

Daily Globe

Official Paper of the City & County

Printed and Published Every Day in the Year

BY H. P. HALL.

NO. 17 WABASH STREET, ST. PAUL.

THE SUNDAY GLOBE.

By mail the SUNDAY GLOBE will be one dollar per year.

ST. PAUL, SUNDAY, DEC. 7, 1879.

Our developed a living petrified child, whose head, body and limbs are ossified to such an extent that no one can make an impression upon them. Its parents contemplate rearing it tenderly, so that it may in the future become a formidable rival of Grant for the Presidency.

It seems that instead of a couple of lions getting loose in the woods of Southern Illinois and eating up the denizens, it was one of Jim Gordon Bennett's Castle Garden reporters, who took with him the habits inculcated in his mind during his brief stay in the New York Herald office.

A Boston preacher has recently delivered a course of sermons on "How Shall We Get to Heaven?" We don't know much about the subject, but would judge that about the surest way is to be hanged for murder. While there are doubts in the minds of the majority of Christians as to their final redemption, we do not know of the case of a murderer who was not certain of jumping from the scaffold into eternal bliss.

At last an Indian has been found who admits that he took part in the massacre of Major Thornburgh's command. Chief Jack came into camp a few days ago, and being placed on the stand gave a clear statement of the fight which, he claims, was justifiable on his part. He expressed the utmost contempt for those engaged in the outbreak on the agency, characterizing Chief Douglas as "a squaw man," the most opprobrious epithet one brave can bestow upon another. There is at last hope that the guilty parties will be discovered and brought to justice through their own confessions and the recommendations of others.

The New York Tribune has withstood the demand for a paper every day in the year until the present time, but at last succumbed, and to-day the first issue of the Sunday Tribune is made. Heretofore it was published Monday morning and omitted Sunday. The Herald first inaugurated the plan of a paper every day in the year. Raymond, of the Times, followed some years later. Then Marble, of the World, fell into line. About five years ago Dana brought the Sun out on Sunday. The Star, the Tammany morning paper, also publishes seven days in the week, and last comes the Tribune. Every morning paper in that city is now published 365 days in the year. The Globe recognized the fact at the outset of its existence that the world moved every day in the year. There is no Joshua to command a halt, either on Sunday, Fourth of July, or Christmas. A paper to be a record of this busy world must be published daily or oftener. We look forward to the time when the Globe will be printed three times a day—morning, noon and night, with an observance of the Sabbath by omitting the noon issue, and having but two papers per day. We do not mean three papers per day in the sense of three editions of the same paper, but three full and complete papers each entirely different in contents from the other. The Globe has already done something in advancing journalism and the New York Tribune and other imitators will find much more to learn, than how to make a Sunday paper, by watching the revolutions of the Globe.

THE DANCE.

The dancing season has fairly begun, and promises to form as important a part of our winter's social amusements as ever before. Almost every circle of society has its dancing club which, once a fortnight, or oftener, devotes an evening to Terpsichorean delights. The ladies think these evenings charming and the gentlemen declare them just the jolliest thing out. From nine o'clock to long after midnight the revelry continues, the waltz alternating with the quadrille, the schottische with the Virginia reel or monomusik, until, wearied with the unwonted exercise, superheated with excitement, and flushed by the embraces of lovers or acquaintances, all seek their pillows conscious that the morrow will dawn and find them haggard, listless and suffering from headaches and almost utter exhaustion.

Until quite recently promiscuous dancing was interdicted by the Christian church. It was declared to be immoral and therefore unbecoming to those professing religion. There is, we are forced to admit, some justice in this claim, for every person knows in his own experience of grave immoralities directly traceable to indulgence in this amusement. And instead of improving, the dances of late years have been becoming more and more open to objections. Whereas the last generation was content with square dances and reels, with only an occasional round dance to lend piquancy to the close, all the fashionable dances of to-day are practically of the round variety. The steps of the waltz, the polka, the schottische and the gallop are all introduced into the quadrille, and there is in all the same familiar clasp of waists and hands, the same compressing of forms in voluptuous proximity required in the waltz. They are all shodding to genuine modesty.

