



"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 1 NEW-YORK, SATURDAY, SEPTEMBER 30, 1854. NUMBER 21.

Christian Spiritualist, PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE, At No. 533 Broadway, New-York.

THE PULPIT, VS. STAGE.

BY B. H. HATCH, M. D.

As far as I know, this is a new theme, and it may by many be regarded as a sacrilegious one. But I think the intelligence of the nineteenth century will justify the idea that no subject is too sacred for investigation...

It is unpardonably true, that the present growing popularity of the Stage arises from the fact, that a vast multitude of minds have been far too long instead of a just appreciation of it, and in proportion to the improved cultivation of those minds will be the appreciation of the higher class of both comedies and tragedies...

I have yet to be made acquainted with any plays which have been introduced upon the Stage, the demoralizing tendency of which is greater than the tenor of a large number of orthodox sermons, blackening as they do the character of God, and misrepresenting the true relation of man with his brother...

My issue is not with Christianity in its highest sense, or the principles which Christ inculcated, but the strict, dogmatic, and lifeless formalities which we every where behold in the Church, and which contain so little of the element of the teachings of Him who commanded us to "love one another."

What are the real facts in relation to the Stage? To me they appear to be this, not only reaching the sense of hearing but also that of seeing, and in the higher order of drama present a theoretical and practical lesson which the highest Pulpit eloquence would fail to do...

Clergymen of the highest order of talent who have accompanied me to Wallack's Theatre in this city, have informed me that they have had their moral and religious faculties appealed to so forcibly and practically as to leave upon their minds a lasting impression...

But that there is every where a growing skepticism and a disregard of Pulpit teaching is the testimony of all christendom. But the Stage is fast growing into popularity, multiplying in numbers, and greatly widening its influence.

the higher principles of our nature. No one will question but what it is capable of inculcating lessons of the highest morality, and bringing them to bear upon the minds in the most forcible manner.

The Stage has been and still is looked upon by many, whose piety we respect, as being of questionable character, or of a direct evil tendency. In the multiplicity of theatres in New York, there are those adapted to all phases of society, some of which were established for the undeveloped, we may wish removed from our midst, but even they, in the great economy of life, probably are filling their destined office...

It cannot be said that either the Pulpit or the Stage have been the leaders of society, but society has been brought to its present advanced state by a class which have ever been called by their contemporaries as "infidels," "heretics," "skeptics," &c.

Wallack's and Nibbs's the two most fashionable and best conducted establishments of the city, permit no plays upon their stages which the most pious father would have any objections of being witnessed by a son or daughter. If we are not mistaken they are taking the lead in the elevation and purity of the stage.

The next morning, a gentleman called upon me, and related the history of the lady whose agitation had disturbed the equanimity of the audience. She was taken home in a state of excitement bordering on frenzy, and confessed that she had been on the eve of bringing upon herself the life long miseries endured by Mrs. Haller.

Here is a conversion which is as sudden and miraculous as any one has ever been able to find within the sanctuary of the church.

"It is impossible," says a writer in the Edinburgh Review, "for a person unacquainted with dramatic representations to understand the effect produced on a mixed mass of people, when a striking sentiment is uttered by a popular actor. The conviction is instantaneous, hundreds of stormy voices are awakened, the Spirit of every individual is in arms, a thousand faces are lighted up, which a moment before seemed calm and powerless, and their impression is not so transient as may be thought."

Many of the clergy in all ages of the world who have been the most liberally endowed, have either become dramatic authors, or, in other ways given their sanction to the utility and perpetuation of the stage.

Martin Luther says, "And, indeed, Christians ought not altogether to fly and abstain from comedies, because now and then gross tricks and dallying passages are acted therein; for then it would follow, that by reason thereof, we should also abstain from reading the Bible. Therefore it is of no value that some allege, such and the like things, and for these causes would forbid Christians to read or act comedies."

The Rev. Dr. Knox, says, "There seems to me to be no method more effectual of softening the ferocity and improving the minds of the lower classes of a great capital than the frequent exhibition of tragical pieces, in which the distress is carried to the highest extreme, and the moral is at once self-evident, affecting and instructive."

