The Charlottetown Herald.

NEW SERIES. CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, JULY 3, 1889. VOL. XVIII. NO. 36

The Charlottetown Herald

—IS ISSUED—

EVERY WEDNESDAY

—BY—

The Herald Printing Company,

FROM THEIR OFFICE:

Queen Street, Charlottetown, P. E. I.

Subscription: One Year, in Advance, $1.00

ADVERTISING AT MODERATE RATES.

Contracts made for Monthly, Quarterly, Half-yearly, or Yearly Advertisements, on application.

Remittances may be made by Draft, P. O. Order, or Registered Letter.

All Correspondence should be addressed to the HERALD Printing Company, or to

JAMES McISAAC, Manager,
Charlottetown.

Calendar for July, 1889.

MOON'S CHANGES.

1st Quarter, 6th day, 1h. 46.3m., a.m., W.
Full Moon, 12th day, 5h. 49.3m., p. m., E.
Last Quarter, 19th day, 3h. 32.4m., p.m., N.E
New Moon, 27th day, 7h. 48.0m., p.m., N.W

D M	Day of Week.	Sun rises	Sun sets	The Moon. Rises	The Moon. Sets	High Water Ch'town
		h m	h m	morn	aftr'n	morn
1	Mon	4 18	7 49	7 9	10 21	0 11
2	Tues	19	49	8 12	10 51	0 46
3	Wed	19	49	9 18	11 17	1 23
4	Thur	20	48	10 25	11 41	2 3
5	Fri	21	48	11 33	morn	2 47
6	Sat	22	48	aft 43	0 5	3 42
7	Sun	22	47	1 56	0 29	4 49
8	Mon	23	47	3 11	0 56	6 10
9	Tues	23	46	4 25	1 27	7 24
10	Wed	24	46	5 44	2 7	8 29
11	Thur	25	45	6 54	2 52	9 25
12	Fri	26	44	7 56	3 58	10 16
13	Sat	27	44	8 45	4 56	11 4
14	Sun	28	43	9 26	6 9	11 49
15	Mon	29	43	9 58	7 26	aft 32
16	Tues	30	42	10 25	8 42	1 14
17	Wed	31	41	10 50	9 51	1 55
18	Thur	32	40	11 13	11 4	2 43
19	Fri	33	39	11 36	aft 7	3 30
20	Sat	34	38	11 59	1 12	4 32
21	Sun	35	37	morn	2 16	5 42
22	Mon	36	36	0 26	3 19	6 51
23	Tues	37	35	0 57	4 20	7 50
24	Wed	38	34	1 33	5 19	8 38
25	Thur	39	32	2 16	6 13	9 23
26	Fri	40	31	3 6	7 2	10 3
27	Sat	42	30	4 0	7 46	10 39
28	Sun	43	28	5 1	8 23	11 16
29	Mon	44	27	6 5	8 54	11 57
30	Tues	45	26	7 11	9 21	morn
31	Wed	46	26	8 27	9 46	0 25

The Most Successful Remedy ever discovered, as it is certain in its effects and does not blister. Read proof below.

KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, BREEDER OF CLEVELAND BAY AND TROTTING BRED HORSES, ELMWOOD, ILL., Nov. 20, 1888.

DR. B. J. KENDALL CO.
Dear Sirs: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best liniments on earth. I have used it on my stables for three years.
Yours truly, CHAS. A. SNYDER.

KENDALL'S SPAVIN CURE.

BROOKLYN, N. Y., November 5, 1888.

DR. B. J. KENDALL CO.
Dear Sirs: I desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness, Stiff Joints and Spavins, and have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly, A. H. GILBERT,
Manager Troy Laundry Stables.

KENDALL'S SPAVIN CURE.

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DR. B. J. KENDALL CO.
Gents: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Spavins, ten of Ring Bone, nine afflicted with Big Head and seven of Big Jaw. Since I have had one of your books and followed the directions, I have never lost a case of any kind.
Yours truly, ANDREW TURNER,
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FRED. W. HYNDMAN, Agent.
Corner Queen and Water Streets,
Charlottetown, Jan. 19, 1888. 1y

BEST ON EARTH

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THE GREAT SELF WASHER TRY IT

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BEGINNING MAY 29th, the Steamer "CARROLL" or "WORCESTER," will sail for Halifax, Port Hawkesbury, Pictou and Charlottetown

EVERY WEDNESDAY, AT 12 O'CLOCK, NOON.

Returning, will leave Charlottetown as usual.

