

PROGRESS.

EDWARD S. CARTER, EDITOR.

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ST. JOHN, N. B., SATURDAY, OCT. 3.

WHAT IS THE MATTER? It is conceded that the hour has come in Canada for plain talking.

Progress does not hesitate to cross the line of party politics in either direction, when it thinks the interest of the community demands it; but it can say what it has to at present without doing this.

Indeed it is somewhat tired of having arguments as to the future of the country predicated upon the supposition that some eight or ten gentlemen who happen for the time being to be advisers of the governor-general, hold the commercial, industrial and financial destinies of the country in their hands.

It cannot be denied that the policy adopted by the administration has a certain effect upon the business of the country; but its influence is limited.

The prime factor in the development of a country is the enterprise of its people. The exodus from the maritime provinces during the last ten years has been very great.

It has amounted to more than a hundred thousand, and perhaps to two hundred thousand people. Does any one question these figures? Let us try the matter out.

In 1881 the population of the maritime provinces was 800,000 in round numbers. Placing the natural increase of population, by the excess of births over deaths, at two per cent., (it is probably three per cent.) per annum, and we find that in ten years there ought to be an increase of twenty-four per cent.

The increase, of course, ought to be compounded every year. This amounts to 194,000 people, not including immigrants. The actual increase, as all know, is about 10,000.

Now, it is safe to say that few of this vast host left this country for any other reason than that they could not make a satisfactory living here.

There was nothing in the constitutional or social condition of the country to compel emigration or render life here distasteful. In the main, the sole motive for emigrating is a desire to get an opportunity to make a living.

Our people who go away are industrious enough. You can find them everywhere hard at work. It is not that they are unenterprising, for you can find them often prominent in business in their adopted homes.

What then is the trouble? There are people who will answer this question at once by saying that we need free trade with the United States.

ative employment, and surely the case of these provinces is not so utterly hopeless that no means can be devised of providing employment for some of those, at least, who are compelled to seek for it elsewhere.

THE SUPERNATURAL. The domain of the supernatural has been wonderfully restricted by the discoveries of science.

All races are alike in believing that there is something above what we call nature, and the extent of the arena in which this power is believed to act depends entirely upon the ignorance of the people.

The same observation applies to individuals—the less they know, the more they attribute to supernatural agency.

PROGRESS does not remember to have seen a good definition of what is popularly known as the supernatural and suggests the following: That which does not happen in accordance with established law, but is the manifestation of some agency acting of its own mere motion.

So far as we know every race of mankind believes that there is more than one such agency, such as the million or so of Hindoo gods, and the Triune god, the all but omnipotent devil and the innumerable angels of the christians.

The Hindu, in his blindness, has undertaken to name all his supernatural creatures, and we send missionaries to him to show him the fallacy of such a course.

We only have names for two or three angels at the most. Of course every one must see how wrong it must be to have names for a million angels.

A Celestial directory, with the name and occupation of each supernatural being, is essentially an abomination.

We assign very different duties to these uncounted hosts from those which our ancestors and more modern pagans used to believe they were engaged in.

We no longer have a supernatural being whose business it is to make thunder, or cause cows to dry up, or the wheat to blight.

Science, without casting any real doubt upon the existence of God, has demonstrated His omnipresence in nature and that there is no necessity for His constant interference with the processes which He has ordained, and has shown that the things once attributed to minor deities are simply manifestations of natural laws.

Orthodoxy is a good deal bothered yet with the devil. We don't hear much about him. His business was once well settled. In addition to keeping his fires in order, he was omnipresent, omniscient and nearly omnipotent.

He had power to make bargains with men, and could give them almost anything he chose. At a time when belief in God, the creator and upholder of all that is subjected, the believer of all manner of suffering and death, faith in the devil was the passport to wealth, honor, and at least apparent happiness.

The business of the angels is vague and undefined; it is not nearly as well understood as it used to be; nevertheless it is orthodox to believe in them, provided you believe in them in orthodox fashion.