Philip Melancthon, Sir Walter Scott, Dr. Blair, Sir Philip Sidney Calcraft, Sir William Berkeley, Archbishop Gregory Nazianzen, Milton, Thomas Moore, Rev. H. Milman, Rev. Dr. Croly, Dr. Johnson, pious Addison, and a host of others who are regarded as the world's lights, have either written for, or in other ways commended the stage, and been its warmest advocates.

Wallack's and Nibbs's the two most fashionable and best conducted establishments of the city, permit no plays upon their stages which the most pious father would have any objections of being witnessed by a son or daughter.

Others on the contrary, adopted fashions to set off their peculiar beauties—as Isabella of Bavaria, remarkable for her gallantry and the fairness of her complexion, introduced the fashion of leaving the shoulders and part of the neck uncovered.

Fashions sometimes originate in some temporary event, as after the battle of Steenkirk, where the allies wore large cravats, by which the French frequently seized them (a circumstance perpetuated on the medals of Louis XIV.) cravats were called Steenkirks; and after the battle of Ramilies, wigs received that denomination.

In the year 1735 the men had no hats, but a little *chapeau de bras*; in 1745, they wore a very small hat; in 1755, they wore an enormous one, as may be seen in Jeffrey's "Curious Collection of Habits in all Nations."

It is observed by the lively Vignone de Marville, that there are flagrant follies in fashion which must be endured while they reign, and which never appear ridiculous till they are out of fashion. In the reign of Henry III, of France, they could not exist without an abundant use of comfits.

In the reign of Elizabeth of England the reverse of all this took place; then the mode of enormous breeches was pushed to a most laughable excess. The backs of the day stuffed out their breeches with rags, feathers, and other light matters, till they brought them out to a most enormous size.

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The nation was again, in the reign of Elizabeth, put under the royal authority. "In that time (says honest John Stowe) he was held the greatest gallant that had the deepest ruff and longest raper; the offence to the eye of the one, and hurt unto the life of the subject that came by the other, this caused Her Majesty to make proclamation against them both, and place selected, grave citi-

zens at every gate, to cut the ruffles, and break the rapiers points of all passengers that exceeded a yard in length of their rapiers; and a nayle of a yard in depth of their ruffles."

What, therefore is wanted is a system of education in harmony with the constitution of the human mind, and a mode of life and occupation which shall give not only full play to the intellectual powers, but also, healthy excitement and activity, and a right direction to the moral, religious and affectional feelings.

ANECDOTES OF FASHION.

A volume on this subject might be made very curious and entertaining, for our ancestors were not less vacillating, and perhaps more capriciously grotesque, though with infinitely less taste, than the present generation. Were a philosopher and an artist, as well as an antiquary, to compose such a work, much diversified entertainment, and some curious investigation of the progress of the arts and taste, would doubtless be the result.

Patches were invented in England, in the reign of Edward VI, by a foreign lady, who thus ingeniously covered a wen on her neck.

When the Spectator was written, full-bottomed wigs were invented by a French barber, one DuViller, whose name they perpetuated, for the purpose of concealing an elevation in the shoulder of the Dauphin. Charles VII, of France, introduced long coats, to hide his ill-made legs.

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zens at every gate, to cut the ruffles, and break the rapiers points of all passengers that exceeded a yard in length of their rapiers; and a nayle of a yard in depth of their ruffles."

A shameful extravagance in dress has been a most venerable folly. In the reign of Richard II, the dress was sumptuous beyond belief. Sir John Arundel had a change of no less than fifty-two new suits of cloth of gold tissue. Brantome records of Elizabeth, Queen of Philip II of Spain, that she never wore a gown twice.

A buck of the reign of Henry IV has been made out by the laborious Henry. I shall only observe, that they were then long-pointed shoes, fastened to their knees with chains. Luxury improving on this ridiculous mode, these chains the English beaux of the fourteenth century had made of gold and silver; but the grotesque fashion did not finish here; for the tops of their shoes were carved in the manner and harmonious play, all his faculties.

