MEMORIAL SERMON.

For President McKinley by J. J. McCaskill, Fort Kent, Me., September, 1901.

"For he shall be great in the sight of the Lord."—Luke 1: 15.

These words were spoken by the angel who heralded the coming of John the Baptist. "Great in the sight of the Lord." When you ascend a mountain peak and look down into the country below—that country of hills and valleys seems a level plain, your eye does not note the fact that one hill rises a little higher than another or that one valley sinks a little lower than another. It is all a dead level in your sight. But though God is so high and we so low, the country beneath Him upon which He looks down is not flattened to Him as it is to us from an elevation. There are great men and small men in His sight—the eyes of the Lord, they run to and fro throughout the whole earth, says the prophet; and the maker of proverbs adds that the eyes of the Lord are in every place keeping watch upon the evil and the good, marking the perfect man and beholding the upright; declaring beforehand regarding the wilderness prophet, "He shall be great in my sight;" saying regarding the patriarch, "Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and escheweth evil;" saying regarding this man whom the world calls "great," "I have found none of thy works fulfilled before me;" and of that man whom the world calls mean and low—a mere herder of cattle and keeper of sheep, "As a prince thou hast had power with God and hast prevailed."

The spirit of the world is wrong in its estimate of men. No word is more misapplied among us than that word "great." Every little man that makes a noise for awhile is dubbed a "great man" by us. The majority of persons are so much on a level and the level is so low a one that an inch or two above it seems gigantic. There is the world's estimate which is generally false, and God's estimate which is always true. There is a man's reputation as he is known among his fellows and there is his character as he is known to God, who searches the heart. There is the hypocrite who devours the house of the widow and digests it and for a pretense wraps himself about with sanctity or attends church to keep up appearances among his fellows. Man may be great in the sight of the Lord—may stand that test as gold stands the test of the refiner's fire, and still be of small account among his fellows. And the opposite of this is true. God's test of greatness is not a man's position or his bank account, or even what he has done, but simply what he is in himself. Indeed God's nobility, they of whom the world was not worthy, were stoned, were sawn asunder, were tempted, were slain with the sword. Not always is the reputation and the character the same. Not always is man's estimate confirmed by God. For not many wise after the flesh, not many mighty, not many noble are called great in the sight of the Lord.

"A prince can make a better knight,
A marquis, duke and a' that;
But an honest man's above his might
Guide faith he muna fa' that.

"The pith of sense and pride of worth
Are higher marks than a' that."

A man stands at his true estimate at the bar of judgment. God says of Epictetus the Slave—maimed in body an Irus in poverty, but perfect master of his passions: "He is great in my sight." He says of Domitian on the throne of the Caesars, dressed in purple, faring sumptuously and fawned on by courtiers, He is the meanest slave; but Epictetus is the king. He takes Lazarus from the wayside covered with sores, which the dogs alone touched with pity, and finds for him a place in Abraham's bosom; while Dives, whom the world called great, is consigned to torments, and between him and greatness there is an impassable gulf fixed. And why should not man be great in the sight of the Lord? When through the courts of heaven rang the decision which stood as the eternal decree, "Let us make man"—man the result of this creative fiat was pronounced "very good."

"What a piece of work is man!" "For thou hast made him but little lower than God and crownest him with glory and honor. Across his brow in living letters is the divine handwriting. Man is doomed unless he begins large. The only hope a man has is in a large beginning. Once a dog always a dog. What is before man in the way of destiny depends upon what is behind him in the way of origin. Man's present power and future hope depends on the fact that he began a little lower than God. Why then should any man be other than great in His sight? Why should any man today fulfil a stagnant career? Why should any of us grovel and creep and crawl? Why art thou fallen from heaven, oh Son of the morning, child of infinite majesty!

Why? Because of the presence of sin and all its serpent brood which we warm and cuddle in our bosoms till they turn and rend us.

Yes, sin has cast such a shadow over human life that God is hidden. And man has gone out from God's presence with the stamp of Cain and the mark of the beast upon him, and ever since that time his care seems to have been to retain these tokens. He has given diligence to remove the divine image and put in its place the stamp of demonhood. So that now in place of the divine likeness and divine fellowship we have the sad refrain:

"Thou madest life in man, and lo,
Thy foot is on the skull
Which thou hast made."

