Daily Globe.

BY H. P. HALL.

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Minneapolis Office, 213 Hennepin avenue, up stairs.

ST. PAUL. MONDAY, APRIL 15, 1878.

THERE is a reduction by the Democratic Congress of one million in the post office appropriation.

THE remonetization of silver has remonetized gold. Where are the prophets and the sons of the prophets?

GEN. Grant has had a high old time at Jerusalem. He should have deposited among the archives his celebrated order expelling the Jews from the Department of the Mississippi.

WHILE Field was a candidate for the position of doorkeeper of the House the Republican papers denounced him as a confederate brigadier. Now that he has been elected they are trying to prove that the Democrats have been fooled and that Field is a Republican. The Republicans ought not to object if Democrats put Republican confederate brigadiers in office, especially when they endorse Hayes' selection of a Democratic confederate for a member of his cabinet.

WE copy elsewhere an extract from an article in the Martin County *Sentinel*, which may properly be styled a model local immigration document. We call especial attention of Minnesota papers to this article, and suggest that each paper in the State follow the example of the *Sentinel*, and publish a short article setting forth the advantages of their respective localities. A concerted movement like this, will bring thousands to the State who only need to have reliable information to become residents of Minnesota.

THOSE who imagine that the buncombe offer of a few banks to redeem their notes in gold, is resumption, are vastly mistaken. In the first place, if their notes were presented in any considerable quaintities, they could not and would not redeem them in gold. Absolute resumption means a contraction of the currency within the limits of gold. Secretary Sherman claims to have $72,000,000 in gold, and to have secured from the New York banks $50,000,000 more. This makes but $122,000,000 of gold with which to redeem $350,000,000 of greenbacks. How long will the Secretary of the Treasury be able to stand a "run" on such a basis. He does not intend to have so much to redeem, and is consequently forcing contraction, which means ruin for the country—a ruin compared with which the hard times already experienced will pass as nothing. The Chicago and Cincinnati banks which advertise resumption, evidently seek a little cheap notoriety. If taken at their word, they will not withstand a "run" a single hour, because they know it will be hopeless to attempt to redeem all of their issue, and hence they will abandon the effort until they can contract their notes. If the government attempts resumption next January, it will be forced to suspend again within a month. Forced resumption means contraction, and contraction means the paralyzation of every industry and utter ruin.

ANOTHER REVELATION.

The GLOBE this morning gives another chapter in the Insane Asylum brutality. The "cold bath" was not developed by the investigating committee, and the exposure made to-day is additional proof of the unfortunate error made in postponing the investigation. The Minneapolis *Tribune* should now announce that it is "only duty" to drown the insane.

GEN. FITZ JOHN PORTER.

After anxious years, the President has granted the prayer of Gen. Fitz John Porter for a rehearing of his case. The action of the President will be approved by all justice-loving people of the United States, and there are many in foreign countries who will be glad to hear of this tardy act of right to one of the gallant and brave officers of the old army of our country.

Prior to the war of the rebellion, Fitz John Porter was one of the most brilliant, promising and popular officers of the army. He had distinguished himself in every position, and was not only a favorite of Gen. Scott, but Albert Sidney Johnson's right bower in the celebrated expedition to Utah. Gen. Porter may have erred in the Pope campaign in Virginia, but no one ever accused Fitz John Porter, before his face, or behind his back, of being a traitor. He was devoted to McClellan, and perhaps felt towards Pope, as nine-tenths of the army did, but he has suffered enough for not having had any confidence in Pope, if such was the fact.

For fifteen years, he has endured a living death of dishonor. His prayers have been spurned and his entreaties for justice disregarded. Rebel officers and rebel civilians have been pardoned, but this stricken man has had to bear in silence the curse of his country.

The President has done a proper act in appointing a commission of such officers as Gen. Schofield, Gen. Terry and Col. Getty to inquire into Gen. Porter's case. They are all honorable gentlemen, and gallant officers, upon whose civil and military record not a stain rests, so that, at least, there is a prospect that Fitz John Porter may receive justice from his country.

MURDER DEFENDED.

The Insane asylum has at last secured an organ which is prepared to go any length in its defense. The Minneapolis *Tribune* has the unenviable distinction of occupying this position and its starts off by defending *murder*. Here is the organ's defense of the brutal murder of the patient, McDonald:

> It would certainly have been simpler and easier for Betts to have saved himself the trouble of forcing the patient to receive food, by allowing him to have his will and die of starvation. Suppose Betts had chosen the latter alternative; would he not then have been arraigned still more bitterly for indirectly causing the patient's death? The howl that this matter has produced is without a particle of sense or justice. Betts did his duty, and only his duty, and the whole investigation at St. Peter so far as it progressed, vindicated the conduct of the officers.

This is the most monstrous position we ever knew a newspaper to take. To say that the "howl is without a particle of sense or justice," and that "Betts did his duty and only his duty," is to declare it is unjust to condemn murder, and that murder, exceptional in its brutality is simply "duty." We do not exaggerate this matter when we say that the man Betts *murdered* the patient McDonald in a wickedly, infamous and brutal manner, and any man or journal which defends the dastardly act, becomes an accessory after the fact. Let the reader attentively peruse the following extract from the sworn testimony of Andrew Herberg:

> Betts told us to hold him and lay him on a bench; I held him by his hands and sat across his body; Mr. Betts and a patient named Drew, helped hold him; O'Connor held the soup; Betts plugged his mouth; the plug slipped out; Betts was excited, and thrust the plug down his throat, and held him so fast he couldn't move anything; I could see down his throat; he told O'Connor to pour in the soup; I could hear his breath gurgle as the soup was going into the windpipe; I felt his strength was going; I said, in a whisper, Mr. Betts, he will die; he said, he is only choked; the same moment I let go his hand, lifted him up, and shook him; he gasped for breath, and died in five minutes.