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CARVELL BROS., Agents, Charlottetown.

R. B. GARDNER, Manager, Lewis' Wharf, Boston.

June 5, 1889.

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SUGAR COATED

A SURE CURE

FOR BILIOUSNESS, CONSTIPATION, INDIGESTION, DIZZINESS, SICK HEADACHE, AND DISEASES OF THE STOMACH, LIVER AND BOWELS. THEY ARE MILD, THOROUGH AND PROMPT IN ACTION, AND FORM A VALUABLE AID TO BURDOCK BLOOD BITTERS IN THE TREATMENT AND CURE OF CHRONIC AND OBSTINATE DISEASES.

Liebig Company's EXTRACT OF MEAT.

Finest and Cheapest Meat Flavoring Stock for Soups, Made Dishes and Sauces. As Beef Tea, "an invaluable tonic." Annual sale, 800,000 jars.

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Sold by Storekeepers, Grocers and Druggists.

LIEBIG'S EXTRACT OF MEAT CO., Limited, London.

February 13, 1889—yly

THE KEY TO HEALTH.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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Charlottetown, P. E. Island

☞ Collections carefully attended to. Money to loan at lowest rate of interest.

Nov. 21, 1888—1y

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FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

CUSTOM Boots & Shoes.

THE Undersigned wishes to inform his friends and the Public generally that he has

Removed

from his old stand on Richmond Street, to the building directly across the street, formerly used as a Tailoring Establishment by the Proprietors of the London House, where he intends opening up

A First-Class Custom Boot and Shoe Store.

Repairing of all kinds will be done at the shortest possible notice.

Being ever thankful to his numerous Customers for past favors, he hopes, by strict attention to business, to merit a continuance of the same. He also hopes to gain many new Customers, who may depend on him doing all in his power to give satisfaction.

P. KELLY,
Richmond St.

Ch'town, April 3, 1889—3m

CASTORIA

for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M.D., 111 So. Oxford St., Brooklyn, N. Y.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

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Dry Goods

—AT—

LOWEST PRICES

—AT—

STANLEY BROS.,

BROWN'S BLOCK.

BE SURE YOU SEE

PROWSE BROS.,

The Wonderful Cheap Men.

CLOTHING! CLOTHING!

AT AUCTION PRICES.

HAVING secured about Eight Thousand Dollars worth of CLOTHING at about Half price, we are going to slaughter it right and left, and the Man or Woman that don't see our Stock before buying will get left, sure.

Over 1000 (One Thousand) Children's Suits to select from.

Over 950 (Nine Hundred and Fifty) Men's Suits to select from.

In fact, we carry the largest stock of CLOTHING AND HATS on P. E. Island.

We know what we say when we tell you we will give you Clothing less than any other House in the trade. We can prove it. Don't pass us.

PROWSE BROS.,

The Wonderful Cheap Men, Queen Street.

NEW GOODS!

Perkins & Sterns

WE are now showing our New, Large and Well-bought Stock of GOODS, for this season's trade. Our motto being "Quick Sales and Small Profits," you can depend upon getting the very Cheapest Goods by trading with us.

Millinery Department.

We have stocked this department brimful of the Choicest Goods from London and New York—Bonnets, Hats, Frames, Feathers, Flowers, Laces, Ornaments, Beaded Goods, &c., &c.

Dress Goods! Dress Goods!

Piles of the Newest Goods, with suitable Trimmings to match. We have high and low-class Goods to suit all. Anyone buying a new Dress before seeing our stock will make a mistake.

A CHOICE STOCK OF MOURNING GOODS.

New Prints, Sateens, Ginghams, Parasols Umbrellas, Laces, Fringes, Gloves and Hosiery.

Household Goods of every description very Cheap. Come and see.

PERKINS & STERNS.

Charlottetown, April 24, 1889.

JOHN S. MACDONALD,

ATTORNEY-AT-LAW.

OFFICE:

Newson's Building, Opposite New Post Office.

Charlottetown, Oct. 7, 1886—1y

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Dr. KLINE'S GREAT NERVE RESTORER

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The Origin of the Universe.

(Essay, by Mr. A. J. McDougall; read by him at the closing exercises of St. Dunstan's college, on June 25th.)

