

Daily Globe

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ST. PAUL, SUNDAY, JULY 30, 1882.

The latest rumor of importance to Speaker Keifer is to the effect that Gov. Foster is after his seat in Congress. As Calico Charley is generally successful in his political enterprises, there is a bare possibility of the Sherman-Keifer combination coming to grief at a much earlier day than they have anticipated.

PRESENT indications point to an advance of 50 cents per thousand on common, and \$1 per thousand on the better grades of lumber during the month of August. Shingles will also be advanced 10 cents on the thousand, and unless receipts are more liberal, the fall's business will commence under the influence of a strong if not higher market.

The nomination of a colored man for congressman-at-large by the anti-Mahone Republicans of Virginia finishes the last detail preparatory to the great battle for the control of the government of that State. With the Democrats and Independents united on Massey, and the Republican vote divided between Wise and his colored rival, the indications all point to the election of Massey by at least 20,000 majority.

ANOTHER crusade against the Louisiana Lottery company has been commenced in that State. This time Mr. John H. Stone, a prominent member of the Baton Rouge bar, seems to be the moving spirit, and public interest in the matter, so far as the people of Louisiana are concerned, seems to be only enlisted to the extent of a pardonable curiosity to see how long Mr. Stone can resist the temptations that have changed the vision of so many that have preceded him in the same role. Time alone will tell whether the anti-lottery element in that State have made a judicious selection of the Stone with which to lay the foundations of the great moral movement they have inaugurated, and in which they will have the sympathy and best wishes of the people of the country generally.

NATURE'S LESSONS. "All thy works shall praise thee, O Lord." - Psalm cxi, 10. The summer season seems to be the fittest one in all the year to establish an intimacy with nature; to study her in her varied aspects; "to hold communion with her visible forms," and thus to learn from the created object of the great Creator. When the inhabitants of the heated, dusty cities betake themselves to the shady groves and cool waters of the northern lakes, or the salt reviving breezes of the ocean, they are given a good opportunity to learn the lessons which flower, grass, woodland, weed and forest tree, as well as rippling waters and rushing cataracts are present to teach. The voices of the city calling to labor and business are exchanged for the multitudinous voices of nature speaking of repose and meditation. But the murmur of pines, the rustle of leaves, the hum of insects, the chirp of the cricket and the song of birds, all in their different languages convey a solemn lesson to him who can understand them. How do all the falseness, treachery and shams of life and society sink away before the real and true in nature. The false-hearted and base must stand ashamed and regretful before the purity and loveliness of the gardens planted by God.

Of the many lessons to be learned among the forests and mountains, and by the waters "a one of patience. Perhaps no harder task is set before mankind than "to labor and wait." To give one's best endeavors, to strive in an honorable fashion to gain some desired good, and to have it elude one's grasp like a will-o'-the-wisp, or turn to ashes in the grasp, is a lesson most persons would willingly skip. Every oak or pine tree teaches patience. To attain their sturdy growth they have, for many years, endured the cold of winter, the sun's fiery heat, and the rude blasts of the storm. Their heads have bowed very low before the sweep of the hurricane, and yet to-day they are taller, more erect for the trial. So a man may grow better and stronger for the storms of adversity, if he keeps himself with patience. The lesson of trust in God is written all over the great expanse of nature. Our Savior tells us to "Consider the lilies and grass of the field." The hand which clothed the trees with their beautiful verdure, and gave the lily its whiteness and the rose its bloom, will not fail to care for its children. Take the smallest wayside flower and notice the perfect outline of its petals, its exquisite coloring of its stem, and think if the Creator thus cares for flowers, what must be his love and care for the beings he created in his own image. There is no object in nature, from the highest mountain peak to the lichen covered rock "basking in the sunlight as if dreaming of Eden," but utters these words "trust in God." The rock, which comforts the tired wayfarer with its cool shade, is a symbol of our God; the bubbling brook, which bursts from

some hidden spring to refresh the thirsty, is a token of his mercy; the bow of promise, which he has placed in the clouds, is the sign manual of his love and care.

