SERMON.

The Spiritual in Goethe's Faust—By Rev. A. P. Logan, Bedford, N. S.

Every great poem contains three characteristics:—revelation of truth, beauty of idea, beauty of language. The value of a work of art, lies in its power to feed the spiritual nature of man, as well as to refine his intellectual being. Tried by this standard, Faust stands among the great poems.

The two greatest Germans were Goethe and Luther. Goethe wrote the greatest poem. Luther enacted the greatest reformation. The one shaped the literature of Germany, the other the faith of Germany. Luther far surpassed Goethe in spirituality. Goethe may have had some of the spiritual about him, but he was not what is known as a spiritual man, he was simply an intellectual man. It has been said of him "that he was the wisest man who ever lived, without a conscience, without humility and without faith." The student of his life will agree with this opinion if it refers to his early manhood. It hardly applies to his later manhood. Goethe believen in immortality, because it was his opinion that nature wastes no power. In writing to a friend, he said: "I am conscious of the fact that God and Satan, heaven and hell are striving for the mastery within me." In Faust, we can see this struggle going on, we can also see that he had a clear idea of what a life of wickedness wjll bring to a man; but he did not profit by his knowledge. From 1772 he ceased attending church, and seldom prayed. He dealt without conscience with the affections of women. There is little to admire in the character of this great man. The gold is in his genius, not in his moral constitution.

But let us turn from the man to his work. What is the spiritual instruction contained in Faust?

First, the King of Darkness holds conversations with the King of Light concerning the inhabitants of earth.

The King of Darkness began complaining about man. He could see no good in man. God reproved him for regarding everything as evil. He told him there was a man on the earth whose name was Faust, whose will was right, although his perplexing circumstances often misled him. Satan replied that if God would give him liberty to use his art upon him, he would win Faust to be his follower.

Goethe expresses a scriptural truth. In the book of Job we find a conversation between God and Satan concerning Job. In the New Testament, we find that Christ told Peter that Satan wished him, that he might sift him like wheat. This indicates a conversation in the unseen concerning Peter. It seems to be a fact, therefore, that, to a certain extent, a man's fate is fixed in the unseen. I do not say entirely fixed, that would be fatalism. In the end a man himself really fixes his fate. We possess the power of making ourselves saints or devils; of choosing light or darkness. The only way in which Satan's plans made against us in the unseen can be upset is by asking God, who knows all about them, to upset them.

A second truth. The King of Darkness cares nothing about the people who are dead to righteousness.

Goethe puts these words upon the lips of Satan: "I have no fancy for the dead. Your youth, with full, fresh cheeks, tastes dantier to my tooth. Should a corpse call, the answer at my house is not at home." When a man allows the devil to kill his soul, the King of Darkness cares nothing more about him. He not at home to such persons. He is always at home, however, to the innocent, to the pure in soul, to the servants of the God of heaven. The question that comforts every human being is, will I allow the devil to kill the immortal part of me and thus give him an opportunity to treat me with contempt?

A third truth. To commit suicide is frequently the thought of the worldly minded when they encounter disappointment.

Faust had been disappointed in the matter of knowledge. He had been a faithful student. The more he studied, the more he became aware of his ignorance. He was greatly troubled because he did not know the reason of things. He wanted to know all about the different forms of nature that were about him; all about storms, the moon, the sun, all about life in its varied forms. He was constantly asking questions, and constantly finding that his questions could not be answered. In his impatience because of his ignorance he exclaimed, "To feel that nothing can be known. This is the thought that burns into my heart." It is right to ask questions, such a habit is the life of progress. How could the law of gravitation have been discovered if Newton had not asked the question, why did the apple fall? But to become dissatisfied because the questions cannot be answered is wrong. It has brought death to many a man. It is the rock upon which Faust went to ruin. Man should not expect all his questions concerning God and the divine mysteries to be answered. One mind there is and one alone upon which the cloud of mystery does not rest. Let no man expect to possess the mind of God. The devil knew Faust's weakness and he planned to capture him through that weakness. When the faithful student saw that he could not brush aside all mystery he attempted suicide. Just as though suicide would clear up mystery. As he raised the cup of poison to his lips, he was stopped by the sound of bells, and a choir of angels in the distance, singing about the resurrection of Christ. That Christ whom this man needed in his trouble. When trouble presses heavily upon them, why do men of the world resort to suicide rather than to Christ?

