********************* WITCH OF EN-DOR.

Rev. Dr. Talmage's Sermon on the Fallacies of Modern Spiritualism

WASHINGTON, Feb. 25.-In this dis- it rang over the people in the back sts: text, 1 Samuel xxviii, 7: "Behold, there is a woman that tath a familiar spirit at En-dor. And Sau disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night.'

Trouble to the right of him trouble to the left of him, Saul knew not what to do. As a last resort he concluded to seek out a spiritual medium or a witch or anything that you please to call her-a woman who had thousands of years ago, we find in our communication with the spirits of the eternal world. It was a very difficult thing to do, for Saul had either slain all the witches or compelled them to stop business. A servant one day said to King Saul, "I know cf, a spiritual medium down at the village of Endor." "Do you?" said the king. Night falls. Saul, putting off his kingly robes and putting on the dress of a plain citizen, with two servants, goes out to hunt up this medium.

Saul and his servants after awhile reached the village, and they say, "I wonder if this is the house," and they look in, and they see the haggard, weird and shriveled up spiritual mecium sitting by the light and on the table sculptured images and divining rods and poisonous herbs and bottles and vases. They say, "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands there, holding the candle or lemp above her head and peering out into the darkness, she says, "Who is here?" The tall king informs her that he has come to have his fortune told. When she hears that she tremoles and almost drops the light, for she knows there is no chance for a fortune teller or spiritual medium in all the land. But Saul having sworn that no harm ehall come to her, she says, "Well, who shall I bring up from the dead?" Saul says, "Bring up Samuel." That was the prophet who had died a little

while before. tp some poisonous herbs in a caldron, or hear her muttering over some in-cantations, or stamping with her foot as she cries out to the realm of the "Samuel. Samuel!" Lo: the freezing horror! The floor of the tenement opens, and the grey hairs float up and the forehead, the eyes, the lips, the shoulders, the arms, the feet-the entire body of the dead Samuel-wrappen in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath and shiver with terror.

The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries cut: "What did you bring me up for? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and affrighted utterance as he says to the dead prophet: "The Lord is against me, and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die tomorrow! *Come with me into the sepulchre: I am going now. Come, come with me!' And lo, the ficor again opens, and the feet of the dead prophet disappear and the arms and the shoulders end the forehead! The floor closes. Oh, that was an awful seence!

We are surrounded by mystery-before us, behind us, to the right of us, to the left of us, mystory. There is a vast realm unexplored that science. I have no doubt, will yet map out. He who explores that realm will do the world more service than did ever in Columbus or an Amerigo Vespucci. There are so many things that cannot be accounted for, so many sounds and appearances which defy acoustics and investigation, so many things approximaking to the spectral, so many effects which do not seem to have a cufficient cause. THE FINGERS OF SUPERSTITION.

To unlatch the door between the present state and the future state all the fingers of superstition have been busy. We have books entitled "Footfalls on the Boundaries of Other Worlds," "The Debatable Land Be tween This World and the Next." Researches Into the Phenomena of Spiritualism." and whole libraries of hocus pocus, enough to deceive the very elect. I shall not take time to reheerse the history of divination, Delphic oracle, sabyl or palmistry or the whole centuries of imposture.

Modern spiritualism proposes to opon the door between this world and the next and put us into comunication with the dead. It has never yet afforded one reasonable credential. When I find Saul in my text con-

sulting a familiar spirit, I learn that spiritualism is a very old religion. Spiritualism in America was born in the year 1847, in Hydesville, Wayne. county, N. Y., when one night there was a loud rap heard against the door of Michael Weekman; a rap a second time, a rap a third time, and all three times, when the door was opened there was nothing found there, the knocking having been made seemingly by invisible knuckles. In that same house there was a young woman who had a cold hand passed over her face, and, there being seemingly no arm attached to it, ghostly suspicions were

After awbile Mr. Fox with his family moved into that house, and then they had bangings at the door every right. . One night Mr. Fox cried out "Are you a spirit?" Two raps-answer in the affirmative. "Are you an injured spirit?" Two raps-answer in the affirmative. Then they knew right away that it was the spirit of a peddler who had been murdered in that house years before and who had been rebbed of his \$500. Whether the spirit of the peddler came back to collect his

\$500 or his bones I do not know. The excitement spread. There was a universal rumpus. The Hcn. Judge Edmonds declared in a book that he had actually seen a bell start from the top shelf of a closet, heard it ring over the people that were standing in the

*********************************** e Dr. Talmage warns people parior and floated through the folding ast what he calls a religion of doors to the front parior, rang over the people there and then dropped on the floor. A senator of the United States, afterward governor of Wisconsin, had his head quite turned with spirituali tic demonstrations. The tables tipped, and the stools tilted, and the bedstee raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business Well, the people said: "We have got something new in this country. It is a new religion!" Oh, no, my text a spiritualistic seance! .