HEAVEN'S SYMPATHIES.

I believe that angels and saints in heaven, feel a deep interest in the affairs of this world, so far as they relate to the souls of men. Why should I not believe so?

How frequently angels had conversation with the prophets of the Scriptures, with Abraham, with Lot, with Daniel, and others!

I should have to transcribe a great part of the Old Testament Scriptures, to show all the instances in which angels have had converse with men. The same thing also appears in the New Testament Scriptures. Who announced to the shepherds on the plains of Bethlehem, the birth of Christ, singing glory to God in the highest, on earth, good will to men? It was a multitude of the heavenly host.

THE DEVIL.

Start not, most timid reader, at the name of this, thine old acquaintance; for why shouldst thou be frightened at the name of so familiar and popular a character? Thou has known him from thy youth up—a good looking and courteous personage, who could tell thee, as thou would, many a forgotten reminiscence of thee and thine, and who is, without one of the blandest and most affable creatures in the world.

He moves in the best society, is rigidly scrupulous of his outward appearance, and prides himself no little on his knowledge of the human heart.—Polite to a fault, with a voice of the sweetest tone, and an eye of the brightest glance; bewitching by his smile, and entrancing by his eloquence; with a mind laden with knowledge and overflowing with light, he has ever been one of the most popular and influential characters of the day.

And yet thou tremblest at the mention of his name—and the very idea of contact with him blanches thy warm cheek, and fills thee with terror. Mistaken soul! On the pages of the primer, and on the tablet of thy mind, this gentlemanly and accomplished Devil is printed, perhaps, as a poor fleshly body, gaunt and grim, having eyes of fire and feet that are cloven; with horns growing from his head, and barbed arrows from his mouth; with a long tail of many folds behind, and a long arm with many claws before; in short,

I tell thee, reader, such a picture is a gross slander on the personal appearance of the Dark Prince. He is "black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, or the curtains of Solomon."

Herein, thou shouldst know, is the secret of his power—the charm of his life. Deformity has no attractions. Men are not drawn into any snare by repulsive and sickening leaders. They will not—unless barbarians indeed—worship at the shrine of any monster. No. He who would lead them captive must array himself in purple and fine linen. So at least thinks the personage in question, and he acts accordingly.

1. He comes in the gilded habiliments of pleasure. With smiling face and lightsome step he trips along, followed by a gay and thoughtless host, who sing and dance along the road to ruin, unconscious of their danger, and careful only of immediate and palpable enjoyment.

2. He comes in the flowing *dishabille* of the Idler. With a jaunty air, a mind at peace with all the world, an enviable indifference to all the storms and calms of life, an unwrinkled brow and a spotless hand—he allures many sons and daughters of industry from their toil, and soon teaches them to

look upon work as a burden, and industry as a disgrace. Cunning and crafty, art thou, indeed, oh Devil, with thy oily tongue and bland address, and thou dost truly erect thy busiest workshop in the brain of the idle man.

3. The Devil comes also in the "sober black" of hypocrisy. Gentlemanly, indeed, is he in this favorite character. In cowl and gown, with smooth face and smoother speech, he walks cautiously before the people, and gathers into his dark fold many a wandering sheep. Sympathizing with all sorrow, subduing all passion, regular in attendance upon Church, loudest in exhortation and longest in prayer, he soon wins upon the heart of the credulous, and ingratiates him into his black art. The names of his followers is legion. It needs not, oh reader, that we describe them to thee; for thou knowest them too well already. Neither is it necessary that we should follow up the too fascinating Devil in any other suit from his many colored wardrobe.

In conclusion, see to it, oh ye people, that ye look not for his Majesty as a horned and bighted monster, but rather a blooming and accomplished courtesan. Not in rags, not in deformity, but in purple and fine linen, works he about all thy paths, and lurks he about all thy hearts.

H. CLAPP, JR.

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look upon work as a burden, and industry as a disgrace. Cunning and crafty, art thou, indeed, oh Devil, with thy oily tongue and bland address, and thou dost truly erect thy busiest workshop in the brain of the idle man.

