REV. DR. DOUGLASS' SERMON

DELIVERED YESTERDAY MORNING AT TRINITY CHURCH.

The Passing Away of This World—Why This Belief is Universal to the Race—The Final Assize—The Inner Controlling and Actuating Motive, the Great Test.

The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be broken up. Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy living and goodness. 2 Peter, 3, 10, 11.

This is the last Sunday of the secular year. It is a time when our thoughts turn naturally to the tendency of all things earthly to pass away.

I suppose that well informed men are to-day agreed that probably no human fact is more certain than that this world is coming to an end. I do not say, "will come to an end," but "is coming." The process is actually going on. Already there is the beginning of the end. There are three main lines of thought whereby cautious thinkers have arrived at this conclusion. First, There is the natural foreboding of the human mind itself, manifested in all ages, by all people. Secondly, there is the express statement of the Bible, echoed and attested by Jesus Christ. Thirdly, there is the scientific proof of the geologists and astronomers. I have stated these in their chronological order.

There is the natural foreboding of the human mind. Go where you will in the monuments and the literatures of the nations; everywhere you find the same prevision of men's minds and hearts that this earth will not abide. This idea seems to have been first suggested by the everyday phenomena of the earth—by the evident transitoriness of all things. The falling leaf, the fading flower, the setting sun, the dwindling stream; the encroachments of the ocean, the ravages of the earthquake and cyclone; the alteration of the whole face of nature of some quarters of this globe, with corresponding changes in the climate; the total disappearance of certain types of plant life; the parallel dissolution of entire nations that once played great parts in history; the flux and flow of every phase of human learning and enterprise and speculation and achievement, and last of all, but nearest of all, the stealthy workings of disease and age perceived by each individual in his own form and frame—all these symptoms taken together have built up in the human soul an irrefragable conviction that nothing whatsoever on this earth can surely stay. Very few men and women have reached middle age without having this conviction brought home to them in a manner direct and personal. By a great trouble, by a loss of income, or of reputation; by the death of a beloved relation, or the breaking of one's own health. And the man who has undergone such experience insensibly but naturally transfers his consciousness of insecurity from the interior world of his personal being to the exterior earth on which he lives and moves. He is ready to see signs everywhere that here we have no abiding place, for the fashion of this world passeth away. And again and again in human history this private conviction in individuals has been manifested as the general conviction. Whenever there has been a partial catyclasm or upheaval of the globe—such as the destruction of Sodom and Gomorrha, of Pompeii, of Lisbon, or seventeen years ago at Bengal, when a tidal wave swept 215,000 human beings into eternity; or again into the more strictly human convulsions, such as the destruction of Jerusalem by the Romans, or of the Roman empire by the barbarians, or as the French Revolution—the instinctive disposition of the people to anticipate in these limited catastrophes the final and complete collapse of the whole earth has repeatedly borne witness to the universal apprehension that sooner or later such collapse is bound to come.

Secondly, the Bible contains repeated and explicit statements to the same effect. To be brief I will now quote but two: The prophet Isaiah appeals to the people of Israel in Jehovah's name: "Hearken unto me, O my people, and give ear unto me, O my nation. * * Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner."

Once again, taking a long step forward, we find almost at the end of the New Testament the passage in the second epistle of St. Peter, from which my text is taken, ending with the striking words, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and hasting unto the coming of the day of God." "One day is with the Lord as a thousand years, and a thousand years as one day."

So much for what the Bible prophets of the Old and New Testaments have said. Now see what He said of whom the prophets spake. Jesus Christ Himself set to His seal that their prediction will come true. "Behold, I have told you before," He said. "Heaven and earth shall pass away, but My word shall not pass away. As the days of Noe were, so shall also the coming of the Son of Man be. Watch therefore, for ye know not what hour your Lord doth come."

