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 THE HUMAN SOUL MUUST LIIVE AND ADVAANOE
YOREVER. And every act, according to its force, de-
velops a resaltant joy or sorrow, and can
bring netither more, less, nor any other resuit, The breatto of life animates our flesh for a fow brief moments, compared to two
infinttieg, that bind the soul'a past devel-
opminent and future deatiny. Spiritualism makes no war against any
existing princtples of relligion, but urges
 apee to humbler Hves of greater purity,
Relligion is moral progresive aclence. Iti
foundation stones are ald by God, whe is a sirit, and revealed by spiritual tutterancea
frough mouth or pen of boly propheta through mouth or pen of holy prophets,
moved oy divine ingpiration. Ancent rev:
elations were exactly ganged to the underelatlons were exuctly ganged to the under-
standing.of the ane and peopple to whom
they beame apt illuatrations of wise lawe, beneficently adapped to the conditlion of
mental growth and knowledge at the He mental growth and knowledge at the time.
Much recent stupor, contentton and embar:-
rasament arise from modern interpretationa of anclent forms of expressininterpretations
oute simple
and necessary as metaphoric Milinstrations and necessary as metaphorlic iningotrations.
In an atmosphero of primitive lyoranco
but liable to misiead those akilled in our has since given to the-Worid that aul who
deasired may yad yance fn power and wisdom
by galning a clear underatandipg of their have been ignorantly sseribed to either
miracle or Nelther can be correct, for no law eatab-
Iished by the Inflite can be broken; hent
everything incomprehenible to man is biyn everything incomprehensible to man is b,
some higherr manifestation of law them
known, which man's existing growt




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 try crosed the Atlantlc，and several more
thay followel
Juat to with women．Phyalclana asserted


 Celina Burleigh and Mary Llvermore began
tominister acceptably trom the platiorm．
 of women lawyers are practicing at the bar
and one has ocen been addited to the
red This platiorm lis open to but few from its
 IIfo at all he sointerer by this enlagreed area
If there are those who evade family cares，

 crowd who go to weell the ranks of mercen
ary and loveless marriages they aro those FWyos fryvolous saonlas aro hungry．and yoet
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| upoot the thuman race both by yuy anit by nphtt $;$ both in their reasoningg wher awake night thothin theit reasoning whe and heir dreams when＂altee． do So lotg ：as educated physicians praction vivisection on animals，let not intelligent veivection on animals，het not Intelligent dreams．amin yislons may be the work of ed－ ucated spirits seeking further knowledge． vivisecting the fiuman minds broumtit by <br>  proceses by which the Divine Teather i1－ his mididren－and bo which these may mal arrive at－perteot judgment by wilch they may be＂made wise unto galvation．＂ New York，March 12th， 1850. |
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MRs．J．E．POTTER，
TRANCE MEDIUM，
138 Castle Street，Boston，Mass．
Medical，mansinew M．nhownd
Mocical Hatine mond mot Modiam，

## Clairvoyant Healer．




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J. B. YRANOIB,
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ble to, JOHN C. BUNDY, Cmicioo, ILL.
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as second class matter.