A fourth truth. There are people who serve the King of Darkness because of disappointment.

With regard to knowledge, Faust was a disappointed man. He was disgusted with his old methods of study, he therefore cast them aside and turned to magic, with the hope that some spirit would give him the knowledge which he could not get from study. As he himself expresses it:—"Therefore to magic, with severe and patient toil, have I applied, that from some spirit I might hear deep truths, to others unrevealed and mysteries from mankind sealed. And never more with shame of heart, touch things of which I know no part." This was the mistake which Saul made when he sought of spirits that knowledge which he could not get of God. How large a part has disappointment in fixing a man's destiny. Ask history, ask fiction, ask the daily newspapers. Theft, murder, suicide, have very frequently their origin in this black spirit. Disappointment has made men and unmade them. It made Dante an immortal poet and Faust an immortal fool. Disappointment reveals character far more than success does. It is one of the strong weapons wielded by man's great enemy.

A fifth truth. There are those who are dissatisfied with their service of the King of Darkness.

Faust made a covenant with the devil. The agreement was that if the devil would serve him by telling him all that he wanted to know and by giving him all that he wished for twenty-four years, he would belong to the devil after that. Faust did not see that during the whole twenty-four years that Satan was serving him, he, all the while, was serving Satan. The words which the King of Darkness uttered with regard to the other men of the world were true of Faust:—"They never scent the devil, even when he has them by the nape of the neck." All the time that Satan was helping this seeker after knowledge, he had him by the nape of the neck, but Faust did not know it.

The words of the covenant which Faust made and which blinded his eyes to the truth of what he was doing, were these:—"Satan said, I bind myself to be thy servant here, to run and rest not at thy beck and bidding, and when we meet again in yonder place, then in like manner thou shalt be my servant." But Faust was his servant even while Satan was fulfilling his part of the covenant. The learned man did not see this truth. Faust, however, was not satisfied in the service which, in his ignorance, he was rendering to his enemy. If the devil understood the refined nature of his victim he did not suit his pleasures to his man. Faust was taken forth by his master to enjoy life. He was taken to a celler in Leipsic, such cellars were common in those days, where there was singing of a low kind, wine drinking and carousing. But such a form of life did not suit the refined taste of the scholar. He did not care for that "society of merry fellows." He was thoroughly disgusted, and he said to Mephistopholes, "take me away, I'll not come here again." Satan next took his unfortunate slave to a witches' kitchen. But Faust only entered the den when he exclaimed, "this senseless witch-craft, sickens and isguets me." As he behid what took place there he repeatedly exclaimed, "I am sick of the whole scene." While he was in this den, they gave him something to drink which aroused his baser nature, and now he bagan a new worldly life, which is the lowest, the most dishonorable aman can live. When Faust had had drunk the draft, the devil said to himself, "with this draft in him, he will meet an Helena in every street." Sure enough, when he went out of the witches kitchen, he met a young woman named Margaret. Goethe tells how the devil aided Faust in bringing about her ruin. Margaret, covered with shame, in the course of time, became insane.

It would be a good study for a young woman beginning life, who is thrown into the midst of temptations, to carefully study the career of Margaret and then determine to shun her example. The career of Margaret teaches the end of those who disobey God's commands. Virtue exalts. The surrender of virtue even for love, degrades, debases and sinks a person in the depths of hell.

Satan had introduced Faust to three pleasures, but he had found no satisfaction in them. If he was unhappy because he could not get the knowledge he desired, he was more unhappy in that which he substituted for the knowledge he was acquiring.

This is a good picture of a real state of things. If Faust found no satisfaction in the pleasures which the king of darknes gave him, many other men have been like him. Solomn groaning about the variety of the things of the world, was in the same state of mind. We cannot amuse the soul very long with the toys of Satan. Gold is very good, but if a man were in the water and were swimming for land, he would not be willing for you to fill his pockets so full of it that it would sink him. Worldly pleasures to a certain extent are very good, still the soul in its struggles to gain the shore of the heavenly home, is not willing that it be over-loaded with them. When our lower nature tries to over-load the soul with such pleasures, it rebels, it is dissatisfied, it talks as Solomon and Faust talked. Men should not think that they can serve the devil and feel satisfied in that service all their days, dissatisfaction with loathing, a wholehearted revulsion will come at some time.

A sixth truth. The devil is not disturbed by an unwilling service.