But in the latest centuries wise men have been accumulating a third sort of proof to the same effect—the sort of proof that to some minds in our day is the most convincing of all—scientific proof. When the Hebrew prophets were uttering their screed thousands of years ago—when Jesus Christ was proclaiming His message and exhibiting His life 1,900 years ago—there was little of scientific method in our modern acceptation of the term. But now for a good while true men of science—keen, persevering and difficult to convince—have been steadily and inevitably aiming at the same conclusion as that of the historians and the moralists and the poets, of Christ and the prophets. To-day the geologists and the astronomers are echoing the ancient Hebrew screed. Listen to what a man of science has written recently in the columns of an English periodical:

"The nebulae in Orion, Saturn and the moon are indeed suggestive of change—types, they may be called, of the first stage, the middle and the last that matter passes through in the long process of the evolution of worlds. And of all changes, that change has most interest for us which affects our own planet, the earth; it has reached a later stage than Saturn, though not so late a stage as the moon, but only in long ages and by minute effects will further changes be noticed.

"Ages hence it may be discovered that there is some slight change in the earth's orbit; or Mercury, yet nearer to the sun than we, may be seen to pursue a yet smaller orbit than now, and the terrible fact may come home to man that we are drawing nearer to the sun. Time goes on, and the tropics become too hot for existence, and colder regions find a welcome change to warmth.

"Age by age goes by, and the end is visibly nearer; but the figures of astronomers only too surely tell their tale.

"Now the tropics are an impassable desert, and all the life on the globe congregates around the poles. Spain has lost her vineyards and the Alps their snow; England is a burning desert and Greenland teems with the vegetation of the tropics; in smaller and smaller circles the inhabitants gather around the poles. 'But,' 'the narrowed limits of the habitable earth can no longer support this vast increase of population, and famine begins to mow down its victims by millions.'

"The heat and drought become more and more insupportable; rain and snow fall no longer. All springs of water fail and the rivers dwindle down to streamlets and trickle over their stony beds; and now scarcity of water is added to scarcity of food. Those who escape from the famine perish by the drought, and those who escape from the drought are reserved for a fate more awful yet. For a time the few remaining inhabitants are partially screened from the overwhelming power of the sun by a dense canopy of clouds formed by the evaporation of every lake and sea. But soon the sun scorches up these vapor banks and dissipates them into space as fast as they can form. Then the fiery orb shines out in unutterable splendor without the slightest cloud-wreath to interpose between himself and his victims. Then the last denizens of the world are stricken down and consumed; the last traces of organic life are blotted from its face."

There you have side by side the final dicta of the natural human soul, of the Bible and of modern science. Scrutinize them. Compare them. And then tell me, Is there any real disagreement between them as to the general prospect of this earth? And are there not very few matters, indeed, about which we have such strong and independent, yet converging, lines of evidence?

So, then, it may be fairly said that all well-informed and intelligent men know that this earth is doomed. But do we believe it? We all know that we are going to die, but few of us believe it; for belief is knowledge converted into moral and intellectual motive-power, and there are few whose lives indicate that their knowledge of death has been transmuted into belief that they are going to die. Even so, though a vast many men know that this earth is doomed, few men believe it. Why, more than half of the immoral people of our society, and two-thirds of the religious skeptics, are immoral or skeptical chiefly for the reason that they do not believe this earth is coming to an end, although they know this perfectly well.

Nevertheless, my friends, we shall never look this matter through and through, we shall never wring from it its only helpful lesson, unless we go further and ask ourselves, what difference will a vital belief that this world is doomed to pass away make in the actual lives of those who both know this and believe it?

Let us acknowledge straightway that to casual observation the difference, so far as what we call respectable people or common, will be small. So far as the exterior complexion of life goes there will be little difference between the man who is devoted to this world for its own sake, and the man who is devoted to this world for the sake of the world to come; and this for one single reason: that both this world and the next are God's worlds, and God is all in all. Here we pass, my brethren, from the realm of outward doings to the realm whose very existence the devil wishes us to ignore—the realm of moral motives, "the kingdom that cometh not with observation." Yet even in our courts of secular justice the distinction is constantly drawn that the very same deed may be either righteous or criminal, and that no man can tell which it is until the motive of it be discerned. Now the devil dislikes even secular courts of justice, for he prefers that men should not examine into their motives, since to examine motives is to test things material and temporal and seen by things spiritual, unseen and eternal. And just because it is possible for men to do identical acts from different motives, it is the natural tendency of human society to disguise and confuse what the courts must disclose and separate. But secular courts have to do with this world only. With man's eternal life religion has to do. And in the case before us the task of religion is, to insist that while men who do, and men who don't, believe that this earth is doomed to destruction, may in most ways act alike, their difference of motive makes all the difference in the world. Good citizens of earth will look very much like those whose citizenship is in heaven; but the recording angel at the great white throne will justify his final assize upon the basis not of the appearance of the things done, but of the moral motive of the doer.