"He shall be great in the sight of the Lord." Jesus Christ looking back on this career to which this prophecy looked forward declared that the statement of the angel had received fulfilment, that it had become a fact, for He bore this testimony to His great forerunner that "Of them that are born of women there hath not arisen a greater than John the Baptist."

I think we may say with all reverence that these words of our text are true of, and have found their fulfilment in the career of that distinguished statesman and martyred president whose life in such a tragic way is now ended—ended even as was the life of that lovely man of which our text was a prophecy, confined in a gloomy fortress at the northeast corner of the Dead Sea. His head was brought from there to the court of Herod on a platter to gratify the spite of a wicked mother, the whim of a dancing maiden, and the promise of a sinful king.

As that event in days gone by threw all good men into mourning, so now the awful reality of sin is forced upon us, as it comes like a skeleton to another feast of peace and plenty, and strikes a blow not only at the heart of the nation but at the world's stock of goodness, when it claims this great and noble victim.

I wish to note two of the elements of greatness which this man embodied.

The first of these as I take it is his devotion to duty. The second, his devotion to God. (1). His devotion to duty. "What went ye out for to see?" is the question of Christ regarding His great forerunner. "A reed shaken with the wind?" The world's swamps are full of these. Had this wilderness prophet been a fickle person you would not have made a pilgrimage to see him, nor would any behold him with wonder or admiration. He who goes forth in the spirit and power of Elijah is not one who stands hovering between the right and the wrong or wavering between the false and the true. No, he is a man clothed in righteousness, devoted to duty, his fan is in his hand and his whole purpose is to help the nation forward to goodness and upward to God. "What went ye out for to see?" The question is repeated. "A man clothed in soft raiment?" They that wear soft raiment are in king's houses. They are the idlers of the world. The lingerers and loiterers who touch with a light hand the world's need, who shut their eyes to everything but pleasant sights and their ears to everything but pleasant sounds, who do nothing to heal but much to augment the open sore of the world. This is not the type of man great in the sight of the Lord, whether clothed in soft raiment or in rags. Whether in log cabin or in White House, the man with whom the power of the Lord is and who is great in His sight must be clothed with righteousness as with a garment, and must cover himself with zeal for goodness as with a cloak.

Devotion to duty! How grand a thing it is! We are often ready to praise a public man if he shows ordinary second-rate honesty in his public duties, and we are almost surprised if he does not regard his oath of office as a light thing. Political dishonesty and theft are at least common enough to give point to Dr. Brodies' homely story: "I'll bet you five dollars on the gray horse," said a man, "and Squire Thornton shall hold the stakes." "And who will hold Squire Thornton?" said the other. It is the old query, "Who shall watch our guardians?" This dishonesty in high places is also common enough to give point to Beecher's prayer: "Lord, keep us from despising our rulers and prevent them from acting so that we cannot help despising them." But so devoted is this man to duty, so unwavering in his firmness, that in times of stress and strain he is found equal to that complete self-surrender which will mark him one of the Christly men of all ages. I think we can say with all justice that he held the highest office in the gift of the nation without a selfish thought and laid it down without a stain. He holds steadily to his purpose even when his friends turn from him in doubt, and at last he gave his life for the cause he served. He lost his life at the hand of a fanatic, but saved it in the heart of humanity, and gained the first place in his country's roll of honor and in the regard of all men good and true. Life lost on these terms is like the St. Lawrence River losing itself in the Atlantic Ocean or the morning star losing itself in the perfect light of day. He was "a light kindled and shining," and he has secured not only a heavenly but an earthly immortality.

"He shall be great in the sight of the Lord." Will we by singleness of purpose and devotion to duty ever cause the words of our text to be true of us as they should be of all men? Will we discharge the duties that face us in a small or large circle, affecting a few or many persons, "you in your corner, I in mine," in such a spirit as to make "them and the action fine?" There are so many small men—men for whom, if you were not a Christian, you could have no feeling but one of contempt, but who now by their littleness move you to a profound pity and sorrow that they should hug to themselves this littleness when there is room for largeness, such a crying need for large, whole-hearted, true, faithful men. The valleys are crowded. You can hardly get elbow room. The men are so thick there that you can walk along on their heads and get out of it. And there is always room for the climbing.