Rev. Joneph Ccook on Splritanilism.
Rev. Joseph Cook, of Boston, whose lec-
ture on the investigations of the Germãn philosophers, made in the presence of Dr.
Stade, we published a short time since, has been investigativg the subject of Spiritual. dence of a force causing "motion of mgtter
without contact:" he reiates sucelinct ty the particulars if Nis elosing lecture, ofhich
will be foundin another column-of, thit paper.
Mr. Cook presents ${ }^{\prime}$ the matter with all the
candor we could expect fromi one whose whole metaphysical training tias been con-
centrated along the line of theological dog. centrated along the line of theological dog.
matism. It is a hard matter to cut loose
from the ideas in which one has been grounded and rooted from early life, and particu-
larly ao as to the religious ideas in which one has been reared, and
Ideas have been shaped could not therefore expect Mr. Cook to ac
cept modern Spiritualism withont or to recelve it at all only as it in some de to what he regarded as established facts, in
theological history. We must, however, regard his courageous investigation and public presentation of the phenomena, in following
the precedent of the H1lustrious - German philosophers, as an advance step among the
clergymen in this country and one which can not fail to fmpart a new impetus to the
growth of Spiritualism among churel going
 nompnating the manifestations of Spiritualism "paychic force;" we shall offer no oboectons. Let the church loving people
once come to underatand that thefe is a
soul-force which can operate unseen by the physical beye, and produce writing by ita invisible power between closed slates-that it
can do this whili the slates are in the hands with brass clamps and held away from the medlum, and a world biefore unknown t.
them wlll be opened for their exploration them will be opened for their exploration
When-once they, have witnessed the phe nomenog, no ery of evil spirits can cause they have demonstrated that what Mr
the Cook denominates the superhuman on the
one hand and the supernatural on the other are relegated to the same sphere of causes and gin .
The parallets Mr. Cook draws betwefn slmillarity of the phenomena and would seem to clearly demonstrate a like origin, and while we cannot help admiring his research In this direction we fall to ses how he ar-
rives at his concldsions, except in the fact rives at his concldsions, except in the fact
that he allows prejudice to usurp the dotion to take the place of sclentlec analysi and logical deduction.
The manner in which he jumps at his con-
clusions amacks of theological dogmatism, -Hisatatementof thesclentific problems of anelent and modern Splritualism lacks the one
esseattal element which irnecesary to the essential element which isrecossary to the
proper solution of the equation, namelj; one known factor from which to find the un
known. He says: "If mitier can pass through matter we
can -underotand bow one who was ralsed
again paseed through the door whe
 His logio is aadly at fíultin this atate ment. Before we can understand pow tha
paraliel was acoomplished, we must know sented. The fact he does not deny-the how be oannot explain. His factors ar ar
then all unknown quantities and admitting phenomenon cannot, be explalped
to be above, beyond and outside of nature.
Then It loglcally follows that if the phe-
nomenis of psychle force to-day produce
certain parallel results to those he denomi. nomenai of psychle force to-day produce
certain parallel results to those he denomi-
natea supernatural. in the past, both must <br> \section*{ <br> \section*{ <br> ten
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t <br> 3} aches that errors cannot be blotted out congtant endeavor to rise into purer and nseldish acts of gooddess done to others.
Mr. Cosk's concludtag assertion and it oglcal deduction "that the trustworthiness
of the communications cannot bo proved, hat even if their reality be admitted, all
hat is established is the existence and
arency of evil spirits,', slyows the deaperate akeshift to which the elergy are forced hen confronted with the indisplatable evil. We know that here, as it is commonly ex make the world; then, if they are not chang.
ed by death, we will have all manner of
people In the Spirit-world; and before they have progressed, like will seek its like, and
evil spirits here will attract evil comnun-
icatlons from that class over there. Those whom Mr. Cook pronounces as un
Thoms ly all, been members of charehes and have
brought their vagaries aloug with them. Moses' distribution of the "thirty and two
thousand" Midianitush yirgins by command of the Lord-(Numbers 1 st- 35,40 and 41,40
and 47); the recorded doings of Abraham
Noab, Lot, Kings David and Solomon and
other biblical characters, have been taken as their exemplars in,the past, and they can-
not all at once forget their early instruc-

"Such being the moral dangers of Spirit-
ualism, tos huvestigation may well be left
in general to experts in physical and mental
sclenee
Can such experts as Mr. Cook refers the
investigator of Sprritualism to, adduce any irreatagible evidence of his claims of
superaturalism in religion ? Can they dem
onatrate that there is not as much "erea
thee power' displayed in showing a spiri
hand now, or in writing between closed
slates as in the case of writing by the ma
tevalized "part of a hand" on Belshazzar's
wall
Byt what peculiar qualifcations do his
experts possess to enable them to decide
mattera pertaining to the reale of the
paychlo forcest Are they born sensitives
Whose bralns tave been touched by spirit
Angers and attuned to angel hagmonies
Or are they those whose dogmatism would
chill the sensitive soul, whoge magnetism
would drive away the angel visitants, and
whose induence *ould lead the paychic to
mischler and cook have the whole subject
Would Mr. Cooke
curned over to the great "expert of expert
of whom there are probably not more than
The Jews, even, would have been more
Sanhedriti.' Suppose Mr. Cook should refer
the matter to that' seff-constituted expert
of experts -Dr. Beard -who thas already de-
eided the matter by saying, "It would be
clded the matter by saying, "It would be
unscientile to investigate at alL",
It is strange that inen claiming to be ex-
Beard and Hammond, shonta so stultit
their better natures as to prejodge upon the most limited invostigation, or withou any investigation, a subject which some of
the vefy heot minds of the age have been studylpe for years, discoverjgg in it the
krandest nid noblest problems of belng, whlch lead upthrough the galaxy of atars,
along the corridars of the angel world to

