THE DAYS OF OLD.

Preached at St. John's Church

On the Anniversary of the Landing of the Loyalists, May 18th, 1890.

At the Request of the Loyalists' Society.

"Remember the former things of old."—Isaiah xlvi., 9.

Man stands upon a narrow isthmus, as it were, between two dark immensities, the future and the past. He has the light of God's revelation, partial but sufficient, which shows him the path before him, teaches him the present dangers and responsibilities, and gives him confidence as to the final goal. But, on the other side, there is also light—the light of history and example. That light is of God also, for all truth comes from Him, although it comes to us through different channels, and needs our exact study and our patient research.

There was a mighty truth symbolized in that ancient fancy which created a muse of history, the voice of Divine beauty irradiating the records of life.

But mightier is the truth, greater the dignity to us, who receive the foundations of our faith in history, written by the finger of God. Nor do we draw hard boundaries and impassable limits between the history of the Jewish race or of the Christian church, and that of other races and other phases of the world's evolution. The true student of history, knowing that God is in the world, recognizes the finger of God in all creation, in the vicissitudes of every century; and to him the study and delineation of any epoch is a solemn thing, it is a priesthood and ministry, it is the utterance of truth, without fear and without reproach, for the benefit and instruction of mankind.

The true student of history can look far beyond the special period of which he may be treating; he perceives forces at work, greater than the skill of generals, the diplomacy of ambassadors, the experience of statesmen, or the eloquence of demagogues. He discerns that reigns and dynasties are but the chapters and verses in one great book, inseparable parts of one mighty whole. For these periods of time and movements of national life are not like so many isolated lakes, joined merely by the slender stream of a succession or a conquest, but are waves in one mighty river, whose winding course draws its tributaries from every land and every clime, whose first beginnings are lost beyond our view among the cloud-capped mountains of antiquity, and whose irresistable progress bears us onward, unhasting, unresting towards the boundless ocean of the future.

But though we recognize this great truth of the Unity of History, we cannot ignore the superiority, both in attraction, and indeed in importance, of those periods and those past events which are bound to us with our own ancestry and the links of personal feeling.

To the Jew, the descendant in direct course of Abraham, Isaac and Jacob, the appeal of the Prophet Isaiah came as a trumpet call: "Remember the former things of old!" He recalled, as if in one long vista of remembrance, a history that never will know its parallel; beginning with the first creative word of God, with the dim and awful memories of forfeited bliss, tempered by promised help and salvation.

Then pass across the stage of memory the stately figures of patriarch, and judge, and king, and prophet; the escape from Egyptian bondage, the wilderness and the promised land; the periods of anarchy and the growth of monarchy; David's victories and Solomon's glories; the sad decay after the disruption, when Isaiah's burning words smote upon their ears.

And do not similar feelings, associations hardly less vivid and pathetic, arise in the hearts of many other families in this world of ours? If pride in achievements which have left their indelible mark upon the annals of the world, which claim the willing echo of other nations' recognition, may be granted utterance, then might our fatherland and her sons boast, in the poet's strain of old, of

"This royal throne of kings, this sceptred isle,
This fortress built by nature for herself—
Against infection and the hand of war . . .
This precious stone set in the silver sea . . .
This blessed plot, this earth, this realm, this England!"

Nor would the children of other nations lack causes of proud recollection, whether of present or past glories; none would refuse the call, none would endeavor unmoved to "remember the former things of old!" But though the recollection of past triumph is sweet, it is measured by our present condition. In the most pathetic scene which ever poet's imagination conceived, the victim of jealousy and cruel vengeance says,

"There is no sadder lot,
Than to remember happy days gone by,
In misery now."

But a memory of past sufferings, undergone for conscience or loyalty's sake, conveys a glow which is not that of mere pride, mere self-satisfaction.