"Peopled and full are the valleys,
Lonely and chill the heights;
But the peak that is nearest the storm-cloud
Is nearest the stars of night."

Will we not do with our might those things which God has given us to do, and thus become great in His sight?

"Most can raise the flower now,
For all have got the seed."

Devotion to duty the first. The second is devotion to God. In the last analysis the man who is great toward men and things only is like one who stands upon a small elevation and looks out upon a narrow horizon, and touches life at a few points. But he who is great toward God has reached a splendid elevation, looks out upon a wide horizon and touches at every point the infinite life of God. Man is not altogether man until he is born again. By that I mean that he must have a conscience toward God before he can have a conscience toward the state, toward society, toward his fellows. A man cannot be great if his aims are small. If your highest aims are but to get on in the world, but to live happily, no matter what powers God may have given you to use, you are essentially a small man. A man living for these perishable things which John despised is like a spider spinning its web out of its own substance and catching nothing in it but a wretched prey of poor little flies.

The wilderness prophet, fearing not the face of man because he feared God, bows down in humble submission to Jesus Christ. "I am the voice of one crying in the wilderness, prepare ye the way of the Son." "He must increase, but I must decrease." "A man may receive nothing except it be given him of God." How like him in this spirit of majesty and of gentleness is this man whom we mourn? "It is God's way. His will be done, not ours." And in that noble spirit he breathed out his life, murmuring with his dying accents the words, "Nearer my God to Thee, Nearer to Thee."

He shall be called great in the sight of the Lord.

And David lamented for Abner, saying, Know ye not that there is a prince and a great man fallen this day in Israel? And the King lamented and said, "Should Abner die as a fool dieth? Thy hands were not bound nor thy feet put in fetters; as a man falleest before the children of iniquity so did'st thou fall. What of him who wrought this thing?" In ancient days when one chief wished to assure another that he came in friendship, and unarmed, he held out his hand, and if the rival chief was also unarmed he grasped the outstretched palm. From this we have our custom of hand-shaking. Therefore does this assassin come not only with murder in his heart, but with a lie in his act. In all history I know of only one crime to surpass this one in baseness; that is the crime of Judas Iscariot; the traitor who betrayed his Master with a kiss is only equalled by him who betrayed his ruler with a handshake, and the method of both is dastardly. What of this man? We have a law, and by that law he ought to die, for he raised up his hand against his fellow. The blood of the chief magistrate cries for vengeance. The head that is full of rebellion must be cut off. But that death is not to be compassed by lawlessness—by the mob in a blind rage. You cannot overcome wrong with wrong. You cannot overcome evil with evil. Satan will not cast out satan. The devil is not fighting against himself. The man who would destroy even the greatest criminal without process of law is himself an anarchist. He is assuming to himself the function of government. But at best rage does not accomplish anything. Even his death at the hands of the law does not destroy this terrible spirit. This method of dealing with crime has only narrow scope. The worst use you can make of a human being is to hang him if it is possible to do anything else with him. This does not produce order. His death is no recompense for the nation's loss. It does not bind up the heart of the widow. It does not wipe away her tears, bring any balm to a sorrowing people, or bring back our dead. In this way we simply get rid of some of the most troublesome factors in our county. We are not destroying the principles or lack of principles which led to this horrible deed. If all anarchy and disorder were found in him alone, then you might destroy it. If sin had only one neck, then you might choke it out of the world. But its forms are various and its name legion.