If you believe that the spirits of those whom you loved when they were on earth, hover near you, discharging that duty of which the sweet singer of Israel spoke when he said, "He shall give His angels charge over thee to keep thee in all thy ways," it would have been better for you in the orthodox view of this if you had never been born.

The point we want is to make it that notwithstanding the narrow limits into which science has pushed the supernatural, we cling to a belief in a multitude of supernatural agencies.

Probably we will all agree one of those days that there is nothing supernatural, but we will have first to learn very much more of the laws which govern nature. To many such a suggestion will seem almost blasphemous, but it is not so.

Hundreds of things once attributed to supernatural agency are known to be due to the operation of well ascertained laws, and it is probable that as investigation goes on it will be found that what is called the spiritual world, and is especially assigned to the operation of supernatural agencies is as much subject to law as the vegetable kingdom.

That is a realm in which there has been no true investigation. To suggest that spirit manifestations or the effects of prayer and phenomena of that class are governed by laws and depend upon certain conditions was once to incur the anathemas of the church, and the sneers of the schools.

But we are growing wise and every domain is being probed by nature's great (Inquisitor) man.

SOME QUESTIONS AND ANSWERS. The Rev. Drs. ABBOTT, of Brooklyn, CONWELL, of Philadelphia, and SWING, of Chicago, were recently asked to give their views as to what true religion consisted of, and as to the authenticity of the reported miracles of CHRIST.

These three gentlemen may be taken as representatives of the religious thought of the day. Dr. ABBOTT is the able successor of HENRY WARD BECHER; Dr. CONWELL is one of the most eminent baptist divines in America, and Dr. SWING is the talented and scholarly preacher whose heterodoxy compelled his retirement from the congregational connection a few years ago.

It may be relied on as being neither afraid to speak their thoughts nor incapable of forming independent judgments. They are neither intellectually hide-bound, nor morally creed-bound. Their replies to both questions are substantially the same, although they differ very materially,

so far as mere words and forms of expression go. Neither of them lays any stress upon the mere matter of belief. Dr. ABBOTT points out that no instance can be cited where CHRIST condemned any one for "intellectual difficulties." On the contrary, when THOMAS declined to believe in the resurrection, He in the most kindly way possible offered him conclusive proof.

For THOMAS'S intellectual difficulties there was no word of reproof; they were recognized as reasonable and promptly met. Dr. ABBOTT thinks that true religion consists in living after the pattern of Christ. He does not lay very much stress upon the miracles, and says very little to help his interrogator to a conclusion in regard to them.

Dr. CONWELL says that "Religion is good sense—a matter of principle and character." He believes the miracles were "all in accordance with law, and some day man will understand the law." Dr. SWING says religion is "an effort to imitate CHRIST," who "did not come to be the manufacturer of a faith."

He adds: "You may believe what you can believe or wish to believe about the miracles." He is particular to point out that disbelief in the miracles is not to be understood as imparting deception to CHRIST, but simply as questioning the accuracy of the new testament writers. Thousands of persons will be gratified to learn that these able, honorable, conscientious, devout men hold these views.

Despite the oft-expressed opinions of a great many excellent people, there is no wide-spread conspiracy to overthrow the right and enthrone the wrong. Most people would like to accept some side of action which would make their lives conform to divine law, but find insuperable difficulties in the way of accepting the creed of any church and giving a church organization such a degree of co-operation as would imply the acceptance of teachings against which their minds revolt.

We are told that many take the wrong path, because the way of righteousness is narrow. He who said this did not say it was narrow because hedged, on one side with creeds and on the other with ignorance, with unfathomable pits of woe just outside of its limits.

The great teacher seemed to have in his mind a great wall pierced with two gates—one broad, one narrow, the broad one leading to the desert, the narrow one to the gardens of the blest, and the crowd surging on to the broad gate, because the other seemed so insignificant.

There is not a word said about the little gate being hard to get through, or about the path being so difficult to tread, that one must carry a balance pole weighted with creeds and dogmas.

