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By Rev. W. T. D. Moss, St. Andrews Church, Pictou, N. S.

phasizes the outward. Religious formalism is that which makes paramount the externalities of faith. There are many phases of religious formalism, but there are three that deserve special mention, and against which the enlightened human spirit everywhere makes protest. They have to do with belief, with conduct and with worship. 1. A creed is an outward expression of religion, and any man who sub-scribes dogmatically to a creed, believing it to be all the truth and refusing to search for more, is so far a Formlist. A creed is a form of truth. The human mind is amxious to express itself in outward, definite shape. It is content with thinking and feel-It seeks to express its thoughts and emotions in words, to reduce them to outward order, to write them out in black and white, arranged in sentences and chapters. And so our stitute its creed. Jesus was never formal enough to make a creed. But His followers have done so for Him and in His name. In the fourth century the Athanasian creed was formwhich venerable document is apinted to be read in a certain body of the Christian church to this day. In the day of the reformation the creed of Calvinism was formed, and since that time we have had creeds innumer able, representing every phase of religious thinking. So far that is quite normal. For it seems that the human spirit is not satisfied until it expresses its religion in systematic language. And it is, to say the least of it, a harmless, yes, even a legitimate occupation, that of making catechisms, that of writing out creeds. But when we turn around and worship our creed, putting it forth as the truth and nothing but the truth,, refusing to bething but the truth, refusing to be-lieve that it can be improved on, then do we become formalists. We worship the outward thing, the form in which the truth is expressed instead of ac-cepting it as only a partial manifesta-tion of the truth. And of this we may be certain, that if we destroyed the creed of many a one we would rob them of their God, their heaven and their portion forevermore. If we even their portion forevermore. If we even suggested that a different construction might be put on the character of God, or a different interpretation given of the Bible or of the atonement we might expect holy hands of rebuke and fear to be raised in protestation—people are so wedded to their creed, to the form, finite and cramped though it is in which the truth is expressed. As already indicated,

THERE IS NO HARM

in having a creed, a systematic arment of truth. But we should fancy that it is the only and best and complete arrangement; we should not think that our feeble minds can circumscribe the truth—which is infinite. And we should be forever on the search for fuller truth than that mich is locked up in the creed. For this reason each generation should have its own confession of faith, its own creed, its own expression of be-lief. Agustine gave his to the world yet John Calvin improved on Augus-tine. But Calvin didn't exhaust the boundless stores of wisdom and today, after so long a time—to escape the charge of formalism—we should be improving upon the system of Calv-

One of the great questions that has been before the Presbytrian church for some time has been as to whether it should improve upon or supplant its creed. The majority of Presbyterians have shown their formalism in this. For they have voted to maintain the old without jot or tittle changed. Their ancient religious documents are more to them than the truth which is larger than they. They are content to shut their eyes to the truth that has been revealed since Calvin lived—in order that their confession of faith may remain to them Quite a large number are not so narrow, but they still show their formalism by desiring to have the old creed changed, but not superseded. They forget that, as one cannot put a new piece of cloth into an old garment without spoiling the gar-ment and the piece of cloth, that as we cannot put new wine into old bottles without bursting the bottles and losing the wine, so neither can we patch up an old creed with new thought, or put the new wine of nineteenth or twentieth centuries into the old botties of the seventeenth century. But a minorty of Presbyterians and the prophets have always been in the minas a seventeenth century classic. But they also desire to see entirely new documents, expressive of the larger religious consciousness of their own day. They are not fermalists. That is to say, they do not vest their religion in a creed. First and foremost they are anxious for the truth. The form in which it is expressed is only secondary to them. They recognize that a creed is but a partial expression of the truth, and should not usurp the place of the truth in the religious affections. They feel the force of the poet's confession:

**国的社会的企业** "Our little systems have their day, They have their day and cease to be, They are but broken lights of Thee And thou O Lord art more than they."

