IN THE CHURCHES.

Eloquent Sermon by Monseignor Capel at St. Aloysius' Church.

The Eminent Catholic Prelate Discourses to an Immense Congregation.

Rev. Dr. Rankin's Anniversary at the Congregational Church—An Interesting Sermon.

The Crisis of the Reformation as Told by Rev. Dr. Domer.

CAPEL AT ST. ALOYSIUS'.

St. Aloysius' was filled to overflowing yesterday morning at the 11 o'clock mass, the occasion being a sermon by the Right Rev. Monsignor Thomas John Capel, D. D. At the point in the services set apart for the sermon Monsignor Capel was presented to the congregation by the officiating priest, and ascending the steps took his place in the pulpit. In a clear, resonant voice he read the epistle for the day, the twentieth Sunday after Pentecost, which was taken from the epistle of St. Paul to the Ephesian, v. chap., 15–21, and the gospel which embraced from the 46th to the 53d verses. Then from the xxvii chap. of Genesis he quoted the words:

It is the house of God, and this is the gate of Heaven. And it shall be called sacred to God.

Pausing for a moment, he ran his eye over the dense mass of people that were packed in the church, and said:

DEAR BRETHREN: The words I have just cited are words that will recall a well known fact to your minds—a fact read by you in your childhood, one that you have dwelt upon, ever bringing to your mind your relation to that God you have to serve. Jacob was dreaming, and in that dream he saw a ladder set up on earth, the top of it reaching to Heaven, and angels of God ascending and descending it. He learned indeed from God himself that the ground upon which he stood was sacred to the Almighty, and that it would become the possession of his seed, the abiding place of his children. When he arose from that sleep he then realized that the place was sacred, and it was then the expression fell from his lips: "This is the house of God. This is the gate of Heaven. This ground shall be called sacred to God Almighty."

On an occasion of this kind, dear friends, when the doors of your church are again opened and you again take possession of it, I know of no better text to bring to your mind and place before you the glories of this the residence of your God and resting place of Him you have to serve. We will therefore dwell upon the initial statement that this is the house of God Almighty, the heavenly Father whom we have to serve. When we speak thus we are using no expression of the imagination. When Jesus was about to part from us He declared that He would never leave us, and that He would be with us always, even to the end of time. We feel His presence and influence here with us, and thus we realize in fact that he resides here to fulfill His sacred office of priest and teacher and to dispense His wonderful mercy.

Proceeding the speaker drew a picture of the last supper, and after recounting the promises of the Saviour, he said that the injunction laid upon the church, "Do this in remembrance of me," was meant to keep ever present this promise that He would be with them always, even to the end of time. The church felt the value of this, and had realized the truth of these promises day after day when, by a miracle most wonderful, God presented Himself in the substance of His body and blood in the bread and wine, and the Divine presence in the tabernacle on the altar was an eternal reminder that this was the house of God and the gate of Heaven. It was the power and presence of God that made men kneel in the privacy of their chambers before they came to the confessional, and ask for aid and assistance to put off their sins as a garment, and for strength to resist the temptations of the future. More than earthly aid was required to complete this wonderful work, and God's presence in his house was again manifested when the penitent felt himself able to rise up with his burden lifted from his shoulders. No man was without sin, and therefore it was imperative that all men should come within the influence of God's presence, even into this holy sanctuary, where pardon and strength were given through His wondrous mercy. It was only in God's house that these priceless blessings could be obtained, and this ground was sacred to the Most High.

The rulers of earth had piled up palaces for their dwelling places and beautified them with gold and precious stones. How much more, then, should men adorn and beautify the dwelling place of the King of Kings, the house of the Almighty God. Here His children came to gather new strength while in life, and in death their bodies were brought here for the last rites, and from here prayers were offered for their souls' repose. He said it was the duty of all to contribute to this end, and that it was the part of wisdom to so arrange that the mind of the priest should be free to devote himself entirely to administering his functions as a teacher; and this could not be when they were burdened with the care and anxiety, incident to a lack of the means for beautifying and building God's home—the church. When man stood face to face with his Maker for the first time the most consoling thought that he could have in that awful moment would be that he had given his most precious jewel to beautify and build His house. In addressing himself to those outside of the communion of his church, the eminent ecclesiastic said that the church had been present at the birth of the Christian religion, and had come down through long years of persecution, and to-day, after twenty centuries had rolled by, it was stronger than ever. The influences of the church had always been exerted to the utmost, and when they surveyed the vast congregations that were gathered in every clime and country, they would at least say that these Catholics who held to the blessed truth, as taught by the church, must under its influences become good men and worthy citizens. In conclusion, he said the work on the church had been nearly completed, and it now remained for each to contribute of his means to enable those in charge not only to fully complete but to assist other churches whose congregations were poorer. To those who did so there were promises of rich reward both in this life and in the world to come.

