CITY NEWS.

DAY OF DEDICATIONS

Three Churches in Minneapolis Formally Opened Yesterday With Interesting Ceremonies.

Second Church of Christ Scientist—Adath Yeshurim Jewish—All Saints Episcopal.

The new building of the Second Church of Christ Scientist at Eleventh street and Second avenue S was dedicated yesterday. Services were held in the morning and the afternoon and in the evening, Carol Norton, member of the board of lectureship in Boston, gave an address. The auditorium and gallery were crowded at each service and in the evening many were turned away.

The carving of the stone columns supporting the domed ceiling is very beautiful. A Tiffany window presented by the children of the Sunday school is the most beautiful one in the church. Heavy movable oak screens shut off the rear twenty-five feet of the auditorium, thus providing protection against drafts from the front doors, and set apart a space forty feet wide in which members of the congregation may gather, following the service. Thrown aside these screens leave a space for large additional audience room in case the church is crowded. The acoustics, first tested yesterday, appear to be perfect. The organ is a very fine one. Steam driven fans provide pure air. The church has been completed at an expense of $115,000 and was dedicated without debt.

At the services following the organ prelude, an address of welcome was read by Mrs. L. W. Chapman. E. C. Jones reviewed the history of the church. Mrs. Waterman led the congregation in singing and sang a solo. Carol G. Norton read a communication from Mary Baker G. Eddy, founder, in which she expressed her pleasure at the success of the members of the church in building a house of worship.

At the evening service Mr. Norton was introduced by A. C. Hickman of the U. of M. law faculty. Judge Hickman said in part:

It has been our privilege to-day to witness the consecration of this beautiful and commodious temple; the dedication of the material to the spiritual—of the work of man to the worship of God; and, as a fitting supplement to these impressive services, we have assembled here this evening to consider matters of the first importance to each one of us.

Religious belief is man's birthright; his most sacred possession; the one heritage for which he has ever been ready to meet persecution, endure torture, and if need be, seal his faith with his life-blood. Hence, any sect or organized body, presenting a religious creed at variance with established beliefs, necessarily challenges the criticism and oftentimes the open opposition of the religious world. To this common experience Christian Science has not been an exception. That the world may gain a better understanding of its faith and teachings, there has been organized what is known as the "Christian Science Board of Lectureship of the First Church of Christ, Scientist, in Boston, Mass." The speaker for this evening is a member and representative of that board—a gentleman who has devoted many years of his life to the study, practice and exposition of Christian Science, and whose utterances on that subject are recognized as authority. The purpose of his address this evening is, that we may have a more perfect understanding of what Christian Science is, as claimed by its adherents. In the world are richness, suffering and death; medical science has labored and is laboring, nobly and faithfully, to give relief from the ills of life. If Christian Science can aid in the humane work, we need it—the world needs it. In the message to us this evening we may find—presented possibly in a new light—the "Old, Old Story," always forever new; respecting the material, the manger and the cross; respecting the spiritual, the resurrection and the life. It is my privilege and pleasure to introduce to you the speaker, Carol Norton, C. S. D., of New York city."

Mr. Norton's Address.

Christian Science, as its name indicates, is a religion. Christian Scientists consider it the Science of Christianity. It recognizes the impersonality of the teachings of Jesus, and emphasizes the fact that all the works of the Founder of the Christian Religion were wrought in accordance with an eternal law of Divine Mind. Hence, it elevates the idea of divine naturalness in the so-called miracles of Christ, and rejects the popular idea of the miraculous or supernatural element. Christian Science recognizes all that is true and good in the religions of the world; but, as its name indicates, it claims to be the scientific or demonstrable presentation of the teachings of the Nazarene, whose ethical ideals and religious tenets are rapidly becoming universal. Religion, to the Christian Scientist, means works, enlightened faith, spiritual understanding, physical and spiritual healing, the application of the laws of spiritual evolution and progress to all the affairs of life, the gradual regeneration of all mankind, and the ultimate establishment of the brotherhood of man under the law of love through the Gospel of peace. Christian Science disbelieves in religions as it disbelieves in gods. It accepts one religion, one God or Mind, and one family on earth and in heaven. It presents the idea of the Great Knowable, alias divine Mind, in the place of the ancient and anthropomorphic idea of God, which partook so largely of the nature of imperfect humanity. Creeds, doctrines, mysticism, ceremonial, scholastic intellectuality, and fear, it considers as no part of Christianity. Christian Science teaches the existence of one Father or divine Principle; one Way-shower, the man Christ Jesus, whose teachings are now spiritually interpreted by the writings of the Founder of Christian Science, and demonstrated as practical with signs following. The religion of Christian Science is impersonal, liberal, scientific, impartial, and of universal adaptation. Its idealism is the soul and center of its evangelical nature. Trinitarian and Unitarian, Jew and Gentile, religionist and scientist, agnostic and infidel, all find within its teachings that which satisfies. It shows that the Mind which is God abides in the holy temple of the purified thought and chastened heart of every regenerated man and woman. It is a religion of love, tolerant, progressive, comforting, renewing. Love, pure and undefiled, is the genius of Christian Science. This Love makes of one family all the children of men. It removes the possibility of human and personal contention, binds up the broken-hearted, heals the sick, converts the unbeliever, spiritualizes the mind and affections, renews the hopes, paints the gray clouds of life with a golden border, and reveals the eternal plan of God; namely, that Love, infinitely tender and infinitely pure, constitutes the abiding atmosphere of Heaven and pervades the Holy of Holies which exists in every true heart that has been purged of worldliness and human depravity.

