French; Kern writes alike in English and German, as well as in Dutch; De Vries often in German; Cobet in Latin; Kuenen, though writing in Dutch, has published some works first in England. The narrow limits in which the language is spoken will always be an obstacle to the general diffusion of its literary products.

The Dutch mind is more like the American, in its methods of thought, than is that of any other nation of the Continent. There is the same intensity of feeling on all religious questions, the same keen practical genius. An invisible line separates Holland from Germany, and yet the national characteristics are sharply defined. There is none of that vague soaring into infinity which marks his neighbor across the border. The purpose of the Hollander is direct, and he goes directly to its accomplishment. He is not burdened or crushed beneath his learning. These qualities distinguish the scholarship of the two countries. There is in Holland the same patient, industrious research, but, in proportion, more practical valuable results. The Hollander understands America and republican institutions, and their true foundation in the intelligence and self-control of the people. I always felt sure of being understood when speaking with an educated Hollander, whether discussing church and state or our current political questions. He could rightly estimate the real and unreal dangers which attend democratic government, as our Eng-

lish cousins are not always in the habit of doing.

Holland has three national universities. Of these Leiden and Utrecht are the most celebrated. The little University of Franeker cast for two centuries a brilliant but fitful light amid the broad moors of Friesland, until its extinction by Napoleon in 1815. The University of Amsterdam, as recently reconstituted, although a city university, will rank hereafter equal with the others. Groningen has always had some eminent scholars among its professors, but it is local in its constituency, and its future is doubtful. In 1877 a new law for regulating the courses of study and the administration of the universities throughout the kingdom went into effect. It had been carefully prepared after consultation with the various faculties, and was designed to make more uniform the requisitions for graduation, and to define more nearly the studies essential to degrees in the different courses. The lack of a uniform administration of the German universities is deeply felt by the wisest scholars in that country. There is an inequality in the amount demanded by different universities preliminary to the bestowal of the doctor's degree. Even in the same university the various faculties differ according as there is a disposition to insist on the utmost, or to be satisfied with meagre acquirements. A new professor frequently tones up the requisitions to a new tension. Students are quick to understand and take advantage of this fact. They know that a degree may be taken on easier terms at some other university, and so they migrate for their academic laurels, and after a brief residence, receive the degree previously denied. American students who pursue the study of science abroad, escape upon the easiest terms, while those who study history and political science are only a little less fortunate. Students who desire a degree in philology experience far greater difficulty, as they are brought into comparison with the splendidly disciplined scholars from the German gymnasia. The ease with which foreign students are admitted to a German university—often by the mere presentation of a visiting-card or the exhibition of a passport—favors this looseness. I have known under-graduates to leave an American college, and obtain a degree in a German university by attending less than two semesters. In other cases students

have gone to Germany in the middle of their college course, and in two years—about the time that they would have received the degree of B.A. or B.S. at home—have returned to exhibit a Ph.D. to their envious classmates. The unrestricted liberty which is allowed to students abroad, in the choice of lectures, often occasions a loss of time from mistaken and tentative efforts in wrong directions. The lack of any systematic course or graded advancement from year to year produces often great waste of ef-



PROFESSOR MATTHIAS DE VRIES.

fort. These dangers are corrected in part in Germany by the requirements of the state examination, which are more or less clearly known. The success of a student in after-life, and his promotion in the civil service, often depend on the faithfulness of his university work.

