WEEKLY SERMON.

Democracy and Christianity a Pastor's Theme.

Prominent Presbyterian United States Divine Takes This As His Subject—No Text.

Democracq and Christianity was the subject of a forceful sermon by the Rev. Dr. M. W. Stryker, president of Hamilton College, Clinton, N. Y., in the brick Presbyterian church, Manhattan Sunday morning. Dr. Stryker said:

It is not always remembered that, on its human side, Moses founded a republican form of government. It was to be maintained through popular representation. The failure was in Israel, not in the idea. When Samuel anointed Saul he did it under solemn protest. It was a relapse from privilege. Kings were a makeshift and it turned out badly.

Seeking a sound philosophy of man and his affairs, and distinguishing humanity from its utensils and furniture, I would earnestly attempt the connotation of the two words which state—each in its own way but with the strongest mutual bearing—the whole hope of mankind; Democracy, Christianity. You may run out, in their reach and width, the many propositions which I can now only utter, not amplify. I have only time for the broadax and the adz.

I used the word "mankind"—that is mankinned—related, cousined, brothers. When Paul the apostle speaks (literally) of "the whole fatherdom in heaven and earth"—he affirms the broad and elemental gospel theorem of the common origin, the common opportunity, the common concern of all humanity. "God hath made of one blood"—"in one spirit all baptized into one body"—such phrases characterize this whole new covenant and contemplate the rearrangement of the world.'

A unity of privilege, duty, affection—common derivation, development and goal—the doctrine of the essential solidarity of man. To affirm this is the instinct, the infrangible purpose of the gospel. Either this mutuality, this cohesive and integrating impulse, working its way steadily, however slow its stages, or at last a sterile race and a shattered star!

Economics? It is the law of the world's housekeeping. Politics—it is man's common citizenship. Philanthropy, equity, law, ethics, religion—these are the bounds that transcend race and region and date. Before their scope provincialism passes into insignificance. History is the record of the painful but steady evolution of human unity—homogeneity. Sociology is ethics.

This is the "increasing purpose" of time. Man's nature involves society. He is environed by his fellows. He is born into and constructed for their close relation. This is his irrevocable constitution—the means toward it, better or worse, are but by-laws. The one inevitable, the others provisional and tentative. These are changed and shaken, that remains. The definition and practical ordering of this relation, whether by means better or worse, the assertion of partnership and federation, in whatever degree of wisdom—the assertion of a common weal (or woe)—this is government.

However they have blundered, or stuttered, or fumbled, the experiment toward the organizing of human life and its activities have been experiments in search of fair and fruitful terms under which men may live together. Perceived or unseen, the ends of government are to secure the well being of men as men, and that must be the best government which most effectually seeks the utmost welfare of all within its control—which seeks a right and equitable society. As a means to this end it is strong and sacred, as a means to any other ends it is stultified.

It concerns us, then, at once to note the names and essential implications of the several schemes and forms of government (or ways of getting on together) which men have attempted and exhibited.

Autocracy—the rule of one man, centering all power in his own person and responsible only to himself. "L'etat c'est moi." Absolutism—an imperfect man cannot, a perfect man would not; for either way individuality is frustrated. Despotism is misanthropic.

Monarchy—which ordinarily implies a degree of consent and delegation of power, and has wide limits according as the subjects have great or small influence. The forms of monarchy are not inconsistent with real popular power, only then their terminology is an anachronism and their retention a superfluous and absurd expense.

Plutocracy is the rule of wealth—the power of money holders as such. It is subtle and subversive of men. That it goes by "community of interest," by silent arithmetic, does not indeed necessitate, but makes possible oppressions not less actual because insidious and unavowed. It has ruined great peoples. For "community of the interested" is widely diverse from the interest of the community. The peoples also "cannot serve God and mammon." Plutocracy is not a commonwealth. Weal itself is not mere wealth. The word "wealth" begs the question. Plutus was blind!

Oligarchy, the "few" in power, whether a clique, a bureau, a "machine," or a ring, and by whatsoever means installed and tolerated. Its selectness and separateness and virtual assumption is its odium. Its irresponsibility is its vice. Its selfishness is its defeat. It refuses to share.

Aristocracy, literally the rule by the best, ideally an excellent term and thing, practically, however, the self-elected at their own rating—what one has called "the fine irony of an entailed nobility!" Hereditary privilege tainted with pride and superciliousness and snobbery and the dry rot of these—a non-sequitus, still exploiting the many for the few, class prerogative and the non-human propositions of caste. The "best" should rule in the interests of what is good, but the self-styled best, nursing their own exclusiveness, may become the worst.