The Sunday Globe cannot be justly accused of prudery. It has no fault to find with dancing in the home circle or among intimate friends. But the promiscuous dancing so much in vogue at the present day has a decidedly demoralizing tendency. A lady who accepts an invitation to dance with a stranger gives him consent to take liberties that should be permitted only to a husband or an affianced lover. This can not be offset with perfectly lowering her own self-esteem—her own maidenly or wifely delicacy.

In another light the dance does not commend itself to sensible people. In it not an absurd sight to see a half a hundred or more grown-up men and women, supposedly rational, hopping around a hall like so many animated jumping-jacks? Dancing has been called the poetry of motion by one of its devotees, but it would take a vivid imagination to discover any poetry in it. It is a patent absurdity, senseless fashion and a harmful folly. If any lady thinks we have spoken too emphatically on the subject, let her ask herself what she

would do if a stranger, formally introduced for the first time, should proceed to clasp her about the waist, and press her to him? Would she not resent it as an insult and order him from the house with indignation? Yet, she permits far greater liberties than this at every ball she attends—liberties, which, if attempted in her own parlor, would never be forgiven.

Dancing has a strong hold upon the community, and will retain that hold as long as it continues to be fashionable. Leap-frog would be practiced just as extensively if it was fashionable, and we would soon cease to be shocked at the spectacle of a party of ladies and gentlemen vaulting over each other's backs, if it once became the custom in polite society. Yet, such a sport is no more ridiculous, senseless or immoral, than the modern dance.

PILLARS.

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples of the flock.—1 Peter, v. 2-3.

Such is the duty and the qualifications of a pillar of the church as described by the apostle. It is an important office which only the most sincere and earnest Christian can fill satisfactorily. A pillar of the church should set an example to all his associate members that is worthy of imitation; should live a life above reproach; should walk circumspectly before his brethren and the world, and above all should not assume to be the lord over God's heritage.

In these days there are various kinds of pillars—other than the mere architectural supports of the sacred edifice—in the church. There is the financial pillar—a very great personage, both in his own and others' esteem. It is not necessary that he should be a professing Christian. He generally neither professes nor practices Christianity. But he regards himself and wishes all others to regard him as the patron of the church. He says the religious exercises on the Sabbath day have a powerful influence on the morals of the community—restrain the poor from the commission of vice and reform the transgressors, and he gives his check at the end of every quarter with the air of a man who is conscious that he is performing a noble act that will cause future generations to remember and reverence his name. He goes to church usually about once on each Sabbath. He arrives just after the close of the first hymn and as the minister is about to begin the reading of the morning lesson. The clergyman pauses while the pillar moves majestically down the aisle to a middle front seat, followed by his stately spouse, arrayed in silks and velvets and resplendent with jewels and precious stones. The whole congregation gazes admiringly on the pageant until the pew door closes, and with a hem and a haw and a flourish of his silk handkerchief the pillar signifies to the pulpit permission to proceed with the service. The financial pillar, notwithstanding his conspicuous vanity and worldliness, is a useful member of the society, for his liberal donations, even though given ostentatiously, help to pay the minister's salary and the interest on the church debt.

The pillar of deportment is another feature of every religious community. He is generally of middle age and austere demeanor. He makes it a point to be in his seat, accompanied by his wife and numerous progeny, promptly as the organ peals out the first notes of the voluntary. He lowers reverently over his spectacles at those who arrive after he has become seated or at those who venture to whisper or to smile during the service. When the hymn is announced he is the first on his feet and joins in with a voice that is not always in tune. But it is his theory that all the congregation should praise the Lord, and he wishes to show by his example that he practices what he preaches. His austerity seems to intensify as the service progresses, and not until the outer air has been reached does the gloom with which he has infected those around him disappear. This is his idea of reverence for God and his sanctuary, however, and he is consistent in it.