The butterfly hovering with spreading wing, and the birds making the fields and groves vocal with their melody, all attest God's love. If he thus protects them, will he not care for his children? "Fear not, ye are more valuable than many sparrows." Another lesson of summer is that of hope. In the economy of nature the Creator not only provided for the present, but also gave promise for the future.

All the sights that delight the eye, all the sounds that charm the ear, are hints of what lies beyond. No intelligent person witnessing the coming of day through the gates of dawn, with banners of gold and crimson, driving away the hosts of night and making a pathway for the king of day, can fail to see the promise of the coming of a better and brighter day, when the Son of Righteousness shall arise and dispel the hosts of sin and death. And when the night drops down and darkness covers all, the witnesses of the Father's love and care are ever present. The dew falls like a benediction, and the stars, silent to mortal ears, speak to the spirit of his power and care; and whisper of a time when there shall be no night nor darkness.

Who that has seen the great transformation which a few days in spring can bring about, when, as if at the sound of a reveille, the sleeping plants, buds, and leaves, like slumbering armies, have awoke and come forth in fresh new verdure, can doubt the resurrection of the dead. It is a yearly renewal of God's covenant with his people. "He that believeth in me, though he were dead, yet shall he live." Such are some of the lessons that may be learned in the great school of nature. Each one must learn them for himself, and to him who applies himself in a humble spirit will come the blessed knowledge that "there is no God like our God."

VINDICATION OF LORD BYRON AND HIS SISTER AUGUSTA.

Nemesis, the goddess of retribution, is sure of her revenge, and her vengeance is a bout to be visited upon the heads of the calumniators of the poet Byron and his sister Augusta, for the utterance of the vilest calumnies and most heartless slanders ever uttered. The London Athenaeum is about to publish letters and papers relating to Lord Byron, including letters from Lady Byron herself, to Augusta, which fully refute and finally dispose of Mrs. Harriet Beecher Stowe's horrible calumny, published in the Atlantic Monthly, in 1859. The imputation was without any just foundation, and Mrs. Stowe, or any woman, should have recoiled, from giving publicity to such filth, immodest, base and outrageously false insinuations. But "truth crushed to earth will rise again," and the truth is about to be vindicated, and the slander and the slanderer will be alike consigned to contemptuous condemnation, and in the judgment of the world, Augusta Byron Leigh, will repose in a grave of virtue and purity, which slanderous ghouls, with hyena-like, unfeeling ferocity, have been attempting to desecrate. A cotemporary, with just indignation, says: "It is a shame that the slander should have remained so long without a final refutation. Even if Mrs. Stowe did find private stories going about in England to base it on, it was an infernal outrage for one literary celebrity to thus attack another's memory. It becomes doubly heinous when the attacking party is a woman. We have always held that Mrs. Stowe's good name would have to suffer in some way for this outrage. It was said at the time that Henry Ward Beecher advised the publication, and if so, he has already had a taste of the same thing in the Beecher scandal, and we look for Mrs. Stowe's turn next, either during her life or soon after her death." THE GLOBE with feelings of satisfaction gives to its readers the coming vindication about to be presented by the London Athenaeum. That journal makes the following announcement in reference to the new and hitherto unpublished Byron letters and papers: "In the course of the next few weeks we hope to print a series of hitherto unpublished Byron papers. Beginning with a letter from John Byron, the poet's father, to his daughter Augusta, and letters from the poet's mother to her husband; to Mrs. Leigh, the wife of Gen. Charles Leigh, colonel of the Twentieth regiment of infantry, and to her step-daughter Augusta—the writings comprise: (1) A collection of poems by Lady Byron, written during her brief residence with her husband, some of them containing emendations by his pen; (2) correspondence between Lady Byron and Augusta (the Hon. Mrs. Leigh) during the term of Lady Byron's engagement to the poet and the earlier months of their married life; (3) correspondence from the date of Lady Byron's withdrawal from London till the settlement of the terms of her separation from her husband; (4) letters from Lord Byron to his wife, Dr. Drury, Mr. Hoppner, and others, including his last letter to Lady Byron, written on the eve of his departure from England; (5) correspondence of Lady Byron and Augusta from the commencement of the quarrel between Lady Byron and her husband till the date of Lord Byron's death; (6) documents touching the destruction of the "Memoirs," including Augusta's narrative of the circumstance of the destruction of the famous MS.; (7) correspondence from the date of the poet's death till 1830, exhibiting the circumstances, hitherto undivulged, that caused Lady Byron's animosity against the woman she had held for fifteen years in the highest esteem; and (8) a group of letters having reference to Lady Byron's interview with her sister-in-law in 1851, in the presence of Mr. Robertson, of Brighton.