Now let the reader analyze the above. The victim was laid flat upon a bench. (That, of itself, is an elegant situation in which to swallow soup.) One man sat across his body and held his hands. Two other men helped hold him. A wooden plug was thrust down his throat, and then Betts told an attendant to "pour in the soup."

Another witness, Gustavson, produced the plug, and it was found to be five and seven-eighths inches in length and one and one-eighth inches in diameter. The witness marked the distance, showing that this plug was thrust three and three-quarter inches down the victim's throat.

And still there is a newspaper so destitute of humanity and decency as to speak of this exposure as a "howl," and declare that "Betts only did his duty." To have allowed the patient to starve himself to death would have been the kindest treatment possible in comparison. Does the organ of brutality assert that murder is to be commended to prevent voluntary starvation?

We can tell all concerned that the "howl" will not cease at their bidding. The outrages are too shocking, and the rascality too great to be overlooked, and the people will "howl" until the proper remedy is applied. One of the remedies should be the sending of murderers and their accessories to the penitentiary.

DRENCHED WITH BEER.

The Main Duty of Our Minister to Germany—Preliminary Practice.

[From the Times.]

One of the largest and most sparkling of the ovations to Bayard Taylor was given in the Liederkranz Hall last evening. It was a German "Commers," a real commers, such as Kaiser William's subjects delight in, and Kaiser Hayes's subjects hold whenever they can find the occasion and the beer.

The big Leiderkranz Hall was full. There was not room for another man. One more glass of beer might have found its way in, but it would have met with instant death. Beer had no more chance there than reeds before a hurricane. The most prominent object in entering the hall was a large platform, and Bayard Taylor calmly smoking a very large cigar. By the way, they were all smoking. And what is that before the new minister? A foaming, sparkling, rapidly diminishing glass of amber beer! Then came William Cullen Bryant, at the President's left, with a very large and very tall clay cup, with a silver lid, with the white foam making its way over the top. There's no denying it, it was the biggest sort of a "schooner." The President had a cup that would laugh at half a gallon, and could stretch itself a little and take in the whole four quarts.

Underneath the platform, stretching all the way down to the other end of the hall, were fifteen large tables, at which were seated not less than 500 men, 500 beer glasses (too often, alas, quite empty), and 500 little plates of matches. Added to this, came the very agreeable, but rather thick smoke from 500 cigars. There was the noise of the clinking of many glasses, of the striking of many matches, of the clapping of many hands, and the soft gurgling of many gallons of foaming beer, as it rolled and rippled deliciously down 500 appreciative throats.

It is possible that there are some uninformed Americans who do not know what a commers is. The object is to drink as much beer as you can hold, smoke just as many cigars as you can bite the ends off of, and see who can sit in his chair the longest. It is an institution worthy the gods. And, bless us, how the beer pours down. It's up we all stand, and down she all goes; and here, waiter, fill'em up again. The man who can drink the most (and the reporter will pledge his word that Bayard Taylor is no slouch at the business, is the best man. There is nothing to eat—and who would eat when he can blow off the foam and have her filled up.

The bill of fare was varied and extensive. Following is a translation:

Beer,
Cigars,
Beer,
More Beer,
Cigars,
Beer, Beer. Beer, Beer. Beer,
Beer, Beer, Beer, Beer,
Beer, Beer, Beer,
Beer. Beer,
Beer.

The proceedings were begun with the singing of one of the songs, and at the conclusion of one of the songs, and at the conclusion, as well as at the end of every song and speech of the evening, the President arose and rapped three times loudly upon the table. At this everybody else stood up. "Eins, zwei, drei!" shouted the President. Everybody drank. "Eins, zwei, drei!" he shouted again, and 500 glasses rattled and jingled on the table. "Eins, zwei, drei!" a third time, and every glass was held above its owner's head. "Eins, zwei, drei!" fourth and last time, and the glasses were pounded down on the table with a dull thud.

The *Times* reporter came away when the rounds of beer were somewhere up in the three hundreds. If the beer held out, the 500 are there yet.

MINNESOTA NEWS.

Wicket is the favorite game at Kasson this spring.

Wheat buyers at Chaska paid $1.05 for best wheat.

Liquor licenses in Le Sueur have been raised to $150.

Mrs. Strait has returned home to Shakopee from Washington.

A new German Lutheran church is being built at Red Wing.

Several cases of scarlet fever have recently occurred in Mankato.

A cheese factory is being started at Madelia, Watonwan county.

E. D. Evan's store in Blue Earth city was burned last Monday night.

C. A. Pillsbury is the principal proprietor of the village of Granite Falls.

Collins & Drake have begun work on the erection of a three-run flouring mill at Windom.

The Sioux Falls branch of the St. Paul & Sioux City railroad will be completed by August 1.

The *Swfit County Advocate* of last week contains forty-three notices of land claim contests.

H. G. Rising has revived the Glenwood *Eagle*. It looks as bright and clean as a newly coined eagle.

At the Worthington land office 63,051 acres of land were taken the first three months of the year.

The new bridge at Shakopee is to be located apposite the steam mill about half a mile below the ferry.

Pillsbury & Co., of Minneapolis, are to build an elevator at Granite Falls, to be ready for the next grain crop.

The local columns of the last Worthington *Advance* are taken up with the arrivals and purchases of home-seekers.

Thompson & Kendall are opening a large farm in southeast Minnesota, covering 3,280 acres in towns 104 and 105, range 37.

Wm. Morris, owner of more land in Freeborn county than any other one man, has seeded 1,300 acres to wheat this season.

