

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

Vol. XIX.—No. 42.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, OCTOBER 18, 1872.

Whole No. 978.

SUMMER GOODS!

The Intelligencer.

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY

Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

SHAWLS,

PARASOLS,

RIBBONS,

LACES,

GLOVES and

HOSIERY,

&c. &c. &c.

DRESS SILKS

AND

IRISH POPLINS,

STRAW HATS,

Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PAKES ST. JOHN

COTTON WARPS.

THOMAS LOGAN.

Fredericton, June 31, 1872.

NEW SPRING GOODS.

ALBION HOUSE.

Miller & Edgcombe

Have great pleasure in intimating that a large portion of

NEW SPRING STOCK

Has been received per Steamship "Alexandria," "Caspian," and "Lady Darling."

A beautiful Stock of

DRESS GOODS,

in all the leading styles.

MOURNING GOODS.

A rich stock in Fine Alpaca, Tricot, Colours, Barthelemy, Grape Cloth, Persian Goods, Meta Cloth, Figured Alpaca, &c.

COLORED TABLE COVERS.

Window Damasks and Moreens.

LLAMA CLOTH.

A large stock of

BLACK DRESS SILKS,

to which they direct special attention.

Waterproof Mantles.

Velveteen Bagnes.

A large assortment of

LADIES' UNDER SKIRTS,

new style.

Grey and White Cotton Tickings, Osnaburghs,

Towelling, Table Linens, Printed Cottons, Cashmeres, &c. &c.

A large assortment of WHITE QUILTS, which will be

at a bargain.

MILLINERY.

An immense stock of Ladies' Mince, Boys' and Girls' Straw and Fanny Bilk Hats. Flowers and Feathers in great variety.

A full line in

English, Scotch & Canadian Tweeds,

for Boys' and Girls' wear.

Collars, Gloves, Hosiery, Laces, Ribbons,

Neck Ties, &c. &c.

WINDOW MUSLINS.

Park's Cotton Warps.

The balance of stock to arrive per Steamship "Cambridge" and "Olympia." Inspection solicited.

MILLER & EDGECOMBE.

Fredericton, May 9, 1873.

Mr. and Mrs. Hart at the Lord's Table in a Congregational Church.

Chapter XI of the Open Door treats mostly of the marriage of Mr. Hart and Ellen Roberts, and contains nothing of importance in the present purpose; it is therefore omitted. The following is part of Chapter XII.

After some months of their married life, and when the little village of Evanston, having waited in talking of the event, was quietly waiting for the next sensation, Mr. and Mrs. Hart concluded to set off upon their wedding tour, to spend a couple of weeks sight-seeing in New York. The first Sabbath morning after their arrival, they resolved that they would vary their religious habits, by going, for once, to a Presbyterian Church.

Mr. Hart took the paper and looked over the long list of services in various churches, and finally decided to go to a church, which never is found under the head of "religious notices." There was no difficulty in making the way to their chosen place of worship, for, having all the way with the crowd until they came to a large, plain, brick building, into whose every door the people were pouring that morning.

Through the courtesy of a man with a rose in the buttonhole of his coat, they were conducted to a convenient seat in the gallery.

"What a sight!" exclaimed Ellen, as she looked before and around upon the multitude assembled. Every seat occupied, and the aisles crowded—people sitting upon the pulpit steps and standing in the door-ways and passages of the house, down as green in a fruitful field, while the great, broad, open plain of the city lay before them.

"It must be some special service," she whispered to Mr. Hart, "and from the blossoms in the pulpit, I think there is to be a wedding."

"No," replied her husband, "it is always so. For a quarter of a century, every Sabbath morning and evening, winter and summer, rain and sunshine, the same sight, the same service, and the same grace, is to be seen, that little flock, with three thousand people gathered to hear him, and only three thousand, because of the limits of the sanctuary."

"Why then do they build him a larger house?" she asked. "Although there are here nearly or quite double the number of people, it is not a larger house."

"No doubt," said Mr. Hart, "the church would do so, if they knew that the life of the minister would be lengthened out. For, if he should die, there is no man of all the noble preachers of the land, who could, in every respect, fill his place in that pulpit."

