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S. ROWLAND H'LL, Commander, sails from Noble's Wharf, Halifax, every Wednesday Morning at 8 o'clock, a.m., and from Lewis' Wharf, Boston, every Saturday at noon.

This New Steel Clyde Built Steamer is the finest and Fastest Passenger Steamship between Boston and Nova Scotia, and is ONLY ONE NIGHT AT SEA.

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This Steamer is well known in the Boston trade, and has been thoroughly overhauled and repainted for the summer traffic.

Passengers arriving Tuesday and Friday Evenings can go directly onboard steamers without extra charge.

Through Tickets for sale and Baggage checked through from all Stations on the Intercolonial Railway, at the Offices of the Steamers in Halifax, and at 34 Atlantic Avenue, Boston.

THE PROVINCE OF QUEBEC LOTTERY.

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MONTHLY DRAWINGS FOR THE YEAR 1890.From the Month of July.
July 9, August 13, September 10, October 8,
November 12, December 10.**FOURTH MONTHLY DRAWING OCT. 8, '90.****3134 Prizes Worth \$52,740.**
Capital Prize worth \$15,000.**TICKET, - - - \$1.00****11 TICKETS FOR - - \$10.00**

ASK FOR CIRCULARS

List of Prizes.

1 Prize worth \$15,000	\$15,000 00
1 " " 5,000	5,000 00
1 " " 2,500	2,500 00
1 " " 1,250	1,250 00
2 Prizes " 500	1,000 00
5 " " 250	1,250 00
25 " " 50	1,250 00
100 " " 25	2,500 00
250 " " 15	3,000 00
500 " " 10	5,000 00
1000 " " 5	2,500 00
1000 " " 15	1,000 00
1000 " " 10	1,000 00
1000 " " 5	4,935 00
1000 " " 5	4,935 00

3134 Prizes worth \$52,740 00
S. E. LEFEBVRE, Manager,
61, St. James St., Montreal, Canada.**IN HAPPY DAYS.**

The harvest moon stands on the sea,
Her shining rim's a-drip;
She gilds the sheaves on many a lea,
The sails on many a ship;
Glimmer, sweet queen, upon the spray,
And glimmer on the heather:
Bright fair thy ray to show the way
Where lovers walk together.

The red wheat rustles, and the vines
Are purple to the root,
And true love, waiting patiently wins
Its blessed time of fruit:
Lamp of all lovers, lady-moon,
Light these glad lips together
Which reap alone a harvest sown
Long ere September weather.

—SIR EDWIN ARNOLD.

JUDGE THOU.

By the hoof of the wild-goat up-torced
From the cliff where she lay in the sun
Fell the stone
To the tarn where the daylight is lost:
So she fell from the light of the sun,
And alone.

Now the fall was ordained from the first,
With the goat and the cliff and the tarn,
But the stone
Knows only her life is accursed,
As she sinks in the depths of the tarn,
And alone.

Oh, 'Thou who hast builded the world,
Oh, 'Thou who has lighted the sun!
Oh, 'Thou who hast darkened the tarn!
Judge 'Thou
The sin of the stone that was hurled
By the goat from the light of the sun,
As she sinks in the mire of the tarn.
Even now, even now, even now!

—RUDYARD KIPPLING.

THE FALL OF MAN AND ANTHROPOLOGY.

Ever since the beginning of man's effective thinking upon the great problems around him, two views have existed regarding the life of the human race upon earth, each utterly opposed to the other.

The first of these is the belief that man was created "in the beginning," a perfect being, endowed with the highest moral and intellectual powers, but that there came a "fall," as the result of which came into the world evil, toil, sorrow and death. Nothing could be more natural than such an explanation of the existence of evil, in times when men saw everywhere miracle and nowhere law. It is, under such circumstances, by far the more easy explanation, for it is in accordance with the appearances of things: men adopted it just as naturally as they adopted the theory that the Almighty hangs up the stars as lights in the solid firmament above the earth, or trundles the sun behind a high mountain at night, or wheels the planets around the earth, or flings comets as "signs and wonders" to scare a wicked world, or allows evil spirits to control thunder, lightning and storm, and to cause diseases of body and mind, or that he opens the "windows of heaven" to let down "the waters that be above the heavens," and thus give rain upon the earth.

A belief, then, in a primeval period of innocence, physical perfection, and intellectual strength, from which men for some fault fell, is perfectly in accordance with what we should expect. Among the earliest known records of our race we find this view taking shape in the Chaldean legends of war between the gods, and a fall of man; both of which seemed necessary to explain the existence of evil. In Greek mythology perhaps the best-known statement was made by Hesiod: to him it was revealed, regarding the men of the most ancient times, that they were at first "a golden race," that "as gods they were wroth to live, with a life void of care, without labor and trouble; nor was wretched old age at all impending, but ever did they delight themselves out of the reach of all ills, and they died as if overcome by sleep; all blessings were theirs; of its own will the fruitful field would bear them fruit, much and ample, and they gladly used to reap the labors of their hands in quietness along with many good things, being rich in flocks and true to the blessed gods."

But there came a "fall" caused by human curiosity. Pandora, the first woman created, received a vase which, by divine command, was to remain closed; but she was tempted to open it, and troubles, sorrow and sickness in every form escaped into the world, hope alone remaining. So, too, in Roman mythological poetry the well-known picture by Ovid is but one among the many exhibitions of this same belief in a primeval golden age—a Saturnian cycle—one of the constantly recurring attempts, so universal and so natural in the early history of man, to account for the existence of evil, care and toil on earth by explanatory myths and legends. This view we also find embodied in the sacred tradition of the Jews, and especially in one of the documents which form the impressive poem beginning the books attributed to Moses.

As to the Christian Church, no word of its Blessed Founder indicates that it was committed by him to this theory, or that he even thought it worthy of his attention; how it was developed it does not lie within the province of this chapter to point out; nor is it worth our while to dwell upon its evolution in the early Church, in the Middle Ages, at the Reformation, and in various branches of the Protestant Church; suffice it that, though among English speaking nations by far the most important influence in its favor has come from Milton's inspiration rather than from that of older