







Poetry

From the Washington Herald.

THE HERMIT OF THE ZEPHYRUS

By JOHN B. WHITTIER.

O, strong, unswerving prayers of faith,
From in the forests of life ye start—
The Spirit's pulses, the vital breath,
Of soul and heart!

WHAT I LIVE FOR.

By G. L. BARKER.

I live for those who love me,
For those I know are true,
For the heaven that smiles above me
And the world that grows to me.

DAYS WITHOUT NIGHTS.

Dr. Baird, in a lecture recently, gave some interesting facts. There is nothing that strikes a stranger more forcibly, if he visits Sweden at the season of the year when the days are the longest, than the absence of the night. Dr. Baird had no conception of it before his arrival. He arrived at Stockholm from Copenhagen, 400 miles distant, in the morning and in the afternoon went to see some friends—had not taken note of time—and returned about mid-night; it was as light as it is here half an hour before sun-down. You could see distinctly. But all was quiet in the streets; it seemed as if the inhabitants were gone away, or were dead.

the usual hours. The Doctor did not know how they learnt the time, but they had, and go to rest whether the sun goes down or not. The lens takes to the trees about seven o'clock, P. M., and stays there until the sun is well up in the morning; and the people get into the habit of rising late too. The first morning Dr. Baird awoke in Stockholm, he was surprised to find the sun shining into his room. He looked at his watch, and found it was five o'clock; the next time he awoke it was five o'clock; but there was no person in the street. The Swedes in the cities are not very industrious, owing probably, to the climate.—Globe, Why.

MAGNETIC MAGIC

Historical and Practical Treatise on Fascinations, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Conventions, Possessions, Sorcery, Witchcrafts, Incantations, Sympathetic Correspondences, Necromancy, &c., &c.

Translated from the French of L. A. Cahagnet, Author of the "Celestial Telegraph."

FOURTH DIALOGUE

SUSPENSIONS.

But let us now examine the physical phenomenon which, better than anything else, proves that an imponderable substance may act upon and move a ponderable body. I hope that my numerous quotations will be of some advantage to the investigation you were desirous to establish. You have certainly heard of those two young Greek girls who came some years ago to Marseilles, and performed experiments of attraction and repulsion upon ponderable bodies. The performance was as follows: A very strong and large table with iron pins at both its extremities. The table was placed between the two girls, who stood at a tolerably great distance from the iron pins; the table was then moved from one to the other, and warded between them as if handled by an invisible power. One and sometimes two men stood upon this table, but it did not the less perform its motion to and fro.

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and no once can approach this arcanum without submitting at once to its evil consequences.

FIFTH DIALOGUE

JOHN.—According to what you said in our last conversation, it seems to me that you ascribe more power to the Spirits out of the flesh, than to those who are still its slaves. If true, these phenomena cannot be explained otherwise than by compacts, at least such is my opinion.

FOURTH DIALOGUE

SUSPENSIONS.

ALBERT.—Our studies have less for object the forces than their objectivity. In natural philosophy, forces are in direct ratio with the movement of the objects in which they are manifested. But the question now for us is in the resistance of ponderable and imponderable substances. We do not admit that the last one presents the resistance offered by ponderable bodies; yet there is nothing of the kind in the phenomena of steam. In this case it is really a smaller weight, an inferior ponderable body which moves a superior and heavier mass than itself.

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experiment. It therefore seemed prudent to me to begin these evocations by the simplest and most easy process. I first invoked my good angel, that he be pleased to manifest his presence and identify. My prayer was a fraternal one. Here is the form of the invocation I made use of; I signed it and put it with confidence under my pillow, with a steady resolution to do good: "In the name of the Almighty God, thy Creator like mine, I pray thee, angel, entrusted with the care of me, to appear to me during this night, in order to prove to me the reality of thy existence."

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"TIME WORKS WONDERS."

WHAT WE EAT AND HOW WE DO IT.

It may be well in this age of isms to have the plain facts of life sometimes brought home to us, so exclusive and uncharitable are we prone to be by continuous reflection on our likes and dislikes. There is a great truth in the quiet sarcasm of the Quaker who said, "If Quakerism was the general belief, what a drab colored universe we would have," for as soon as the fundamentals of anything become common, so as to produce sameness, they lose the elements of Spiritual life.

AUNT KINDLY.

By THEODORE PARKER.

Miss Kindly is aunt to everybody, and has been so long that none remember to the contrary. The little children love her; she helped their grandparents to bridal ornaments three-score years ago. Nay, this boy's grand-father found the way to college through her pocket. Generations not her own rise up and call her blessed. To this man's father her patient toil gave the first start in life. That great fortune when it was a seed, she carried it to her hand. That which she carried to her hand ran out of the cup her bounty filled. Now she is old—very old. The little children who cling about her, with open mouth and great round eyes, wonder that anybody should be so old; or that Aunt Kindly ever had a mother to kiss her mouth. To them she is coeval with the sun, and like that, an institution of the country. At Christmas, they think she is the wife of St. Nicholas himself, such an advent is there of blessings from her hand. She has helped lay a Messiah in many a poor man's crib.

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sia and consumption; while in those districts and among those classes of men where the pig makes the chief article of diet, tubercle in all its forms of eruptions, scrofula, bad eyes and abscesses, must prevail. It is stated as a remarkable coincidence that Prince Edward's Island has a climate exactly similar to Great Britain; there the inhabitants are not consumptive, yet neither is the pig cultivated.—Boston Post.

HISTORICAL FACTS ABOUT FORKS.

As late as the sixteenth century, the English nobility were entirely innocent of forks, substituting therefore their fingers, with which the simplest instrument served what in the shape of a knife, wherewith they scattered the remains into a large basket known as a "voider." The fingers and hands of the banqueters were, it may be supposed, in no very enviable condition at the close of the feast.

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