Founded on Bible.

Christian Science is founded on the Scriptures. It throws the light of spiritual interpretation upon the Bible from Genesis to Revelation. It reveals clearly in the divine plan of atonement, the advancing Messiah as the impersonal Christ marching majestically down the centuries as the Prince of Peace, the divine Purifier and Healer of mankind. Because of its close adherence to this ideal many Hebrew religionists of this hour are accepting Christian Science in its Religion as well as its healing. The deductions of modern scholarship relating to the inspiration and authorship of the books of the Bible in no way affect the Christian Science interpretation of the Scripture. While these deductions are forcing revolutionary changes in the doctrinal standards of Christendom, Christian Science, as stated in its text-book, remains untouched, a revealed and demonstrable Science. The reason for this is most simple. It is because Christian Science affirms that the Bible teaches on an ascending scale, through parable, argument, logic, and revelation, a simple, but profound lesson. The nature of this lesson is four-fold, its scope universal, and its character divine. First: The eternal reality of God as God and the unreality of evil. Second: The reality of Mind or Spirit as Supreme Sole Cause and the unreality of matter or flesh, i. e., materialism. Third: The inspiring fact that sin, sickness and death are no part of the divine plan, but errors of human belief and material existence. Fourth: The final conquest of all that wars against harmony and individual perfection, through the actualities of Divine Science, which is divinely natural, but not miraculous or supernatural.

Prayer without ceasing, silent, aspiring, deep-hearted, is especially the custom of Christian Scientists. Such prayer removes mountains, heals disease, binds up the broken hearts of earth, and widens the mind's horizon. Prayer of this sort brings the thoughts of man into oneness with the divine Mind, and the worship of God becomes the daily reflection of the Mind which moves only in Love's grooves, and thus governs all in harmony.

Christian Science claims for its basis and operation, exactness and practicability. As a Science it is logical and in its varied applications, demonstrable. This latter fact removes the system from the realm of the so-called inexact sciences, and places it virtually at the head of all religious, therapeutical and social science. This science or exact knowledge of God as divine Mind must be the demonstrable understanding of Omniscience. The practical application of such a Science must cover the whole area of life and perfectly govern each part, as in its fulness it rules the whole. Deity or God being Mind or Intelligence, the only Science that can reveal the nature and laws of God must be a mental Science, or that Science which relates wholly to mental laws of cause and effect. Such a system is Christian Science. It goes to the logical ultimate of metaphysical and psychological reasoning and affirms that pure Monotheism alone is natural and real. It denies the dithelstic or dualistic theory of two opposing primary elements, mind and matter. And in this denial we are brought face to face with the great basic truth of Christian Science, namely, its statement, "All is infinite Mind and its infinite manifestation, for God is All in all" (Science and Health, p. 464.) By teaching the omnipotence of God as Mind and proclaiming that the changing and decaying forms of matter are but the phenomena of the human mind, it avoids the shoals of pantheism. It thus reveals the fact that the belief in the reality or divinity of matter as well as Mind constitutes genuine pantheism—the theory that God is not only all, but that all materiality that exists is God and His creation.

Is Pure Monotheism.

