Courtship

There are certain young ladies in the world (witten a philosopher) who hold peculiar rations as to the attentions they receive from gentlemen. They seem to think that if a man is polite and agreeable to them, if he appears to take pleasure in their society, and calls frequently, that he is bound to propose marriage. Strange to account the control of bound to propose marriage. Strange to ray, come mammas labour under this lelusion. some mammas another under this lefusion. A short time ago a friend of ours visited a young-lady three or four days in succession, and as he was leaving the house for the last time, the mother called him into the parlour and asked him what his intentions were. Our friend promptly was a day of the last time, the mother called him into the parlour and asked him what his intentions were. were. Our friend promptly respended that he had no intentions whatever, and politeby wishing the old lady good afternoon, left the house for over. We live in a "fast age," and it would almost seem that courtage, and it would almost seem that courtship must be conducted in the same railroad speed as other things. Morriage is a serious matter, requiring long and earnest consideration. Two young people may be everything that sould be wished for; they may be amiable, affectionate in disposition, and yet, because their taste do not assimilate, they will live a very unhappy life together. How are these young folks to find out each other's tempers and disposition if it is not by time spent in each other's company before the marriage? There can be no doubt that the numerous unhappy marriages which are made in the unhappy marriages which are made in the present day arise entirely from the fact that the courtship is too short. Marriage is not regarded with sufficient reverence; is not regarded with sunicient reverence; it is often hurridly entered into and speed-ly repented. Truth compels us to state that this is caused in a great measure by our young ladies. As we have just stated, they appear to think that if a man is polite and agreeable to them, he is in love, and is hourd at once to dealers his inventions. bound at once to declare his intentions. They forget that in seeing for a wife a man ought to look for something more than ought to look for something more than bright eyes, a brilliant complexion, and white teeth. These are all very well in their way, but beauty is effervescent, and the day will come when other qualities are found necessary to bind a household together.

Spiritualism.

In the following passage which we take from the International Review, is an attempt to outline a theory by which to account for the phenomena of somnambulism. mesmerism and spiritualism. However defective it may be, it is worthy of thought-

ful perusal.
"It is more credible than many things which humanity has been compelled to accept as true, and is far better proved than some, that the combined brain and nervous system of animate nature constitute, so to speak, a battery, of which each several brain and nervous system is a section; pro-ducing its phonomena without personal consciousness in its collective or combined and sometimes with and sometimes with out, in its individual manifestations. There is no difficulty in denying the difficulty of the subject; and he would need to be very much or very little learned, to start a theory in which he could place unwavering

confidence.

'The hypothesis of a common force like gravitation, or a common medium like the ether, or a universal influence like magnetism or electricity, would seem to account for a larger number of the phenomena than any other; but whether it comes up to the scientific requirements of accounting for all, it would be imprudent to affirm. As there can be no generation of force without a corresponding expenditure of material; and as the spiritual manifestations, as they are called, are often exhibitions of force without any apparent expenditure, the supposition of a vast generalize, the supposition of a vast generalize apparatus that has be drawn upon without consciousness, or the part of those who contribute to its manualnance, acquires plausibility. If this all-pervading potentiality, whatever it may be called, is a bond of alliance between all satisfiance, the first way the called. all animate nature, the fact may explain the origin of these exhibitions of force, such as only a low grade of intelligence would initiate, and whose purpose is only to frighten and injure. Finally, as the mental phenomena from such source must represent its average mind, it would account for the poverty, in any intellectual point of view, of spiritualistic delivorances."

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