After St. Paul in his first epistle to the Thessalonians had foretold Christ's second coming and the ending of this world, the Thessalonians jumped to the conclusion that this fact ought to bring this present life's machinery to a standstill. So St. Paul in his second epistle corrects their error. He warns them that belief in Christ's coming, whether near or far, should not in the least unfit men for their daily duties, nor even alter the nature of those duties; for present duties do not cease because of future prospects. The soul that is conscious of God,—the I Am, the ever-present bond between past, present, and future—that soul, no matter what it knows of the future, will be collected and vigorous in the present, because only in and through the present can the soul keep hold of God. All days, all times and seasons, belong to God, because He is eternal, without variableness either shadow of turning; and therefore each minute of each successive hour is passed by the soul beneath God's eye and in God's hand. Thus the faithful soul, for the very reason that it is faithful, sets God always before itself the ever-present judge and guide and father, realizing, as the Psalmist says, that "God's judgments are already in this world," i. e., that the materials and conditions of ebriety are here in time, and that it is only by devoting itself rightly to present talents and tasks and pleasures that we can at all prepare for the future. The man who shirks tiol now because this earthly scene of his toil is to be obliterated, is the very man who is not preparing for that approaching catastrophe. For the one thing that any man can take away from here is his character, and the only way to acquire character is to act naturally and vigorously now. Character, achieved in present time, is possession for eternity. Therefore let the man whose God-given talent is for business throw himself into his business; let the artist go on with his art; let the statesman prosecute his statesmanship, though he knows that every earthly nation is marching to its doom; for out of these fleeting forms and fashions of the hour; these pictures that fade upon our walls; these fortunes that we keep up not knowing who shall gather them; these laws and institutions and governments that pass as mankind passes—out of all the things that perish in the using these human hearts and minds and wills of ours, our imperishable personalities, are making ready for eternity—the creature is in touch with the Creator.

In that awful chapter of St. Matthew's gospel where the Saviour of the world is telling of the end of the world, He speaks expressly of the apparent sameness of occupation of those overtaken by that end. "There shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left." There you have in parable the whole history of human soul-life on this earth. Identity of outward occupation, similarity of manners, along with a complete unlikeness of spiritual view and motive. The men and women who not only know but believe that this earth is a passing scene are doing the same things as those who do not believe it. But God judgeth their hearts, and the interval between them is the whole wide interval between heaven and hell.

Ordinary history is full of this difference in the ideas actuating the lives of men that to outward views seemed similar—of the trivial sound and the common task transfigured by the higher soul-life which they veiled to every eye but God's. Doubtless the real power of such ideas varies with their quality. An idea to be powerful for long must have truth in it; and to be fruitful it must be accepted with tenacity. It must stand at the door of the soul ever ready to claim an audience, and the soul must be ever ready to open to it when not otherwise engaged. But history is full of the actuality of such ideas, of their strange compelling power. Von Stein, the great North German patriot, was a man of one idea; how to retrieve the humiliation inflicted on his country by the first Napoleon, and to make her once more strong against the French aggression. For years and years Von Stein lived outwardly like the other Germans of his time. Yet underneath that semblance of similarity there was an entire difference of motive. His acts, his words, his letters betray in his biography how thoroughly that one idea mastered him; and how at last other men caught contagion of his enthusiasm and perceived the truth of his idea, until the endeavor after German unity became a national endeavor, taken up by Von Stein's successors and achieved after he had died.

And the power of the inner motive and idea has been equally great in religion. It is to this that the author of the Epistle to the Hebrews refers in his striking chapter on faith: it was this that differentiated Abel and Enoch and Noah and Abraham and Moses and David and all the other Hebrew worthies. "For they that do such things declare plainly that they seek a better country, i. e., a heavenly." "They endured as seeing Him who is invisible." And even so with ourselves today, my brothers.

