THE HAWAIIAN GAZETTE
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Possession.

BY WM. R. WILKINS.

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Variety.

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Evolution and the Bible.

A peculiarity of the discussion which the more modern theories of science have evoked, is that many of the champions on both sides take it for granted that there is a necessary conflict between the new doctrines and those of the Bible. The Tribune has never favored this notion. There is on both sides small but constantly increasing number of those thinkers, some of whom do and some do not accept theories of evolution, but in either case do not regard them as of necessity contrary to the Scriptures. A letter from Prof. Tayler Lewis of Union College to the Daily Tribune presented this view of the subject very effectively.

The chief objection which men of a religious turn of thought find in theories of evolution is that these relegate the Creator to a position—so far as the present is concerned—outside the Universe. The error, Prof. Lewis thinks, is in this assumption. It makes the whole process by which creation has been unfolded—by which the atoms of an original nebula have taken shape and character, perhaps even vitality and consciousness and free will—a mere mechanical sequence. The first atoms of matter, it is said, were endowed with the qualities and forces which secured their development. There is no need, as Prof. Lewis clearly pointed out, for such an assumption, even if the evolution of matter to its present forms did take place along the paths which men of science think they have traced out. Grant the evolution, the development; it is still a creation not only supervised but actually carried out, step by step, by a Divine Creator. The mistake of supposing that because the law of creation may have been discovered it should follow that the law is the creator, is justly spoken of by Dr. Lewis as "shameful ignorance." The accordance of the view which he offers with the statements of the Bible is abundantly fortified in the letter by references to that volume. He has added notably to the list of arguments which prove that religion has nothing to fear from the real advances of science; the only danger being that needless assumptions may be accepted in the place of truth.—*N. Y. Tribune.*

The Bells of Limerick.

The old bells that hung in the tower of the Limerick Cathedral were made by a young Italian after many years of patient toil. He was proud of his work, and when they were purchased by the prior of a neighboring convent near the lake of Como, the artist invested the profits of the sale in a pretty villa on the margin of the lake, where he could hear their Angelus music wafted from the convent cliff across the waters at morning, noon and night. Here he intended to pass his life; but this happiness was denied him. In one of those feudal broils which, whether civil or foreign, are the undying worm in a fallen land, he suffered the loss of his all; and when the storm passed he found himself without home, family, friends and fortune. The convent had been razed to the ground, and the object of care of his handiwork, the tuneful bells whose music had charmed his ear for so many happy days of his past life, had been carried away to a foreign land. He became a wanderer. His hair grew white and his heart withered before he again found a resting place. In all those year of bitter desolation the memory of the music of his bells never left him; he heard it in the forest and in the crowded city, on the sea and by the banks of the quiet stream in the heart of the hills; he heard it by day; and when night came, and troubled sleep, it whispered to him soothingly of peace and happiness. One day he met a mariner from over the sea, who told him a story of a wonderous chime of bells he had heard in Ireland. An intuition told the artist that they were his bells. He journeyed and voyaged thither, sick and weary, and sailed up the Shannon. The ship came to anchor at the port near Limerick, and he took passage in a small boat for the purpose of reaching the city. Before him the tall steeple of St. Mary's lifted its turreted head above the mist and smoke of the old town. He rested back wearily, yet with a happy light beaming from his eyes. The angels were whispering to him that his bells were there. He prayed: "Oh, let them sound me a loving welcome. Just one note of greeting, O bells! and my pilgrimage is done!" It was a beautiful evening. The air was like that of the Italy in the sweetest time of the year, the death of the spring. The bosom of the river was like a broad mirror, reflecting the partings of bright gold that flecked the blue sky, the towers and the streets of the old town in its depths. The lights of the city danced upon the wavelets that rippled from the boat as she glided along. Suddenly the stillness was broken. From St. Mary's chant there came a shower of silver sound, filling the air with music. The boatman rested on their oars to listen. The old Italian crossed his arms and fixed his streaming eyes upon the tower. The sound of his bells bore to his heart all the sweet memories of his buried past—home, friends, kindred, all. At his, he was happy—too happy to speak, too happy to breathe. When the towers sought to arouse him, his face was upturned to the tower, but his eyes were closed. The poor stranger had breathed his last. His own chef-d'œuvre had rung his "passing-bell."

The Huguenots in America.

On the revocation of the Edict of Nantes in 1685, at least 500,000 Huguenots took refuge in foreign countries. From this time, for many years, their name was completely broken in France. In 1805 there was not a single organized congregation of Huguenots left in all France. So early as 1555 Coligni attempted, but without success, to establish a Huguenot colony in Brazil. In 1562 he sent out two ships, under the command of Jean Ribault, on a voyage of exploration to Florida, but the attempt to establish a colony was unsuccessful. Many departed for North America even before the Revocation of the Edict of Nantes. Some settled in and around New-Amsterdam, now New York, where their family names are frequent. Others found homes in Massachusetts, Rhode Island and Virginia. But South Carolina was their favorite resting-place, and a large number of the honorable families in that State are of Huguenot origin. This class of immigrants has contributed, in proportion to its numbers, a vast share to the culture and prosperity of the United States. Wherever they settled they were noted for severe morality, great charity, and patriotism and progress of mission. To them, Franklin, who directed the deliberations of the Congress of Philadelphia during the Revolution, from Henry Laurens, John Jay, and Elias Boudinot, were of Huguenot parentage.—(Appleton's American Cyclopædia, revised edition, article "Huguenots.")

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