The pillar of zeal is another prominent one in the churches. He is generally found at work. He acts as an usher if he can do so, and seats well-dressed strangers in the most comfortable pews in the church. He passes the contribution box with alacrity, helps everybody in his neighborhood to a hymn book, and after the service is over he stands in the vestibule shaking hands with all whom he knows, speaks a few words in commendation of the sermon, and urges everybody to come again. Indeed, if it were not for this pillar half the congregation would go home in great doubt as to whether the sermon they had been listening to was good, bad or indifferent. They defer to the opinion of the pillar, however, and make up their minds that the minister is a very clever orator after all. He is the blower and striker in ordinary to the man who compels the pulpit, for without his kindly words and pastoral changes would be far more frequent than they are at present.

The social pillar is by no means an unimportant factor in the composition of the church. He is generally young, good-looking, fashionable and unmarried. He takes a great interest in the social entertainments given for the benefit of the organ fund (every church now-a-days has an organ fund which needs an occasional benefit), and is always seen helping them along. He makes himself agreeable to the young ladies, pays court to the dames, defers to the wisdom of the elders, and flatters the financial pillar. He is, aside from the latter person, the most popular pillar in the church. The young ladies regard him as "just too lovely for anything," the matrons as a good example for the young men of the church; the pillar of deportment as a little too frivolous, but not to be dispensed with, while the financial pillar looks upon him benignantly, and tells him not to marry for money, but to remember that money is no detriment to a young woman, and besides, it gives a man an opportunity to do good. "Ah!" he exclaims, "if I didn't have a little money I could not have done so much good to the church!"

There are other pillars of the church that help to sustain it, which we will not refer to. But the best of all is the one described in the text: "Feeding the flock of God, * * * taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

THE STRAIGHT WAY.

The record of Church Services for the Day

—The Y. M. C. A. Services—Church Notes.

Roman Catholic Churches.
Cathedral of St. Peter and St. Paul, Mass. at 6 and 9 o'clock A. M. High mass and sermon at 10:30 o'clock A. M. Sunday school at 2:30 o'clock P. M. Vespers at 7:30 o'clock P. M.

St. Michael's church, Sixth ward—Rev. P. J. Gallagher, pastor. Mass at 7 o'clock A. M. High mass and sermon at 10:30 o'clock A. M. Vespers at 7:30 o'clock P. M.

St. Joseph's church, Carroll street, between Western and Virginia avenues—Rev. Joseph Reefe, pastor. Low mass at 7 o'clock A. M. High mass at 10 o'clock A. M. Vespers at 4 o'clock P. M.

St. Mary's church, corner of Ninth and Duane streets—Rev. D. Chertier, pastor. Mass at 7:30 o'clock A. M. High mass and sermon at 10:30 o'clock A. M. Sunday school at 2:30 o'clock P. M. Vespers at 7:30 o'clock P. M.

Assumption church (German), corner Ninth and Franklin streets—Mass at 7 o'clock A. M. for children at 8 o'clock A. M. High mass and sermon at 10:30 o'clock A. M. Sunday school at 2:30 o'clock P. M. Vespers at 7:30 o'clock P. M.

Church of St. Louis, corner of Tenth and Duane streets—Rev. D. Chertier, pastor. Mass at 7:30 o'clock A. M. High mass and sermon at 10:30 o'clock A. M. Vespers at 7:30 o'clock P. M.

CALENDAR FOR THE WEEK.
December 7, Sunday—Second Sunday in Advent.

December 8, Monday—Feast of the Immaculate Conception.

December 9, Tuesday—St. Ambrose—Confessor, Bishop and Doctor.

December 10, Wednesday—Of the Octave.

December 11, Thursday—St. Damascene, Confessor and Pontiff.

December 12, Friday—Of the Octave.

December 13, Saturday—St. Lucy, Virgin and Martyr.

ITEMS.
To-morrow, the Festival of the Immaculate Conception, is a holy day of obligation, and will be appropriately observed in all the churches.

The following official notice is taken from the *Northern Chronicle*:

The annual collection for the seminary will take place on the Sunday within the octave of the Immaculate Conception, 14th December, and on the subsequent Sundays and station days as usual. Due notice of this collection is to be given by the pastor, Rev. D. Chertier, on Sunday or station day. By order of the bishop, JOHN SHANLEY, Secretary.

