Theism are fixed subjects. For the balance of his work during these two years each student has an option among *ninety-five* subjects.

To sum up: In Yale, out of the sixty hours a week of the four years' pass course, twenty-five are optional. The five hours in the first two years are defined options. The twenty hours in the last two years as indefinite as in the "free-lunch" system of Harvard, and embrace selections from the lectures of thirty-three different professors. In Toronto, of the sixty hours a week of the four years' pass course, options are allowed to the same extent of twenty-five hours a week. These options are all strictly defined. Twenty hours out of the twenty-five consist in a choice between two Ancient and two Modern Languages; two hours of a choice between three Sciences, and the balance of an option between Metaphysics and Mathematics. Our provincial course then, so far as pass men are concerned, is on the whole more conservative than that of Yale, and Yale is the most conservative of the leading American universities.

Let us now compare the Yale course with our own on the point of specialism. Specialization is a matter quite distinct from options. Options, as allowed it some of the American colleges, may completely destroy the character and defeat the end of a university course, and yet may not make a man a specialist. In the ordinary course, about one-half the time of the student is devoted to Languages and Literature, and by this course he is brought into contact with the best models of thought and expression, ancient and modern, and his style of thought and expression is moulded accordingly. The other half is devoted to the close, deductive reasoning of Mathematics, to the inductive study of Science, and to the broad generalizations and first principles of Philosophy. And the object of this balanced course is the development of the full intellectual manhood. It is the higher, or rather the highest, education. If options are carefully guarded, they need not interfere with this. For instance, considerable freedom of option may be allowed as between various languages and literature, though some think that the Greek literature with its philosophy and its deep human sympathies is a sine qua non. A choice may be allowed between four or five fundamental branches of science which press for recognition; and in both Mathematics and Philosophy the field has now become so broad, that a choice must be made either by the university or by the student. This we conceive to be the rational basis and the proper limit of options; and within these limits, and on this basis, may be safely used to suit the tastes or prospective wants of the student.

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