

THE NEW WORK HOUSE.

Visit of Mr. Fitzgerald, of Detroit—A Starting Series of Imperfections in the Structure—Three Times as Much More Building Room a Necessity—Plans of the Directors.

Yesterday a representative of the GLOBE happened to meet Mr. Lamson inquired of him as to the condition of the St. Paul work house, what Mr. Fitzgerald said in regard to the project, and the plans and intentions of the directors of the institution. The result is given below in the form of an interview:

Reporter—Mr. Lamson, I have understood that the newly-elected superintendent of the work house has been here. I would like to know the situation of the institution.

Mr. Lamson—We have been expecting to receive persons at the work house by the 1st of October, but on taking Mr. Fitzgerald to inspect the building we are obliged to say that we have hardly made a commencement yet in the way of buildings and conveniences. The present building is only 50x100, three stories high. We find the building is not at all PLANNED SUITABLE FOR WORK HOUSE PURPOSES.

It would answer very well for a small county jail. The cells now being constructed in the building are of iron. They will be very unhealthy for the prisoners, and they are very unwise made with a view of putting two prisoners in a cell. Being of iron plate, communication can be had through the cells, and can be sent from one prisoner to another through all the jail. Mr. Fitzgerald says they would answer very well for dungeons. The cells should be built of brick, and of a size calculated to receive but one prisoner.

The part of the building intended for the superintendent's residence is entirely too small for that purpose. It allows for no office, and there is no dining room provided for in the building, and nothing that can be called a suitable kitchen or a reception room for the prisoners. There is no bath room, no barber shop, no place for religious services on Sunday and there is no provision for a laundry. The location of the building is entirely too far from the center of the city and will involve a much larger expense in running the institution than had it been one-half nearer. Without suitable walls surrounding the premises it would be impossible with safety to work prisoners out doors. Mr. Fitzgerald is not a friend of the

business. Working some 300 prisoners at Detroit, he has not put a man in the dungeon for six months, and yet he has men in that work house of the most desperate character such as road agents and murderers of the roughest sort. The institution must be put upon a certain basis and have a certain capacity before any attempt can be made to receive prisoners without great and unprofitable expense. It cannot be started in a miniature way. It will be necessary to add to the present structure at least

THREE TIMES MORE BUILDING ROOM than there is at the present time, and a good deal of solid brick wall will have to be constructed besides. A residence building for the superintendent would require every prisoner to be taken, no matter how profane, violent, or filthy, through the presence of the superintendent's family. In the present building there is no place for a guard or a watchman to sleep. The directors, however, are not the least discouraged. They believe the people of St. Paul

WANT A WORK HOUSE, a good one, a profitable one. The directors believe they will be thanked in the future for not involving the city in an inordinate expense merely for the sake of nominally starting the work house the present season.

Well, Mr. Lamson, what do you propose to do then? Mr. Lamson—We propose to ask the city of St. Paul for sufficient funds to construct the additional buildings that are found to be necessary. It is a mere matter therefore of postponing the time that we can receive prisoners and carry out the wishes and expectations of the people in this respect. Mr. Fitzgerald stands pledged to come to us when we are ready for him, and in the meantime he and the whole corps of officers at the Detroit house of correction will render us all the assistance in their power in the way of plans and suggestions, which are the fruit of long experience and wonderful success. With proper buildings, suitably equipped, Mr. Fitzgerald, as well as the convicts at St. Paul, located as we are, with large territories at our border, can be made a success financially, almost from the start. Mr. Fitzgerald is delighted with St. Paul, with the people and the very evident great future in store for us, and hopes to be at no very distant day a citizen among us. He left for Detroit last night.

Two Tho used Mr. Jorty.