Anarchy! Contradiction in terms! The law of lawlessness, the rule of caprice and all violence, denying authority in that license which is the parody and ruin of true liberty! Freedom crushed under the absolutism of the mob!

Theocracy—the reign of God, actual while God is God, truly realized in universal recognition of Him "the first and the last and the living one;" but never delegated to any vicegerent, installed in the common consent of free consciences and when usurped by kingcraft or priestcraft the basest perversion of the highest truth.

Democracy; self-government by the people. The dignity of the people is the intention of their Creator. He who is the source of this self-rule, is also its only security. Each man, with, not apart from, every other, directly and jointly responsible to God. The highest law final—man absolved from all usurpations, and, as a man, secured in the perfect freedom of the largest obedience. Democracy may be a name for the mere tyranny of the multitude—a subservient mass a prey to passion and to schemers who are its panderers—flattering while they degrade. But then the "rule" is lost, and the demos is by his means thwarted of his ends. Democracy is ideal when it meets all the conditions of total responsibility to God—when in the high peerage of that loyalty of creature to Creator all neighbors love all neighbors as one family of the highest! Love, vertical and lateral, is its law—the "perfect law of liberty."

Therefore, I hold both that Christianity intends democracy, and that only in its reality can democracy thrive or endure. Other foundation it cannot lay. If the Son of Man shall make the peoples free they shall be free indeed, and not otherwise. His autonomy is theirs. His valuation exalts them. His rights secure theirs. In Him, who is all in all, they are complete.

A republic is a democracy convencing its self-rule by representatives who are its agents. These are but trustees and stewards—accountable to the people's intelligent will. Other, they are defaulters.

Believing that under God man shall not fail. I believe utterly in democracy as the final experiment of time, up to which all others have led. If this idea is bankrupted all goes down. Only as it reasons deeply as to the source of its rights and the scope of its duties shall it avert failure and cataclysm. God, or the deluge!

I believe in democracy because I hold that man is not a mechanism but a mechanic—that every individual soul of the race is sacred, that the probation of manknid lies in the full consent to human equality before God, and to all the equities which that involves. Here stands the last bulwark against tyranny. This must be the method, if there be any, before which a false subordination and a false insubordination are both to be banished. The salvation of the peoples is in a divine human society which at last shall realize the whole purpose of Jesus Christ. It has not yet been seen; but "to this bear all the prophets witness"—a society feeling all its common responsibilities, and "each for all" fulfilling every relation—this and because it is "ideal," is the finality. In it democracy and Christianity would meet, and righteousness wed peace!

To conquer this ideal into actuality is the task and travail of time—to doubt that it can be is to surrender the cause of mankind.

There is now in some quarters a sickly and sentimental dissent from the goal of democracy, and a cowardly whispered preference against the substantive claim of man as man. This reluctancy from the burden of the problem and disregard of the good of the many is ordinarily traceable to a selfish and absentee spirt. It assumes to distrust what love of ease dislikes, and what comfortable and complacent apathy would postpone. Its investments are all in the present as it is, and it will take no stock in the future as it should be. It interprets the major considerations of life by the minor. "The offence of the cross is not ceased.' But it is crucifixion that leads to resurrection. Away with this droning and whining pessimism!

And on the other hand there are those who applaud democracy without reckoning its priciples and its foundations. Between it and absolutism there is, in time's long run, no logical half way. Can man learn that democracy brings no one down, but every one up? Can man learn its reciprocities and its emancipations? Will man see the basilar doctrine of the inherent value and birthright of each several soul—value to itself, to all others and to the one God of all?

If not, then all falls apart and a society not made up of a bulk of subservients and a fer preferred creditors is a fatuity and a dream, and the Nazarene was a dreamer. But that way lies the madness of anarchy.

Any government is, at a given time, strong, as the ratio is of its people (or parts) who believe in it and are ready to back that belief. Ultimately it is as strong as it has principles worthy to be believed in. The bottom idea of democracy is the utmost diffusion of two things: (a) authority, (b) responsibility. Both of these. Neither goes well or far, or can stand fast, alone. These balanced centrifugal and centripetal forces maintain the orbit. All the phases and hopes of a genuine and national democracy are reducable to the balance of this double idea. The duality is critical.

By this as a definition I will stand—that true democracy is a government in which every whole man, and because a man, counts one. Persons are the units, and government of, by and for these is the sum of all its parts. Its spirit is as great as the number of good spirits that share it. Its division exactly equals the dividend, and the quotient is one.