It is better for us not to have creed at all if we are going to make a fetish of it, if we are going to swear by it through "thick and thin," and refuse to give it up for a larger vision of life; if we are going to worship the creature for the Creator, who is Ged over all. If those old worthies whom we revere, such as Luther, Calvin, Knox or Augustine, were here today, they would be the heretics and martyrs. They would be forement in the cry for a larger vision of the truth. They were heretics in their own day, seeing truth in nobler relations than

Formalism is that which over em- their generation. And if here they would see beyond us and SEEK TO GIVE US

> a conception of life nobler than many We see parents who worship the child

that God has given them, and through which He wants them drawn to Him. But they are overfond of the child and And our creed is the child of the human spirit, given to us that through it we may clarify our conceptions of offspring of our intellects, and are blind to the larger truth which it seeks to express and into which it is intend-

There are two attitudes which are assumed toward creeds. There are those who don't want a creed at all, who say that the truth is infinite and can't be expressed in finite terms, and who are impatient of catechisms and confessions. It is held to be a favorcreeds are formed, such as we have in ite pastime of young men—that of de-our cateohisms and confessions of claring against creeds. A dangerous faith. A generation puts its thoughts pastime indeed, if it be such declara-n certain words and those words confirm that the truth is infinite and can't be expressed. The truth is infinite indeed. It can't all be expressed, but a part of it can, and we should be glad to have it so. But on the other hand there are those who stand as selfconstituted guardians of the faith once delivered—as they believe—who lift up holy hands against such as think and speak in different fashion from what they have been taught; who fancy that any change from the past means danger to the truth; who forget that God, whose outward manifestation is forever changing is Himself forever sure, and that while truth's medium may be variable, yet truth's eternity must remain. These are the Formalists in religion, the retarders, unconsciously though it be, of the chariot wheels of God. They lived in the days of the prophets, and when the latter cried out against this error and superstition and traditionalism they were put to death. They lived in the days of Jesus, and when He told them that the Old Testament time creed was only a partial expression of truth and capable of improvement, they took Him to the hill of crucifixion and gave Him up to suffering and They lived in the days Luther, and when he posted up his new profession of faith they thrust him forth and handed him over to suffering worse than the pain of nails driven into the body. They lived in the days of Robertson, and when he raised his sweet, sad voice in Tripity chapel, Brighton, and uttered the truth and not the creed they left the sanctuary in large numbers, and subjected his sensitive soul to worse than the martyrdom of the stake or of the They lived, in Scotland in the recent time of Robertson Smith, and when he spoke not in the language of the creed, but of the larger truth, they and no doubt hastened his early death

-although now his successors of larger vision have been pleased to raise

They live among us today, and where men of popular outlook tell of the things their spirits behold, they are put to silence. In all such cases, the form in which the truth is embodied has been more to men than the larger truth which can never be fully revealed. And in all such cases, we behold the religion of Formalism standing in the holy place and in the name of Him who never wrote a creed, but who was crucified because He didn't subscribe to the creed of His

generation.

That man is a formalist who subscribes dogmatically to a creed, who swews by what has been already written, who thinks that the truth has there is no further evolution of re-

been discovered once, for all, and that 2. But there are formalists, too, whose religion consists in merely obeying a set of rules. They are what might be called mechanical Christians. people who observe the letter and not the spirit of conduct; who are correct and in the fashion, who are guided by their religious fashion plates, and are nothing if not conventional. They live by rule. Their religion consists in performing the outward act, in being in good form. They defy the extern-als of conduct and are, therefore, formalists. They circumscribe themselves with no end of "Thou shalts' and "Thou shalt nots." They look on God as a hard task master, who has no affinity or sympathy with them, but who simply wants so much work done and so much left undone, so many rules obeyed; who wants them not to call their souls their own or to exert their individuality, but to work as mere machines. And their religion consists in simply doing so many things and in not doing so many other things; just in doing what and in leaving undone what will stand them in with the great task master and insure their reward. So they pray at regularly stated intervals; they read a certain portion of the Bible every day not out of love for it, not to feel its inspiration and power—but simply as a task that must be done. They go to prayer meetings. They go to church, perhaps, twice on Sunday and perhaps to every other religious gathering within reach, not from inspira-tion toward, or love for the same so part of the religious drudgery which if done will secure the soul against the future reward. They keep the Sunday so, and have even the vague suspicion that they are taking a dangerous step if they do not call it the Sabbath. They don't swear, they don't smoke, they don't drink, they don't in the shunning of these they act by choice, but that they think they are hope by obeying orders to secure their reward. They give so much to the church and to charitable institutions, not necessarily because they fact

cause they feel that what they have belongs to God to be devoted toward the redemption of society, but because they unconsciously suspect that here-in is done a work of superrogation that witl insure them