The appraised school and internal improvement lands in Redwood county are to be offered for sale at Redwood Falls May 18th.

Bishop Whipple is expected to return from the South next week, and will be present at the Easter services in Faribault.

John A. Willard and J. G. Dodsworth, of Mankato, have established a banking house at Granite Falls, Yellow Medicine county, Minn.

The western villages of the State are daily traversed by trains of prairie schooners, conveying settlers to their new homes on the prairies.

Hon. F. R. Delano is conferring with the settlers on the Brainerd Branch land grant at different points, to procure an early settlement of titles.

There are 112 runs of burrs in the flouring mills of Goodhue county, instead of 97, as has been published. Of these 36 are in the mills of Red Wing.

A Mexican who is in the employ of Col. Wright of Madelia claims to have been a drummer boy in the Mexican army which fought against Meximilian.

The Granite Falls *Journal*, unconvinced by Selah Chamberlain's letter to the contrary, says the Hastings & Dakota road is being built into that village.

The Rochester & Northern railway will have a station and depot on section one, in the town of Kalmar, Olmsted county. The station will be named Douglas.

A new $50,000 national bank is about to begin business in Cannon Falls. Stephen Gardener is president, W. P. Tanner vice president, and L. S. Follett cashier.

Two farmers of Zumbro Falls, Wabashaw county, have each recently missed about a wagon-load of wheat from their granaries. Shot guns are in demand in the neighborhood.

N. F. W. Kranz, of Hastings, and his brothers have bought five sections of Northern Pacific lands in Coddington county, Dakota. None of the family are interested in the purchase.

The Worthington *Journal* says: "The able manner in which Judge Cox presided during the recent term of court in Rock county has elicited praise from the bar and people."

A young married couple of St. Cloud have taken the wife's mother and considerable funds belonging to the wife's father and departed, leaving the old man doubly a mourner.

The daughter of Jacob Kern, of Laketown, Carver county, who accidently scalded herself three weeks ago, died last Monday, after suffering agonies of pain almost constantly since the accident.

The five year old daughter of John Story, Milton, Dodge county, last week fell and upset a kettle of boiling water, which so badly scalded her as to produce her death about twenty-five hours afterward.

John D. and Joseph W. Heritage have set out this spring 10,000 trees and cuttings on their farm in Blue Earth county. They have planted in previous years more than 10,000 trees that are now from ten to twenty feet high.

Pat Murphy, of Prescott, has recovered a horse which was stolen from him by Tripp, now in the Ramsey county jail, about a year ago. The horse had been sold four times since it was stolen. It was found at Menomonie, Wis.

The Brown House at Brownsdale was being repaired a few days ago when several dollars in bogus silver coins of different denominations, dated 1859, with plaster-of-Paris molds were found behind the office ceiling.

A school teacher at Long Prairie, hearing one boy offering another $16.60 for a jack-knife, investigated the matter, and learned that the boy had found that sum where a villager, to whom it was restored, had dropped it.

Frank C. Davis, through the Mankato *Union* makes complaint as to the distribution of seed wheat to grasshopper sufferers in Butternut Valley, that those who were able to buy their own seed received most from the State.

An immigrant party of two dozen Luxemburgers, men and women, going to New Trier, Dakota county, on landing at Hastings, formed in double file and, with a leader playing "Hold the Fort," on a trumpet, marched to refreshments, at the nearest bier halle.

Little Charlie Nash, who was drowned two weeks ago at Le Sueur, when he sat in the buggy as it floated down the river, almost quietly asked his brother what he should do, and uttered no other exclamation than to say to those trying to save him, just before he sank, "hurry up!"

Twenty-six tramps were corraled at the Winona lock-up Tuesday night. Most of them were transported to the Wisconsin side next morning and set loose in the woods. Four other tramps were rescued there from the river, Tuesday evening. They were clinging to a capsized boat and said they had been in the water for four hours.

A bar-tender at Hastings, the 1st inst., when a blue ribbon man asked him for a drink of water, thought to fool him with a drink of gin. The b-r-m swallowed the fluid, smiled, thanked the bar-keeper for his drink and walked out. And now the bar-keeper don't know which was fooled.

How do earthworms get into the air so as to come down with rain? Or do they come up out of the ground when it is soaked with rain? At Albert Lea, Rochester and Red Wing, as in St. Paul, millions of angle worms covered the streets and sidewalks after last Monday night's showers. And the editor of the Preston *Republican* tells of seeing the side of a building covered with these worms, mangled and lifeless, after a rain.

THE INFALLIBLE CHURCH

Bishop Ireland's Discourse at the Cathedral Last Evening.

The Cathedral was filled again last evening by an audience interested in hearing Bishop Ireland's continuation of the controversy, which has of late been in progress between the Catholic and Episcopal churches in this city. After the preliminary services the Bishop read his text and proceeded as follows:

> Heaven and earth shall pass away; but my words shall not pass away.—Mark XIII, v. 31.

I have claimed this season your attention during an unusual length of time; my just fication I beg you to find in the numerous replies which the controversy has elicited from Protestant pulpits, and which my duty to truth does not permit me to leave unnoticed.

The respected editor of the *Pioneer Press* believes that the public is weary of the discussion. The same questions, he tells us, have been under agitation ever since the days of Cranmer, and now that each one can go to Heaven by the road he himself chooses, it is better to let them pass into oblivion. The public to which the editor alludes, is the portion of the community who have slight care for the all-important business, the salvation of their souls. They are still the many, however, who hopefully aspire to a haven of rest beyond the skies, and who, knowing that the Supreme Master grants the reward on His own conditions, realize the necessity of studying these conditions. The nineteenth century is noted for its discoveries; this one, whatever some may fancy, it has not made—that the creature is the superior of the creator, and can dictate his own terms of alliance. Christ wrought stupendous miracles to prove His divine authority, and then putting forth his law before the world, He demanded compliance with it under penalty of damnation. "He that believeth not shall be condemned." It surely is no idle task for my hearers to inquire the meaning of Christ's revelation, and I would not be a faithful minister of the gospel were I not always ready to repeat to them its truths.

