


| VOI. XXVI. \{ | dr,sorme |  | 22,1879. |  |
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 But Sir Wm.
bring back this bring back this "emitton and Herbert spencer attempt appearances," the one under the term "revecation," and the of
tion, it
does "ro
 not rid thought iself; ant since, to use Mr: Spencerts own
words, "the ever present sense of real existence is the very
boul

 final.
afier admititing it to be a "revelation,"" he denich teot for character
is known
anuluority knowledge. "Supernaiural", knowledge is not possible to
ks, for we have only natural facultices by which to know at all. And hence ir uisp priw as to toach and insper "revel

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 We are not then, "cabined, cribbed and confned," with pumped void of all real difine substance, and power, thi
life we are not by the latio of thought compelled to co
 lation to tiself, and yet at the same time na "non.relative,
ns out of Mactuantity underlying all alp apperanacese." and yet never
touchlig or blending with those appearances at all; one Whose existence is asserted to have an ever "present
tense" as the basis of our intelligecice, and yet one which Our intelligence can never cognize or know, or be certain
of; one which, while implice ty the thought of hee rella-

 he pri mordial subsiratum of all existence and of ail
thought. Natural nspiration vital sympathy of man
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though
 or knowledge of the relative, ipp, slies absolute knowledge,
or knowlegge of the absolute. And further, it will bo
 This doctring of the "Relativity of all K Nowledge" takes
on another form in the philosophy of John Stuart Mill, an and inter broken and purblind notions of Mr. Lewes, in
his Biographical History of Philiosophy. While Mr, Man.


 upalone with
kible and intellig al and internal. All we know or eeer niverse-extern. perceppions;" and these "perceptions" are obly "particu
lar modifications of the soul"-says Mr. Lewess they only modes of the action of our faculties, syys Mr. Mill:
and both agree that these "perceptions" Hense,
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pon lese contradictions, and all our boiated "systems of meta
phyictes," as well To begin yince Mre. simply . Wo we see a thing as in phace,
not becanso the neumenon or not becanse the neumenon or thing is in any ylace, bui
becauseतl is the law of our perceptive ficuity that we must see, as in gome place whatever we see at all. Place
ingot property of thingr, buta mode in thich the mind
is compelied to represent tit. Time and space are only
 Thinga in themselves
we cannot
represent.
 ar also evdently Mr.
From a close study
Fran close stady of Mr. Mill it will be found thai
 he entuts any an ap ouit
feelinga. And $y$

| and $\begin{array}{l}\text { that ani } \\ \text { tiction }\end{array}$ |
| :--- |

 of unknown and unknowable "thinga" external anal to us. He shuts us out from all intuitive, spontaneous
revelations of troth from within on the one hand, and denies us any possible knowledge of external objects on the
other. Our feld of knowledge fs thus reduced to the sub
with dealist in the former, the non-eg
the latter.



## BY CAPT. II. B. BRown. $\begin{aligned} & \text { Mediumship is the Fountala whence comes the strean }\end{aligned}$.




 th The crop of frauds was the only thing that, under
the state we were in from the past rellgions author.
tait

 zone, out of which only rare souls could come to the
colat atmosphere of reason, and place the phenomena





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other think
For $r$ 保







 will be very apt to be regarded by our spirit friends as
an nterference LLe our hoonest demand be only for





manifees.
RTere no iest conditions that will equal the proot
given hy manitesatitions themselves. Let eet be bear



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 themselves trom the evil of their surroundings but as
medium the must be negatve to toose spirits thai
control the sanace,
 the emanations of the sitters, tricky spirits may con
tror. A gainst this the only precaution ts absolute fraum

 matertalization, is only transformation, or ortener per
monation, throushithe organatism of the medum, by spir
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 trois. what shall be done with those mediums who en genunine mantifestations? L.et them suffer tho some
penalty of dishonsaty that

 to have lied can never ratter be feferred to as triththul.
Other corroborative evidunce is itite ach of these eases
need who once humbuys, muth bring the corritharative evil
dence of sironk tesi cond ditions the of his genuineness, and then can, never after be used by
speaker or
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 hed by, condition traud proof, and to those cred-

 port of partially frauduilent mediums thayt the the supp
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worid will be wittout an linttument. Nay as we






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guence they have eever been very carefult to speak truth






 ruutrond there ghall be no more fraud
Brockly, $\mathrm{N} . \mathrm{Y}$.

