MC2398

POOR DOCUMENT

THE EVENING GAZETTE

is published every evening (Sundays excepted) at No. 21 Canterbury Street.

JOHN A. JOWES. Editor and Publisher

SUBSCRIPTIONS.

THE EVENING GAZETTE will be delivered to any part of the City of St. John by Carriers on the following terms:

ONE MONTH	35 CENTS.
THREE MONTHS	$1.00.
SIX MONTHS	2.00.
ONE YEAR	4.00.

The Subscription to THE GAZETTE is payable ALWAYS IN ADVANCE.

ADVERTISING.

We insert short condensed advertisements under the heads of Lost, For Sale, To Let, Found and WANTS for 10 CENTS each insertion or 50 CENTS a week, payable ALWAYS IN ADVANCE.

General advertising $1 an inch for first insertion and 25 cents an inch for continuations. Contracts by the year at Reasonable rates.

ST. JOHN, N. B., TUESDAY, DEC. 3, 1889.

For the Latest Telegraphic News look on the First Page.

THE DOCK PROJECT.

Mr. W. H. Thorne, the retiring President of the Board of Trade, in his speech at the annual meeting yesterday made some remarks which must be considered as hostile to the action of the general committee of the Common Council in granting a subsidy to Mr Leary for the construction of docks at the West end. He said that he was very much surprised to learn the other day, by a report of the Council, that the body had decided to give a Mr, Leary, of New York, about $200,000, towards the building of a dry, or dry and wet docks. He did think it rather strange that after an hour, or a hour and a half's consideration, the Council should decide to give any such large sum of money. He was not opposed to such improvements, but thought they should first be made on the eastern side of the harbor. In a subsequent speech he explained that he was not against a dry dock, but was surprised at the action of the council in granting Mr. Leary such a subsidy without seeing the plans. He thought that railway connexions and warehouses should be first established before the city talked of docks. Dr. Pugsley took exception to this statement and read the following list of charges which a cargo of sugar would be subjected to, which was loaded at the Intercolonial wharf at Lower Cove for transit to Montreal.

To I. C. R. for deep water, top wharfage	5c. per ton
I. C. R. switching charge from wharf to station	30c. " "
I. C. R. station terminal charge	15c. " "
St. John bridge toll	25c. " "
Total	75c. per ton

The total, he said, represents nearly twice the amount the N. B. R. would receive for hauling 84 miles to McAdam junction out of the same through rate as is now in force from Halifax to Montreal via I. C. R.

These figures, we think ought to convince Mr. W. H. Thorne that our first wharf improvements ought to be on the West side. Goods landed at a dock on the west side would be subject to no other charge but top wharfage and would escape the I. C. R., switching charge, the I. C. R. station terminal charge and the St. John, bridge toll. These charges aggregate 70 cents in all, or sufficient to pay the freight on the sugar for a distance of 140 miles. The practical effect of our being without terminal facilities on the West side is to increase the freight on all heavy goods destined for Montreal by 75 cents a ton, and to make the distance to Montreal 621 miles instead of 481 miles. As the distance from St. John to Montreal by the New Brunswick Railway, Lake Temiscouata Ry. and Intercolonial and Grand Trunk from Riveir du Loup is only 598 miles, a cargo of sugar could be sent from a wharf on the West side to Montreal by that route cheaper than from the I. C. R. wharf over the bridge and over the Short Line.

We presume that Mr. W. H. Thorne in opposing the dock scheme, spoke only for himself, and not for the Board of Trade. We fail to see, however, any force in his objection that railway connexions and warehouses should precede docks. There is already a railway connexion with Sand Point, and it is to be presumed that when the wet dock is built, warehouses will be constructed.

ST. ANDREW.