"This large body of correspondence will be found to demonstrate the baselessness of the various statements by Lady Byron in her later years to her sister-in-law's discredit, and more especially of the hideous imagination to which Mrs. Beecher Stowe gave such wide and lamentable publicity some thirteen years since."

TIMELY TOPICS.

THE paths of inspiration and of science are henceforth to run in parallel lines, if we may judge from recent remarkable discoveries in more than one field of science. The angel who showed to John the vision of the New Jerusalem assured him that the "measure of the city is the measure of a man." And he gave the measure, twelve times twelve, or 144, as one of the measures. Quite recently this divine standard or scale has been applied, and with the most surprising result. A diagram is given, showing that the measurement of the heavenly city exactly conforms to the "measure of a man."

JOHN JOSEPH LYNCH, archbishop of Toronto, has written a letter to a Dublin paper, in which he says: "I would not undertake to advise any one to leave Ireland who could live in it in moderate circumstances, except, indeed, parents having large families, who see nothing in the future for their children but poverty or immigration individually." He recommends Canada as far preferable to the United States for the Catholic population. In his judgment, "Canada is the freest and best-governed country in the world, and the people are happy."

DR. HOWARD CROSS, D. D., LL. D., in a late number of the Standard School Times, makes the following excellent distinction between true and false preaching: "The tendency of our age is to do away with all supernatural religion. Is not that tendency encouraged by the character of much of our preaching? We are philosophers rather than preachers. We explain God's will from the teachings of nature and the demands of reason, rather than from the revelation God has seen fit to make. Hence, when the world's wisdom attacks us, we are found wielding the world's weapons of defense, and become scientists for the nonce. We are seduced into the field where we are not experts, and where we are really worsted. But we have a wisdom the world knows nothing about, the natural man cannot understand the things of God. Hence, all we have to do is to testify of Christ as the Savior, and urge men to accept the salvation which we have proved."

WHEN the empire of Alexander the Great was divided into four parts answering to the four horns which came up in the head of the symbolic goat, in the year of the great horn which was broken (Dan. viii.); Egypt was a principal part of one of the four divisions. We believe that in the latter times this division will exist again; hence Egypt will reappear as a separate kingdom, and take its place once more upon the great chess board of the world, preparatory to the final moves which shall close the world's play. The present events in Egypt are doubtless of such a character as to hasten, if not actually effect a complete separation from Turkey, and place her in a position of entire independence so far as her ancient master is concerned. We are watching every move with intense interest, not only from the standpoint of Egypt's prospective independence, but also on account of the effect it must have upon Turkey, in cutting off another of those tributary streams which have hitherto helped to swell the volume of the river Euphrates, that symbolic stream which the prophet has declared shall be "dried up." (Ez. xvi, 13.) So remarkable, with solemn and emphatic assurance, a religious exhortation.

The world-renowned hymn, commencing— "Jesus, lover of my soul, Let me to thy bosom fly, While the tempest still is high." was written by Charles Wesley under very peculiar circumstances. The brothers, John and Charles Wesley, with Richard Pim, were one evening holding a twilight meeting, when they were assailed by a mob, and fled from their refuge. They took refuge behind a hedge-row, and were there protected from the missiles which were hurled about them like hail by the infuriated mob-creants. In the deepening darkness they made their escape, and at some distance found an unoccupied "spring-house," and there took refuge, and struck a light with a flint-stone, and there Charles Wesley, with a piece of lead which he had hammered to a point, wrote the immortal, soul-sustaining hymn alluded to, in a moment of trustful inspiration, ceasing from man and looking alone to God. Rev. Dr. Cuyler, at the close of his sermon in Plymouth church last Sabbath gave out this remarkable and celebrated hymn to be sung by the choir and congregation, remarking that it was saturated with the genuine spirit of the gospel. For the convenience of the reader we present this wonderful yet devotional hymn of trusting faith as found in the hymn books.