## CALIPORNIA LETTER.

DGM, and Spiritual Manifestations Connected There-

From the fact of leaving Michigan in such haste, the
many friends whom 1 served, and for whom 1 enter-

 laid a way to rest. The funeral service in the ahsence
of any spiritual speaker, was conducted by J. J. Owen,
or
 sympathy and tenderness. The-last word spoken, the
last look taken. and our labor of love for twenty.three
pears was lnished Wane Wok heeded him in our declining years, hut the angels
family it spiritilife. We do not
repine, for the ties of affection are troken here, only to unite in a higher and better life in the Spirit-land. We
have four in spiritilife and two lett. Only alittle while
and we shall all be united in a wider and deeper bond
of ur consolation and comfort spirit manifestations oc-
curred, in our house several days before his death, and
continued twenty-four hours after my arrival giving tokes of the life beyond, such as a heavy body
falling upon the foor, starthing every one in the house
Doors were slammed and numerous raps upon the window glass, were heard. Electric lizhts were observed.
and the spirit of a man, well known in this communi-
ty, was seen and correctly described as one who had of it. This cain be attested to by several reliable per-
oons. Bome of whom are not Spritualists Thust the
shadow and glooun of death has been lifted alittle from
sirs her Spiritualism in California, so far as the public work
Spor is concerned, isg quit. As for spirit manifestations and
honest investigation of the same, I think there has
never been so much as at ehe present. There are severar new med mums in Sas Jose, one of whom has a won-
erful phase of spirit power, which I will investigate.
If I am permitted to do so, sind give the result to the I am pleased with your criticism upon the inquiry
of Mr. Wettateln, as to what spirit is. There has been
much sath hough a failure to define the mind on, that subject, as to tell us, as yet, watee of the world has not been able
dogmatic Itas. Without mating any
force intent in regard. to spirit perhapa it is force, the soul of matter, inherent in it and unknown-
only as it manifests. If so, spirit is life-force, not the product of matter; but the soul gad base of matter, up-
on which it depends for every form of life and beauty. I cannot conceive of spirit separate from matter, nor
can I know of spirit only by the antributes which it
posesesses. I know of matter 5y its attributes and -the phenomena attending it. I weigh, measure and clas.
sify it I delle and descibe it as being white, blakk,
red, blue, colored or colorless; long, short. rough gmooth, gross, refined. dense or gaseous. So also may
I know or spirit or life-forec, cothed with material
substance and known by the phenomena But has science in dellining matter, told us what matoperates. science canot tell what mater is, and yet
no one denies the existence of the same. So all at
tempts to tell what spirit or life-force is, is fruiltess
and


 as my Bro Alen did, but was constantly wngazed for
ane yast sixteen monthis, lecturing there; with the ex.
the

  ence; not a relicion, Dut a substituate for roligion. If a
science, the proofs of it must be found in the realm of
science and not religion, and the moral element in
Spiritualism is evolved and not from any supposed religious element in it. 1
do know that a vast number of our people are getting
tire tired of trying to build something out of nothing; give
us materi, the more tho better. Spiritualism, not
IIke religion, takes root in the soil, not in the clouds.
It It embraces the whole realm of entitiea and possibilit.
ties. Whosoever can and will, let thim read in lines of
light the gospel of nature. But light the gosper or nature. But some caannot read;
others cannot undersand correctly what they hear;
and hence the speaker is often misrepresented in the
use of words.
 ple. It is not patadox cal to say, that Spiritualisp is
fast tencing to a materialistic Bpiritualism, which to



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## ANNOUNCEMENT.




- SOUL AND BODY


D. D. HOME'S NEW BOOK. THE LIGHTS AND - SHADOWS SPIRITUALISM.


Turkish, Electro-Thermal,
for the treatment of oisense,
GRAND Pachact nitatel, Chicago,

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Inspirgtional Poems,



ORATION
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BHAGAVAD-GÍTÁ:






STATHVOKXSX
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Animal Magnetiem.


The Principles of LIGHT AND COLOI
The Cure of Nervousness,

IF, THEN, AND.WH


 Spiritualism in Engla


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| THE CLERGY A SOURCE OF DANG AMELESAN IGEPUBLI <br>  <br>  Leaves Fsom My Lii <br>  <br>  $\qquad$ |
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Phiplosophy of Existen



rev. Charles beerh

Spiritual Manifestation.