To the Editor of the Globe: As the time is near for our county convention to meet, permit an old time Democrat to make a suggestion. Notwithstanding the many worthy citizens seeking nominations, there is one, who in my opinion should receive endorsement from the convention for sheriff. One who has been a resident of Ramsey county for over twenty-five years. Although a prominent citizen and justly popular, one who has never held an office in his life, and who is poor to the extent of being the poor man's friend, who cannot afford to go about electioneering, but would be acceptable to the Democracy of the county. This man is Mr. Dr. A. A. Ames, and his friends should be the first to secure the nomination. Then there will be no doubt of his triumphant election.

With such new blood as Dr. A. A. Ames for congress, and Mr. Ames for sheriff, Ramsey county can give her old fashioned 2,000 Democratic majority. See to it.

AN OLD TIME DEMOCRAT.

Municipal Court. (Before Judge Burr.)

Thos. Scott, drunk; 90 days in jail or fine of \$100; sentence suspended. James Smith, drunk; paid \$5. Thos. Burton, drunk and disorderly; sent out of city. H. Freeman, disorderly conduct; sent to jail for 10 days. James Davis, drunk and disorderly; sent to jail for 10 days. D. S. Ahern, re-arrested for being drunk and disorderly; sent to jail for thirty days. Thomas Keene, drunk; sent to jail five days. John Swanson, drunk and disorderly; paid \$10. L. M. Erickson, drunk; jail five days. Robert Spicer, disorderly conduct; jail ten days. J. Schmitt, assault and battery; paid \$10. Pat. Leo and T. Brown, disorderly conduct; discharged. E. Powers and F. Powers, disorderly conduct; contumacious; \$10 each. L. Walberg, larceny; waived an examination, held over to await the action of the grand jury, placed under \$2,500 bail, in default of which was committed to jail.

Chas. H. Hanson, larceny; waived an examination and committed to county jail in default of \$1,500 bail.

J. F. Maloney, keeping a disorderly saloon; \$10.

Ry Chase, drunk; jail five days. Defendant admitted that he could not sober up under three days.

Lucy G. Ley, keeping a soiled dove house; fined \$100 and paid.

RAIL AND RIVER.

Mr. Riley, traveling agent of the C., B. & Q., is in town.

G. P. A. Whitaker departed yesterday for the Northwest.

Mr. P. Hallenbeck, of the Chicago & Northwestern, is in the city.

G. P. A. Boyden, of the Milwaukee road, will be back to-morrow.

Mr. H. C. Davis, of the Manitoba road, will be back to-morrow morning with the excursion of Wisconsin state officials.

Mr. A. J. Potts, a prominent citizen of Victoria, Ont., was in the city yesterday, visiting around among the railroad officials.

Mr. Robert Kerr, G. P. A. of the N. & N. W. railways, with headquarters at Toronto, was among yesterday's distinguished arrivals.

A number of Northern Pacific officials, with General Manager Haupt at the head, will make a tour of inspection to Billings at an early day.

The Omaha railway company is preparing for an excursion to Superior City, some time in October, by which time the branch line to that point is expected to be completed.

Mr. Chas. E. Baker, eastern agent of the Sioux City land department, at Chicago, arrived in the city yesterday, and went to Minnetonka in company with Mr. Jas. H. Drake.

Mr. E. S. Jewett, G. P. A. of the Missouri Pacific railway, is taking a squirel at these parts under the "propitious auspices" of Messrs. Teasdale, of the Omaha; Williams, of the Manitoba; Brown, of the Milwaukee, et al.

The question propounded in yesterday's GLOBE, "Has St. Paul a Mr. Bergh?" was answered in the affirmative by the act of the Union Depot company's president when he kindly ordered the visible head on Sibley street to be covered by a tarpaulin.

Mr. E. J. Westlake, commissary of the N. P. R. R., who accompanied Uncle Rufus Hatch in his northwestern tour, returned from New York with his family yesterday. He says Uncle Rufus reached home in fine humor over his trip, and was by his friends pronounced the best pleased man they ever saw. The grain which he saw growing did Uncle Rufus good. He used to run a grain elevator and commission business in Chicago and he knows what good grain is.

