JAN. 26, 1884.

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26, 1884.

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And always she was there to east on everything a splendor.
To fold him with that constant love so strong because so tender.
To grow with every passing year more beautiful before him. To be adored sweetly and still more sweetly to adore him.

And dwelling with that woman there, the husband did discover
How weakly he had dreamt of loye when he was still a lover—
How one rich woman, like a flower that spends its life unfolding,
Has yet a hidden beauty left when men are done beholding.

LORDS AND COMMONS.

Mr. Sexton Gives his Impressions of the "First Assembly in Europe."

On the 18th of last month Mr. Sexton, M. P., delivered a lecture in the Town Hall of Drogheda on his impressions of the two Houses of Parliament. He said that his lecture concerned two

institutions which had played no inconsiderable part in the making of human history. He referred to the Lords and Commons, not those that once existed in reland, and that might possibly exist again, but those who were situated some three or four hundred miles away, by the banks of the river Thames. In one of banks of the river Thames. In one of these institutions he had spent an occa-sional hour, and in the other he had found it his duty to spend many a day and night for the last four years. He meant to give them to night as faithfully as he could the impressions which his experience of those institutions left on his mind, and all there would take those impressions impartially for what they were worth. His second experience of the House of Lords was on the occasion of a debate. Now, a debate in the House of Lords sounded very grand and very imposing, but it was in reality one of the most ordinary intellectual spectacles that could be presented to the human

WORN OUT LEGISLATORS. Entering the House of Lords during a debate one found two or three score of elderly gentlemen worn and weary, and looking apparently as though they were incapable of taking an interest in any-thing, and as though they found great difficulty in preventing themselves from falling asleep. The noble person who happened to be addressing the house conveyed the impression that he should be very sorry to have it supposed that he was either eloquent or in earnest. The Lords talked in an inaudible voice, as if imagining that their ideas concerned only imagining that their ideas concerned only the group of noble persons around, and he was disposed to agree with the Lords in that opinion, for though nine-tenths of what they said was lost, yet if it was anything like the one-tenth which reached his ears he should not feel sorry for losing the other nine parts (laughter). One was driven to speculate what the House of Lords would be were it not for the fact that an occasional lawver was the fact that an occasional lawyer was drafted in there, and an occasional eldest son of a peer obtained a training in the House of Commons before he was enabled to enter it in the ordinary course of nature. The House of Lords, in fact, maintained its existence by what was known to medical men as transfusion of

blood (laughter.)
WASTED ADVANTAGES.
As he observed the inanity of their As he observed the manity of their proceedings and the emptiness of their debates he was driven to reflect how it was that these men, who had all the advantages that rank and fortune could confer, who enjoyed the training of their faculties in the best and highest Universities and in what was called the hear it was that these men, who had all the advantages that rank and fortune could confer, who enjoyed the training of their faculties in the best and highest Universities, and in what was called the best society, an I who were the descendants of other men who had enjoyed those same advantages, how strange it was that in all which concerned strength of thought or effective expression it would be very easy to find some to beat them who were born in a bog, educated in a hedge school, who never went beyond their natural barony, and who never knew any society beyond that which was found beside the peasant's hearth (loud applause). The House of Lords had manifestly outlived its influence and its power, and the msn most intellectually conspicuous there at the present moment, Lord Salisbury, who cantered helter-skelter over the field of politics, was about as much in his natural place in leading his sombre and sleeping brethren as a tumbling pigeon would be in conducting a procession of gloomy and decorous crows (applause and laughter). in conducting a procession of gloomy and decorous crows (applause and laugh

