

From garnering their ocean spoil
Upon the shining strand.

It seemeth like a hideous dream
That such a thing can be.
Now overwhelm me in your depths.
Oh, hoarsely-sounding sea!
Oh, cover me, ye drifting sands!
But hold—I'll turn and flee!

Vain thought—the hastening flock converge
And form a hollow square,
They hem me in on every side
A helpless victim there.
“Our friend to speak gives kind consent,”
Oh anguish! Oh despair!

“Dear children, 'tis a pleasant day,
So cheerful to be here;
The music of yon plashing wave
Delightful to the ear.
The vessels on the gurgling brine
Dash on in wild career.

“Before us in sublime extent
I mark the ocean stretch;
The ocean—which—the ocean—which—
A poet's brush might sketch.”
(The pastor snickers in his sleeve,
Oh base, perfidious wretch!)

“But to resume—upon this day;
One hundred years ago,
Our ancestors—a deacon's voice
Here whispers me “go slow”
“Ah—Mary had a little lamb
With fleece as white as snow.

“Dear children you should never let
Your angry passions rise;
Nor get your clothes all soiled and wet,
In making seaweed pies.
I was an infant once myself—
Nay, don't express surprise.

“And Joseph in the lion's den,
Should an example be,
That when you go to circuses,
The animals to see,
You should not pull the lion's tail,
But use him tenderly.

“The dollar of our fathers we
Will overmore maintain,
And should the afternoon prove wet,
Quite likely it will rain:
And catching fish on Sabbath day,
Would give your parents pain.

“The ocean in majestic force
In foamy breakers rolls;
The mild effulgence of the sky
Should permeate our souls;
The single vote may win the day;
Be early at the polls.—

“I mean to early out of bed;
Rise with the morning lark;
The child is father of the man,
The light succeeds the dark;
The earliest naval enterprise
Was Noah in his ark.

“And so I trust—that is, I hope—
I mean to say—as how—
And furthermore the ocean which—
The broad expanse—and now.
I wish to say—I mean to urge—
I'll pause if you'll allow.

“Upon the healthful ocean breeze
A sound of mirth was borne;
The laughter of ferocious glee,
And shouts of withering scorn:
“Oh why has man the will and power
To make his fellows mourn.”

BUSINESS NOTICE.—Any of our friends who want the newest and best Washing Machine in the market should call on Messrs. Stockton, Rossiter & Co., and buy one of their Calkins' Champion Washers. They are the best yet.

STICK TO IT.—Of the acts of cowardice, the meanest is that which leads one to abandon a good cause because it is weak, and join a bad cause because it is strong. The smitten deer is said to be avoided by the herd; it is the instinct of the brutes; but in the higher law which reigns in the breast of mankind and womenkind, you never saw the smitten son abandoned by the mother. I have in the great question of the day—educational and religious—in Scotland and Ireland, cast my lot with the minority, which in due season became the majority. When I left my cause, it was because it had waxed strong and did not need my poor aid. We have to see to it that, in the struggle of life, we stand by right and not by might, being sure that in the end the right shall have the might.—[Galaxy.]

The origin of the name Alabama is thus stated: During the large prairie fire, the Indians rushed from their homes and sought refuge in flight. The flames pursued them; they saw no way of escape. A river intercepted further progress; there was no time for hesitation; they threw themselves into the water and swam to the opposite shore. Seeing they were safe, they prostrated themselves on the ground and cried: “Al-a-bama,” meaning, “here is rest.” From the coincidence arose the name of the State, and from that the ship, which will live in History in connection with the “Alabama claims.” Singular that what only implies peace and rest, should have been the means of strife bordering on war.

THE EVOLUTION PHILOSOPHY.

BY R. R. BUTLAND.

[From Spencer, Haeckel, Tyndall, Huxley, Darwin, Youmans, and others.]

The popular prevailing philosophy of the present day is that of Evolution. Just as at other periods at one time it has been the Epicurean, at another the Platonic, the Aristotelian, the Scholastic, etc., so in our day it is that of Evolution.

It has four main component parts:—The Nebular Hypothesis, the Theory of Spontaneous Generation, Darwinism, and the Evolution of Intelligence, the human mind, intellect or soul as it is commonly called. These four departments have been advocated by various writers, some advocating one, some another of these leading domains and rejecting the remainder, some accept the whole four. It is only these last who are Evolutionists in the most complete sense of the word, the others being so only partially.

Among those who teach the evolution philosophy in its entirety are the great German philosopher, Ernest Haeckel, and the great English philosopher, Herbert Spencer. We will now state in a few short, simple words the outlines of this the popular, the prevailing philosophy of the present day, which embraces in one consecutive system the whole of the knowledge which man has ever acquired, so far as known in the present day, physical and mental, social and moral, regarding the whole universe around us and within us, as it includes man, physical and mental, soul and body.

On a clear night when we lift our gaze to the milky way overhead, we are looking at matter in a nebulous condition. For although some of the nebulae have been resolved into clusters of stars, yet our most improved astronomical instruments, including the spectroscopic, have proved and demonstrated the existence of masses of nebulous matter; that is, matter in the most simple, the most primitive form, at present known to us.

The nebular hypothesis is, that this earth and all the planets of the solar system, including the sun, were at one time in the condition of a nebulous cloud. That getting attracted closer together as it rotated, a ring was thrown off from the outer rim which condensed and became a planet,