

SERMON.

The Woman and the Dragon.

A Sermon Illustrating the Teachings of Swedenborg.

Rev. J. S. David, a minister of the New Jerusalem church, from Boston, addressed an interested group of inquirers gathered at Messrs. A. W. Hamlin's, 113 Union street, Sunday morning, explaining revelations relating to the woman and the dragon, he said in substance:

In the symbolic language of Scripture a woman denotes the church. When she worships the Lord Jesus Christ alone she is called "the bride, the Lamb's wife." If she worships a divided God-head or more than one God she falls into spiritual adultery. If she worships the Father apart from the Son her worship is not real, for God out of Christ cannot be comprehended. The Father is the Lord's essential divinity which no man has seen or can see. The Son is His divine humanity; it is that which manifests the Father in human form, which brings Him so near that we can touch Him in our thoughts and prayers. Therefore we come to the Father when we "come to Jesus," we address a man's mind through his body.

The woman is "clothed with the sun" when the church is consciously enfolded by the divine love and radiance from the divine truth. The moon under her feet is clear intellectual faith or belief which is subordinated to love. The twelve stars are all the knowledges of spiritual truths shining through like pearls of light in the sky-depths of the soul. The woman brings forth a man-child—a new form of spiritual truth which is destined ultimately to rule the world.

But a still deeper shadow appears: by a shadow, the radiant woman cries in pain and labors to bring forth. The new heavenly truth is received with great difficulty. The birth of spiritual thought follows a hard struggle with our selfish nature.

But a still deeper shadow appears: it is the presence of the dragon. Wherever good appears, there appears evil. When Adam and Eve appeared in the garden, there appeared the serpent. When, in the days of Job, the sons of God came to see Job, themselves before the Lord, Satan came with them. When Christ was born in Bethlehem amid the rejoicings of angels Herod was there ready to destroy Him. When a new spiritual truth appears, it is the presence of the dragon. Wherever good appears, there appears evil. When Adam and Eve appeared in the garden, there appeared the serpent. When, in the days of Job, the sons of God came to see Job, themselves before the Lord, Satan came with them. When Christ was born in Bethlehem amid the rejoicings of angels Herod was there ready to destroy Him. When a new spiritual truth appears, it is the presence of the dragon. Wherever good appears, there appears evil.

The dragon is materialism. The dragon is the principle of evil which crawls upon the ground, which feeds upon the dust, which delves in the things of the senses only and cannot look upward to spiritual realities. The serpent is given wings and becomes a dragon when our sensuous nature is defiled, adored and given an honorable place in the church. John saw the dragon in heaven, that is, in the church. The dragon is religion dominated by sensuous or materialistic thought, and how slowly spiritual truth has been materialized in the church. The Supreme Being has been worshipped as a being of human passions, loving friends and hating enemies. The statement has been degraded to the mechanical proceedings of an arbitrary judge. The result has been a picture as the rings of the material body from the grave at the last day. The second coming has been represented as a bodily descent from the sky, He throned a heaven throne, His kingdom an earthly kingdom after the fashion of an absolute monarchy, while the true spiritual resurrection, the Lord's descent into the heart ad life and the kingdom which has been made secondary or ignored. Heaven's kingdoms have been placed on earth or in the centre of the visible universe, and hell has generally been described as a lake of infernal fire. The doctrine of salvation by faith alone in a substitutional sacrifice is a form of materialism whose passion has pervaded and degraded the whole church. This dragon of religious materialism has great power in the church, as denoted by its horns, while his red color reveals selfishness. (The Greek word translated "red" means a dull red as distinguished from a bright red, the latter denoting the love of the Lord and the neighbor.) The awful power of materialism in the church has not yet been fully measured by man.

In the hieroglyphics of Egypt, the serpent is sometimes pictured with head down and tail up. The head there means the spiritual and the tail the natural, and as the tail is above it denotes the natural controlling the spiritual, which is the perversion of order. At other times it is pictured with head up and tail down, denoting the spiritual controlling the natural, which is true order. It is then pictured with a head representing divinity, the dragon of the Apocalypse is seen with tail extended toward the stars and dragging them down to the earth, which is materialism in the church destroying the knowledge of spiritual truth.