And still they come, and keep coming. The next deal will be by Mr. Frank Thompson, general manager of the Pennsylvania Central railway, who is en route to St. Paul, and will arrive in his own private car over the Chicago, Milwaukee & St. Paul railway this morning. He will probably make an exhaustive tour over all the great northwestern lines of railway, and will not hurry home as he is coming prepared to indulge in some of the fair pleasures of rod and gun.

The grand picnic of the Yard Masters' Benefit association will take place to-day at Lake Elmo. A train will leave Union depot over the Omaha line at 9 o'clock this morning, another at 9:30, and another at 2 o'clock this afternoon. The returning trains will leave Lake Elmo at 6 and 7 o'clock p. m. An immense number of tickets has been sold, but more can be had at the ticket offices of the Minneapolis & St. Louis line, the Omaha line, and at Union depot.

River News.

The river, during the last six days, has risen 5 feet 7 1/2 inches, the stage of water now being 5 feet 4 1/2 inches.

The palatial steambot Grand Pacific, of the Electric Light line, will leave the foot of Jackson street this morning at 8 o'clock.

The pretty Mary Morton, of the Diamond Joline, will leave her landing at the foot of Sibley street to-morrow morning at 10 o'clock.

The work done on the beautiful river yacht, Henry W. Longfellow, at the Stillwater dry docks, has lessened her draught fourteen inches and increased her speed twenty per cent. She ran down to St. Paul from Stillwater, Friday afternoon, was one of the quickest ever made on that trip by any river craft. The Longfellow is now proof against the baleful influence of both sawdust and slabs. The Longfellow will make an excursion to-day, as per advertisement, and will stop at Eagle street.

HE CALLED HER A FOOL.

And Came Pretty Near Having Somebody Arrested—But Chased Her Tack After Taking Bearings.

A gr-at big, tall, lean old lady with a receding chin, tripped lightly up the stairway leading to the municipal court yesterday afternoon, and mistaking a newspaper man for a policeman, said she wanted to complain. She was gallantly escorted to the clerk's desk where official Clause had been at work since noon.

"Oh, am so excited," said she. "Compose yourself, madam," said Clause. "Yes, I know, but I never had a man arrested before."

"That's strange, indeed. Where is the man?" "Oh, he's up on Fort street, pitching dirt on my lot. You see, I sold him the next piece of ground and he went to digging and throwing dirt over my place. He has been working for him who can't speak English and who wouldn't witness for me."

"Use him for damages." "No—that's the chief told me I could overtake him arrested. He has the money." "Civil action is what you want. How many years can you spare? And how much money do you intend to squander on this case?"

"Years? Money? Eh? I am going away to-morrow, and Mr. Barlow is going to sell the rest of my land. But the man I sold the next lot to threw mud at me and called me a fool, and the chief said I could have him arrested."

Mr. Clause advised her to step into Judge Burr's private office, which she did. After listening to a lucid explanation of the case, his Honor said he could issue a warrant for abusive language if she demanded it.

"Would I have to stay and see the thing through?" "Yes, madam."

"Well, I don't care anything about the abuse, I've got to leave town to-morrow. My agent is attend to see the dirt just as it lies. What is that man laughing at? I'll bet forty cents he's a reporter, and I'll print every word I say. Oh, my, how excited I am!"

And she stalked out of court, like one of Cole's wonderful wingless and tongueless cunnil-cunnil birds.

State Association of Congregational Churches.

The meeting in the month of October of the State Association of Congregational churches, at Plymouth church, this city, will be a large and significant one. The work of this denomination in the state, its rapid growth in the Northwest, will make this gathering of the Congregational clans a notable one. It is proposed to address for an entire session to Fargo, and arrangements are making to secure a general transportation of all who will go to the solemn occasion of the report that

LAY READER VS. LAYMAN.

Continuation of a Discussion Pariterially Appropriate for Sabbath Day Reading.