The English have for their patron saint a native of Cappadocia, a Persian or perhaps a Roman, or one of that ancient Semitic race which originally peopled that region. The Irish have for their patron saint a Scotchman, while the saint of the Scotch is, as every one knows, a Jew, the first called of the disciples of Christ, the brother of Peter, and like him a fisherman. It appears from this that "a prophet is not without honor save in his own country and in his father's house." St. Andrew is said to have been selected by the Scotch as their saint, because of a St. Andrew's cross having appeared in the sky to Achaius, King of the Scots, and Hungus, King of the Picts, as a sign of the victory which they should gain the following day over Athelstane, King of England; and their subsequent vow, when the prophecy was fulfilled, to bear it on their ensigns and banners. As Achaius flourished eleven hundred years ago this story, whether true or not, has the merit of a venerable antiquity.

The St. Andrew's Society of St John has been in existence for ninety one years, and it has included in its membership, from time to time, some of the most influential, energetic and enterprising of the inhabitants of this city. Its present membership includes Scotchmen of every line of descent from the inhabitant of the far north who was born within the sound of the roar of Orkney's breakers, to the native of the extreme South who in his childhood has fled from the incoming tide as it rushed over the sands of Solway Frith. It is a beautiful illustration of the adaptability of Scotchmen to their circumstances and to the utter deadness of the issues that once divided them, that they are all able to assemble under the same national emblem and to hear sung, without any other feeling than pleasure, songs which embody the conflicts and passions which sharpened their swords against each other two centuries ago. For it ought to be known that among the Scotchmen who annually meet at St. Andrew's festivals in this city are men whose ancestors were arrayed against each other, and whom differences of religion as well as of race had made deadly enemies. The Highlanders of the north and northwest of Scotland are the purest Celts in the British Islands, the purest Lowlanders of the east and south are the Saxons in Great Britain. The Campbells, Camerons, Chisholms, Macraes, McAlpines and McDonalds, all desendants of Highland clansmen, have no more connexion, as regards ancestry, with such Lowland families as the Milligans, Jardines, Lindsays, Kerrs, Armstrongs, Elliots and Scotts than a native London Cockney has with a native of Galway. Yet so completely is the line of hostility obliterated between them that all Scotchmen now consider themselves as one people, and if past conflicts are revived it is only to throw them into the common stock of National glory. A singular illustration of this fact was afforded by the rendition of a Scotch song which chanced to be sung both at the meeting of the St. Andrews Society on Saturday evening and again last evening. The song was "Bonnie Dundee," the words of which are by Sir Walter Scott. "Bonnie Dundee," it is safe to say, was in his day the worst hated man in Scotland, and although he has been dead for two hundred years the mere mention of his name is still sufficient to raise in the breasts of the descendants of the Covenanters whom he mercilessly persecuted and murdered feelings that are not altogether amiable. Yet the descendants of the Covenanters can hear this song in praise of "Bloody Graham of Claverhouse," in which Sir Walter Scott has introduced several sneers at their ancestors, without any other display of feeling than admiration at the stirring martial air in which it is enshrined. Will the day ever come when the natives of Ireland and their descendants will be similarly united and when they will be able to listen to "Boyne Water" and "Who fears to speak of ninety-eight" as calmly as Scotchmen can hear sung songs that recall similar conflicts in their own land? We hope that it may.

NOTE AND COMMENT.

Why was it that nearly all the goods for Montreal brought out by the last mail steamer to Halifax went on to Portland for transit over the Grand Trunk Railway. Why should the people of Canada pay a subsidy to a mail steamer that has its terminus at a foreign port. With proper facilities for handling goods here, that steamer might have discharged her cargo at St. John.

Emigration from the United Kingdom still continues on a large scale. According to the returns of the British Board of Trade, the number of persons of British origin who emigrated from the United Kingdom during the ten months ended 31st October last was 233,880, against 255,986 during the corresponding period of 1888. Of these 158,000 went to the United States, 27,500 to Canada, and nearly 24,000 to Australia. While the United States got two-thirds of the whole emigration, they got a still larger proportion of the Irish emigration, 55,933 out of 62,085, Irishmen going to that country. The emigration to Canada was as follows:—21,868 English, 3,585 Scotch and 2,107 Irish. The annual emigration from Ireland is greater than the natural increase, so that the population of the Island is steadily decreasing.