For many years after the founding of Christian Science, religious and scientific critics persistently opposed its scientific and philosophical basis, viz., its teaching that "All is Mind, there is no matter." The dual theory of two elementary forces, mind and matter, in life or nature, had been so long believed that a system that absolutely denied what to the general mind was an axiomatic truth was at once stamped as unscientific, absurd, and undemonstrable. Again, the rapid development and elaboration of the theory of evolution and its almost world-wide acceptance, seemed to many to be a positive confirmation of the theory of dualism in nature; hence organic evolution has been accepted by a large part of the scientific world as the true theory of the creation of the universe and man. But as progress is the law of Life, and as there are no permanent stopping places along the highway of Truth's eternal unfolding, it is but natural that the ultimate statement of true, spiritual, and natural evolution should be announced almost simultaneously with the first public deductions of the world's greatest evolutionists. In 1866 Mrs. Eddy first gave to the world the keynote of the philosophy of Christian Science in the statement: "All Causation is Mind and every effect is a mental phenomenon."

The present age is peculiarly in need of Christian healing and conspicuously in want of an exact system of mental therapeutics. The practical results of Christian Science prove that this need has been met. A careful study of Christianity as its Founder lived and taught it, reveals that healing was to thousands perhaps the greatest proof of the divine nature of the religion of Jesus. Release from bodily woe and suffering prepared many hearts in that hour for the acceptance of the truth that Jesus taught. Freedom from all types of organic and functional disease has prepared thousands for the Gospel of health and practical Christianity that Christian Science proclaims. Healing and moral-spiritual reformation proved the divinity and genuineness of Jesus' teaching. In this age the same evidences confirm the claims of Christian Science, and establish it as an agent of reform and as the restoration of primitive Christian healing. Christian Science declares that all the commands of Jesus to his followers should be obeyed. Chief among these is to be found the command to heal the sick. Jesus established the precedent for all healing, namely, divine or mental healing, without drugs. This healing was called by the people of that age the healing of the sect of the Nazarenes and of its great teacher, the man from Galilee, Jesus of Nazareth. Jesus and his followers were Christian metaphysicians to whom the healing of bodily disease was as natural as the healing of sin. The union of spiritual and physical healing has been re-established in Christian Science and in this age is known as Christian Science Mind-healing. In that age its nature and spiritual character, but not its science, were taught by Jesus and his Apostles. To-day, with the exactness of a demonstrable and applied science, the mental therapeutics of Christian healing are taught and scientifically demonstrated. Therefore, this healing is Scriptural and a necessary accompaniment of evangelical as well as liberal Christianity.

There have been many prophets of the good new days in which we live. Emerson with lofty optimism wrote: "I believe that the laws of Nature, which are the angels of the Most High, are rolling on to the time when the child shall die a hundred years old; when sickness shall fade from the world, and with it the sins of the soul. A glory is coming to man such as the most inspired tongues of prophets and of poets have never been able to describe." Mental Therapeutics as an exact preventive and curative system, is a well established Science. Mental causation is a final cause, and by addressing the mind of a patient the Christian Scientist deals with the germinating ground of all organic and functional disease. Moods, fears, sinful and sensual thoughts, inherited beliefs, the illusion that matter has life in itself, all originate and perpetuate sickness and suffering. Cancer, consumption, blindness, deafness, skin and bone diseases, gout and deposits, drug and liquor habit are being healed constantly by Christian Scientists. Facts are stubborn things, and the simple facts of the work of operative Christian Science make its claims genuine. While the percentage of cures is large, about 75 per cent, the Science, is really in the infancy of its demonstration. As spirituality increases in the lives of its operators, vastly greater results will be obtained. Christian Science Mind-healing differs from systems of mental healing that the public mind often confounds with it.

Effect on Race.

The ideals of Christian Science are making permanent impression upon the literature of the hour. As in the drama realism is found to be true naturalness, and art to be the truthful delineation of possible, not impossible character, Christian Science trains the mind in concise thinking and removes cumbersome methods of thought and expression. It shows that to the extent the author and writer incorporates in his work Soul-life, he reaches the heart of literary merit and ministers to the genuine wants of his readers. Books, like friends, must be truthful to wear well, pure to outlast the discords of life, and elevating to overcome the temporary mesmerism of low sensationalism. The marked rise in the tone of our current literature is traceable to the widespread demand for purity, truthfulness, and character in all the departments of life. The popular books of the period are those which present in vivid realistic ways some great question of morals, ethics or sociology. Christian Science encourages in literature all that elevates the mind. It shows the great danger to morals and health of books and newspapers that present vivid word-pictures of vice and sensationalism. In the interest of health, good morals, and social purity, Christian Science utters a solemn protest against the widespread publishing of descriptions and pictures of disease, crime and patent medicines, accompanied with detailed accounts and illustrations of so-called incurable diseases. It is proverbial that the reading of vivid descriptions of disease tends to the development of like symptoms in the reader's mind or body. In Germany the press is no longer allowed to print accounts of suicide because these accounts help to make this error epidemic. Our consecrated social reformers should learn a lesson from Christian Science and recognize that the constant publication of criminal action, murders, and suicides keeps a series of thought waves in motion that sway all minds that are open to erring or criminal suggestions. These waves of mental suggestion set in motion by sensational books and papers, and strengthened by the minds of millions of readers, who transfer by thought and speech the germs of crime and disease, are the chief dangers that confront our modern civilization. "We are as liable to be corrupted by books as by companions," writes Fielding. Christian Science separates the chaff from the wheat in literature and prepares the mind to appreciate true literary merit, making purity the corner stone of all genuine book making. The modern press is a marvel, and in most instances the friend of progress, freedom and Truth. But, as with all human institutions, error tries to retard its upward steps and worthy motives and to array evil's demoralizing sensationalism and depravity with the garments of decency and Truth. Such journalism is not only an enemy to health and morals, but to civilization, to the entire race, and to the century in which we live. Public opinion will soon demand the reformation of this abnormal type of journalism, and impersonal righteousness will cleanse the atmosphere of its foul impurities.