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime."

In society and business and politics, in science and literature, they meet and mingle with the rest—wearing like garments, speaking the same language, doing identical tasks. Nay, these are the most devotedly practical and busy of all. These shirk no difficulties, dream no idle dreams, make friends of the mammon of unrighteousness. Only their consciousness of this world's transitoriness, of its steady hastening to the end, imparts to their demanor a certain independence and aloofness. Their toiling and their loving is just as intense as other men's, but God sees that it is other—worldly. They use this world as not abusing it.

WEST HAVEN.

Mr. and Mrs. H. M. Cale of Philadelphia, Pa., addressed the regular monthly meeting of the Keeley league held at the institute, West Haven, yesterday afternoon. Dr. James W. Sweet, president of the league, presided. In spite of the threatening weather the speakers were greeted with a large gathering.

Mr. and Mrs. Cale are national lecturers of the National Keeley league, and as such will make a state tour.

THE BLUES.

Why do Women have the Blues more than Men?

[SPECIAL TO OUR LADY READERS.]

Are not women naturally as light-hearted, brave, and hopeful as men?

Yes; but woman's organism is different from man's.

Women in perfect or good health are rarely victims of this symptom.

Women nearly monopolize the blues, because their peculiar ailments promote them.

When the female organs fail to perform their functions properly, when the dreaded female complaints appear, there is shown nervousness, sleeplessness, faintness, backache, headache, bearing-down pains, etc., causing the dreaded "let-me-alone" and "all-gone" feelings.

When the woman does not understand what the matter is, and her doctor can not or will not tell her, she grows morose and melancholy; that's the blues.

Mrs. Newton Cobb, of Manchester, O., says: "*Lydia E. Pinkham's* Vegetable Compound will correct all this trouble. I cannot praise it enough. I am pleased to tell every one that it cured me; and if it will cure me, why not others? I am sure my case was severe enough." It will. Get it of your druggist at once.

Missionary Work.

The regular monthly meeting of the Woman's Church Missionary association will be held Tuesday, December 3, at 3 p. m., in Trinity parish building, Temple street. Addresses will be made by the newly elected bishop and from Dr. Driggs, missionary in Alaska for several years. A reception will follow after the meeting.

EXCELSIOR CHAPTER, O. E. S.

At the recent social entertainment given by Excelsior chapter, O. E. S., at O. U. A. M. hall the participants were as follows:

Mrs. Dean, piano; Mr. Phelps, recitation; Miss Gesner, piano; Mrs. Houston, recitation; Iva Thomas, recitation; Miss McDonald, recitation; Mr. Hemming, piano; Mr. Root, recitation; Mr. Morris, recitation; Miss Dean, piano; Mr. Houston, recitation; Mr. Phelps, recitation; Mr. McDonald, recitation.

Mrs. Houston's contribution was an original poem composed by her for the occasion. It was very warmly greeted and the lady received an elegant tribute of flowers. It was as follows:

Excelsior chapter, Eastern Star,
Sheds its radiance near and far,
And she greets you here to-night
With a welcome warm and bright.

This chapter proudly takes its stand
'Mongst the head chapters of our land;
Named for one of ancient fame,
Ambitious the highest point to gain.

Excelsior their name,
Onward upward their cry;
Excelsior their aim,
To scale the heights or die.

Eastern Star! Oh! wondrous name,
What sacred scenes its name recalls;
By its light the wise men came
To that manger in the stalls.

Like that wondrous star of old,
That led the wise men to the fold,
It leads us now with brightest rays
Through all life's gloomy ways.

'Mongst all the sparkling diamonds bright,
That gem, the sable brow of night,
There is no other star so rare,
None that with this star compare.

It shines for us, it shines for all,
O'er palace fine and cottage wall;
Its glorious light shall ne'er grow dim
Till time shall cease, eternity begin.

Let all those brilliant stars unite
In one grand constellation bright
That shall illuminate the whole broad earth;
Thrice blessed the hour of their birth.

MRS. WILLIAM HOUSTON.

CLIMATE ALONE

will not cure Consumption. It will help; but the disease must have systematic treatment. The germs which produce it must be destroyed. The havoc wrought in the lungs must be repaired; their injured surfaces healed. Change of climate will not do this. It will simply increase the supply of oxygen, and leave nature to struggle on for years with the disease.