The church was taxed to its utmost capacity to accommodate the crowd. The galleries were a solid mass of humanity, and the aisles and the space in front of the altars were filled with chairs. Many members of the congregation who arrived late found it impossible even to get inside the doors of the church. Mgr. Capel wore the purple vestments pertaining to his position in the church, and his sermon was listened to with wrapt attention. His delivery was rapid and impassioned, and he held his congregation spell bound with his eloquence for nearly an hour.

A PASTOR'S ANNIVERSARY.

REV. DR. RANKIN COMMENCES HIS FIFTEENTH YEAR AT THE CONGREGATIONAL CHURCH.

Rev. Dr. Rankin, after three months' absence, resumed his labors yesterday morning. The spacious church was filled to overflowing. Brilliant autumn flowers were on the desk, and the music, under the direction of Dr. Bischoff, was joyously appropriate. Dr. Rankin's voice showed that he was greatly moved at thus meeting his people again. The opening exercises were reverent and tender, and his sermon was founded on Matthew xxv, 26–27: "Thou knowest that I reap where I sowed not, and gather where I have not strowed, thou oughtest, therefore, to have but my money to the exchanger, and then at my coming I should have received my own with usury."

He said: The Saviour does not imply there is any injustice in God's moral economy. He is not a cynic, but a son. But He urges that the best solution of apparent difficulties is to try to fit into them and bring a blessing out of them. There is nothing more rigid than a law of nature. The fisherman studies the winds and the tides, adapts himself to them, and thus overmasters them. He does not oppose them, or try to regulate them. He uses them. This adaptation of himself to what he finds in nature constitutes his art. It is so with the farmer. God made a covenant with Noah respecting earth's uniformity. Just as the tides come and go, so come and go day and night, summer and winter. The farmer learns how to fit into nature, to give and take from her. It is his art. As in material things, so in spiritual. What God wants of us is only to adapt ourselves to the great facts which are there. It is of this adaptation to God in spiritual things of which I shall speak in this discourse.

1. The wise thing for a man to do, in spiritual things, is to accept the facts of the situation. Fact is always a reality. A theory, a conjecture, may be a phantom.

There are some men who are always wondering why God did not constitute things differently. If they could only have been consulted! They complain of their tendencies, of their circumstances, of the exactions of God's law, of the excessive nature of punishment, of the offensive nature of the way of salvation. In a word, their whole talk is to the effect that God is a hard man, and their case is a hard case.

Set a man down on a rocky New England farm. He objects. He rises to a point of order. He would rather hunt or fish. He has no taste for blasting rocks and extracting stumps, and so he wonders why God has so circumstanced him, and makes it his business to find fault. It is the very spirit of the steward in the context. There is no wisdom in blinking facts. A man cannot understand his environment without admitting the facts in it which concern himself. Evangelical religion is the only candid one. It admits the facts of the case. It is a serious thing to belong to the human race; to be a descendant of the first Adam, and to know of the second Adam. Between these two facts the advocates of this system take their stand, less as philosophers than as God's stewards. Here is a law in my members which acts as the tides do. How can I be delivered from it? The laws of mankind attest the truth of the evangelical system. They are leveled at man as he is. There is no room for the play of sentiment in them. Take this one fact, that man's tendencies are sinful. It matters not whether he got them from his father or his grandfather or from Adam. The fact is the same. Over against this fact, God has put another, the fact of salvation by the atonement. Man gets away from God by sin. By the atonement God draws him back. Against the fact of tides and rocks the government sets light houses and the life saving service. There is a reason for every light house on the American coast. The fact of the light house is a fact set against the other fact of perils by wind and tide.