The crowd miss the straight gate, because it is narrow. The legend over it reads: Thou shalt love thy neighbor as thyself. "A very excellent motto," says the Rev. ORTHO DOMEY, and on he goes to the great doors which open to the theological libraries, and sets down to study the road to the kingdom.

To be sure he heard the voice which told him to enter the strait gate; but he thought it meant something away beyond, to be reached after "endless toil and endeavor." Besides it could not be that the little affair which he thought was the entrance to a cheap side show, was the one he ought to take, for the arch above it with the pleasing inscription was just high enough for a little child to walk under erect; and how could he, with all the ecclesiastical stature and the load of theology on his shoulders get in.

He would have to drop his load and stoop until he was no higher than a little child. And if you go by the library you will see him sitting there still, poring over volumes written by his fellow doctors of DULLNESS; studying charts compiled by men who took their courses from the will-o'-the-wisp.

SOME DIFFERENCES. Someone when asked why he choose to live under a monarchy rather than in a republic, said: I prefer the tyranny of one to the tyranny of many.

It is by no means impossible to devise a republic in which tyranny shall have no place, but the framers of the United States constitution and of the several state constitutions did not succeed in doing so.

What first impresses the observer of the practical working of the American system is the great power exercised by officers, for the abuse of which a private citizen has neither in fact nor theory any remedy.

A great distinction between the American and the British system is this, that the former substitutes personal responsibility to the legislature. It is impossible to point out in the limits of a newspaper article the disadvantages of this feature of the American system.

Scarcely a day passes that we do not hear from some part of the United States a complaint of maladministration or nonadministration of the law, and press and public men alike seem powerless to suggest a remedy.

"Why is it," asked a United States judge the other day, "that the law is a terror to evil doers in Canada to a degree we can scarcely conceive of here? Why do Englishmen never resort to lynch law?"

Answering his own question, the judge said that there was something wrong about the American system, but he could not say what. It must be remembered that native-born American citizens do not know anything about responsible government, that immigrants from continental Europe have no idea of popular gov-

ernment at all, and that Englishmen, who have settled in the United States, do precisely the same as they would in China and Japan—take the country as they find it.

A distinguished English barrister was asked by an interviewer a short time ago what impressed him most in regard to American institutions.

"Your unwillingness to learn from the experience of other people," was his answer. "You are wrestling with questions that we satisfactorily settled in England and the Colonies long ago."

For example, it has never entered our neighbor's heads that the regular and orderly administration of law can be promoted by charging the government with it and making the government responsible to the legislature.

Each county prosecuting officer is practically supreme within his district, and as a consequence politics enters to a greater or less extent into the discharge of his duties.

To ensure his re-election is the end and aim of his ambition, and it leads in many instances to strange acts of misfeasance and non-feasance.

Practically speaking there is no way of removing an inefficient, negligent or untrustworthy officer during the term for which he is elected, and the supervision of public opinion, that we hear so much about, is in fact not supervision at all.

The idea that any one should be charged with the responsibility of initiating legislation has not yet found a foothold among our neighbors.

They have no "government" as we understand the term. Legislation is a combination of a scrub race and log-rolling, and the result is far from satisfactory.

An important difference between the two systems is shown by the light in which a judgeship is regarded. With us a seat upon the bench is deemed a fitting close to a career; with our neighbors it is only one of the stepping stones.

A popular poet of twenty-five years ago in a long ballad described the hero as attaining a judgeship at thirty-three, and after that every door for advancement was open to him.

Although only twenty-five men can be elected president in a country, every one of the 750,000 boys born in the United States each year expects to be one of the twenty-five. Therefore everything under the presidency is only a stepping stone to something else.

MEN AND THINGS. Why is Russian literature so gloomy? Are the long winters and the ever-impending dread of Siberia responsible? So asks a late French writer.