> STRANGE, MYSTERIOUS THINGS Nothing in the spiritualistic circles of cur day has been more strange. mysterious and wonderful than things which have been seen in past centuries of the world. In all ages there have been necromancers, those who consult with the spirits of the departed; charm ers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poiscnous drugs see every thing and hear everything and tell everything; dreamers-people who in their sleeping moments can see future world and hold consultation with spirits. Yes, before the time of Christ, the Brahmans went through all the table moving, all the furniture excitement, which the spirits have exploited in our day, precisely the same thing over again, under the manipulation of the Brahmans. New, do you say that spiritualism is different from these? I answer all these delusions I have mentioned belong to the same family. They are exhumations from

> What does God think of all these de lusions? He thinks so severely of them that he never speaks of them but with livid thunders of indignation He says, "I will be a swift witness egginst the sorcerer." He says, "Thou shalt not suffer a witch to live." And lest you might nake some important distinction between spiritualism and witchcraft God says in so many words There shall not be among you a consulter of familiar spirits, or wigard or recromancer, for they that do these thirgs are an abomination unto the The Lord God Almighty in a score of passages which I have not now time to quote utters his indignation against all this great family of de lusions. After that be a spiritualist if you dare!

Still further, we learn from this text now it is that people come to fall into spiritualism. Saul had erough trouble to kill ten men. He did not know where to go for relief. After awhile he resolved to go and see the witch of En-der. He expected that somehow she would afford him relief. It was his: trouble drove him there. And I have to tell you now that spiritualism finds its victims in the trcubled, the bankrupt, the sick, the bereft. You fortune teller to find where it is. You lose a friend; you want the spiritual world opened, so that you

may have comunication with him. In a highly wrought, nervous and diseased state of mind you go and put yoursel in that communication. That is why hate spiritualism. It takes advant age of one in a moment of weakness which may come upon us at any time We lose a friend. The trial is keen sharp, sufficeating, almost maddening If we could marshal a host and storm the eternal world and recapture our loved one, the host would soon be marshelled. The house is so lonely. The would is so dark. The senaration is so insufferable. But spiritualism says We will open the future world, and your loved one can come back and talk o you." Though we may not hear his cice, we may hear the rap of his hand. So, clear the table. Sit down Put your hands on the table. very quiet. Five minutes gone. Ten minutes. No motion of the table. No response from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing Forty minutes. The table shivers Two raps from the future world. The letters of the alphabet are called over The departed friend's name is John. At the pronunciation of the letter J two raps. At the pronunciation of the letter O two raps. At the pronuncia tion of the letter H two raps. At the pronunciation of the letter N two raps here you have the whole name spelld cut-J-o-h-n. John. Now, the spirit being present, you say, "John, are you happy?" Two raps given in affirma-

tive erswer. SPIRITS OF DARKNESS.

Pretty scon the hand of the medium egins to twitch and toss and begins to write out, after paper and ink are furnished, a message from the eterna world. What is remarkable, the de parted spirit, although it has been amid the illuminations of the heaven carnot spell as well as it used to. It has lest all grammatical accuracy and carnot write as distinctly. I received a letter through a medium once. sent it back. I said. "Just please to tell these ghests they had better go to school and get improved in their orthography." No, just think of spirits that the Bible represents as enthroned in glory, coming down to crawl unde the table and break crockery and ring tea bells before supper is ready and rap the window shutter on a gusty night! What consolation in such mis erable stuff as compared with the consolation that our departed friends, free frem toil and sin and pain are foreve happy and that we will join them, no in mystericus and half utterance which makes the hair stand on end and makes cold chills creep up the back but in a reunion most blessed and happy and glorious!

And none shall murmur or misdoubt When God's great sunrise finds us out.