Among the many questions engaging the attention of modern scientists, probably not the least interesting is that concerning the origin of the universe. Nearly all thinking minds acknowledge the reality of the physical cosmos and its surroundings are convinced of the existence of various substances; but a difference of opinion obtains as to the manner in which these substances were produced. Various and indeed grotesque have been the traditions among the nations on this subject. Interesting are the cosmogonies of the philosophers and the poets. Plato taught that the Deity arranged the world, but was unable to create it. Aristotle, by the simple argument of ascending from action to action in a chain of beings, proved that there existed a primary principle of motion. Zeno maintained that the world was arranged by its own powers. Epicurus propounded the theory that bodies are formed by the accidental aggregation of minute particles of matter which have an internal principle of motion, that the Heavens and the Earth originated by chance. According to the philosophy of Spinoza the world is not distinct from God.

Innumerable other theories have been advanced, but may be they are only subdivisions or modifications of the three following: I. The world is God. II. It resulted from a fortuitous concourse of atoms. III. It was created from nothing by an Infinite Being—God. By disproving the first two theories, and establishing the truth of the last, the principles upon which pantheism, materialism, evolution and ætheism are founded will be shown to be false, and surely no one will defend conclusions drawn from false premises.

The existence of an infinite being was demonstrated before the "circle" of this institution some few weeks ago, and consequently but little need here be said in support of that fact. We know that what we see, are not necessary beings, as their non-existence is possible. Since they are not necessary they are contingent; that is, they depend on another for their existence. But we know that all beings cannot be dependent; (*a*) may depend on (*b*), (*b*) on (*c*), &c., but as an infinite number is impossible there must be a first; and this first cannot depend on any other, for no other is back of it; hence there must at least be one necessary being. Being necessary, it must have in itself the reason of its own existence; must be infinite, eternal, absolutely simple, and all powerful. This being we call God. Now, if we can show that the attributes of God, and those of the universe are essentially different, the assertion that God is not distinct from the world need receive no further consideration. Every rock and every person would always exist and would always be the same if the world were not entirely composite. Hence every one knows that the world is not simple, that it has an attribute the very opposite of which is in God. In like manner it may be clearly shown that the world is absolutely finite. But God is infinite; therefore the world is distinct from God.

To put it, then, in syllogistic form, God is (*a*) absolutely simple (*b*) infinite (*c*) necessary eternal being. But the world on the contrary is composite in every way (*b*) absolutely finite (*c*) essentially contingent (*d*) not eternal. Therefore the world is not God, but is distinct from God. (*a*) That the world is composite is a fact attested by the external senses; it is composite in every way, viz., essentially integrally, numerically, accidentally and entitatively. It is essentially composite, that is, it results from the union of essential parts, matter and form, otherwise there could be no substantial change, no generation nor decay. That it is numerically, integrally and accidentally composite, no one will deny. That it is entitatively composite, that is, its essence is not its existence, is evident from the fact that no part of the world is necessary. Every tree, every rock, every person, would always exist and always be the same if the world were not entatively composite.

(*b*) The world is absolutely finite, for it has extension, and extension is limitation, for it is intrinsically repugnant that there should be a quantity absolutely infinite. Moreover, the individual objects which constitute the world are limited to their proper species, and a collection of limited beings cannot form an infinite.

(*c*) The world is essentially contingent, that is, its existence or non-existence is possible without repugnance, or, in other words, it can exist or not exist, according to the free choice of its cause. In no single part of the universe can we find the necessity of existence, and consequently not in the collection of its parts or the universe itself. Therefore the world is essentially contingent; it is an *ens ab alio* from another, not possessing in itself the power of self-subsisting.

(*d*) Some have maintained that matter is unproduced or eternal. That this is absurd is almost self-evident. That which is eternal is infinite, but matter is limited; therefore it is not eternal. It has extension and limitation; it is composite, and composition has limitation. Being finite in one thing it is finite in everything; and therefore finite in time and therefore not eternal.

It requires no extraordinary logical acumen to perceive the force of these conclusions: God is a simple being, the world is composed of parts, God is infinite, the world is absolutely finite, God is necessary, the world is essentially contingent, God is eternal and immutable, the world is finite in time and is subject to substantial mutation. So the idea of a self-existing infinite eternal necessary being is in every way incompatible with the idea of the universe. All reasoners admit that the proposition which supposes a union of essential parts that are mutually destructive of each other is a metaphysical impossibility. Therefore the proposition that the world is God is a metaphysical impossibility. Thus, every one who thinks at all must be convinced of the absurdity of pantheistic principles, whether idealistic, emanistic, or realistic.

