MINNEAPOLIS PULPITS.

A Dark and Dreary Sabbath Illuminated by Eloquent Ministerial Discourses.

Dr. Shutter Holds the Church is Not Necessarily Inseparable From Salvation.

Jacob Not a Sunday School Hero--A Sermon on the Penitant Thief on the Cross.

Christ Our Model--What is Rest--Dr. Hall's Discourse on Reconstruction.

MINNEAPOLIS MINISTERS.

Rev. Campbell Fair, D. D., who is represented by the above cut, is the missioner that conducts the mission this week at St. Paul's church. He is an Irishman by birth and a graduate of Trinity college, Dublin, Ireland. He has been a most successful rector for years, having built up Trinity church, New Orleans, and Ascension church, Baltimore. He is a man of about 47 years of age. On account of his especial gift as a preacher he has been requested by the New York Parochal society to conduct missions in many places throughout the United States. He arrives on Tuesday and will be the guest of Rev. Frank R. Millspaugh, the rector of St. Paul's. The mission meetings will be as follows: Holy communion, 10:15; Bible reading, 11 a. m.; children's meeting, 4 p. m.; principal meeting, 7:30 p. m., and after meeting.

THE CHURCH IDEA.

The Church Not Regarded as Necessary to Salvation.

Rev. M. D. Shutter, at the Church of the Redeemer, took his text yesterday morning from I. Cor. xii., 12. He said:

We have slipped away from old ecclesiastical ideas. We no longer regard the church as the only agency by which God sends His grace. We do not regard it as essential to salvation. There are men outside whose lives do not become dim by comparison with men inside. The church is not a raft upon which men are floated over the billows to the other shore, so that whoever manages to get upon that raft is safe, while the rest are swept down by the waves. The church is not an arbitrary arrangement fastened by God upon the human conscience. It does not even rest on the Bible. Churches were established thirty years before the first page of the New Testament was written. The foundations of the church are laid in human nature. That for which there is no basis in the soul appeals in voice to external sanctions. The gates of hell shall not prevail against that for which there is such basis. It is built upon a rock. The church springs out of the sentiment of worship and does more than all other agencies combined to keep that sentiment alive. An old proverb says that "there are two pairs of eyes in man; and it is requisite that the pair which are beneath should be closed when the pair that are above them perceive; and when the pair that are above are closed those which are beneath are opened." The eyes that look downward to the dust are opened full often; it is the mission of the church to strive to close them some times that the upper eyes may be opened which look upon the face of God.

The church educates the moral sentiments of man as they concern himself and as they concern his relations to his fellow-men. It addresses itself to his moral nature, his conscience, as other organizations address themselves to his taste or his patriotism. Hence it is a school—a place where those who are imperfect but who aspire to better things may learn the lessons that will make them grow. No one who is honest, whose motives are pure, whose aims are right, is to be kept out. He need not wait until he has climbed the golden ladder that stretches between earth and heaven. Whoever feels that the church would be a help to him morally and spiritually may come. Let no one enter for social position or business advantages. He deserves the utmost contempt who would leave his business card upon the altar and paste his advertisement on the cross.

In this school the Bible is the great text book, but it is not an idol or fetich to be worshiped. I would as soon bow down to Jugernaut as to a book. The Bible is to be used with discrimination. All parts of it are not alike. All parts of it are not of equal value. All parts of it are not adapted to building up the moral manhood. We may as well be honest about this and not deny it up and down. To place the records of old Israelitish battles, savage against savage, upon a level with the noblest psalms of David; to place those psalms that are full of vengence and cursing upon a level with the sermon on the mount, is to defeat the great moral and spiritual purpose the book itself seeks to accomplish. Use those portions that purify the moral sense, quicken the conscience and lift the soul upward on wings of aspiration and love.

To the same end Christ is to be preached, and to preach Christ is to preach the principles He taught and the life He lived. When He Himself closed His great discourse, in which He laid down the positive principles of His kingdom, He said: "He that heareth these sayings of Mine and doeth them, I will liken him to a wise man who built his house upon a rock." That rock is the truth of Christ and not His person or His death.

NOT A SUNDAY SCHOOL HERO.

The Story of Jacob and Esau Treated as a Pre-Historic Legend.

H. M. Simmons, at the First Unitarian, preached about "Jacob," who is just now the subject of the International Sunday School lessons.