To the Editor of the Sunday Globe: Sir—Having, from Layman's own words, pretty clearly shown your readers, as I think they will admit, the conclusiveness of Bishop Ireland's position, that the Catholic church is alone infallible and therefore the only true church, I shall now address myself to Layman's second communication, after making one remark on one other statement in his first. It is this: "I then called the learned prelate's attention to the obvious fact that the pivotal question upon the solution of which hinges the determination of the claim of the Roman Catholic church to be the only true successor of the apostolic church, and consequently the only true church, is the question of papal supremacy—that is the validity of the claim of the bishop of Rome to be the supreme teacher and ruler of the whole church of Christ."

Now I hold with all Catholics, and with all non-Catholics, too, who only carry out Layman's admissions to their logical conclusions, that, in the ultimate analysis, in the full truth of the case, the question is pivotal, and that the fact that it is so obvious. But my friend Layman proves for me that it is not a fact at all that there is place for any such question, much less an "obvious" fact and a "pivotal" question, and my reasoning is with Layman. For he maintains that the present legitimate succession of Christ, always has been an infallible corporate teaching body, instituted by Christ and preserved infallible by him. He also maintains that there was no one member of the apostolic college constituted its supreme visible head, and consequently there can be no supreme visible head claimed for that body corporate which is the present legitimate successor of the apostolic corporate body. It is superfluous, therefore, for me, while arguing with Layman to prove the supremacy of the pope, or indeed of Peter. He will needs have a headless body. I grant it to him. But I have proved that his infallible body, headless if he will, is and can be no other than the Catholic church. How can a papal supremacy be a "pivotal" question, or any question at all, in the point at issue? It is only for those who hold there can be no body, corporate or otherwise, physical or moral, without one ruling and superintending head, that this is a pivotal question. For a body denotes unity, and there is no unity possible without subordination of all the members to one head. There must be one ruler, and there can be but one, in every body corporate constituting a kingdom. So must there be in the kingdom of God on earth—his church. But of this anon.

Now come we to Layman's second communication. He says: "If this corporation established and organized by our Lord was the supreme ruler and teacher, an individual member of this corporation was clearly not equal to all. But were they all 'the supreme ruler and teacher?' That is the question. Certainly 'an individual member was clearly not such ruler and teacher,' unless the same Lord who had given them all their commission to teach, had thought fit so to constitute them as a body corporate as that one of their number should be by our Lord's own appointment their acknowledged supreme visible head, with commission and power from him to maintain his brother apostles in the corporate unity of Christ's indivisible spiritual body—the Church. But that our Lord did so is proved from the same New Testament from which Layman proves the commission of the apostles to all nations." He cites what he justly styles "that celebrated passage from the gospel by St. Matthew which for ages past has been summoned to do duty in behalf of Petrine supremacy," that he may scatter its strength to the four winds by the power of his philological acumen. Yes, and for ages to come it will be all sufficient to support the only one, to establish beyond the possibility of cavil or doubt to all reasonable minds the same supremacy. That celebrated passage runs thus: "Jesus saith to them: But whom do you say that I am? Simon Peter answering, said: Thou art Christ, the son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Barjona, because flesh and blood have not revealed it to thee, but my Father who is in heaven, he has said thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, it shall be loosed also in heaven."

He that has the keys of a house, is master of the house; and he may open and shut it at will. Peter has the keys of the kingdom of heaven, the church of God, and therefore has he the plenitude of spiritual power, and is the viceregent of Christ on earth, who promises to ratify all the official acts of his minister plenipotentiary.

Another celebrated passage is found in the gospel by St. Luke, where our Lord, on the eve of his passion and death says to his apostles: "But you are they who have continued with me in my temptations; and I appoint you to me, as my father hath appointed to me, a kingdom; that you may eat and drink with me in my kingdom, and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren."