When the Protestant of France recalls the days when his forefathers relinquished all that makes life dear in their well-loved country—for conscience sake, he thinks not of the lands and wealth abandoned, but of the crown of joy ensured. All bitterness of recollection has vanished; he can review dispassionately the political causes which inevitably led to what was, in itself, the crowning error of the great monarch, the cruel and self-inflicted wound in the prosperity of the nation. Even in the time of bitter separation itself, love of the country could surmount and suppress all vengeful feeling, all sense of personal wrong.

And so we read how the great preacher Saurin, himself an exile for the sake of Jesus Christ, preaching to a congregation of exiles, could pray for the king himself who had driven them from home and country; could pray for his prosperity as well as for his conversion, could implore from the throne of grace that he who had been the instrument of its wrath might become the minister of its grace and bounty.

And if, when the two greatest principles of humanity, religion and loyalty, were seemingly brought into conflict, it was possible to maintain the one without abandoning the other: how much more conspicuous are the examples of loyalty, when faith and country are the same; when, in spite of disaster, they remain

"True as the dial to the sun,
Although they be not shined upon."

This day our thoughts are called to "remember the former things of old"—events which occupy a bright page in our country's history, and which, to all inhabitants of this province, and to many away, you with a still more intimate and personal feeling, come with a sense of solemn remembrance and bright example.

More than a hundred years ago your ancestors gave up home, and all its associations, for the sake of a principle; not a mere political theory, about which men may argue for victory, but a belief which was a faith, that which embodied itself in consistent action, which surmounted all self-interest, and consecrated the purpose of life.

It would be easy, it would be tempting to use the words of simple panegyric. These would be no mere platitudes, they would be truth.

But history has a higher function than the distribution of praise and blame: she searches out the causes, so far as they are discoverable, of those mighty unseen forces which move the world and make our annals. To paint the Loyalists in monotonous hues of praise; to imply that their opponents were actuated by evil motive, disloyalty for its own sake, would be as unworthy of this place as of the good men and brave citizens whom we commemorate today. "Paint me as I am," said Oliver Cromwell to the flattering artist who would fain have softened his rough outlines and destroyed all his individuality.

And we, looking back though the vista of an eventful century, are able to dissociate ourselves from its passions and its party-cries, and to recognize how here, as ever, there had been noble purpose and truth on both sides of the conflict, like the fabled conflict of the knights about the shield with its golden and silvern sides. Remember that the noblest minds in our fatherland were always opposed to that suicidal policy which alienated the American colonies. A month before hostilities began, the greatest Englishman of his age, Edmund Burke, in that oration on "Conciliation with America," which stands as an imperishable monument of eloquence and political foresight, said:

"Our hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are strong as links of iron. As long as you have the wisdom to keep the sovereign authority of this country as the sanctury of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces towards you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience."

But his was the voice of one crying in the wilderness; scorn and contempt were hurled upon the colonists whose English blood impelled them to demand English constitutional liberties. Their arguments were ignored, their protests regarded as sedition. No one listened when Burke exclaimed:

"Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. If we are conscious of our situation, and glow with zeal to fill our place as becomes our station and ourselves, we ought to auspicate all our public proceedings in America with the old warning of the church: Sursum corda! Lift up your hearts! We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us."

Alas, the hearts of men were not lifted up, but were debased by pride, and ignorance, and hatred. But the crime was to bring its penalty.

"Those whom God will destroy," ran the old adage, "He first deprives of reason." And so England paid the penalty of her ignorance, of not having known the time of her visitation, by the loss of an empire. That is the bright side of American independence, that which is recognized now by every candid thinker. It was that which caused Chatham to declare that, were he an American as he were an Englishman, he would never lay down his arms. It is that which enables us, now to view the marvellous growth in power and prosperity of the great American republic with no narrow jealousy, no retrospective grudges. To them, our brethren in blood and faith, we look with sympathy and affection; and if the American citizen who worships in our churches hears no specific prayer for his country and its rulers, yet for them as for all constituted authorities in other lands, our supplication is raised: "That it may please Thee to bless and keep all Thy people: that it may please Thee to give to all nations unity, peace and concord."