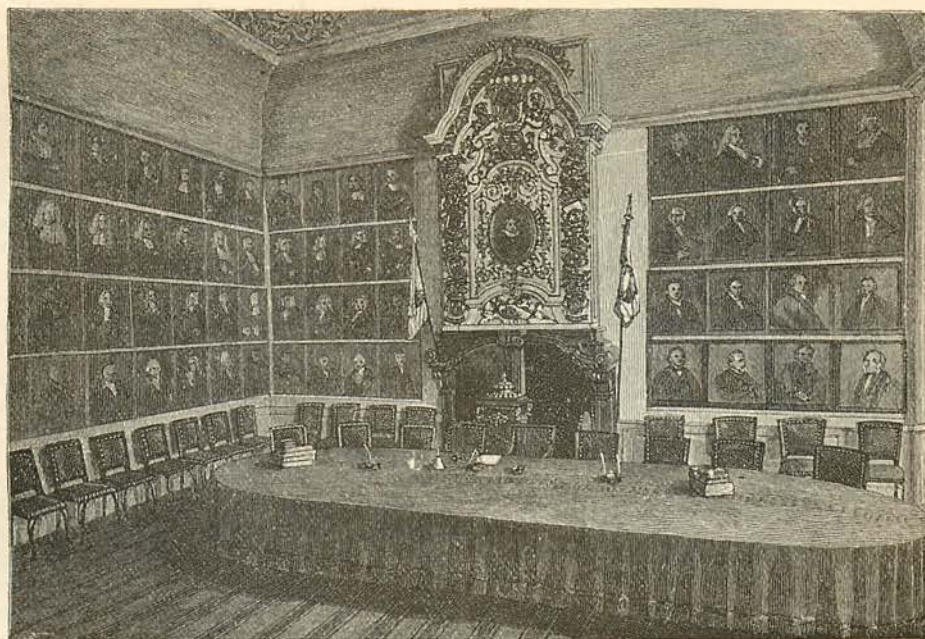
Considerations of this nature have brought about the changes in the law for higher education in Holland. A general correspondence with the German university system still exists, of which the chief excellences are retained. There is a slight approach to some features of our American colleges. The instruction preparatory to the university in Holland has not been equal to that of the German gymnasia. The new law provides for the careful and thorough reorganization of these schools and courses of study.

The university has five faculties, viz., of theology, law, medicine, science and

mathematics, and philosophy and letters. Each faculty has a dean chosen for four years from among the ordinary professors. The rector magnificus serves for one year. He is appointed by the Minister of the Interior upon the nomination of the senate, which submits to him three names for that position. The office is generally held in turn by a representative of each faculty. Discipline rests in the hands of the rector magnificus and four assessors chosen annually by the senate. Their authority is limited to a deprivation of university privileges for from one to five years. This is the only remnant of the former university court. Professors are nominated to the curators by each faculty. A list of these, with the appropriate recommendations, is sent to the minister by whom the appointment is made. The professors are always elected to a particular chair of instruction. This does not abridge the celebrated liberty of instruction, *Lehrfreiheit*, for which the German universities are noted. A professor may, with the consent of the senate, lecture upon other subjects than those connected with his immediate department. The lectures for each year are fixed by the senate. These are divided into courses extending through a semester, or an entire year. The senate is composed of all the professors in the university. A subordinate class of instructors exists, called *lectores*, corresponding in part to the *privat-docenten* of the German universities. They have an official connection with the university, and are appointed and dismissed by the minister. They receive an annual salary from the state. The professors are no longer paid, as formerly, by a fixed salary supplemented by fees for promotions, etc., but receive a uniform salary of 6000 florins. The number of professors is at present fifty, and there are between eight and nine hundred students. The students pay an annual fee of 200 florins, which admits them to all lectures, and to the use of laboratories and museums. A student may, however, pay thirty florins for a single half-yearly course of lectures if he desires. Connected with the university, but upon a separate foundation, is a special department for instruction in the Indian languages. The object of this is to train officers for the civil service in the East Indian colonies. The languages, literature, and laws of the East, as well as Indian history and institutions, are thoroughly studied.

A doctorate may be taken in theology, law, political science, medicine, surgery, and obstetrics; in mathematics and astronomy, or physics, chemistry, geology and mineralogy, botany and zoology, pharmacy; in Semitic, classic, Germanic, or Indian philology, and in philosophy. The thoroughness of a course of study in these departments may be illustrated by the requirements for a degree in classics and natural science. A preliminary examination, which admits the student to be a candidate—*candidaats-examen*—is first held. This embraces, in classics, a grammatical discussion of Greek and Latin writers, the history of the Greeks and Romans, with the development of their civil institutions, literature, philosophy, and art. The doctor's examination embraces the critical philological treatment of Greek and Roman writers, and the general history of antiquity. For a degree in botany and zoology, an examination is required in higher mathematics, physics, chemistry, botany, zoology, mineralogy, geology, and palæontology.