The much mixed position of affairs in the North West is thus explained by a Regina correspondent of the Winnipeg Free Press:—"The present position is that the Assembly has established its right to hold the advisors of the Lieutenant-Governor responsible for it. It has entered its most emphatic protest against the action of the Lientenant-Governor in assuming control of the Federal funds by refusing to use the supplies from the Territorial fund, and yet it has left business in such a shape that every ordinance may be given due affect and every dollar in the treasury may be expended in accordance with the wish of the majority, It is possible that the Lieutenant-Governor may not choose to accept the arrangement thus made, but if he does not the responsibility for any difficulty that may occur will rest upon him. It is for him to say whether he will assume such responsibility or not."

A London despatch states that: Sir Henry Parkes, the New South Wales premier, has informed the colonial office of his intention at an early day to call for a conference from all the Australian colonies for the purpose of agreeing upon a plan for confederation. He first intends, however, to endeavor to get each Legislature to agree upon the principle, and says that details are for after consideration. He sees but one obstacle to the scheme, and that is the different trade policies of the colonies, New South Wales and Queensland favoring free trade and Victoria and New Zealand protection, while South Australia, Western Australia, and Tasmania manifest a leaning towards the latter policy. Although the aggregate debt of the colonies is heavy amounting to £160,000,000, he does not anticipate any difficulty in agreeing upon some plan of Settlement. A very considerable part of the debts of these colonies is represented by railways which are owned by the respective governments and which pay handsomely.

Some of the French papers seem to think that the British minority in the Province of Quebec are at their mercy. This at least is the natural inference from the publication of such articles as the following which appears in L' Interprete, which is edited by Mr. Alfred Eventurel, Liberal member of the Ontario legislature for the County of Prescott. This paper says:—

"The province of Quebec spoilt the Protestant minority within its borders by granting it far too much at Confederation. It then took a bad turn and now it wants the world. If it had been given simply what it was entitled to the Protestant majority of Ontario would not be so tyrannical over our race here. When we see such a French city as Montreal give way, how can it be expected that we should keep up the fight in Ontario. So as not to offend Protestant feeling, on a certain day it is decided that the Fete Dieu procession must not pass by a certain street where it had passed for years, because it displeased certain gentlemen of other creeds. Our people give way. On the question of the Ville Marie statue again our people give way to the first murmurs. They always cede. If those things occur in Montreal what can be expected of the poor ostracized compatriots of Ontario. We have nothing to preserve here, nothing to cede through weakness. We must work our way onwards in spite of adverse winds and tides if we wish to acquire anything."

DR. TALMAGE IN JOPPA.

ELOQUENT SERMON AT THE BIRTHPLACE OF SEWING SOCIETIES.

The Wonderful Lesson That May Be Deduced from the Life, Death and Resurrection of Dorcas—A Godly Model for All Womankind to Copy.

JOPPA, Dec. 1.—To-day is memorable in the sacred history of Joppa, the Rev. T. DeWitt Talmage, D. D., preaching here to a company of Christian people of various denomination on "The Birthplace of Sewing Societies." He took for his text Acts ix, 39: "And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." The preacher said:

Christans of Joppa! Impressed as I am with your mosque, the first I ever saw, and stirred as I am with the fact that your harbor once floated the great rafts of Lebanon cedar from which the temples at Jerusalem were builded, Solomon's oxen drawing the logs through this very town on the way to Jerusalem, nothing can make me forget the birthplace of the sewing society that has blessed the poor of all succeeding ages in all lands. The disasters to your town when Judas Maccabæus set it on fire, and Napoleon had five hundred prisoners massacred in your neighbourhood, cannot make me forget that one of the most magnificent charities of the centuries was started in this seaport by Dorcas, a woman with her needle embroidering her name ineffaceably into the beneficence of the world. I see her sitting in yonder home. In the doorway and around about the building, and in the room where she sits, are the pale faces of the poor. She listens to their plaint, she pities their woe, she makes garments for them, she adjusts the manufactured articles to suit the bent form of this invalid woman, and to the cripple that comes crawling on his hands and knees. She gives a coat to this one, she gives sandals to that one. With the gifts she mingles prayers and tears and Christian encouragement. Then she goes out to be greeted on the street corners by those whom she has blessed, and all through the street the cry is heard: "Dorcas is coming!" The sick look up gratefully into her face as she puts her hand on the burning brow, and the lost and the abandoned start up with hope as they hear her gentle voice, as though an angel had addressed them; and as she goes out the lane, eyes half put out with sin, think they see a halo of light about her brow and a trail of glory in her pathway. That night a half paid shipwright climbs the hill and reaches home, and sees his little boy well clad, and says: Where did these clothes come from?" And they tell him, "Dorcas has been here!" In another place a woman is trimming a lamp; Dorcas brought the oil. In another place, a family that had not been at table for many a week are gathered now, for Dorcas has brought bread.

"DORCAS IS DEAD."

But there is a sudden pause in that woman's ministry. They say: "Where is Dorcas? Why, we haven't seen her for many a day. Where is Dorcas?" And one of these poor people goes up and knocks at the door and finds the mystery solved. All through the haunts of wretchedness the news comes, "Dorcas is sick!" No bulletin flashing from the palace gate, telling the stages of a king's disease, is more anxiously awaited for than the news from this sick benefactress. Alas for Joppa! there is wailing, wailing. That voice which has uttered so many cheerful words is hushed; that hand which has made so many garments for the poor is cold and still; the star which had poured light into the midnight of wretchedness is dimmed by the blinding mists that go up from the river of death. In every God forsaken place in this town; wherever there is a sick child and no balm; wherever there is hunger and no bread; wherever there is guilt and no commiseration; wherever there is a broken heart and no comfort, there are despairing looks, and streaming eyes, and frantic gesticulations as they cry: "Dorcas is dead!" They send for the apostle Peter, who happens to be in the suburbs of this place, stopping with a tanner by the name of Simon. Peter urges his way through the crowd around the door, and stands in the presence of the dead. What expostulation and grief all about him! Here stands some of the poor people, who show the garments which this poor woman had made for them. Their grief cannot be appeased. The apostle Peter wants to perform a miracle. He will not do it amidst the excited crowd, so he kindly orders that the whole room be cleared. The door is shut against the populace. The apostle stands now with the dead. Oh, it is a serious moment, you know, when you are alone with a lifeless body! The apostle gets down on his knees and prays, and when he comes to the lifeless form of this one already for the sepulchre, and, in the strength of him who is the resurrection, he exclaims: "Tabitha, arise!" There is a stir in the fountains of life; the heart flutters; the nerves thrill; the cheek flushes: the eye opens; she sits up!

We see in this subject Dorcas the disciple, Dorcas the benefactress, Dorcas the lamented, Dorcas the resurrected.

A MODEL FOR ALL WOMEN.