He said this Jacob, who bought his older brother's birthright by a hard bargain, and then stole his blessing by lying to their dying father, was not a good Sunday school hero, if interpreted literally. Even a Methodist minister in Minneapolis, as reported in a morning paper last April, said in a sermon that if Jacob lived here he "would be in jail inside of a week," and that he "was about as mean a man as ever lived." Even these International lessons, in their efforts to excuse him, blacken that brother whom the Bible pictures as so forgiving and generous, and say that innocent Esau may have "broken all the commandments and been almost sorry there were not more commandments to break." But Mr. Simmons said this difficulty vanishes in a more liberal interpretation. Many scholars treat the story of Israel and Esau or Edom, not as the life of two mere brothers, but as the pre-historic legend of the two nations of the same name. Adjoining the nation of Israel was that of Edom or Esau, and the Bible represents these as the grandsons of Abraham, just as it makes Egypt and Assyria the grandsons of Noah. The name Edom means red and is supposed to come from the red Nubian sandstone which colored its mountains: the name Esau means bristly or shaggy, and is supposed by many to have come from the wild and wooded surface of the country, or possibly from the rough hunters who inhabited it. Hence Esau is figured in the legend as a hunter, red and hairy from his birth. Edom was the older nation, and hence is figured as the elder brother, with the birthright and blessing. But in time the younger nation of Israel, with its higher pastoral and agricultural life, proved superior, and won the birthright and blessing as in the story. No doubt the success was gained by many a sharp bargain and stratagem, and is fitly told in the story of the cunning and crafty Jacob taking advantage of the hunger and necessities of Esau, and buying the birthright with food and getting the blessing by fraud. Nor have we much right to blame such fraud in ancient times, since our own history has repeated it. America, too, had its Esaus, the wild red Indian hunters, with their birthright to the land; and civilization came like Israel and took it away from them. We have gotten it, too, much as Jacob did. We have sometimes bought Indian birthrights with baubles less valuable than Jacob's lentils, and sometimes with whisky, worse than his pottage. While our Indians have been out hunting venison in their forests, like Esau, we have sometimes broken our treaties with lies as bad as Jacob's that day. And much as we pity them and Esau, and much as we despise the frauds that have been practiced toward them, still the fates are against them, and the divine blessing goes with civilization. Its cheating is not so bad as scalping; the warfare of wits is not so bad as that of weapons, and even fraud is higher in the scale than brutal violence. Jacob, with all his craftiness, is higher than savage Esau, and does get the divine blessing—and deserves it. Besides, cunning Jacob is only a lower stage in the history of the Hebrew and of humanity. Above it lies the better struggle and conquest told in the higher name of Israel.

CHRIST OUR MODEL.

Rev. A. Van Anda Preaches Upon the Examples of Christ.

At the Centenary church yesterday morning Rev. Mr. Van Anda preached upon "Christ, Our Model," taking his text from Philippians, ii., 5: "Let this mind be in you which was also in Christ Jesus." He saidtin substance;

"Mind" here represents the humility of Jesus. But since this element implies the presence of all those constituting a holy character, we use this text for our theme, viz: "Jesus, Our Model." Many forms of life capable of vast improvement as, for example, some vegetables once useless, are now, by cultivation, of untold value. Same is true of some animals. Man is especially capable of vast improvement. What a contrast between the lowest barbarian and the highest civilized man. The one is earthly, sensual, devilish; the other intelligent, virtuous, holy. Whole races have thus been changed, as for example, the people of the Sandwich Islands. Our fathers were pirates, robbers, who lived by pillaging the world. The instrumentalities are various, but the highest civilization demands the grace of God. As a motive to incite men to a true life Christ is given as their example. There is great wisdom in this, since we have the faculty of imitation and strive to be like those we admire. Children are especially affected by example, and hence reformers seek to have those whom they would save surrounded by good examples. Even the enemies of Jesus bear witness to His faultless character. Spinoza calls Him the symbol of divine wisdom. Notice especially that Jesus was completely devoted to God. He spoke His words and did His work with a will always in perfect unison with that of His Father. "I come not to do Mine own will, but the will of Him that sent Me." Without consecration to God there is no perfection. Since He owns and preserves being, He has the sole right to command that being. So Jesus loved the human race with a perfect love. His blessings were conferred upon the Samaritan and Canaanite as graciously as upon the Jew. He first taught the universal brotherhood of man. He gave the world the parable of Dives and Lazarus, and commissioned His disciples to go into all the world and preach the gospel to every creature. He was the friend of publican and sinner, and of him it was contemptuously said, "This man receiveth sinners and eateth with them." This mind is not an attainment but an obtainment. It is the gift of God. He destroys the carnal mind, which is enmity against God, and transforms us by the re-mending of our minds that we may prove what is that good and perfect and acceptable will of God. And since this gift is by faith it may be received now, because we may believe now. And having received this mind we may forever grow in grace and in the knowledge of our Lord Jesus Christ.

WHAT IS REST?