The tares and the wheat must grow together until the harvest; so long as there is sin in the world, so long will the innocent suffer with the guilty. This man's ancestors came from Poland. They came to this country with an ancient tale of oppression, with an ancient tale of wrong. Here the Ismaelite would come cowered with his hate of hate, his scorn of scorn, and this ancient wrong in Poland bore its bitter fruit in the slaying of a ruler who loved the oppressed and the outcast. God has bound us together; He has made of one blood all peoples. There is woven a network around all men which makes it imperative that they should rejoice or suffer together. But why stop at wrong in Poland? The civilization which Cain built upon the corpse of his brother Abel, and every step in its progress incarnadined with Abels' blood, is still with us. The most frightful tragedy in the world is not the one we are here considering. There is a greater. I speak of the tragedy at Calvary. In the face of this you say sin is a small thing. In the face of the tragedies of the shipwreck with which the sea of life is strewn, we still continue to league with sin, and many of us are found to be actually fighting against God.

I tell you in this struggle of life mankind are not to be saved without sacrifice and effort, without self-discipline and without strenuous toil. And because of our sloth, because of our indifference, we are weak this day, and these forces of disorder be too strong for us. You say we live in a land of churches, and I ask almost in despair, when shall our youth live in a land of moral health? I ask, where is your respect for the Lords' day? You say you worship God and have the Bible, that this is a country of Bibles. But of few books are we more ignorant, and if we know the Master's will we do it not. What are all those things if we are losing those two bulwarks of all great peoples—reverence for the Lord's day and knowledge of the Bible? It is as if I should say to a wrestler, "Show me your muscle," and he should answer, "See my dumb-bells." Your dumb-bells are your own affair. I desire to see the effects of them. In a land of churches, in a country of Bibles, in a land of religion passed down from our fathers, we cannot live in habitual disregard of God's law and escape God's penalties. A man cannot sow the wind and expect to reap a soft summer breeze. "Be not deceived, God is not mocked." What a man sows and cultivates, that shall he also reap and garner and gather to his bosom. Sow disregard for the laws of God or man and you will reap anarchy, crime and the assassin's bullet—a luxuriant but unprofitable harvest, wherewith the heavenly reaper filleth not his arms, nor he that gathereth the sheaves his bosom.

"Let us move upward,
Working out the beast,
And let the ape and tiger die."

Let us work out the "creed of creeds,"

"In loveliness of perfect deeds,
More strong that all poetic thought."

"He shall be great in the sight of the Lord." St. Luke goes on to give the reason for his greatness. "For," he says, "many of the children of Israel shall he turn to the Lord their God, and he shall turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just, to make ready for the Lord a people prepared for him." Then His greatness depends largely upon us. Will we follow Him in our devotion to duty, in our faith, in our submission to God? He would lead us to God and His all-clasping love. He would fain, by turning us to righteousness, shine with the sun's brightness. For him the path of death becomes the path of living light. And like him striking hands with Jesus Christ, not only the great statesman but the little child, not only the great saint but the hardened anarchist, can pass into an immortal summer. In his death Christianity becomes powerful upon his lips: "God's will be done, not ours. It is His way." The wife of his bosom is in his thoughts: "My wife, be careful about her;" mercy to the murderer is in his heart, "Let no one hurt him;" and submission to the will of God his whole attitude in this inscrutible outgoing of providence.

"Truly he shall be great in the sight of the Lord."—Amen.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Oct 1—Str St. Croix, 1064, Pike, from Boston, W G Lee, mdse and pass.

Sch Leonard Parker, 246, Hogan, from New York, R C Elkin, coal.

Sch Uranus, 73, McLean, from Rockport, S F Hatfield, bal.

Sch Sea Bird, 80, Andrews, from Eastport, A W Adams, bal.

Sch Prudent, 123, Dickson, from Fall River, J M Taylor, bal.

Oct 2—Sch Ada G Shortland (Am), 185, McIntyre, from Bar Harbor, master, bal.

Sch Moranzy, 159, Stephenson, from Chatham for New York, via Yarmouth, J W Smith, laths.

Sch Cora B, 98, Springer, from Bridgeport, A W Adams, bal.

Sch Sallie E Ludlam (Am), 199, Kelson, from Boston, D J Purdy, bal.

Sch Lena Maud, 38, Sigsby, from Stamford, J E Moore, bal.