2. The wise thing for a man to do is not only to accept the facts of the case, but to make the best use of them. The moment a man seeks to come into harmony with God's economy he not only has inward peace, but his outward relations are all amicably adjusted. Furl a vessel's sails and cast her anchor, and how soon she sets the waters at rest. Lift her anchor, unfurl her sails, and bring her round to the wind, and how quick she speeds away like a thing of life. "Great peace have they that love Thy law; nothing shall offend them." Law and peace! What God has joined together let not man put asunder. It is said we want a new statement in theology, because men of genius are not willing to accept the old. But David and Daniel and Paul, were they not men of genius? Carlyle liked his mother's religion for her, and she was his ideal of a Christian mother. Burns put his estimate of Christianity into "The Cottin Saturday Night." The ocean is full of mysterious currents. None is more so than the gulf stream, an ocean river mightier than the Mississippi or the Amazon, whose movements are as independent of its surroundings as though it were banked in by piles of earth. The practical seaman does not wait to understand it; but avails himself of it. Christianity is a great movement in the world's history, like the gulf stream. Starting at Bethlehem and Calvary, nay at the very throne of God, it encircles the earth. As the seaman takes the gulf stream to help him along his watery pathway from continent to continent, it is wise for a man to adopt Christianity. Men violate and defy natural laws; make it their profession to do so. It is folly. It is sin. There is no use in dashing one's brains out against God's constitution of things. We can use this constitution of things for our own good and for His glory. It is all that He asks of us. It is what we do in every other department of life. Before we settle back, as did the steward in the parable, let us try what virtue there is in the atonement; in the words of Jesus: "And I, if I be lifted up from the earth, will draw all men unto me."

To-day I begin the labors of my fifteenth year as your pastor. I need not tell you how gladly; how sweet and holy the work looks to me, and how unworthy I feel to undertake it. I thank you for the long rest you have so thoughtfully granted me; for your undivided loyalty to each other and to this church; for all your kindness to me and mine; for the warmth of your welcome, which I see in your presence and read in your eyes. As I left you, the angel of God touched one of our number, saying "Come up higher." I seem to hear the echoes of the same message, uttered so recently to another. Let it be the message of God Himself to you and to me. If there is a higher plane of Christian living, let us seek it. If there is a higher plane of Christian service, let us be found there with the shadows of the other world falling upon us; nay, with the glories of the other world coming down to meet us, with the cry of the lost world ringing in our ears, let us say of every duty, of every opportunity, "Here am I. Lord, send me."

At the close of the service men, women, and children gathered around the platform to take their pastor by the hand and to give him the welcome which their hearts prompted.

THE CRISIS OF THE REFORMATION.

REV. DR. DOMER'S LECTURE AT ST. PAUL'S ENGLISH LUTHERAN CHURCH.

The fourth lecture at St. Paul's English Lutheran church by the pastor, Rev. Dr. Domer, was delivered last night.

The lecture was largely historical, as it presented many of the facts and incidents connected with that remarkable event in the life of the reformer, his appearance at the diet of Worms. The speaker said: "It is well for us to remember that great reforms of any kind cannot be accomplished in a day. And in the progress of a reform, whether in an individual or in a Christendom, it does not usually go forward in uninterrupted flow, like the smooth current of a stormless stream. There are pauses and advances, favorable appearances; then unfavorable alternations of light and darkness, crisis periods, great turning points, in which the determinations of the individual or of the nation are settled. The personal conversion may be referred to a certain time, perhaps, but that time has simply become the culmination of all the preparatory thought and processes. The national change may be referred to a particular date, as in the convention which gave us our declaration of independence, and a nation was born, but there had been for a long time the preparatory process of the fusion of nationalities, the consideration of rights and grievances, and the forecasting of coming advantages. Such an order of progress and growth we trace in the history of the great reformation. There were crisis periods into which gathered many preparatory forces and from which proceeded influences which determined the destinies of nations and of Christendom. Such a time was the thirty-first of October, 1517, when Luther nailed his ninety-five propositions on the church doors of Wittenberg. Such a time was the imperial congress of Charles V, where Luther testified so grandly for the cause of the gospel of Christ.

The speaker then gave a historical account of the various causes which brought about the convention at Worms—the first at which the young Emperor Charles V presided after his coronation at Aix-la-Chapelle in 1520.

The diet at Worms was convoked by the emperor in January, 1521. Certain political questions first engaged the attention of the great congress; but it was evident from the very first that the principal matter which would come before it was the religious agitation in Germany, and what, therefore, should be done with the leader of the whole movement. The pope of Rome had issued his bull against Luther on the 15th of June, 1520, about the time Charles was chosen to the crown of the Cesars and Charlemagne. Luther was interdicted; ordered to quit preaching, teaching, and writing; to retract his books and teachings, and within sixty days to inform the court of Rome of such retraction either in writing or in person, or, failing to do so, to be excommunicated as a heretic and eternally cursed. But Luther never paused in his well begun work of reforming the church, but more energetically than ever continued his warfare against papal tyranny and corruption. He defied the thunders of the vatican, publicly burned the pope's bull, and thus flung himself into the face of "principalities and powers" determined to fight it out to the bitter end. In order to crush the reformation and Luther more effectively, the papal authorities besought the court of Charles V to add an imperial edict to the pope's anathemas, and so by the imperial power to stamp out the infernal heresy which was destroying the peace of the Roman hierarchy. Luther was summoned to answer before Charles's imperial parliament, consisting of more than 200 distinguished representatives and embassadors of the states of the empire. He appeared there on the seventeenth and eighteenth days of May, 1521, and grandly stood up for the truth in Christ. Looking over the august assembly, presided over by Charles V, when pressed for a direct, explicit, and emphatic recantation, he sublimely refused, saying: "Unless I am convinced of error from the word of God I cannot and will not recant. So help me God! Amen."