System Is Practical.

Sociology, or the science of society and human association, can be called the highway to the realm of brotherhood. In a practical way Christian Science can be termed Christian Socialism, for that Magna Charta of divine democracy, the Sermon on the Mount, is the foundation of this Science, and the Lord's Prayer, which petitions that God's kingdom or rule shall come on earth as in heaven is its one great Article of Faith. The questions of capital and labor, government, business, education, practical philanthropy, all confront Christian Scientists as they do every social and religious reformer. It should be remembered that the very transcendentalism of the philosophy of Christian Science makes it of practical value to all aspects of human affairs. Because the system deals wholly and directly with mind and mental forces, and because it aims at the purification and spiritualization of thought, it at once enters the realm of mental causation, and there purifies, elevates, and corrects. This system aims at the establishment of the Brotherhood of Man, with one governing Mind, on the basis of divine Love. It shows that erring thought, false motives and standards, selfishness, and human fear evolve and create the perplexities that surround the questions of class strife, and the inequalities of life so prominent in the varied aspects of the great problem of capital and labor. Christian Science lays the axe at the root of the tree of human error. It demands that love shall take the place of fear, trust and confidence the place of suspicion, and the consciousness of Christian democracy and equality in individuality (for individuality can never be lost) shall overthrow the power of human greed and jealousy. Genuine reform will be a vain dream, and brotherhood a phantom, until the elements of human nature are changed by the acquisition of the Mind of the Master. Individual reform must and will end in the general reformation of the race.

Christian Science, by bringing the mind into harmony with divine Mind through a gradual process of mental elimination, makes the individual a law unto himself. Man thus brought under the impersonal rule of Right, Justice and Mercy, involuntarily becomes obedient to the law. He is then by natural and true instinct a supporter of all moral and righteous government. Class legislation is fundamentally wrong. Popular government, true Republicanism, and Christian democracy, in the larger significance of these terms, will be sustained and enlarged only as the divine rights of the individual are recognized and sacredly guarded. Popular government need not be paternal in order to protect its supporters. Neither is it necessary for the individual to carry the idea of liberty so far that it amounts to lawlessness. "Unity in individuality" should be the motto of our commonwealth and the basis of government in all lands, and among all nations.

Christian Science is of vital importance and value to the business man. It intensifies the normal mental power of concentration, application, foresight, and wise conservatism. It engenders that optimism which enables the well poised and experienced business man to wait, and in cautious movement attain a legitimate and desired end. It enables the business man to read human nature more keenly, hence more accurately. Thus he is better fitted to protect himself against human subtlety and craftiness so common among those mortals who attach no value to integrity, recognize no obligations in friendship, and see no grandeur in being honest, with word and bond as one. It helps him in times of panic and in hours of fear, because it reveals the fact that the Principle of honesty, like that of spiritual perception, is God. Christian Science, through its processes of mental training, lifts business men above the petty annoyances of daily life and renders sure reward, under the natural laws of cause and effect, to all effort and action that tend to uphold integrity, honesty, and right motive. Financial panics, so-called "hard times," and business depression, come in most cases from mental and abnormal reasons. It is but infrequently that actual and reasonable causes exist for these distressing disturbances.