I learn still further from this sub ject that spiritualism and necromancy are affairs of darkness. Why did not Saul go in the day? He was ashamed to go. Besides that he knew that this spiritual medium, like all her succes sers, performed her exploits in the closet; then, swung by invisible hands, Light. The Davengerts, the Fowlers,

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ened 1com, Why? The majority of the wenders have been swindles, and de

ception prospers best in the night.

Some of the performances of spirit und mediums are not to be ascribed to froud, but to some occult law that after a while may be demonstrate But I believe that now nine hundre and ninety-nine cut of every thous schievements on the part of spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's erm were found to have been made by an iron percil that went heavily over the flesh, not terring it, but so distrubing the blood that it came up in great round letters. The witnesses of the seances have locked the door, put the key in their pocket, arrested the operator, and found out by searching he rccm that hidden levers moved the tables. The sealed letters that were mysteriously read without opening have been found to have been cut a the side, and then afterward slyly pu together with gum arabic, and medium who, with a heavy blanket over his head, could read a book, has peen found to have a bottle of phosphoric oil, by the light of which anybody can read a book, and ventrilogu ism and legerdemain and sleight of hand and optical delusion account for ucarly everything. Deception being the main staple of spiritualism, no wonder it chooses the darkness!

You have all seen strange and unaccountable things in the night. Almos every man has at some time had a touch of hallucination. Some time ago after I had been overtempted to eat semething indigestable before retiring at night, after retiring I saw the president of one of the prominent leges astride the foot of the bed, while he demanded of me a loan of five cents. When I awakered, I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop cating hot mince pie, and take a dose of billous medicine. It is an outraged physical organism, enough to deceive the very elect after sundown and doe nearly all its work at night. The witch of En-dor held her seances at night: so do they all. Away with this religion of spooks!

DEATH TO ITS DISCIPLES. Still further, I learn from my text that spiritualism is doom and death to its disciples. King Saul thought that he would get help from the "medium, but the first that he sees makes him swoon away, and no socner is he re suscitated than he is told he must die Spiritualism is doom and death everyone that yields to it. It ruins the body. Look in upon an audience of spiritualists cadaverous, weak, nervcus, exhausted, hands clammy and cold, voices sepulchral and ominious bewildered with raps. I never knew confirmed spiritualist who had healthy nervous system. It is incipient epilepsy and catalepsy. Destroy your nervous system, and you might as well be dead. I have noticed that people who are hearing raps from the future world have but little strength left to bear the hard raps of this world. man can live with only one lung or with no eyes and be happy, as men have been under si woe be to the man whose herves are shattered! Spiritualism smites first of all, and mightily, against the nervous system and so makes life miserable. I indict spiritualism also because

is a social and marital curse. worst deeds of licentiousness and the worst orgies of unclearliness have been enacted under its patronage. story is too vile for me to tell. I will not pollute my tongue or your ears with the recital. Sometimes the civi law has been invoked to stop the cutrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about "elective affinities" and "affinital relations" and "spiritual matches" and adopts the one of its journels it declares "mar riege is the mroster curse of civiliza-"It is a source of debauchery and intemperate." If spiritualism could have its full swing, it would turn this world into a pandemonium of car nality. It is an unclean, adulterous, damnable religion, and the sooner it crops into the hell from which it rose, the better both for earth and heaven. For the sake of man's honor and woman's purity I say let the last vestige of it perish forever. I wish I could gather up all the raps it has ever heard from spirits blest or damned and gather them all on its cwn head

thunder raps of annihilation! I further indict spiritualism for that it is a cause of insanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Go into any asylum. I care not where it is, and the presiding doctor, after you Lave asked him, "What is the matter with that man?" will say, "Spiritualism demented him:" or. "What is the matter with that woman?" he will say. "Spiritualism demented her." It has taken down some of the brightest intellects. It swept off into mental midsight judges, senators, governors, min isters of the gospel, and one time cam near capturing one of the presidents of the United States. At Flushing, N Y., a man became absorbed with it. forscok his fami y, took his only \$15,000, surrendered them to a spiritual medium in New York, attempted three times to put an end to his own life and then was incarcerated in the state lunatic asylum. Many years ago the steamer Atlantic started from Europe for the United States. Getting midccean, the machinery broke and she floundered around day after day and week after week, and for a whole month after she was due people wondered and finally gave her up. There was great anguish in the cities, for there were many who had friends aboard that vessel. Some of the women in their distress went to the spiritual medium and inquired as to the fate of that vessel. The medium called up the spirits, and the rappings on the table indicated the steamship lost, and all on board. Women went raving mad and were carried to the lunatic asylum. After awhile one day a gun was heard off quarantine. The flags went up on the shipping, and the bells of the churches were rung. The boys ran through the streets crying: "Extra! The Atlantic is safe!" was the embracing as from the dead when friends came again to friends,