It once saw a woman, with a brouse dragon on the steed. The head was down and the tail wound in graceful spirals around the steed and pointed toward the stars. In the church below, salvation by faith alone was preached, and every truth of the Word was materialized. There was an unmistakable correspondence between the dragon and the doctrine, showing how people naturally do things according to the law of correspondences without knowing it.

Now the dragon sought to destroy the new-born child, the heavenly doctrine of the New Jerusalem. The truths revealed through Swedenborg are most interior and spiritual; they search us to the core and unearth our "secret faults" and bring us in repentance to the feet of our Divine Saviour; they empty us of ourselves and fill us with the transporting vision of divine love. They are of such transcending beauty and heavenlyness that we cannot truly follow them without unfolding all that is beautiful and heavenly within ourselves, and so thoroughly practical are they that we cannot follow them without becoming unselfishly useful to humanity. This new light is not a new Bible, but the inner light of the Bible revealed; and when that light is seen we have the strongest possible evidence of the holiness and divine origin of the Scriptures. It is the opening of the seven seals predicted in the Apocalypse, and is not Swedenborg's work, but the Lord's. Its greatest enemy is that religious dragon—materialism in the church.

No doctrine ever revealed has been so persistently resisted on the one hand ignored on the other as this. It has been so grossly misrepresented that very few outside the New Church have any just conception of the teaching of Swedenborg. The woman herself is so persecuted by the dragon that she flies into the wilderness. This means that the Lord's New Church will be for some time in an obscure position, unknown to the world, unrecognized by the dragonists, and confined to a few, that meanwhile preparation might be made for the reception of his doctrines among many. The reception is difficult and requires preparation. We must be emptied of prejudice, bigotry and conceit, and cultivate a love for the truth and a determination to follow it whithersoever it may lead us. The growth of the New Church is very slow as seen by the world, but it is also very sure. The way to the inner light is over an obscure and difficult threshold, but when once we see that light we never afterwards deny the revelations of God. The grosser any organism is the more rapid is its growth and multiplication. So with a religion. A superficial religion will run through the world like wild fire, while a truly spiritual thought that is calculated to awaken the highest and noblest in man may slumber for ages. It often happens that a fanatic will have a large following while he lives and controls others by his personality, but as soon as he dies his work begins to die with him—Swedenborg was just the reverse. He wrote quietly in the Latin language his books in order and quietly the new light spread and it has modified the entire theology of the Christian world and even touched the hilltops of the Oriental religions. The testimonies of a brilliant galaxy of divines and other leading thinkers and writers might be adduced here, but that would not be evidence. We must see the inner truth by our own spiritual discernment. The visible New Church centers in an organization, but where its circumference is no one knows.

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ALBERT T. PATRICK.

NEW YORK, July 6.—It is announced that Albert T. Patrick, who is awaiting execution for the murder of Wm. Marsh Rice, the Texas multi-millionaire, has instructed his counsel, David B. Hill, to take his case to the United States supreme court. The execution of Patrick is set for the week commencing August 7, and the appeal will act as a temporary stay.

For all weakness from which girls and women suffer, no surer remedy exists than Dr. Hamilton's Pills. They maintain the bracing health every woman so earnestly desires; they uphold digestion, and bring strength that lasts till old age.

SHIPPING NEWS.

PORT OF ST. JOHN.

Arrived.
July 6—Str. Seneca, 614, McKinnon, from Halifax via ports, and cld, Wm. Thomson and Co.
Sch Margaret May Riley, 240, Berry, from Apalachicola, J. A. Likoly, hard pine.

Departed.
July 6—Coastwise, Little Annie, 18, Poland, from Westport, and cld; Ethel Burrill, 48, Spicer, from Farnborough; Ida M., 77, Moffat, from River St. Elizabeth; Henry Swan, 53, Oles, from St. Martins; Nina Blanche, 30, Crocker, from Freetown, and cld; Margaret, 49, Justano, from Weymouth.

Cleared.
July 6—Coastwise, Sch Emma T Storey, 604, for Sackville.
DOMESTIC PORTS.
Arrived.
At Richibucto, July 5, bark Flamforth, Anderson, from St. George.