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against future evil days. And they go from day to day in peace, having done and left undone what their religious rules have prescribed. They are the legalists in religion. The modern day Pharisees, who wore their phylactery the proper length, who washed religiausly before meals, who didn't trave too far on the Sabbath, who assidu ously wiped their feet before they wrote the name of their Deity; but who had no soul life in them, who had But they are overfond of the child and no appreciation of the spirit of things, adore it in the place of their Creator. and who handed over to shame and suffering the One who came in the name of the Lord. There is a lot of that rule religion that is outwardly correct, but that lacks life and inspiration and warmth, and that is therefore a dead piece of formalism. Give me the man who perhaps does a lot of things he ought not to do and leaves undone a lot of things he ought to do, who may break through a great many of the man-made rules of religion, and who may be far from correct from the mechanical Christian's point of view; but whose motives are honest and the trend of whose life is per-petually toward God. That's the man gion is real, who is being a savior of life unto life in this sad world and who helps and inspires people on every hand who are untrammelled by tradition and rules. It is for us to be ever so correct. to do outwardly the things we ought to do, and leave undone the things we ought not to do, to be reckoned high in the estimation of traditional Christianity. But in the eyes of the dear God and according to the standard of His dead Son we may be positive nonentities, only pure formalists, without one spark of the life of the Spirit. And we should learn to estimate men, not by their religious propriety, but by the general tenor of

> Formalism assumes a third shape in those who make too much of the symof worship. We on this continent do not worship in the elaborate manner that we find in the old world. But nevertheless we are not free from formalism in this respect. Simple as our worship is yet in many a case the form has lost the spirit, and men are perpetuating the form from which the spirit has fled. When we speak of formalism in worship we are supposed to point to the Anglican or Romanist. nonliturgical churches have forms as well as they, and make as much of them too. The difference between us is not that between form and no form, but between good form and poor form. Those with their simple services are in just as great a danger of becoming formalists as those with their rich services, for formalism in worship consists not in having an ornate service or a plain service, but in clinging dogmatically to a particular order of service, be it ornate or plain. It is the very genius of Presbyterianism to have a rich order of worship. Their Scottish forfathers had quite an elaborate liturgy, which is in use in many lished churches of Scotland today. Just as we want to clothe our

IN WELL CHOSEN WORDS,

So should we want to express our religious thoughts and feelings through fitting symbols. But at the same time, whether our form of worship be simple or elaborate, it is possible to put the outward thing, the outward symbol for that for which it stands, thus oming formalists, thus making of our religion an affair merely of the Sunday and the church. Let us not think that we escape this sin of religious formalism by having a plain order of service. We can be and there are just as many formalists among plain Presbyterians as among Anglic ans or Romanists. And the Presby terian who holds out against the improvement of his liturgy either from force of custom or from the fear that it savors of popery or Episcopacy is a formalist as pronounced and dangerous as any ritualist. At one time there was great stress laid on the worship of the sanctuary, but not enough upon the worship in spirit upon the necessity of finding God in every trial and act of the week. Now, out derogating one whit from the worship of the sanctuary, yet we must not forget that God is a spirit, and that he is found in spirit. We must make the whole life and not a portion of it a prayer we must find a sacrament in every act and trial and pleas ure, and feel the presence of the Deity wherever we turn. Then, when we come within the sacred gates it will be not to go through a lifeless form, but to breathe through the same the holy feelings of aspiration, and faith and hope. The religion of the Sunday and the sanctuary when we go chanically through our forms is a eligion of mere decoration. It is an spensive decoration too, and one we light well do without. But if we learn to experience God as a Spirit, to worship Him in the service of our lives, our Sunday exercises will then become deepened of character and a sacred and blessed resting place to our spirits. Such outward worship is indeed the safety-valve of our souls. It is the timely utterances that gives the soul relief and makes us strong." Let us seek then to perpetuate this worship of the spirit, to keep ourselves from the faintest suspicion of formalism;