Merciless waves of concrete or defined fear aggravated and increased by suggestion, press, and telegraph, sweep over the minds which constitute what is known as the business world, and manipulate conditions and values as a tornado sweeps over a forest. Constant talk about one's bodily ailments or mental woes always perpetuates and increases these troubles. The rehearsal of crime and vice tends to evolve like conditions in the life or environment of the person who dwells in such error. Business men unwittingly talk poverty, limitation, and "hard times," brood over the detailed symptoms of a diseased or sick business, and so work against their own interests and evolve either distress or actual failure. The Christian Science business man is wiser than the generation about him. He applies rational mental methods to all conditions that confront him, and by so doing avoids the torment of continued worry, fear, and perchance catastrophe.

The varied manifestations of fear darken the mind, perpetuate timidity, and hinder individual advancement. Therefore, the practical application of the rules of Christian Science ends in the gradual destruction of this element in the human mind.

In all that relates to educational questions Christian Science exalts the idea that true education consists of training thought in channels of right knowledge, such as will help the human mind to outgrow its ignorances and wrong tendencies. All that encourages keen insight, correct reasoning, scientific and exact mental methods, is of value. To the Christian Scientist the higher education is wholly ideal and spiritual, but eminently practical, though in advance of general educational theories. It proclaims the spiritualization of secular thought in contradistinction to the secularizing of spiritual thought and rational idealism. The philanthropy of Christian Science consists of healing the sick, reforming the depraved, teaching mankind the Science of Being, comforting the sorrowing, and showing all men how to rise from the valleys of poverty and misery into the light of true living. To lawyers this Science becomes invaluable inasmuch as it is the great interpreter of the Moral Code and through its enlargement of the faculties of the mind it naturally increases the intuitive sense of moral right, so necessary to this profession. It also gives thought an enlarged grasp of the scope and application of the law as a whole.

Mary Baker Eddy.

To its Discoverer and Founder the race owes everlasting gratitude. Hundreds of thousands, long bound by chains of suffering and error, now call her career blessed and her mission to humanity divinely ordered. She discourages personal homage. Her strongest characteristic is lofty scorn for mere personal regard or any approach toward hero-worship. She is liberal, consistent, unselfish. As a friend she is constant; as a religious teacher faithful and untiring; as a philanthropist liberal and wise, giving to private and public charities large instalments of her time and money; as a reformer courageous, with prophetic vision of a rare order; as an American woman, patriotic and democratic, yet it can be said of her that "the world is her country—to do good her religion." She stands, as she always has done, the friend of the oppressed and down-trodden. Works, not professions crown her years of toil. The restored Church of Christ on earth will be renewed and Israel of the Spirit will enter the promised land of spiritual freedom and salvation. Whittier, the sweet singer of the Friends, tells us of this Church:

O heart of mine keep patience! Looking forth,
As from the Mount of Vision, I behold,
Pure, just, and free, the Church of Christ on earth,
The martyr's dream, the golden age foretold
And found at last, the mystic Grail I see,
Brimmed with His blessing, pass from lip to lip
In sacred pledge of human fellowship;
And oer all the songs of angels hear—
Songs of the love that casteth out all fear—
Songs of the Gospel of Humanity!

Conclusion.

In closing, let it be stated that Christian Science stands for the Religion of Jesus, for the equality of the sexes, and for the establishment and maintenance of universal peace among the nations of the earth. It exalts the practical ideals of freedom, personal purity, sound morality and Christian democracy. It proclaims the Gospel of good thinking, true living, and the contagion of health and happiness. It elevates the ideas of honesty, individual self-government, and liberalism, placing Truth above authority in the religious. It condemns the use of fear as a menas to the evolution of either right living or moral obedience, hence lays all stress on the abiding power of Love and righteousness. It teaches a Gospel of Life as opposed to death, of victorious Good in contradistinction to the outgrown and dismal theory of evil's awful power over mankind. The work of healing and regeneration goes on, the Cause of Christian Science is now fully established, and upwards of a million believers have left the beaten path of old-time theories to follow to the full noon time of health and spiritual salvation, this Dayspring from on high, this Liberator, Healer, and Good-spell.

NEW JEWISH SYNAGOGUE

Adath Yeshurim Occupies New Building on Seventh Street.

The dedication of the new synagogue of the Adath Yeshurin congregation of the orthodox Jews, on Seventh street S, between Eleventh and Twelfth avenues, took place yesterday afternoon. Isaac Cohen, the master of ceremonies, told of the long struggles of the congregation to secure a syngogue of its own. He also dwelt upon the need of the synagogue school which the congregation is trying to establish.

Dr. S. N. Deinard of the Reformed Jewish church, congratulated the congregation and urged the cultivation of friendly relations between the orthodox and the reformed Jews.