itualism had put them,

FORAGER FOR THE MADHOUSE.

A man in Bellevue hospital dying from wounds made by his own hands was asked why he tried to commit sui-cide, and he said, "The spirits told me Parents have strangled their children, and when asked why they did it replied, "Spiritualism demanded it."
It is the patronizer end forager for the madhouse. Judge Edmonds, in Broadway tabernacle, New York, delivering a lecture concerning spiritualism, admitted in so meny words. "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment, and to instill into them a fanaticism that is revolting to the natural mind."

It not ony ruins its disciples, but it ruins the mediums also, only give it time. The Gadarene swine on the banks of the Lake of Galilee no soone became spiritual mediums than down they went in an avalanche of pork to the consternation of all the herdsmen The office of a medium is bed for a man, bad for a woman, bad for a

I bring against this delusion a more fearful indictment-it ruins the soul immortal. First, it makes a man quarter of an infidel: then it makes him half an infidel; then it makes him a whole infidel. The whole system, as I conceive it is founded on the insufficiency of the word of God as a revelation. God says the Bible is enough for you to know about the futur world. You say it is not enough, and there is where you and the Lord differ. And although the scriptures say, "Add thou not unto his words, lest he reprove thee and thou be found a Mar." you risk it and say: "Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the world.

ADVERSE TO THE BIBLE. If God is ever slapped in the face it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know and how dare you be prying into that which is none of your business? You cannot keep the Bible in one hand and spiritualism in the other. One or the other will slip out of your grasp depend upon it. Spiritualism is adverse to the Bible, in the fact that it has in these last days called from the future world Christian men to testify against Christienity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back Tom Paine, and he testifies that he is stopping in the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christian religion, which he all his life gloriously preached. Andrew Jackson Davis, the greatest of all the spiritualists, comes to the front and declares that the New Testament is but "the dismal echo of a barbaric age" and the Bible only "one of the pen and ink relics of Chris-

I have in my house a book used in spiritualistic service. It contains a catechism and a hymn book. The catechism has these questions and ans-

Q. What is our chief baptism? A Frequent absolution in water. Q. What is our inspiration? Fresh air and sunshine. Q. What is our love feast? A. Clear conscience and sound sleep. Q. What is cur prayer?

sical exercise. And then it goes on to show that great proportion of their religious service is a system of calisthenics. Then when they want to arouse the devo tion of the people to the highest ritch. they give out the hymn on the sixty fifth page:

The night hath gathered up her silken fringes.

Or on the fifteenth page:

Come to the woods, heigh ho!

"But," says some cre, "wouldn't it be of advantage to hear from the future world? Don't you think it would strengthen Christians? There are a great many materialists who do not believe there are souls, but if spirits from the future world should knock and talk over to us they would be persunded." To that I answer in the ringing words of the Son of God, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

THE SEDUCING SPIRITS. I believe these are the days of which the apostle spake when he said, "In the latter times some shall depart from the faith, giving heed to seducing spirits." Audiences in this day need to have reiterated in their hearing the passages I quoted some minutes ago There shall not be among you a consulter of familiar spirits, or wizard, or

necromancer, for they that do these

things are an abonination unto the

Lord," and, "The soul that turneth after such as have familiar spirits I will set myself against them, and they shall be cut off from their people." But I invite you new to a Christian seance, a noonday seance. This congregation is only one great family Here is the church table. Come around the church table; take your seats for this great Christian seance put your Bible on the table, put your hands on top of the Bible and then histen and hear if there are any voices coming from the eternal warld. I think there are. Listen! things belong unto the Lord, our God, but things that are revealed belong

unto us and to cur children." Surely that is a voice from the spirit world. But before you rise from this Christien seance I want you to promise me you will be satisfied with the divine revelation until the light of the eternal throne breaks upon your vision Do not go after the witch of En-dor. Do not sit down at table rappings either in sport or in earnest. Teach your children there are no

ghosts to be seen or heard in this world save those which walk on two feet or four-human or bestial. Remember that spiritualism at the best is a teeless thing, for if it tells what the Bible reveals it is a superfluity, and

the Foxes, the spiritual mediums of all but some of those passengers went up ages, have chosen the night or a darkto find their wives in the lumatic asytum, where this cheat of internal spir-