Probably another of the reasons is the correct one. Russian literature is gloomy because the nation has only lately emerged from barbarism. All barbarous people are gloomy.

If a northern latitude made people gloomy, why are the Scotch, who are further north than most of Russia, not sad? Why are not the Scandinavians melancholy?

A wonderful people these horsemen of Scandinavia. When GUSTAVUS ADOLPHUS landed in what is now Prussia, with his 1,200 Swedes, Europe laughed at him, but his career was one of conquest until the continent from the Polar ocean to the Alps acknowledged his sway.

No sovereign before his time, nor any since, ruled over this whole region.

Do you know what theosophy is? Probably not. Its adherents claim that it is nothing more nor less than the basal truth underlying all religion.

This truth has two principal subdivisions. One is that every man must bear the consequences of his acts; the other, that we have not only one but a succession of future lives, each with its incarnation, and that our souls are thus developed to a perfection which would otherwise be attainable.

This is not inconsistent with christianity, which might, indeed, be supplemented to theosophy. Granted that we must all bear the responsibility of one's misdeeds, and expiate them either in this life or another, the desire and need of a Saviour, who will relieve us from the consequence of broken law are intelligible.

Theosophy insists on the former; christianity offers the latter. The difference between them is that the former puts forward what it calls a scientific basis for the need of salvation; the latter, as taught, though perhaps not as preached by its founder, gives us a mythical and incomprehensible basis.

Theosophy is gaining many adherents. Last July there was a convention of theosophists in England, which was attended by over three hundred delegates from the United Kingdom and the Continent.

Here is a thought which none of the writers on the new cult have advanced so far as we have seen. Theosophy is alleged to be a revival of the ancient religion of India.

Christianity's first proof of the divine nature of its founder is that wise men came from the east seeking him.

HEAVEN. Where is it? How far off? What are the spirits doing there, those who have once inhabited the earth, have felt finite bounds and all the limitations of mortal life? The Bible speaks of it as "the land that is very far off."

Then Paul speaks comfortingly and reassuringly of the change that comes "in a moment, in the twinkling of an eye!"

Heaven! the one place of which the imagination never tires. Almost every thinking mind has a pet theory of its own in connection with this blessed abode of the spirits, the home of the eternal God, the Holy Spirit, the adorable Saviour.

There dwell the saints in light, and thither have ascended the spirits of the precious ones, who have gone before to make bright for earth-bound souls their entrance into the sinless, painless realms of eternal light and glory.

Deep thinkers and careful students have deduced conclusions from authentic bits of Revelation confirming to their personal satisfaction certain beliefs as to "the land of the hereafter."

Very pleasing and sometimes credible they appear to those who are hungering and thirsting for glimpses of the beautiful, distant home of the soul.

And every one has a right to speculate and conjecture to the heart's content, if that be possible, on the probable glories of the longed-for home.

Of some things we are absolutely certain. It is a bright place. Where there is no night, no need of candle or of sun, there can be nothing of cloud or of shadow.

It is a restful place. That of itself would be enough to satisfy many a weary, sorrow-laden traveller along life's toilsome highway.

Robert Hall writes as though blending heaven with God Himself: "The divine being is that to a christian which home is to a weary traveller; it is his dwelling place, the stay, the solace, the centre, and rest of his spirit; and hence he is constantly anticipating his arrival at home."

Yes, sooner or later we come to anticipating with a strong sense of longing our arrival at home. If there was anything like real, actual knowledge of what home in heaven means, there would be no such clinging to earth as characterizes the short-sighted, blinded race of man.

The piteous part is that unfitness to enter upon their glorious inheritance, or even to consider its superior delights, to dwell in imagination upon its ease, its immunity from aught of care, trouble or pain.

Jesus Christ says to every one who will hear His gracious voice, "I go to prepare a place for you." He does not imply that He goes to make ready a pleasing ecstatic state of mind, or that He is going to fit us to soar eternally into indefinite space, but He goes to prepare a place for us.