At Hillsboro, July 5, str Gove, Olson, from Newark.

BRITISH PORTS.
Sailed.
From Cork, July 6, str Cherones, for St. John.

REPORTS.
Passed Sydney Light, July 6, str Montague, Cole, from Montreal via Sydney for Cape Town, Wigan, Streeter, from Montreal via Sydney for New York.

Str Mantinea, McKinnon, from Philadelphia, arrived at Santiago de Cuba on July 4.
Str Cherones, Liswell, from Cork via St. John, arrived at Swansoo on July 6, and is expected to sail on Saturday.

NOTICE TO MARINERS.
The Gedney Channel experimental whistling and gas buoy, moored in 46 feet of water on the easterly prolongation of the axis of Gedney Channel, N.J., which was relighted June 30, will occupy its station permanently and will hereafter be called Gedney Channel gas and whistling buoy.

PHILADELPHIA, July 4.—Notice is given by the Lighthouse Board that the bell fog signal at the station on the southern end of Harbor of Refuge Breakwater, southwesterly side of the entrance to Delaware Bay, Del, heretofore reported disabled, was repaired June 24.

West India line str Ocamo, Capt Buchanan, sailed from St. Kitts at 6 p.m. on Monday for Bermuda.
Str Lunenburg went ashore at Magdalen Islands Tuesday. She was on str bottom and was expected to float during the high tides Tuesday night.

Battle line str Eteria, Capt Muller, sailed from West Bay on Wednesday afternoon for Liverpool.

Battle line str Mantinea, from Santiago de Cuba, arrived at Philadelphia at noon yesterday.

HALIFAX, July 6.—A despatch to Leith Hart & Co. agents, of Lunenburg, states that the steamship got off at high water last night only slightly damaged.

BRITISH FLAG INSULTED.

British Captain Forced to Haul it Down in American Port July 4th—Appeal to Canadian Government.

NEW YORK, July 6.—A Rochester despatch to the Tribune says a protest has been filed with the Canadian minister of marine by the Canadian collector of the Canadian schooner Acadia, because the port collector compelled him to lower the British flag on his vessel in the harbor at Charlotte on July 4. The Acadia was informed that the collector had floated the Union Jack on the morning of the fourth of July, and ordered Captain Simmons to haul it down, saying it was an insult to the national holiday. Simmons refused, and threatened to shoot the collector if he boarded his vessel. Finally Simmons lowered the flag, when threatened with the refusal of his clearance papers.

AMHERST.
AMHERST, July 6.—After a long and trying illness, Miss Anne McGehey died this morning at 4 o'clock, aged fifty-six years. She was the fourth daughter of the late Hon. Richard McGehey of Windsor. Three sisters and one brother survive her. Mrs. Robert Moffat of Ottawa, Mrs. W. Inglis Moffat of this town, and Mrs. Thomas and a brother, both of Windsor.

The death of Mrs. Abercromby at her home in Shelburne was received here with much sorrow by her relatives and friends. The funeral will take place on Friday. Friends from here will attend.

Mrs. Locke of Cambridge, Mass., is a guest of Mrs. A. Robb.

Mr. and Mrs. Fred Bent, formerly of this town, now of Cincinnati, Ohio, are here visiting their daughter, Mrs. Fred Christie, Albion street.

Mrs. Bliss has returned home after spending the summer with her daughter, Mrs. Hugh Hooper, Bathurst, N. B.

A CENTENARIAN'S MAXIMS.
(New York Sun.)
Josiah Zettlin, who was born in Lodz, Poland, on July 3, 1905, and who came to this country 18 years ago, and has since been living with his daughter, Mrs. Isaac Krinsky, at 138 Lexington avenue, Brooklyn, celebrated his 100th birthday yesterday. He is perhaps the liveliest centenarian of whom Brooklyn can boast, apparently enjoying life as if he were not half his age.

JEFFRIES DISCUSSES HIS BIG BATTLE.