Coastwise—Str Beaver, 42, Tupper, from Wolfville; schs Seattle, 56, Merriam, from Hantsport; Hustler, 44, Thompson, from fishing; Dora, 63, Canning, from Parrsboro; Princess Louise, 30, Daniels, from Grand Harbor; Rex, 57, Sweet, from Quaco; Bear River, 37, Woodworth, from Port George; Gazelle, 47, Whidden, from Londonderry; Exenia, 18, Parker, from Annapolis; Tethys, 9, Johnson, from Grand Harbor, and old; Morning Star, 25, Priddle, from Harvey; Alma, 89, Day, from Quaco; Beulah Benton, Mitchell, from Sandy Cove.

Cleared.

Oct 1—Bark Brilliant, Wright, for Londonderry.

Sch Rosa Mueller, McLean, for New York.

Sch Hunter, Kelson, for New York.

Sch C J Colwell, Erb, for Boston f o.

Coastwise—Schs A Anthony, Pritchard, for Quaco; Ethel, Trahan, for Belleveau Cove; Pelt, Eldridge, for Beaver Harbor; Urban Llewellyn, for Parrsboro; Tug Springhill, Cook, for Parrsboro; sch Nina Blanche, Crocker, for Freeport.

Oct 2—Str Cumberland, Allan, for Boston.

Sch Kipling, Richard, for City Island f o.

Sch Carlotta, Silva, for Bathurst, West Africa.

Sch Lizzie B, Belyea, for Thomaston.

Sch Porpoise, Ingersoll, for Eastport.

Sch C B Flint, Maxwell, for City Island f o.

Coastwise—Schs Comrade, Delong, for Apple River; Temperance Bell, Tufts, for Point Wolfe; Friendship, Gordon, for Point Wolfe; Nellie I White, Seely, for Apple River; Rebecca W Huddell, Colwell, for Port Greville; Aurelia, Watt, for North Head.

DOMESTIC PORTS.

Arrived.

At Fredericton, Sept 30, sch Onward, Wasson, from New York, Georgia E, Barton, from St John.

At Hillsboro, Sept 27, sch Margaret B Roper, Faulkingham, from Saco, Me; Charles L Jeffrey, Thesll, from Boston; Annie M Allen, Reioker, from Salem.

HALIFAX, Sept 27—Ard, strs Corean, from Glasgow and Liverpool via St Johns, NF, and cleared for Philadelphia.

HALIFAX, NS, Sept 30—Ard, str Orinoco, from St John; sch Marconia, from Elizabetport, NJ, via New London; Gossip, from Banks, landed sick captain.

At Hillsboro, Sept 30, sch Charles L Jeffrey, Thesll, from New York.

At Hillsboro, Oct 1, schs Ann Louise Lockwood, Henderson, from Hopewell Cape; Wascano, Balser, from Sackville.

HALIFAX, N S, Oct 1—Ard, British cruiser Psyche, from Quebec; str Pro Patria, from St Pierre, Mq; Evangeline, from London; Silvia, from New York, and sailed for St Johns, NF.

Cleared.

At Fredericton, Sept 30, sch H M Stanley, Flower, for New Bedford, 1,400,000 shingles.

At Hillsboro, Sept 29, schs Annie M Allen, Reicker, for Newark; Hugh Kelly, Haskell, for Boston.

At Newcastle, Sept 28, sch Annie Bliss, Day, for New York.

At Chatham, Sept. 30, bark Nova Scotia, Halversen, for Newport.

At Newcastle, Sept 30, bark Aryona, Jorgensen, for Dundalk.

At Hillsboro, Oct 1, sch Nimrod, Haley, for New York.

At Campbellton, Oct 1, bark Chrysolite, Spelling, for London.

Sailed.

From Point du Chene, Sept 29, bark Finn, Mahoney, for Ship Harbor.

HALIFAX, Sept. 27.—Sld str Damara, for Liverpool via St Johns, NF.

BRITISH PORTS.

Arrived.

CORK, Sept 27—Ard, bark Anna, from Pugwash.

SWANSEA, Sept 27—Ard, bark Bice, from St John.

LIVERPOOL, Sept 26—Ard, str Ulunda, from Halifax via St Johns, NF.