So much then for the impartial voice of history on one side. What has she to say for those on the other: those who did not share, or would not carry to the bitter end, the aspirations for independence; those above all, who—like Non-Jurors and Royalists of olden times, would suffer any wrong, any oppression, rather than infringe the lightest prerogative of the crown.

What were their sufferings? With that same candor with which we have acknowledged the justice of the claims they opposed, we must admit the bigotry from which they suffered. The Puritanism of the seventeenth century, which had vindicated religious liberty against Bancroft and Laud, experienced the unusual fate which too often attends a change from suffering to power. A contraction of character, acquired under oppression, too often breeds tyranny, when force is at command; the lesson of mercy was not learned, nor the example of forgiveness. Thence came cruel persecutions of ministers and other members of our church, not to be dwelt on bitterly, but not to be forgotten.

Thence arose those outrages, nameless and numberless, which an able writer, himself an American in birth and sympathy, denounces in language which does honor alike to his candor and wisdom:

"On whose cheek," concludes this writer, "should have been the blush of shame, when the habitations of the aged and feeble were sacked, and no refuge was left but the woods! When the innocent were outraged, and foul words spoken to women?" And the wild outrages of mobs and lawless individuals were sanctioned, alas! by the acts of legislative bodies; confiscation, imprisonment, and even death, being inflicted for acts which, at any period of sober fairness, would have been regarded as venial or innocent.

But we turn gladly from the sadder pages, to those where nothing of recrimination is implied, and where we can recount actions of which we may indeed be proud, and of which those friends who once were adversaries will echo the approbation. May not the Church of England remember the name of Inglis with honor, who, threatened with violence, yet hesitated not to read the prayers for the king he honored and was bound to serve, although armed soldiers filled the church?

May not you, also, recount the sufferings, endurance and earnest purpose of your ancestors, who bade farewell to a land where they had worthily filled high office and noble station, and prepared to seek the new home in the unknown land?

Might they not apply to such men of pure loyalty, and steadfast faith, the words of our second lesson of tonight:

"And if indeed they had been mindful of that country from which they went out, they wouldhave had opportunity to return. But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city."

If there be one principle which can find a firm and consistent anchorage in the precepts of Holy Scripture, it is that of loyalty.

The kingdom which Christ came to establish was not of this world; He stood outside the turmoil of national aspirations and regrets; He enjoined and even provided for the payment of the hateful tribute; He commanded that all should render unto Caesar the things that were his; He fled when His followers, with misguided enthusiasm, would have made Him an earthly king!

And St. Paul uttered no uncertain sound, in his more abstract teaching. Though at that time, a Nero was on the throne of the Caesar, though all personal attraction to the principle of loyalty was impossible; though cruelty and lust and oppression were the rules of government—genius and probity in disgrace and danger, yet no word of hesitating loyalty escaped the lips of the great apostle, no syllable from which riot of sedition, or lukewarm fidelity even, could extract the faintest support.

Other maxims, indeed, unknown to the earlier civilization, are accepted alike by rulers and subjects in lands which enjoy the benefits of constitutional government. Supplementary, not contradictory, are these truths; abolishing primeval errors, amending imperfect conceptions, profiting by the experience of ages, but never abrogating the ancient truths of faith and constancy and loyalty.

"My son," said the wise teacher of old, "fear thou God and the king," and when Paul quoted the words to the Thessalonians, it proved that their truth had borne the test of many centuries. Much was changed, much will change in time to come, customs of men, and forms of thought; systems of government and laws, as even the hills and valleys experienced an unseen change under the increasing influences of the elements. "All things change," it has been said, "and we are changed with them", but like the mariner's compass on the stormy night, there is for us a point of fixity, a rule of conduct, a path of safety, and that is, in what Scripture calls the "single eye," the faith which God can bestow and by which alone man can be saved.

We are making the history of our own age, as those your ancestors made the history which you remember. In days to come, this age will be past, and itself the subject of Judgment. The children yet unborn will pass judgment on your lives, on your actions. May it be ours so to work while it is day, so to render their just due to God and Caesar, that our posterity may recall with pride the example of their ancestry, and our children shall arise and call us blessed, when they remember the former things of old.