E. C. Van Loan, writing of Jeffries' return to his home in California after his big fight with Jim Jeffries, says: "We looked on the way to the arena, back of his home on the East Side, and Jim talked of pet bears and prize fights, target rifles, houses and lots and street car systems. The big fellow was as full of fun as a kitten; he did not want to talk seriously about his future. It was more fun to stir the pups up to the fighting point and watch them tumbling on the lawn than their wild endeavors to chew each other's cars."

"What'll I do now?" repeated Jeffries. "Honest, I don't know. Yes, I do, too! I'm going to Catalina to have one more sailing trip! That's the stuff! I want to go on a few more of these big yellow tails over there; I might take a chance with a tuna. And that's as far ahead as I'm looking just now."

"That championship business is all right while it lasts, but I don't think there ain't anything more in it for me. I know that I wanted to get a match with Jack Root, but the San Francisco people ain't 'nothin' doin'." "There ain't a man left who'll fight with me, not enough to keep me warm, and the game, as far as I'm concerned, is dead. I made all the money out of it that there is to be made now I'm done."

"You might say for me that I'm glad the fight is over, and that I'm glad to be out of it all the time. I used to like it. You know how a man is, that way. It was kind of new to have 'em rubbering their heads off all the time and nudging each other when I came along the street. But that sort of thing wears off and a fellow gets to wondering what they see in him. Me for the simple life now. I may go into farming and the best cigar I may get. But it's no kid that I've quit the fighting game. They say I may fight again if a foreigner comes over here and trims the best man we have, but don't you bet any money that I will. Anyway, there isn't a foreigner who has a chance with the bunch of fighters in this country."

Did you ever stop to think what a great man Sullivan would have been if he hadn't gone into the ring against Corbett? They all get theirs sooner or later and I'm satisfied to quit before the chief fellow comes along and makes us.

"The toughest fight I ever had? Well, it's a toss-up between Sharkey's second and the one I had with a brown bear up at Harbin Springs. That bear was up on my bull pup and I had to go to the front for Spitz Crockett. He nicked me in the leg and through the arm, but I got him in the end. I laid him down on the ground, and every time he tried to bite me I biffed him with my fist. He was as big as me, but I wanted because Fitzsimmons was bouncing a pick handle off his back bone and the bull pup was tearing his hair out by the roots at the same time, and he was as big as me, but I got him with a draw."

"The bear was a bad actor. He used to dig out his cage and take to the tall trees and then the Dago who had charge of him would come hot foot for me."

"Zheem," he would say, "da bear he outo da cage again; he climbs da tree!"

"That was my cue. All I had to do was to show in the open and yell 'Break it!' and the bear heard me and would begin to climb the tree, and back down the tree as fast as he could. He couldn't get back into his cage any too soon when he found I was on his reservation and looking for him. Then the Dago would come around and say:

"Zheem, I wisha da damma bear would die! Some day I keela hem!"

"Fitz was the greatest fellow in the world to be monkeying with animals. I was on his reservation, and I told him after that fight Fitz used to frame himself up with a pickhandle whenever he went anywhere near the cage. The old bear would get as close as I pleased, and as he would get me, all anxious to take a bite out of my paw, and then, whack! the pick handle would land, and Brownie would yell pretty fair, but nothing to go crazy over. I had a good show and I gave Fitz a good performance of a monkey, but a champion of the world can get away with a lot of rough stuff that they'd kill an ordinary actor for attempting. I had a good show, all right, but a champion of the world can get away with a lot of rough stuff that they'd kill an ordinary actor for attempting."

"I want to get away from all that kind of business and live my own way for a while. I made a lot of money out of the fighting game and I've got to be a little bit of a millionaire. I don't want to worry any about the wolves at the door. If any of 'em come around here, there would eat 'em up! Wouldn't you, Mother?" And the fox terrier to whom these remarks were addressed hopped into Jeff's lap and licked his chin in token of good faith.

"Of course, if there was a lot more money to be made in this business I'd be a fool not to stick, but the money I've made, I've got to get rid of. I want to get away from all that kind of business and live my own way for a while. I made a lot of money out of the fighting game and I've got to be a little bit of a millionaire. I don't want to worry any about the wolves at the door. If any of 'em come around here, there would eat 'em up! Wouldn't you, Mother?"