SHARPNESS, Sept 26—Ard, str Roddam, from Parrsboro, NS.

CAPE TOWN, Sept 30—Ard, str Platea, Davison, from St John via Louisburg, and sld for Port Elizabeth.

ST JOHNS, NF, Sept 30—Ard, str Grecian, from Liverpool for Halifax.

BELFAST, Sept 28—Ard, bark Belfast, from Chatham, NB.

SWANSEA, Sept 28—Ard, bark Buenos Caranova, from Halifax.

At Belfast, Sept 28, bark Belfast, Moe, from Chatham, NB.

Sailed.

FOREIGN PORTS.

Arrived.

FIGUEIRA, Sept 30—Ard, sch George and Mary, from St John and Sydney, CB, via Twillingate and Leixoes.

PAUILLAC, Sept 28—Ard, str Briardene, from Tusket Wedge, NS, for Bordeaux.

ALGIERS, Sept 29—Ard, bark Monte Moro, from St John.

BARCELONA, Sept 24—Ard, bark Padre, from Ship Harbor, NS.

NEW YORK, Sept 27—Ard, schs Lewaniks, from Perth Amboy for St John.

SALEM, Mass, Sept 27—Ard, schs Manuel R Cuza, from St John for Washington, put in here leaking and had gone on the flats in order to find the leak at low tide; Hiram, from Calais for Providence.

BOSTON, Sept 27—Ard, strs Yarmouth, from Charlottetown, PEI, Port Hawkesbury and Halifax; Prince Arthur, from Yarmouth, NS; schs Corinto, from Five Islands, NS; Valdare, from Clementsport, NS; F Richard, from Meteghan, NS; Reporter, from St John.

VINEYARD HAVEN, Mass, Sept 27—Ard and sld, schs Ulrica R Smith, from Calais for Block Island.

DALMIS, Me, Sept 30—Ard, schs Annie Gus and Gem Scott, from Boston; Maggie Todd, from New York.

MALAGA, Sept 21—Ard, bark Virginia, from St John.

EASTPORT, Me, Sept 30—Ard, sch Vineyard, from New York.

BOSTON, Sept 30—Ard, str Olivette, from Charlottetown, Port Hawkesbury and Halifax; sch Stephen Bennett, from Port Johnson.

At Portsmouth, NH, Sept 29, sch Cora B, from Bridgeport for St John.

At Malaga, Sept 21, bark Virginia, Valle, from St John, NB.

At Curacoa, Sept 20, brig G B Lockhart, Sheridan, from New York.

At Figueira, Sept 30, sch George and Mary, LeHeron, from St John, NB, and Sydney, CB, via Twillingate and Leixoes.

CAPE HAYTI, Sept 30—Ard, sch Keewaydin, Trowt, from Wilmington.

NEW YORK, Sept 29—Ard, bark Sayre, Matheson, from Conetable Island.

CALAIS, Me, Oct 1—Ard, sch Seth M Todd, from New York; sch Angler, from Boston.

BOSTON, Oct 1—Ard, strs Boston, from Yarmouth, NS; State of Maine, from St John via Eastport and Portland; sch Harry Morris, from Quaco, NB.

VINEYARD HAVEN, Oct 1—Ard, schs Kioko, from South Amboy for Boothbay; Frank L P, from Elizabethport for St John; Fraulein, from Port Johnson for do; Ophir, from New Haven for Nova Scotia.

Cleared.

NEW YORK, Sept 30—Cld, str Huelva, for St John.

At Philadelphia, Sept 30, ship Sokoto, Crosby, for Hiogo.

Sailed.

SALEM, Mass, Sept 30—Sld, sch Lena Maud, for St John.

STONINGTON, Conn, Sept 30—Sld, sch Abbie Keast, for St John.

ROCKLAND, Sept 27—Sld, sch Caroline Grey, for Hillsboro.

SALEM, Mass, Sept. 27.—Sld schs Georgia E Lord and Three Sisters, for New York; Clifford C, for New York; mtw wy Tr Clifford C, for New Haven; Avon, D W B, and Snowflake, for Vineyard Haven.