Mayor Haynes spoke of the spirit of toleration, which, he said, had done much to strengthen the American nation.

Rabbi Silber, in a Yiddish address, made a strong appeal for the proposed school.

Musical numbers were furnished by The Journal Newsboys' band.

After the speeches, various honorable privileges connected with the service of the synagogue were sold at auction.

ALL SAINT'S DEDICATION

Bishop S. C. Edsall Conducts the Services There.

Bishop S. C. Edsall dedicated All Saints' Episcopal church yesterday morning. About July 1, after a long struggle under the direction of the rector, Rev. George H. Thomas, the debt was raised and the church was ready for dedication. Several clergymen from out of town were present at the services and the building was crowded with auditors.

The parish was established in 1871 when a mission chapel which had been used in North Minneapolis and later at Fourth and Hennepin was moved to Portland avenue and Nineteenth street. The site had been given by C. M. Loring and the mission was established by Rev. Dr. Knickerbacker of Gethseman church. In 1886 the move to Clinton avenue near Twenty-sixth street was made. Bishop Whipple officiated at the first service in the new location in 1887.

TAPPING FAR N. W.

Harriman Surveyors "Prospecting" a Line to the North Pacific Coast.

No Rights of Way, However, Have Yet Been Surveyed by Them.

Special to The Journal.

New York, Sept. 21.—The executive committee of the Union Pacific has as yet received no definite reports from the several corps of surveyors that have been at work for months seeking advantageous routes thru central Oregon, southwestern Idaho and Washington. The surveyors at present in the northwest for Harriman are merely prospecting parties. No rights of way have been surveyed. There is a general plan on foot in Harriman circles to better the position of the system with respect to the north Pacific coast, and these parties have been sent out with orders to find feasible routes thru certain points and to make exhaustive reports to the executive committees of Oregon Short Line, Oregon Railroad & Navigation and Union Pacific.

When all reports are in Mr. Harirman himself and his bankers, Kuhn, Loeb & Co., will finally determine what shall be done. Edward H. Harriman personally supervises all important matters that are undertaken by his systems. Nothing is left to the discretion of clerks, no matter how high.

D. O. Mills emphatically denies that Bellingham Bay and British Columbia is in control of Union Pacific. He says that he is going to run his railroad thru to Spokane, and that when he gets there he has no doubt of his ability to get tonnage. He is a Harriman director, but that does not make his road a Harriman road. He admits that it might well become so if it proved useful to Union Pacific when it reached Spokane. He expects no trouble in raising cash to build his extension thru Washington.

FINE PRINT EXHIBIT

A Copley Collection Now on View at Beards'.

The Copley print exhibit at Beard's today has a number of pictures of particularly timely interest. The most important work reproduced in the latest prints is a spirited portrait of General Wood in uniform painted by Sargent in his recent visit to this country. The print of the Sargent portrait of Chase is also of great interest from the fact that the original is now hanging on the walls of the annual art exhibition at the library. The Whistler of the print collection is reproduced from one owned by the Boston museum and is a typical example of his treatment of the figure. It is "Little Rose," a three-quarters length portrait of a child.

The collection is rich in splendid landscapes, E. I. Couse being particularly well represented in a series of very able landscapes with sheep, some of which would not suffer in comparison with those of the master sheep painter, Jaques. The prints by men whose paintings are being shown at the same time at the library will have an added interest. Among these are a picturesque figure of a woman in a big hat by E. C. Tarbell and his Shaw prize picture of "The Bath;" pretty women by Carle J. Blenner; a fine harbor view at St. Malo by Carlton T. Chapman; portraits by F. W. Freer; landscapes, which include a circular one quite similar to that shown here, by George Inness, Jr.; a majestic seascape by Charles H. Woodbury; and others by Chase, Wiles, Weir, Shirlaw, Benson, Hassam, Potthast and J. H. Sharp. Among several of Volk's paintings reproduced are "The Bay With an Arrow," now here.

To the prints have been added many delightful portraits of children and other interesting studies of childhood by Mrs. Cox, Marcia Oakes, Miss Cory, Adelaide Chase, Lydia Field Emmet, Sergeant Kendall and Israels. Howard Pyle's "One Horse Shay" seems destined for popularity. An impressive and elegant group of which American art should be proud is the Alexander, a series of studies of womanhood, several of which are new. The splendid sweep of lines and by original and effective composition.

A number of the subjects are now treated in tint with water color and some very beautiful effects are secured that enhance many of the pictures. A Couse landscape showing a group of boats and another of fishermen's cottages on the beach, Alexander's "Pot of Basil" and several of the children's portraits are especially fine in color.