He had one more experience of the House of Lords, and he would relate it. One night, past midnight, during the passage of an Irish Coercion Bill, he noticed in the Peers' Gallery of the House of Commons three gentlemen, and inquired of a colleague who they were. "Oh," said his friend, "that is the House of Lords." "The House of Lords, what do you mean?" "These A QUORUM OF LORDS. Lords, what do you mean?" "three lords," returned his friend, waiting on the gallery till the bill passes the House of Commons, and then they will go up to the House of Lords and there" (laughter). It required pass it the House of Commoto transact the business, but three Locould pass any bill into law; and reason why it was that one would not do was because one must move the bill, and in doing so he must say, by a rule of the House, "My lords," and he could not do that unless there was a third present (laughter). He had the curiosity that night to go to the House of Lords, and there, in this nineteenth century, in the full blaze of popular ideas, he saw passed in this manner the saw passed in this manner the first and second reading of a bill which affected the houses, the homes, the liberties, the fortunes, and the lives of a whole community and a whole nation (cheers). The House of Lords, as he had said, had ceased to have much political influence, and if it had political influence with any persons it was for the fluence with any persons it was for the same reason that a scarecrow had influ-

English politician, when asked what he thought of Mr. Disraeli's Cabir et of 1874, said, "I think they are very work indeed, as long as they keep off politics" (laughter).

THE REAL SEAT OF POWER.

Leaving the House of Lords he came to the House of Commons, which was a more interesting body of men, because it was the depository of the seat of power, and was constituted of persons who were there, not from the domestic reason that they were the certain sons of certain fathers and mothers, but because those that sent them there thought they were fit to take a part in the making of laws. The great boast of the House of Commons was, that alone, the House of Commons was, that alone, amongst the legislative assemblies, it had enjoyed freedom of debate. Now he would say boldly that the House of Commons never enjoyed anything that deserved to be called freedom of speech abody of resolute men, by force of deserved to be called freedom of speech abody of resolute men, by force of a body of resolute men, by force of natural capacity and courage, and manly deserved to be called freedom of speech until the Irish members taught them to enjoy it. What was the usual course of debate before the advent of the Irish Indebate and Irish Indebate before the advent of the Irish Indebate before Irish Indebate Beautiful Indebate Beautiful Irish Irish Indebate Beautiful Irish dependent Party. It was simply this. The Whig and Tory officials of the two recognized parties made out a list of the speakers on both sides, and woe betide the member, Whig or Tory, English, Irish, or Scotch, who dared transgress the arrangement of the whips. He was treated with all kin is of articulate and inserticulate interruptions ranging from

inarticulate interruptions ranging from the domestic hearth to the barn door-

with every kind of sound, from the voice

of an ass to the voice of chanticleer (laughter.) IRISH REFORMERS. But the Irish members changed all that (cheers). When a member of the Irish party had something to say he rose, and no matter how the young bloods fresh from the theatre and supper bloods fresh from the theatre and supper tables howled, the Irish member held his way (applause). Before long two convictions were born in the English mind—firstly, that the Irish member would not be stopped until he said what he rose to say; and secondly, any person who insulted decency and fair play by attempting to shout him down was brought into a prominence more was brought into a prominence more conspicuous that pleasant (cheers and laughter). The purification of custom and elevation of manners which the Irish party forced on the House had edounded to the advantage of every party, and if the House of Commons through circumstances upon which he need not dilate had passed rules restricting its own liberties, he would say it would be found that the House wild never again return to the enjoysay it would be found that the House could never again return to the enjoyment of its past privileges until it had satisfied the demands of the Irish people (cheers). Now, as regar is the constitution of the House, a Liberal member sareastically called, some years ago, the Tories the stupid party. Well, speaking Tories the stupid party. Well, speaking impartially between Whigs and Tories, he confessed he could never see much difference between them (laughter.) The House of Commons was mostly composed of elderly men, and elderly men, unless of elderly men, and elderly men, unless they were idiots, know a little about something; but certainly if the elderly gentlemen of the House know much about anything they very successfully disguise it. Speech flowed naturally from the Irish tongue. But from the English tongue—whether the tongue be Wikis or Tow, seach did not flow—it. Whig or Tory—speech did not flow—it oozed (cheers and laughter).