The Different Ideas Some People Have in Regard to It.

"Rest"—Psalm 55-6, Matt. xi, 20: Job voiced the divine decree as well as his personal experience when he said "man that is born of woman is of few day and full of trouble." Look when and where we may we find birth and death. The mad work, whirl and worry of an existence which like the troubled sea casts up mire and dirt. The fitful fever was not found in the cool of the morning when Adam spoke to his Creator and loved him freely and fully, rather later in the day of his sin when he left Eden with bowed head and aching heart, when his mutiny was rewarded with penalty and confusion, when his alliance with Satan ushered in a reign of terror which brought death into our world and all our woe.

Although fallen man was not utterly cast down, he remembered his high origin and destiny and sought out various ways by which to pour the oil of consolation upon the troubled waters. He sought rest in physical pleasures. With an epicurean deity, and a religion of animalism he threw loose reins upon passion and allowed instinct unbridled to run into free and excessive habit. Byron's confession was the conclusion, "My days are in the yellow leaf, the flowers and fruits of love are gone; the worm, the canker and the grief are mine alone." He sought rest in vast wealth. He worshiped the almighty dollar, saying this is our god who brings us out of the land of want, obscurity and degradation to places of plenty, publicity and happiness. But too selfish ambition has been the fruitful mother of many vices and the cursed thirst of gold has been the 'price of many a crime untold.' He sought rest in study. He plunged into the Lethe of speculative inquiry. But an imperfect mind could not find out a perfect God. The old philosophy of despair gave way to the new one of exhaustion, and, in the words of Goethe, he has 'come back sorrowing and dissatisfied with the vanity of science;' or, like Schiller's diver, has never returned. Man was blind to the cause of his unrest and weak in its cure. Dissatisfied and disappointed he pressed dreadingly toward the storm-hung future, sighing with David or singing with Mendelssohn; "Oh had I but wings, the wings of a dove, far, far away would I roam in the wilderness, make me a nest and I shall remain there forever at rest." The Saviour foresaw the desire that would gain possession of his disciples and prayed, "not that they shouldbe taken out of the world, but kept from the evil in it." The three only prayers not granted to Bible saints are, "to be taken out of the world,"—Moses in his vexation; Elijah when fearful, and Jonah when proudly personal. If such prayers were answered we could not rightly estimate atoning blood and intercession and could not exhibit the faith, courage and patience of good soldiers. Christ desires us to be the light and salt of the world, in the place of evil and yet above the power of evil—a Daniel in Babylon and Joseph in Pharaoh's court. Every heart has and knows its own bitterness—has its Gethsemane of sorrow and bitter cup; but is "to suffer and be strong." No matter whether our unrest be physical, mental or such as is brought about by the Phariseeism, stupidity and conceit of others, instead of wishing with Shelley to sit down like a tired child and weep away our life of care, let us say as Job, "All the days of my appointed time will I wait till my change comes." Destiny will not cease dragging us through life's wilderness. If we are to have rest it will not be in quitting our busy career, but in "fitting ourselves to our sphere." Our restless extremety is God's opportunity. As the night sets the diamond stars so the loneliness and weakness of Hagar in the wilderness and Jacob at Bethel brought the divine companionship of Him who not only knows the disease, but the cure, and says, "Come unto Me and I will give you rest."

Rest of forgiveness. Because the vulture of sin which gnawed the Promethean heart of humanity was slain when He died on Calvary, making it in ours to have life and rest more abundant.

2. Rest of restored relation to God, which opens a way of communication between earth and heaven and enables the child of earth to look up to his Father as the babe does into the loving depths of a mother's eyes.

3. Rest of restored faculties of soul so that capacities are adjusted to means of enjoyment. Love is made High Priest and King and all men's good becomes each man's rule. There remaineth a rest for the people of God, not to be delivered from duty but helped over difficulty. If with Paul we "desire to depart and be with Christ" let us also with him be willing to "be content, to abide in the flesh." To any sinner seeking rest, who would take the wings of the morning and fly to the uttermost parts of the earth to secure it, I say you cannot get away from your sinful self. Rest can only be found in Him who has promised what ancient philosophy and modern culture cannot grant. Rest not in the world with its pleasures, riches and wisdom: rest not in the law with its curse of wrath and impending justice; rest in Him who as the revelation of the Father's love will help you to know and feel a repose which is to be complete and eternal by the unrippled sea of glass beside the great white throne.

"ALL THINGS MADE NEW."

A Pleasing and Thoughtful Sermon by Rev. J. J. Hall.