"Division of labor," which is made to mean "you labor and I divide," is not democracy. Since in this long division of "authority and responsibility" every man should count one—not a half, not two; every man should be fitted to count one. Democracy menaces itself, denies its reason d'etre, when it for a moment neglects to seek this fitness of its merits. Representation is of these fit merits. The proxy is valid only in this. The ballot confirms the importance of each interger. Its qualified intelligence and its unmolested freedom is its safety, that always it shall be counted as one, and never more or less. Less or more is the suppression somewhere of manhood; less, it were tyrannized; more, it were tyrannical. To corrupt, to seduce, to intimidate or to suppress it is to violate democracy. Democracy alone causes the rights of a minority to fear a majority. For all and by all this recognition of man declares that because every man should count one he shall! No other method of government declares this or attempts to realize it. Resting its case upon "the right assessment of what constitutes human value," it implies that rights and duties are strictly correlative and reciprocal. It studies its rules in the daylight of its principles. Our supreme court is governed by this overruling equity. Democracy is its test and its dictum. It is the ultimate national refuge of the people. It gives the higher law.

The distributive assignment of government is the radical end of democracy, not descending to man, but ascending with him. It is not paternal, but fraternal.

All "liberty" has social limitations, and its problem is to reduce these limitations to the lowest terms necessary to and consistent with its utmost diffusion. Freedom also is law.

It is not the commercial, the strategic, bearings of the Monroe doctrine that make it strong in our American hearts and determination, but its immense moral meaning that democracy shall not have its providential arena narrowed, nor its scope thwarted by the imposition of another theory of the people. America (noble America) is the vantage ground and the bulwark of popular free government, and to maintain this high theory of man unendangered, we fight if need be (though God forbid the need) if all the seas are to run red! It was this tremendous instinct in which, in one of the noblest wars of time, we rose up to lift Cuba from under the bloody hoof of the line of Phillip II and of Alva. The people's day advances.

I come, therefore, to assert that which I have tried to approach, and this it is: That the aim of a true democracy is in the most complete accord with the aims of the gospel. Both are emancipative. Their implications are mutual. They alike stand or fall upon the proposition of the universal spiritual rights of all men as men. Each breaks down all "middle wall of partition," and unloases "the yoke of bondage," opens the gates of day to "every creature under heaven!" Each seeks the greatest quantity of the highest quality. Christianity, truly measured, comes, in the strong words of Henry Nash, in that splendid little volume, "The Genesis of the Social Conscience:" "To make the best the world knows native to the humblest."

In his name—"Son of Man"—the great Emancipator has "authority to execute judgment" upon all oppressions. He is man's Man. His authority intends the commonality of all souls yielding to him a supreme loyalty. His church is the democracy of freed men. Abolishing barriers, rending divisive artificialites, leveling up (not down) He introduces the autonomy of those He redeems from every inhuman bondage, and recalls every child of Adam, every "prisoner of hope," to be in his true birthright a prince and a priest. All for each and each for all is the bold and beautiful charter to which His signature is given, and which is sealed with the sign of the cross! Under it all "suffer and rejoice together."

Democracy, justly conceived, is inpower, with no adequate ideal to elevate and to guide;" for that is not rule; but it is the people bound in a fraternity, an equity, a unity, in which all are common shareholders in an uplifted and celestialized manhood.

Democracy, Justly conceived, is indigenous to Christianity—Christianity implies democracy and nothing short of it. Dependence (upon God); independence (of all insalutary duress); interdependence (as members of one great human body); these are the three august watchwords of what the Son of Man prepares and will perform. They are cardinal. All temporizing expedients will fail. They are dozy and brittle. Paresis stamps them. They are judged.

All the real progress in the idea of what a genuine democracy includes, and what it excludes, has been, consciously or not, an appreciation and incorporation of Christ's ideas of man. It has been a painful process, slowly penetrating the intricate policies and sodden politics of the world, attended by harsh parodies and bitter failures; but it has been continuous and culminating, and at last it will conquer.

The errors and follies of men in the sacred name of mankind have been appalling. Liberty has been declaimed by those who were "themselves the servants of corruption," but the very curency of the counterfeit is a testimony to the value of the true coin.

Timid souls shrink back from the birth-pangs of change. The near-sighted and ease-loving refuse to think large enough to see what lies in that proposition, in which the evangel is cognate with the law of liberty—that every man is a man. But the virgin's magnificat is the annunciation of a new society. It is a prophecy. An apocalypse is folded in it, "He hath put down the mighty from their seats and exalted them of low degree."

That cause of the people, which by the utmost widening of responsibility engages and educates the largest number, grows with each latest day. Before its "awful rose of dawn" the lanterns of groping years are superceded. The law of the spirit of life, as Christ, the people's Man, interprets it, makes all classes "dangerous classes," and those the most so who most absent themselves from the concerns of men at large; it instills the conviction that an actually human relationship yields to no "adverse possession" of privilege, and that the dynasty of the minority must pass.