The controversy between the Catholic church and Protestantism dates back to the days of Cranmer. It is, however, but one form of the controversy between truth and error, which is as old even as the world itself. A thing most certain, religious truth is either with the Catholic church or with Protestantism—it is not with both, and so long as the two forms of christianity subsist, the controversy has its vital interest for serious-minded men. But at no time, I might add, since the origin of Protestantism, has the occasion been more propitious for religious discussion than in our own age. Protestantism for awhile retained large fragments of Catholic dogmas and Catholic discipline, and wore an outward appearance not so much unlike the church but that a superficial glance at it might mislead the unthinking. There was never in it an inward principle of life and unity, but time was needed that this radical defect should show itself in all its baneful results. The most potent heresy of ancient ages lasted three centuries—Arianism. The same fate seems to be awarded to Protestantism. Its disintegration, at the present time, is most rapid; its divisions are numberless; the charts which heretofore have been its guides, are in shreds; some of its most devoted adherents admit that it is a failure, and that its origin—the religious secession of the 16th century—was a mistake. It is the moment, surely, to put before men's minds the everlasting church, from which the separation was made, and which alone possesses within her bosom the truths and graces which can save the world from a relapse into paganism.

The mistake men usually make when asked to consider the claims of the church to their allegiance, is to persist in viewing her as a mere human organization. Hence the difficulty they experience in submitting unreservedly their intellect to her teachings in matters of faith and morals, and in understanding the heinous sin of schism and heresy. The church is human in her visible elements; in other respects she is a divine polity. The church is divine in her origin, in her authority, and in her inner life, which is nothing less than the abiding presence of the Holy Ghost.

Christ appeared on the earth as the bearer of a revelation, demanding from men the full assent of the mind to His words. "He that believeth not," He said, "shall be condemned." His mission was "to bring into captivity every understanding to the obedience of Christ." This submission on the part of men presupposes infallibility in Christ. Were error or deception possible in His words, the human intellect could not in justice to truth commit itself to his keeping. Hence miracles establishing His infallibility, preceded and accompanied his preaching. The voice of revelation, necessarily, is the voice of infallibility.

But Christ intended his revelation not only for his cotemporaries, but for men of all ages, "until the consummation of the world," and a messenger was needed that would convey to all future generations the words He had spoken in Palestine. This messenger was the church. I will not pause to-night to prove this statement. It is a fact indisputable, self-evident. The Protestant theory that the Bible is Christ's rule of faith falls at once to the ground, the moment you put your finger on the page of history. A whole century of Christianity had elapsed before all the parts of the New Testament were written, and not one word ever fell from our Lord's lips that could be construed even as an allusion to it.

The church is Christ's own work—essentially divine in her origin, and her mission. "On this rock," He said, "*I will build My church.*" He himself gathered together her social elements, marked the terms of membership, named her rulers, and invested her with authority. The fabric was completed when on Mount Olivet, shortly before the ascension, He spoke to her chieftains their final commission: "Going, teach ye all nations. * * * Preach the gospel to every creature." The office He assigned to her was to represent Him in the world, to continue His own mission, to exercise His own powers. "As the Father sent Me, so also I send you." "All power is given to Me in Heaven and in earth. Going, therefore, teach ye all nations. * * * He that believeth not shall be condemned." "He that receiveth you, receiveth Me. He that despiseth you, despiseth Me."

Such as He built the church, with all her attributes, with her full social organism, was she to endure amid all ages. The duration of the church follows from the purpose for which she was designed—to be the depository of Christ's truths and graces. These truths and graces are the conditions of salvation, and as Christ willed that all should be saved, so must He have preserved the church during time.

It is but right that what man builds—himself a frail being of a day—should have but a short existence; his work mirrors his frailty. It is different with God. What He builds no power—except His own will—can destroy. In the beginning He poised the heavens in the midst of space—has change come over them? So with his great work upon earth—the church. He built her for the salvation of men, and in mercy's name He guards her. He built her, too, as a mark of His power in the world, and to the honor of His majesty, He made her divinely strong. The stability of His church is a matter on which, so to speak, He has staked His glory, His skill; He defies the very powers of hell to injure her. "On this rock I will build my church"—behold the solid foundation upon which He rests her! "The rain falls, the wind blows, the flood beats against it, but the house stands, for it is built upon the rock. "On this rock I will build my church, and the gates of hell shall not prevail against her." It is God who speaks—will men say that hell has prevailed against the church? All authority and protection granted to the first apostles was granted to their successors until the end of time. The church was to undergo no change; to lose no right, no privilege. Christ did not address the apostles as individuals, but as a corporate body, when he said, "Going, teach ye * * and, behold, I am with you always, even unto the end of the world."

Now, among the attributes of Christ's church, chief is that of infallibility. She is Christ's ambassador to teach to the world His revelation, and she cannot err in the deliverance of her message.