BOSTON, Mass, Sept. 27.—Sld strs Prince Arthur, for Yarmouth, NS; State of Maine, for Portland, Eastport and St John; schs General Scott, for Calais, Me; Olivia, for Clementsport, NS; Jessie E, for Wolfville, Port Williams and Parrsboro, NS.

Sld from Roads—Schs Mary E Pennell, from Port Reading for Eastport; S H Sawyer, from Calais for Cohasset.

VINEYARD HAVEN, Mass, Sept 27—Sld, schs Lacomia, Harvard H Havey, Beulah and Region.

From Calais, Me, 30th ult, sch Maggie Todd, for St Stephen.

CADIZ, Sept 29—Sld, sch Success, for Paspebiac.

From Eastport, Me, 30th ult, sch Rattler, for New York.

VINEYARD HAVEN, Sept 30—Sld, schs Sainte Marie, Lillie, Exception, W H Waters, D W B, Avon, Three Sisters, C J Willard, Clifford C.

VINEYARD HAVEN, Mass, Sept 30—Psd sch Robert Ewing, from New York for Halifax.

Sch Silver Wave has been ordered to Greenwich, Conn, and sailed.

From Boston, 30th ult, strs St Croix, for St John; Cumberland, for Portland and St John; schs Katherine D Perry, for coal port; Samuel C Hart, for Shulee, NS; Martha E Bradley, for Bay of Islands; B B Hardwick, for Clementsport, NS; Agnes May, for Musquash, NB; Venus, Pearl, for Clementsport, NS.

From City Island, Sept 30, schs Greta, for Moncton; Leonard B, for Sackville; Lewaniks, for St John; Anna, for Portland.

From Brunswick, Sept 30, brigt Alice Bradshaw, for St John.

From Cadiz, Sept 25, sch Success, Smith, for Paspebiac.

CITY ISLAND, Sept 30—Sld, sch Emma D Endicott, from Port Johnston for Boston.

NEW YORK, Sept 29—Sld, bark St Peter, for Las Palmas.

BOOTHBAY, Oct 1—Sld, sch Victor, for Vineyard Haven.

VINEYARD HAVEN, Mass, Oct 1—Passed brig L G Crosby, from St John for New York.

CALAIS, Me, Oct 1—Sld sch Henry, for New York.

BOSTON, Mass, Oct 1—Sld strs Prince Arthur, for Yarmouth, NS; Olivette, for Halifax, NS, Port Hawkesbury, CB, and Charlottetown, PEI.

MEMORANDA.

KINSALE, Sept 30—Passed, str Southgate, from St John via Sydney, CB, for ——

TORY ISLAND, Sept 30—Passed, bark Malone, from Dalhousie for Belfast.

CITY ISLAND, Sept 30—Bound south, sch Blomidon, from Hillsboro.

CITY ISLAND, Sept 27—Bound south, bark Falmouth, from Windsor, NS, for Newburgh.

Passed Sydney Light, Oct 2, barks Two Brothers, Ble, from Sydney for Campbellton; Victory, Hinsen, from Sydney for Grindstone Island.

In port at Singapore, Sept 24, bark Strathern, Fleming, for New York, probably Oct-Nov, loading.

Passed Sydney Light, Oct 1, str Werneth Hall, Swanson, from Manchester for Sydney; bark Two Brothers, Ble, from Liverpool, for Sydney.

Passed Tory Island, Sept 30, bark Malone, Olsen, from Dalhousie for Belfast.

REPORTS.

HIGHLAND LIGHT, Mass, Sept 30—The fixed white light on the high bluffs at the end of Cape Cod, known to mariners as Highland Light, will be changed to a flashing signal tomorrow, in conformance with the recent order of the lighthouse service. At sunrise hour in the morning the distinctive white light will go out, and at the sunset hour the flash light will be kindled for the first time. The flash will be ½ second, followed by 4½ seconds of shadow. The new light will be in a temporary structure until the present apparatus is removed from the main tower and the new apparatus permanently installed.