(Rev. Mr. deSoyres' book, "The Children of Wisdom and Other Sermons," is on sale at Nelson & Co.'s store, head of King street, St. John.)

ST. PATRICK'S DAY IN HALIFAX.

HALIFAX, N. S., March 17.— St. Patrick's day celebration was the most general in years. The weather started cloudy and before the morning processions were over it was raining heavily. At 9.45 o'clock the whole Leinster regiment, from the commanding officers down, headed by the band and drums playing Irish airs, left the Wellington barracks and marched to St. Mary's cathedral, where at ten o'clock high mass was celebrated exclusively for the military. Among those in attendance were General Montgomery Moore and staff. The Leinsters to a man wore shamrocks in their hats. The regiment was a thousand strong. Mass was celberated by Very Rev. Dr. Murphy, rector of the cathedral, and the sermon was preached by his grace the archbishop of Halifax. The text of his grace was as follows: "The life of man upon earth is a warfare.—Job viii., 1. The sermon was one of the most eloquent ever heard in the city on the occasion of a national festival.

SUNDAY SCHOOL.

THE INTERNATIONAL LESSON.

LESSON XIII.—March 27.

REVIEW.

GOLDEN TEXT.—Thou art the Christ, the Son of the living God.—Matt. 16: 16.

CHART REVIEW.

From the chart furnished for the occasion study the various things that make up the outward visible life of Christ. This outline should be learned by heart. It can be put on the blackboard and repeated by the whole school. Drill the scholars in it till, whenever they read any portion of the Gospels, it shall find its place in the life of Christ. Thus shall we see His whole life, from His coming from the Father in heaven and the manger cradle to the cross, the resurrection, and the return to heaven. Let us see His portrait, the marvellous picture of His perfect character, as revealed in the Gospels.

We have been studying the parts; now we will study them as a whole.

FIRESIDE TRAVELS WITH JESUS.

We look at the life of Christ from another point of view, and it gains reality and vividness, if we trace out the movements of Jesus upon the map. Like the Greek scholar in Tom Brown at Oxford, who traced on a map by means of colored pins the famous retreat of the ten thousand under Xenophon, we may trace in the same way the journeys of Jesus from Bethlehem to Calvary. At each place we may call for a brief description of the town and for the chief events which cluster around it. If we have a large map we may use pins with flyers on them, marking the name of each place as we come to it.

1. Thus we can start with Bethlehem.
2. Then go down with Jesus and His mother to Egypt.
3. Go up to Nazareth, where Jesus lived so many years.
4. Take the journey to the passover at Jerusalem and return.
5. Go with Jesus from Nazareth to Bethabara to be baptized.
6. To the wilderness to be tempted forty days.
7. To Bethabara again, where His first disciples joined Him.
8. To Cana with His disciples, where He wrought His first miracle at the wedding.
9. To Capernaum and return, thence to Jerusalem for the passover.
10. The journey through Samaria to Galilee, Nazareth and Capernaum. And so on through all journeys belonging to this quarter's lessons.

REVIEW BY WORD PICTURES.

A very interesting review can be made by means of word pictures, or vivid descriptions of the various scenes in the lessons of the quarter, and the scholars can decide what lesson is referred to. Different persons may draw the picture, or scholars may be requested to write out the description and read it to the school. Several of the lessons of this quarter are particularly adapted to this method of review. Each is a distinct and often a dramatic picture.

MORAL TEACHINGS REVIEW.

We find in these lessons certain characteristics to cultivate, certain virtues to cherish, certain good deeds to do.

All these help us onward and upward to the character of Christ, which is the character which makes heaven. The more we are like Christ the more fitted we are for heaven. The way to heaven is the best way for this life.

In seeking to be like Christ, and to attain the heavenly state, we need continual help from Him, or we shall fail. In these lessons we find some of the things which He bestows for our help.

MATHEMATICAL REVIEWS.

