

into activity, that inspire him with lofty ideas. While he applies himself diligently to the cultivation of his faculties and the acquisition of knowledge, it is the benefit derived from breathing this atmosphere which constitutes one of the main advantages of residence for a term of years at a University. And it is rather in the meetings of the various societies than in the class-rooms that its influence is most powerfully felt. It is silently and gradually moulding his intellectual nature after a particular type, and imparting a tone and vigour to it, just as the sojourn of an invalid under the sunny sky of Italy gives him physical strength and activity. Our societies have hitherto been performing their part in the educational work of the University, and will no doubt continue to fulfil their important functions with even greater efficiency. Let every student see to it that he redeems the time and improves the opportunities they offer for culture of a very valuable kind.

## LITERATURE.

### WHAT MEN HAVE SAID ABOUT BOOKS.

"Oh for a booke and a shadie nooke,  
Eythre in doore or out;  
With the grene leaves whispering overhede,  
Or the streete cryes all about.  
Where I maie reade all at my ease,  
Both of the newe and olde;  
For a jollie goode booke wheroun to looke,  
Is better to me than golde."  
—*Old English Song.*

"My days among the dead are passed,  
Around me I behold,  
Where'er these casual eyes are cast,  
The mighty minds of old;  
My never-failing friends are they,  
With whom I converse, day by day."  
—*Southey.*

"These are the masters who instruct us without rods and ferules, without hard words and anger and without money. If you approach them they are not asleep; if investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you."—*Bishop of Durham.*

"I have friends whose society is extremely agreeable to me; they are of all ages, and of every country. They have distinguished themselves both in the cabinet and in the field, and obtained high honors for their knowledge of the sciences. It is easy to gain access to them, for they are always at my service, and I admit them to my company, and dismiss them from it whenever I please. They are never troublesome, but immediately answer every question I ask them. Some relate to me the events of past ages, while others reveal to me the secrets of nature. Some teach me how to live, and others how to die. Some by their vivacity, drive away my cares and exhilarate my spirits; while others give fortitude to my mind, and teach me the important lesson how to restrain my desires and to depend wholly on myself. They open to me, in short, the various avenues of all the arts and sciences, and on their information I may safely rely in all emergencies."  
—*Petrarch.*

"And as for me, though that I konne but lyte,  
On bokes for to rede I me delyte,  
And to him give I feyth and full credence,  
And in myn herte have him in reverence,  
So hertely, that there is game noon,  
That fro my bokes maketh me to goon,  
But yt be seldom on the holy day,  
Save, certyuly, when that the monthe of May  
Is comen, and that I here the foules syngo,  
And that the floures gymmen for to sprynge,  
Farewel my boke, and my devocion."  
—*Chaucer in Legende of Goode Women.*

"We see then how far the monuments of wit and learning are more durable than the monuments of power, or of the hands. For have not the verses of Homer continued twenty-five hundred years, or more, without the loss of a syllable or letter; during which time, infinite palaces, temples, castles, cities, have been decayed and demolished? It is not possible to have the true pictures or statues of Cyrus, Alexander, Cæsar; no, nor of the kings or great personages of much later years; for the originals cannot last, and the copies cannot but lose of the life and truth. But the images of men's wits and knowledges remain in books exempted from the wrong of time, and capable of perpetual renovation. Neither are they fitly to be called images, because they generate still, and cast their seeds in the mind of others, provoking and causing infinite actions and opinions in succeeding ages; so that if the invention of the ship was thought so noble, which carrieth riches and commodities from place to place, and consocieth the most remote regions in participation of their fruits; how much more are letters to be magnified, which, as ships, pass through the vast seas of time, and make ages so distant to participate of the wisdom, illuminations, and inventions, the one of the other?"—*Bacon.*

### HEINRICH HEINE.

*Philistinism!*—we have not the expression in English. Perhaps we have not the word because we have so much of the thing. At Soli, I imagine, they did not talk of solecisms; and here, at the very head-quarters of Goliath, nobody talks of Philistinism. The French have adopted the term *epicier*, (grocer,) to designate the sort of being whom the Germans designate by the term Philistine; but the French term—besides that it casts a slur upon a respectable class, composed of living and susceptible members, while the original Philistines are dead and buried long ago—is really, I think, in itself much less apt and expressive than the German term. Efforts have been made to obtain in English some term equivalent to *Philister* or *epicier*; Mr. Carlyle has made several such efforts: "respectability with its thousand gigs," he says;—well, the occupant of every one of those gigs is, Mr. Carlyle the Philistine. However, the word *respectable* is far too valuable a word to be thus perverted from its proper meaning; if the English are ever to have a word for the thing we are speaking of,—and so prodigious are the changes which the modern spirit is introducing, that even we English shall perhaps one day come to want such a word,—I think we had much better take the term *Philistine* itself.

*Philistine* must have originally meant, in the mind of those who invented the nickname, a strong, dogged, un-