LAUGHING IN CHURCH.—Henry Ward Beecher says: "I like to see my Sabbath congregation laugh, when there is occasion for it, and verily believe there is no more harm in laughing in church than in one's private parlor."





Poetry.

THE LORD'S PRAYER.

The following poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrews. If we are distressed, and faint would gather some comfort, let him haste unto Our Father...

THERE'S NO DEARTH OF KINDNESS.

There's no dearth of kindness In this world of ours; Only in our blindness We gather thorns for flowers; Orward, we are blind...

TRUST IN GOD, AND PERSEVERE.

Brother, life's morning clouded, Has the sunlight ceased to shine; Is the earth in darkness hid...

BY HOST.

There is a spot of earth supremely blest, A dearer, sweeter spot than this; Where man, creation's tyrant, casts aside...

CONTINENTAL MONEY.

No par redemption of the continental money was made by Congress. The frequent and large emissions of it soon reduced it in value, and, eventually, destroyed all confidence in it.

MAGNETIC MAGIC.

Historical and Practical Treatise on Exorcisms, Cabalistic Mirrors, Suspensions, Compacts, Talismans, Convolutions, Possessions, Sorcery, Witchcraft, Incantations, Sympathetic Correspondences, Necromancy, &c., &c.

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

FIFTH DIALOGUE.

COMPACTS.

I had another time, the occasion to speak on this subject with an honorable merchant of Niort. Directed in a similar way by a lucid, to seek a treasure under the guidance of a Spirit evoked in his recollections...

This phrase was repeated by Adele in the Gascon accent in which it had been pronounced. That was enough, and Mr. B. at once recognized the curate of Amilly—the same who Mr. Ricard speaks of in his "Letters of a Magnetizer."

Another person of the same city, sent me a sort of medal pentacle, on which very curious cabalistic signs were engraved. Mr. G., in his letter, prayed me to consult Adele about their meaning, and I did so at the first opportunity.

Brother, life's hope receded, Hast thou sought for me, my friend? Friends provide false when most needed, Foes repulse at thy pain...

Brother, all things round are calling, With united voices, "be strong!" Though the wrongs of earth be calling, They must be met in some strong way...

There is a spot of earth supremely blest, A dearer, sweeter spot than this; Where man, creation's tyrant, casts aside...

No par redemption of the continental money was made by Congress. The frequent and large emissions of it soon reduced it in value, and, eventually, destroyed all confidence in it.

The Continental Congress, at one time, offered to exchange forty dollars of this currency for one, by giving the holders what was called a bank certificate...

We must recollect that by the terms of the article of confederation, Congress had no power to impose taxes without the consent of the States; that the government had no income from tariff duties, and with an army of thirty or forty thousand men, desperate exertions were necessary to keep the wheels in motion.

by Abbot M., who knew very intimately this author, and often heard him confess this failure of his experiment.

JOHN.—Are these all the desired conditions? ALBERT.—Yes, as far as the circles are concerned; but there are other preparations worthy of the subject.

1st. As the adepts do not generally call for Spirits of light, but rather for those of darkness, the moment of their meeting must be carefully and scrupulously selected, and this is midnight.

2d. We must remember that these Spirits have no gull palaces, but that their abodes are covered with the blackest clouds; and that, instead of brilliant angels, they are attended by hideous bats.

3d. As they never grant their assistance but for leading us toward some precipice, we must always be on our guard with them. As the most dreary forest is the place of their predilection, the most solitary corner must be selected; if any crime has been committed there, that spot is to be preferred—such remembrance eminently favorable to the emotion which is so necessary in these experiments.

The circle being drawn, some light wood is kindled in the middle of it, and in this fire is thrown a small quantity of sulphur. In the meanwhile the Spirit is evoked; but it is very seldom that he appears at the first call, and the evocation is made once more; the fire is stirred and some perfumes thrown upon it, the Spirit's name being at the same time pronounced.

If, on the contrary, the Spirit appears with hostile demonstrations, he must be ordered to be more calm; then the object of the conjuration is to be discussed. But it is prudent never to go out of the circle, nor let him come into it. Whenever a contract is to be written, it is presented on a parchment which must be thrown out of the circle, in order to have it signed by the Spirit.