The exhibition will continue to-morrow morning.

Proper Fall Shoes.

Come to us for the new, natty, stylish footwear. We have the largest stock in the northwest.

A woman who is weak, nervous and sleepless, and who has cold hands and feet, cannot feel and act like a well person. Carter's Iron Pills equalize the circulation, remove nervousness and give strength and rest.

RAILROADS.

JOINS 2 PENINSULAS

New Car Ferry of the Manistique, Marquette & Northern Line.

Short Extension Will Connect Marquette Range With Atlantic by Penn. System.

Manistique, Mich., Sept. 21.—About this time when the Manistique, Marquette & Northern railroad's big car ferry steamer, the first two ordered some months ago, goes into commission, another and an important route will be opened between the upper and lower peninsulas of Michigan. The ferry will ply between Manistique, which is one of the two upper peninsula's harbors open the year around, and Northport, where it will connect with the Traverse City, Leelanau & Manistique road, a branch of the Grand Rapids & Indiana line of the Pennsylvania system. The Manistique, Marquette & Northern operate between Ministique and Shingleton, connecting there with the Duluth, South Shore & Atlantic, and it is an open secret that it is the ultimate intention to build a short extension to a junction with the Munising railway of the Cleveland Cliffe Iron company's system. This would give a thru line from the iron mines of the Marquette range, 150 miles west of Manistique, to the Atlantic seaboard, over the Pennsylvania roads, and open great possibilities in the way of the transportation of mineral and timber products of the upper peninsula, eastbound, and coal and other commodities westbound.

When the Manistique line, a little over a year ago, passed into the hands of the present company, in which Pennsylvania interests predominate, it was but little better than a logging road. Since then the work of rebuilding the line has been in progress, heavier steel is being laid and next year should see the road equal to any in northern Michigan. The traffic handled the past fiscal year has been much the greatest in the history of the line and it will continue to grow.

Considerable new rolling stock has been added to the equipment, a combined station and general office building is in course of construction, at Manistique, and the shops, round houses and yards are being removed from South Manistique to Manistique proper, where they will be materially enlarged. In other directions the line is preparing to better handle its business and it will be a great surprise if it does not become one of the most important feeders of the Pennsylvania system.

BOOMED AT BARABOO

The Proposed Trolley Line Devils Lake to Kilbourn.

Special to The Journal.

Baraboo, Wis., Sept. 21. — The Wisconsin Central Traction company of Chicago has assumed all rights, privileges and franchise of the Sauk County Traction and Power company and purposes to build the projected electric road between Devil's Lake and Kilbourn. The Central company is composed of Chicago capitalists.

The officers are E. W. Farnhum, president, and W. A. Strong, secretary and treasurer. These men were at the regular monthly meeting of the Baraboo Ten Thousand club last evening accompanied by their engineer, H. B. Snyder. Mr. Strong stated before the club that there was no question that the road would be built and in running order before the opening of next season's business between these two popular summer resorts.

ASK FOR BOARD PLACES

Interests Which Hold $40,000,000 in Atchison Stock.

Special to The Journal.

New York, Sept. 21.—Judge William H. Moore, D. G. Reid, J. H. Moore and W. B. Leeds have asked that they be given representation on the board of the Atchison, Topeka & Sonta Fe. They prefer this request on the strength of the fact that they now own or control about $40,000,000 of the stock of Atchison.

The purchase of Atchison securities by these interests began almost twelve months ago. Their heaviest purchases were made in July of this year, when day after day tens of thousands of shares of Atchison stock came to market. At the end of that month they had accumulated 350,000,000 shares at an average price below 65. Since that time they have not greatly increased their holdings, which aggregate now something over 400,000,000 shares.

The capitalists have worked very quietly. There has been no flourish of trumpets or beating of drums such as accompanied the purchase of Northern Pacific in 1901. They have not bought control, and do not intend to buy it. They have simply bought enough stock to give them a powerful voice in the administration of Atchison.

Trains to Quinnesec.

Special to The Journal.

Menominee, Mich., Sept. 21.—The first of October will find trains on the Wisconsin & Michigan road running as far north as Quinnesec, the work of building the road being nearly completed. Tracks have been laid to Fumi Creek, where a crew is now building a steel bridge. Fumi Creek is only a few miles from Quinnesec, but some of the right-of-way will be difficult to traverse because much filling is necessary.

West Bound Traffic Big.

Vice President J. W. Blabon of the Great Western said, on his return from his annual western inspection trip, that the Great Northern's west bound traffic had shown a very heavy increase in the year. It was stated that upon the return of General Manager F. E. Ward another conference would be held with the grievance committee of the engineers and firemen.