PROMINENT COMMONERS.
Coming to individuals, the most conspicuous man was of course the Prime Minister. Mr. Gladstone was a great y nature with capacity sufficient to each a Sunday school, but nobody could think that he was the man to ride the whirl wind or lull the storm. Lord Ran-dolph Churchill was a man of abundance doiph Churchill was a man of abundance of self-possession, with a pretty gift of flippant sarcasm, and indulged the hope that he would be one day Frime Minister of England. Having referred to Mr. Gibson, Mr. Plunket, Mr. Warton and Mr. Ashmand Bartleit, Mr. Saylon and Mr. Ashmead Bartlett, Mr. Sexton continued to say—And undoubtedly one of the most striking figures in the house was the leader of the independent Irish

party (cheers). THE IRISH LEADER. Young, distinguished looking, and unimpassioned, Mr. Parnell's posi-tion in the House of Commons was quite unique. Mr. Parnell possessed the attraction which always belonged to that which could not be gauged beforehand. Nobedy could tell what he was to say, and he often said that which was en-tirely unexpected. He never saw a man leave the house while Parnell was speaking. the contrary, members gathered and crowded the benches while he was on his feet. He never used rhetoric he never affected eloquence—his Par liamentary force arose from the vice-lik grip which he had on facts and principles, from the circumstance that the language with which he pressed forward and supported those principles was clear out at the edge of a razor, and from the fire of conviction that burned through every word he spoke (applause). He said Mr. Parnell was an unimpassioned speaker, but he had seen him on more than one ence with birds (laughter). Consider but he had seen him on more than one for a moment the decline of their power heat of excitement, his whole frame in England. Fifty years ago they convulsed the whole community by throwing out the first Reform Bill, and if he might refer to current politics he would ask what would the Lords do with the Franchise Bill? To throw it out, even for a single time, would be a rash adverse which enabled him to keep together men.

venture for them. A distinguished of a fervent race, men of warm, excitable feelings, who had to do their part under constant provocation (cheers).

JOE BIGGAR.

Another familiar figure was Mr. Biggar
No person who saw Mr. Biggar address
the House would forget it. With his
thumb thrust in his armhole, a forefinger
of the other hand pointed in a warning
manner towards Mr. Speaker, and a
pleasant smile broadening over his ionopleasant smile broadening over his inno-cent face, Mr. Biggar addressed the members. Having referred further to a body of resolute men, by force of natural capacity and courage, and manly it a leading place, and that leading place they hold, and will continue firmly to hold and boldly to use, so long as need remains for firm and faithful and, I hope, for truitful work for the struggling people of Ireland (loud applause).

FATHER RYAN'S FAREWELL,

In preaching his farewell sermon at St. John's Chapel last evening, previous to his departure to fill appointments in other portions of the State, the Rev. Father Ryan, the Southern "poet-priest," rather Ryan, the Southern "poet-priest," addressed an unusually large congregation. The Christmas decorations remained in the church. A triangular row of fir-trees made a fine background for the main altar, and the side altars were handsomely decorated with vases of blossoming plants and groups of foliage plants. The reverend poet, as he asplants. The reverend poet, as he ascended the pulpit, possessed, but for his priestly vestments, little of a priestly appearance. His hair, which in the light of the chandelier appeared light brown, with a tinge of gold, flowed in long, wavy lines down to his shoulders almost, and partially concealed a broad, high and splendidly-molded forehead. His face is full but intellectual, and his manner persuasive and gentle. His gesticulations are constant and expressive, and he occasionally so forgets himself in his subject as to lean upon the pulpit rail and speak

THE SERMON.

Last evening he argued in defence of the rites of the Catholic Church. His flights of fancy were so frequent that in an endeavor to follow his impulses of thought the original subject was almost forgotten. His principal defence was for the custom of communion service. forgotten. His prinapal defence was for the custom of communion service. He pictured the scene in the upper cham-ber of Jerusalem, where, on Holy Thurs-day, Christ gave bread to eat as His flesh, and wire to drink as His blood. He deduced the conclusion that com-munion, according to the rites of Cath-olicism, in its principle of transubstantia-tion is correct. Transmutation, he said, is the law of nature. Trees, which are lifeless now in seeming, in the spring lifeless now in seeming, in the spring will bud and blossom. Their roots have communion with the sap of earth, which ascending upward, imparts rejuvenation to the tree. The food we eat assimilates itself and makes itself manifest in the itself and makes itself manifest in the throbbing of our hearts, in the revolution of our thoughts, in the gesticulation of our limbs. We grasp hand with hands It is a communion which betokens friendship. We kiss each other and it is a communion of love. Nature hints at the supernatural all the time. So Christ enters into us through the communion of life they in the form of bread.