of the things arbitrarily forbidden, and hope by obeying orders to secure their reward. They give so much to the church and to charitable institutions, not necessarily because they feel the blessing and duty of giving, not be-

daily lives. And let us worship God in spirit, not confined to any one place or hour of worship, to any one form or order of service, but preserving always the attitude of Christ toward the world and breathing the spirit of exaltation through our symbols of worship be they Anglican or Presbyterian, elaborate or plain.

## SHIP NEWS.

PORT OF ST. JOHN.

Arrived. Arrived.

Jan. 8.—Str Bengore Head, 16,19, Phillips, from Belfast, Wm Thomson and Co, bal.

Coastwise-Str Aurora, 122, Ingersoll, from Campobello and cld; schs Roland, 93, Reynolds, from Parrsboro; Clara Benner, 39, Brown, from fishing; Golden Rule, 49, Calder, from fishing-both cleared.

Jan 9—Coastwise-Schs Jessie, 72, Edgett, from Harvey; Evelyn, 69, Tufts, from Quaco; John T. Cullinan, 98, Cameron, from Point Wolfe; Wood Bros, 68, Newcomb, from Five Islands.

Jan 19—Str Alcides, 2181, Stitt, from Glasgow, 8 Schofield and Co, gen cargo.

Str Oruro, 1249, Seeley, from West Indies, Schofield and Co, mdst, pass and mails.

Cleared. Jan. 8.—Coastwise—Schs Wanita, Apt, for Annapolis; Rex, Sweet, for Quaco.
Jan 9—Coactwise—Schs Aurelia, Watt, for North Head; Wood Brothers, Newcomb, for Quaco; Evelyn, Tufts, for Quaco.
Jan 10—Str St Croix, Pike, for Boston.
Sch Abble and Eva Hooper, Barnes, for City Island fo.
Sch Phoenix, Newcomb, for City Island fo.
Coastwise—Schs Willie D, George, for Parrsboro; John T Cuffinan, Cameron, for Point Wolfe; Metsor, Griffin, for North Head.

Jan. 8 .- Str A R Thorp, for North Sydney.

DOMESTIC PORTS

Arrived. LOUISBURG, N. S., Jan. 4.—Ard, schr Josephine Ellicott, from Brunswick, Ga., via Halifax; str Norge, from Boston. HALIFAX, Jan. 6.—Ard, strs Halifax, from Boston; Corinthian, from Portland, an sailed for Liverpool; Manchester Trader from St John; sch Ida, from New York. from St John; sch Ida, from New York.

HALIFAX, Jan. 7.—Ard, strs St. George, from Sunderland for Baitimore, short of coal; Carthagenian, from Glasgow and Liverpool via St. Johns, NF, and cleared for Philadelphia; Contre Amiral Coubet (French cable), from St Pierre, Miq; schs Daisy, from Bay of Islands, NF, for Boston, and cleared; Hattle C, from New York.

HALIFAX, Jan. 5.—Ard, str Lady Armstrong, from Stettin for New York, for coal, and cleared; sch Joseph Rowe, from Bay of Islands, NF, for Gloucester.

HALIFAX, Jan. 8.— Ard, strs Vizcaina, from London for Philadelphia (for coal); Dahome, from London, and cleared for St. John. HALIFAX, Jan. 8.—Ard, str Roslyn Castle, Sailed.