For democracy America stands. To it we are shut up. This is the people's land. By Christianity democracy shall stand and by naught else. If it denies the law of Christ, it denies that which begat it. A divinely human society, from God and through men, with the two great and last commandments as its pillars, is that to which we are summoned if we are to keep faith with men and God.

Signally, before the envious nations, we are to chasten, uphold, defend that idea, wide as the earth is. We cannot evade the duty, and we must not sell the blessing. To retreat or to retract would be to relinquish that opportunity of which America is the trustee—not to exploit a continent but to uplead a world. New and emphatic providences thrust this double faith upon us.

The cause of the peoples—of all the people, the cause of mankind and of every man, specially the lowest and the least—is the cause and the only cause of democracy, and it also is the cause of Him whose errand was liberation, and who, as the eternal deliverer, lives to accomplish all His invincible decree.

Hail, Thou Son of Man! Let all the people praise Thee! Then shall the earth yield her increase! The enlargement of all the sons of men is Thy supreme argument and evidence. They shall walk at liberty because they seek Thy precepts. If Thou shalt make us free we shall be free indeed. Love is Thy law and the fellowship of love is its answer. Unto Thyself save Thou this America.

Well did Grover Cleveland say this spring at St. Louis: "It is a solemn thing to belong to a people favored of God."

WEDDING BELLS.

SMITH-GREGORY.

A pretty wedding took place yesterday morning in Trinity church, when Rev. Canon Richardson united in marriage Geo. Eliot Smith, of the firm of F. A. Jones Co., Ltd., and Lizzie May, youngest daughter of Jas. W. Gregory. The bride, who was unattended, was attired in a travelling suit of navy blue broadcloth, with hat to match. Among the numerous wedding gifts were a handsome brass and onyx table from the employes of the F. A. Jones Co., Ltd., and a dainty Princess lamp from Trinity church choir, of which the bride is a member. The happy couple left on the American boat for a trip to Boston and New York. On their return they will reside at 55 St. James street.

RUDDOCK-JOHNSTON.

Miss Mary I. Johnston, daughter of Robert Johnston, and Albert G. Ruddock were united in marriage at an early hour yesterday morning. The ceremony took place at the home of the bride's parents, No. 47 Market Place, St. John West, Rev. James Burgess officiating. The wedding was attended only by relatives of the happy couple, who were unattended. The bride wore a travelling suit of grey, with hat to match. Mr. and Mrs. Ruddock took the Boston boat for a honeymoon trip to points of interest in New England. Both are popular young people, and this was attested by the many beautiful presents they received.

WEDDING IN NORTH END.

A very quiet wedding took place in St. Peter's church on Monday morning, Sept. 28, at the early hour of six o'clock, when Miss Lizzie Hornbrook, of Cody's Station, Queens county, was united in marriage to Louis McNeill, of this city, formerly of Grand River, P. E. I. The bride, who was given away by her brother, Walter Hornbrook, wore a blue broadcloth suit with hat to match. She was attended by Miss Annie M. Tierney, niece of the groom, who was gowned in white with hat to match. The groom was supported by Burns Fahey, of this city.

The nuptial mass was celebrated by Rev. Edward Scully, C. SS. R. After the ceremony the bridal party repaired to the home of Edward Tierney, Douglas avenue, where a dainty wedding breakfast was served. Mr. and Mrs. McNeill left on Tuesday evening for their future home in New Hampshire. They were the recipients of many useful and costly gifts.

RECENT WEDDINGS.

A quiet but pretty wedding was solemnized at St. Stephen yesterday afternoon at the residence of John Wilson, of the Maritime Edge Tool Co., in which his daughter, Miss Grace L. Wilson, and James M. Walker, manager of the Bank of Nova Scotia at Kentville, N. S., were the principals. The ceremony was performed by Rev. J. C. Robertson, of Milltown. Later Mr. and Mrs. Walker left by C. P. R. for their future home in Kentville.

Edward Haley and Miss Mary Welsh, two popular young people of Milltown, were married there yesterday afternoon by Rev. Father Doyle, and left on the C. P. R. for a visit to leading cities.

A very interesting event took place at the residence of Henry McArthur, Summerside, P. E. I., on Monday evening, 21st inst., when his daughter, Annie May, was united in marriage to Andrew McKay, of Chatham, N. B. The ceremony was performed by Rev. Roland Davidson.

A very pretty wedding took place in the Methodist church, Bathurst, yesterday morning at nine o'clock, when Miss Jessie H. Buttimer, daughter of James Buttimer, D. L. S., of Bathurst, was united in marriage to T. Herbert Curran, foreman of Messrs. Sumner Co.'s mill.