Does not this afford proof that heaven is in very truth a place, a local habitation, an established, founded city of our God? A place, indeed, of many mansions, a dear, restful, bright, abiding home? We cannot feel it is the will of God that undue impatience should be indulged, to fly the trying and the sometimes agonizing scenes and experiences of earth, neither should a christian sigh and moan in desperate desire to escape what life brings and a wise father sends us the daily portion either of sorrow or pain.

Just as long as God spares life it is to some decided purpose, and there is something to be done in His service, something to be done in the great, sad, needy world. What if that which was the heart's delight fades before the longing eyes. God knows. God rules. God is just and wise. And there is no mistake.

In all the vast vocabulary of almighty God there are no such words as accident or mishap. Think of heaven. Dream of heaven. Lay up treasure in heaven. Try to win heaven. Try to help others to win it, too. Believe the voice of nature, of your own heart, of the teachings of holy writ; believe, for it is the very truth, there is no place like heaven.—The Christian at Work.

PERTINENT AND PERSONAL. Mr. E. C. Cole, of Moncton, was in town Thursday and Friday seeing what was to be seen and doing some business.

He is one of those merchants who do a provincial business without living in St. John. He helps it along by advertising in PROGRESS, but his energy and brains are the principal assistants to the success of his efforts.

Mr. Brayley, of Montreal, the representative of the firm so well known through these provinces dropped into PROGRESS office this week. He was en route to Grand Manan on business and expects to return today.

Before he left he told an amusing story of how he got PROGRESS every Saturday. They are large advertisers and get such a number of papers for checking purposes that they will not be placed in their post office box but bound up three times a week and taken to the office.

PROGRESS does not share this fate however. The post office clerks have come to know it as a paper that is wanted and it is thrust into Mr. Brayley's box regularly Saturday afternoon.

Mr. J. E. Ganong of the St. Croix Soap Company was in town this week after a trip to Toronto and Montreal, where they have had "Surprise" on exhibition. They had an immense cake of soap at Toronto and gave away coupons, and every one was entitled to one guess a day for a prize of \$200.

The throng around their booth was tremendous and often had to be cleared away. Eleven persons guessed correctly and the \$200 was divided. In Montreal some 60,000 sample cakes of Surprise soap were given away. Each of them weighed about three ounces and were exact fac similes of the ordinary "Surprise" cake.

All for a Quarter. The ladies who have interested themselves in establishing a recreation resort for young girls, have progressed so well with their work that on Tuesday they will appeal to the public for aid in one of their favorite ways.

It is quite evident that they are firm believers in the saying that there is a short road to a man's purse or heart, for they have provided a wonderful lot of good things for Tuesday evening, Bostwick's hall—all for a quarter of a dollar.

They Have Learned Something. One of the "attractions" for some people at the exhibition was the whisky exhibit. It was one shaped, and though it was hollow, as much cannot be said for those who came from within.

It is not likely that the directors will permit another whisky exhibit on the same terms as this one. If they do permit one the conditions about samples given to the press or any one else will probably be very rigid.

KICK IN THIS COLUMN. (Report Him. To THE EDITOR OF PROGRESS: A few days ago I was in a horse car, and, as usual, dropped my fare in the box.

The driver evidently did not see me, and rang the bell. I explained to him that I had paid my fare, and in return was grossly insulted before a car full of passengers.

What should be done in the matter? Must people who have occasion to ride in the street cars put up with this? CITIZEN. St. John.

More Wholesome. To THE EDITOR OF PROGRESS: I am not sure your views in PROGRESS of 26th, under the heading "Medieval Survivals," are wholesome.

Kindly give space for the following (if you approve) from a great secular paper, the New York Journal of Commerce. Are they not sound in tone and tendency?

Who is God? The self-existent Cause of all causes, all effects, the final object of all scientific research. That answer is scientific. You need not be afraid of it because it sounds "religious."

But you say there are many religions. We will not discuss their several characters. Except to say this, that one and all of them, recognize the supernatural as governing and directing the physical and natural.