MR. HENRY WARD BEECHER assails the basis of the *Book of the Day*, in an article in the North American Review for August, attacking and denigrating the Presbyterian confession of faith with abandon that will furnish the envy of Bob Ingersoll. He calls "science" above inspiration; denies the inspiration of the Bible in the Mosaic account of the creation, the temptations on and fall in the garden, and flouts as puerile and childish the alleged conduct of the Creator in placing innocence and inexperience before such temptations, sure to be corrupted, and to entail a preordained corrupt race upon the world. Mr. Beecher's positions will attract wide attention, and call forth caustic criticisms and denunciations. He has assailed the integrity of Bible inspiration, cut loose from the current orthodox theology of the time, laid a blow at the very foundations of the Christian church, and swung off into the cold and gloomy domain of a cheerless scepticism. He must, inevitably, henceforth cease to be regarded as an orthodox clergyman, and his church, unless his seductive platitudes leads it away into his new school of infidelity, will, from the necessity of the case, be compelled to bring him to account for his rank and amazing heresies.

In last Sunday's "Timely Topics" column of the GLOBE we decanted on the custom of selling young girls at auction to raise church funds! This week extract the following from a devout religious journal, as a fitting commentary on such strange and improper practices: "The spirit of progression in the church, as it is interpreted at the present day, means, we fear, a progression from the simplicity and humility of Christianity, as exemplified in the example and teaching of our Lord and his disciples. There is such a tendency now-a-days, in the church everywhere, to break away from ancient moorings—to become assimilated to the thoughts and ways of the world, and to do it, too, under the cloak of religion. It is a sad sight assuredly to see such a wholesale decision from the simple practices of ancient Christianity and such a determination to conform to the world in everything. Judging from the way in which some men reason on this subject we might conclude that the gospel and its requirements was subject to change, and what was adapted to the first century of the church's history was not at all suitable for this enlightened age. We are living in progressive times, hence the simplicity of those early Christians cannot be suited to our day, and must be abandoned. It would make Christians so very odd, and subject to remark,

AMUSEMENTS.

St. Paul is Never Entirely Satisfied—Because Our City is Itself a Summer Resort—But We Need a Garden Theater—The Chicago Church Choir This Week—The Rice Park Concerts have proved to be enjoyable during the week that the idea of a summer theater naturally suggests itself. Variety is the spice of life, and it is solely for the sake of variety that many people leave St. Paul during the summer. The necessity for leaving town, which is alleged to exist in other cities, does not exist here. The people have a right to change their place of residence if they so desire, but it should not be considered as incumbent upon them to do so; for St. Paul is itself a summer resort. When travelers from the East and West reach St. Paul, they feel that they are already beyond the reach of sunstrokes, and they frequently evince an inclination to tarry here for a little rest, before plunging into the mad whirl of a business man's life. It is not surprising that the vast volume of business annually transacted here, St. Paul almost invariably impresses the summer tourist as being a neat and respectable city, no less than a progressive and substantial one, and there are numbers of strangers who feel no desire to hasten from such a place for the unbragging mounds of Minnesota, where the mosquito roasts and the malarial miasma is so very pestilential, to detract from the glories of fresh water. This is the amusement column, and must begin, like charity, at home. The drama flourishes best in cities; and it has been noticed by dramatic writers, who wish to remain in cities when the theaters are closed, that many people who go after variety would properly return for the same object to the city. It is not, however, as if they could get of watering place sport in a single week. It is like a sea voyage. Enough is a little; and it is, as you have heard, a dance, or a called once, rowed once, and caught one slimy string of fish, got sunburnt once, and grown filled with sea-sickness, home begins to pull like a seven-pound pike at your heartstrings; and you would go to St. Paul and stick the summer through, if it were only the custom to do so. It would get to be the fashion to do so, if we had a summer theater. It would be a very beautiful and perfect place of amusement through in order to attract people from the neighboring lakes, and to gain the patronage of transient guests. It should be a temple, grand in point of architecture, and so gorgeous in respect of fittings to both stage and auditorium, that no summer resort could offer a substitute for it. The next thing in order is a summer theater, built on a scale of magnificence that shall excite the admiration of the people, and erected in St. Paul.