The son of the Medici and the son of the Manfield miner had gone down into the arena, and in a desperate encounter, which shook the world they engaged in awful combat; but the miner's son came forth in glorious victory, and his grand words keep ringing on through all the ages!

Luther fought a battle at Worms, not for Germany alone, but for all Christendom; against all tyrannies and all papacies where arbitrary authority lifts its hard hand above the truth of God, and against the royal rights of highest manhood! It was a judgment day, but Luther came forth, "standing on a sea of glass with the harp of God in his hands."

Sabbath School Reunion.

Galbraith chapel, on L street northwest, between Third and Fourth streets, was crowded with both children and adults yesterday afternoon, the occasion being a Sabbath school reunion. After the singing of several songs in a manner not to be excelled, the paster, Rev. J. A. Mulligan, in a few appropriate remarks, introduced Rev. Mr. Hughes, who spoke in a highly interesting manner to the children. He was followed by Superintendent Chestner, Prof. James Deane, of Howard university, Prof. Montgomery, Mr. J. W. Cromwell, and Prof. R. T. Greener. The remarks of these gentlemen were appropriate to the occasion and very interesting. The influence of Sabbath school teachings and training upon our lives after we become men and women were portrayed in sound, sensible language. A collection was taken up for the benefit of the school. The children, after singing several songs, were dismissed with a benediction.

ST. JAMES CHURCH.

Interesting Ceremonies in Breaking Ground for the Erection of a New Church.

Saturday afternoon at 5:30 o'clock the ceremony of breaking the ground for the purpose of erecting St. James church on Eighth street northeast was solemnized. Rev. James W. Clark, the pastor; the wardens, vestrymen, and a large number of the congregation, as well as quite a large crowd of the people who reside in the neighborhood, were present. The pastor was dressed in his churchly robes, and taking the shovel preparatory to turning the first sod said: "We are gathered together here to take the initiatory steps toward erecting a temple to the service and glory of the Lord. You have labored unceasingly, and this is the beginning of your reward." Just before the minister turned the first shovelful of earth one of the wardens laid upon the spot a bunch of flowers sent with her blessing on the work by a lady member, who is so ill that she could not be present. The first three shovels of earth were then turned by the pastor at the same time saying, "In the name of the Father and of the Son and of the Holy Ghost, amen." He then handed the shovel to the senior warden, then the junior warden and vestrymen; each in turn used it in turning up the earth; the example being set, the majority of the congregation present used the shovel with good effect. This time, being the anniversary of the feast of St. Michael and All Angels, it was doubly appropriate—St. Michael being the guardian of the church militant. There never has been any church built in this parish, although it is an old one. The people living near by have taken a great deal of interest in the church, and seemed to be pleased that they are to have one in their midst. One man, not a member, said, 'I do not belong to any church, but I will give $1 to pay for the first brick that goes in it.' The money was paid down and his action was followed by several others in the crowd.

The entire exercises were very impressive, and at their conclusion the regular evening services were held in the chapel.

The new church when completed will be a decidedly attractive building, being in the Gothic style of architecture, and the plans embracing a church, a parish building for school and other purposes, and a rectory. At present only a portion of the nave will be built, having a seating capacity of 250. The design of the building was by Henry M. Congdon, of New York, church architect.

THE LIGHT INFANTRY ARMORY.

Col. Moore Says that no Decision as to Location Has Been Reached.

A Sunday paper published a statement yesterday to the effect that the Washington Light Infantry, through its committee, had about decided upon a site for their armory, placing it upon D street, between Ninth and Tenth streets northwest.

A REPUBLICAN reporter called upon Col. William G. Moore last night, who, on being questioned concerning the matter, said: "The corps authorized the appointment of a committee on a site for their armory composed of active and honorary members, all enterprising and thorough-going business men, to whom such an important subject might well be intrusted. The committee advertised for proposals for sites, and received quite a number of answers. The committee, however, have as far as I know made no selection to recommend to the corps, whose approval will be necessary before any choice can be made."