The service commenced with the music of the great organ, and singing, by the choir, of a familiar hymn to an old tune, in which the people joined. The supplication and the doxology followed, and then the Lord's prayer, which held the multitude spell-bound for ever an hour. The subject that morning was *gospel liberty*, founded upon the text in the Gospel of John: "Ye shall know the truth, and the truth shall make you free."

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

At the close of the sermon, the Lord's Supper was administered. Two invitations were made, and the Lord's Supper was administered. The first invitation was made to the Lord's Supper. The first invitation was made to the Lord's Supper.

But is it policy to allow a person not a member of the church to go to the Lord's table? Well, a great deal can be said on that. There may be a necessity for the power of excommunication, to show by what authority they may either allow, or disallow, in the matter of any soul's approach to the Lord's table. I am free to say, that it should be the teaching of all pulpits, that the first act of a man conscious of the work of grace upon his soul, should be to join some branch of the church of Christ, whose doctrines of doctrine and life he understands, and whose fellowship he desires. He has advantages of labor in the church, which he cannot have out of it. He at once imparts and receives strength, by the concert of action consequent upon church organization. There is protection too, in its fellowship, and strength in its fellowship. A man may be a Christian, outside of the church; he may not be a Christian, inside of the church. It is a place, where the garden walls. It is a place, where the garden walls. It is a place, where the garden walls.

I find a violet on the common highway, quite beyond the garden walls. It is a violet, and must be a violet anywhere. It could be no more than a violet, in the garden. Then, why should it be in the garden? where is the necessity? The garden is the best place for it. It may be trodden under foot where it is. There will be time, too, when it will need the special care of the gardener, which it can not have by the roadside. But it is a violet on the highway, nevertheless. So, on the other hand, there may be a violet in the garden, and the fact that it is in a place, appropriated to blossoms, and known as a flower garden, makes it more the less a violet. Indeed, by contrast with all the floral wealth of the garden in which it stands, it looks worse than if it would outside the gate in the common fellowship of kindred weeds. Being in the garden does not make a violet to be a violet. More than this, it would be a very poor argument for the roadside violet, that it ought not to be, it will not let the gardener transplant it from the wayside where the weed ought to be, to the garden, where the violet ought not to be, and which is its own home, because it is a violet and not a weed.

Gardens, dear reader, are a necessity for the growth of blossoms, and churches are a necessity for the growth and perfection of Christians.

But let us see if the violet has not a little wholesome theology, touching the question of outsiders, as an exception, if you choose—in the matter of partaking with church members at the Gospel feast. If you had a garden flower growing just outside the garden wall, and you were watering the plants within the enclosure, would you not tell him to give a drink to the beautiful "prosecution of the gate"? Now, suppose he should refuse, and the garden wall had no right to do it. If you owned the garden, and not the garden only but the roadside too, for it is well for him to remember that he is outside the garden wall, and not inside of it. But, as I said, let us suppose him to say, "not so, my lord! For I have always been taught to believe, that what I have here is a garden flower, and that I should not have a weed." The blossom, inside or outside, in the time of its life is within the wide compass of my preaching, and made to blossom wherever I am.

"Water it now, for it is a blossom; and, at some early day, take it up, and give it the advantage of a place in the garden, for it is indeed a garden flower. That would be the best according to the violet, and I think it would be the best according to Matthew, Mark, Luke and John. What say you, reader?"

(FROM THE METHODIST.)

NORWAY:

ITS GOVERNMENT, CHURCH, AND SCHOOLS.

BY THE REV. GIDEON DAHL.

For four hundred years Norway and Denmark remained united under one sceptre. In 1814, however, this union was severed, and Norway united with Sweden, which relation continues until this day. The King of Sweden is also King of Norway. Yet Norway loses none of her rights as an independent nation. By virtue of the constitution formed at Elfsvald in 1814, Norway is a free State, independent, indivisible, and inalienable. And the people pride themselves on their independence.