RELIGIO-PHILOSOPHICAL
Prschiometropos and prance Mediums. May not the phenomena of paychometry trance medlums? The pfychometrist takes letter from some unkiown parson in hts
band and receives.certain impressions as to the character, mod and motives of the
writer. Or the ppychometrist enters an
empty empty apartment and is at once impressed
with a sense of some tragical scene that merous cases of this yind iare on record.
Do they not show that matter may be the vehicle of relliquia of thoughts, pasaions,
affections, left as spiritual lupressions that may be revived, undeffertain condittons,
and when brought with in the sphere of a
senallive
It does not require the theory of the actual presesce and activity of disembodied spirits
to account for these psychiometric phienomena Thoughts and emrotyohs have lett
their Impress, and they Batrt into ppiritual expression when the riggt force in brought
near, Just as invistbatitik may be fade visiblo by the applicatlon of heat.
ddapt now theseac oonsiderations to io
phenomenon oo trance oratory. The me
dis
walks tpreugh a library, and receives cer
tain impressions from books, barely glanced
At, perbipps, and hardly touched; these lm -
presslons are recelved unconsclopsly, that
is, unconsciously by her normal cognitive
faculty though not unconsclously by the
Interlor, apiritual taculty, between which and the normal consciousness there may be
for a time at least, on impenetrable cur

tin | taln. The |
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occasions. And hus the gnt cora, or the
boy Andrew Jackson, nown to be nedu-
cated, and normally, Igoorant of the-sib-
jects treated, exceite astonishment by their
fuent trance utterancees and their nacqualnt ance (often imperfect and fragmentary,
however), with questions seeming to re-
quire profotnd thought and haborious me
itation.
Does it need the theory of the agency of
Does it need the theory of the agency or
Independent departed spirits, shaping the utterances of a medium, to explain a phe
nomenon like this! That there may be cases when a spirit speaks directly through
a human organisa, we do not doubt butr to mortal himself is, in an abstract reian
ton, a spirth may not the itterancee sometimes be simply such as come from his own
spirituat powers that have approprated paychometrically or sympathetically, from
to thoughtuniverse about us, whatd he uses an if it came from the ingiration of
seme independentit, individual spirit
ons. lead to important coniclusions. 'The reeuit
may make it highly probable that the medium, innocently and unconsciousiy, often
utterss as an from the promptiggs of his spirit guldees, what is aimply the eff
own apiritual appropriationg own apirituar appropriations.
Swedenbora teaches that besides. out nor mal, external memory, there is an inner,
spiritual memory, to which cling all tho thoughts, impresslons and recollectlons of
the earth-ulfe; even those of seemigigy un conselous infancy not belog omitted. Our
facts fully corroborate this. They show thate -we make to proper allowance for the
tore anc magnitude o our spiritual powers, separatod as they are from our normal,
external conselousness. Theee considerations, if carefully carried out, would perrhaps lead to the elucidation
of omeme puzzziling questions, such as, It why does ho In the earth-life? If this is Shelley, who is
uttering this fluent doggerel, how doee $1 t$ happen that ho has so degenerated as as
poet? If this is Mapes who is speiking, why is it that he blunders so in his own do Who is painung, why does the not give un this is Mozart who is touching the keys, why doee he not charm us with the execu-
tion that Qrow forth admatration from connolaseurs, whep he. Wia only soven yeara
old fo the earth.life? All theees, and many other enigmas in
trance mediumahip may be partilly, if no Wholly, explained, by the conslderations
whlch we bave here only broached, but which may obvilously be carried out in ramiltations which will add great force to
the. hypotheals implied. This may aleo the hypothesis implied. They may alis
throw some light upon those instaines o

traud, where the mediom is apparenty in nooent of any conscloss attempt at impoes | no |
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Duty of Earnest Spiritualists.