St. Paul, Dec. 3, 1879.

Protestant Churches.
New Jerusalem (or Swedenborgian) church, Market street, between Fourth and Fifth streets. Rev. Edward C. Mitchell, pastor—Services at 10:30 A. M. Subject of sermon: "Eloquence, nature and spirit of the First and Second National bank, arising out of his partnership with R. O. Strong, on the alleged recommendation of Horace Thompson, the president of the bank. The case was partly tried at the St. Paul court, and will be remembered, and went over the defendant entering the plea of the statute of limitation. The above are about the biggest cases which will engage the attention of legal talent during this term.

First Presbyterian church, corner of Lafayette and Woodward streets—Preaching at 10:30 A. M. by the pastor, Rev. S. Conn. D. D. All will be made welcome. No service at night. Sunday school at 12 M.

Plymouth church, corner Wabasha street and Exchange—Preaching at 10:30 A. M. by the pastor, Rev. D. Dan. Strang and others cordially invited. Sabbath school at 12:15 P. M. No evening service.

First M. E. church, corner West Third street and Summit avenue—Usual morning service at 10:30. Preaching by the pastor, Rev. S. G. Smith, at 12:15 P. M.

Unity church, at the corner of Exchange and Wabasha streets—Preaching at 10:30 o'clock A. M. by the pastor, Rev. W. C. Ganett. Sunday school at 12:15 o'clock P. M.

In the evening, at the request of the St. Paul Society for the Prevention of Cruelty to Animals, George J. Angell, Esq., of Boston, president of the Massachusetts Humane society, and chairman of the executive committee of the National Humane society, will deliver a lecture on "The Relations of Speaking and Dumb Animals." All interested in animals or the humane education of children are invited to be present at 7:30 o'clock P. M. in the lecture hall of the Central Presbyterian church, Cedar street (near the capitol)—Rev. R. F. McLaren, pastor. Preaching at 10:30 A. M. by the pastor. Sabbath school at 12:15 P. M.

St. Paul's church (Episcopal) corner Ninth and Olive streets—Rev. E. S. Thomas, rector. Holy communion 11 A. M. Evening prayer at 7:30 P. M. No service at night.

St. Paul's chapel—Sabbath school 2:30 P. M. Service 3:30 P. M.

Moundview—Lay service 3:30 P. M. House of Hope—First Presbyterian church, corner Fifth and Exchange streets—Communion service in the morning at 10:30 o'clock. Preaching by the pastor, Rev. D. R. Reed.

UNION SERVICES.
First Baptist church—Major Whittle and Mr. McGranahan. Dayton Avenue church—Rev. D. R. Reed. Clinton Avenue Methodist Episcopal church—Rev. C. C. Barnes. Cedar street Methodist Episcopal church—Rev. D. Samuel Conn. Grace Methodist Episcopal church—Rev. Mr. Jennings.

Overs hour meeting for men only at 3 P. M.—Major Whittle and McGranahan.
A meeting for ladies at the Y. M. C. A. gospel gardens at 10:30 P. M. 37 Wabasha street. Y. M. C. A. SERVICES.

Jail, 3 o'clock P. M.
Hospital, 3 o'clock P. M.
Saturday—Bible class at 4:30 o'clock P. M. conducted by Rev. D. R. Reed and Mrs. Emily Huntington Miller.

The Last Week of the Revival.
The evangelists enter upon the closing week of their services in St. Paul to-day. While the work of the character of their work can never be estimated, since its results reach far into the future, and its fruits can only be tested as regards its quality by time, it is quite apparent that good has been done. Christian hearts have been stirred, many neglected family altars have been reset up, and the standard of Christian living perpetually maintained in our midst. A couple of months ago, not only this, but many have been reclaimed from lives of sin, and many are quite a number of young men, soon to be married, who have publicly announced their determination to have their lives henceforth governed by the counsels of him who spoke as never man spoke.