To the number of books in the Bible ( ) add the number of chapters in Matthew ( ), to this add twice the number of petitions in the Lord's Prayer ( ), divide by the number of Christ's temptations in the wilderness ( ), and you will have the number of distinct miracles recorded as wrought by Jesus ( ) as given in Nelson's Illustrated Bible Treasury.

Multiply the number of Gospels ( ) by the age of Jesus when He first went up to the temple from Nazareth ( ), subtract the number of apostles ( ), and you will have the number of parables Jesus spoke as recorded in the Gospels ( ). In addition to these there are as many parabolic sayings as the number of full years of His ministry ( ) multiplied by the number of Gospels ( ).

From the age of Jesus when He began His public ministry ( ) subtract the number of Beatitudes ( ), multiply by the year A. D. when Jerusalem was destroyed ( ), subtract the number of disciples Jesus gained immediately after His baptism ( ), and you will have the date when the whole Bible was first printed in English ( ).

GUIDING QUESTIONS.

Subject: A Portrait of Jesus Christ.

1. When and where was Jesus born? 2. What kind of a youth was He? 3. How old was He when He began His ministry? 4. How many years did His ministry last? 5. Who prepared the way before Him? 6. What two things took place at His baptism? 7. How was He tested as He began His work? 8. Where did He spend most of the first year? 9. Can you name the twelve disciples He chose? 10. Tell some of the things about which He taught in His Sermon on the Mount? 11. Name some of the miracles He wrought? 12. What were the titles of some of His parables? 13. What kind of good deeds did Jesus do for the people? 14. What do all these things show us about His character and how He is just the one to be our Saviour?

"Her husband's conduct is such as to make her very unhappy, but she has only herself to blame." "Yes?" "Yes, she won't talk with the neighbors about it."—Detroit Journal.

Advertise in the WEEKLY SUN.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

March 15—Str Gallia, 2,942, Stewart, from Liverpool via Halifax, mails, mdse and passengers.

Sch Romeo, 111, Campbell, from Boston, P McIntyre, flour, etc.

Coastwise—Schs Ada, 29, Guptill, from Grand Manan; Bay Queen, 31, Barry, from Beaver Harbor; str Flushing, 174, Estabrooks, from Campobello.

March 16.—Str Keemun, 1984, McKie, from Glasgow, Schofield and Co, general.

March 16—Coastwise—Schs Maggie Lynds, 66, Christopher, from Hopewell Cape; Susie M, 38, Merriam, from Port Greville; Buda, 20, Stewart, from Beaver Harbor; Melinda, 38, Reynolds, from Parrsboro; Adelaide, 99, Jenks, from Parrsboro; str Beaver, 57, Porter, from Canning.

March 17—Sch Bessie Parker, 227, Carter, from Wilmington via Halifax, R C Elkin, tar, etc.

Sch Juanita, 134, Dixon, from Fagardo, PR, D J Seely & Son, molasses.

Coastwise—Schs May C Whorf, 77, McKay, from Parrsboro; Virgin Queen, 15, Moore, from Grand Harbor; Ocean Bird, 44, McGranahan, from Margaretville; Zina M, 70, Newcomb, from Parrsboro; Josie L Day, 15, Keans, from Digby.

Cleared.

March 15—Str Lake Superior, Carey, for Liverpool.

Str Dunmore Head, Burns, for Dublin.

Sch Mary F Corson, Baisley, for New York.

Sch Rowena, Stevens, for Boston.

Sch Lizzie D Small, Reicker, for New York.

Coastwise—Schs Trader, Merriam, for Parrsboro; Jubilee, Poland, for West Isles; Magic, Thompson, for Westport; Ada, Guptill, for North Head; Bay Queen, Barry, for Beaver Harbor.

March 16.—Ship Marlborough, Cochran, for Sharpness.

March 16—Str Taymouth Castle, Forbes, for West Indies via Halifax.

Sch Sainte Marie, Morehouse, for Bermuda.

Sch Carrie C Ware, Bagley, for New York.

Sch Ina, Hanselpacker, for Boston.