"Reconstruction" was the theme of Rev. J. J. Hall's sermon in the First Free Baptist pulpit yesterday morning, and the text chosen, "Behold, I Make all Things New," Revelation xxi:5. Mr. Hall said:

There are marvels in creation which demand the special attention of the traveler. These we meet in both the old and new world. So are there great and grand passages in the divine word, which stand out from all the rest, these are to be found in both the Old and the New Testaments. Among these sublime utterances stands my text: "Behold, I Make all Things New." Great words! How startling the declaration! Is it a figure of speech? That depends upon what is implied in the expression. Is it a bombastic statement? That depends upon who made it. Is it impossible of realization? That depends upon what reserve power there is to accomplish it.

Great have been the events which have transpired since man became an inhabitant of this world; the rise and fall of empires; discoveries made and inventions wrought. Yet the hope of the world lives in the future. Poets have sung of a golden age in the past, but I fail to find the date thereof. Here we have the promises of a brighter era for humanity. No one can question the great need which exists for this new order of things. Truly we live on a beautiful earth which day by day displays the wisdom and power of its great Creator, and yet many things seem terribly out of harmony with perfection and the good of all. Fearful are the catastrophes constantly taking place. The history of the human race is one of war, and blood and fearful desolation have marked the world's growth to a fuller civilization. Man's inhumanity to man belongs not alone to the past, but to the present. The nations of the earth present a sad spectacle to-day. Europe is armed to the teeth. The cry of freedom is being strangled in Russia while a cruel despotism tyrannizes there. God pity the people of Russia! America enjoys favors and blessings which were the dreams and the hopes of the prophets of old, but he would be either an ignorant or audacious person that would affirm our dangers are few and insignificant. And then consider how boundless the dominion of disease and death. Thousands of hearts are broken to-day, and thousands of eyes are weeping because loved ones are no more. Grief sobs in every language and in all parts of the habitable globe her plaintive cry may be heard.

Is this state of things ever to remain? Not if the longings and the hopes of humanity and the promises of the Eternal are to be met. He who at the first created the heavens and the earth, and has upheld them by the greatness of His strength, will re-create and refashion this world of ours. He will bring to bear upon this work infinite wisdom, unbounded love and omnipotent power. Already His forces are at work. Agitation does not mean ruin, but more and fuller life. It is not for us to be despondent. God reigns, and will yet make all things new. But let us see to it that in our own lives the old is passing away—the evil of our hearts, the weakness of our lives, and that the spirit of Almighty love is fashioning us so that we may have a place in the new creation.

THE BIBLE DISCUSSED.

Rev. Father McGolrick Says the Church Does Not Antagonize It.

At vespers at the Church of the Immaculate Conception last evening Rev. Father McGolrick delivered an interesting sermon on "The Bible."

He took the stand that the Catholic church has been the preserver of the sacred Scriptures, the guardian of the sacred Scripture and the lawful interpreter of it. Hallane's history of the "Middle Ages" was referred to at some length, and the reverend gentleman recommended a careful perusal of it, especially of pages 460 to the end of the third volume, as therein his position was fully corroborated. He took up the arguments made by non-Catholics as to the church being antagonistic to the Bible, and to the church being anti-scriptural, and in a clear and concise manner showed that the Catholic church was not antagonistic and never had been. He disclaimed any intention of being controversial and urged his hearers to read the sacred book in a devotional spirit and in accordance with the interpretation of the church as against private interpretation, which he strongly condemned.

THE PENITENT THIEF.

Rev. M. Falk Gjertson Compares Him to Jesus Christ.

At the Lenten service in Trinity Norwegian Lutheran church Rev. M. Falk Gjertson preached from Luke 23, 43, on "The Penitent Thief."

They seem alike, those three crucified ones on Calvary, and yet what immeasurable difference between them: He in the middle whose punishment and suffering is greatest is no criminal, but the lamb of God, taking away the sins of the world; on one side of Him a thief, blaspheming and cursing till the last breath, going to his peace; on the other side an equally great sinner, repenting, praying, turning, going to heaven with Christ. This scene is typified by the innocent Joseph in prison with Pharoah's chief butler and baker; both in prison with Joseph; both a similar dream, yet what a difference. This same thing takes place again and again in the history of the world and the church. It is a prophecy of the scene, that at all times is enacted under the cross. It is there the roads part—one turns to Him and is saved, another turns away from Him, and is lost.