Equally false is the opinion of materialists, who profess to believe that the world is the work of blind chance, that crude and stubborn materials mutually approached each other and formed a world. They say that material atoms endowed with motion existed from eternity. Now, these eternal atoms were created or they were not. If they were created they could not be accidental with regard to the first cause, creating them, as every tyro in ontology knows. But the materialist cannot admit that they were created without at the same time acknowledging a first cause of all. But if these atoms are not created the materialist must propound the already exploded theory of unproduced matter. Besides, these atoms would have to be finite in number, for an infinite number is intrinsically repugnant. Now, who gave them this determined quantity? Not the first cause, for the materialist admits none, not the atoms themselves, for they are essentially indifferent to increase and decrease: so that without an extrinsic cause to act on them they could be neither finite nor infinite; just the same as saying they do do not exist at all. Thus, this nefarious notion has been directly disproved. It may be indirectly refuted by showing the contrary to be the fact, viz., that the world had an intelligent cause. That which exhibits evidences of design had a designer. But the world shows evidences of design, therefore it had a designer. No man can question the major of this syllogism and preserve his reputation for sanity. Some few dispute the minor premise, viz., that the world shows evidences of design. To them that have eyes to see, and that wish to make use of their powers of observation, it must be almost self-evident that the universe is constructed according to a harmonious plan, that nature is the grand and perfect example of unity, and that every thing is arranged in an exquisite and incomparable order. Every person, be he learned or unlearned, perceives that the seasons come and go with unfailing regularity, that night and day return regularly, that the planets, the moon, and the stars have their regular appointed course. If he turn from the appendages that attend and surround the globe to the examination of the different parts of the globe itself, he will there find exhibited the same wisdom that is so plainly expressed in the whole—all living creatures endowed with particular capacities for their several ways of life, in their organization a regular plan, and in the structure of their organisms a wonderful fitness for their destination. Is it possible to ascribe such wonderful results to blind chance? As the materialist admits that every complicated piece of machinery must have an intelligent cause, so also to be consistent he must admit this most complicated piece of machinery to have an intelligent cause.

Having clearly shown that the world is not and could not be eternal, and that it was produced by an accidental conglomerance of atoms, we are forced to the conclusion that it is the result of God's creation. Before proceeding further, it is meet that we properly understand the term creation. Creation, then, in its strictest sense, is the origination by God of something without pre-existing material. The objection urged against absolute creation is that to create beings where before there were no beings involves contradiction. Here again it is necessary to have a clear understanding of terms. Contradiction signifies the essential contrariety of two or more attributes. If, then, there be involved a contradiction, it must be either in "being," in "nonbeing," or in the relation existing between them. Contradiction cannot be in *being*, for it has only one attribute, existence; nor can it be in *nonbeing*, for it has no attribute. It can be in the relation between them only when both *being* and *nonbeing* are predicated of some object at the same time. Nonbeing is predicated of created things *after nonbeing*, not at the same time, and hence there is no repugnance. We see then that not only is there any repugnance, but it is impossible; since no contradiction is involved creation is possible. All other theories that have been advanced concerning the origin of the universe are intrinsically repugnant, as has already been shown, and hence we can conclude that the world had its origin by no other means than by creation. However, as truth is easily demonstrated, and as there are numerous modes of establishing the validity of this theory, I shall advance at least one. Every one must admit that there are at least two substances, viz., himself and that which is not himself. Should any dreaming theorizer ever deny this assertion in your presence, be assured you can, without any extraordinary show of logic, convince him of his error. This can be accomplished in the following manner: Persuade your erring friend to accompany you to some adjoining field within the precincts of which are grazing a multitude of animals. Draw special attention to any specimen noted for his unsymmetrical configuration, but more especially for the unusual length of his external ear. After your friend has scrutinized the animal with marked attention, assume an inquisitive mein and inquire if he and the animal under inspection are really one and the same substance, and straightway he will acknowledge the plurality of substances.

Now these substances cannot all be necessary beings, for what is necessary is eternal and what is eternal is infinite, and there cannot be more than one infinite, and that infinite has been proved distinct from the universe. These substances, then, are contingent, that is, they depend on another for their existence. But they cannot depend ultimately on a contingent being; there must be a necessary one back of all. That necessary one is God—nor could any but God create. There always exists a certain proportion between cause and effect; the greater the effect, the greater the cause. But *being* is the most universal effect, its cause therefore must be the most universal. But God is the most universal cause, therefore God alone can create. Physical, as well as metaphysical science testifies to the fact. Man can effect changes in matter already existing, but is unable to produce matter from nothing.