Many Homeseekers Out.

Travel west on the homeseekers' rates that went into effect last week is enormous. The immigration departments of the different roads are flooded with letters asking in regard to western land opportunities. Many of those who are going thru the Minneapolis and the Chicago gateways are taking household effects with them.

An Excursion to Jordan.

The St. Louis road will run an excursion to Jordan Sept. 27, leaving the Minneapolis station at 10:30 a. m. This train will leave Jordan to return at 7:30 p. m. A picnic will be held at the pavilion. The Journal Newsboys' Band will play. Fare for the round trip is 75 cents, and for children 35 cents.

City ticket offices of the Chicago lines were very busy this morning. A good deal of the travel is on account of the Minneapolis young people returning east to school, many of them accompanied by parents.

Kansas City—Left penniless in his old age, after a loss of $65,000 in the June flood, discouraged and despondent, Henry Moezley, proprietor of the Riverside Pacfing house, committed suicide yesterday, sending a bullet thru his brain.

Journal want ads cost something because they are worth something. They are not given to one and charged together, but cost 1c a word, not less than 20c. Cheap enough.

Ralston Health Shoes.

A great success. The best medium priced gentlemen's shoe on the market, $4.00. Only at the Nickel Plate.

Don't Make Muslin Underwear

You Can Buy It Cheaper at

Pearce's

Specialty Store

403-405 Nicollet Ave.

Black Silk Underskirts, $5.00 worth $7.50.

Fine Cambric and Nainsook Underwear

50c Corset Covers at...35c
75c Corset Covers at...50c
$1.00 Corset Covers at... 75c
$1.65 Night Robes at....$1.25
$2.00 Night Robes at....$1.50
$2.50 Night Robes at....$1.85
60c Drawers at..... 40c
75c Drawers at..... 50c
$1.00 Drawers at..... 75c
$2.00 Underskirts at....$1.50
$3.50 Underskirts at....$2.50
$5.00 Underskirts at....$3.75

Fine Hosiery

This is a New Department, but if you want Fine Hosiery at reasonable prices all we ask is a trial—all prices, 25c to $5.00 a pair.
50c Hosiery at.....40c | 65c Hosiery at 50c
$1.00 Hosiery at.....75c

New Hats

STREET HATS

Not machine made, chic styles, black, blue, brown, white, green and castor, worth $5.00, Tuesday..... *$3.50*

OUR PATTERN HATS at $5, $7.50, $10.00 and $15.00. You should see them—no two alike.

New Waists

Nothing like them in the city at the price, $2.50 to..... *$25*

TWO TIPS

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried, failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it but I would not do so. Finally another friend met me on the street one day and after talking about my health he said 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it although I confess I had little hopes. However I started in and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Dyspepsia Tablets

Rexall

TRADE NAME

A Fair Offer To Scoffers

We Know That Rexall Dyspepsia Tablets Will Cure You.

Thus We Are Safe in Offering to Return Your Money if Dissatisfied.

You take no risks.

We take no risks.

We know that Rexall Dyspepsia Tablets will cure you.

Our free sample packages alone brought health to hundreds of sufferers.

Dyspepsia is caused by the absence of the digestive element in the gastric juices.

Rexall Dyspepsia Tablets supply this element, and stimulate the digestive apparatus to natural, healthy action.

Nine out of ten people have dyspepsia. Many do not know that it is dyspepsia that causes their constant suffering and weakness.

Are you dizzy? If you stoop and then suddenly straighten up, does everything turn dark before your eyes? Does a hot, bitter fluid rise in your throat after eating? Are you short of breath? Do you feel a weight in the pit of your stomach? Is your back weak? Is your tongue coated?

These are symptoms of dyspepsia.

Dyspepsia never cures itself; never wears itself out.

Rexall Dyspepsia Tablets cure it quickly and permanently.

Remember if you want your money back, it's yours.

One Woman's Experience

"Before I commenced taking your Rexall Tablets, I was troubled with terrible pains in my stomach, and I would use boiling hot water for relief. It would sometimes give relief, but it was not permanent. There were certain things I could not eat. After taking three boxes of Rexall I began to pick up, and now I feel all right. I haven't been so well for years as I am now. I would advise all who are troubled with dyspepsia to try Rexall Tablets.—MRS. W. F. WALDEN, 54 Grofton Street, Worcester, Mass."

Price 25 cents. Sold only at our store or by mail.

Voegeli Bros. Drug Co.