If I had not seen that word disciple in my text I would have known this woman was a Christian. Such music as that never came from a heart which is not chorded and strung by divine grace. Before I show you the needlework of this woman I want to show you her regenerated heart, the source of a pure life and of all Christian charities. I wish that the wives and mothers and daughters and sisters of all the earth would imitate Dorcas in her discipleship. Before you cross the threshold of the hospital, before you enter upon the temptations and trials of to-morrow, I charge you, in the name of God and by the turmoil and tumult of the judgement day, O women! that you attend to the first, last and greatest duty of your life — the seeking for God and being at peace with him. When the trumpet shall sound there will be an uproar and a wreck of mountain and continent, and no human arm can help you. Amidst the rising of the dead, and amidst the boiling of yonder sea, and amidst the live, leaping thunders of the flying heavens, calm and placid will be every woman's heart who hath put her trust in Christ; calm notwithstanding all the tumult, as though the fire in the heavens were only the gildings of an autumnal sunset, as though the peal of the trumpet were only the harmony of an orchestra, as though the awful voices of the sky were but a group of friends bursting through a gateway at eventime with laughter, and shouting: "Dorcas, the disciple!" Would God that every Mary and every Martha would this day sit down at the feet of Jesus!

DORCAS THE BENEFACTRESS.

Further, we see Dorcas the benefactress. History has told the story of the crown; the epic poet has sung of the sword; the pastoral poet, with his verses full of the redolence of clover tops and a-rustle with the silk of the corn, has sung the praises of the plow. I tell you the praises of the needle. From the fig-leaf robe prepared in the garden of Eden to the last stitch taken on the garment for the poor, the needle has wrought wonders of kindness, generosity and benefaction. It adorned the girdle of the high priest; it fashioned the curtains in the ancient tabernacle; it cushioned the chariots of King Solomon; it provided the robes of Queen Elizabeth, and in high places and in low places, by the fire of the pioneer's back log and under the flash of the chandelier, everywhere, it has clothed nakedness, it has preached the Gospel, it has overcome hosts of penury and want with the war cry of "Stitch, stitch, stitch!" The operatives have found a livelihood by it, and through it the mansions of the employer have been constructed. Amidst the greatest triumphs in all ages and lands, I set down the conquests of the needle. I admit its crimes; I admit its cruelties. It has had more martyrs than the fire; it has punctured the eye; it has pierced the side; it has struck weakness into the lungs; it has sent madness into the brain; it has filled the Potter's field; it has pitched whole armies of the suffering into crime and wretchedness and woe. But now that I am talking of Dorcas and her ministries to the poor, I shall speak only of the charities of the needle.

This woman was a representative of all those women who make garments for the destitute, who knit socks for the barefooted, who prepare bandages for the lacerated, who fix up boxes of clothing for missionaries, who go into the asylums of the suffering and destitute bearing that gospel which is sight for the blind, and hearing for the deaf, and which makes the lame man leap like a hart, and brings the dead to life, immortal health bounding in their pulses. What a contrast between the practical benevolence of this woman and a great deal of the charity of this day! This woman didt not spend her time idly planning how the poor of your city Joppa were to be relieved; she took her needle and relieved them. She was not like those persons who sympathize imaginary sorrows, and with go out in the street and laugh at the boy who has upset his basket of cold victuals, or like that charity which makes a rousing speech on the benevolent platform, and goes out to kick the beggar from the step, crying: "Hush your miserable howling!" The sufferers of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much smiles as shoes; not so much "God bless you's!" as jackets and frocks. I will put one earnest Christian man, hard working, against five thousand mere theorists on the subject of charity. There are a great many who have fine ideas of church architecture who never in their life helped to build a church. There are men who can give you the history of Buddhism and Mohammedanism, who never sent a farthing for their evangelization. There are women who talk beautifully about the suffering of the world, who never had the courage like Dorcas to take the needle and assault it.

WOMAN'S BENEVOLENCE.

I am glad that there is not a page of the world's history which is not a record of female benevolence. God says to all lands and people, come now and hear the widow's mite rattle down into the poor box. The princess of Conti sold all her jewels that she might help the famine stricken. Queen Blanche, the wife of Louis VIII. of France, hearing that there were some persons unjustly incarcerated in the prisons, went out amidst the rabble and took a stick and struck the door as a signal that they might all strike it, and down went the prison door, and out came the prisoners. Queen Maud, the wife of Henry I, went down admist the poor and washed their sores, and administered to them cordials. Mrs. Retson, at Matagorda, appeared on the battle field while the missiles of death were flying around and cared for the wounded. Is there a man or woman who has ever heard of the civil war in America who has not heard of the women of the Sanitary and Christian commissions, or the fact that, before the smoke had gone up from Gettysburg and South Mountain, the women of the north met the women of the south on the battle field, forgetting all their animosities while they bound up the wounded, and closed the eyes of the slain? Dorcas the benefactress!