UNREASONABLE PARENT!

The old man—Isn't it possible for you to go to college without having to play poker, spend money and raise the devil generally?

The son—But, governor, I thought you wanted me to take the regular academic course.—Life.

FORTUNATE TWINS.

She—I've heard that you are engaged to one of the Robinson twins. Well, how do you manage when—er—you want to distinguish between them?

The Cheerful Idiot—I—I never try.—New York Press.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Sept. 29.—Sch Lena Maud, 98, Giggy, from New Bedford, J E Moore, bal.

Sch Lotus, 98, Granville, from Bridgeport, A W Adams, bal.

Sch Lyra, 99, Evans, from Boston, A W Adams, bal.

Sch Winnie Lowry (Am), 215, Campbell, from New York, D J Purdy, coal.

Sch S A Fownes, 123, Ward, from Fall River, A W Adams, bal.

Sch Genevieve, 124, Butler, from New Haven, A W Adams, bal.

Coastwise—Schs C A Gorham, 33, Gorham, from fishing; Annie Pearl, Starratt, from Sandy Cove; Hazel Leah, 16, Stuart, from West Isles; Sachem, 13, Stuart, from Saint Andrews; strs Westport III, 49, Powell, from from Westport; Brunswick, 72, Potter, from Canning, and both cleared; sch Joliette, 63, Gordon, from St Martins; Mac, 6, Parks, from West Isles; L M Ellis, 34, Lent, from Port Maitland; Little Annie, 18, Poland, from Digby; Nina Blanche, Crocker, from Freeport; Aurelia, 21, Watt, from North Head, str Westport, 45, Lewis, from Apple River.

ST. JOHN, Sept. 29.—Ard, str State of Maine, Allen, from Boston via Maine ports, W G Lee, mdse and pass.

Sept 30—Sch Alaska, 118, Greenfield, from Newark, P and L Tufts, coal.

Sch Ayr, 121, Sabean, from New York, N C Scott, coal.

Sch W H Waters, 120, Belyea, from New York, A W Adams, coal.

Sch Judge Moore, 16, Curtis, from Eastport, master, bal.

Coastwise—Schs Harry C, 15, Bright, from Beaver Harbor, and cld for fishing; Lost Heir, 14, McGuire, from fishing; str Flushing, 121, Farris, with barge No 7, from Parrsboro; Ada B, 4, Bowman, from fishing, and cld; Selina, 59, Mills, from Apple River; Helen M, 62, Hatfield, from River Hebert; Wanita, 42, Fulmore, from Windsor; Ella Mabel, 14, Lee, from fishing; Peril, 18, Eldridge, from do, and cleared.

Oct. 1.—Str Luce Bros, 62, Guilford, from Eastport, master, bal.

Sloop Grit, from Eastport, master.

Sloop Trilby, 6, Conley, from Eastport, J W Smith, bal.

Coastwise—Schs Buda, 20, Justason, from fishing; Edith, 5, Leonard, from West Isles; Leonard, 5, Ellis, from Lepreaux; Dora, 63, Canning, from Parrsboro; Rolfe, 54, Rolfe, from Port Greville; Freddie A, 10, Oliver, from Back Bay; Lena, 50, Whidden, from Noel; Alice, 5, Cassidy, from fishing; Florence, 5, Shaw, from do, and cleared; str Beaver, 42, Reid, from Harvey, and cleared.

Cleared.

Sept. 29.—Sch Rowena, Merriam, for Lubec, Gandy and Allison.

Sch Elihu Burritt, Spicer, from Harborville for Eastport, cord wood.

Sch Mary M Lord, Lord for Eastport, master.

Sch Swallow, Branscomb, for Providence, A Cushing and Co.

Coastwise—Schs Fred and Norman, Trask, for Sandy Cove; Mildred K, Thompson, for Westport; America, Morehouse, for Grand Harbor; C A Gorham, Gorham, for Woods' Harbor; Thelma, Apt, for Annapolis; Annie, Poland, for Grand Manan; Alfred, Small, for Tiverton; A L B, Bent, for Hampton, N S; Aurora, Ingersoll, for Campobello.

Sept 30—Str Florence, Williams, for London via Ingram Docks and Halifax.

Sch Mac, Parker, for Eastport.

Sch Jessie C Morrell, for Boston.

Sch Shamrock, Price, for Westport.

Sch Effie May, Seaman, for Boston.

Sch Sachem, Stuart, for Lubec.

Oct 1.—Str Gulf of Ancud, Neill, for Havre and London via Halifax, Wm Thomson and Co.

Str Judge Moore, Curtis, for Eastport, master.