So long as a man serves him, he cares not whether it is a willing or an unwilling service. God, on the other hand, will not accept unwilling service. If the heart is not in (what we do for him he does not wish our activity.

God told Satan during their conversation in heaven, that if he did gain Faust and put his chains of captivity upon him he would not be a willing subject. Satan thought otherwise. God knew the nature of the human soul, Satan did not. God's words to Satan, according to Goethe, concerning a good man who comes under the power of the evil one are: "A good man, clouded though his senses be by error, is no willing slave to it. His consciousness of good, will it desert a good man? Yea, even in his darkest hours, still doth he war with darkness and the power of darkness, for, the light he cannot see, still round him, feels. And if he be not free, struggles against this strange captivity. The king of darkness did not believe these words of the God of heaven. He was ignorant of the moral constitution of man. He thought that he could crush out the hearts of those who served him, every desire for good. Speaking of Faust he said: "Dust ye shall eat, and eat it with pleasure yet, like that first snake in my poor heraldry, who has been eating it from the beginning." This opinoin which the great enemy of mankind held was wrong, Faust did not at any time take pleasure in eating the dust which was given to him. What is it that marks hell? It is not literal fire, it is the unwillingness, the dissatisfaction of the inhabitants of that abode with the service in which they were engaged. An unwillingness, a dissatisfaction which increases with the length of the residence. If it were possible for man to eat with pleasure the dust which Satan gives him, then there could be no hell. It is a satisfaction to know that the human soul, does not yield a willing service to evil. Two characteristics of our higher nature should be cultivated. Herein lies our safety. It is possible, through a continual holding of the soul under the influence of evil, to smother this unwillingness temporarily, but there are times when it will return in this world and we may believe that it will be a permanently increasing state in the future. This is the worm that dieth not, this is the fire that is not quenched.

The King of Darkness did not fight against, nor abuse Faust in any way. He gave him his fill of the kind of pleasure which he had to give, and yet Faust had a growing unhappiness. So in hell, even although the devil should treat his subjects with all the kindness possible, still like Faust they will have a growing unhappiness. The love which Satan gives is poison to the human soul.

A seventh truth. The devil comes to us in a form we least expect.

Faust was out one Sabbath looking at those who were desecrating that holy day. He should have been otherwise engaged. As he was returning, a black dog appeared which followed him home. Faust had no idea that the devil was entering his home, in the form of that dog. Under the influence of magic, that dog assumed the form of a travelling scholar. That travelling scholar was Mephistopheles.

How often the devil enters our homes, our society, when we least know it. When Satan wants to get possession of a man, he does not come in his own form but in the form of another. Christ said that he, himself, would come as a theif in the night, but he meant that he would come suddenly, unexpectedly. His coming would be like that of the theif in manner but not in spirt. The devil also comes as a thief in the night, but with the wicked spirit, as well as the stealthy manner of the theif. Many a man has yielded himself to the enemy of mankind when he least expected that he was doing so. Given a man with a heart prepared to receive Satan and you cannot keep him out. He alone is safe who has Christ in his heart. If Faust's heart had been right, that black dog would not have been attracted to him. Like attracts like.

And eighth truth. The devil makes promises, but disappoints those who trust in them.

He told Faust that he wold give him more pleasure than he could find in study. It was happiness that Faust was looking for. His attempts after knowledge had made him unhappy. He believed that the devil could give him the happiness he was seeking. He trusted in the promise of the great deceiver, but he trusted in a bubble. Faust in his simplicity put this question to the King of Darkness: "Splendor hast thou? Rank? Wilt thou give me these? The starlight meteors of ambitious heaven? Satan replied that he would give him these, or anything else he asked for. Experience, however, taught this man what it has taught many since his time, that the devil's pleasant fruit rots before we gather it.

Satan made promises to Christ during his temptation, but the Son of God would not entertain them. He knew their worth. When a life of sin is held out to a man and promises are made of success in it, such promises should not be believed. History lifts its voice over against such promises and declares that a life of sin is never successful. Righteousness alone is crowned with an undying prosperity.

Lastly, Gothe was mistaken concerning the fate of the man who serves the devil.

The closing scene of this poem, which refers to the burial of Faust, has considerable power in it. The King of Darkness says to himself, "There lies the body and when the spirit flies out, I meet him straightway with the blood-signed scroll, a title, one would fancy, free from doubt." The blood-signed scroll with which the devil was going to meet the soul of Faust, was the covenant which Faust had written with a pen dipped in his own blood, promising service at the end of twenty-four years.