A Crank Arrested.

A crank was arrested by Special Officer Rockett Saturday night and taken to the eighth precinct station. Upon being asked his name he said: "My name is Daniel Burns, but am sometimes called Dick Turpin." He carried a cat in his arms, which he called his rabbit. He is supposed to have escaped from the insane asylum.

EAST WASHINGTON.

At New Jerusalem temple, North Capitol, between B and C streets, yesterday morning, Rev. Jabez Fox occupied the pulpit. The subject was "Sleeping, rising, night, and day."

Prof. George Arth is getting up an entertainment for the benefit of the new grand organ to be purchased for St. Peter's church.

Interesting services were held yesterday at North capitol M. E. church, corner North capitol and K streets. Rev. J. C. Hagey occupied the pulpit at both services. The subject at the morning services was, "What is Christian perfection," and the evening subject was, "What is Life?"

Rev. A. A. Hoyt held religious services at Seamen's retreat yesterday morning at 11 o'clock, and in the evening at 7:30. These services will be held every Sunday.

The scaffold erected by the plasterers in the new building of Mr. D. Nachman, on Eighth, between D and E streets southeast, containing plasterers named Weser, Slattery, and Dockrey, fell Saturday morning, a distance of about nine feet. Weser received several injuries.

An enthusiastic gospel temperance meeting was held last evening at Waugh M. E. church, corner Third and A streets northeast. The church was filled to its utmost capacity. A number of excellent speakers made stirring addresses. Several signatures were secured to the pledge.

ST. LOUIS NEWSBOYS.

John Churchill Telling How Well the Chicago Boys Treat Their Visitors.

Two very smart newsboys called at the St. Louis *Chronicle* office and throw some light on their means and their manner of existence. John Churchill acted as spokesman, though his narrative was frequently emphasized by remarks from his companion, John Towers. Both boys are about 16, and each has resided here most of his life. An aunt between them is the only relative they can lay claim to. Said young Churchill: "Yes, times are very bad; not a bit like they used to be. We begin with the morning papers as soon as they are out, and work at papers and blacking boots until late at night. I sell about eighty copies of the morning papers, and clear 2 cents on each. Every one knows that they are worth the 3 cents that we have to pay for them, but it is an evening paper that cuts us. We can't live on the morning work alone, so we have to sell the evening papers, and on one class of them we get caught. We can't buy at 3 cents and make a living when the office sells to the carriers at 1 or 1½ cents. We used to make money selling together, but if we are seen with a *Chronicle* we get driven away from the other office, often get slugged as well. It is all arranged, and it looks as if we should soon have to do as well as we can with half a day's work, as it won't pay us to sell when we are at such a disadvantage with the carriers. You wait and see how it will be after fair week. We all have to stay here for that, as we can live on it for weeks. You see a boy that will work makes $5 each day of the fair, excepting Tuesday, when he will get as high as $12 on account of the procession. He makes this down town, and by both papers and blacking."

"Are there many more boys working here during fair week?"

"You bet! Every boy takes a turn who can, and lots come here from Chicago and other towns. No! We don't put it on the outsiders. We all get enough and let the Chicago boys do the best they can. Why, when we go to Chicago the boys there always treat us well and help us along, so we do the same for them. Besides, lots of us go gaming down south afterward."

"What are the 'pogies' spoken of yesterday?"

"Why, they are the big Chicago lot. We call them them the 'dirty dozen.' There's Hoppy Millet, an' Leggy, an' Fennel, Peggy, an' Walt Schofield, Connolly, Easy Shave an' others. Booby Mike Welch an' Tom Riley, the dead man, have been here two weeks already. Booby wanted change of air as he had just done $5 worth in the Chicago bridewell, and Tom Riley comes here to save money. You see he never eats or sleeps here, but just lives on St. Louis smoke. How do we live? Well, we're tony, we are. There's five of us has a room on Pine, between Eighth and Ninth. It's slap-up, too! We've two double beds and lots of furniture. We each pay 10 cents a day for the lodgings. We ain't allowed in before 7 at night, and have to leave at 7 in the morning, but it's bully there. The boys ought to have a good newsboys' home, but for that thief, Gorkey Pete, who spoilt it all and made the people drop us. Where do we eat? Well, we all live out. A lot of us go to Winstanley's. We used to eat at John Getz's, just 'round the corner there. That was a place! Soup an' beans, an' hash an' liver, an' cabbage, an' oatmeal, for 15 cents."