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if it tells what the Bible does not reveal it is a lie. Instead of going out to get other people to tell your fortune put your trust in God and do the best you can. I will tell your fortune: "All 414rgs work together for good to them that love God." Insult not your departed friends by asking them to come down and scrabble under an extension table. Remember that there is only one spirit whose dictation you have a right to invoke, and that is the holy, thesed and omnipotent spirit of God. Hark: He is rapping now, not on a table or the ficer, but raping on the door of your heart, and every rap is an invitation to Christ and a warning of judgment to come. Oh, grieve him not away! Quench him not. He has been all cround you this morning. He was all around you last night. He has been arcund you all your lives. Hark! There comes a voice with tender, overmastering intonation, saying, "My spirit shall not always strive."

SHIP NEWS.

PORT OF ST. JOHN. Arrived.

Feb 27-Str St Croix, Pike, from Boston, Feb 27—Str St Croix, Pike, from Boston, W G Lee, mdse and pass. Feb 28—Sch Joseph Hay, 165, Phipps, from Pyrtsmouth, Merritt Bros and Co, bal. March 1—Str Lake Ontario, 2741, Carey, from Liverpool via Halifax, Troop and Son, realis, mose and pass.

Coastwise—Schs R Carson, 98, Sweet, from Quaco; Harry Morris, 98, McLean, do. Cleared.

Feb 27—Str Yola, Birehman, for Liverpool via Halifax. Str Janeta, Cameron, for Cape Town. Sch Mimed, Haley, for New York. Coastwise—Str La Tour, Smith, for Campo-

bello.
Feb 28—Coastwise—Schs Evelyn, McLean, for Quace; Ida M, Smith, do.
March 1—Str Teelin Head, Arthurs, for Pelfast.
Sch Clayola, McDade, for New York.
Coastwise—Sch Rex, Sweet, for Quaco.

BRITISH PORTS.

Arrived. At Belfast, Feb 27, str Bengore Head Brehnan, from St John.
At Bristol, Feb 26, bark Sofala, Auld, from Portland, O.
At Cardiff, Feb 27, brig Curlew, Winchester, from Barbados.

Sailed. From London, Feb 26, bark Armenia, Marsden, for Mobile. From Newcastle, NSW, Jan 21, bark Still Water, Thurber, for Manila.

FOREIGN PORTS. Arrived.

Feb 23, bark Owen, from New York.
At Pensacola, Feb 24, sch Laconia, Vance. At Fensacoia, Feb 24, sch Laconta, Vance, from Havena.

At Fayal, Feb 25, str Strathavon, Taylor, from Liverpool for Sydney. CB.

At Bremen, Feb 28, str Leuctra, Mulcahy, from Port Arthur via Norfolk.

Not Expected to Live. Father, Mother and Brother had Died of Consumption.

Cured in Two Months by Dr. Sproule

Mrs. William Walker, a well-known and highly thought of young married lady, of Ward's Creek, N. B., had tried for over six years to get rid of a severe case of Catarrh of the head and chest. But the various treatments, (patent remedies, salves, snuffs, inhalations, etc.,) although some of them seemed to relieve for a while, had in the end merely spread the disease all over her system. As her father, mother and brother had all died of Consumption, Mrs. Walker naturally had good reason to fear a similar fate for herself.

For the sake of her little child she determined to make one more effort. Although without any confidence and sceptical of any good being done, she put herself in DR. SPROULE'S care. To her delight she found, after only two months of treatment, not merely that the Catarrh was entirely healed, but that every trace of the dreadful nervousness from which she had suffered so much was completely banished. Her own words best tell the story, as given in a letter to the Doctor some time later.