"Poor condition made my second fight with Sharkey an awfully tough one, and I think I fought as good a fight that night. I was tired and my legs were aching. I had a few more fights, but I never had any doubt as to the outcome. The way I won the championship I knew all along that it was coming my way. I was hitting Fitz every round pretty much as I pleased, and I knew that sooner or later I would get him. The bet was three to one on Fitz to win, and the men who picked me made a small fortune. You've seen that diamond locket ever, as though I'd made me a present of that after the fight."

"It's a great experience for a man to go through; I don't know that there is any part of it I would have wanted to miss, but now that it is over and I'm out of it I'm glad of it. Tomorrow I'll go down town and see the boys again. I always liked to get back here because there are a lot of mighty good fellows in this town. I'll do a little fishing and a little hunting, and then I'll settle down to some thing. While I'm loading I'll make up my mind what it is to be. But you can bet that Jeff is done with the fighting game for all time. Ain't I, Mother?" And Mother yipped and yapped her approval.

approval, Jim Jeffries may be a big drawing card on Broadway in New York, but he is just a big good-natured giant to Mother and the puppies—somebody to play with and fight over. And so the greatest fighter of the age returns to simple life. The belt is in the arena; let the best man take it.

JOHN D. ROCKEFELLER'S JOKE.

(Springfield Republican.)
It was while speaking at Denver in January, 1900, that President Hadley of Yale brought forward his famous remedy of social ostracism for trust abuses. He did not think much of legislative remedies. He believed that a proper and healthy public sentiment acting by itself would be more effective, and said: "When it is understood that a man who does certain things cannot associate with his fellow-men, it will penetrate deeply into social organism." Later on he said, by way of explanation: "Social ostracism will serve as a remedy for any public evil. It is, in fact, the only effective remedy. It applies to evils connected with trusts in the same way that it does to any other form of commercial wrong."

President Hadley was evidently still holding the remedy when a few weeks later, he spoke in Boston, saying among other things: "We shall have an emperor in Washington within 25 years unless we create a public sentiment regarding the Hadley remedy that will regulate the trusts." This utterance also underwent explanation later on, but without changing the sense as was understood by most readers. Truth compels the statement that few people regarded the Hadley remedy for trusts evils as practicable or entitled to serious consideration as a finality. But no one anticipated that Prof. Hadley himself would be the one most conspicuously to cover his remedy with ridicule.

Accounts of the Yale alumni meeting of Wednesday say that four times in the course of President Hadley's announcement of the Rockefeller gift of \$1,000,000 did the entire audience "cheer" and "yell" and "roar" its approving enthusiasm. Had Mr. Rockefeller himself been present, what would have happened? Refusal of a seat on the platform? The cold shoulder everywhere? Yet if his methods ever properly are condoned, what are the methods relating to the aggrandisement of syndicates and trusts for which he is a devoted partisan of the author?

One is almost forced to believe that Mr. Rockefeller deliberately laid a trap for President Hadley, which he proceeded straightaway to fall into. He is a man, we believe, not wholly devoid of a sense of humor, and it might easily be worth a million in his case to see Mr. Hadley publicly swallow his own plain of meeting the menace of the trusts. It was a great joke and worked to a charm.

TO THE BISHOP'S TASTE.

The late Bishop Green on one of his diocesan visitations stopped with an old friend at Sewanee, Tennessee. At the early supper of the South, always a formal meal, the bishop said he would have nothing but a dish of bonny-clabber, a little nutmeg sprinkled over.

"There ain't a bit of nutmeg in the house!" exclaimed the maid when the request was repeated to her.

"Dear me," said the hostess, sotto voce; "go to Mrs. Darlington next door and ask her to lend me a nutmeg."

"Then go to Mrs. Harding, on the other side, we can't all be out at once, then bring the bishop the dish quickly."

The hostess kept up a rapid fire of bright talk to cover the hiatus in the service until the maid appeared with the desired dish.

"What's this?" asked the bishop, "what a little nutmeg!"

"When the good guest had retired the mistress said to the maid:—

"Oh, what a nutmeg! it was the first thing in the morning and get nutmeg, and return the nutmeg to Mrs. Harding."