Then the poet represents the King of Darkness marshalling his angels to sieze the soul of Faust and cast it into hell. He also represents the angel of heaven assembling to get possession f the soul of aFust to carry it to heaven. The angels of heaven and of hell do not enter into a fight, but the angels of heaven spread abroad such an atmosphere of love that even the devil himself, as well as the angels, is affected by it. While the enemies are thus paralysed by love, the angels of heaven seize the soul of Faust and bear him to heaven. Truly a poetic picture which has no life outside of imagination.

Goethe's Faust is founded upon a legend. There the end of Faust is very different from that which Goethe pictures it. The legend represents Faust as the term of twenty-four years draws to a close, seeking relief and salvation from priests, but nothing avails him. All flee from the doomed man. Midnight approaches, an unearthly noise is heard in Faust's room, demoniachal laughter, cries of pain and anguish, a piercing heart-rending call for help, followed by the stillness of death. Outside Faust's room accompanying these scenes and sounds there was a howling storm which shook the house to its very foundation. Next morning they found in Faust's room on the floor and the walls, evidence of a violent struggle, pools of blood and Faust's body mangled in a most horrible manner.

Here we have two extreme views. The extremely good view which Gothe gives us and the extremely bad view with the legend gives us. The whole truth is not to be found in either view. Gothe lived a bad life and therefore could not look at the true future of the wicked man.

This poem however at fault theologically gives a wonderful view of life. There is a warning in it. If Faust had had a spiritual mind his ignorance would not have trobuled him. There is danger in being without a spiritual mind. If a man cannot get the knowledge he wishes from God, he had better not seek it from the devil. What we need in life and what Faust was destitute of was Christ. With the Saviour present we shall be satisfied however little we may be able to explain life or the plenowena of nature.

EX-MAYOR OF WOODSTOCK DEAD.

J. R. Murphy, K. C., One of the Most Prominent Men in Carleton Co., Passes Away.

WOODSTOCK, N. B., Oct. 12.—J. R. Murphy, L. L. B., K. C., one of the best known men in the county, died at 11 o'clock this morning, after a prolonged illness, from stomach trouble. His illness became most serious last winter. He spent most of the summer in St. Andrews, hoping to recuperate. His health did improve but it was only temporary.

Mr. Murphy was a native of Queens county. In his early life he taught school and afterwards attended the law school at Albany, N. Y., whence he graduated with the degree of L. L. B. He established an office in Woodstock. One time he had as partner the present Mr. Justice Wilmot, of Assiniboia, who worked up a large clientage. He also took an interest in town politics and was for many years in the council, afterwards being mayor for two consecutive years. He also took an interest in town politics and was for years in the council, afterwards being mayor for two consecutive years. He was also, for several years, a member of the school board. About two years ago Mr. Murphy was created a K. C., an honor of which he did not live long to enjoy. Last spring he associated with him in partnership, A. C. Calder, of St. Andrews. In his religious belief Mr. Murphy was a Methodist, and his political affiliation was with the Liberal party. He was clerk of the circuit court of this county.

Mr. Murphy is survived by a widow, his second wife, who was before her marriage to him Mrs. Grant. He has six children, three boys and three girls. A step-son is in the employ of the Dominion Express Company at Montreal. His son, Frank, is employed with the Western Union Telegraph office in Fredericton. The other children are young.

Mr. Murphy was first married to a Miss Good, of Jacksonville.

The funeral of the late J. R. Murphy, K. C., who died this morning after a long and distressing illness, will be held on Friday afternoon at 2 o'clock. It is understood the funeral will be under the auspices of the Masonic order, of which the deceased was a member.

FOR A PURE ELECTION.

An Appeal of the Sussex Ministerial Association.

At a meeting of the Sussex Ministerial Association, held Oct. 10, the following propositions were passed, to be given to the press for publication:

In view of the approaching general election, which is to take place November 3rd, we, the members of the Sussex Ministerial Association, feel that it is a part of our duty, as teachers of religion, and as citizens in public positions, to urge upon all voters in our community that they more carefully consider their rights and responsibilities in reference to the exercise of the franchise.

1st. It is important that every voter should clearly understand that he is entrusted with a definite part in the government of the country and the direction of its affairs.