DEAR DOCTOR:—

I am sitting down to let you know what good health I am still enjoying, and how glad I am and thankful to you. I believe that if I had not taken your remedies I should have been dead by this time. I was even sicker than I told you; because I only thought of the Catarrh in writing to you. Besides my head and throat and lungs, which you know were in a dreadful shape, I was so nervous all the time that I wanted to fly, and yet I was so weak I could hardly stand. I had such pains in my stomach I was bent all over, had constant horrible headaches and was all the time constipated. Of course I was not able to do any of my work, and yet I was awfully tired every night, but my sieep did me no good, for I woke up as tired as when I went to bed. But thanks to you, Doctor, all that has been changed. I am a farmer's wife; so you see I have to do a great deal of work, but I can do it all now and it is no trouble to me now. You can use my name if you like, and I will answer any letters of enquiry if they enclose a stamped envelope. God bless you and help your noble work.

Your Grateful Patient.

MRS. WM. WALKER. DEAR DOCTOR:-

Ward's Creek, N. B. If you are troubled as this lady was, to DR. SPROULE, B. A., 7 to 13 Street, Boston. At Havana, Feb 17, sch G E Bentley, Wood, from Mobile; 18th, sch Lena Pickup, Rcop, from do.

At New York, March 1, str Menantic, from Leith—expected to sail for St John March 3 to load for Cape Town.

At Boston, March 1, bark Kelverdale, Brown, from Manila—will load for Buenos Ayres. Ayres.

At Manila, Feb 23, ship Ellen A Read,
Cann, from Newcastle, NSW.

At Saigon, Feb 27, bark Nellie Troop,
Owen, from New York. Cleared.

At Apalachicola, Feb 24, sch Omega, Lecain, for Port Spain.

At Pensacola, Feb 26, sch Charles L Jeffries, Williams, for Ponce, PR.

At New York, Feb 26, sch Abana, Calboun, for St John.

At New York, Feb 27, bark Ensenada, Morris, for Buenos Avres. Morris, for Buenos Agres Sailed.

From Algoa Bay, Jan 27, ship Ancalos, Fulton, for Newcastle, NSW.
From City Island. Feb 26, sch Annie Bliss, Day, from Norfolk for Boston.
From New York, Feb 27, sch Abana, for St. John.
From Hiogo, about Feb 26, ship Cumberland, Quayle, for Port Townsend.
From Seattle, Feb 25, bark Ravenscourt, Scott, from Tacoma to Cape Town.

MEMORANDA.

Passed Sydney Light, Feb 27, str Regulus, txeford, from Sydney for St Johns.

Passed Fernando de Noronha, Feb 25, ship Centurion, Collins, from Philadelphia Nagasaki, In port, at Manile, Feb 14, ship Geo T Hay, Spicer, to load for New York. In port at Buenos Ayres, Jan 16, barks Bessie Markham, Stewart, for Delaware Breakwater; Eva Lynch, Hatfield, for New York. In port at Bermuds, Feb 22, brig Kath-leen, ready for sea; sch Ben Bolt, Ward, from Turk's Island (arrived 17th), dis.

Bark Strathern, Fleming, Norfelk for Manila, Feb 3, lat 10 8, lon 37 W. Bark Kelverdale, Brown, from Manila for Boston, Feb 20, lat 40.32 N, lon 68.06 W.

NOTICE TO MARINERS.

PORTLAND, Feb 24—Off Petit Manan. Me Southeast Hock buoy, a red and black horizontally striged 2nd class can, is report-ed missing. It will be replaced as soon as SANDY HOOK, NJ, Feb 25-The lights in

SANDY HOOK, NJ, Feb 25—The lights in Gedney Channel are not burning tonight.

WASHINITON DU. Feb 25—Notice is given by the hightnoise Board that on or about March 8, 1800, light vessel No 39 will be replaced on her station, about one mile southwesterly from the reef making cff from Brenton Point, easterly side of the entrance to the eastern passage of Narragansett Bay, and relief light vessel No 29, temporarily marking the station, will be withdrawn. No change has been made in light vessel No 33 as to change from the lights, fog signal or general appearance.

NEW YORK, Feb 26—The Lighthouse Inspector of the Third district gives notice that the lights of the electric buoys in New York lower bay, relighted when the recent moderate weather permitted, have again been extinguished by floating ice. They will be relighted as uson as practicable.

be relighted as soon as practicable.