Sch Annie Harper, Golding, for Boston.

Sch Nellie Waters, Granville, for Boston.

Sch Sallie E Ludlam, Kelson, for New York.

Coastwise—Str Beaver, Potter, for Canning; schs Rex, Sweet, for Quaco; Rebecca W, Gough, for Quaco; Buda, Stewart, for Beaver Harbor.

March 17—Str St Croix, Pike, for Boston.

Sailed.

March 15—Str Dunmore Head, Burns, for Dublin.

CANADIAN PORTS.

Arrived.

At Quaco, Mar 11, sch Lexington, Thompson, from Machias.

At Digby, March 14, sch Olivia, Rawling, from Bear River for Boston.

At Clementsport, March 14, sch Seraphine, Chute, from Bear River; Josephine, Holmes, from Granville—both to load for Boston.

At Weymouth, March 14, sch W K Smith, from Port Gilbert, to load for Boston.

At Parrsboro, March 14, schs Urbain B, Llewelyn, from Rockland; No 4, Salter, from Yarmouth; Willie D, Ogilvie, from St John; Hattie McKay, Durant, from Quaco; Alice, Benjamin, from Windsor; Ava, McNamara, from Noel.

At Belleveau's Cove, March 16, sch Annie G, Leblanc, from Tusket, to load for Boston.

At Digby, March 16, schs Josie L Day, Keans, from St John; West Wind, Main, from do.

At Meteghan River, March 16, sch Herbert Rice, from Meteghan, to load for Barbados, having effected repairs.

At Halifax, March 16, brigt Sceptre, Dexter, from Ponce, PR; schs Minnie J Smith, from Porto Rico; Saint Joseph, Cormier, from St Pierre, Miq; Gladys May, Selig, from Boston.

Cleared.

At Bear River, March 14, brigt Champion, Anthony, for Boston.

At Parrsboro, March 14, schs No 1, Warnock, for Portland; No 5, Warnock, for do; str Springhill, Cook, for do; schs Lakota, Blake, for City Island f o; Adelaide, Jenks, for St John; Melinda, Reynolds, for do; Mary E Whorf, McKay, for do.

At Quaco, Mar 11, sch R Carson, Sweet, and Silver Wave, Welch, for Boston.

At Bear River, March 16, schs Maud Robblee, for Boston; E Norris, Ray, for do; Citizen, Woodworth, for St John.

At Clementsport, March 15, sch Seraphine, Chute, for Boston.

Sailed.

From Belleveau Cove, March 15, sch Geo M Warner, Mallett, for Boston.

From Halifax, March 16, schs Carlotta, Bishop, for New York; Fillis B, Thorburn, for Ponce.

From Digby, March 15, sch Olivia, Rawding, for Boston.

BRITISH PORTS.

Arrived.

At Delagoa Bay, Feb 16, bark Merritt, Gilmore, from Mozambique.

At Adelaide, Feb 28, bark Fram, Overnland, from St John, N B.

At Port Spain, Feb 19, schs Gladys, B Smith, Corkum, from Lunenburg (and sailed 26th for Turks Island); 20th, Delta, Baxter, from Apalachicola; St Helena, Zinck, from Lunenburg; Alma, McAlpine, from Lockeport via Barbados.

At Kingston, Ja, March 5, sch Fauna, Ham, from Lunenburg.

Sailed.

From Dublin, March 12, bark Bristol, Lawrence, for Hantsport.

From Yokohama, Mar. 12, ship Buccleuch, Robbins, for Manila.

FOREIGN PORTS.

Arrived.

At Vineyard Haven, March 14, sch Georgia, from Jersey City for Boston.

At Boston, March 13, schs Zeta, Byrnes, from Falmouth, Ja; V T H, Delap, from Arroyo.

At Buenos Ayres, Jan 13, bktn Nora Wiggins, McKeown, from Yarmouth—57 days.

At Provincetown, Mass, March 13, brig May, Manning, from Arecibo, PR, for orders.