BOSTON, Sept 30—Notice is given that Cross Rip light vessel, No 5, stationed to northward of Cross Rip Shoal, Nantucket Sound, has been run into and badly damaged. The vessel has been withdrawn from the station for repairs, and the station is marked by relief light vessel No 9. Light vessel No 3 shows, same as No 5, one fixed red reflector light, and during thick or foggy weather will sound a bell or horn. Light vessel No 9 has two masts and is schooner rigged, but differs from light vessel No 5 in having a red hull, with "No 9" on each quarter, "Relief" in white letters, on each side, and red day mark at each masthead. Light vessel No 5 will be returned to the station as soon as repairs have been completed, and light vessel No 9 will then be withdrawn.

Pollock Rip bell buoy is reported to have dragged from its position to a point half-way between its proper moorings and Pollock Rip lightship. It will be replaced as soon as practicable.

BIRTHS.

SMITH—Oct. 3, to the wife of Frank C. Smith, a daughter.

KINNEAR—At 38 Carleton street, Oct. 3, 1901, to the wife of Harrison Kinnear, a son.

MARRIAGES.

BURSAW-CURRIE—At Middle Island, Miramichi, N. B., Sept. 30th, by the Rev. D. Henderson of Chatham, Frank Alexander Bursaw to Miss Hessie Currie of Chatham.

COLE-EASTWOOD—At the clergyman's residence, St. John west, N. B., on the 1st of October, by Rev. G. A. Hartley, D. D., Charles R. Cole of Taunton, Mass., U. S. A., and Miss Edith Eastwood of Gaspereaux, Queens Co., N. B.

FRASER-O'BRIEN—At St. George, Charlotte county, by the Rev. J. A. Morison, Ph. D., of St. David's church, St. John, assisted by the Rev. William Fraser of Champlain, New York state, the Reverend Donald A. Fraser, B. D., minister of St. George's, to Miss Danie O'Brien, daughter of Timothy O'Brien.

HENDERSON-LOCKHART—At Centenary church, St. John, on Oct. 2nd, by the Rev. George M. Campbell, James Clarence Henderson of Dominica, W. I., to Alice Mary Elder Lockhart, daughter of W. Albert Lockhart, collector of customs, St. John, N. B.

THOMPSON-MAWHINNEY—At Mace's Bay, on Oct. 2nd, at the residence of the bride's parents, by Rev. F. W. M. Bacon, assisted by Rev. H. M. Spike, M. A., John M. Thompson of St. John to Alberta, daughter of Councillor Robert Mawhinney.

DEATHS.

ETCHINGHAM—At his residence, City road, after a very short illness, William Thomas Etchingham, in the 81st year of his age.

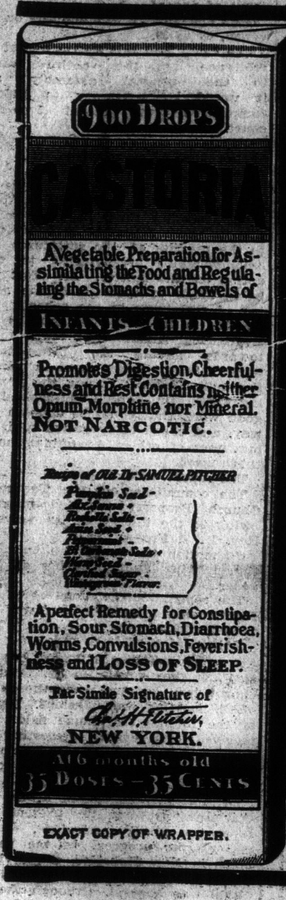
McFREDERICK—At the General Public Hospital, on Tuesday, 1st Oct., Charles E. McFrederick, aged 35, leaving a wife and five small children.

McHALE—On Wednesday, Oct. 2nd, at St. James street, St. John West, Vergina, aged 3 years, only daughter of James and Mary McHale.

(Boston and Portland papers please copy.)

O'REGAN—On October 1st, James Henry, eldest son of John and Catherine T. O'Regan, in the 21st year of his age.

REYNOLDS—In this city, on Oct. 1st, Harold Francis Reynolds, son of Mr. and Mrs. Herbert Reynolds, aged 6 months and two weeks. Asleep in Jesus.



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