But, since you insist that I am sermonizing and not philosophizing, I will give you a little more of it. We started to talk about weariness and rest. In all the history of the religions of mankind, in all the literature of Greek, Egyptian, Oriental faiths, in all the imaginations of the innumerable modern inventors of liberal religions, there is no such winning, such powerful, such musical doctrine and promise as that utterance of the Christ of the Bible, "Come unto Me all ye who labor and I will give you rest."

The christian religion, viewed from whatever standpoint of intelligent observation, has the one distinctive characteristic of being founded on direct personal and individual relations between God and man.

If the whole fabric of that religion is a pure imagination of the Galilee fisherman, it is not only the most glorious imagination which ever came into the minds of men, but it is also the most wonderful invention by men of a power to seize on human minds and attract human devotion.

From the beginning of its history as a faith this power is visible as in no other history. The idea of one God, omnipotent over all persons and things, who has the closest interest in each and every man, woman and child, to whom individual applications for help could be made with confidence that the application would be heard and considered, and more than all, the idea that this interest was one of affection, of love like that of a father.

All this forming a system of theology, was, it an invention of men, the grandest invention ever formed by the intellectual ability of humanity. It is no wonder that the history of christian art begins with representations of the Good Shepherd on the tombs of christians. It is no marvel that the motive power of that art for almost two thousand years has been the immediate relation of God to man, in thousands of manifestations of care, guardianship, love. Compare this religion, based on personal, individual relationship between the law-giver and the subject, the God and the man, with every other system of religion you ever read or heard of. If this system of theology be an imagination he who imagined it was greater than any philosopher of the ages, was himself an intellectual being of higher order than any God of the gentiles.

BATHURST. (PROGRESS is for sale in Bathurst at A. C. Smith & Co's store.)

Sept. 30.—Miss Stephens, of St. Andrews, was the guest of Miss Minnie Burns on Tuesday.

The races held in the trotting park yesterday afternoon were very successful and very largely attended. The ladies seem to be taking quite a lively interest in racing lately. The grounds presented a very gay and pretty appearance.

Hon. M. Adams and wife, of Newcastle, are visiting friends here.

Mr. K. F. Burns, M.P., is now at home. Mr. Burns experienced a considerable loss, some days since in the burning of his saw mill. It is hoped the mill will be rebuilt very shortly.

Miss Polly Quigley, who has been visiting friends here for a short time, left for Campbellton on Monday, where she intends spending a few days.

His many friends are pleased to see Mr. Tom Quigley looking so much improved after his short vacation. His place at the I. C. R. station, during his absence, was well filled by Mr. Byron J. Keating.

His Lordship, Bishop Rogers, as well as Rev. Fathers Van Mortelle, Wallace, Knight, and Carter were here on Sunday to attend at the ordination of Father Dormany. The ordination took place in the R. C. church in the village and was witnessed by a very large number.

Mr. and Mrs. Soramany the parents of the young priest were among those who came from Shipigan to be present at the exercises.

Mr. P. H. Wilbur spent a few days in St. John last week.

Mr. Thomas Ahler, of Shipigan, and Mr. George Bossy, of Caraque, were in town during the week. Quite a number of our town folks have gone to attend the exhibition so that I feel certain Bathurst is well represented in St. John.

His friends were pleased to see Mr. Dennis Doyle in town on his return from a visit to St. John.

Mr. Arthur Cowperthwaite and Mr. Frank Allen left on Monday night for Fredericton where they will continue their studies.

The teachers' annual institute is to be held in Caraque on October 1st and 2nd. Our teachers are all getting ready to be in attendance. TOM BROWN.

PICTOU, N. S. (PROGRESS is for sale in Pictou by Jas. McLean.)

Sept. 30.—Mr. W. Doull, of Halifax, spent a day or two in Pictou last week.

Miss Davies, of Stellarton, spent two or three days in Pictou last week, the guest of Mrs. Clarence Pritrose.