"Do you try to eat at regular hours?"

"No; when I've got a dime I get my grub. I had nine meals day before yesterday, and generally manage to get three. We help each other out when down on our luck."

"Been to school?"

"Why yes! both of us were at school ten years ago, an' almost all the St. Louis boys can read an' write, an' its bad for 'em, for they spends money in novels an' reads 'em on the steps instead of 'tending to business. The Chicago fellers and the others hasn't as much learnin' as the boys here."

"What makes boys take to your work?"

"Why, most begins by bumming from school, and then gets a talkin' together. They hears a feller tell of the fine times he has on the road, wot a lot o' lives he's saved from fires, wot a lot of horses he's rode, and wot a power of circuses he's seen, and then they get bitten and begin. It's a good life, though, all summer, all the same. A feller's got no boss and does just as he likes."

"What do you do after fair?"

"Why, go to New Orleans. I've beaton my way there two years and shall go there every winter. It's a bully newspaper town, too, and lots of us will be there for the cotton exposition. We get down on the tops of cars or hidden in them or under. The conductors can't catch us. No, I've never been by boat. When a feller gets by boat down the river he can sue for deckhand wages, and so the boat people are very particular not to let any one beat their way down, and besides it takes too long. Ta! ta!"

A Difference.

Life.

Formerly: "The republican party must go!!!

Now: "In view of recent facts, and in consonance with the opinions of the ablest political economists who have investigated the subject, we are of the opinion that if the republican party should at any time be pleased to consider the interests of its democratic adversaries it might be induced to think seriously of taking a brief vacation, and we shall be glad to hear propositions to that effect."

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Have just received their New Fall Purchases, consisting of the newest and most desirable goods of the season, to be sold at the lowest possible prices.

NEW SILKS,
All Shades.
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IN SHORT, TAKE ALL THE BEST qualities of all these, and the best qualities of all the best Medicines of the World, and you will find that HOP BITTERS have the best curative qualities and powers of all concentrated in them, and that they will cure when any or all of these, singly or combined, fail. A thorough trial will give positive proof of this.

RIDICULOUS IDEAS

ARE ENTERTAINED ABOUT PURGATIVES. IT IS DANGEROUS TO SCOURGE THE STOMACH, TO RASP THE BOWELS, TO PROSTRATE THE NERVOUS SYSTEM WITH FURIOUS EVACUANTS. NATURE HAS GIVEN A SAMPLE, IN THE FAMOUS SELTZER SPRING, OF WHAT THE BILIOUS, CONSTIPATED, OR DYSPEPTIC SYSTEM NEEDS FOR ITS RESTORATION, AND IN **TARRANT'S EFFERVESCENT SELTZER APERIENT** SCIENCE HAS IMPROVED ON NATURE BY COMBINING ALL THE VALUABLE INGREDIENTS OF THE GERMAN FOUNTAIN IN A PORTABLE FORM. THIS AGREEABLE AND POTENT SALINE ALTERATIVE CHANGES THE CONDITION OF THE BLOOD AND PURIFIES ALL THE FLUIDS OF THE BODY. SOLD BY ALL DRUGGISTS.

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IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to **refund the money.**

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

VALUABLE TESTIMONIALS.

DUNN & SCHURK, Boarding and Sales Stables, 148 East 24th street, bet 3d and Lexington aves.,
NEW YORK, Aug. 1, 1883.
ELLIS SPAVIN CURE CO.:
DEAR SIRS: We were having occasion to put a valuable horse in condition for a race. In giving the horse his work he threw out a curb, in consequence of which I would have sold him at that time for three hundred dollars ($300) or less. Hearing of Ellis's Spavin Cure Liniment, I tried it with great results. In two weeks the curb was gone, and the horse going sound. I put him in condition again, and in two months we sold him for as many thousands as we valued him worth hundreds when he had the curb. The horse is at present boarding at our stable and being driven on the road every day. We can safely recommend your Spavin Cure Liniment for all bone diseases and callous lumps of any kind if properly used. Yours, with respect,
DUNN & SCHURK.

STARRIN PLACE STOCK FARM,
FULTONVILLE, MONTGOMERY CO., N. Y.,
July 24, 1883
THE ELLIS SPAVIN CURE CO.:
GENTLEMEN: Remedies received in good shape. Send me a glass sign by express to Fonda, well packed, and I think it will come all right. Also send me some of those cards with a horse head and shoe on. I have taken off several curbs, "one very bad," cured a case of Sweeney and Navicular disease with the Spavin Cure, and restored several wornout horses with the Powders. Yours respectfully,
CHANDLER QUINTIN, V. S.