To whom are these words spoken? Not to a saint, who has lived a life of faith and love, and through work and trials reached a high degree of holiness and done great things for the kingdom of God. No, but to a criminal, a thief, who has led a life full of sin and crime, ending with his just punishment. But what has he done that he should hear this word? Look at the other thief, uttering blasphemies. Are you Christ, such a miserable thing as you are? It was an hour of grace and visitation even for him. It is terrible to spend a whole life in sin, but it is still more fearful, dying, to reject the mercy of God and blaspheme Him with his last breath, when a sinner caught and stricken down by the all powerful hand of God, instead of being humiliated, curses God, who chastiseth him. But the other thief confesses his sin. "I have deserved my fate." How hard it is to confess our sins before God and men. His body is torn, hung on a cross, his blood streaming. "I have deserved it all." If he suffered the pains of hell he would look up to God, saying I have deserved it all. He looks up to Christ with praying faith. He sees what is hidden to others. He realizes the innocence of Christ. And yet more, he prays: "Lord remember me when Thou comest into Thy kingdom." He sees nothing but shame, misery and death and still believes in glory, power and life—sees a condemned criminal and sees in him the king of glory. What has worked this faith in his heart? The sight of the patient sufferings of Christ, his prayer for those who crucified him, his words of love to Mary and John, the divine look of love and patience upon the face under the crown of thorns. And what an answer he received.

And we have seen more than the penitent thief; we have seen the risen Savior; we have seen His kingdom spread over the earth. Shall we be left behind when the thief enters? He is held forth to us as a pledge. Now there is salvation for all sinners, without doubt and without contradiction. No one shall say: "My sins are too many, too great, there is no forgiveness." Yes, forgiveness for the thief, forgiveness for you. No one shall think: "I have sinned too long, it is too late, I am lost!" No, not too late, not too late for the dying thief, not too late for you. The divine loving eyes are upon you. Learn to live in faith and you are saved.

AN INTERESTING LECTURE.

"Artistic Breathing in Vocal Culture" by M. L. Quinn.

Mr. L. Quinn at the last meeting of the Musical association of Gethsemane church at the church, considered breathing from an artistic standpoint. Mr. Quinn thinks that correct breathing is the foundation of a physical education, as a thorough knowledge of musical composition is of an intellectual one. Both of these can be acquired from a competent master in a comparatively short time. When one has mastered these he has all of the fundamental notions that can be acquired. Let him finish this corporal edifice and its spirit, his character, will gladly inhabit it. This union will produce an artist. No other will. These three essential factors in the structure of an artist equals physical, mental and moral, or esthetic characteristics. If we neglect the physical nature we will have a dwarf or an invalid; if we neglect the mental we have a parrot or an idiot; if we neglect the morality of a student we have an impudent or depraved animal. Neither of these results is desired. Any one who thinks will admire neither. A good singer can sing a very long phrase with a very little breath. Demosthenes paid 1,000 drachmas to Neoptolemus in order to learn to repeat entire periods with one breath. Aristotle and Hippocrates were well informed on this subject. Aristotle shows that the vowels are produced in the larynx and the consonants are formed by the lips and tongue. Let the singing student follow the example of the Greek orator. To sing well skillfully control the breath. The size of the dimensions of the thorax must be increased by suitable exercises. In singing we must use the lower portion of the lungs and retain the air by the diaphragm. The diaphragm is the organ with which a whale upsets a ship. Very few persons have any practical knowledge of the diaphragm. Every note sung proceeds from our physical nature. The student must distinguish between the superficial and deep-breathing. "La Mezzo respirazione" requires no special study. It consists in elevating the upper ribs and collar bone. This collar-bone breathing should be avoided. Deep breathing—such as Patti uses exclusively—is to be assiduously cultivated. The natural and free development of tone depends, above all, on perfect mastery of the diaphragm. Breath must be taken noiselessly and with ease. Fill the lungs well before starting a tone. The expiration must be easy also. Too much breath makes a tone inartistic and flat, weakens the lungs and injures the throat, 'spins the tone," "the voice is a soft paste" and cannot be forced, but must be coaxed. A tone should never be taken until the mouth is prepared to shape or give it timber. Solfeggios or songs should not be attempted until one can function every note in a tonalitz, i. e., one must be able to think in music before he can interpret or master a note. Seeking a tone hurts the voice, and if one cannot think a tone he had better copy it from an instrument. A parrot copies; an artist thinks. With the correct use of the breath one can equalize the voice; vocalization is nothing but controlling the diaphragm or breathing artistically. Solfeggio is intended for mastering the consonants or stopping the breath. If one knows how to use the breath his voice is manageable; and, if one is trained in solfeggio he understands stopping it, or, in other words, an audience can understand every word in a song he sings. The words are essential, and when once heard by an artist they can always understand what they say as well as how they say it. Music is intended to clothe a poem, not to drown it. This restraining of the breath must become a habit. Breathing studies must be constantly studied. Attention is the chief thing. "The mind wills, the body must obey." The whole vocal organization must be thoroughly saturated with this functioning or mental condiment, i. e., the mind must grasp all of the relations of a tone before the physical can undertake it. In this way we can direct the will and control the whole organism which is in most intimate rapport with our consciousness. The chest must never move in breathing. Patti may do this for dramatic effects, never for breathing purposes. When one becomes expert in correct breathing, the volume, sonorousness, flexibility and compass of the voice recognizes the gain. A strong breath does not produce a loud tone. A loud tone is made by setting a very small amount of breath in the greatest possible vibration and resonance in the throat and mouth. The tongue must lie perfectly flat and still while the vocalized air strickes the sounding board, i. e., the hard palate, and is reflected through a perfect shaped mouth. The unschooled singer may be recognized by any sign of distress, such as clearing the throat, coughing, etc.

