

sophic. All students should know several of the highest languages, ancient and modern, but there should be advanced linguistic studies, and especially a science of Comparative Language. I defy you to make all master Quaternions, or Quantics, or Functions, but these should be in the college for a select few. All should be taught the fundamental laws of the human mind, but there should also be a number entering into the depths and climbing the heights of the Greek, the Scotch, and the German philosophies.

I hold that in a college with the variety there should be a unity. The circle of the sciences should have a wide circumference but also a fixed centre. In every year there should be certain primary and radical studies required of every student, with all the while a diversity in his electives. This I take the liberty of saying is the difference between Harvard and Princeton. In Harvard there are now in no year any studies obligatory on all except a part of Freshman year studies—everything is scattered like the star-dust out of which worlds are formed. Greek is not obligatory; Mathematics are not obligatory; Logic and Ethics are not obligatory. In Princeton a number of disciplinary branches are required, and so many are required in each year to give us a central sun with rotating planets. In Nature, as Herbert Spencer has shown, there is differentiation which scatters, but there is also concentration which holds things together. There should be the same in higher education. In a college there may be, there should be specialists, but not mere specialists, who are sure to be narrow, partial, malformed, one-sided, and are apt to become conceited, prejudiced and intolerant. The other day a gymnast showed me his upper arm with the muscle large and hard

as a mill-stone. It is a picture of the mental monstrosities produced by a certain kind of education. The tanner insists that "there is nothing like leather," and the *literateur*, that there is nothing like language; while the mathematician assures you that there is nothing to be believed except what can be demonstrated; leading Goethe to say, "As if, forsooth, things only exist when they can be mathematically demonstrated. It would be foolish in a man not to believe in his mistress's love because she could not prove it to him mathematically; she can mathematically prove her dowry but not her love."

Dr. Eliot tells us he has found great difficulties in combining the Prescribed and Elective Courses. In my thirty-two years' college teaching I have met with no such difficulty. On the contrary I have found them working in harmony. Thus I have found the Prescribed study in Greek helping me in the Elective History of Philosophy.

It is now shown that all science is correlated, and every one thing depends on every other. Humboldt had his "Cosmos," and Mr. Grove his "Correlation of the Forces," and the Duke of Argyll has his "Unity of Nature." Nature is a system like the solar, with a sun in the centre and planets and satellites all around, held together by a gravitating power which keeps each in its proper place, and all shining on each other. You cannot study any one part comprehensively without so far knowing the others. In like manner, all the parts of a good college curriculum should be connected in an organic whole. Make a man a mere specialist and the chance is he will not reach the highest eminence as a specialist. The youth most likely to make discoveries is one who has studied collateral subjects; the well gushes out at a certain point because the rains have de-