But if Mr. Cook thinks he can in thls wa put an end to all investigation of this, the
most important subject that ever engaged the attention of mankind-involving right implles, to perfect us for the better life of
the spirit -he has əvidently. placed hit worldiy wisdom above that spiritual knowidgo which bulldeth unto enduring worth and perpetual growth in goodness, wisdom
and power, and will sometime discover the

## strange Matertalization.

The Medium and-Daybreak, of London, materialization that occurred during a a ance held with Mirs. Esperance. It seem rom the iccount given that a pliece of some-
thing white appeared to be kicked out of the cabinet, and then spreading itself on the ctoor, resembled a white pocket hand-
kerch ief. This something white gradually nereaged in size until it appeared to be
about thig size of a little baby. One lady remarked, It's Just like a baby under a sheet, throwing its arms about and trylng
to fight its way out." While this baby-form continued to "fight its way opt," it gradu-
ally grew larger and larger, untll it appear
ed to be about four feet in height. At this stage, as though exhausted with the exer.
tion, it seemed to rest for ia few momenti, and then again commenced throwing it Its arms rapidiy about, growing still large and larger, unt11 it added about two feet
more to itaheight, the bulk increasing proportionately and then at a beight of six Yeet t was distinetly seen chat the something
wilite like a pocket handkerch fof hide grown into the form of a man.
Wella Anderson, the spirit artlst, in now In Waahington, D, C. He ma
at 207 Pennaylvania Avenue.

## The Australia, which lately arrived from London, Eng. brought over seven' women

 and one man, steeraze passengers, consti-tuting the advance guard of the Salvation Army, a religious order founded only four-
teen years ago bv $W \mathrm{~m}$. Booth, a clergyman, and now numbering one hundred thousand members. They wear a tunique unifform of
dark blue cloth and on their hata are in-
$\qquad$
. Spiritualism In Australin
The Harbinger of Light, In an able edlual movement, and is well ploased with the progress for the past year. There is a declded movempentin the ranks ot the churches, views; erldently the leaven of Spiritualism isters and laity, In this movement the
Victorian Association of Spiritualista has been an active factor, by farnlahtng leo-
tures, libritry and public sfances. The edltor says: The agitation and interest in
Spiritualism and freethought is not conflnSpiritualism and freethought is not confln-
ed to Victoria, but is manifest in New South Fales, Queensland, and Now large meetings have been beld and consito rabene enthusiasta 'manifested. That
dependent and energetic worker, Mr. John Tyerman, has also done much towards the
spread of free thought in this and the neigh. ering colonles, and recently broke ground Trs coming of Prof. Denton is eagerly an-
tleipated, and Thomas Walker is expected The Bishop of Nelson admitted every thing when he sald, after hearing Mrs. Brit-
ten, "1 heard nothing but what: 1 have long ten, " heard nothing but what- Thave long
believed and preached in substance, though not w
guage
WHat constitutes a spiritualist ber of who signs himself, "As much a mem gives the followidg delinition, and considering the standpoint from which it comes,
exceedingly good:
"A Spiritualiat is the highest order of christian-being tolerant of all truthi and
jvertoptnions pittout distinetion of olass
or sect.