I know how men shrink back at the mention of an infallible church, and yet, if we reflect awhile, is it not what our first ideas of religion would suggest? An infallible authority is what we need; it were a gift worthy of the Incarnate Deity. How fallible, how unreliable, in so many matters, human knowledge proves itself to be! Yet, we should know beyond a doubt the conditions of salvation. What torture to be uncertain whether or not we are tending towards our true end! On other subjects, we can afford to live in uncertainty; it imports but little, after all, to know the course of the stars that give light above us, or of the age of the rocks in the earth beneath our feet. Far different is the case in matters of salvation. Is there room for astonishment that the all-merciful Being should have sent us a beacon light to guide us, brighter and surer far, than our own reason, which fails to shed light upon many parts of the road upon which we are traveling! Nor, would it have sufficed that an infallible oracle had been once upon the earth—the uncertainty remains, as to the meaning of what the oracle did say. We require light before our own eyes, while we are, each one of us, crossing the desert of life.

Christ established the church with a mission to teach, requiring from us the same assent to her teachings, as to His own. Of himself, He has said: "He that believeth not in the Son of Man, is already judged." Of the apostles—until the end of time—He said: "He that believeth not shall be damned." Immediate assent to the church's voice is commanded. God cannot command assent, where error is possible. Revelation requires infallibility in Him who first gives it to the world, and, no less, in her who is the messenger to bear it to me. For, if this messenger could fail, I could make no act of faith in its truth no more than if the first oracle of this revelation could himself have been fallible.

The church takes Christ's place upon earth; she is His ambassador, His living tribunal. "As the Father sent Me, so also I send you." "He that heareth not the church, let him be to thee as a heathen and a publican." A legislator does his utmost to surround his tribunal with lerning and wisdom. So must Christ have done with His church. Human legislators bestow upon their tribunals judicial infallibility; it is all they can do. In the contemplation of our constitution the Supreme Court cannot err; there is no legal power authorized to question its decisions. As a matter of fact it might err; still the very life of the nation demands that there should be somewhere a final power of decision, even if an occasional erroneous judgment is possible, and the court remains judicially infallible. The church is Christ's tribunal. He has but to speak and she shall have actual infallibility. He owes it to Himself that it should be so. His works must show more wisdom than those of men. The Church speaks in His name; her errors, if any, would fall back upon Himself. She is His plenipotentiary to men; what sovereign who does not strive that his ambassadors should report exactly his words? A tribunal speaking in God's name, invested with God's authority, cannot be the victim of mistakes; God for His own honor guards it.

Listen now to the direct promsises which Christ made to the Church: "The gates of hell shall not prevail against her." If the Church fell into error, or led into error those obliged to obey her, would she not have failed—would not the gates of hell have triumphed over her? Her mission is to teach truth, to repeat Christ's revelation; once fallen into error or superstition, her mission is at an end, she is more than useless in the world; she is dead.

The Lord begins, as follows, His charge to the apostles to teach all nations: "All power is given to me in heaven and in earth." It is as if He said, what I bid you do, is not possible to men; My divine power is needed to enable you to obey My command. "All power is given to Me. Going, therefore, teach. And behold, I am with you all days, even unto the consummation of the world." In scripture, when God assigns to persons a duty of peculiar difficulty, He is wont to add. "I am with you," to assure them of success. "I am with you," says Christ to the apostles; the full accomplishment of their commission is secured. The commission is to teach all nations, teaching them all things whatsoever He has said, "Going, teach ye, and behold I am with you." Is not the promise most plain, most explicit. Can the apostles fail in their teaching? Can infallibility ever depart from their successors? "I am with you always, even unto the consummation of the world.

"I will ask the Father, and he will give you another Paraclete, that he may abide with you forever,—the spirit of truth—he will teach you all truth." The spirit of truth will abide with the teachers of the church all days, for the purpose of teaching them truth; if the apostles fail to repeat truth, the Paraclete has failed in his mission.

Freighted with her divine truth, Christ's promises shielding her, the church began her career over eighteen centuries ago. The difficulties that have beset her way, I need not tell—imperial persecutions, barbarian invasions, heresies and schisms, tyranny of kings, perfidy and crime amid false disciples, a vain philosophy—what could I name that has not tried its force against the church? Has she failed in her mission, taught error? I answer,—has Christ been faithful to his promises?

In a previous lecture I have told you that the proofs of the church are the clear, positive words of the Saviour, reported by most credible witnesses, the evangelists. I have now placed before you these words. How different it is for the theories of Protestantism. No one word can be quoted, establishing the Bible the rule of faith; not one word, that would prove to us the inspiration of the New Testament.

Then, in the church, we have a living messenger to teach us, to bridge over for us the ages that separate us from Christ, to repeat to us His words. In Protestantism, we have a silent book, which will be interpreted according to the bias of each one's mind, and which will never contradict a misapprehension of its meaning. Were ever things so, in the least perfect of human polities: The last exposition of Protestantism given by Mr. Ten Broeck is peculiar, and may be appropriately noticed at this point of my discourse. I say—the last exposition, for he had previously given others. At first, he confessed that a supreme court is needed to interpret a constitution; "reason" was his supreme court. After some arguments of mine, he asserted that this "reason" was "common sense—*sensus communis*." I then asked him to state, who is the authoritative exponent of this *sensus communis*, or to confess that it is, after all, but private reason. A direct answer to my question would have brought us near to a conclusion of the controversy; but the answer was not given. His church, according to himself, is Protean, hard to be grasped; so, a true Episcopalian, he presented a new theory—that the scripture is at once the constitution, and the supreme tribunal. Where was there ever a written constitution without a tribunal, a living, speaking authority to interpret it? What citizen will say that a written code is at once the constitution and the supreme court of Minnesota? There was some meaning in Mr. Ten Broeck's first theory, that "reason" is the supreme court; his last theory, I do not understand. "Modern Chistian wisdom," he says, "has delegated to a written instrument the function of maintaining the rights of the people." How will a written instrument maintain the rights of a people, without a court to declare its meaning, and an executive to enforce this meaning?