From Halifax, Jan 7th, strs Pro Patria, for St. Pierre, Miq; St George, for Baltimore. From Halifax, 5th inst, str Kong Frode, for Santiago and Jamaica.
From Halifax, 6th inst, str Lady Armstrong for New York.
From Louisburg, NS, 4th inst, str Symra, for Boston; sch H B Cousins, for Charleston, S. C. , ao. them are the most of the men and oftht From Boston, Mass, 5th Inst strs Norsman, for Liverpool; St Crofx, for Portland, East-port and St John.

BRITISH PORTS. Arrived. Arrived.

At Queenstown, Jan. 8, str Lake Champiain, from St John.

At Barbados, Jan. 7, sch Bravo, from Bridgewater (in distress).

GLASGOW, Jan. 4.—Ard, stmr Siberian, from Philadelphia via St Johns, N. F.

LIVERPOOL, Jan. 5.— Ard, str Grecian, from Halifax, N S, and St John.

At Barbados, Dec 7, sch Bravo, Emno, from Bridgewater, NS. The for Weymo

Cleared.

At Darien, Jan. 5, bark Wolfe, Falen, for Sharpness.

At Mobile, Jan. 7, schs Arthur M Gibson, Miller, for Santiago de Cuba; G E Bentley, Wood, for Cardenas, Cuba.

At Dublin, Jan 10, str Malin Head, McKes, from St, John.

At Newcastle, NSW, Jan 10, bark HighLands, Smith, from Delagoa Bay,
At Sydney, NSW, Dec 28, ship Melville
Island, Larkin, from Santos via Melbourne;
Jan 7, bark California, Doty, from Liverpool.

SOLWTHAMPTON, Jan. 9.—Ard, str KaisaWilhelm Der Grosse, from New Yesterbourg for Bramen.

QUEENSTOWN, Jan.

QUEENSTOWN, Jan.

QUEENSTOWN, Jan.

pool.
SOUTHAMPTON, Jan. 9.—Ard, str Kaiser
Wifhelm Der Grosse, from New York via
Cherbourg for Bremen.
QUEENSTOWN, Jan. 9.—Ard, off, str New
England, from Boston for Liverpool, and
proceeded, without communicating with
shore. shore.
LONDON, Jan. 9.— Ard, stmr Louisiana, from Annapolis, NS, via St Michaels.
LIVERPOOL, Jan. 9—Ard, str Lake Champlain, from St John, NB, and Halifax. Sailed.

From Holyhead, Jan. 4, ship Monrovia, From Holyhead, Jan. 4, ship Monrovia, for Buenos Ayres.

LONDON, Jan. 6.—Sld, strs Manitou, for New York; Ulunda, for Hallfax, N S, and St John, N B.

ARDRASSAN, Jan. 5.—Sld, str Dunmore Head, for St John, N B.

From Barbados, Dec 17, bark Peerless, Eldridge, for Hampton Roads.

From Holyhead, Jan 7, bark Northern Empire, Ellis, for Pensacola.

SHIELDS, Jan. 7.—Sld, str Allendale, for Portland. Portland.

From the Roads (Fleetwood), Jan 7, (night), ship Chas S Whitney, Atkins, for New York.

From Queenstown, Jan 8, bark Bowman B Law, Gullison (from Portland, O), for Westport; Cedar Croft, Nobles (from Newry), for Ship Island.

From Liverpool, Jan 8, bark Enterprise, Ship Island.

From Liverpool, Jan 8, bark Enterprise, Calhoun, for Barbados.

From Auckland, previous to Dec 31, bark Star of the East, Rogers, for New York.

LIVERPOOL, Jan. 9.—Sld, str Cameron, for Halifax.

QUEENSTOWN, Jan. 9.—Sld. Lake On-tario (frem Liverpool), for Halifax and St. John.

> FOREIGN PORTS. Arrived.

York, Jan. 6, bktn Emma R Smith Lohnes, from Azur.
At Mobile, Ala., Jan. 5, sch St Maurice,
Finlay, from Pascagoula.
PAULLIAC, Jan. 6.— Ard, str Briardene,
from Tusket Wedge via Rochefort for Bor-

from Tusket Wedge vis Rocketsor

FAYAL, Jan. 7.—Ard, str Micmac, from
Lisbon for St John, N B (in distress).