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THE TEMPERANCE UNION. The Origin of the Work—A Historical Sketch—Meeting of the National Convention Next Week. The temperance convention to be held in this city next week are receiving a large share of public attention. Our Catholic citizens are especially fully alive to the importance of the occasion, and doing their utmost to give the friends of sparkling water a hospitable welcome. The work of the Catholic Total Abstinence societies of St. Paul is too well known to need explanation, but the GLOBE takes advantage of the coming convention to give its readers some idea of the union, of which the St. Paul societies are but factors. In 1846 Father Theobald Mathew visited the United States for the purpose of preaching the total abstinence crusade among the Irish in America. His tour through the states resulted in the formation of thousands, many of whom still live to bless his memory and to perpetuate the untold good derived from the new teaching. Father Mathew societies were organized in the larger cities, and in other bond of union save the promise to abstain from intoxicating drinks. From 1846 to 1871 the Catholic total abstinence movement went on in this way, and it is not until the year 1871 that life into the movement, and to that end a number of representative men met in Baltimore to devise ways and means of effectually countering the evils of drink. The result of this meeting was the formation of the Catholic Total Abstinence Union of America, whose twelfth annual convention will be held in Sherman Hall next Wednesday.

The national union is composed of several state unions in America, which are in turn made up of the various Catholic temperance societies within the state. This state union of Minnesota, for instance, consists of the following counties: Anckerlyon, Cass, Hubbard, Lake, Le Sueur, Lincoln, Lyon, Mower, Olmsted, Rice, and Wright. The delegates from all the state unions meet annually in a national convention, to legislate in regard to the larger cities, and to elect officers and to transact all other business brought before them. By a special provision of the constitution, any measure availing of prohibitory laws and the like, is excluded from the consideration of the union. Each state union is entitled to three delegates in the national convention. Moreover, each Catholic temperance society is entitled to one delegate. Minnesota will thus number about sixty delegates in the convention. The other states to be represented have also decided to send full delegations. Philadelphia alone has already spoken eighteen names at the Metropolitan, in New York, and California, and Florida, and the states they are coming to do honor to St. Paul. The delegates to this convention represent nearly 75,000 Catholic total abstinence. In the city of St. Paul, the convention will be held, New York, Cleveland, Philadelphia, Chicago, Buffalo, Indianapolis and Boston, no effort has been spared on the part of the citizens to make the delegates comfortable in the city. The city has the residences and public buildings were illuminated and decorated with flags. An excursion down the bay was tendered them by the city. It would be a spacious act on the part of the city to make the delegates and holiday attire for the coming occasion and show our guests that not even the "Hub" can outdo us in hospitality.

The temperance societies of St. Paul have decided to make use of the convention to arouse the people's enthusiasm on the subject. A monster torchlight procession has been arranged for Wednesday evening, in which the temperance societies from Minneapolis, Stillwater, and other adjoining places will participate. The procession will wind up at Market Hall, where Gov. Hubbard on the part of the state, and Mayor Rice in the name of the city will welcome the delegates. Music and speeches will conclude Wednesday's programme. Thursday evening a reception will be tendered to the delegates at the Metropolitan by the temperance men of Minneapolis.