Mr. Ten Broeck, I must add, is not only without a court, but even without a constitution. The scripture, he will say, is our constitution. But, although often invited, he will never prove to us, on Protestant ground, the inspiration of the new testament; he will never bring forward a fact to show that the bible is Christ's rule of faith.

The constitution of the church is the word of Christ, which she herself received from his lips, and which her ministry was commissioned to interpret and to repeat to men of all ages. The fact that the church interprets God's word, does not, as Mr. Ten Broeck's card insinuates, place her above his word, no more than the messenger of a monarch is made the superior of the message confided to his guardianship. She acknowledges, too, as much as Mr. Ten Broeck could desire her to do, that her decisions must be in conformity with Christ's words. But she herself, as supreme court, is the proper judge of this conformity. "A court," he says, "which does not recognize the constitution as a tribunal superior to itself, is a despotism and is liable to impeachment." In what polity, I could ask, is the supreme court liable to impeachment? The allusion is furthermore entirely out of place, when the church is referred to, for she is infallible, and we are assured beforehand by Christ that her decisions shall surely be right.

The Jewish dispensation, which is not a subject of much dispute between Catholics and Protestants, illustrates the doctrine of the office and prerogatives of the church. God's revealed word was the basis and life of the Synagogue, as it is, in a more developed form, of the Christian church. But there was a court to interpret this revealed word, and over this court God threw a special mantle of protection. The ministry of the temple was this court. "The lips of the priest," says the prophet, "shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of Hosts." This was the prescription of Moses: "If thou perceive that there is among you a hard and doubtful matter* * * thou shalt come to the priests of the Levitical race, and they shall show thee the truth of the judgment, and thou shalt do whatever they shall say." The infallibility of the Jewish high-priest is marked in John XI: "One of them named Caiphas, being the high-priest of that year, said to them* * * And this he spoke, not of himself, but *being high priest for* that year, he prophesied that Jesus should die for the nation." There was no communism in the old law—why believe that there should be communism under the more perfect law of Christ? Why should a living court, to interpret the dead letter of revelation be not as necessary among Christians as among the Israelites? Why should infallibility offend to-day, when we admit it in olden times? Mr. Ten Broeck surely will not write of the old law, that a written document was, constitution and tribunal, or that "reason," whether common or private, was the supreme court.

In proving the infallibility of the church I have proved papal infallibility. They are one and the same thing, or rather, the latter is but the expression of the former. The Church being a corporate body, must have her representative, who will speak for her, and who, while speaking for the church, will be invested with all her prerogatives. Who will be this representative of the church? The answer from all will be, He who is her head, her chief commander. This is all that Catholics mean by the infallibility of the Pope. When speaking for the church he speaks, as her head, with her authority and her infallibility. Hence we recognize only his *ex-cathedra* decisions as authoritative. As a private individual he is as each one of us, fallible; as head of the church, not otherwise, is he assured of God's protection.

Papal infallibility is the logical sequence of the infallibility of the Church. The words of our Lord to Peter, furthermore, indicate it. "On this rock (Peter) I will build my Church, and the gates of hell shall not prevail against her." The fact that the gates of hell shall not prevail against the church follows from the previous fact, that she is built upon Peter. Christ communicates His strength to Peter, through whom the Church derives it; hence Peter is called "rock." He is the foundation stone; were he to fail, the whole edifice should crumble; hence for the Church's sake is he specially guarded. Peter is appointed shepherd of the flock; he leads to pasture lambs and sheep. Were the shepherd, while feeding the flock, subject to error, the whole flock should perish. In the gospel of St. Luke, our Lord announces to the apostles, that they shall be all tempted by satan, and the remedy for their salvation is Peter's never-failing faith, and Peter's guidance. "But I have prayed for thee, Simon, that thy faith fail not * * * confirm thy brethren." Christ prays only for one—Peter—whose office it shall be to strengthen the others; and the prayer which ascended to the Father is, "that Simon's faith fail not." Could papal supremacy and papal infallibility be more clearly marked? To exclude these perogatives of Peter Protestants distort from their obvious meaning the words of the Lord, and contemptuously set aside the whole traditional interpretation of those words, during the several ages—the earliest included—of ecclesiastical history.

I will lay before you but two facts of history; they will suffice to show you who was in past times considered as the organ of the church in her infallible teaching. One is furnished by the African church, under the leadership of the great Augustine; the other by the Greek church, in the first days of the 6th century. Two African councils were held to condemn Pelagianism; the decrees were sent to Rome, to receive confirmation from Pope Innocent. Pending the transmission of the decrees to Rome, Augustine announced to his people the decisions of the councils, adding that the matter, however, was not yet closed, until Innocent's decision would be received. The decision of Innocent came across the Mediterranean, and these were Augustine's words: "Rome has spoken: the case is ended." In the year 514, the Greek bishops signed this formulary of faith, which they addressed to Pope Harmisdas: "The first step to salvation, is to keep the rule of faith, because we by no means disregard the word of our Lord Jesus Christ, who said, 'Thou art Peter and upon this rock I will build my church.' These things which were said are proved by their effects; for in the apostolic see the faith has always been preserved without spot. Wherefore we follow in everything the apostolic see; we make all its decisions our own."

The objections raised against infallibility fall at once to the ground, before the simple statement of the conditions of infallibility. I will give the words of the Vatican council: "The Roman pontiff, when he speaks *ex cathedra*, that is, when in discharge of his office of pastor and doctor of all Christians, he defines, in virtue of his supreme apostolic authority, a doctrine of faith or morals to be held by the universal church, is endowed by the divine assistance promised to him in blessed Peter, with that infallibility with which the Redeemer willed that the church should be furnished." Where the difficulty could arise to know when the pope should be considered as infallible, I cannot perceive. It is quite easy in civil matters to distinguish between the judge on the bench and off the bench.