PORTLAND, Me., Jan. 7.—Ard, str Turret

Grown, from Sydney, C B.

SALEM, Mass., Jan. 7.—Ard, sch W H

Waters, from New York for St. John.

HYANNIS, Mass., Jan. 7.—Ard, schs Thres
Sisters, from St John for New York; Maple

Leaf, from Nova Scotia for do.

CALAIS, Ma., Jan. 7.—Ard, schs Loduskia,

from Machias. from Machias.

VINEYARD HAVEN, Mass., Jan. 7.—Ard, schs Quetay, and Romeo, from Edgewater for St John; Frank W., from Dorchester, N that it may not be said that we are faithful church goers and take the sacrament, but that our religion is confined to the Sunday and the church. Let us not draw the distinction between the secular and the sacred, calling our weekly duties secular and our Sunday duties of worship sacred. But let us seek to elevate every act to the dignity of the sacred and breathe the same warm, living religious spirit through all we do.

Let us beware then of the sin of formalism—of the religion that is only traditionalism in belief, conventionalism in practice and mere decoration in worship. In other words let us beware of the letter of things that kills. Let us seek to have our minds open terms of the sacred the truth and beat the sacred the truth and take the for St John; schs W H Waters, from Edgewater for St John; Garfield White, and Sliver Wave, from Port Johnson for do; Otil Miller, from New York, Jan. 5.—Ard, stra La Bretagn from Have; Cymric, from Liverpool; and Queenstown.

VINEYARD HAVEN, Mass., Jan. 5.—In port, schs W H Waters, from Edgewater for St John; Garfield White, and Sliver Wave, from Port Johnson for do; Otil Miller, from New York, Jan. 5.—Ard, stra La Bretagn from Have; Cymric, from Liverpool; and Queenstown.

VINEYARD HAVEN, Mass., Jan. 5.—In port, schs W H Waters, from Edgewater for St John; Garfield White, and Sliver Wave, from Port Johnson for do; Otil Miller, from New York, Jan. 5.—Ard, stra Boston, from New York for St. Andrews (and sailed).

BOSTON, Jan. 6.—Ard, stra Boston, from Marcus Hook.

At Rouen, Jan 5, sch Abby K Bentley, from Marcus Hook.

At Calais, Jan 5, sch Abby K Bentley, from Marcus Hook.

At Port Reading, Jan 7, sch Elwood Burton, from New York For St. Andrews Haven, Jan 7, sch Ruth Shaw, from Norfolk.

BOSTON, Jan. 8.—Ard, sch St Helena, from Norfolk.

BOSTON, Jan. 8.—Ard, sch St Helena, from Norfolk. What is

## CASTORIA

Castoria is for Infants and Children. Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It contains neither Opium, Morphine nor other Narcotic substance: It is Pleasant. Its guarantee is thirty years' use by Millions of Mothers. Castoria destroys Worms and allays Feverishness. Castoria cures Diarrhoea and Wind Colic. Castoria relieves Teething Troubles, cures Constipation and Flatulency. Castoria assimilates the Food, regulates the Stomach and Bowels of Infants and Children, giving healthy and natural sleep. Castoria is the Children's Panacea-The Mother's Friend.

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THE GENTAUR COMPANY, TO MURRAY STREET, NEW YORK CITY.

Avonmouth, Eng; Hibernian, from Glasgow; Symra, from Louisburg, C B; schs Mystery, from Turks Island.

At Rio Grande do Sul, Dec 12, sch Exception, Barteaux, from New York.

At Washington, Jan 8, sch Wanola, Wagner, from West Indies.

At Rosario, Dec 6, bark St Peter, Hassel, from New York.