Ized spirituallsts do not have theiretres ofganthrough, they have at leasct the opress, by
which to make known their trand and vivifying facts. But do they properly estimate
 Cot tribut Ing ti the sopport of his church.
The spititualist is for the most part ex
empt from this source of expense. Why
 cogntry that can boe sald to to teilibaranty sue. ported; not one that can yet afford ty con
mand frie best tallent that could be ped eatablish and verify our phbnomena:
dinating and collgating them for the velopment pt a positive and permaneit get
ence of paychology. Every sincere Spiren ualilat ought then, to do something to en -
large the chapecties of the spiritual press
something to enablo it to take a promineit something to enable it to take a prominent
pootion among the intellectual and reform: ing forces of the day; something to fort fy It in grappling with that coarse and par-
ayzzing Materiallsm, which, assuming the tone and the credentials of pooltive scithe intellectually deperindent into negations the portal to aniother and a nobler.
As the Rev. Mr. Tyrrell has well remark. As: the Rev, Mr. Tyrrell has well remark.
ed: "When matertal phllosophy has con.
vine Vinced a man that he is but oome transien
phase of matter, soon to be dissi pated into unconsclg ian nothlingness, he sinpsat at once
In value ir hhs own estimatlon all grand
incentives to culture time and toll to rear a costly temple which
 Such queatlons are unanswerable The
unbelle
 vallaidy, ard, cho the truth they tivolve.
Help ua, then, friends of the truth, friend of a pure, unnixixed Spiritualism, to extend and more than doublo our circulation. This eot All that we can say to parry such an dence ennugh of the singleness and earnest
nees of our efforts for the truth, Irrespect. ive of any Anancial advantage to ourselvea
personaly, exxeopt ns a means of fincreased abinty to advance the cause for which w
are battling, then heaven help us to wail tives and incentives
We want
 raliling in all respects their ideal of a goo
apiritual newspaper ; prompt to repel all un Lust Masaulta on our estabilished truths; zeal-
ous in Its ellmmination of all thde ts frauda lent and erroneous: Intelligeat and phillosopeculations; comprehensive in its asp and and arringement of materials; improved in In its support all the best mind, here and to deal with our facts, and carrying authority by the intrinsic character,
truthfulness of their writings.

## Help us, friends of Spiritua

such a oircula a wifl empower us to What Some Representative People bave
Lately sald of the Journal and Its Work.

Capt. E. V. Wilson, a medum for various phases of spirit phenomena and well known
from Boston to Galveston, In' a late letter to
"I have carefully watched the policy of
Che Journal since you took the helm, and
am fully fiatisied that you are In the deep
cbannel of pubilic sympathy. cuanne endorso your dempand that the phe-
fully emena exthitided the public as spiritual,
nhall be produced under sbail be produced under conditions repder-
Ing aceurate observation posesible, and un-
der teat conditicna.
 D. D. Homes a medium widely known in
Europe and America, the intimate acquaintEurope and A medica, the intimate acquaink writeg us under date of February 13th, from Nice, France, as

## and I cannot teal rou hov arran prod work, you. If my healk ever is retored I will go to America just to take your true hands

## The publisher of an influential monthly, in New 'York City, woll-known in private

 In Now York, City, woll-knoIIfe as a Spritualist, writes:

al


## sum.". Tuttle is eapecially well qualinel to Mr. Judge and to exprees a correct opthion. <br> adge and to expreses a correct opthinon, Vell known as a medfum and also as a

sclè
$\qquad$ From true, iclentilic Materialists. welge ro celve liotters of respect Mad encourawoment,
as well in from kno lenders ind preschers in
the liberal Chigtian denominations. From-
a great hearted, noble minister, whose eloquent and convinclng sermons have lead harge numbers from thoplngersords of cheer
thodoxy, and whose lovand
have ifted up thotsands of depressed hearts, one whothough born and beloved in England, is clalmed with potde by Ameri-
cans, we last week, in response to a marked copy of the Journal sent him, recelved
the following highly characteristic letter: "Good Fon YOU NO Never man In your
ranks did half so well, that I know of.
Brave it is and rig these we might all columns. We only give cessful work the Journal, in Ita Independent and candid course, is accomplishing
among widely different classes of thinkers, Such expressions of opinion from these
sources are fraught with deep signifleance, and show to some extent the importance of
the Journalis misslon.
Laborers In the Spiritualistic VIn
Will D. Howard Hamgton please send his address Steasmana, editor of the Creston
Weekly Gaiette, Iowa, made us a fraternal call last week.
W. S. Hume emittance to this office, but fails to give his post office address.
Will credit when we know. We have received an interesting comwhich we will ppibish soon. Subscribers not finding credit given with-
in three weeks for payments, by change of to this office.
B. F. Underwood gave three leetures this week, 18th, 1gth and 20th, at Clayton, III.; Giles B." Stebbins is to be in Lansing, Convention at Lowell, the 20th and sothe
Mr. Stebbins is dolng a grand good work in Michigan.
Miss Kate Kane, of the Rock County Bar aw in the Circult Court of Milwaukee, Wis. Miss Kane is is student of the Ann Arbor
University.
We would call ther attention of the read-
era of the Jovisal to the notice of the Mass Convention of Spiritualista, to be held this month. Prominent speakers are enJ. H. Harter, of Auburn, N. Y., spoke in
Buffalo, N. Y.. February Oth and 16th; in
Cleveland. February Cleveland, February 23d and March oth;
in Toledo, March 2d; and in Detrolt; Michigan, March 1eth. The Spirituallitst in this
gection are waking up more and more and preparing for a glorions meeting in Cle
land, the 29 th , 30th and sist of March. See the advertisement of a new edition of
Epes Sargent's succinct history of Splritualism, entitled "Planchette, or the Despair of
Science." In England, as well as in this country, it has had a large sale, and has not
yet been superseded by any similar history. The friends in Leebville, Carroll Co., O., of Modern Spiritualism in that place, on the 33at of March, with atting ceremonies. Dr. Joseph H. Burr, a veteran In the cause,
and a resident of the place, will del ver the opening address.
gratulating Mrs. Simpsion for her brave and herole conduct in meeting the Globe:Demothe acknowiedgement that tring from them tlons did occur under strict test conditions but our space will not permit their publica.
Mrs. J. P. Gibson is working to get up a have been holding sociables and giving entortainments for that purpose, with mark in the different towns unite, and "go and do cause can band muchomplished.
The Rev. John ${ }^{2}$ Welas, the eesayist and
lecturer, and a leader among the Boston radicals, departed this life in that elty,
March eth. It ip stated that Mr. Weiss of late has been engaged in writing anew book pleted or not cannot be determined luntil his manuscripts are examined.
lately at singular and fatal aceldent occurred meeting was goingon ait the Baptigt Chural
$\boldsymbol{A}$ large number of the A large number of the congregation got happy, and a young Woman by the name oo
-Ayce Allison fell lin an ecstatic att, striking her head upen a pew, fracturing her skull. she died from the effecta of the fall.
CHhu Burritt, widely known as "the iife, March eth, from hass realdence in New Britain, Conn, in the eoth rear of his age.
He mastered many He mastered many of the anclent and mod-
ern languages, and wroto and published several books. $A$ remarkable and self-made
mana the result of determination, diligence,
order and order and syatematio application.
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Detroit, Mich., March- $7 \mathrm{th}, 1878$.