Bark St Monan, Gjuldersen, for Newport, Wales, Donald Fraser and Sons.

Sch J L Colwell, Colwell, for Vineyard Haven f o, Dunn Bros.

Sch Frank and Ira, Barton, for New Haven, Stetson, Cutler and Co.

Sch Hattie Muriel, Wasson, for Eastport, Gandy Allison.

Sch May M Lord, Lord, for Eastport, master.

Coastwise—Schs Wood Bros, Golding, for St Martins; Murray B, Baker, for Margaretville; Annie Pearl, Starratt, for River Hebert; Helen M, Hatfield, for Advocate; Dora, Canning, for Parrsboro; Souvenir, Robichaud, for Meteghan; Maudie, Beardsley, for Port Lorne.

Sailed.

Sept 30—Str State of Maine, Allan, for Boston via Maine ports.

DOMESTIC PORTS.

Arrived.

At Montreal, Sept 27, strs Ionian, Brown, from Liverpool; Lake Erie, Carey, from do; Kastalia, Webb, from Glasgow.

At Chatham, Sept 28, str Hedwig, Zensen, from Liverpool.

HALIFAX, N. S., Sept. 29.—Ard, str Rosalind, from New York and sailed for St Johns, N F.

Sailed, strs Breidalglik, for Glasgow; sch Florence M Smith, Zink, for Falkland Islands (sealing).

Cleared, sch Morancy, for New York via Ship Harbor.

At Hillsboro, Sept 28, schs Malden, McKeown, from Boston; Strathcona, Gould, from Newark; str Nora, Stabell, from Philadelphia.

At Halifax, Sept 29, str Rosa lind, from New York, and sld for St Johns, Nfld.

HALIFAX, Sept 30—Ard, str Olivette, from Charlottetown and Hawkesbury, and sailed for Boston.

Sld, British cruiser Retribution, for Boston; strs Olivette, Turner, for do; Normandie, Simonsen, for New York.

At Bathurst, Sept 30, str Adelheid, Bune, from Liverpool.

At St Martins, Sept 30, schs Transvaal, from St John; Harry Morris, McLean, from ditto.

At Falmouth, Sept 24, bark Eudora, Weston, from Tocopilla, 88 days (and ordered to Hamburg.

At Demerara, Sept 1, sch Coral Leaf, Barkhouse, from Jacksonville (and remained till 9th); 8th, str Oruro, Seeley, from St John, N B, and Halifax via ports (to sail 16th on Banks, from Bridgetown, N S; Rex, Norris, return).

Cleared.

At Montreal, Sept 25, strs Torr Head, Thompson, for Belfast; Monarch, Williams, for South Africa.

At Chatham, Sept 28, str Ingrid Horn, Jensen, for Preston.

At Newcastle, Sept. 26, str Verdande, Pederson, for Sharpness.

At Hillsboro, Sept 28, sch Gertrude L Trunday, Barton, for Newton Cree, NY.

At Halifax, Sept 29, sch Morancy, for New York via Ship Harbor.

At Newcastle, Sept 30, sch Clayola, Berry, for New York.

At Windsor, Sept 28, bktn Cuba, Bentley, for New York.

At St. Martins, Sept 30, schs Transvaal, Banks, for Bridgetown, NS; Harry Morris, McLean, for St John.

Sailed.

From Halifax, Sept 29, strs Breidalglik, for Glasgow; sch Florence M Smith, Zinck, for Falkland Islands (sealing).

BRITISH PORTS.

Arrived.

At Queenstown, Sept. 28, str Pharsalia, from Parrsboro for Manchester.

KINSALE, Sept. 29.—Passed, str Ulunda, from Halifax for Liverpool.

HONG KONG, Sept. 29, 9 a. m.—Ard S S Empress of China, from Vancouver.

LIZARD, Sept. 29.—Passed, str St. John City, from St John, N B, and Halifax for London.

LIVERPOOL, Sept. 29.—Sld, strs Mount Temple, for Montreal; Ultonia, for Boston.

Sailed.

From Manchester, Sept 27, str Nemea, Roberts, for New York.

From East London, Sept 21, str Melville, Symons, for Sydney, C B.

FOREIGN PORTS.

Arrived.

At New York, Sept 27, schs Cartagena, Cahoon, from San Blas; Rhoda Day, from Carthagena; Lavonia, Merryman, from Moose river.

porter, from St John, N B.

GLOUCESTER, Mass., Sept. 29.—Ard, schs Levose, from Church Point, N S; Domain, from St John, N B; Hannah F Carlton, from Plymouth for Bangor.

NEW YORK, Sept. 29.—Sld, str Carpathia, for Liverpool.