Leiden is rich in all the facilities for study. Its vast museum of natural history is probably the largest in Europe in mounted specimens. Dutch scientists and government officers have brought hither the treasures of the East in almost matchless profusion. The botanical garden was long the finest in Europe, though now surpassed by the magnificent garden at Kew. The museum of antiquities is especially rich in Egyptian relics, in papyri, and in Greek and Roman remains. The home of the university has been almost unchanged for two hundred years. It is an odd building, partly a cloister and partly a church. The rooms are lofty, with pointed windows, high cathedras, and hard wooden benches. I always felt that a company of monks with shaven heads and gowns, books and beads, chanting responses, would be more fitting in the old place than a body of students listening to modern lectures on science. The room in which the greatest interest centres is the famous senate-chamber. It is adorned with portraits of the most distinguished professors since the foundation of the university. The picture of William of Orange occupies the place of honor. Upon the table lies still a little book, bound in vellum, containing the maxims of Hippocrates, which has undoubtedly served to puzzle the brains of generations of candi-



THE SENATE-CHAMBER.

dates for degrees in medicine. In this room promotions have been held for many years. New buildings have recently been erected for the medical, physical, and chemical departments. The States-General voted several years since 3,500,000 florins for a new university building, but no action has yet been taken looking to its erection.

The number of promotions which occur in a year is about eighty; of these the largest number receive degrees in law, next in medicine, science, and theology. The average residence of a student varies from three to six years. Law students remain generally three years or more, students in philosophy five, and in medicine six years. Of those who received degrees in 1877, fifty-nine were promoted in law, eight in medicine, six in science, three in literature, and two in theology.

A residence in Holland is more expensive than in most other parts of Europe. To one who has been familiar with the systematized economy of German student life, the cost of a university training in Leiden seems extreme. The expense of but few students is less than 1600 florins, or about \$680, a year. That the average expense far exceeds this amount is shown by the fact that an ordinary stipend for a

theological student frequently equals this sum. Many a German student lives on half this amount. Most of the students impressed me as possessing ample means. They occupy pleasant rooms in various quarters of the town, tastefully furnished and adorned with pictures. It will be seen from this account that that extremely important class of instructors, the *privat-docenten* of the German universities, is not found in Holland. In Germany they are the most prolific workers. From them the ranks of professors are filled, and in industry they surpass the Fellows of an English university. It is true that many young scholars find opportunity in the extensive museums and laboratories to continue their studies. The limited number of students, in comparison with those of the German universities, only accounts in part for the non-existence of this class. Everett speaks of the "army of silent Grecians" in England, the graduates of the universities, ready to spring to arms to defend an opinion, to criticise superficiality, or to welcome a new truth, which is wanting in our own country. Germany is like England, in respect to the great number of young men devoting themselves to scholarly pursuits.

Instruction at Leiden is given in the



PROFESSOR ABRAM KUENEN.

public lecture-rooms, but many of the professors hold *seminars* at their residences for the reading of special authors. The students thus come into personal contact with the professors, and in some cases work in their libraries. All the scholarship and personal power of the professor is felt in these informal classical, historical, or scientific clubs. Even in a public lecture, I have seen the professor stop in his comments to question the students to see whether they fully understood the subject. In addition to all these means of education, the students have numberless private clubs for comparison of views, reading of papers, and discussion in almost every branch of science and literature.