BOSTON, Feb 28—Southeast Rock buoy, painted red and black in horizontal stripes, is reported as missing from its position of Petit Manan, Me.

On or about March 3 Light Vessel No 39 On or about March 3 Light Vessel No 30 will be replaced on her station, about one mile southwesterly from the reef making of from Brenton Point, Narragansett Bay, and Relief Light Vessel No 20, temporarily marking the station, will be withdrawn.

NEW YORK, Feb 27—The Lighthouse Inspector of the Third district gives notice that repairs having been made, the electric buoys in New York lower bay have been relighted.

REPORTS. CHATHAM, Mass, Feb 27—A violent north-west gale, with heavy snow squalls, pre-vailed this morning, moderating this after-noon, with clear weather at sunset.

BIRTHS.

GREEN-At Gibson, N. B., Jan 5th, to the wife of William H. Green, a son. TENCH-In this city, Tuesday, Feb. 27th, to the wife of E. C. Tench of Charlotte-

MARRIAGES.

DIXON-TRUE—At the residence of the bride's parents, on Feb. 27th, by Rev. J. W. Clarke, Arthur W. Dixon of Sackville to Miss Mary Alice True of Woodstock, N. B.
WATERHOUSE-HARDING—At St. Luke's church, Welsford, on Feb. 20th, by the Rev. W. B. Armstrong, M. A., Ernest Coniston Waterhouse, M. D., of Honolulu. H. I., to Helen Amy, eldest daughter of William S. Harding of Welsford, Queens county. county.

DEATHS.

ARMSTRONG—In this city, on Feb. 26th, of phibisis, Annie, beloved wife of Wm. M. Armstrong, and youngest daughter of Edward Thorp, aged 31 years.

(Boston and P. E. Island papers please BRITTAIN—At Carleton, W. E., Feb. 28th. Elizabeth A., wife of S. L. Brittain, aged BRITTAIN—At Carleton, W. E., Feb. 28th. Elizabeth A., wife of S. L. Brittain, aged 76 years.

COADE—In Charlestown, Mass., Feb. 24th. Georgie Dallas, beloved wife of William P. Coade, aged 22 years.

(Nova Scotia papers please copy.)
DAIE—At 39 Kennedy street, Tuesday morning, Feb. 27th, Bert A., youngest son of Lydia and William B. Daye.
DICKSON—On Feb. 23th, Theresa Zobieski, widow of the late William Arando Dickson, in the 30th year of her age.
FREEMAN—In Boston, Feb. 25, Mark D. Freeman, aged 65 years. (N. B. papers please copy.)
INCH—At Jerusalem, Quens Co., N. B. William S. Inch, aged 40 years, leaving a wife and three children to mourn the loss of a loving husband and father.

MenAUGHTON—At 24 Crown street, on Thursday afternoon, March 1st. Eliza Augusta, beloved wife of P. W. McNaughton, leaving a husband and five children to mourn their sad loss.

MILES—Suddenly, at Digby, on Feb. 27th. Miss Helen Miles, daughter of the late Rev. Geo. F. Miles.
REYNOLDS—In South Boston, Feb. 25th. John B. Reynolds, aged 48 years 11 months and four days.

Crown structured list, but of P. W. Mc-John B. Reynolds, aged 48 years 11 months John B. Reynolds, aged 48 years 11 months and four days.

RISTEEN—At Riverside, California, on Feb. 9, of disease of the liver, Frank H. Risteen of Fredericton, N. B., aged 38 years, 6 months, 3 days. (Globe and Telegraph please copy.)

STEWART—At Gleen Wood, Lot 8, P. E. Island, on January 28th, 1900, Mrs. Alexander D. Stewart, in the 42nd year of her age, leaving a husband and six children age, leaving a husband and six children to mourn their loss. May her soul rest

to mourn their loss. May her soul rest in peace.

WRATH—At Big Cove, Queens Co., or the evening of Feb. 21st, 1900. Elizabeth, widow of the late James Wrath, passed peacefully away, in the 85th year of her age. She was born in Nottinghamshire, England, Dec. 20th, 1815, and leaves three sons and five daughters, eighteen grandchildren and five great-grandchildren to mourn the lets of a kind and loving mouther.

(Portland, Me., and Boston and Providence, R. I., papers please copy.)

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