

The Daily Review.

Towanda, Pa., Thursday, Jan., 15, 1880.

EDITORS:

S. W. ALVORD. NOBLE N. ALVORD.

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The St Louis *Globe Democrat*, a "solid" Grant organ, uses the appearance of Mr. Dorman B. Eaton's able history of the English civil service as the text for a long and bitter diatribe against civil service reform in this country, closing as follows:

"There is really very little likeness between the English civil service and our own. Why should we, who permit the head of our government to remain in office only four years, appoint his subordinates for life? If we can stand the election of President every four years, what have we to fear from the removal of an occasional postmaster or collector. Our legislators are not required to undergo a competitive examination, and neither are they permitted to remain in office for an indefinite period; why then should ministerial officers be treated differently? The federal machine is neither so active nor so powerful in politics as Mr. Schurz, Mr. Curtis, Mr. Eaton and other civil service reformers would have us believe. Its power for mischief would be increased rather than diminished by the adoption of the life tenure principle. A bureaucracy is always dangerous to a government of the people. The divine right to remain in office will never be recognised by the American people so long as the republic lasts. At heart the high and mighty civil service reformers believe that the people do not know enough to govern themselves. It will take them several centuries to convert a majority to their way of thinking."

The *Interior*, after announcing its own belief that the creation of man occupied only "the brief time which any plain reader would infer from reading the text," gives its opinion of those persons who make a belief in evolution inconsistent with belief in the Bible:

"But if any shall say to us, 'You must maintain your present understanding of the text, or renounce your faith in Christ,' we will indignantly answer, 'Get thee behind me, Satan. Thou savorest not the things that be of God, but the things that be of man.' We have had enough of this miserable business of staking the Gospel of Christ on the toss of a scientific copper. If any opponent of Christianity should come to us and prove to us that God occupied a million of years in shaping and animating the dust of the ground, we should merely turn to him and ask, 'Well, what of it? He has not told us how he did it, nor how long the time was that he employed.' * * * So far from loosening the foundations of the fortress, these theories do not even drive in the outer line of theological pickets, and it is a gross injustice, not to say worse, for the defenders of Christianity to tell these young college students, who are under evolutionistic instruction, that our foundations are suspicious and unreliable. We do not hold our title to immortality and to the precious truths of the gospel by any such feeble tenure."

The Archbishop of Mechlin's definition of papal infallibility, as given in his defense of the Belgian bishops against the charge of disobedience to the Pope in the ducation controversy, is as follows:

"Infallibility in not what is alleged by the editors of certain papers, the members of certain parliaments, the professors of certain universities, and sometimes also by lawyers and soldiers. No, for the Pope is not infallible when he expresses his own ideas; but he is infallible when, head of the Church, he defines truths contained in the depository of revelation, the scripture and tradition. The Pope is

not infallible when he judges purely personal questions; but he is so when he judges doctrinal questions affecting faith or morals—that is to say, revealed truth or revealed law, the Pope being infallible when he rests on the testimony of God or revelation. The Pope is not infallible when he treats as a private doctor or questions even of doctrine; but when he judges by virtue of his apostolic authority that a doctrine affecting revealed truth and revealed law ought to be held by the Universal Church."

Mr. Thomas Bayley Potter has sent to Mr. Robert T. Lincoln, the son of President Lincoln, a curiously bound edition of Burns's works in two volumes. On the fly leaf Mr. Potter has written the following:

"I intended to present these volumes to Abraham Lincoln, President of the republic of the United States, in the spring of the year 1865, but his untimely death interposed. It was my wish to send him a small token of my respect and admiration for the character and devotion to the cause which he upheld—the cause of freedom and popular government. I now present the book to Robert T. Lincoln, the worthy son of the great President, as a mark of my esteem and regard for him and his family, and I would also add as a mark of the sincere gratitude which I feel for the kind reception which Mrs. Potter and I have recently met with in the United States, and of my aspiration for the prosperity of the Union. May it always be one and indivisible, maintaining liberty and advancing progress."

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