DORCAS THE LAMENTED.

I come now to speak of Dorcas the lamented. When death struck down that good woman, oh, how much sorrow there was in this town of Joppa. I suppose there were women here with larger fortunes; women, perhaps, with handsomer faces; but there was no grief at their departure like this at the death of Dorcas, There was not more turmoil and upturning in the Mediterranean sea, dashing against the wharves of this seaport, than there were surging to and fro of grief because Dorcas was dead. There are a great many who go out of life and are unmissed. There may be a very large funeral; there may be a great many carriages and a plumed hearse; there may be high sounding eulogiums; the bell may toll at the cemetery gate; there may be a very fine marble shaft reared over the resting place; but the whole thing may be a falsehood and a sham. The church of God has lost nothing; the world has lost nothing. It is only a nuisance abated; it is only a grumbler ceasing to find fault; it is only an idler stopped yawning; it is only a dissipated fashionable parted from his wine cellar; while, on the other hand, no useful Christian leaves this world

Continued on Third Page

For dyspepsia and Liver Comp you have a printed guarantee on e bottle of Shiloh's Vitalizer. It n fails to cure.

GROCERS, ETC.

American Pea Beans;
Mince Meat in 5lb glass jars and 1lb boxes;
Deheap Raisins,
Black Basket Raisins,
Blue Basket Raisins,
English London Layers,
Sultanas.

All new fruit.

Stewart's Grocery,
16 Germain st.

WOODSTOCK BUCKWHEAT,
MAPLE SYRUP,
ROLL BUTTER,
CAKE LARD,
FOR SALE BY
J. S. ARMSTRONG & BRO.

SOMETHING NEW.
INDIA OOLONG TEA.
The first ever brought to the city. Extra flavor and strength.
TAYLOR & DOCKRILL,
84 KING STREET.

LARD,
HAMS,
BACON.
Grocers should place their orders at once to secure their Christmas stock.
SLIPP & FLEWELLING
Pork Packers,
160 Main Street, St. John, N. B.

NOW LANDING.
500 Boxes,
50 Half Boxes, } New Raisins.
50 Quarter "
10 Barrels New Currants;
5 Bags New S. S. Almonds;
1 Car Refined Sugar;
100 Puns. } Choice Barbadoes Molasses;
46 Tcs. "
40 Barrels. "
300 Qntls. Mixed Codfish;
100 " " Large "
120 " " Pollock;
1 Car Canso and Labrador Herring;
200 Boxes Assorted Spices;
25 " Pearline;
55 Packages Morton's Pickles;
9 Cases Sardines;
60 " Colman's Starch;
55 Boxes " Mustard.
TO ARRIVE—NOW DUE:
2 Cars Globe Flour;
1 " Manitoba D Flour;
1 " Oatmeal;
GEO. S. deFOREST & SONS
13 South Wharf.
Nov. 12, 1889.

In Store and Landing.
1 Car Flour, Goderich,
1 " do Star,
1 " Oatmeal, Roller and Standard,
2 " Oats,
1 " Bran,
1 " Heavy Feed.
A. SINCLAIR & CO.,
210 Union st.

COAL.

English Orrell Coal.
NOW LANDING at Robertson's Upper wharf, cargo very best
ENGLISH HOUSE COAL.
This coal is well known in St. John. Burns free, no clinkers, no dust, very little smoke, leaves small quanty of brown ash, economical in use and the only cargo imported here this year.
PRICE: $6.25 Per Chaldron while Landing.
BARTON GANDY,
Cor. North Wharf and Nelson st.
Telephone 182.