JOHN.—These details are smelling of hellish regions! Do you believe in the possibility of such things? ALBERT.—This circle is prescribed in all the treatises on magic; and I believe with all those who do not consider a Spiritual manifestation as impossible.

JOHN.—All our peasants have great faith in these compacts; but I thought it was mere credulity on their part. ALBERT.—So do I; but to admit that these facts are possible, is to admit that they are real; and their reality leads us beyond any limit.

Whoever has studied the different states undergone by the human mind at the different hours of the day, cannot doubt the truth of my assertion. A restless emotion takes hold of the most courageous, and this emotion is communicated from one to another, so as to form a sympathetic panic.

The reality of these compacts is now-a-days proved out of a doubt, by the revelations of mesmerism. All the formalities I spoke of are not necessary to be attacked by a shower of stones; by means of a direct evoking, or of a clairvoyant, we can now enter into communication with whosoever Spirit we may choose, and get from him all the information we may wish.

Should any one still doubt the possibility of communicating with disembodied Spirits, it would become necessary to reject all the manifestations which take place in every part of the world, but more especially in America and Germany; it would likewise be necessary to deny all the communications I have myself obtained during the last ten years.

TALISMANS. ALBERT.—Talismans have played an important part in antiquity, as containing a magical power. Should we look for their origin, we would go back beyond the age of Moses; but we shall confine ourselves to this magician Legislator, with his rod in his hands—true talisman with which he strikes the rocks to cause them to yield water—we shall see him opening the seas, and creating a passage for his army; we shall see him vicing with Aaron for the superiority of his magical power, &c., &c.

lars, medals, rings, blessed waters, &c., &c., &c.—All these things are supposed to be endowed with the properties of real talismans, and to protect the person who wears them. We see the Catholics use in their exorcisms many sort of talismans, as the wafer, the chalice-cover, the stole, the blessed water, to conjure and exorcise the evil Spirits.

The thought and power of this man will then increase in direct ratio with his faith in the said talisman; from this sentiment he will derive a calmness and a moral power which he did not previously possess. Hence the action of this talisman, considered simply at this point of view; but in a Spiritual aspect, it doubles its power by that which is attributed to its source.

Magnetism has no talismans properly speaking; but it makes use of rings and other magnetized objects, to which we ascribe a great power. It is thus that we excite and produce in our clairvoyant whatever kind of thought we please; from the results we obtain, we must logically conclude that the old faith in talismans was not so void of truth as some would make us believe.

Men of genius without endurance cannot succeed. Men who start in one kind of business may find it impossible to continue therein all their days.

The history of eminent men in all professions and callings proves this. The great statesman, Daniel Webster, was a great lawyer. His boyhood was marked only by uncommon industry; as a speaker he did not excel in early life.

Our late distinguished ambassador at the Court of St. James, Hon. Abbott Lawrence, whose wealth is poured out on all benevolent purposes in donations large as the sea, can recall the time when he had his profession to select, and the first dollar of his splendid fortune to earn.

The late John Jacob Astor, as he left his native Germany, paused beneath a Linden-tree, not far from the line that separated his native land from another, and made three resolutions which he intended should guide him through life.

Stephen Girard, at the age of 40 years, was in quite moderate circumstances, being the captain of a small coasting vessel on the Delaware, and part owner of the same.

When Richard Brinsley Sheridan made his first speech in Parliament, it was regarded on all hands as a most mortifying failure. His friends urged him to abandon a parliamentary career, and enter upon some field better suited to his ability.

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murderous fire of the French; column after column fell, while not a gun was discharged on their part. One sullen word of command ran along the line as thousands fell—"File up! file up!"

OLYMPIAS, THE MOTHER OF ALEXANDER THE GREAT. A BABYLONIAN TRADITION, COMPILLED FROM THE TALMUD.