UNION LABOR PARTY.

Resolutions Adopted at Its Meeting March 10.

The following resolutions, adopted March 10, compose the platform of the Minneapolis Union Labor party:

Whereas, The Republican and Democratic parties have openly violaten their pledges as expressed in their respective platforms previous to the November election; and

Whereas, It is a fact that the two parties cater to the interests of capital and monopoly as against the producer; therefore, we, the undersigned, citizens of Minneapolis, believing our only recourse, in view of the above statements, to bring about the reforms we desire, is to act independent of these two parties, to accept no more promises, no "fuse, no compromise," hereby constitute ourselves the Union Labor party, and will and do agree to, and pledge ourselves to give our whole support to our Union Labor candidates at the polls, and further agree and subscribe to the following platform of rights.

Section 1.—We believe the power of railroads and telegraphs exercised over the channels of trade and distribution of products and their control of legislation has become a public menance to free government, and, therefore, advocate government ownership and operation of railroads and telegraphs.

Sec. 2. We demand laws prohibiting the employment of child labor; we demand sanitary laws and their rigid enforcement; we demand that convict labor shall not be put in competition with honest labor; we demand laws to arbitrate differences between employe and employer; we demand shorter hours of labor and weekly payments.

Sec. 3. We demand that a single tax upon land values be substituted in lieu of all others.

Sec. 5. We demand the repeal of the national banking law, and that the government issue a currency direct to the people making it a full legal tender, and that the government establish and maintain postal savings banks as a safe depository for the people.

Sec. 5. We demand that all civil officers of the government be elected by the people.

THE POLITICAL ARENA.

The Situation Reviewed -- First Ward and Sixth Ward Democrats --General Notes.

While the political situation is decidedly mixed, the Democrats have by far the best of the mix. It is now virtually conceded by the Republicans that on a square test vote the city is Democratic, even with the Republican majority taken in with the new territory. With candidates equally unobjectionable, the Democrats would carry the day. This feeling has been emphasized by the recent legislature. The masses of the people, without regard to past political affiliations, believe the legislature took their certain rights in the line of self-government, and will resent it; they also believe that the influence of the partizan legislature was used to bolster up the waning Republican chances, and they will resent that, also. So that, taken "by and large," the Republican prospect is not intensely flattering. There are but two wards of the thirteen that they are absolutely sure of carrying—the Eighth and the Thirteenth. Their success in the other wards usually considered Republican depends entirely upon the nominations, and until the party candidates are known the chances cannot even be estimated. Republican leaders know this and are urging the nomination of their strongest men, and the Democrats might well profit by their example in this respect.

A DETAILED GLANCE

will go far to show the solidity of the position claimed. The Second ward, usually certain for the Republicans, is slipping away. Ald. Barrows will probably be renominated and his election over W. R. Guile is by no means certain. Barrows has lost the support of the laboring classes by his vote on the contract and short-hour systems and Guile will receive it. The latter is a strong man and his nomination will make the ward doubtful. The Fourth ward is claimed by the Republicans, but it has now two Democratic aldermen and Ed. Clement is reasonably sure to be the third. The Fifth is also a Republican ward, but internal dissension and the almost certain nomination of a poor man, jeopardize the Republican chances. The Democrats carried it by nearly 1,000 last spring and will this time nominate a strong, clean man. The Eleventh ward is so close that it affords good fighting ground for both parties, with the probability of the election of the most popular candidate. The Tenth will return at least one Democrat—Henry Oswald—and the Twelfth is sure to do the same. The Eighth and Thirteenth will be Republican and the First, Third, Sixth, Seventh and Ninth will be Democratic. Politicians agree that this outlook is the most reasonable one.

SIXTH WARD GERMAN CLUB.

The German Democratic club, of the Sixth ward, met at Martin's hall yesterday afternoon. S. Wiedenbeck is the president and W. Kramer the secretary. This club has already a record. It was organized last fall with E. Becker, the cigar manufacturer, as its first president. Having met at regular intervals during the whole winter, it has finally completed its heaviest work, that of detailed organization. To-day the club is one of the strongest Democratic organizations of this city.