Having established beyond doubt that God created the universe—that he was the first cause of all, we come now to consider what is termed *derivative* creation. Besides the primary or absolute creation there is a secondary creation, which obtains, when God, after having created matter directly, gives it the power of evolving under certain conditions, all the various forms it may afterwards assume. The question here arises, is there such a thing as derivative creation? Did God directly create *in actu* a specimen of each species of animal life, did he create only the lowest form of animal life from which all higher forms were evolved, or did he create potentially the different forms. This brings us to the consideration of a subject that now creates probably more interest than any other.

There are three classes of evolution, viz: Etheistic, which denies the existence of a Divine Creator; the agnostic, which relegates God to the unknowable; and theistic, which professes belief in the existence of a personal God. Etheistic evolution assumes there is no first cause, that dead matter evolved itself into living matter, and one of the principles of the agnostics is the transmutation of species. I have already proved that the world was created by God, and hence etheistic evolution need receive no further consideration. There is conclusive scientific evidence against spontaneous generation. With regard to the transmutation of species, it is a mere assumption for which as yet not one particle of scientific evidence has been advanced. In the whole range of natural science not a single fact can be adduced to establish this hypothesis, not a single instance where one species was either gradually or suddenly changed into another, tho' for hundreds of years thousands of persons have been observing millions of animals and plants. So that etheistic and agnostic evolution are untenable. With regard to theistic evolution, or derivative creation, it is not contrary to reason or revelation. By derivative creation is not meant evolution, in its strictest sense, but "that doctrine the different species of animals were not created all at once, *in actu*, but that they were in existence in God's conception of the world, and were therefore in possible existence created so, i. e., they were *in potentia*, to be brought forth when the suitable conditions should present themselves. This God chose should come about by natural laws." This theory, then, does not deny that God was the creator of all, nor does not propound the absurd theories of spontaneous generation and transmutation of species (which two theories suppose that a thing can give to another that which it does not possess itself.

Not only has God created all things, but continues his creative act in order to conserve them in existence. This follows from the fact that they are contingent beings, depending on him for their existence. As before their creation it was possible for them *to be*, so after their creation it is possible for them not to be—without an extrinsic cause to conserve them they could not exist.

We have seen, then, that God is distinct from the world, that eternal matter is a contradiction, that the world is not the result of blind chance, that it had a design, that it was created by God, and that it depends on him for every moment of its existence, that the true theory of the world's origin is that it sprang into existence by the free choice of the Infinite. It is denied by a few Sophists only, whose hypothesis are unworthy of serious consideration. Let us take leave of those astounding paralogies and their deplorable partisans, who are not even agreed among themselves, for if those who believe in Providence concur in the principle points of their doctrine, they, on the contrary, who deny it are eternally quarrelling among themselves about the basis of their nothingness. They have before them an abyss. To fill it up they want only a foundation stone, and they are at a loss where to procure it. On the other hand, the highest genuises of every age, philosophers and poets, have recognized as the foundation of all true knowledge, Him who called forth from chaos the myriads of planets that roll in space.

A serious accident occurred on the Albert branch railway, near Moncton, on the 21st ult. The regular train left Salisbury, tender first, and after proceeding about a mile, jumped the rails. The engine and tender rolled over into the ditch and was badly wrecked. The engineer escaped, but fireman Boyce was slightly injured. Brakeman Kinney went on to the platform of the passenger car to put on the brakes, when it was mounted by the car ahead and Kinney was caught across both hips. He was held in this position until the train came to a stand still, and it was nearly an hour before he was released. Both legs were amputated and fatal results are feared.

Children Cry for Pitcher's Castoria.

Holy Filial Love.

DENVER, June 11.—A most interesting story comes from Leadville, how a few years ago, when the great mining camp was in the pride and glory of its wonderful career, there was employed in one of the largest newspaper offices there a weak and fragile little hunchback by the name of Willie Huff. The boy, though delicate in body, possessed the heart and sand of a hero. No one knew where he spent his nights, but his days were devoted to his duties about the office and selling newspapers on the streets. In all seasons he plied his vocation, and no mountain storm, however fiercely it might howl about the hills, could drive him to shelter if there was a possible chance to dispose of his papers. His shrill voice could be heard into the night, and when at last the silent streets were deserted little Willie Huff would steal away into the night and darkness and be seen no more until the gray hills were touched by the light of the coming day.