In entering upon the last of their regular services the evangelists will doubtless find a better support than in the past, for it is the case that in movements of this character many awake to the work necessary to be done at the last moment, and the last week of the revival, commencing to-day with a meeting among the boys at the Reform school, to be followed this afternoon by a meeting in the Opera House for men, the ladies also being held at the same hour on the first floor of 37 Wabasha street. In the evening the Baptist church will be the central gathering place, and the Messrs. Whittle and McGranahan will conduct the services, but the Jackson street M. E., Dayton Avenue Presbyterian and Clinton Avenue Methodist churches will also be open. At the conclusion of this service the usual inquiry meetings will be held, and a special meeting for young men will gather in the chapel at Wacota street. During the week days, this programme will be changed somewhat, the meeting being a daily prayer meeting in the old summer garden, from 9:30 to 9:50 A. M. a bible reading in the Plymouth church at 3:30 P. M., immediately following which a meeting for young people is to be held in the chapel adjoining the church. The service in the evening will be the same as on the Sabbath.

ANNOUNCEMENTS.
This will be the last week of the Whittle and McGranahan meetings. They will be as follows:

1. Morning prayer meeting in the room on first floor of No. 37 Wabasha street, from 9:30 to 9:50.

2. Bible readings by Major Whittle at Plymouth church every week day afternoon (except Saturday), from 3:30 to 4:30.

3. Young people's meeting (not young ladies, as previously), in chapel of Plymouth church, immediately after close of bible reading.

4. Gospel service in Baptist church nightly (except Saturday) at 7:30, to be followed by inquiry meetings.

5. Meeting for young men in Baptist chapel on Wacota street, immediately at close of the gospel service.

6. A meeting for men only will be held this afternoon at 3 o'clock, in the Opera House.

7. A meeting for ladies only will be held this afternoon at 3 o'clock, in the room on first floor of No. 37 Wabasha street.

8. Union services to-night in the Dayton Avenue Presbyterian, Central Presbyterian, Jackson Street M. E. and Clinton Avenue M. E. churches.

ITEMS.
About 150 persons were present at the Union

Bible class yesterday, and in spite of a raging snow storm prevailing at the time.

The continued popularity of this class is a high compliment to the teachers, Rev. D. R. Reed and Mrs. Emily H. Miller. It is to be added, one that is richly deserved. The session was held yesterday for the first time in the hall at 37 Wabasha street, and this room will be used in the future.

The male choir of the Whittle and McGranahan meetings are requested to meet to-day at 2:15 P. M. in the parlor of the Y. M. C. A.

UNITED STATES CIRCUIT COURT.
Some of the Prominent Cases Set for Trial at the Term Beginning To-morrow.

The United States circuit court calendar for the term beginning to-morrow is out. It comprises 114 docket cases. Of this number 62 are law cases; 2 criminal and 50 cases in equity. Among the cases on the docket are five in which Horace R. Clavin, of New York, against several insurance companies' figures. These suits are quite familiar to the public, having passed through a course of litigation in the Ramsey county district court, in some phases of which the subject of the Ramsey county Murphys' store on Third street, in 1877, the \$100,000 bond case of Alexander Mitchell and Russell Sage against the city of Winona is docketed for trial. Gilbert Jay Pioneer Press against stealing and publishing his lithograph maps will also come up for adjudication. John A. Murray et al., of Nova Scotia, will inquire why Lordley Levi Leathers, an American citizen, should come over them in palming off a bogus artificial stone for the re-erection of St. Johns, after the disastrous fire which visited it a few years ago.

John H. Haddleton's suit for services in lobbying at the legislature for the Northern Pacific railroad company is down for trial. It will be remembered he gained the suit at a previous trial, but the judgment was set aside on some technical grounds.

In equity, the Northern Pacific railroad company has a suit against the St. Paul & Pacific railroad company. This latter also comes up on the old question of "debentures," "Dutch bondholders," etc., in suits brought by H. Saligard, B. H. Stricker, A. Messersmith and D. K. Schuller, who represent a minority of the Dutch bondholders, who claim their interests were ignored when the sale of the railroad occurred, which brought about a change of name to the St. Paul, Minneapolis & Manitoba railroad company. In the count of the railroad career, Isaac W. Webb has reached the dignified precincts of a United States court, for he is docketed as defendant in a case to which Bessie A. Fidd is plaintiff. The case of Webb and Fidd is the first of the National bank, arising out of his partnership with R. O. Strong, on the alleged recommendation of Horace Thompson, the president of the bank. The case was partly tried at the St. Paul court, and will be remembered, and went over the defendant entering the plea of the statute of limitation. The above are about the biggest cases which will engage the attention of legal talent during this term.