"But Mrs. Harding was out of nutmeg!"

"Then where did you get any?"

"La, Miss, I was da worried out da I do-tuck a wooden handle on an old shoe-buttner an' grated it on."

"What's this?" asked the lawyer. "You say you take case for \$500," explained the Oriental.

A light burst upon Mr. Spencer. Horrified, he exclaimed: "You mean to tell me that since I say you last one of your countrymen has been killed?"

"Certainly," calmly answered the Chinaman, "I kill him last night."

A LEGAL SUCCESS.

(Washington Star.)
Representative Julius Kahn of California tells a tale illustrative of the guile of "the heathen Chinese."

It appears that Dennis Spencer, a prominent criminal attorney of Napa, in the state mentioned, was the recipient of a call from a Chinese, who without circumspection at once put the attorney on his feet.

"Spencer," said the Chinaman, "how much you charge make him clear?"

"Oh," exclaimed the lawyer carelessly, "I'd take the case for \$500."

The Chinaman vanished without a word. In about a week he returned and laid the sum of \$500 on Mr. Spencer's desk.

"What's this for?" asked the lawyer. "You say you take case for \$500," explained the Oriental.

A light burst upon Mr. Spencer. Horrified, he exclaimed: "You mean to tell me that since I say you last one of your countrymen has been killed?"

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CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of *Dr. J.C. Williams* and has been made under his personal supervision since its infancy. All other "imitations" allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

What is CASTORIA
Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhoea and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulence. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

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BIRTHS.

BURNETT.—At 143 Leinster street, on July 6, to Rev. Christopher and Mrs. Burnett, a son.

PIDGEON.—At 806 Douglas avenue, on July 6, to Mr. and Mrs. David B. Pidgeon, a son.

WALKER.—At Newcastle Bridge, July 1st, to Mr. and Mrs. Fred G. Walker, a daughter.

GARNETT-ROWLEY.—On July 6th, by the Rev. Leo A. Hoyt, rector of Simonds, William Garnett of Misspeck to Charlotte, daughter of the late William Rowley, formerly of St. John.

DEAN-PAULIE.—At the residence of the bride's parents, 73 Victoria street, St. John, on Wednesday morning, July 6th, by Rev. David Long, Dean Wilmot Dean to Theresa J., eldest daughter of Charles A. Paulie.

BEILMORE-ELLIOTT.—At the Exmouth street Methodist parsonage, on July 6th, Thomas Belmore of Dipper Harbor to Rebecca E. Elliott of Harry's Cove, Queens Co.

DEATHS.

CHARLTON.—In this city, on July 4th, J. Osborne Charlton, leaving a widow to mourn his loss.

CATECART.—In this city, on Tuesday, July 4th, Daniel Catecart, in the 93rd year of his age, leaving a wife to mourn her sad loss.

JONES.—In this city, July 4th, James H. Jones, aged 75 years, leaving a wife, two sons and three daughters.

MERRITT.—At No. 10 Spruce street, on July 4th, 1905, Gabriel Merritt, in the 81st year of his age.

VANWART.—At Missoula, Montana, June 30th, to Mr. and Mrs. Roy A. Vanwart, a son.

WILLIAMS.—In this city, July 5th, Elizabeth Ann Williams, aged ninety years and three months.

Hartland.

HARTLAND, N. B., July 4.—The annual meeting of the Hartland live stock corporation was held in the hose house Monday evening, D. E. Morgan, whose term of commissioner expired, was unanimously re-elected.

The financial report was presented by Secretary A. W. Rideout. Total cash received, \$842.55; cash expended, \$78.75; amount voted for year 1906, \$500.

W. D. Keith was re-elected auditor. Mrs. Thos. A. Dunlop and son Otty put up the case for \$500. Mr. Thos. A. Dunlop and son Otty put up the case for \$500.

WEDDING IN STORE WINDOW.

BRINGS FINE OF \$40.
MONTREAL, Que., July 6.—Charles Alfred Workman, a clothier here, was fined forty dollars or two months' imprisonment by Recorder Weir today, for allowing a wedding ceremony to take place in the window of his store for advertising purposes, by which device the streets were blocked. The recorder also strongly condemned the

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