When the church defines any doctrine, all her children accept the definition, and within the limits of this definition, there is among them unity or uniformity of faith. Outside these limits, theologians form and hold their own several opinions, with no detriment, it is evident, to uniformity of faith among Catholics. In civil matters there are points upon which the court has spoken, and regarding which, controversy is over. Other points there are, upon which no decision has been given, and regarding which there are various opinions among legists. The best preparation of mind that I know of, for the study of the Catholic church, after a sound course of logic, would be a thoughtful study of civil law. With such a preparation, few objections would be urged against the office and perogatives of the church. This statement accounts for a fact in the history of Anglicanism. The most sturdy champions of the old church for a long time in England, against the separatist movement of Henry and Edward, were the barristers and law students. Their well-trained minds anchored them to the truth.

Mr. Thomas anxiously demands what I hold regarding the inspiration of scripture. Why would I not gratify his curiosity? I hold what the Vatican council has decreed: "The books, with all their parts enumerated by the council of Trent, and contained in the Latin vulgate, are sacred and canonical * * * because written under the inspiration of the Holy Ghost, they have God as their author." I regret that I cannot tell him whether I agree with Oxenham, or with Grotius, on the atonement; for neither do I know what Grotius or Oxenham have written on this question, nor do I care to know it. The church—not Mr. Thomas' Protestant, or semi-Catholic authors—is my guide.

Mr. Thomas raised in his several lectures various objections, to which I gave answer. To one of these objections I will again allude—his assertion that verse 7, chapter 5, First John, is spurious. "It is replied," he said, in his last discourse, "that Tertullian, Cyprian, Fulgentius and others, allude to it. This I deny. They use language cognate to this verse, but do not quote the verse itself." Now, St. Cyprian—book on the unity of the Church—positively says: "Of the Father, the Son and the Holy Ghost, it is written: 'and these three are one.' The four hundred African bishops in their address to the Arian king, Huneric, declare: "We learn from the Evangelist, St. John: 'There are three who give testimony in Heaven, the Father, the Son and the Holy Ghost, and these three are one.' Fulgentius writes: 'The blessed John testifies, saying * * *'" So wrote the Fathers; but, according to Mr. Thomas, they used language cognate to the verse, but did not quote it. The difficulty with Mr. Thomas, in his biblical studies, is that he relies exclusively on Smith's Dictionary of the Bible, a work of much erudition, but which it will never do to read without controlling it by frequent references to original documents.

An article by Dr. Westcott, in the same dictionary, on the several Roman editions of the Latin Vulgate, has led Mr. Thomas to put forth in his last discourse a new objection against infallibility. Mr. Thomas has been only gradually getting into possession of objections against the church—according as he has had leisure to read Smith's Dictionary of the Bible. My answer to the new objection is a simple denial of the construction which Dr. Westcott is pleased to put upon the facts connected with the editions of Sixtus and Clement. The differences between the two editions are in punctuation and in renderings, which in no way affect the substance of the Bible. As to what Dr. Westcott says about the "fictions" to which theologians resorted to save papal aupal authority, these "fictions" are the guess-work of Dr. Westcott.

Against the church which Christ had founded, which He had enriched with most sublime prerogatives, three hundred years ago Luther, Calvin, Henry VIII. rebelled. What was their position? What was ever the position of heretics and schismatics? The Anglican Homily speaks for the whole separatist movement; it says: "Clergy and laity, learned and unlearned, all ages, sects and degrees of men, women and children, of whole Christendom, (a horrible and dreadful thing to think,) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to men, and that by the space of eight hundred years and more, to the destruction and subversion of all good religion universally." A fearful arraignment this of God's church! On what grounds is it made? On private opinion—the sole ground upon which stood every heresy that had been ever before broached, from Ebionism to Hussism. The private citizen, on his own interpretation of the law arraigns the supreme court and the nation at large! Luther, Calvin, Henry VIII. put forth their own interpretations of biblical texts, contrary to the interpretations of the whole church past and present, accounting this entire church wrong and themselves right! They forgot even that if the church were wrong they had no bible to which they could appeal, and the world was invited to follow them on the strength of thir simple word. In arraigning the church the seceders denied that Christ had kept his promises. "The gates of hell shall not prevail against her," said Christ; they answered—hell has prevailed against her. "The spirit of truth shall abide with you all days;" the spirit of truth, they declare, withdrew from the church over eight hundred years ago. "I am with you all days, even unto the consummation of the world." Not so, say Luther and his followers; Christ did not remain more than a short space of time with the teachers of the church. The church which Christ had failed to keep in truth, Luther, Calvin and Henry VIII undertook to reform and to set right! And the proof that they were wiser, and holier than all past ages, that they were able to improve Christ's work? Their own word. The simple truth, view the movement of the sixteenth century as you will, is that the men who began it, were in open rebellion against Christ and his church. The full force of the anathema fell upon them, which the words of Christ to His church contained: "He that heareth not the church let him be to thee as a heathen and a publican." "Teach, * * * he that believeth not shall be condemned." "He that despiseth you, despiseth me." Sects and schisms are always mortal sins; no reason can ever be found to justify them. This was the position of the so-called reformers—this is the position of the societies they framed. These societies call themselves churches—mere parodies on Christ's one church—God calls them sects and schisms. Whole generations, alas! have been entangled in the fatal meshes of the pretended reformation; the solemn duty of men of these generations is to abandon at once sects and schisms, and be reconciled with God's church. I would be their most deadly foe, were I to speak other than the plainest language in this regard. Sacrifices, however great and painful they may be, which submission to the church would entail, should be made without hesitancy. Only one thing, after all, is necessary—but that is absolutely necessary—salvation of the soul. "What doth it profit a man to gain the whole world, and to lose his soul?" The sacrifices would be made at the bidding of God—and recompense is His.