Arrived, sch Eric, from St John, N B.

BOSTON, Sept. 29.— Ard, strs Sif, from Louisburg, CB; Hilda, from Parrsboro, NS; Prince George, from Yarmouth, NS; schs H M Stanley, from Weymouth, NS; Nellie, from do; Nellie Eaton, from Calais.

Sailed, str Prince Arthur, for Yarmouth, N S; sch Ella and Jennie, for Grand Manan, N B.

DELAWARE BREAKWATER, Del., Sept. 29.—Ard, sch Annie M Allen, from Bangor for Philadelphia.

PORTLAND, Me., Sept. 29.—Ard, str Englishman, from Liverpool.

CITY ISLAND, Sept. 30—Bound south, str Sylvia, from St Johns, N F, and Halifax; schs Oriole, from River Hebert, NS; Clifford I Wilson, from Apple River, NS; Pardon G Thompson, from St John; Quency, from do; G H Perry, from do; James L Maloy, from St John, N B.

Bound east, bark Ladysmith, from New York for Weymouth, N S.

BORDEAUX, Sept. 24.—Ard, brig St Michael, from Halifax.

NEW LONDON, Conn., Sept. 29.—Sailed, sch John G Walker, for Sackville, N B.

SALEM, Mass., Sept. 29.—Ard, schs Gazelle and Arizona, from Nova Scotia ports.

FALL RIVER, Mass., Sept. 29.—Sld, sch Ida May, for St John, N B.

EASTPORT, Me., Sept. 29.—Ard, schs Mary F Pike, from New York; Rowena, from St John, N B.

Sailed, sch Judge Moore, for St. John, N B.

VINEYARD HAVEN, Mass., Sept. 29.—Ard, schs Andrew Peters, from Calais for New Haven; Scotia Queen, from Parrsboro, N S, for New York; Estella Phinney, from Hillsboro, N B, for Port Chester, Pa; Fortuna, from do do; Otis Miller, from Fredericton, NB, for New Bedford; Grace Darling, from Parrsboro, NS (for orders); E Waterman, from Calais (to discharge at this port); Avis, from Bridgeport, for St John, N B; Ida May, from Fall River for do.

Passed schs Wandrain, from Walton, N S for New York; Theta, from Cheverie, N S, for do; Silver Leaf, from Hillsboro, N B.

SAVANNAH, Sept. 29.—Ard, schs Georgia Longmire, from New York.

HYANNIS, Mass., Sept. 29.—Ard, sch Re-

PROVINCETOWN, Mass, Sept 30—Ard, sch Geo M Warner, from Port Gilbert, NS (to discharge).

CITY ISLAND, Sept 30—Bound north, sch Stella Maud, for St John via Bridgeport; tug Gypsum King, for Hantsport, NS, towing sch Gypsum Emeperor and J B King & Co, No 31, for Windsor, NS.

VINEYARD HAVEN, Mass, Sept 30—Ard and sld, barktn Lady Smith, from New York for Weymouth, NS; schs Rewa, from St John for New York; Wm Jones, from Calais for do; Elwood Burton, from Hillsboro NB, for do; Wentworth, from Norfolk for Charlottetown, PEI; Sebago, from Richmond for St John.

Ard, schs Swanhilda, from Hantsport (for orders).

Sld, schs Estelle Phinney (from Hillsboro, NB), for Port Chester; Fortuna, for do; Scotia Queen (from Parrsboro), for New York; Otis Miller (from Frederiction, NB), for orders; J Kennedy (from Fall River), for Calais Avis (from Bridgeport), for St John; Ida May (from Fall River), for do; Temperance Belle (from Providence), for do.

Passed, schs Hattie and Lottie, from St John for Providence; Margaret G, from Hillsboro, NB, bound west.

BOSTON, Sept 30—Ard, schs Emma E Potter, from Clementsport, NS; Wm Thomas, from Calais.

Sld, str Sif, for Louisburg, CB.

PORTLAND, Me, Sept 30—Ard, str St Croix, from Boston for St John (and sailed).

At Montevideo, Oct 1, bark Nellie Troop, Nobles, from Boston.

At Jacksonville, Sept 29, schs Melrose, Kelly, from Harbor Island, BWI; Florence R Hewson, Dionne, from Havana.

At Havana, Sept 21, bark Glenafton, Eden, from Mobile.

Cleared.

At Jacksonville, Sept 29, str Meridian, for Mobile.

At New York, Sept 29, sch Eric, Warnock, for St John, N B.

Sailed.

From City Island, Sept 27, schs Harry Knowlton, Henderson, for Halifax; Annie A Booth, French, for Danversport.