At the meeting yesterday afternoon almost all the candidates, known as such, for the Sixth ward were present—Messrs. E. Becker, Dr. J. H. Hanson, Martin Dahl, N. O. Sundby and J. P. Fitzgerald. They were all called upon to address the meeting, which they did, Messrs. Becker and Hanson in German, and Messrs. Sundby, Dahl and Fitzgerald in English. They all laid stress upon the fact that issues of momentous importance are involved in the compaign of this spring; that the Sixth ward is not deficient in men of ability and willingness to serve the interests of the Democratic party of that ward, a fact quite apparent from the list of candidate in the field. Dr. Hanson said he would stand up for low license, as he knew the Germans do, and help to bring about a revocation of the high license law if possible. Martin Dahl, if elected, would work for abolishing the present system, known as the patrol limit system. He declared himself to be against high license, as did also N. O. Sundby. Here Mr. Noerenberg, the brewer, was called upon, but having nothing to say of especial importance he asked to be excused from speaking this time to the club. Mr. Fitzgerald paid his homage to the club for the hard and solid work it had already done and promised to stand up, fearless of any consequences, for the principles of the Democratic party. Mr. Becker made a motion that three gentlemen of every precinct be selected a committee to work among the voters of the Sixth ward from now until the election day, which motion was unanimously adopted, and the following citizens were appointed:

First precinct, P. W. Cornelius and J. Schumacker; Second precinct, William Kræmer, F. Kugler, F. Schultz; Third precinct, R. Lucke, G. Deisting and J. G. Heinrich; Fourth precinct, John Kraft, F. Kuhpshal, Frederick Naner; Fifth precinct, J. H. Hanson, J. Swerlei, P. Spercell; Sixth precinct, P. Hartman, E. Becker and Edward Roller.

After some remarks made by Harry W. Eggeling, P. Hartman and Mr. Wiedenbeck, the meeting adjourned.

GENERAL NOTES.

The fight in the First ward is all in the Democratic party and will end with the nomination. The six candidates are all loyal and will support the successful man and elect him. The ward will give at least 1,000 majority on a reasonably full vote, leaving the other 500 majority in the old ward to go to the Ninth. A large meeting was held yesterday afternoon at Germania hall, at which the candidates introduced themselves to the voters. Speeches were made by Hugh Butler, W. J. McCarthy, S. C. Hanscom, John Norton and C. E. Brown. On Tuesday evening the Irish voters of the ward will meet to decide which of their nationality shall receive their united support. A conference of all candidates will afterward be held. The French citizens also met yesterday afternoon. They will probably support the choice of the Irish, as the latter supported their candidate last spring.

Chairman Henry Burke, of the First ward Democratic committee, has appointed the following precinct committees and requests them to meet at Germania hall this evening: First precinct, Lou Lennehan, Charles Malchon, James Ingenhutt. Second precinct, Titus Mareck, Martin Ring, John P. Joseph. Third precinct, William Hoy, Frank Augy, Frank Lilla. Fourth precinct, Dud Dolan, William Dunn, James Sullivan. Fifth precinct, Benjamin Davenport, Thomas McAlpine, Edward Ike. Sixth precinct, Dr. J. I. Lee, E. Nelson, William H. Donahue.

THE SALVATION ARMY.

Three Roughs Disturb the Afternoon Meeting Yesterday.

A disturbance at the Salvation army meeting caused considerable excitement yesterday afternoon. A man in the rear of the hall had a pair of bones with which he amused himself by rattling under a silk hat. It was some time before he was detected, but as soon as discovered he was ordered out of the hall by the army's special policeman. The man refused to leave, and it is said that the officer struck him with a small billy. At this juncture two of the offender's friends interfered. In relating the proceedings afterwards one of them said: "I gave the spiritual duffer one on the kisser and knocked him clean across the hall." The three men were finally put out and the meeting continued. After their removal from the hall Capt. Nordell, the lady commander, referred in eloquent terms to the debased condition of their disturbers and the redeeming power of Christianity. The audience was hushed to absolute silence during the address, and the lady's words produced a deep impression. In the evening a drunken man was arrested for creating a disturbance at the entrance of the barracks. A large congregation was addressed at the evening meeting by Rev. Williams of the Methodist church.

SCANDINAVIAN GOSSIP.

John Asplund, the independent Democratic candidate of the Sixth ward, has a soldierly appearance, especially when he is dressed in the splendid uniform of the Swedish guard. Yesterday he was seen walking down Washington avenue in full plumed uniform, but forgot all the same to pay a visit to the Democratic meeting at Martin's hall. The grand uniform would certainly have been an efficacious agency of impression.