Ozomulsion

TRADE MARK.

does better than this. It cures quickly and permanently. It is made of Ozone, Cod Liver Oil and Guaiacol. The Ozone supplies the needed oxygen, and with the Guaiacol destroys the poisonous germs which cause the disease. The Cod Liver Oil is for the purpose of nutrition only. It doesn't kill germs. It doesn't make appetite—in fact, it unmakes it. It is simply a flesh-maker, a tissue-builder. That's the truth—my physician will tell you so.

OZOMULSION is for

Coughs, Colds, Consumption, Bronchitis, Asthma, the after affects of Pneumonia and La Grippe and all Pulmonary Complaints; Scrofula, General Debility, Loss of Flesh, Anæmia, and all Wasting Diseases.

All Druggists or T. A. Slocum Co.

A combination of leavening agents that are pure, strong and pre-eminently satisfactory in their action, has resulted in

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NORTH HAVEN.

Dec. 1.—Mr. Bruce's gang is eliminating the water difficulty which has existed between Dr. Lord and the town, making a radical change of the grade around the corner near Mr. Reynolds' and the old tavern stand, raising the sidewalks as far as Linsley's hall and lowering the streets, making it better for pedestrians as well as for wagons. The draining question of the water from Pierpont park and the hills adjacent has been a vexed question for years, and it hoped it is now settled for all time.

It would be a good idea for the people of North Haven to take a look at the half mile of road on State street, which has been built under state supervision. It is probably the best half mile of road in the limits of the town.

Mrs. Cornelia Squires and Miss Harriet Thorpe are delegates appointed by the North Haven W. C. T. U. to attend the twelfth annual convention of the W. C. T. U. of New Haven county in Dwight Place church, New Haven, on Wednesday, December 4.

A series of gospel meetings will be held in the Congregational church commencing on Sunday morning, December 1, and continuing through the week, under the direction of Rev. H. W. Pope of New Haven.

Bible readings every afternoon at 2:30 and 7:30 in the evening, except Monday and Saturday.

Mr. A. A. Hyde entertained fifteen guests at dinner on Thanksgiving day. Mr. Hyde's family, his mother and a sister with her children from Westville, and Mr. Munson Hyde's family were in the party.

Mrs. Harriet Pierpont entertained friends from Waterbury, New Haven and North Haven on Thanksgiving day.

CONCERT AND SOIREE

Of the Order of Railway Conductors.

The second annual concert and soiree of Elm City division, No. 317, Order of Railway Conductors, will be held at Warner hall Tuesday evening, December 24. The committee is Charles C. Ross, John J. Carroll, James T. Tracey. It will be a highly successful and enjoyable occasion.

Financial

As Compared With Last Week Majority of Stocks Are Higher.

New York, Nov. 30.—The only noteworthy dealings to-day were in Sugar Refining, American Tobacco, and Chicago Gas. These stocks enjoyed net advances averaging more than 1 per cent. The remainder of the list was neglected. The weekly statement of averages of the Associated Banks shows a further important contraction in the loans. The decrease in legal tender, however, is not as large as might have been expected, in view of the large withdrawals of those notes at the end of last week, and the moderate withdrawals this week, to secure gold for export.

As compared with the final prices of last Saturday, the majority of stocks are higher. The more important net advances are in Denver and Rio Grande preferred, 2⅝ per cent.; American Sugar Refining, 2⅜; Tennessee Coal and Iron, 1¼; Cleveland, Lorian and Wheeling preferred, St. Paul and Kansas and Texas preferred, 1 each; Louisville and Nashville, ⅞; Northwest, General Electric, and Manhattan Elevated, ¾ each; St. Louis and Southwestern preferred and Union Pacific, ⅝ each, and Atchison, ½ per cent. The noteworthy declines are in United States Leather preferred, 2⅝ per cent.; American Tobacco and Baltimore and Ohio, 1½ per cent. each.