COALS.
IN YARDS:—Acadia, Picton, Old Mine Sydney, Glace Bay, Reserve and Pennlyn Soft Coals. Also—Broken, Egg, Nut and Chestnut Hard Coals. For sale by
R. P. McGIVERN,
2 NELSON STREET.

COAL.
TO ARRIVE:
Old Mine Sydney, Acadia Pictou, Caledonia, Springhill,
and all sizes, best quality
Honeybrook and free burning Anthracite
W. L. BUSBY.
Tel. Sun.

GILLING THREAD
—FOR—
Gaspereaux, Shad and Pickerel Nets.
Lobster Marline.
Manilla,
Sisal and
Cotton.
All sizes now in stock.
W. H. THORNE & CO.,
Market Square.

TELEPHONE SUBSCRIBERS
PLEASE ADD TO YOUR DIRECTORIES:
377 Gregory, E. R., Barrister, 65 Prince William st.
339 Hazen, J. D., Residence Hazen st.
382 Jones, E. C., " King street east.
381 Lordly, A. J. & Son, Furniture, Germain st.
375 Messenger & Visitor Office, King street.
379 McLeod, W. T. & Co., Boots and Shoes, Market Square.
traton & Hazen, Barristers, Princess street.
A. W. McMACKIN,
Local Manager.

PROFESSIONAL.

GERARD G. RUEL,
(*LL. B. Harvard*, 1889.)
Barrister, &c.,
3 Pugsley's Buil'g, St. John, N. B.

MR. R. P. STRAND
ORGANIST OF TRINITY CHURCH.
Receives Pupils for
MUSICAL INSTRUCTION.
For terms and references address
127 DUKE STREET,
St, John N. B.

G. R. PUGSLEY, LL. B.
Barrister, Attorney-at-Law, &c.
OFFICES—Corner Prince William and Church streets, St. John, N. B.

DR. A. F. EMERY,
—OFFICE—
50 WATERLOO STREET,
Formerly Dr. A. Alward's Office.)
SAINT JOHN, N. B.

C. A. McQUEEN, M. D.
M. R. C. S., Eng.
Office, - - 44 Coburg Street,
St. John, N. B.

Thomas R. Jones,
Ritchie's Building.
GENERAL Commission and Financial Agent Real estate, bought, sold, leased and exchanged. Mortgages negotiated, money loaned or borrowed on safe security, either real or personal Bonds and stocks bought and sold.

NEW DRY GOODS STORE,
East End City.
ANOTHER
GREAT SALE!
T. PATTON & CO.,
Waterloo, near Union St.
Oct. 12th, 1889.

NEW XMAS CARDS.
Photographic Opal Views of Saint John.
—ALSO—
Local Views of St. John in new styles.
Christmas Cards, at
McArthur's BooK Store
80 King Street.

PIANOS — THE MENDELSSOHN PIANO. — ORGANS
Thoroughly Constructed, Attractive in Appearance, Brilliant in Tone, Reasonable in Price, Fully Warranted.
A. T. BUSTIN,
38 Dock Street.

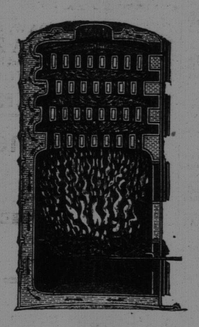
DISPENSING OF PRESCRIPTIONS & RECIPES A SPECIALTY.
The Drugs and Medicines are of superior quality and of standard strength.
None but Competent Persons allowed to Compound Medicine.
Night Dispensing attended to.
Prices low.
WILLIAM B. McVEY, Chemist,
185 Union st., St. John N. B.

BOOTS and SHOES.
A large stock of Ladies and Gentlemen's fashionable
BOOTS AND SHOES
—AT—
MRS. McCONNELL'S,
King street.

