

LINES ON A KISS.

BY S. PARK.

PART SECOND.

The Spirit then left, for the boy had awoke,
Not a sound, not a stir, the silence now broke,
And the breeze that sighed now slept in its hair,
Like thoughts in the mind all depressed by their care;
The moon left its silver white fleece on each tree,
And shone 'midst the stars like a pearl in the sea,
With the swiftness of thought as mandate of power,
She eagerly sought the lovers lone bower,
The vines that encircled it grew down in the dell,
While the shadow of night demure on it fell.
Like a glimpse of a ghost we have pictured in dream,
Anon at its side sadly murmured the stream
As cool as the zephyr as clear as the sky;
And there the moon slept like a tear in the eye,
While over the bank the thick willows that hung,
All darkly its shadow now lazily flung
Down into the water and left there its gloom
Like a cloud on the sky, like sound in the tomb.
So drooping it hung that it seemed there to weep,
For beauty it shaded unconscious in sleep.
How fit was the place for the lover to build
A bower of peace where the sunshine could gild
With its deep yellow tints the flower and the leaf,
In summer's still eve as radiant as brief.
The lattice work thick of its leaf mingled woof,
Had flowers there spread like the stars in the roof
Of the sky, and the moon shone through their dark
leaves.

Like a smile through the tears when beauty lone
grieves;

And now 'neath its shadow sat Emina the fair,
Through black was the tress of her thick glossy hair,
And the dark loving glance dropped keen from her
eye,

Like light falls from heaven swift through the blue
sky;

And her deep fringing brows o'erhung, as a shade
The blue liquid sea when the tempest is laid,
Yet soft was the glance of her deep touching look,
When love from its gloom asperity took
The roseate nectar blushed pure through her skin,
So delicately clear so olive and thin,

As sky roses blush through the gold burnished east,
In glow of the sun where his fervor is least.
Her look was all love or all anger or scorn,
As cold as repulse or as calm as the morn.

And tenderness gushed from her eye, ken so dark,
'Till the sickness of love her features would mark,
And her blood coloured lips were ripe with the sweet
That flowed from her heart with her bosoms soft beat,

So sad did she look and so gentle and bland,
As her lover's wrapt face she earnestly scanned
His open frank features at every look,
Declared that his mind no deception could brook,

His lofty broad brow was as fair as the snow,
His full lustrous eye like the violets blow,
His figure was supple and graceful as youth.

So calm were his features thus marked by their truth,
As thus fondly they loved, still did they gaze,
Their eyes closer, drinking each other's kind rays.

THE DEVELOPMENT THEORY OF NATURE.

In the sixteenth number of this paper we made some remarks on this subject which we resume now according to promise. The strongest evidence of the existence of mind is design. Mr. Paley gives the instance of a watch being found by a man, who had never seen such a thing before, and reasonably asks, could any one hesitate to believe at once that the watch did not make itself? It is true this may not be a fair way of reasoning in reference to theory on nature. It must be admitted that nature has a tendency to fit everything for its particular purpose often

Water will find its level. The rolling stone will grow round: A warm climate has a tendency to blacken the skin, as a cold climate has to whiten. The animals of the North in sympathy with nature turn white; as instances see the polar bear, the hare, the weasel, the snow-bird, and the owl. This rule does not, however, universally hold true as we find black races as the Esquimaux and Indians in the extreme north and again find white races in Asia. The advocates for the development theory believe that nature works from imperfection or from crude to perfect organization. They believe this because they see evidence of it in creation and the past history of the earth. In this belief they might be justified to some extent if they were not obliged to admit that nature stops at a certain point of development. Why does nature stop at this point? Will they contend that nature will ever develop a more perfect animal form on earth than man? If this world were to last a million of years would there be on earth at that time a being more perfect in form than man? Man in his organization combines the perfection and imperfections of all other animals. He seems the *Apex* of creation. He is both canine and granivorous. He can live in all climates and on all kinds of food and can endure all elements. He has both instinct and reason and is powerful in muscle. His eye rests on the horizon, on the earth, or on the heavens with equal ease. No climate causes him to degenerate. His form is perfect in the Hindoo, Japanese, Chinese, Patagonian, Polynesian, African, or North American Indian. This form was as perfect in the days of Nimrod and Abraham as now. Nothing in nature or history proves that our form was ever less developed. The mind has been less so. Yet the hieroglyphics of Egypt 5000 years old all show that the habits and senses of man were the same then as now. If nature produced all the animals and plants we see she would have produced in the course of 5000 years in Asia some new production not then known. Yet what animal, fish, serpent, or quadruped is there now in existence in Asia, that did not exist in the time of Abraham? Can one be named? It is true animals once existed that do not now exist, but this does not prove the theory or that nature does not act from design or with a view to an end. When she acts it is merely to adapt or combine blindly and by accident. If all men were destroyed off of the face of the earth, would nature ever produce a race like man again? Some theorists say man sprang from the baboon or orang outang tribes of Asia and Africa. Do we not find the two races still existing distinct in those origins—as indeed they have existed for perhaps upwards of four thousands of years. Destroy every human being in the interior of Africa, and on the continent, and seclude it by a barrier from all intercourse (say with a wall of fire) from the rest of the earth; leaving orang outang and monkey tribes, to reign in silence unmolested, for ten thousand years; would they ever arrive at reasoning powers or the perfection of even savage man? Never. Because they are essentially a different race. Man such as he is in form and mind was always what we see him. Cultivation never made us have one finger less or more or made us walk upright. The verriest savage is as perfect in form as the tenant of a throne. If the body be left naked, exposed to the elements of nature; it is true that nature will, by her adaptive powers, clothe it with hair, and harden it to its situation, but nature will