THE CHURCHES. Announcements of their Services To-day. First Baptist Church—Preaching at 10:30 a. m. and 8 p. m. by Rev. H. V. Garner, D. D., of Concord, N. H. Jackson Street Methodist Church, corner Jackson and Ninth, W. K. Marshall, D. D., pastor—Preaching at 10:30 a. m. and 8 p. m.; Sunday school at 9:30 a. m.; Young People's meeting at 7:15 p. m. Seats free and welcome. Bethel Chapel, foot of Jackson street—Preaching at 3 p. m. by Chaplain Smith. First M. E. Church, St. Anthony hill—Preaching at 10:30 a. m. and 8 p. m. by Rev. A. C. Williams, ex-Secretary, Neb. Sunday school at 10 o'clock m. Disciples of Christ hold a meeting in the church on Market street, east of Rice park, at 8:30 p. m. Preaching by Elder J. C. Hay, of Minneapolis. Plymouth church extends a cordial invitation to all strangers sojourning in the city, holding its regular services at 10:30 a. m., with its pastor, Rev. D. Dana, officiating. St. Mark's Episcopal Church, corner of Ashland avenue and Mackubin street, Rev. Henry Kittson, rector. Morning prayer, 10:30 a. m. Sunday school, 9:15 a. m. Holy communion and sermon, 8 a. m. Choral evensong and service, 7:30 p. m. Seats free. St. Anthony hill pass over within one block of the church. Christ church (Episcopal), corner Fourth and Franklin streets, Fabrice N. Gilbert, rector. Services at 10:30 a. m. and 8 p. m. Sunday school at 9 a. m. The fourth quarterly meeting of the Clinton Avenue Methodist church (Sixth ward), will be held to-day, Dr. Marshall, of Jackson street Methodist church will preach in the morning. Services in the evening at 8 p. m.

Gerold's Grand High Mass at the Cathedral. Pontifical high mass, Bishop Gage officiating, will be celebrated at the cathedral, Wednesday morning, August 2, at 10:30. The cathedral choir, assisted by Mr. Saynor, Mr. Beckler, Mr. Gieser, Mr. Haller, Mr. Roese, Mr. W. M. Draper, Mr. Etker, Mr. York, and the Sebaste's orchestra, under the direction of Prof. Manner, will render for the first time in this city, Gerold's mass. This mass is given in honor of the temperance crusade to the United States, who hold their convention in this city that week. On Thursday, August 3, at 10:30 a. m., a grand solemn requiem high mass will be celebrated for the repose of the souls of the members of the order who have died within the year.

Y. M. C. A. Union gospel service Sunday evening at 8 o'clock, in Market hall, corner of Seventh and St. Peter streets. Speakers: Rev. W. K. Tully, of Jacksonville, Fla.; Dr. Dana and Rev. R. Smith. Good music. Seats free. All are especially invited.

For Sale. A house with ten rooms, lot 79x150, barn, well and cistern. Located within 200 feet of the street cars. Possession given immediately. Price \$4,500. Terms of payment moderate. Apply to E. J. Marshall, of Jackson street Real Estate Agent, room 11, second floor, Manheim block.

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The temperance societies of St. Paul have decided to make use of the convention to arouse the people's enthusiasm on the subject. A monster torchlight procession has been arranged for Wednesday evening, in which the temperance societies from Minneapolis, Stillwater, and other adjoining places will participate. The procession will wind up at Market Hall, where Gov. Hubbard on the part of the state, and Mayor Rice in the name of the city will welcome the delegates. Music and speeches will conclude Wednesday's programme. Thursday evening a reception will be tendered to the delegates at the Metropolitan by the temperance men of Minneapolis.

THE CHURCHES. Announcements of their Services To-day. First Baptist Church—Preaching at 10:30 a. m. and 8 p. m. by Rev. H. V. Garner, D. D., of Concord, N. H. Jackson Street Methodist Church, corner Jackson and Ninth, W. K. Marshall, D. D., pastor—Preaching at 10:30 a. m. and 8 p. m.; Sunday school at 9:30 a. m.; Young People's meeting at 7:15 p. m. Seats free and welcome. Bethel Chapel, foot of Jackson street—Preaching at 3 p. m. by Chaplain Smith. First M. E. Church, St. Anthony hill—Preaching at 10:30 a. m. and 8 p. m. by Rev. A. C. Williams, ex-Secretary, Neb. Sunday school at 10 o'clock m. Disciples of Christ hold a meeting in the church on Market street, east of Rice park, at 8:30 p. m. Preaching by Elder J. C. Hay, of Minneapolis. Plymouth church extends a cordial invitation to all strangers sojourning in the city, holding its regular services at 10:30 a. m., with its pastor, Rev. D. Dana, officiating. St. Mark's Episcopal Church, corner of Ashland avenue and Mackubin street, Rev. Henry Kittson, rector. Morning prayer, 10:30 a. m. Sunday school, 9:15 a. m. Holy communion and sermon, 8 a. m. Choral evensong and service, 7:30 p. m. Seats free. St. Anthony hill pass over within one block of the church. Christ church (Episcopal), corner Fourth and Franklin streets, Fabrice N. Gilbert, rector. Services at 10:30 a. m. and 8 p. m. Sunday school at 9 a. m. The fourth quarterly meeting of the Clinton Avenue Methodist church (Sixth ward), will be held to-day, Dr. Marshall, of Jackson street Methodist church will preach in the morning. Services in the evening at 8 p. m.