2nd. By virtue of this position the voter is asked, as a patriotic citizen, to express his deliberate opinion at the polls as to the men most fitted to administer the affairs of the country, and as to the policy to be adopted for its interests.

3rd. But should an elector sell his vote, which is thus entrusted to him as the expression of his own deliberate opinion, it is clear that he is guilty of disloyalty to his country as well as of an act of definite sin.

4th. Furthermore, any citizen, who by direct or indirect means bribes his fellow citizen to sell his vote, is guilty of still a greater disloyalty and sin.

5th. We appeal to our fellow citizens throughout the country to join in a general effort to free our beloved land from political immorality, and to lead our people to a higher and nobler conception of citizenship.

Signed in behalf of the association.

A. M. HUBLY, President.
FRANK BAIRD, Secretary.

LANDRY FOR GLOUCESTER.

BATHURST, Oct. 12.—The conservatives of Gloucester have called a convention for Monday next. It is understood that Narcisse Landry of Bathurst, brother of Judge Landry, has consented to stand if offered the nomination, and he has been promised the support of many independents and liberals, who are dissatisfied with the course of Mr. Turgeon during the past four years. Mr. Landry is a clever speaker, and prospect of his acceptance of the nomination has created consternation in the ranks of the Turgeon party, that gentleman having declared himself a government candidate without the formality of calling a convention.

IN CAPE BRETON.

HALIFAX, N. S., Oct. 12.—The election campaign riding of Cape Breton where John McCormack is the conservative candidate, took on a new phase today, when Dr. Bethune, ex-M. P. of Baddeck, who was the liberal member of parliament for Victoria from 1896 to 1900, came out strongly for McCormack. Bethune assigned as the chief reason for his action the violation of their pledges by the liberal party McCormack's prospects are excellent.

NFVER SQUEEZE YOUR CORNS with tight boots—remove them painlessly with Putnam's Corn Extractor. It does the trick in 24 hours, never causes pain, doesn't leave sores behind either. Swift, sure and absolutely painless—use only "Putnam's,"

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

Och 11—Sch Lillian, 9, Lord, from Eastport, master, bal.

Sch Satellite, 18, McGonagle, from Eastport, master, bal.

Sch Virginia, 114, Publicover, from Hopewell Cape, L G Crosby, bal.

Coastwise—Strs LaTour, 98, McKinnon, from Yarmouth; Brunswick, 72, Potter, from Canning, and cld; schs Hattie McKay, 74, Card, from Parrsboro; Hustler, 44, Thompson, from fishing, and cld; Glenara, 71, Starratt, from River Hebert; Shamrock, 7, Wentworth, from Lord's Cove; R P S, 74, Baird, from Londonderry; Bessie May, 14, Malloch, from Welchpool.

Oct 12—Sch Reliance, 16, Welsh, from Eastport, J W Smith, bal.

Sch Levuka, 75, Ogilvie, from Eastport, J W Smith, bal.

Sch Emily, 59, Morris, from Eastport, J W Smith, bal.

Sch F and E Givan, 98, Melvin, from Beaver Harbor, F and L Tufts, bal.

Coastwise—Str Beaver, 42, Reid, from Hillsboro; schs Nellie D, 32, Doucett, from Salmon River; Alda, 11, Shannon, from fishing; Curlew, 63, Denton, from fishing, and cld.

Oct 13—Sch Athol, 70, Sterling, from Eastport, J W Smith, bal.

Coastwise—Schs Alma, 69, Tufts, from St Martins; Joliette, 64, Gordon, from River Hebert; barge No 5, 883, Warnock, from Parrsboro; Edward Morse, 32, Calder, from fishing.

Cleared.

Oct 11—Sch Three Sisters, Price, for New York.

Sch I N Parker, Smith, for Vineyard Haven f o.

Sch Comrade, Kerrigan, for Boston.

Coastwise—Schs L M Ellis, Lent, for Westport; Friendship, Wilbur, for Shulee; str LaTour, McKinnon, for Campobello; Mildred K, Thompson, for Westport; Packet, Longmire, for Bridgetown.

Oct 12—Sch Fanny, Morrell, for Boston.

Sch Elwood Burton, Williams, for City Island.

Sch Florence May, Stuart, for Lubec.

Sch Hazel Leah, Stuart, for Eastport.

Sch Mary M Lord, Lord, for Eastport.