The chief power and authority are lodged in the Parliament, or "Storting," as it is termed, which is elected for three years, and meets annually. It settles the question of taxes, customs, medals, or alters the laws, makes grants of money, appoints auditors to examine all the Government accounts, and can impeach and try before divisions of its own body ministers of state, judges, and also its own members. Besides these great controlling powers, secured to it by the constitution and accepted by the king in 1814, the Parliament receives the oaths of the king on coming of age, or on ascending the throne; and, in case of a failure of the royal line, can, in conjunction with Sweden, elect a new dynasty; so that the power is virtually lodged in the People's Parliament. It elects its own Upper House by choosing one-fourth of the members of the entire body. A bill passing both houses requires the sanction of the king, however, before it can become a law. For instance, in 1857, the Parliament passed a law establishing the right of trial by jury, but it failed by reason of the veto of the king. But if a bill pass both houses in three successive sessions, it becomes a law of the land without the royal assent. The law for the abolition of hereditary nobility was passed by exercise of this right in 1821. Every male citizen of twenty-five years of age, who is the owner of property to the amount of one hundred and fifty shillings, or who has the lease of a farm, is entitled to vote. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

The religion of the country is Episcopal Lutheran. Until lately, no places of worship of other denominations were permitted to exist. But in the Parliament of 1845, an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, are permitted to reside in the country. They must emigrate to the more tolerant country of the United States. The king is elected to six diocesan bishops. The appointment of minister is, however, vested in the crown at the recommendation of the "Minister for Ecclesiastical Affairs," and the "Norwegian Council of State." These latter select three candidates, and the king usually, but not always, presents one of the three to the vacant living, the people having no voice in the matter, excepting sometimes by way of petition. An effort is now being made to change this order of things, so that the church may have a larger liberty in selecting its own pastor. And I notice, in a religious council soon to be held in a neighboring town, to consider the subject of election. The law is practically a free country, without titles or rank, and all its citizens equal before the law. The press is absolutely free.

almost impossible to find a young Norwegian who cannot at least read and write—attainments that, in my experience, in not a few cases, I have found wanting in even the native citizens of my own country.

One reason undoubtedly for the general fundamental education here is the system of compulsory attendance on school. Every child is required by law to be in the school from the seventh or eighth year to the time of confirmation, which is usually in the fifteenth year—parents or guardians of such children are may about themselves being subject to a fine. In the very lowest of these schools, instruction is given in reading, knowledge of nature, history, geography, and knowledge of nature, writing, arithmetic, and singing. The law declares that all common-schools shall maintain a Christian character, and religious instruction be considered of primary importance. The school is always opened and closed with prayer or singing, or both. Of course, there are many grades of schools above the common; as the public schools, the high-schools, the normal, Latin, high civic schools, and the like. In these higher schools, public opinion has demanded, and it has been sanctioned by recent law, a reduction in the attention paid to the study of the classics, and a proportionate increase in the study of modern languages and natural science—a part of the great movement that is reaching all lands. The old Norse tongue and the English are both made obligatory branches of study. The schools of Norway culminate in the national university founded at Christiania in the year 1811. Formerly, for centuries, the University at Copenhagen was sought—the then common capital of the two countries. The university buildings are very good, and situated in the vicinity of the palace, and at an elevated site. The typical modern preacher mingles with students for social reasons and festivities, literary discussions, and the like, is exceedingly free, costing many thousand dollars. I was fortunate in finding the university still in session. About eight hundred students are in attendance. They pursue studies in the five different departments— theology, law, medicine, history and philosophy, and mathematics and natural science. I made quite an elaborate visit to the library, which is composed of two hundred thousand well-selected volumes, admirably arranged in an admirable building. The University has also large scientific collections, a botanical garden, and an observatory.

How heartily we enter into sympathy with these noble, ambitious youths, so eager of information! I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle freely together! At the end of my sojourn, I find them speaking a "boite English," and more German. What a charm hangs over student life in these higher universities, where the collegiate education is passed! The students coming together as men, treated as men, without the arbitrary and police arrangement of the schools. What advantages, what healthy rivalries, what inspirations as they mingle