From New York, Sept 30, Stella Maud, for St John via Bridgeport; tug Gypsum King, for Hantsport, towing sch Gypsum Emperor and J B King and Co No 31, for Windsor, N S.

From Savannah, Sept 30, str Pandosia, Humphreys, for Havre and Antwerp.

From Rosario, Sept 22, bark Hilliside, Trefry, for Boston.

From Fernandina, Oct 1, str Kentigern, Parker, for Dunkirk.

From City Island, Sept 29, bark Ladysmith, Wadman, from New York for Weymouth, N S; schs Nicanor, McKinnon, from New York for Sydney, CB, via North Sydney, CB, and Halifax, NS; Sarah Eaton, Hodgins, from New York for Calais, Me; McClure, Weston, from Elizabethport for Port Hawkesbury; Island City, Day, from South Amboy for Boston.

MEMORANDA.

Passed out at Cape Henry, Sept 27, str Zanzibar, for Rotterdam.

Passed Sydney Light, Oct 1, 8.20 a m, str Britannia, Nelsen, from Sydney for St John; bark Aljuca, Gundersen, from Sydney for Gulf of St Lawrence.

NOTICE TO MARINERS.

BOSTON, Sept. 26.—Commander Merriam, in charge of the first lighthouse district, gives notice that on or about Oct. 17 a second class nun buoy, painted red, will be substituted for spar buoy No. 6 at Hooper's Island, Kennebec River entrance.

BOSTON, Sept. 29.—Capt. Crowell of str. Herman Winter, from New York, reports Stonehorse Shoal can buoy gone from its position.

Reports.

HYANNIS, Mass., Sept. 29 — The Reporter was struck by a squall Sunday at midnight near Cross Rip and had her foresail split, lost her jibs, parted bobstays and had to anchor until Monday afternoon, when the chains parted and a short anchor and 20 fathoms of chain were lost. She was towed here and will proceed to Vineyard Haven for repairs.

FALL RIVER, Mass, Sept. 30—Sch G Holmes Birdsall, from Portland for Philadelphia, was the vessel in collision with sch Mount Hope near Handkerchief Shoal yesterday morning. She passed here this evening, her jibboom and gear attached were gone but her bowsprit appeared uninjured.

ALMA, ALBERT CO.

ALMA, N. B., Sept. 30.—Wm. Cairns and Miss Ethel Douglas were united in marriage last evening at Point Wolfe by the Rev. A. W. Smithers.

T. E. Simpson, representing Hall & Fairweather of St. John, did our town today.

ENORMOUS GROWTH.

Ever since Dr. Chase's Kidney-Liver Pills were first introduced to the public the sales have steadily increased, each year being larger than the year preceding. This is probably the best evidence of their remarkable efficiency as a treatment for derangements of the kidneys, liver and bowels. They are invaluable as a family medicine.

BIRTHS.

McALLISTER—In this city on the 29th inst., to the wife of Archibald McAllister, a daughter.

PARLEE.—On September 20th, to the wife of King Parlee of Sussex, a daughter.

MARRIAGES.

BOND-LOWERY.—On Sept. 30th, 1903, at the home of the bride's parents, Henry Bond to Miss Minnie E. Lowrey, both of St. John, N. B., J. Chas. B. Appel officiating.

DAVIES-SMITH.—At the Baptist Church, St. Martins, N. B., on Sept. 30th, 1903, by the Rev. C. W. Townsend, the Rev. H. V. Davies of Salisbury to Maggie Mabel, daughter of Captain David Smith of St. Martins.

HOLDER-HAZEN.—At the parsonage, Long Reach, on Oct. 1st, by the Rev. H. Pierce, B. A., Warren Theodore Holder of Long Reach to Annie Jane Hazen of Kingston, Kings county.

LEWIS-ROSS.—At New Glasgow, Sept. 29th, by Rev. Jas. Carruthers, John S. Lewis, manager of Bank of Nova Scotia, Pugwash, to Miss Laura Ross of New Glasgow.

RUDDOCK-JOHNSTON. — At the residence of the bride's parents, Market place, Carleton, on the 30th inst., by Rev. J. Burgess, Albert G. Ruddock to Mary I. Johnston.

SBARS-PERRY—At the residence of the bride's father, Middle street, West End., Sept. 28th, by Rev. R. W. Ferguson, Warren Herbert Sears to Alva Agatha Perry.

WALLACE-ADAIR.—At the residence of the bride's father, on Tuesday, Sept. 29th, Joseph L. Wallace of the parish of Hammond to Willa R. Adair, only daughter of A. L. Adair of Apohaqui.

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Chas. H. Fletcher and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

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Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhœa and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulency. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

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