Nothing impresses the stranger in Holland more than the number and elegance of the private club-houses in the different cities. Many of them have charming grounds, with walks and flowers and fountains. Frequently they seem situated on little islands, inclosed in the arms of a broad silent canal. As this institution fills so large a place in the social life of the people, so it has a place in the academic world. A few years ago a beautiful club-house for the "Minerva Sociëteit" was erected by the students at a cost of 150,000 florins. The present Crown Prince, Alexander, was one of the building

committee. It forms the centre of student life, and affords reading-rooms, libraries, billiard, dining, and committee rooms. Here the various societies for riding, rowing, fencing, chess, the drama, and music have their head-quarters. The building is even richly furnished with fine bronzes, frescoes, and paintings. Here many a delegation from foreign universities has been welcomed and entertained. Students meet on common ground the world over; and I remember well the delightful reception here tendered to a delegation from an American university which was visiting in this ancient town. The old organizations which existed in all Continental universities, the "*Nations*," have nearly disappeared. Traces only remain in societies embracing the students from separate provinces and cities. The English students once had a *Nation* here, and illuminated the city in honor of the restoration of the Stuarts to the English throne.

The favorite and unique entertainments of the Dutch students are public masquerades. These occur each *lustrum*, or period of five years, upon some anniversary day. They generally represent some great historical event. At the ter-centenary celebration, the procession contained all the great scholars, authors, warriors, and statesmen who have lived since the founding of the university. Shakspeare and Bacon, Sir Philip Sidney and Leicester, Gustavus Adolphus and Wallenstein, walked together. I witnessed at Delft a festival of the students of the Polytechnic School representing the entrance of Count William IV. into Utrecht in 14—. The whole city was decorated with flowers. Between the trees along the lines of the canals, festoons were hung. The whole impression was that of an immense open-air theatre. The procession was like a splendid tournament of the Middle Ages, at which princes, bishops, knights, courtiers, and sturdy men-at-arms met amid the flags and pennons of the lists. There were velvet doublets, glittering armor, and caparisoned steeds. At night the city was like an illuminated Venice. Lines of fire ran along the canals, and the fronts of the houses gleamed with jets of flame. Nowhere outside of this little land could so perfect a mediæval picture be produced.

The rector magnificent of the university at the present time is Professor Kern, one of the most eminent of living philologists. It would be difficult to say wheth-

er his learning is more accurate and profound in the Indian or in the Germanic languages. He was born on the island of Java, and educated at the university which now honors him by making him its head. He became at thirty a professor in the English college of Benares, in India. Here the Brahmins became enthusiastic at the wonderful knowledge which the young scholar possessed of their literature and history. Their reserve and exclusiveness gave way, and they listened with delight to lectures which the foreign scholar gave in their native Sanskrit upon European life and institutions. In person Dr. Kern is short, but erect in figure. In conversation, even upon subjects apparently new, he expresses himself with a clearness and ripeness of view that seems to have been derived from a special study of the questions involved. Even with scholars whose whole lives have been devoted to a specialty, he seems to impart more than he receives. A repose of mind and expression marks all his views, whether discussing English rule in the East, or Buddhism, or Tory government in England. He is at home in Sanskrit, Arabic, Persian, Ethiopic, Assyrian, Norse, Russian, and Hungarian, while the Indian languages and several of the modern tongues of Europe he speaks with great purity. His lectures embrace not only comparative philology, but Indian antiquities, Sanskrit, and old Persian. He is now preparing a work upon the early history of religion in the East. He wears the gold cross of the order of St. Stanislaus, conferred upon him by the Emperor of Russia.

No scholar of the present day embodies more nearly the special gifts and acquisitions, which distinguished the great scholars who made classic learning famous a few centuries since, than Professor Cobet. He is the worthy successor of Hemsterhuis, Ruhnken, and Valcknaer. In wide range of knowledge, covering the entire field of Greek literature, in critical comprehension of the spirit of an author, and in sagacious emendations of doubtful pas-

sages, he is like Bentley, though with a safer judgment. Professor Cobet is the last of the race of mediæval scholars in Holland who lectures in Latin. One of his students told me, that though he had studied several years under Dr. Cobet, he had never heard him speak his mother-tongue. At the three-hundredth anniver-