THE COURTS.
District Court.
[Before Judge Brill.]
E. P. Webb vs. Catherine Kimberly; Motion for change of venue. Continued.

John Haddleton vs. the First National bank, arising out of his partnership with R. O. Strong, on the alleged recommendation of Horace Thompson, the president of the bank. The case was partly tried at the St. Paul court, and will be remembered, and went over the defendant entering the plea of the statute of limitation. The above are about the biggest cases which will engage the attention of legal talent during this term.

Probate Court.
[Before Judge O'Gorman.]
In the matter of the estate of Henry Stober, deceased. Administratrix bond filed in the sum of \$20,000 and approved letters issued.

In the matter of the guardianship of Clara L. Frenn. Wm. C. Pope appointed guardian and letters issued.

In the matter of the estate of James J. Duffy, deceased. John Grace appointed administrator de bonis non, and bond given in the sum of \$800.

In the matter of the estate of Elizabeth Hagenan, deceased. Estate assigned by final decree.

In the matter of the estate of W. F. Smith, deceased. Inventory and appraisal filed.

In the matter of the estate of Susan Maloney, deceased; petition for license to sell real estate. Order made for hearing Jan. 30th.

Municipal Court.
[Before Judge Flint.]
The State vs. Levi A. Cooley; embezzlement. Submitted and taken under advisement.

The City vs. Edward Levy; assault and battery. Fine of \$9.20 paid and discharged.

The City vs. Frank Heilman and Charles Miller; assault and battery. Continued to the 14th inst at 9 A. M.

The City vs. James Welch; drunkenness. Committed for three days.

The City vs. James Anderson; drunkenness. Sentence suspended during good behavior.

The City vs. John Hansen and William Robinson; disorderly conduct. Fined \$5 and costs and discharged.

The City vs. Thomas Moran; disorderly conduct. Sentence suspended until the 20th inst.

The City vs. James Storaas and Thomas Horan; disorderly conduct. Acquitted and discharged.

The City vs. William Albertson; disorderly conduct. Fine of \$5 and costs paid and discharged.

The City vs. Swan Oleon; petit larceny. Committed for two weeks.

Samuel D. Grema vs. The Keokuk Northern Line Packet Company; action for damages. Settled and dismissed.

The City vs. M. M. Morton; action for restitution of certain premises. Jury drawn and case set for trial on December 11, 1879, at 2 P. M.

The City vs. E. P. Webb; motions by defendant to file satisfaction of judgment, and plaintiff's attorneys to file assignment. Argued and submitted.

STILLWATER.
F. R. Delano, of St. Paul, was in the city yesterday.

Orlando Smith paid \$7.50 for being intoxicated yesterday.

The Social Temple admitted five new charter members Friday night.

Stillwater Temple of Honor, No. 10, generously contributed \$16 to purchase wood for Mrs. Alfred Johnson, and Hamden got the impression that Clarke was favored and on his disposition, sought to vent his spleen on Clarke. The wounds, although painful, are not dangerous, and Clarke will soon be around.

EDUCATIONAL.

A Red Hot Discussion on the Subject of Volcanoes—Teachers' Debates on General Subjects—The Minnesota State Educational Association.

The large attendance at the public school teachers' meeting, yesterday, in view of the inclement weather, should not pass without commendation. An attendance upon these monthly meetings is not obligatory, but few teachers, however, are ever absent, taking as they do a lively interest in the entertainment given and instruction imparted. The regular exercises were commenced with the following announcements:

TEACHERS' MEETINGS.
Teachers of seventh and eighth grades, Thursday, Dec. 11.

Principals' meeting, Friday, Dec. 12. Teachers will be paid Tuesday, Dec. 23, from 8:30 to 9 o'clock P. M.