At Fort de France, Mart, Jan 4, sch Cheslie, Merriam, from Pensacola. At Fort de France, Mart, Jan 4, Sch Uneslie, Merriam, from Pensacola.
At Norfolk, Jan 8, bark Peerless, Eldridge,
from Barbados.
At Pascagoula, Miss, Jan 8, bark Baldwin,
Wetmore, from Havana.
At Mobile, Jan 8, sch (supposed) Omega,
Lecain, from Havana.
At Norfolk, Jan 8, bktn Peerless, Eldridge,
from Barbados. from Barbados.
At St Michaels, previous to Jan 8, str Kelvindale, Bradley, from New York for Hong Kong (for coal).
NEW YORK, Jan. 8.—Ard, str Lady, Armstrong, from Stettin via Hallfax.
SALEM, Mass., Jan. 9.—Ard, sch A. Hooper, from Calais for Boston.
Sailed, sch W H Waters, for St. John.
BOOTHBAY, Me., Jan. 9.—Ard, sch Onward, from St John.
VINEYARD HAVEN, Mass., Jan. 9.—Ard, sch Josle, from New York for Weymouth, N. S.

son, Pattison, for Belize.
At Wilmington, Jan 8, brig Iona, Barkhouse, for St Anns Bay; sch Preference,
Frefry, for Santo Domingo.

From Philadelphia, Jan 8, bark Wildwood, Fitzgerald, for Cape Town.
From City Island, Jan. 6, bktn, F B Lovett, Williams, from New York for Buenos Ayres, and anchored; schs Josie, for Weymouth: J B Yandusen, for Boston.
ALGIERS, Dec. 31.—Sld, str Norden (from Licata), for St John N B.
NEW LONDON, Conn., Jan. 6.— Salled, schs Victor, from St John, N. B., for New York; Winnie Laurie, from do for do; Morency, from do for do.
From Bremen, Jan 9, str Mantinea, Kehoe, for Hamburg, to load for New York.
From New York, Jan 7, bark Hector, Morrell, for Boston—in tow.
From Vineyard Hayen, Mass, 7th inst, schs W H Waters, Gaffield White, Silver Wave, Otil Miller, R L Tay, Mabel Hall, Hugh John, and John M Plummer.
VINEYARD HAVEN, Mass., Jan. 8.—Sld, sch Frank W. VINEYARD HAVEN, Mass., Jan. 8.—Sld, seh Frank W.

BOOTHBAY, Me., Jan. 8.—Sld, sch Stephen Bennett, for New York.

From Buenos Ayres, Jan 7, bktn Sunny South, McDonald, for South Africa.

From New York, Jan 8, sch Carrie Easler, for Halifax.

From Havana, Dec 31, schs H B Homan, McNeil, for Fernandina and Demerars; Adelene, McLennan, for Jacksonville.

From Rio Grande do Sul, Dec 2, brig Venturer, from Fernandez for New York.

From New York, 8th inst, schr Rosa Muller, from St John; Abbie Ingalis, for St John. o omrtabst them are them osta dardoi thes From Boston, Mass, 8th inst strs Prince Arthur and Boston, for Yarmouth, NS; sch Mascot, for Lunenburg, NS.

MEMORANDA.

KINSALE, Jan. 6.— Passed, str. Roman, from Portland, Me., for Liverpool.
CITY ISLAND, Jan. 7.—Bound south, schs. Marcus Edwards, from Port Greville, N. S., via New London; Osprey, from Shulee, NS; B. L. Eaton, from Calais, Me.
CITY ISLAND, N. Y., Jan. 5.— Bound south, schs Carrie Easler, from Liverpool, N. S., via New Haven; Wellman Hall, from Apple River; Beaver, from Shulee, N. S.
in port at Demerara, Dec 20, bark Calcium, Smith, from Philadelphia.
In port at Auckland, Dec 6 (not sailed), bark Star of the East, Rogers, for New York, loading flax and gum.
VINEYARD HAVEN, Mass, Jan 7.—Passed schs Three Sisters, from St John for New York; Maple Leaf, from Eatonville, N. S. for do.
VINEYARD HAVEN, Mass, January 7.—Passed, Silvia, from New York for Halifax; schs Mystery, for Smith's Island for Boston; Madagascar, from Bayonne-for Eastport, Lubec and Calais; Wandrain, from

WELCOMED HOME.