Following are the closing prices reported by Prince & Whitely, bankers and brokers, 46 Broadway, New York, and 15 Center street, New Haven:

	Bid	Asked
American Tobacco Co	81½	82
American Tobacco Co., pfd	99	103
American Cotton Oil Co	18	18½
American Cotton Oil Co., pfd	67½	68½
American Sugar Refining Co	101½	101⅝
Am. Sugar Refining Co. pfd	93	99¾
Atchison, Topeka & Santa Fe	17⅛	17⅛
Baltimore and Ohio	55	56
Bay State Gas	18	23
Canada Southern	54½	55
Central of New Jersey	106	107
Chesapeake & Ohio Voting Ctfs	18¾	18½
Chicago & East Illinois pfd	100¾	102
Chicago & Northwestern	103¾	103½
Chicago, Burlington & Quincy	84½	84¾
Chicago Gas Co	62¾	62⅞
Chicago, Milwaukee & St. Paul	75⅛	75⅝
Chicago, Milw'kee & St. Paul pfd	127½	128
Chicago Rock Island & Pacific	74⅞	75⅛
Chicago, St. P., M. & Omaha	41¾	42¾
Cleveland, C. & C. St. Louis	41	41¾
Col., Hocking Valley & Toledo	17¼	18
Consolidated Gas	148	149
Delaware & Hudson Canal	126¾	127¼
Delaware, Lack. & Western	167¼	167¾
Denver & Rio Grande pfd	47¼	47¾
Dis. & Cattle Feeding Co	19¼	19½
General Electric Co	30½	31½
Illinois Central	99	99½
Lakeshore & Michigan So	149⅞	151
Lake Erie & Western	22⅛	22⅞
Lake Erie and Western pfd	73¾	74½
Louisville & Nashville	53	53½
Louisville & New Albany	9⅛	9¾
Louisville & New Albany pfd	26	27
Lacide Gas	22¼	23¾
Missouri, Kansas & Texas	13¼	13½
Missouri, Kansas & Texas pfd	30¼	30½
Manhattan Elevated	100¾	101
Missouri Pacific	29⅞	29¾
New York & New Haven	187	188
New York and New England	55	—
New York Central & Hudson	100¾	101
N. Y., Chicago & St. Louis	13⅝	14¾
N. Y., Lake Erie & Western	12¾	12⅞
N. Y., Lake Erie & Western pfd	22	—
N. Y., Ontario & Western	15⅞	16⅜
Norfolk & Western pfd	10	11
North American Co	5	5⅛
Northern Pacific	4¼	4½
Northern Pacific pfd	15¾	16
National Lead Co	30	30½
National Lead Co. pfd	80	90¾
Pacific Mail S. S. Co	30	30¾
Peoria, Decatur & Evansville	4	5
Phila. & Reading Voting Ctfs	10¾	10¾
Pitts., Cin., Chi. & St. Louis	17	18
Pullman Palace Car Co	166	167
Southern Railway	10½	11
Southern Railway pfd	34¾	34¾
Sus. and West.	10¾	11⅛
Sus. and West. pfd	32	32½
Silver Bullion Cert's	67¾	67¾
Tennessee Coal & Iron	32¾	—
Texas & Pacific	9	9⅛
Tol., Ann Arbor & North Mich	¼	¾
Union Pacific	8⅝	9
Union Pacific, Denver & Gulf	4¼	5
U. S. Cordage Co	6⅞	7⅛
U. S. Cordage Co., pfd	13¾	14
Leather Co.	10½	11
Leather Co. pfd	63½	65½
U. S. Rubber	35¾	36
U. S. Rubber pfd	94	94½
Wabash	7⅞	8
Wabash pfd	18½	19¾
Western Union Telegraph	87⅝	87¾
Wheeling & Lake Erie	13¾	14¼
Wheeling & Lake Erie pfd	41¾	42½
Wisconsin Central	4¾	5
Adams Express	148	151
American Express	115	117
United States Express	43	46
Wells-Fargo Express	109	110

*Ex-dividend.

Government Bonds.

Following are the quotations for United States bonds at the call to-day:

Ext. 2s, reg	97	@ —
4s, reg., 1907	*110¾	@111
4s, coup., 1907	112	@112¼
4's reg., new	120½	@121
4's coupon, new	120¾	@121
New 5s, reg., 1904	*114½	@115
New 5s, coup., 1904	114¾	@115
Currency 6s, 1895	*100	@ —
Currency 6s, 1897	*104½	@ —
Currency 6s, 1898	*105	@ —
Currency 6s, 1899	*107½	@ —

*Ex interest.