Ernest Dean, a Swede, dealer in boots and shoes at 621 Washington avenue south, is announced as a Democratic candidate for alderman of the Fifth ward. He is an old resident of the ward and a solid Democrat.

Fritz Gellerup, the Dane, seems to be a very poor "leader" of the socialistic labor movement in Minneapolis, as the whole organization is at present on the very brink of complete dissolution, according to what some members themselves say. The Minneapolis letter in "Der Sozialist" of last week testifies also, and unmistakably, of the fact.

Robert Engdahl, the steamboat agent, is said to have returned to the city again from his Chicago tour.

Amusements This Evening.

Allie Leonard's Red Garter Female Minstrels hold forth at the Comique every evening this week.

At the Grand opera house this evening Lawrence Barrett opens a week's engagement. The play will be "Rienzi, the Last of the Tribunes."

"The Female Detective" the first half of the week at the Pence opera house. "The Sole Survivor, a Tale of the Goodwin Sands" the latter half.

The dime museum stage will be occupied this week by McIntyre & Heath's minstrels. Don Cameron, the midget, will appear for the last time this week.

GLOBULES.

Both the liberal and the orthodox ministers hold their regular weekly meetings this morning.

At the board of trade meeting this morning the real estate exchange resolution will probably be considered.

McIntyre & Heath's minstrels show to-day at the dime museum. Don Cameron, the midget, will also be seen.

Two toughs raised a disturbance at the Salvation army meeting last evening and were arrested by Officers M. Kennedy and J. Allen.

John E. Camp died yesterday morning, aged 32 years. The funeral will occur on Tuesday from his late residence, 521 Washington avenue north.

The saloons yesterday were open in a quiet way, the spasmodic effort made a week ago having evidently discouraged the intentions of those who had avowed themselves as in favor of the movement.

The barbers very generally observed the Sunday closing law yesterday, and the shops were locked to customers who have been in the habit of sneaking in at the "little side door." The shops at the West hotel and Nicollet were closed for the first time since the agitation of Sunday closing.

Additional Minneapolis News on the Fifth Page.

AT THE HOTELS.

G. B. Putnam, of Austin, is at the Clark house.

At the West: I. C. Lewis, Denver; W. H. Francis and wife, Bismarck; J. P. Sims, Aitkin; J. R. Decker, Columbus, Wis.

At the St. James: S. J. Johnson and Miss Johnson, Mayville, Dak.; F. A. Blakeslee, Paynesville; A. H. Treat, Charles City, Ia.

At the Nicollet: J. C. Flynn and wife, Little Falls; Charles H. Harvey and wife, Stillwater; C. W. Jackson, Sioux Falls; Charles S. Hill, Des Moines, Ia.

Choking Catarrh

Have you awakened from a disturbed sleep with all the horrible sensations of an assassin clutching your throat and pressing the life-breath from your tightened chest? Have you noticed the languor and debility that succeed the effort to clear your throat and head of this catarrhal matter? What a depressing influence it exerts upon the mind, clouding the memory and filling the head with pain and strange noises! How difficult it is to rid the nasal passages, throat and lungs of this poisonous mucus all can testify who are afflicted with catarrh. How difficult to protect the system against its further progress towards the lungs, liver and kidneys, all physicians will admit. It is a terrible disease, and cries out for relief and cure.

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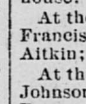

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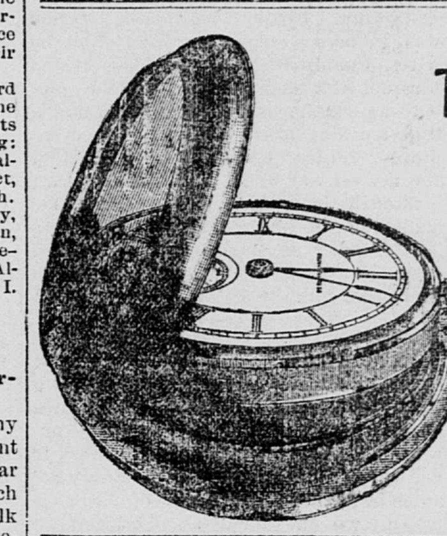

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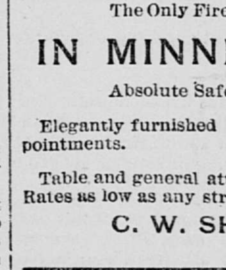

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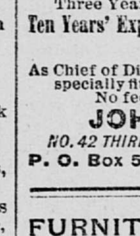

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