and all earthly for a life of seclus in, who gives his mother a farewell kiss that he may kiss the altar, and the world sometimes tries to tear down this altar, with its sneers and its cynicisms. But the altar stands when the hands that sought to tear it down are long withered.

CHRIST EVERYWHERE.

Speaking of the desire to feel that Christ is with us, around us, he said human expression has never mirrored human ideas in their fullness. The singer is deeper than his song; the orator is greater than his eloquence; the speaker feels more than is contained in his speech; Christ is greater than His words. And therefore do we remain unsatisfied with His words merely. desire His presence, to hold communion with Him in His flesh and blood, to have His living presence in our altars. We ask how can He be within a thousand altars at the same time and yet remain in Heaven. Is not Christ greater than a thought. Yet I speak and a thousand hear me utter my thought. And that thought yet does not leave my brain. Christ carnates Himself under the form of bread and wine, and our mouths become receiving sanctuaries through which His spirit enters into us.—Milwaukee Sentinel,

Ayer's Sarsaparilla, being highly con centrated, requires a smaller dose, and is more effective, dose for dose, than any other blood medicine. It is the cheapest, because the best. Quality and not quantity should be considered.

Gardinal McCabe has refused to accep Peace Society. He says that he deeply deplores war and the causes which lead to it, but until the Christian world retraces its steps and once more accepts his Holiness, the Pope, as the supreme arbiter in vexed international questions wars will be waged and human blood spilt. several.

EVIL BOOKS AND PAPERS.

The Obligations of Priests to see That Sound Laterature is Read by Their

It is most important that the parish priest should promote the circulation of good books among his flock, not only because of the actual benefits to be derived from them, but also to prevent the very serious evils which are caused by bad reading.

We cannot shut our eyes upon the

Mr. Biggar, and also at some length to Mr. Healy, Mr. T. P. O'Connor, and Mr. Justin M'Carthy, Mr. Sexton concluded as follows: The House of Commons is held by some to be the greatest platform in the world that commands the attention in the largest and the greatest audione to seek to improve his mind by reading? But the real evil lies in the diffusion of a poisonous literature, which is brought within easy reach of the masses, by so many vile books and newspapers, which may be found in the hands of everyhedr, and which are the plague of everybody, and which are the plague of

modern society.

Instead then of bewailing uselessly, and in a great measure unjustly, the modern thirst for reading and knowledge, our efforts ought rather to be directed to the diffusion of a wholesome literature, from which the people might derive real and solid instruction, and which would at least partially, supplant that poison-ous literature of which I have spoken for whoever acquires a taste for reading good books gives up the perusal of bad

ones.

Wherefore, should the parish priest observe that his people are much given to reading, he must make it his study to bring go d works within their reach: so that those who have a passion for books may be enabled to gratify it to the full, may be enabled to gratify it to the full, and, if possible, even to satiety. If he points out a clear spring to those who are ready to quench their thirst at the muddy stream, they will unquestionably

run to it in preference.

If this course had been adopted at the time when bad books and newspapers first began to flood the world, we would not now have to shed so many useless tears over evils that are almost irremediable. Wicked men, banded together in the hellish project of effacing from the human mind the principles of faith and morality by means of a corrupting press, were not deterred from their purpose by the prospect of having to make most ser the prospect of naving to make most serious sacrifices. They freely contributed their money, and taxed their intellectual powers, to insure the accomplishment of their design, and they now exult over

a su cess greater, perhaps, than they had ever ventured to anticipate.