At Matanzas, March 4, sch Walter Sumner, McLean, from Mobile.

At New York, March 13, brigt Ora, Sprague, from Macoris; schs E Merriam, Merriam, from Arroyo; Tacoma, Hatch, from Macoris; Howard, Seaboyer, from Ponce.

BOSTON, March 15—Ard, schs Bessie, from Littlebrook, NS; Rondo, from St John; Bonnie Doon, from do; Republic, from St Andrews; Mary F Morse, from Water Cove, Me.

Cld, sch Hattie C, for Digby, NS.

CALAIS, Me, March 15—Ard, sch Amy D, from Parrsboro; C W Dexter, from Dufferin.

VINEYARD HAVEN, March 15—Ard barkentine Robert Ewing, from Carteret for St Andrews; Sarah Hill, from Eastport for New York.

Passed, schs Alfaretta S Snare, from St John for New York; Ernest T Lee, from Calais for do; Dreadnaught, from Haggett's Cove for Philadelphia; Annie Gus, from Calais for New York; Rodney Parker, and W G Jordan, from Haggett's Cove.

At Montevideo, Feb 7, bark Preference, Baxter, from Havana.

At New York, March 16, str Majestic, from Liverpool; Normannia, from Nables.

At New York, March 14, brig Harry Stewart, Brinton, from Cienfuegos.

At Iloilo, Jan 23, bark Calburga, Douglass, from Manila for United States.

At Mobile, March 14, bark British America, Steele, from St Nazaire.

At Boston, March 15, bark Osberga, Morris, from Rio Janeiro; bgt May, Manning, from Arecibo; 17th, sch Fred H Gibson, Publicover, from African Gold Coast.

At Gloucester, Mass, March 14, sch Vamoose, Crowell, from Trapani.

At Bahia Blanca, March 7, str Kelvingrove, Ryder, from Montevideo.

Cleared.

At Rosario, Jan 27, bark John Gill, McKenzie, for Boston.

At Mobile, March 14, bark Frederica, Ryder, for St. John, N B; sch Boniform, Jones, for Ruatan.

At Pascagoula, March 15, sch J W Durant, Durant, for Vera Cruz.

At New York, March 15, bark Alice, Hatt, for Halifax.

Sailed.

From New York, March 13, schs Clayola, for Halifax; Avalon, for St John; Cathie C Berry, for Calais and St John; E V Glover, for Portsmouth; A P Emerson, for Salem.

From New York, March 14, bark Emma R Smith, for Auckland; schr Shenandoah, Gibson, for San Domingo; Blanca, for St. Croix.

From New York, March 15, bark Glenrosa, for Bahia; sch Mary for St John.

From Para, March 10, bark Highlander, Ericksen, for Halifax.

From Villa Constitution, Feb 16, bark W W McLauchlan, Wells, for Falmouth.

From Trapani, March 5, bark Barbadian, for Gloucester, Mass; 6th, bark Aquilia, for Halifax.

MEMORANDA.

Passed in at Digby, March 13, schs Forest Belle, from Boston for Annapolis; Nugget, from Yarmouth for Annapolis.

In port at Weymouth, March 14, schs Belmont and Two Brothers, loading for Boston.

In port at Boothbay, March 12, schs Bonny Doon, from St John for Boston; Rondo, from do for do.

In port at Bear River, March 14, schs Muriel and E Norris, loading for Boston.

HIGHLAND LIGHT, March 15—Passed east at 6 p m, a steamer from New York for St John.

In port at Arroyo, PR, Feb 22, sch Delight, McDonald, for Boston, to sail in five days.

In port at Buenos Ayres, Feb 4, bark Mistletoe, Simpson for Delaware Breakwater.

Passed out at Digby, March 15, sch Seraphine, Chute, for Clementsport for Boston; passed in, 15th, schs Thelma and Wanita, from St John for Annapolis.

In port at Belleveau Cove, March 15, sch Lizzie Wharton, for Boston.

In port at Bear River, March 15, schs H B Hardwick and Emma E Potter, loading for Boston