The Doctors, Want More Law. started a measure to enable the "favored class" to add still another burden to the one State Board of Heaith. They now ask for
till more "leedslative protection," as the olloytng will show






REASONS YOR TIIE PARSAOE OY THE AMEND

1. The State has no right to compel the
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is cleariy contrary yo the expreses provision
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2. 1 t may be urged that this requirement

3. Nor cau it be juatly urged that these
statistics are for the beneeft of physicians.


Why not compensate a man for lost time, tationery, eto. In Aguring up and payin
is taxes 9 The State certainly caino compel him to waste his time and means Certalnly the members of the Legislature ahould grant these "favored doctors" all they
ask. They have not laws enough yet for desire; the people have no rights except to be dosed and taxed.
And damned be he who. first cries hold!
Mr. John/R. Roblnson, an old resident of
this clig, having come to Ohlcago in 1850,
ahd who is well known among the fraternly, by his long connection, with rallway pub tendered and has accepteal the position of Harrisburg and San Antonio Rail way, with headquarters in this city. Mr. Robinson has the preas, and his extenatve acquaintan among pastenger and station agents, as well
as with the traveling community through out the Weetern country, will aid -in bring beauties of the road he represents. Many of the towns on the "Sonset Route," are al ready well known as resorta for the North-
erner, who wishes to escape the Ingors of our Northern climate, and it needs but a little printer's Ink well disseminated to make them dom from all pulmonary complaints, tha at mosphere is as pure and balmy as that of
Italy, and the water so clear and sparkling
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Myron He Colony, formerly of Keene
V. H, is pertecting at New Haven a num ber of warlikg inventions, among them be
 nd can be arranged by internal machiner rom which one bandred and twenty round e-que ired more rapidiy than from a nee ure of the trìgrer, whlle the weapoe pres he shoulder, belng all that is necesisary to. rocharge it: a gun with thirty-six boreis
from which nine hundred rounds can be red in a very short time; and a single barreled gun which is discharged elghty mes in succession by one man with
igght exertion. Mr. Colony is backed by
H. Mclean, a St. Louls (Mo.) capitial dollars to the enterprise. Mr. Colony is the of the Great.Rebellion" and the "Minnesot fassacres," through which he was made to genlus should turn to the invention of de Manomin" are yet for sale at this office

Hafed, Prince of Persia, a large octavo
volume of five hundred and elghty pages, given through Davld Duguld, the trance This work contains fac similles of forty.five spirits, and is an illustrated history of the is then actors. The manner of its produc tlon-the way it takes up the subject and
carries out the affirmation of its probable ruthfulpess in every ar.ence, makes it Babbitt's Chart of Health


HOW TTO MAGNETIVZE
Magnetismand Clairvoyance



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