

yet has no sympathy with the doings of those outside his individual sphere of life, and overlooks the practical questions of the day, will find his influence narrowed and himself placed at a decided disadvantage when he comes in contact with men of broader minds. The man who would exert a noble influence in the world must have his mind broader than mere self-interest. To intelligently attempt the public good, he must have a clear insight into the public needs. To have his influence strongly felt, to be popular with all classes, he must be in sympathy with those classes; and this sympathy, to be true, must be based on a thorough knowledge of their circumstances.

To enable a man to become interested in the thoughts and doings of others should be one aim of education. In these days books are the great trainers of men. In reading them one can enjoy the results of much time and thought spent in patient labor and investigation. "Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation." Thus the student can obtain easily what others have labored hard for. Another fact, and one too often overlooked, which renders books valuable, apart from the fact that they are sources of knowledge, is the moulding influence of reading on the mind. Wise reading develops the ability to follow a thought and at the same time stimulates the mind to independent thinking. A wide course of reading gives breadth and liberality to the conceptions and feelings. Through the reading of books can be lived the lives of many and various classes of men. By thinking their thoughts the still powerful influences of noble minds can be enjoyed. "For," as Milton says, "Books do preserve, as in a violl, the purest efficacy and extraction of the living intellect that bred them. A good book 'tis the precious life-blood of a master spirit, imbalu'd and treasur'd up on purpose to a Life beyond Life." Thus by this contact with others the mind is broadened, freed from prejudice, enobled, and fitted for life and intercourse with fellow minds. Only by looking at them in this light will books be seen in their true value. And only in this way will a wisely arranged plan of reading be fully appreciated as an indispensable element in a liberal education. Yet it should be remembered in reading that he—

"Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior,
Uncertain and unsettled still remains;
Deep-versed in books, but shallow in himself."

ECHOES OF THE PAST.

No.—17.

Agathon in Aristotle says: Of this alone is even God deprived—the power of making that which is past never to have been. Emerson says: We cannot overestimate our debt to the past; but the sole terms on which it can become ours are its subordination to the present. Shakespeare says: What's past is prologue.

It would be silly to deny our indebtedness to the past. Let us manfully acknowledge it, and leave to the decision of others the deeper question of the degree of our obligation. In the Echo we essay an easier and humbler task. We merely wish to bring before the readers of the ATHENÆUM a few gleanings from "Words from the Mustapha's Chamber." This paper is a precious relic of the past. In it, the student of to-day may find something to stimulate and suggest, and its words may stir in the hearts of some of the "old Boys" the memories of thirty or thirty-five years ago. We want to know how aspirants to literary honors thought and wrote when the college was younger, and trusting that, as we read, there may be an immediate recognition of our debt to the past.

WORDS FROM THE MUSTAPHA'S CHAMBER.

Tu. 21 May. (Itari nautas in gurgite vasto.) 1853, No. 3. Vol. 1.

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SUBLIME EGOTISM.

An impersonal and Pantheistic way of thinking does not accord with nature. We live self-centred. *I am more than life.* I am the somewhat who has the life and means to keep it. This little word *I* has a wonderful meaning and potency in it. All our heroism or greatness dies out if this little word loses its power with us. What is our immortality but a sublime egotism? Keep your faith in the mystical *I*. Each individual man stands eternally face to face with a created nature. He receives it all, learns from it all, and stands in clear contrast to it all. That seeming contradiction is the secret of his greatness.