Year after year passed by and the boy grew like a shadow, a walking skeleton of helpless infancy, scarcely able to stand upright beneath the burden of his papers. It transpired, however, that the boy had an object in view, which no misfortune could make him forget or forego. The boy had an only sister, and to educate her had been the ambition of his life. The girl's voice had long before given promise of fame to its possessor, and could it be cultivated by the masters of song, the imaginative boy already saw the world in worship at the feet of his darling. Out of his meagre earnings the boy had already saved a few hundred dollars, and with this he had established the girl in one of the most famous conservatories of music in Europe. Thereafter, every month saw a draft start upon its long journey across the ocean, and thus the sister's expenses were defrayed until she should graduate and return to become a famous singer, whose materialized image the boy carried in his mind.

The girl had now been gone almost four years, and the letters which the waiting brother received regularly now began to speak of her return, when they were to dwell together always, and she, with her divine art, was to support the sickly boy and to love him to the end of time.

The mountains changed from green to white, and from white to green again, when Willie Huff laid down among the shadows of the hills and faded from the earth. The sister came at last, but the boy slept beneath the shelter of the mighty range, and the silent pines kept watch above his lonely grave.

That sister is now the celebrated Minnie Huff.—*San Francisco Monitor.*

A HEROIC CAPTAIN.

THE following account, dated Knutsford, June 5th, inst., appeared in a recent number of the Hants, N. S. Journal:

When four days out from Dunkirque, while making our way through the British channel under a light breeze, one of our crew, Bernard Hoih, a German, was seized with a fit and fell from the jibboom into the sea. We all ran to the side, but excepting to throw a line toward the floating figure, which might as well be thrown to a corpse, we didn't know what to do. When suddenly into the middle of us and over the side at a bound went the flying figure of the captain, with boots, coat and cap on, and the coil of the lead line in his hand. He was long in coming to the surface owing to the weight of clothing, but appeared at last and made for the still floating man, around whose helpless body he tried to knot the line, but had to give up from exhaustion when the knot was half tied, unable to lift the end of the rope to complete it. He put his thumb through the bight instead, and so we hauled them in. When alongside we threw a heavier line, and again he tried to tie it around the unconscious body, and again was unable to finish the knot, and the man was hoisted on board secured but by a half hitch.

When we got the captain on board he was pretty near "done," but the first words he said were—"Thank God, boys, we've saved him."

A few days later in a storm another man, Carl Wistrom, also German, went over and was lost. He was never missed until seen far astern, and with a heavy sea running, there was no chance on earth of saying him. The captain said, and we believed him too, "that he would willingly give his right arm to have been able to save him;" and for days after he was not himself, but looked like a ghost.

A professor of music, who is at present boarding at one of the big hotels of this city, met with a very warm reception on arriving at Chester one day last week. The man in question is a resident of Baltimore, but during the summer months for the past four years he has lived at Chester. On returning to his home last year he wrote several letters in the Baltimore press in one of which he referred to Chester as being the last place on earth for a man to visit, intimating that the inhabitants were in a state of starvation and unless the government came soon to their aid they would likely succumb. The professor arrived in this city last week and put up at the Waverley. He remained there a day or two, and then took the coach for Chester. On his arrival at Chester the people of whom he had written so disparagingly, it is said, made it so warm for him that he was forced to get out of the village. On the morning of his departure by coach for this city, half of the inhabitants of Chester assembled at the stables for the purpose of giving the Baltimore professor a send off, but he got ahead of them by boarding the coach two miles further along the road. The Chester people say that if the pianist ever visits that place again, his funeral will take place the day after his arrival.—*Halifax Herald.*

A Washington despatch says: Prof. and Mrs. Alex. Graham Bell will spend the summer in Nova Scotia with their children and two little cousins. Mr. Graham Bell has recently completed, in addition to a picturesque cottage at that place, a novel structure—a house boat—in which he will spend the greater portion of the summer, cruising about with a number of friends, whom he has invited to be his guests at various times during the warm season. The house boat, on the catamaran style, with spacious apartments, double parlors, billiard room and every imaginable convenience, was built for the special accomodation of guests for whom Mr. Bell found it would be impossible to secure suitable quarters at the primitive farm houses about Nova Scotia. The structure is singularly unique, and will find no parallel in this country or England. It is built so that it can put in at any port. The most luxurious appointments prevail throughout. When the project of building was first started Mr. Bell found that it was impossible to secure a model after which to copy, and he thereupon employed the services of a skilled architect from Baltimore, in conjunction with whom he drew the plans and details.