After the death of Alexander the Great, in Babylon, one of his generals brought a letter to Olympias, the contents of which were as follows:

"ALEXANDER sendeth his mother a final greeting: In this writing thou wilt receive thy son's death. I wish and he that thou wilt not, as is the custom of mothers, break forth in loud and bitter lamentations.

"If thou wouldst truly honor the name of thy son, then erect a gorgeous palace, adorn it with everything that is precious, and give a banquet to my memory. Invite kings, princes, generals, and every distinguished man; but let it be proclaimed that no one appear at the banquet, who had suffered any wrong; but let every one come with joy and gaiety, for it must be a day of great cheer."

"Noble princess," replied the general, "dost thou forget the contents of thy proclamation?—Thou saidst that he only should come, who never suffered or was aggrieved. No one has come, and no one will come; for there is none on this earth free from pain and sorrow."

"O Alexander! Alexander! my son!" cried Olympias, "thy wisdom was as great as thy valor; thy consolation has mitigated my grief; and she repeated the words of her son: 'The tree that to-day spreadeth his strong arms far and wide, is uprooted by the storm to-morrow; the flame that blazeth with greatest splendor, is soon extinguished; the sun is darkened by the clouds, and the full moon soon loseth her splendour; the stars disappear, and princes vanish like a shadow and a dream.'"

"The blossoms of the myrtles and pomegranates breathed fragrance, and the candles burned splendidly; and Olympias, without a tear, left the banquet-hall. This well merited tribute to labor is from the New York Mirror.

We have heard among the idlers who float like driftwood on the surface of society, contemptuous flings at those whose heritage is toil. They sneer at the hard and swarthy hand of labor, but they forget that all that is useful, luxurious or beautiful on this earth, toil has been the creator; that from the marble palace to the 'white kids' of the tailor's most exquisite walking suit, all has been wrought out by human hands.

Labor, why, man of idleness, labor gave you being, rocked your cradle, and gave you pampering life. Without it, the woven silk and wool on your back, would be in the silk-worm's nest, and in fleeces of the shepherd's fold.

Geology at Discount.—The geologist, if he be fully in earnest, is far too tired after his day's work, to trouble himself about the aristocratic air of his quarters, and besides generally manages to put his outer man in an uncleanly condition that a grand hotel would have scruples in taking him in.

TOBACCO ON POSTERITY.—The following from the Wells of New York, we would commend to the special attention of all slaves to that filthy propensity and practice of using the nasty, dirty, stinking, poisonous weed in any shape.

by its influence, must transmit to the child so unfortunate as to be born unto him, the elements of a distempered body and an erratic mind; a deranged condition of organic atoms, which invariably elevates animalism of the future being, at the expense of the moral and intellectual nature.

ORIGIN OF NEWSPAPERS.—Ishrael in the first volume of his "Curiosities of Literature" gives an interesting account of the origin of newspapers, and particularly of the various European nations.

De Saint Foix, in his curious historical essays, gives the origin of newspapers in France. Renodot, a physician of Paris, to amuse his patients, was a great collector of news; and he found by these means that he was more sought after than his more learned brethren.

It is, however, a folly soon punished; for, as Poor Richard says, "Pride is as loud a purr as a Want, and a great deal of noise makes a man who has bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but Poor Dick says: 'It is easier to suppress the first desire, than to satisfy all that follow it.'"

THE HALLUCINATIONS OF THE GREAT.—Malebranche declared that he distinctly heard the voice of God within him. Descartes, after a long seclusion, was followed by an invisible person, who urged him to pursue his researches after truth.

THE POOR OF THIS WORLD.—God's ways are not as the ways of men. They often seem inexplicable to the human mind. Xmas are more so than those which concern choice as to the object of our favor. He selects, as a general thing, not the rich of this world, but the poor, not the noble and the mighty, but the humble and the weak.

Moses was the son of a poor Levite—Gideon was a thrasher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned." The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation was a workman in an armory in a shop. Martin Luther was the child of a poor miner.

MORAL CHARACTER.—There is nothing which adds so much to the beauty and power of a man as a moral character. It dignifies him in every station, exalts him in every mode of life. Such a character is more to be desired than gold, or silver, or pearls, or any other thing on earth.

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