PROFESSOR C. G. COBET.

sary of the founding of the university, the foreign delegates were struck with the fluency and eloquence with which Dr. Cobet conversed in Latin. Dozy, his colleague, the renowned Arabic scholar, apologized wittily at the banquet for speaking in French: "Il ne reste que deux hommes en Europe qui parlent le Latin; ce sont le Pape et M. Cobet." When the professor began his studies at the university he was enrolled as a student of theology. It was then required that students should pass a preliminary examination in mathematics. Having failed in this after several trials, he devoted himself to the classics. His reputation even then was so great, that, occasionally, when his teacher, the celebrated Peerlkamp, was prevented from lecturing, the young Cobet was summoned to take his place. After receiving his degree, he was sent at the government expense, to Italy, to study the manuscripts in the great libraries there. While in Florence, the following incident is said to have occurred. As he entered a room, one day,

he found a circle of classical scholars testing each other's knowledge in the following game: one repeated a Greek hexameter, and the next must follow with a similar verse beginning with the last letter of the first. Cobet was invited to join in the game. His resources triumphed over every effort to defeat him. All were astonished at his knowledge of Greek poetry. It was not discovered that when the young champion failed to recall the needed verse, his ready command of Greek words and quantity enabled him to construct instantly the proper verse so skillfully that its genuineness was not questioned. Cobet is so thorough a Hellenist, so filled with the genius of that wonderful language, that he speaks easily classic Greek. He is a contributor to the leading philological journal of Athens, writing in pure ancient Greek. When Cobet returned from his Italian trip, his reputation was so great that the professor holding the chair of Greek at Leiden voluntarily withdrew in order that he might receive the appointment to it.

The founder of the critical study of the Germanic languages in Holland is Professor De Vries, who is noted as a historical scholar as well as a philologist. Thirty years ago he conceived the great purpose to present to his country a dictionary of his native language which should embrace its entire literature. The enterprise was in part like that which Jacob Grimm undertook for the German language, and it is possible that his great friend's example led him to commence the task. Never is the grand abnegation of a scholar's life more nobly illustrated than in such a work as this. It involves silent, unseen labor, the first-fruits of which can not be known for years. The whole literature of the language must be mastered before the actual preparation of the work may begin. Our own Allibone undertook a parallel task, and the beautiful words with which he closes his great work are among the most touching in the history of literary achievement. Two pictures hang over the study table of Professor De Vries, one of the brothers Grimm, and the other of Barentz, one of the daring Dutch navigators, who made the first voyage to the icy north. The professor said to me: "Whenever I am tempted to be discouraged, I look at these pictures, the one the emblem of unflagging industry, the other of dauntless courage. I know I can not live to

finish my work, but I must go forward, and when I am dead some one will be raised up to carry it on."