J. H. Whitson & Son, 24th street, New York, say: "We have used Ellis's Spavin Cure in our stables for two years, and have tried it on the following with perfect success: Splints, curbs, ring bones, lumches on the neck, swelled ankles; also quinsy sore throat, and for general stable liniment it is the best article we have ever used."

"I would gladly recommend your Spavin Cure to all with perfect confidence as to the result," writes H. C. Perry, V. S., Boston.

"We believe Ellis's Horse Remedies to be 'the best articles on the American market.'"—Strauss & Immen, East 24th street, New York city.

"Too much cannot be said in praise of your most valuable remedies," say Langan Bros., New York. "We have produced results with them such as we have not been able to do with any others."

Send for free book of testimonials, describing all our specialties.

ELLIS SPAVIN CURE CO.,
Boston, Mass., and New York City, N. Y

ANGOSTURA BITTERS.

BEWARE OF COUNTERFEITS.

An excellent appetizing tonic of exquisite flavor, now used over the whole world, cures Dyspepsia, Diarrhœa, Fever and Ague, and all disorders of the Digestive Organs. A few drops impart a delicious flavor to a glass of champagne, and to all summer drinks. Try it, but beware of counterfeits. Ask your grocer or druggist for the genuine article, manufactured by DR. J. G. B. SIEGERT & SONS.

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ARMY AND NAVY HEADQUARTERS.
FOUR IRON FIRE-ESCAPES.
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OLYDE'S
NEW EXPRESS STEAM PACKET LINE
—FOR—
PHILADELPHIA, WASHINGTON, AND ALEXANDRIA.
APPOINTED SAILING DAYS
From PHILADELPHIA every Saturday .....12 m
From WASHINGTON every Monday.....2 p m
Through and prompt connection with New York, Boston, Fall River, and all points North. Through Bills Lading given. Freight received and delivered daily until 6 p. m.
W. P. CLYDE & CO.,
General Agents, Philadelphia.
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Travelers' Guide.

BALTIMORE AND OHIO RAILROAD.
THE MODEL FAST AND THE ONLY LINE BETWEEN THE EAST AND THE WEST VIA WASHINGTON.
DOUBLE TRACK! JANNEY COUPLER! STEEL RAILS.

Shedule to take effect SUNDAY, MAY 13, 1883.
Leave Washington, from station corner of New Jersey avenue and C street—
For Chicago, Cincinnati, Louisville, and St. Louis, daily, at 3.35 a. m., 10.15 a. m., 10.10 p. m., with through coaches and Palace Sleeping Cars to above points, without change; 10.15 a. m. daily to Chicago, except Saturday.
For Pittsburg, at 3.30 a. m. and 8.40 p. m., daily; 8.40 p. m. to Pittsburg, Cleveland, and Detroit, with Sleeping Cars to Pittsburg.
For Toledo and Detroit, via Monroeville, 10.15 a. m. daily, with Sleepers for Toledo.
Trains for Philadelphia and New York at 3.10 a. m. daily, except Sunday; 4 p. m. and 9.40 p. m. daily, with Parlor and Sleeping Cars attached.
For Baltimore on week days, 5, 6.33, 6.40, 7.45, 8.40, 9, and 10.05 a. m., 12.10, 2.20, 2.35, 3, 3.35, 4.20, 4.40, 5.20, 6.10, 6.30, 7, 8.10, 9.40, 11.30 p. m.
For Baltimore on Sundays, 6.30, 7.45, 10.05 a. m., 1.25, 2.35, 3, 4.40, 5.20, 7, 8.10, 9.40 p. m.
For Annapolis, 6.40 a. m., 12.10 and 4.40; on Sunday, 9 a. m., 4.40 p. m.
For way stations between Washington and Baltimore, 5, 6.40, 9 a. m., 12.10 p. m., 3.35, 4.40, 7, and 11.40 p. m. For stations on Metropolitan Branch, 7.45 daily, except Sunday, 8.30 a. m., 4.45 and 6.1 p. m. daily; for Staunton, 3.35 a. m. daily, except Sunday; for Hagerstown and Frederick, 8.40 a. m., 10.18, 4.45 p. m. daily, except Sunday.
For Hagerstown, 10.15 a. m. daily, except Sunday; 8.15 p. m. daily.
Trains arrive from the West daily, 6.20, 7.35 a. m., 2.25, 3, 9.25 p. m.
From New York and Philadelphia, 2.55, 8.20 a. m. daily, 8.10 p. m. daily, except Sunday.
From Annapolis, 8.20 a. m., 1.50, 6.37 p. m.; Sunday, 10.40 a. m., 6.37 p. m.
From Staunton, 2.15 p. m. daily, except Sunday.
From Frederick and intermediate points, 8.20 a. m., 10 a. m., 2.15, 4.20 p. m. and 8 p. m. daily, except Sunday; 10 a. m., 8 p. m. daily from Point of Rocks.
Trains leave Baltimore for Washington at 2, 4.40, 6.40, 7.15, 7.30, 9, 9.10, and 10.30 a. m., 12.15, 2.30, 4, 4.40, 5, 5.25, 5.30, 6, and 11.30 p. m. On Sundays, 2, 4.40, 7.15, 7.30, 9, and 9.10 a. m., 1.30, 4.40, 5, 6.25, 7.30, and 9 p. m.
All trains from Washington stop at Relay Station, except 4.30 p. m.
For further information apply at the Baltimore and Ohio Ticket Office, Washington station, 619 and 1351 Pennsylvania avenue, corner of Fourteenth street, where orders will be taken for baggage to be checked and received at any point in the city.
W. M. CLEMENTS, M. of T., Baltimore, and C. K. LORD, G. P. A.