Sch Edith T, Martin, for Lubec.

Sch Reliance, Welsh, for Eastport.

Sch Frances, Barker, for Eastport.

Sch Shamrock, Wentworth, for Eastport.

Coastwise—Schs Maitland, Hatfield, for Port Greville; Margaret, Leighton, for St George; str Louisburg, Gould, for Louisburg; schs Emma T Storey, Gough, for Letete; Rex, Smith, for St Martins; Lennie and Edna, Dickson, for Beaver Harbor; Emma S Story, Gough, for Letite.

Oct. 13—Sch Sachem, Melson, for Eastport.

Sch Lillian, Lord, for Eastport.

Sch Roving Lizzie, Ward, for fishing.

Sch Bessie May, Mallock, for Lubec.

Sch Swallow, Ellis, for Boston.

Sch Alice Maud, Haux, for Boston.

Coastwise—Schs Maudie, Beardsley, for Port Lorne; Henry Swan, Cole, for Sackville; str Beaver, Reid, for Harvey; str Senlac, McKinnon, for Halifax via ports; barge No 5, Warnock, for Parrsboro. schs Chieftain, Tufts, for Alma; Aubrey A, Stuart, for West Isles; Rebecca J Harris, Flagg, for Campobello; Hattie, Fritz, for Port George.

Sailed.

Oct 12—Str St Croix, Thompson, for Boston via Maine ports.

Bark Giacomo, Schiaffiano, for Buenos Ayres.

Str Netherholme, Gorley, for Brow Head f o.

Str Mantinea, Pye, for Brow Head f o.

DOMESTIC PORTS.

Arrived.

HALIFAX, NS, Oct 10—Ard, str Beta, from Jamaica, Turks Islnd and Bermuda.

At Chatham, NB, Oct 10, str Concordia, from Trion. sch Adonis, from Pictou.

At Mahone Bay, Oct 4, bktn Peerless, Brynes, from Yarmouth (to load lumber for Havana).

At Vancouver, Oct 11, str Empress of Japan.

Cleared.

At Hillsboro, Oct 10, sch Wentworth, Priddle, for New York; 11th, sch Harriet C Kertin, Cochran, for Newark.

Sailed.

Sld, str Halifax, Ellis, for Hawkesbury and Charlottetown.

BRITISH PORTS.

Arrived.

GLASGOW, Oct 9—Ard, str Corinthian, from Montreal and Quebec.

GLASGOW, Oct 9—Ard, strs Buenos Ayrean, from Philadelphia via St Johns, NF; 10th, Mongolian, from New York.

MANCHESTER, Oct 10—Ard previously, str Minnie, from Quebec.

ROTTERDAM, Oct 8—Ard, str Drottning Sophia, from Wabana.

HULL, Oct 10—Ard, str Truma, from Montreal and Quebec and Sydney, CB, via London.

LIVERPOOL, Oct 9—Ard, bark Aarvak, from Mal Bay, Canada.

LIVERPOOL, Oct 10—Ard, str Vancouver, from Montreal.

BELFAST, Oct 10—Ard, bark Strathisla, from Newcastle, NB.

DUBLIN, Oct 9—Ard, str Lord Londonderry, from Chatham, NB, via Sydney.

LIVERPOOL, Oct 11—Ard, str Welshman, from Portland.

BRIDGEWATER, Oct 8—Ard, sch Tehwija, from Sherbrooke.

FLEETWOOD, Oct 9—Ard, bark Atlas, from Paspebiac.

PRAWLE POINT, Oct 11—Passed, str Taff, from Baltimore via Annapolis, NS, for Hull.

Sailed.

SHIELDS, Oct 9—Sld, str Drot, Hansen, for Montreal.

GLASGOW, Oct 8—Sld, str Marina, for Montreal.

LIVERPOOL, Oct 9—Sld, str Sicily, for St Johns, NF, and Halifax.

TARRAGONA, Oct 6—Sld, str Jacona, for Montreal.

SHIELDS, Oct 9—Sld, str Fremona, for Montreal.

From Hong Kong, Aug 30, ship Sokoto, Burke, for Port Angeles.

FOREIGN PORTS.

Arrived.

EASTPORT, Me, Oct 10—Ard, sch Emily, from St John, NB.

CHATHAM, Mass, Oct 10—Fresh southwest winds; clear at sunset.