Meanwhile good men, terrified by flood of poisonous literature which had been let loose over the world, without theore let loose over the world, without taking any practical steps to encounter the evil, contented themselves with fruitless lamentations and complaints. They considered that they had discharged their duty, by merely shedding cheap tears over the great misfortune which had overtaken religion and society, and they added the consoling reflection—which in the mouth of one who can and will not work, is a proof of cowardice, not of faith—that God would provide a remedy in His own good time. Yes; God, no doubt, will provide a remedy; but, meanwhile He has permitted this deplorable inactivity, in punishment of past transgressions on the part of the people.

What has not been done to crush this evil in its very commencement, ought

evil in its very commencement, ought now to be done to lesson its growth; and

To this end the parish priest must endeavor to have a supply of good books, of a class suitable for the people, for the purpose of lending and circulating them among them. This object will be more ecurely and permanently attained by the formation of a parochial library, where he and other pious persons may place good books, to be lent out to such as ask good books, to be left out to see it is for them. A library of this kind is very easily established. One might begin with even a few books, to which additions could be made by degrees. Care and regularity are required, however, in the management of these libraries, in rder that the books may not be lost on kept out too long by any one person, so that all may have an opportunity of reading them in turn. For this purpose, the parish priest must appoint a lib-rarian and an assistant, to keep an accurate record of the books lent out, and to

call them in, if not already returned at the appointed time.
Should the parish priest wish occasionally to give premiums to the children, he ought to select good books for this purose, in preference to other objects of levotion; because they are quite as useful as any other kind of premium to stimulate the little ones, while in addition, they serve to instruct them, and are read moreover, by the members of their families. In many places there is a very laudable custom of distributing pious pictures and medals on the occasion general communion, especially at the close of the month of May. But would not be better on such occasions to distribute copies of some devout and moral little book, which would unquestionably be more useful to the recipient and would moreover do good in his family where it would be read likewise by other who had taken no part in the sacred

The parish priest must not neglect to ecome a subscriber to some sound Catholic magazine and newspaper, and to telries developed into the colleges. encourage such of his parishioners as can afford it to become subscribers likewise. This is indispensable in localities where Gardinal McCabe has refused to accept the vice-presidency of the International Peace Society. He says that he deeply deplores war and the causes which lead calumnies would pass unchallenged. He ought also use his exertions that maga-zines and newspapers of this kind should not be confined to the hands of the subscribers, but should circulate among

charity which one could perform in our time, one of the works most pleasing to iod and most useful to our neighbor, to expend some of their money in plac-ing wholesome reading within the reach of the masses, which is, in fact, the sole means left to combat effectively the evils caused by a wicked press.—Father Fras-senettis' Parish Priest's Manual.

OXFORD.

THE GREAT ENGLISH UNIVERSITY DESCRIBED BY REV. R. F. CLARKE, S. J.

The following is the substance of a re-

cent lecture by the distinguished English scholar, Rev. R. F. Clarke, S. J.:

I have undertaken to speak to you of a modern university. I shall speak on Oxford, because I am familiar with it. And although I know much of Cambridge, all that I shall say shall be positively as although I know much of Cambridge, air that I shall say shall be particularly ap-plicable to Oxford. In England there are four universities. There are the univer-sities of Manchester and London, of Oxford and Cambridge. But only two of these—Oxford and Cambridge—deserve the title of universities. The University of London is a mere examining body, and the University of Manchester is as yet in its infancy, and is comparatively insig-nificant. Oxford and Cambridge are the only real universities in England. They only real universities in England. They require a residence of at least three years for the obtaining of a degree. Many of you have read Cardinal Newman's work on "Modern Universities." He says that it is not on the teaching of the university that so much depends, as on the spirit of inquiry, which prevails among its students and its teachers. Judged by this students and its teachers. Judged by this standard, Oxford and Cambridge are the only universities of England. If in speaking of Oxford, I seem partial and betray an affection, I beg you to excuse me. I owe much to Oxford, I have many happy memories of the place. Cardinal Newman, in his "Story of a Convert," de-scribes him as going about the building and kissing the very trees. All who have lived at Oxford love it in the same man-