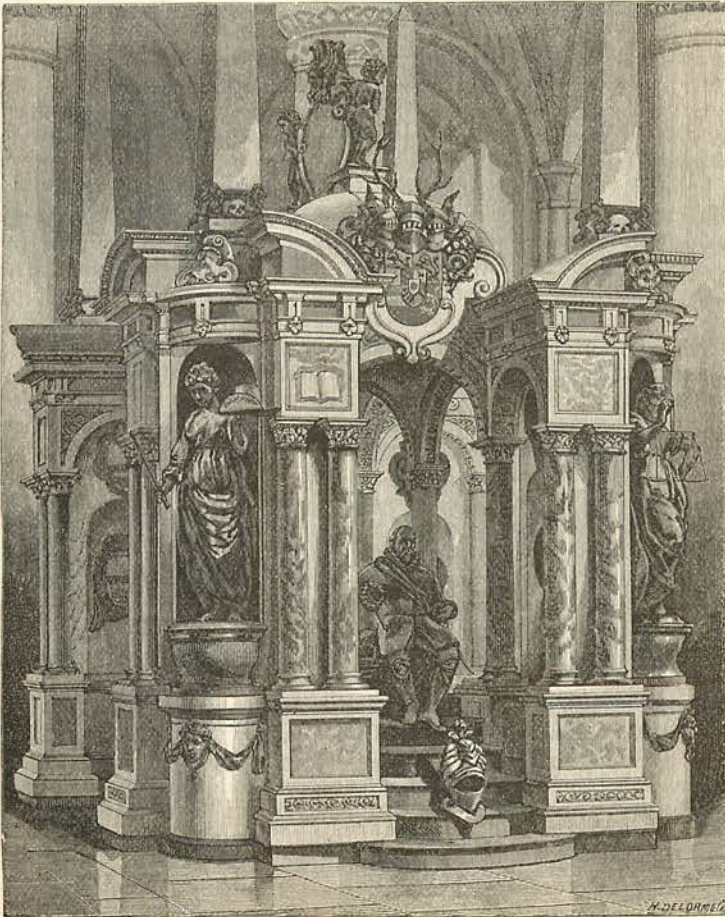
I found everywhere in Holland a universal regard for our countryman Mr. Motley, who has done more to make illustrious the heroic struggle of this little nation for independence than all others. He was equally esteemed by the King and the Queen. He often spent a part of the summer in the "House in the Forest," near the Hague—the Queen's summer palace. Mr. Motley was invited by the government to visit Holland on the occasion of the celebration of the capture of Brielle—the first step to victory in the long Eighty Years' War. The modest scholar took his seat among the dignitaries of the whole realm. Professor De Vries, who was the orator of the occasion, rose in that brilliant assembly, and asking the permission of the King, conferred, in the name of the University of Leiden, the degree of Doctor of Letters upon Mr. Motley. The King signified graciously his approval, and speaking first in Dutch and then passing into English, expressed his pleasure at the honor shown by the venerable university to the illustrious scholar whose labors had so extended the renown of the nation. Mr. Motley acknowledged, in English, the high honor conferred upon him at that time and in so distinguished a manner.

The theological faculty is at the present time among the most noted in Europe. Kuenen, Tiele, and Scholten win attention from the world of scholars whenever they speak. The school of criticism represented by Kuenen and Tiele has succeeded, in theological thought, that which was known as the Tübingen. Less arbitrary and subjective, perhaps, than the latter in its principles and methods, it is based upon a careful study of ancient records, and an exhaustive comparison of early religions. A more practical and scholarly character pervades it. Hence its conclusions may be fairly met, examined, and answered. Whatever the final and accepted truths of these theories may be, the results will be less barren than in much previous theological discussion. Valuable contributions will have been made to religious history, to the origin and relation of the most ancient documents, and to our knowledge of contemporary religions and the monumental struggles of those early days. The ablest representative of this school is Pro-

fessor Abram Kuenen. In person he is tall, with a stoop in the shoulders, and with a face at once noble and intellectual. The son of an apothecary, the death of his father called him from his preparatory studies to the work his father had left, that he might support his mother and brothers. When he was enrolled as a student at the university by the rector magnificus, Scholten, his present colleague, he joined so heartily in all recreations and diversions of student life that it is difficult to conceive of him at twenty-three as a doctor of theology, and immediately after a professor. His learning is many-sided: in the Semitic languages and in Greek it is critical and profound. He lectures also on the history and growth of Christian institutions, and upon moral philosophy. His conversation is fresh and suggestive upon almost every branch of modern Continental literature.

His influence over the students is unbounded, and naturally so over religious thought in his own land. He is the intimate personal friend of many English scholars, especially of the Dean of Westminster. His two most important works, *The Religion of Israel*, and a *Historico-Critical Investigation of the Origin and Arrangement of the Books of the Old Testament*, are the most important factors in recent religious literature.

The history of the revival of learning and the unfolding of science is written in a large measure in the annals of the University of Leiden. The influence of a single university is shown in the fact that more than seventy thousand students have been educated here. The proportion of foreign students is perhaps not surpassed in the records of any European university.



TOMB OF WILLIAM THE SILENT.