Chicago Market, November 30, 1895.

	Dec.		May
Wheat	.56¾	—	.60⅜
Corn	.29⅝	—	.29
Oats	.17⅝	—	.20¼
Pork	—	—	—
Lard	—	—	—
Ribs	—	—	—
New York Wheat	.64⅞	—	.67⅞
New York Corn	.34⅛	—	.35⅞

New York Cotton Exchange.

	Bid.	Asked.
December	8.23	8.28
January	8.29	8.30
February	8.34	8.35
March	8.39	—
April	8.43	8.44
May	8.47	8.48
June	8.50	8.52
July	8.51	8.52
August	8.03	8.54
October	8.06	8.08

Total sales, 163,700 bales. Steady.

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Annual rental of safe, from FIVE to SIXTY DOLLARS. Absolute Security for Bonds, Stocks, Wills, Bullion, Plate, Jewelry, Precious Stones, and all evidences of values. Access to vault through the banking room of the MECHANICS' BANK,

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5,000 New Haven School District 4 per cent. bonds.
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SEASON 1895-'96.

Yale University.

The First Concert

BY THE

New Haven Symphony Orchestra,

50 PERFORMERS.

Prof. Parker, Conductor.

Mr. I. Troostwyk, Solo Violinist.

Thursday Afternoon, Dec. 5,

At 4 o'clock, in the

College Street Church.

Course Tickets (4 concerts), $3.00
Single Tickets, $1.00

For sale at the warerooms of The M. Steinert & Sons Co., 277 Chapel st. n27 3t

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Piano Recital,

Tuesday Afternoon, Dec. 3, '95

HYPERION THEATER.

Sale of Seats now on at the Box Office.

Steinway Piano Used Exclusively.

n28 tf

HYPERION THEATER.

Monday Night, December 23.
Complimentary Benefit tendered to the New Haven Letter Carriers' Assoc'n,
Charles A. Miller's 3 act Comedy Drama,
TOWN TOPICS,
By a Company of First-Class Comedians.
Tickets for sale by all the letter carriers, which can be exchanged at the box office.
n29 3t

HYPERION THEATER.

Wednesday Evening, Dec. 4,
RETURN ENGAGEMENT OF
The Fatal Card.
Management of Charles Frohman.
With its Massive Scenery, Realistic Effect and Grand Cast.
Sale of seats now open. d2 3t

GRAND OPERA HOUSE

Monday, Tuesday, Wednesday, Dec. 2, 3, 4,
Matinees Tuesday, Wednesday, 2 p.m.,
Walter Sanford's superb production of the Great Scenic Melodrama,
The Struggle of Life.
A new story of Thrilling Local Interest, illustrated with a series of
Marvelous Stage Pictures.
Thursday, Friday, Saturday, Dec. 5, 6, 7,
THE COTTON KING.
Prices—Matinees, 10c, 20c, 35c; evenings, balcony, admission 15c; dress circle, reserved, 25c; parquet, reserved, 30c, 50c, admission to parquet 25c.

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DR. HEIDEMANN'S
Famous Panoptican and Museum, Anatomical and Mechanical Wax Figures,
Is now open daily from 10 a.m. to 10 p.m. at 97 Crown street, Odd Fellows' Building. This Exhibition is for ADULTS ONLY. Fridays FOR LADIES. Admission, 25 Cents. n9 1m

ST. MARY'S BAZAAR.

THE St. Mary's Bazaar at the Second Regiment armory is now open to the public. Remember, it is the grandest affair of its kind ever held in New Haven. It is well worth your time to attend. The concert and dancing music is furnished by the Second Regiment band. Single admission, 15 cents. n25 tf

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$2,500 N. Y., N. H. & H. 4 p. c. Debs.
10 shs Swift & Co. stock.
$1,000 Swift & Co. 6 per cent. bond.
7 shs American Bank Note Co. stock.
25 shs So. N. E. Telephone Co. stock.
10 shs Boston Elec. Light Co. stock.
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