THE GREAT PENNSYLVANIA ROUTE
TO THE NORTH, WEST, AND SOUTHWEST.
DOUBLE TRACK, SPLENDID SCENERY, STEEL RAILS, MAGNIFICENT EQUIPMENT.
IN EFFECT JULY 8, 1883.
TRAINS LEAVE WASHINGTON, from Station, corner of Sixth and B streets, as follows:
For Pittsburg and the West, Chicago Limited Express of Palace Sleeping Cars, at 9.30 a. m. daily; Fast Line, 9.30 a. m. daily, with Sleeping Cars from Harrisburg to Cincinnati, Western Express, 7.30 p. m. daily, with Palace Cars to Pittsburg and Cincinnati. Also connects, except Saturdays, for Chicago, via Columbus and C., St. L. & P. R. R., with Sleeping Car Pittsburg to Chicago. Mail Express, 3.50 p. m. daily for Pittsburg and the West, with Palace Sleeping Car Washington and Chicago.
BALTIMORE AND POTOMAC RAILROAD.
For Erie, Canandaigua, Rochester, Buffalo, Niagara, 9.30 p. m. daily, except Saturday, with Palace Cars Washington to Canandaigua, and Harrisburg to Buffalo.
For Williamsport, Lock Haven, and Elmira, at 9.30 a. m. daily, except Sunday.
For New York and the East, 8 a. m., 10.40 a. m., 1.30, 4.20, 9.50, and 10.25 p. m. On Sunday, 4.20, 9.50, and 10.20 p. m. Limited Express of Pullman Parlor Cars, 9.30 a. m. daily, except Sunday.
For Boston without change, 1.30 p. m. every week day. On Sunday, 4.20 p. m.
For Brooklyn, N. Y., all through trains connect at Jersey City with boats of Brooklyn Annex, affording direct transfer to Fulton street, avoiding double ferriage across New York City.
For Philadelphia, 8 a. m., 10.40 a. m., 1.30, 4.20, 9.50, and 10.20 p. m. On Sunday, 4.20, 9.50, and 10.20 p. m. Limited Express, 9.30 a. m. daily, except Sunday.
For Baltimore, 6.40, 8, 9.30, 9.50, 10.40 a. m., and 1.30, 3.35, 4.20, 4.40, 6.20, 7.20, 9.50, and 10.20 p. m. On Sunday, 9.30, 10.40 a. m., 4.20, 6.20, 7.20, 9.50, and 10.20 p. m.
For Pope's Creek Line, 6.30 a. m. and 4.40 p. m. daily, except Sunday.
For Annapolis, 6.40 a. m. and 4.40 p. m. daily, except Sunday.
ALEXANDRIA AND FREDERICKSBURG RAILWAY, AND ALEXANDRIA AND WASHINGTON RAILROAD.
For Alexandria, 6.30, 7.20, 9.20, 11, and 11.30 a. m., 2, 4.30, 5, 6.00, 8, and 11.30 p. m. On Sunday at 6.30, 9.20, and 11 a. m., 4 p. m.
For Richmond and the South, 6.30 and 11 a. m. daily, and 5 p. m. daily, except Sunday.
Trains leave Alexandria for Washington, 6, 8, 10.03, and 10.20 a. m.; 12.30, 3, 3.27, 5.10, 7, and 9.10 p. m.,