not bend it on all fours, nor will she lengthen the teeth, or give us a different organization. The Arabian horse, that eats at his masters door—that allows his masters children to fiddle him like a cat, and sleep upon him; that is as it were one of the inner house, in cleanliness of hide, and delicateness of taste; although since the days of Ishmael the great progenitor of the Arabs, he has thus been treated, never became and never would become, in millions of years, less a horse than now. If a man were once a monkey, a monkey once a dog; a dog a lower animal—the lower animal a bird;—a bird a serpent, and a serpent a fish, according to the development theory, why should not the Arabian horse or the Laplander's dog, become a man? It is true that place nature in a certain position certain effects will follow. For instance in tropical climates tropical plants will se from the earth. But their seeds were in the earth. Nature of itself did not produce the seeds. The bowels of the earth contained the seeds and they grew. The seeds were there by some wise decree of mind. When the earth was made it was filled with seeds and plants adapted to the climate and locality. Nature doing nothing but blindness and chance, can only act as it is moulded by a superior essence which is mind. The advocates for the development theory we know will say in reply to our arguments, that we limit them to too short a time. That their development of nature takes place in hundreds of thousands of years. Hundreds of thousands of years ago they say man did not exist because then he was not developed. His period had not yet come. He existed in embryo in some other animal, perhaps a baboon. The baboon had thousands of years before been a kangaroo. The kangaroo a bird. The bird thousands of years before had been a polawog or a fish, and the fish originally a muscle or an oyster. Thousands of ages were consumed in these changes they say. Man, they say, has yet in his system the seeds or germs of the four grades of creation. The quadruped—the bird—the reptile—the fish. Now we have before said that the experience of six thousands of years which is the period that any authentic history of men covers, proves that man is essentially different in one respect from all other animals. His mind is different. His mind was the same in the days of Jubal Cain or Nimrod as now. Melchisedeck, Job, Abraham, and the ancient kings of Egypt and Chaldea, were intelligent, hospitable and ingenious. The only difference perceivable in nations, is in their industry and energy. Action, energy and industry made the Greeks and Romans superior to the Asians of the same age. There has been no essential change in man's mind, within six thousand years, or in his formation.

To be Continued.

THE EX-OFFICERS OF OUR GRAND DIVISION.—The last Brockville *Reader* speaks in complimentary terms of ex-G.S., Wm. H. Elderbeck, Esq. We are glad to see this, for the order of the Sons in Canada, are greatly indebted to him, for its present prosperity. He has always we believe exhibited, as have the Leggo family also, the most commendable zeal for the promotion of our good cause. Those who help on a cause in its infancy are the most to be praised. In connection with this subject we cannot omit to state, what we personally know of our G.W.L. Wm. S. Burnham Esq., of Chippewa. The rareness, patience, good sense, zeal and courteous demeanour, of this brother upon all occasions to all in the order we most cheerfully bear witness to. Such men as he must elevate any cause which they espouse.

THE FATHER MATHEW FUND.—It is said that W. W. Corcoran, Esq., of Washington, has contributed five hundred dollars to the Father Mathew fund. If other wealthy gentlemen respond to the call in the same manner, the generous design of the projectors will be accomplished. The concert to be given by Miss Haynes for the same purpose will no doubt realize several thousand dollars.—*N. Y. Com. Ad.*