Passed north, tug Underwriter, towing one schooner and two barges, from New York for Hantsport, NS.

SALEM, Mass, Oct 10—Ard and sld, sch Kennebec, from South Amboy for Bar Harbor.

Ard, schs Wm F Green, from St John, NB, for New York; Manuel R Cuza, from New Haven for St John, NB; E M Porter, from Guttenburg for Eastport; Native American, from Boston for Calais; Prudence, from Elizabethport for St John, NB.

CITY ISLAND, Oct 10—Bound south, schs Seth M Todd, from Calais, Me; tug Gypsum King, from Hantsport, NS, towing sch Gypsum King, barges Lizzie Burrell and J B King and Co, No 20, Lackhart, from Windsor, NS.

NEW LONDON, Conn, Oct 10—Ard, sch Alaska, from Elizabethport.

CALAIS, Me, Oct 10—Ard, sch Charlotte Morgan, from Boston.

Sld, schs Sarah Eaton, for New York; Carrie C Ware, for do.

BOSTON, Oct 10—Ard, str Devonian, from Liverpool.

PORTLAND, Me, Oct 10—Ard, schs Ariadne, from Tiverton, NS; Clifford N Carver, from Newport News; Roger Drury, from St John for Philadelphia; Wm Elkins, from do for New York; Pansy, from Point Wolfe, NB, for Boston; Valdare and Josephine, from Bear River for Boston; Ida M Barton, from Fredericton, NB, for New York; Winnie Lawry, from New York for St John, NB; Phoenix, from St John, NB, for New York; J C Colwell, from New York for St John; Julia and Martha, from New York for Calais; Emma McAdam, from Calais for New York.

VINEYARD HAVEN, Mass, Oct 10—Ard and sld, sch Frank and Ira, from South Amboy for St John, NB.

Passed, sch J W Belano, from Darien Bath; tug Underwriter, towing barges 19, 21 and sch Gypsum King, from New York for Windsor.

At Hyannis, Mass, Oct 10, sch Leo, from Fall River for River Hebert.

ROTTERDAM, Oct 9—Ard, str Kronprinz Gustav, from Wabana; Thyra, from Wabana.

ANTWERP, Oct 9—Ard, str Virginian, from Montreal via London.

VINEYARD HAVEN, Oct 11—Ard, sch Wm H Bailey, from Jacksonville for Pictou.

Passed, sch Myrtle Leaf, from Elizabethport for St John, NB.

BOOTHBAY HARBOR, Me, Oct 11—Ard, schs Hattie G Dixon, from New York; Abbie S Walker, from do; Annie Stewart, from Ellsworth.

CITY ISLAND, Oct 11—Bound south, sch Abbie C Stubbs, from St John.

PORTLAND, Me, Oct 11—Ard, sch H A Holder, from St John for Boston; tug Underwriter, with three barges, from New York for Windsor, NS.

Sch Edward T Stotesbury, for Newport News, parted chain and lost anchor in getting under way, and had to return.

CHATHAM, Mass, Oct 11—Increasing northeasterly winds; rainy at sunset.

Passed south, sch Joseph B Thomas, from Boston for coal port.

DUTCH ISLAND, Oct 11—Ard, sch St Anthony, from Providence for Halifax, NS.

At Gulfport, Miss, Oct 8, schs Sirocco, Barker, from Havana; Lord of Avon, Spurr, from Matanzas; Lillie, Miller, from Cienfuegos.

At Jacksonville, Fla, Oct 8, sch Francis, Brooks, from Havana.

At Santos, Sept 18, bark Ensenada, Morris, from Rosario (and sld 24th for Santa Cruz, Cuba).

At Alexandra, Va, Oct 8, sch Fred A Davenport, Kimball, from Walton, NS.

At Havana, Oct 1, sch Bluenose, Benjamin, from Pascagoula.

At Washington, DC, Oct 11, sch Norman, Kelson, from St John.

At New Bedford, Mass, Oct 8, sch Ida May, Gale, from St John.

EASTPORT, Me, Oct 12—Sld, sch Viola, for St John.

PROVINCETOWN, Mass, Oct 12—Ard, sch Elizabeth T. Doyle, from Windsor, NS, for Chester.

STONINGTON, Conn, Oct 12—Ard, schs G H Perry, from New York for St John; Alasko, from do for do; Luta Price, from do for Sackville, NB; Flyaway, from do for eastern port; David Faust, from Port Johnson for Bangor.

