

added to the list; and, if technical training was required for the engineer, why not for others? And so the universities began to reach out along various lines, to make provision for training educated leaders in the different walks of life. There seems to be no special reason for restricting the number or the variety of technical schools that may thus be attached to a University, none save the means to equip and maintain them. But each University has tried with more or less fidelity and success to keep alive the love of learning for its own sake, and to provide some general training, some broad and liberal culture, as the basis on which to build the technical instruction of the specialist.

Yet, while a general likeness may be found in our Universities, the influences at work upon them from within and from without have developed some variety of type. It might be that founders, whether church or government or individual, chose some distinctive line along which the college life should run, or it might be that lack of means forced some of them to seek assistance from those who imposed some new conditions. Each of them has had to struggle for support, some with more success than others, beaten here but victorious there, now forced to abandon one position, now able to strengthen another. Hence it comes that in the course of time each makes for itself a character of its own, emphasizing some features that tend to give it a distinct individuality. The University is not a mere aggregate of individuals, a collection of professors and students; it is a unit combining and vivifying many parts, a living organism building itself up by degrees in a more or less strenuous life. If the number of students becomes excessive, the danger is that unity is weakened; that the professors and students

are not brought into close enough relations; that the personal influence is less keenly felt; that the distinctive life or spirit of the University throbs with a feebleness through all the members. And, as with the individual, so with the University, it is this inner life that counts, the inherent energy, the quickening spirit that takes the support it receives as the healthy body takes its food, transmuting it into living particles and making it the means for achieving lofty purposes.

It is in this, perhaps, more than in anything else that Universities differ. It is here that, even with similar origin and similar surroundings, there comes out a variety of type, due to all that moulds and tones the inner life, affected by the stamp of the professors and by the stamp of the students, and by ideals cherished, it may be by the founders, or fostered, at any rate, by successive generations. It is this inner life that marks off one University from another, more than mere outward buildings or financial resources or numbers in attendance; and, from whatever source the revenue has been provided, it is this animating spirit of the University that gives it its distinctive and characteristic influence. You may not be able to define it in words, any more than you can describe the personality of the man who has had the largest influence upon your life; but you recognize it; and, by whatever means students may have been drawn to a University, this inner, quickening spirit continues to be a marked and abiding influence in their after life.

It is well, indeed, that there is this variety of type. Not only does it meet an existing variety of taste, but it prevents the deadening effect of uniformity. Were all our Universities cast in the same mould, the result must inevitably tend to narrowness. Our educated men would be trained to look