Our Lord's spiritual kingdom must have a visible head, because made up of visible members. Our Lord himself is that visible head during his mortal life. But now the visible head is about to be taken from them on the morrow. He, therefore, appoints another visible head to take his place, to be his vicar on earth until his second coming, visibly forever remaining his invisible head. And as he, himself, confirmed his little flock which visibly abiding with him, so he communicates his own prerogatives of infallibility, power and jurisdiction over the whole flock, his church, to his vicar, Peter, that he, too, may "confirm his brethren in the faith to whom Christ said: 'But I have prayed for thee, that thy faith fail not, for 'Satan hath desired to have you, that he may sift you as wheat,' you, all the apostles, these, Peter alone. Thus Peter is the vicar of the visible head of the church of God, and the primate among his brethren of the apostolic college with power and jurisdiction over the whole church, to govern it and preserve it from error. The figure of the "keys" is used also in the Apocalypse to denote the ample and universal power of Jesus Christ, and again in the Old Testament, where the appearance of Christ to his apostles after his resurrection is recorded. It was on the solemn occasion of the report that

followed the miraculous draught of fishes that the following dialogue took place between Christ and Peter: "Jesus saith to Simon Peter, Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he said to him the third time, "Lovest thou me?" And he said to him: "Lord, Thou knowest all things: thou knowest that I love thee." He said to him: "Feed my sheep."

Here Peter is emphatically constituted universal pastor over the entire flock of Christ, both lambs and sheep, people and pastors. [What plainer, stronger, more expressive terms could be used? What type more suitable for conveying the idea of the most ample, spiritual power conferred upon his chosen apostle could Christ have selected than that of a shepherd? What is more united, docile, and amiable than the shepherd of God's people, Cyrus, the shepherd of God, in the Old Testament. Thus we find in the gospel that to Peter were given five special and distinct pledges not given to the rest. Firstly, his name was changed from Simon to Peter, with a prophetic meaning, [faith as the name of the father of the faithful was changed from Abram to Abraham, with a prophetic meaning. Secondly, he became the rock on which the whole church was built. Thirdly, to him was given the supreme power of the keys. Christ gave, it is true, to the other apostles, when, on the day of the resurrection, he breathed upon them, saying, "Receive ye the Holy Ghost," a participation in and concurrent exercise of the same power, but always in subordination to the primacy which had been given in the words, "I will give thee the keys of the kingdom of heaven." Fourthly, to him our Lord spoke personally and alone when he said, "Simon, Simon, behold Satan hath desired to have you—all of you—"that he may sift you"—all of you—"as wheat. But I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren. And lastly, as St. Augustine and other fathers point out, to Peter alone were said these words: "Feed my lambs—feed my sheep," repeated three times, as it were in rebuke and forgiveness of the three denials he had made of his divine master. Now these five special privileges constitute in great powers the one of supreme authority, the prerogative of perpetual divine assistance, which promise is a real power. These two powers or prerogatives constitute what is called the primacy of Peter, not a primus inter pares, as Layman will have it, but a princeps super omnes, as our Lord has it.

I will now use Layman's own argument, which he must say is a good one, in his own words. There cannot be two heads in the same body, and therefore of plenary power and authority respecting the same subject matter. If the supreme power and authority to rule and to teach infallibly was committed by our Lord to Peter, and I have shown it was, then "ex natura rei, this power and authority could not have been committed to the other apostles, and Layman makes a slight mistake in saying it was. Has Layman's own argument, that the power and authority have been given to all the apostles, or have I shown they have been given to Peter alone? Let the readers of the Sunday Globe determine. The "pivotal" point is there. I own that in all this I am logically transgressing the "Law of Parsimony," as Sir Wm. Hamilton styles it. But I like occasionally to transgress the law of parsimony, and like the arrow that "hath doth love a shining mark." I might have made short work of it thus: Layman grants me there is now on earth an infallible body; this infallible body I have proved to be the Catholic church; but the Catholic church, speaking through the Vatican council, solemnly professes that the supremacy and infallibility of Peter, and his successor, the pope, have been divinely given and as such dogmas of faith. Therefore the body corporate instituted by Christ had in the beginning all its powers from Christ because of its union with Peter, the head, and it has them to-day because of its union with Leo, his successor.