Cleared.

BOSTON, Oct 11—Cld, sch Newburg, for Windsor.

At Port Reading, NJ, Oct 10, sch Foster Rice, Brinton, for Annapolis, NS.

Sailed.

Sld, sch Arizona, for Port Gilbert, NS.

Sld, schs D L Melanson, from Hantsport, NS, for City Island; S H Sawyer, from Bangor for New Haven; Andrew G Pierce (new), from Noank for a lumber port.

Sld, schs Abbie and Eva Hooper, for St John. Minnie E Moody, for Pictou; Silver Wave, for Shulee; Nellie Carter, for Maitland; J C Strawbridge, for Charleston.

Sld, schs Helen G King, from Calais for Bridgeport; S H Odiorne, from Bangor for South Norwalk.

SALEM, Mass, Oct 11—Sld, schs Manuel R Cuza, for St John, NB. Arizona, for Port Gilbert.

SAVANNAH, Oct 11—Sld, sch Synanara, for Digby, NS.

NEW LONDON, Conn, Oct 11—Sld, schs Luta Price, for St John, NB; Alaska, from Elizabethport for do; G H Perry, from New York for do; Almeda Wilkes, from do for an eastern port; Fileman, from Stonington for New York.

Sld, tug Springhill, with barges 6 and 7, for Parrsboro, NS.

SANDEFJORD, Sept 23—Sld, bark Nora, for Nova Scotia.

EASTPORT, Me, Oct 11—Sld, schs Emily, for St John, NB; Athol, for do.

From Providence, RI, Oct 10, sch Romeo, for New York.

From Cienfuegos, Oct 4, sch Helen Sunders, for St Andrews, NB.

MEMORANDA.

PORTLAND, Me, Oct 10—Captain F F Welch of sch Watchman, which arrived today, reports sch R L Eaton (of Calais, Me), from New York for Eastport, with coal, ashore on Old Man's Ledge, just outside of Monhegan Island, Thursday night. Crew got ashore safely. Capt Welch's assistance was declined.

Ship Troop, Wyman, from Manila Aug 6 for Delaware Breakwater, was spoken Aug 23, lat 19 N, lon 121 E, in want of medical assistance; crew sick; was returning to Hong Kong.

Bark Tordenskjold, Kjellar, from Chatham, NB, for Dundalk, is ashore in Dundalk River, in a critical position, and is making water badly.

Passed Prawle Point, Oct 12, str Hungarian, from Montreal and Quebec for London.

Passed Kinsale, Oct 12, str Rjukan, from St John for——.

Passed Sydney Light, Oct 13, str Loughrigg Holme, Chadwick, from Bathurst via Sydney for Bordeaux.

MISCELLANY.

PORTLAND, Me, Oct 8—Schs Modoc, from Jonesboro for New York, and Annie M Allen, from Hillsboro, NB, for do, put in here today leaking.

TITUSVILLE, Fla, Oct 8—Sch Francis, from Havana for Brunswick, before reported ashore near Mosquito Inlet, was pulled afloat last night by tug Three Friends, and is being towed to Jacksonville for repairs.

VINEYARD HAVEN, Mass, Oct 9—The Boston Towboat Co have stopped working on sch John C Smith, ashore on Shovelful Shoals, and tug Mercury has returned to Boston. Should a heavy easterly gale come the schooner will go to pieces. Crew have been taken off.

Sch Flyaway of Vineyard Haven has been sold to Captain C G Borden of Kansas City, Mo. She will continue in the coasting trade.

BOSTON, Oct 11—Captain Bond of the str Kershaw arrived here today from Baltimore and Norfolk, and reports that the bell buoy is gone from Pollock Rip Slue and that the light of the gas buoy in the Slue is very dim.

NOTICE TO MARINERS.

PHILADELPHIA, Pa, Oct 9—On or about Oct 18, Overfalls light vessel, No 60, stationed about 3½ miles to the southward and westward of Overfalls, or South Shoal, entrance to Delaware Bay, will be withdrawn from her station for repairs and the station will be marked by light vessel No 72, which has the same general appearance except that her hull is painted red and No 72 instead of 69.

PORTLAND, Me, Oct. 11, 1904.

To Portland from the Eastword.

Notice is hereby given that Cushing Island bell buoy, reported as not sounding Oct 6, was replaced by a new buoy Oct 11.

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