I trust, that having watched this controversy in its several stages, you will agree with me in my estimate of the opponents—they do not keep to the question. The controversy between the church and Protestantism does not cover a wide field; it is narrowed down to a few main points. Christ did not make the discovery of his truth to depend on the discussion of a thousand small questions. There are a few principles to be considered—nothing more; details are right or wrong, according to the verdict which general principles deserve. We began the discussion by a reference to the cardinal principles of religion—I made charges which, if allowed, undermine all Protestantism. Mr. Breed alone kept to the issue. Mr. Thomas scarcely struck one blow in defense of Protestantism; he abandoned his ground at once, and found occupation in seeking out here and there what he fancied might be a loose stone in the Catholic edifice. Mr. Ten Broeck, in his first discourse, wrestled with two of my three charges—the second one he never alluded to—but since then, in the words of one of our daily papers, he has taken himself to a "new departure." The questions were: Is the Episcopal church communism in religion? Is it in possession of means to prove the inspiration of the New Testament? Is it heresy and schism? In answer, we have a comparison between certain renderings of the Douay and English Bibles King James' Bible, to listen to Mr. Ten Broeck, is simply perfect. He has failed, however, to tell us the Protestant proofs of the inspiration of any bible. He forgets, too, that Protestant biblical scholars, in England and America, deem King James' bible quite imperfect, and are at this very time working on a new translation. Worse yet, while Mr. Ten Broeck in Christ Church, is lauding King James' bible, Mr. Thomas, in St. Paul's church, boldly asserts that at least two passages of this bible, are egregious interpolations. Mr. Thomas first began the controversy with me—Mr. Ten Broeck appeared in the areana as his assistant, not wishing to leave the Episcopal church solely in his keeping. It would have been wise for the combatants to agree on their plan of attack and defense, before giving battle. With this summary of our respective positions, I remit the discussion to the jury—the calm reflection of my hearers.

In his first lecture Mr. Ten Broeck tells of his love and reverence for the Anglican church, which is co-extensive with the English language, and has been the home of so many great minds. There is a church, which is not merely co-extensive with the English language—whose children speak the languages of the world, because her Founder bade her to teach all nations. Nor does her career in time cover merely a few centuries. She is as Catholic in time, as she is in space. Above all other associations, of whatever kind, she towers in grandeur as the Himalaya mountains above the undulations of the valley. Were I to seek a church, of which I could well be proud, it is this church Catholic, whose arms have entwined, as ages went by, myriads of martyrs, and virgins and confessors, whose apostles have brought the gospel, and with the gospel, civilization to every nation of Christendom. But why tell her glorious deeds? The pages of history re-echo them too plainly. If God did, in the latter days, after Assyrians, Persians, Greeks and Romans had built up their human empires, as Daniel had foretold—if God did place upon the earth a kingdom of His own, what society at first glance is more worthy than my Catholic church of being that kingdom. Well, God did build His kingdom—"on this rock," said He, when He appeared on earth, "I will build my church"—and that church, the proofs are most manifest, is indeed the Catholic church—the sole church of history. Not then for her human glories, however great, do I revere her, and do I submit to her my intellect and heart—no human institution could ever secure from me such homage—but because she is God's church, whom He commands me to hear and to love.

THE TILTON RECONCILIATION.

Mr. Tilton Providing a Summer Home for His Wife and Two Children—A Pretty Good Proof of Their "Making Up."

[New York Sun.]

WARWICK, N. Y., April 7.—When Theodore Tilton delivered his lecture in this place on "The Problem of Life," on March 15, he asked T. H. Demarest, the proprietor of the National hotel, whether he could recommend a boarding place for Mrs. Tilton and her children, who wished to spend the summer in Warwick. Mr. Demarest suggested the house of Mrs. C. B. Vandevoort, his sister-in-law, and Mr. Tilton arranged by telegraph when his wife, or some other member of his family would visit Warwick on a tour of inspection. On the following Tuesday Mr. Tilton telegraphed that they would come on the morning train. The train in question did not bring the expected passengers, but Mrs. Tilton and her son Carroll came on the afternoon train. Mrs. Tilton handed Mr. Demarest a letter of introduction from her husband, reading substantially as follows:

> MR. DEMAREST: This is to introduce to you my son, Carroll Tilton, or some other member of my family, who, as I told you when you drove me over to Goshen on Saturday, wish to select a boarding place for the summer in Warwick. Any kindness you may show them will be appreciated by me. With the pleasantest remembrance of my visit to Warwick, I remain yours, THEODORE TILTON.

The signature is written with the long, breezy letters, familiar to all acquainted with Mr. Tilton's handwriting. Mrs. Tilton and Carroll wandered with Mr. Demarest around Warwick, visiting every boarding house in the place, and finally selecting the one Demarest had recommended. The terms were settled upon, and Mrs. Tilton arranged to come to Warwick the third week of the present month. The Tiltons spent the night in Demarest's hotel, and he drove them over to Goshen the next morning to catch train No. 4 on the main line of the Erie. On the way Mrs. Tilton explained her failure to come the previous morning, on the ground that her husband had informed her incorrectly as to the time the train left New York. She spoke of her husband in a natural manner, as any wife would speak of the man she lived with. Mr. Tilton, too, Mr. Demarest says, referred to his wife as though nothing had ever occurred to mar their union. Mrs. Tilton's two younger children and her mother will spend the summer with her at Mrs. Vandevoort's.