(Continued from First Page.)

Campbellton, drew their gun all through the war and returned to Cape Town at the finish still in good condition. Owing to the disease known as the rinderpest, horses cannot be deported from South Africa, so, much, to their sorrow, the boys were compelled to leave their comrades in the country.

The different sections of the Canadian Artillery seldom saw each other during the war, being attached to different divisions. E Battery was alconnected with mounted infantry, but never, said McLeod, were they associated with the equals of the C. M. R. unless it were the Australian horse. Quoting an Australian trooper, he said the Canadians and Australians together could lick the whole English

'Were you ever frightened," impudently asked the reporter. "Frightened, said McLeod." "I was scared to death the first time I heard those Mausers singing over me. I didn't couldn't see where to go. But I got over it after a while." He then gave a graphic description of E Battery's baptism of fire, which occurred at Faber's Putts, when a number of Boers made an unsuccessful night attack in a vain attempt to capture the Canadians' guns.

The mention of Strathcona's Horse

elicited a number of anecdotes illustrating their reckless dare-devilry and their peculiar ideas of military dis-cipline. He told of a number of Strathcona's who while riding by a farm house flying the white flag were fired upon and had two men severely wounded. They immediately rushed the house, captured five Boers, and with western methods and promp-titude proceeded to hold a lynching bee. Three of the Boers were soon swinging to a near-by tree in halters composed of their own belts, when an imperial officer, horrified at their performance, rode up and cried: "Stop, or I'll report you—you can't do that."
"We, can't—hey! said the westerners, pointing to the result of their labor."
"Why, we have done it, and if you don't get to — out of here we'll hang you, too."

As a proper conclusion, here is a story that is not finished yet. Sometime in last September, McLeod and Dick Tibbits of Fredericton, Geo. Johnson of Campbellton and others were lying under a gun at a place about four days' march out of Hoopstadt, when the talk turned to Canadian politics and the approaching dominion elections. Tibbits was the only liberal in the party and had his work cut out to answer the arguments and accusations of the others and their jubilant prophesies that the conservatives would sweep Canada from ocean to ocean. During the dissters for the Fredericton contingent that such would be the case, and in addition stipulated that the loser should wheel the winner in a wheel-barrow from the Queen hotel in Fredericton to the Victoria hospital. That Johnson lost is a matter of history, and when he left the rest of the boys at Moncton yesterday to proceed to his home, he promised to go to Freditions of his wager.

So Frederictonians may expect some fun in the near future.

GREAT SLAUGHTER SALE! A New Stock of Hardware at Prices Below Cost

Having purchased the stock of Hardware of G. H. Burnett & Co., Ltd., at'45 Germain Street, it will be sold out at prices regardless of The stock is a new one and comprises Silverware, Cutlery, Skates, Sleds, Waggons, Snow Shovels, etc., etc., and a full line of household Hardware. Carpenters' Tools of the very best grade. Fancy goods, etc. The whole stock must be cleared out by December 31.

A. M. ROWAN, - 331 Main St.

VOL. 24 SOUTH

P. Louter Wessels, Envoys Now

Doubts the Truth Flogging of the Pe

LONDON, Jan. 1 reports several skir points, with trifli and adds: "Three agents of

tee were taken a Wet's laager, near One, who was a E flogged and then two, burghers, Wet's orders." LONDON, Jan.

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LONDON, Jan. brief report of the bers of the peace were sent to see G sides. One or tw hope that Lord I misled by false K is generally felt have reported the

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LONDON, Jan. graph publishes a spatch from its cor sels, giving a cor Leyds and Abrah general purport o the Boer represen concerning the war solved to continue and are as hopefu a year ago of pi

Dr. Leyds and I that Great Britain mous sacrifices ete has retained the great powers at They admitted fering hardships, I ship constituted th

NEW YORK, J correspondent of The announcemen that the scheme al police force has the present. not considered the people living ed Kingdom to jo or so were selected P. Louter Wessel envoys to this co the Associated P Kitchener's despa ging of three cor De Wet near Lin

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