An university—"Universitas artium et scientarium"—is, by its very nature, universal. It is not to be confined to any one branch of knowledge. To start it with a single branch would to start it with a single that all-embracing. The university has too principal ends. The first of these is to teach men how to learn and to enable them how to acquire knowledge with facility. Its first object is to strengthen the powers of the mind and to train the faculties to a continual assimilative exercise, so that knowledge may be gathered in. But the knowledge may be gathered in. But the university has another object; to lay down the principles which underlie the various branches of knowledge. These principles, however, must be general. It is ciples, however, must be general. It is not the purpose of the university to instruct in detail. For instance, a dissecting room is entirely out of place at an university as a part and parcel of the system. If it exists at all in connection with an university, it is merely as an accessory, and not as an essential. In the same manner the study of special criminal cases could not probably come in the same manner the study of special crimi-nal cases could not probably come in the law department of an university. All de-tails should be rigidly excluded from the university and relegated into the pro-vince of the colleges. In Oxford these principles are always kept in view, and in the university proper little or no detailed the university proper little or no detailed instruction is given. In olden Oxford— the Oxford of pre-Reformation times—the

ancient and modern—and physics, including the principles which underlie the modern sciences of chemistry, medicine and natural philosophy. In Oxford there are four schools; the schools of history and philosophy, of physics, of law and of divinity, which latter is as thorough as a Protestant divinity school can be. Oxford and Cambridge are much alike in this regard. They attend to the objects

this regard. They attend to the objects of the university.

But I must tell you of the relations of the universities with the colleges. To put it plainly for you, their relations are much like those which exist between

much like those which exist between the federal government of the United States and the individual States. The university is the central body. It has a chancellor, who is the chief executive officer; by unanimous consent of the colofficer; by unanimous consent of the col-leges, it appoints teachers and professors and conducts examinations in the various colleges. But the colleges are separate corporations existing within the university. You cannot understand the relations of the minor bodies to the major tions of the minor bodies to the major one without going over the history of Oxford, Oxford grew. Minerva sprang armed in all her panoply from the brain of Jove. But universities are not readymade in this manner. They are plants of slow growth. It is the universal experience that they must grow, and they usually do grow from small beginnings. Centuries ago some one came to Oxford who was a good teacher. Disciples came who was a good teacher. Disciples came far and wide to him. They lived in lodg ings and some were forced to beg their bread. A story is told that the peculia cap of Oxford students, which is known as "the mortarboard," and which the English boys delight to kick about, was originally intended for the collection of broken victuals. Disorders soon and the necessity of some discipline became evident. The bishop established number of hostelries, where a system of discipline was established. These hos colleges increased in number, and finally the entire body became an university At one time it is said that Oxford had 30,000 students, but this number is probably an exaggeration. But the wars of the Roses thinned out this number. The Retormation and the clash of the religious which took place about the time, and the strong Puritan element which just then began to show itself were fatal to The universities became or adults.

In order to induce those of his parish- Anglican, and so did the students. When oners who can afford it to subscribe to good periodicals and newspapers, he ought to impress upon them that one of the most suitable and necessary acts of charity which one could perform in our this is now a thing of the past. Every the degrees in degree, except, I believe, the degrees in divinity, are now thrown open to all divinity, are now thrown open to all, irrespective of religious belief. At the time that I entered the University I had a friend who had no positive religious views, and whose beliefs were only negative if they existed at all. He took an oath to conform to the Thirty-nine Articles, which, I have heard, contain 600 dogmatic declarations. When I asked him how he found it possible to take such an oath, he answered, "yes, it's true such an oath, he answered, "yes, it's true that there are six hundred dogmatic declarations in those articles; but I have heard that each one of these declarations can be explained in five different ways, and it's hard lines If I can't accept one and it's hard lines it I can't accept one interpretation out of the five."