"TOILET SOAPS."
Just received from the manufactory,
144 Boxes Fatherland,
96 " Baby's Own,
50 " Oatmeal,
48 " London Boquet,
1 Case Old Brown Windsor, Sea Foam, Prairie Boquet &c.
All of which I will sell at a small advance on cost, by the box.
CHAS. McGREGOR,
Druggist, 137 *Charlotte Street.*

OAK HALL.
250 CHILDREN'S OVERCOATS,
AGE 4 TO 10.
200 BOYS' OVERCOATS,
AGE 10 TO 15.
If you want one of the above Overcoats don't buy till you see this Stock, as they have got to be sold.
SCOVIL, FRASER & CO.,
Cor. King and Germain Streets.

HATS
FURS! FURS!!
1889. SEASON 1889.
We are now Complete in Stock of every description of Furs, including
LADIES CAPES,
—IN—
Beaver, Otter, Black Marten, Australian Oppossum, Mouflon, Bear, Baltic Seal, Greenland Seal, Black Lynx, Silver Hare, Fox, &c.
Bear Boas, Fox Boas,
Sable Boas, Polar Bear Boas,
Iceland Lamb Boas, &c.
Gents Fur Coats, Ladies Astracan Sacques and Children's Fur Sacques.
Robert C. Bourke & Co.,
61 Charlotte st., St. John, N. B.



THE MOST PERFECT
HOT WATER HEATING
—BY—
GURNEY'S BOILER & NEW RADIATOR.
Buildings can be heated by *our system cheaper* than by any other.
Over 400 boilers in use in the "Lower Provinces." Lots of testimonials can be furnished if required.
Satisfaction guaranteed, before payment, where parties abide by our specifications which will be furnished *free of cost.*
Don't have any other but Gurney's.
E. & C. GURNEY & CO.,
Montreal.
Stoves, Ranges, Scales, Furnaces, Registers Cast Iron Fittings &c.
G. & E. BLAKE,
Agents, St. John

SIMEON JONES,
BREWER.
BOTTLEDALE and PORTER.

F. W. WISDOM,
Mill, Steamboat and Railroad Supplies, 41 Dock St., St. John, N. B.
IMPORTER AND DEALER IN Rubber and Leather Belting, Rubber and Linen Hose, Lace Leather and Cut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery, Wrought Iron Pipe, Cast Iron Water Pipe; Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Babbit Metal and Antimony, Steam and Hot Water Heating Supplies.
Lowest Quotations Given on Special Supplies.

ROYAL INSURANCE COMPANY
OF LIVERPOOL, ENGLAND,
REPRESENTING
The Largest Net Surplus of any Fire Insurance Co. in the World.
J. SIDNEY KAYE,
GENERAL AGENT FOR NEW BRUNSWICK,
Office, No. 8 Pugsley's - - - Building, Saint John, N. B.

A. F. deFOREST & CO.,
MERCHANT TAILORS,
Foster's Corner, King Street.
All the latest novelties in Tweeds, Worsteds, Coatings, etc., etc.
Perfect satisfaction guaranteed.
Ladies and Military Work a Specialty.

JAMES ROBERTSON,
IRON, STEEL AND GENERAL METAL MERCHANT AND MANUFACTURER.
MARITIME SAW WORKS. Circular, Shingle, Mill Gang, Jubilee Chise Tooth, Drag, Crosscut and Billet Web Saws.
MARITIME LEAD WORKS. Robertson's Chemically Pure White Lead Genuine and No. 1. Liquid Paints, Fine Colors and Colored Paints and Putty.
MARITIME VARNISH WORKS. All Kinds of Varnishes and Japans.
All my Goods guaranteed equal to any made.
OFFICE: Robertson's New Building, Cor. of Union and Mill Streets.
FACTORY: Cor. Charlotte and Sheffield Streets,
SAINT JOHN, N. B.
WILLIAM GREIG, Manager.