Teachers of fifth and sixth grades, Friday, Jan. 16.

Teachers of third and fourth grades, Friday, Jan. 16.

Teachers of first grade, Thursday, Jan. 22. Teachers of second grade, Friday, Jan. 23.

General meeting, Saturday, Jan. 24, at 10 o'clock A. M.

Superintendent Wright made a few remarks about the closing of the schools for the holidays. He suggested that the schools be closed with some appropriate exercise, both pleasant and instructive. A half hour or more might be devoted to this exercise, but as there was to be a principals' meeting this week, when a decision would be reached in the matter.

Following this, Supt. Wright appointed the following committee, to report at the next regular meeting:

On Moral Instruction—Miss Beales, Miss Ties and Miss Cummings.

A RED HOT DISCUSSION.
The programme exercises were begun by Prof. Weibrecht, of the High school, who read a paper upon the subject of "Volcanoes." In addressing himself to the theme, Mr. Weibrecht advocated the modern theory of volcanic phenomena, and stated the old theory that the interior of the earth was in a molten state, and that the water in the water had been generally abandoned. He added many scientific facts to show that the latter, or old theory was untenable, and held that the phenomena could not be accounted for by the old theory. In discussing the subject the former accepted theory was reviewed and shown to be in view of recent experiments to be untenable, at least, the volcanic phenomena could be otherwise accounted for than on the hypothesis that the interior of the earth is in a molten state.

Prof. Wright queried: If the nebulous theory of the earth's origin was accepted, the interior must have been in a heated liquid condition; and if solid now, how did the cooling process come about?

Quite a little discussion took place between the two, Prof. Wright and Weibrecht, the subject of which was in a heated liquid condition; and if solid now, how did the cooling process come about?

The subject was continued by Prof. Campbell, of the High school. He accepted the latter day theory, that the earth was a rigid mass between the rigidity of glass and steel. The greatest scientist of the age, Sir Wm. Thomson, advanced the theory that the world was rigid. He said this could be proved on theory—the super-abundant mass of matter, would, by pressure, cause solidification. Secondly, he proved it by fact, and argued mathematically, from the astronomical fact of the precession of the equinoxes, which proved the rigidity and solidity of the earth. In illustration Mr. Campbell said if the interior were in a liquid state as there would be an interior sea as well as an exterior moon tidal movement in every twenty-four hours, or in other words, the diurnal motion of the moon would be followed by a bulge on the earth's surface, made by the movement of the liquid interior.

Mr. Weibrecht further illustrates the subject by alluding to the principles of the arch in bridge construction. It was well known that an arch could only be made to sustain itself on certain conditions, and if extended beyond this point, the bridge crumbled of its own weight. Such would happen to the arch of the earth's surface, if the interior were liquid.

Gen. Smith—"Hands greater than ours have built and sustained the world up to nature."

Mr. Donnelly thought if the earth wasn't rigid before it should be now, after the present discussion. [Laughter.] To arrive, however, at some conclusion, he moved the reference to a special committee. [Laughter.]

Supt. Wright—"Do you want the earth referred to a special committee?" [Laughter.]

With this discussion ended, and was followed by a report from Prof. Slack on the subject of GENERAL LESSONS.

The subject addressed itself with peculiar interest to the teachers, being in fact the suggestion of a method by which teaching might be made easier and more comprehensive.

He to the pupil by taking objects in nature and in the school, and the present state of the pupil to illustrate the subjects taught. Progress in this should be made in order, and at length Prof. Slack explained how the order should be established, and how step by step from simple objects to higher ones the pupil should be led.

In accepting the report, Supt. Wright took occasion to commend the committee for the care exercised in preparing it, and the extensive and comprehensive suggestions, easy of practice, embraced in it.

The discussion of the report was postponed until the next regular meeting.

STATE TREASURERS' MEETING.
Supt. Wright introduced the subject of the Teachers' State association's convention which meets in St. Paul on the 29th, 30th and 31st insts. He urged the teachers to participate in the meeting, and to extend a cordial welcome to the visitors, who would probably number about one hundred and fifty. He hoped that the visiting teachers would be considered the