Perhaps the terms "pupils" and "fellows" may have seemed strange to you when you have heard them in connection with universities. Perhaps I should

explain them. In each college there is a president, or chancellor or manager, who is assisted in the government of the institution by a number of stipendiaries, who receive a certain fixed sum for their services. These are the fellows. To them is entrusted the government of the college. They meet twice each year, or as often as occasion may demand, and they discuss and decide at their meetthey discuss and decide at their meetings whatever may be necessary to the proper regulation of the institution. Teachers are usually fellows, and are professors on a smaller scale. And here I might say a word about the professor and the teacher. The teachers and the professors have strictly defined spheres of duty. The professor takes a general of duty. The professor takes a general view of the subject, while the teachers take up the professor's views and apply them to the study of a single topic. The professor, for instance, may give a lec-ture upon the life, works, and philosophy of Thucydides; while the teacher takes up one of the works of the same author and makes the student go through it line by line, construing each sentence, and noting every beauty and studying every allusion. The teacher or tutor is a sort of sub-professor. He has the care of the intellectual man. But to revert to my subject. The dons of Oxford are fellows, who, having been distinguished students, passed on to the governing body of the university. This system was often abused, and men passed on to be fellows who had no claims by intellect to the positions which they occupied. Furthermore only an unmarried man could be a fellow. This was a tradition of pre-Reformation times, when all the fellows were clergymen. The fellowships were worth a large amount of money, and all sorts of plans were devised to cling to the revenues enoyed from these merely honorary offices. The fact that none else than an unmarried man can hold a fellowship is looked upon as a hindrance to matrimony. some men manage to combine the two A story is told of a fellow of Magdalen College who retained his fellowship until he was in middle life. One day he resigned, and the next day he sent his resigned, and the next day he sent his son, a boy of 18, to apply for admission to the college. When the father was questioned as to how he could have retained his fellowship so long while he was married, he answered, "A man can do anything if he knows how to keep his tongue still." Another story, illustrative of the proverbial inactivity of fellows is related of Magdalen College. A professional guide was showing a stranger round the college, when the visitor asked what the fellows did. Looking full in his face with unfeigned surprise, asked what the fellows did. Looking full in his face with unfeigned surprise, the guide exclaimed: "Do, sir! Why they're fellows!" As though the very fact of being a fellow excused a man from any further activity. (Laughter). But a great change for the better has been said in the matter of fellowships. the Oxford of pre-Reformation times—the trwium and the quadrivium were the prepastors to leave nothing untried towards providing wholesome reading for their flocks, in order that poisonous literature may not be still more widely circulated, and that, as we may hope, some who have been led astray through its influence may again open their eyes to the error of their ways.

To this end the parish priest must enTo this end the parish priest mu ship is competed for by whomever may choose to enter the contest. This system too, has had its abuses, as the successful competitor looks rather upon his success as a money speculation.

Mrs. A Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an intense burning sensation in the stomach, at times very distressing, caused a droop-ing and languid feeling, which would last or several hours after eating. I was ecommended by Mr. Popplewell, Chem-st, of our city, to try Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, and I am thankful to say that I have not and I am thanklat to been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have usel it with best results." Sold by Harkness & o., Druggists, Dundas st.

Another Witness.

A Chard, of Sterling, testifies to the efficacy of Hagyard's Yellow Oil, which he used for a badly injured knee joint. It is the great household remedy for inflammation, pain, soreness, lameness, etc., and is used both internally and externally with infallible success.

A Query Answered.

People often ask when is the best time to take a blood purifier? We answer, the best time is now. Burdock Blood Bitters loes its work of purifying, regulating, and toning the system in all times and all seasons. Purity in all things is always in seasons. Purity in a order when required.

Orion Catlin, 49 Pearl Street, Buffalo, N. Y., says: "I tried various remedies for the piles, but found no relief until I used Dr. Thomas' Eclectric Oil, which entirely cured meafter a tew applications." Since Dr. Thomas' Eclectric Oil has become celebrated, unprincipled persons are imitating it. Get the genuine.

A Wrong Opinion.

Many a dollar is paid for prescriptions or some disease that never troubled the patient, and when the sole difficulty was orms, which a few of Freeman's Powders could remove. These powders are pleasant, safe, and sure, contain their own cathartic, and are adapted for children