Our Lord had been quoting two passages from St. Matthew, one found in chapter 16, the other in chapter 18, and then gravely says: "These two passages must be construed together in such a manner as will, if possible, give effect to both." Whoever does not see here the straits into which the gentleman is reduced to find it possible to give even a shadow of an answer to his argument, should advertise for a pair of men's spectacles for sale. Let no man join together what God hath put asunder, I say, for I do not think it would be fair in me, addressing Layman, to join together these two separate paragraphs: "Judas went and hanged himself;" "Go, thou, and do likewise," though I do feel Horace nudging my elbow, while whispering in my ear, "Content, quærat, idem facti occidit." And I do not think it would be fair in me to be reckoned fair in Layman. "Fair play is bonny play."

I now come to Layman's "philological question," into which he says "the celebrated text quoted above" resolves itself, on which the whole argument hinges, viz: the meaning of the word Peter. The original Greek, he says, is "petros," the word translated rock is "petra." And after saying that "Bishop Ireland—as many other theologians, both Roman and Protestant, have done before him— anxiously calls our attention to what he assumes to be the fact that our Lord was speaking on this occasion the Syro-Chaldaic language, in which tongue there was but one word for rock, viz: 'petra,' as Layman goes on: "Our Lord then, what he said, he actually says to St. Peter, in effect, these words: 'Thou art Petros, and upon this petra I will build my church.' That is, if our Lord spoke a language in which one word stood for Peter and for rock, he forced his hearers to work a miracle. I know not what is, if there was only one word in the language in which he spoke for denoting two objects, how could he make two out of one except by miracle. This is, indeed, a literal deus ex machina. If our Lord were to speak to-day in the French language, he should, for good reason, use Pierre both for Peter and for rock, just as the same word stands for both in the Syro-Chaldaic and other kindred tongues. And it is universally agreed among the learned that our Lord did speak in the Syro-Chaldaic language on the occasion before us, the ipse dixit of Layman to the contrary notwithstanding. The gentleman places commendable emphasis on whatever appears to his mind, as he gives us, in the concluding two important paragraphs thus: "To my mind our Lord, in the pas-

sage, is simply announcing to his disciples * * * "To my mind this is all our Lord intended to say, or did say to his disciples by these words." And he immediately adds, summing up, as it were: "But it is in no wise incumbent upon me to determine the true import of this celebrated passage." But I feel it incumbent upon me, now that I have sifted a little further the philological matter, of our learned friend, if, for lack of space, now, I trust on another occasion. Meanwhile I merely remind him that, even if, which I grant not, our Lord then spoke the Greek, it would not be very appropriate to make Peter of the feminine gender, which should be done, had the word petra been applied to him, the genius, moreover, of that most flexible and versatile language being such as to admit most naturally and easily the change of the feminine termination to the masculine termination. I further remind him that the current dialect at the time was what is styled the Koine Dialect, in which the dual number being not expressed, not intimating clearly the genuine nature of the word, would not have used the same form. Many Protestant writers of the greatest learning and eminence, such as Bloomfield, Bishop Marsh, Rosenmuller, Thompson, and others, substantially agree with Catholics in the interpretation of this passage. Archbishop Spalding, in his "Catholic Evidences," thus speaks of the philological question. "The arguments which some have attempted to build up on this difference of termination and gender, in order to show that Peter and the rock are not identical, is puerile in the extreme. It only shows the desperate extremities to which the adversaries of the primacy are driven in their attempt to wrest the passage from its natural and obvious meaning." Popes and cardinals, I say much learning is dangerous thing.