Gerold's Grand High Mass at the Cathedral. Pontifical high mass, Bishop Gage officiating, will be celebrated at the cathedral, Wednesday morning, August 2, at 10:30. The cathedral choir, assisted by Mr. Saynor, Mr. Beckler, Mr. Gieser, Mr. Haller, Mr. Roese, Mr. W. M. Draper, Mr. Etker, Mr. York, and the Sebaste's orchestra, under the direction of Prof. Manner, will render for the first time in this city, Gerold's mass. This mass is given in honor of the temperance crusade to the United States, who hold their convention in this city that week. On Thursday, August 3, at 10:30 a. m., a grand solemn requiem high mass will be celebrated for the repose of the souls of the members of the order who have died within the year.

Y. M. C. A. Union gospel service Sunday evening at 8 o'clock, in Market hall, corner of Seventh and St. Peter streets. Speakers: Rev. W. K. Tully, of Jacksonville, Fla.; Dr. Dana and Rev. R. Smith. Good music. Seats free. All are especially invited.

For Sale. A house with ten rooms, lot 79x150, barn, well and cistern. Located within 200 feet of the street cars. Possession given immediately. Price \$4,500. Terms of payment moderate. Apply to E. J. Marshall, of Jackson street Real Estate Agent, room 11, second floor, Manheim block.

AMUSEMENTS.

St. Paul is Never Entirely Satisfied—Because Our City is Itself a Summer Resort—But We Need a Garden Theater—The Chicago Church Choir This Week—The Rice Park Concerts have proved to be enjoyable during the week that the idea of a summer theater naturally suggests itself. Variety is the spice of life, and it is solely for the sake of variety that many people leave St. Paul during the summer. The necessity for leaving town, which is alleged to exist in other cities, does not exist here. The people have a right to change their place of residence if they so desire, but it should not be considered as incumbent upon them to do so; for St. Paul is itself a summer resort. When travelers from the East and West reach St. Paul, they feel that they are already beyond the reach of sunstrokes, and they frequently evince an inclination to tarry here for a little rest, before plunging into the mad whirl of a business man's life. It is not surprising that the vast volume of business annually transacted here, St. Paul almost invariably impresses the summer tourist as being a neat and respectable city, no less than a progressive and substantial one, and there are numbers of strangers who feel no desire to hasten from such a place for the unbragging mounds of Minnesota, where the mosquito roasts and the malarial miasma is so very pestilential, to detract from the glories of fresh water. This is the amusement column, and must begin, like charity, at home. The drama flourishes best in cities; and it has been noticed by dramatic writers, who wish to remain in cities when the theaters are closed, that many people who go after variety would properly return for the same object to the city. It is not, however, as if they could get of watering place sport in a single week. It is like a sea voyage. Enough is a little; and it is, as you have heard, a dance, or a called once, rowed once, and caught one slimy string of fish, got sunburnt once, and grown filled with sea-sickness, home begins to pull like a seven-pound pike at your heartstrings; and you would go to St. Paul and stick the summer through, if it were only the custom to do so. It would get to be the fashion to do so, if we had a summer theater. It would be a very beautiful and perfect place of amusement through in order to attract people from the neighboring lakes, and to gain the patronage of transient guests. It should be a temple, grand in point of architecture, and so gorgeous in respect of fittings to both stage and auditorium, that no summer resort could offer a substitute for it. The next thing in order is a summer theater, built on a scale of magnificence that shall excite the admiration of the people, and erected in St. Paul.

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