The church of Christ must have unity.—"One Lord, one faith, one baptism," St. Paul says to the Ephesians. To have unity, it must have one visible head and ruler. This visible head and ruler was Peter first, and the popes, his legitimate successors, after him. I will here put before the GLOBE readers the mind (not the brain) of the learned Christian scholar, who had but one mind on this point of the unity of the church, and his cheek by jowl with Layman's mind, I say much learning is dangerous thing. St. Jerome, in his work against Jovinian, says: "One is chosen that, by the appointment of a head, all occasion of schism may be removed;" and to Damascus, "I speak to the successor of the fisherman, and to the disciple of the cross. Following no chief but Christ, I am united in communion with your invisible head, who sits in the chair of Peter. I know that on this rock is built the church." St. Irenæus had said long before: "The Lord said to Peter, 'I say to thee Peter' 'Thou art Peter, and upon this rock I will build my church.' He builds his church on one; to display unity, he disposed, by his own authority, the origin of this unity, which had its beginning with one, etc. Optatus of Milevis says, 'It cannot be ascribed to ignorance on your part, knowing as you do, that the Episcopal chair in which as head of all the apostles, Peter sat, was first fixed by him in the city of Rome, that in him alone may be preserved the unity of the church; and that the other apostles may not claim to be equal to him; so that now he who erects another church, to this single chair is a schismatic and a heretic. St. Basil has these words: 'Peter is made the foundation (themelon) Petron omniaz tes ecclesiaz, because he says: 'Thou art Christ, the Son of the living God,' and hears in reply that he is a rock; but although a rock he is not such as a true and an immortal rock, but Peter only by virtue of that rock, for he bestows his dignities on others. He is a priest, and he makes priests; a rock and he makes a rock; what belongs to himself he bestows on his servants.' Would not this be sufficient to dispose of Layman's petra, the bed of rock underlying St. Paul's Petros, the rock quarried from that bed to build the actual foundation of St. Paul. But I will not quarrel with Layman is more skilled in Greek than I am. Basil was. Finally, St. Ambrose says: "Should any one object, that the church is content with one head and one spouse, Jesus Christ, and requires no other, the answer is obvious; for, as we deem Christ not only the author of all the sacraments, but also their invisible minister (he it is who baptizes, he it is who absolves, although men are the points, and the external ministers of the sacraments); so has he placed over his church which he governs by his invisible spirit, a man to be his vicar, and the minister of his power. A visible church requires a visible head, and therefore does the Savior appoint Peter head and pastor of all the faithful, when in the most ample of terms he commits to his care the feeding of all his sheep; desiring that the who was to succeed him should be invested with the very same power of ruling and governing the entire church." St. Cyprian, St. Augustine, and all the fathers, teach the same doctrine. And yet I confess there is one drawback. St. Ambrose, etc., were not, perhaps, adepts in philology, and certainly did not live in the electric light of the nineteenth century. But possibly, too, the outspoken mind of those just cited is separated from Layman's mind by too wide a chasm of time. Let me then conclude this already overgrown article by citing a few passages from a small volume published last year, "Order out of Chaos; three sermons preached at All Saints, Lambeth, by F. D. M. D., A. B., and Co., London. The 'Month,' a review of the proposed improvement, respectfully report that said improvement is necessary and proper, that the estimated expense thereof is \$450, that real estate to be assessed therefor can be found benefited to the extent of the damages, costs and expenses necessary to be incurred thereby; that said improvement is not asked for by a petition of the owners of property to be assessed therefor, but we herewith send a plan or profile of said improvement, and an order for your adoption, if you desire us to make the improvement. Yeas 5, nays 0.

The Engineer having submitted plans and estimate of cost, the Board ordered the following report sent to the Council, to-wit: To the Common Council of the City of St. Paul: The Board of Public Works have had under consideration the resolution or order of the Common Council, approved July 8, 1882, relative to the opening of Sylvan street, from its terminus in Bazille's addition of acre lots, to Sycamore street, 30 feet wide, and having investigated the proposed improvement, respectfully report that said improvement is necessary and proper, that the estimated expense thereof is \$450, that real estate to be assessed therefor can be found benefited to the extent of the damages, costs and expenses necessary to be incurred thereby; that said improvement is not asked for by a petition of the owners of property to be assessed therefor, but we herewith send a plan or profile of said improvement, and an order for your adoption, if you desire us to make the improvement. Yeas 5, nays 0.

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