A yeatryman named Thompoon has sued the pastor and truastees of the West Hotiok. en (N. Y.) Fieformed Episcopal- Church for

Hee prico of a carpet which be bad become
responsible for and was compelled to pay.
The case was The case was just resumed In court, whenth.
pastor, the Rev. McFadden, arose and ex
claimed. Hold hold
 ection and advice of God, will bettle with
this man," pointing to Trompson, "and te
may go his way and I will go mine Pro-
cedings were stopped and asettiement fol
If ken to by a voleo from above, the probability is that he is clairaudient, and a spifit see.
ithg that he was really responisible for the carpet, told him so, and he thinking that sent to the proffered advice. He undoubtedly acted wisely.
Mr. Thomas Walker, the trance medlum, lately dellivered a lecture in England, in the British government. He argued that England had no right to shed the blood and burn the homes of the Afghans simply be-
cause they had protected thelr own hiearths and homes. Their country. their independence, their religion, their homes were as sacred to the Afghans as they wero to Eng. into Afghanistan and hang the men for aghting for their own libertieb and protec Ing their country against an Invader: If
there was any danger from Russia and if there was such a great need ot a sclentifc tack Russla and give her a thrashing instead of going and fighting halt dvilized
and half-naked savagest. If Lord Beacoins. and half-naked savagest. If Lord Beacons.
deld wished to have peace wity honor and to excel Alexander, Jullus Cassar, Hannfbal, or the great Napoleon, let him. take his
troops and his powder to attack those who were at least on a level with them and not
put the akilled forces of Great Britatn against uneducated and hgif-elad sayagea, Oar brother publisher, Mr. Isaac; 'B. Rlek,
passed through the efty last week on hls
way to Silver Oity, N $w$ Ifexico, where he way to sitver City, N $w$ flexico, where he dent ot the Plymouth Rock Mining Oom-
pany. Every plitisher of splittual.IIterature ought to own a good paying affer
mine; there are exigencles in the publish.
ing business when a profitable hol


| Laborers In the Splritanilistic Vineyard, and |
| :--- |
| Other Items of Interest. |

-Mrs. Olie Childs, the inspicational singer,
was lately married to Mr. James C. Denslow, of South Bend, Indiaha.
qf lectures at Milton and Time, III. They gave great satisfaction.
Dr, J. Wilbur
Dr. J. Wilbur, who has for many years
been a successful healer in this city, is of fered indycements to go to Denver. Dr. A. B. Dobson, magnetic bealer of
Maquoketa, Iowa, will be at 510 Jefferson
atreet, Nilwakkee, by fnvitation, about the soth of March
Mrs. Crocker-Blood lias not been giving
sittings to the general public for several sittings to the general public for several
weeks, but will, we underatand, soon resutae in obedience to the general tasire. ments at Chatsworth, III. Last Sunday he lectured at Schoolcraft, Mich. He will at-
tend the State convention at Batile.Creek. At Time, Ill., where at Blither has been delivering a equrse of lectures, the
Methodists kindly opetied their church for his use. $\boldsymbol{A}$ vote of thanks was given them
for so dolng, by the Spiritualista. for so dolng, by the Spiritualists.
Mrs. M. J. Clark, a magnetic and an otd medium, and Spiritualist, formerIy of East Seginaw, Mitchigan, now practic-
ing at Erie, Pennsylvania, has been in the city for a week past, visiting her son. Dr.N. B. Wolfe has gone to Jacksonville
Fiorlda, to spend a few weeks. The WindFiorlda, to spend a fow weeks. The Wind-
sor Hotel at that place is owned by the Docsor Hotel at that place is owred by the Doc-
tor and is sadd by tourists whom we have met to be the inneat pouse in the South. Miss Celeste Connell, the musical medi-
um, gave a public entertainment list week at the West Side Opera Iouse. Her claim to remarkable power is said to have been
well sustained. Dr. Contell is arranging for further public exhibitions. From all accounts we judge it will well repay
who have the opportunity, to attend. The governor of Vienna has prohibited D Hansen from giving any more public exht-
bitions of magnetism. The order is apparent Iy the result of a protest from the mesical
faculty of the University of Vienna, in faculty of the University of Vienna, in
which the performances are described as injurlously affecting the nervous sensibility of the audiences.
Mrs. Elizabeth
Mrs, Elizabeth Thompson, the philan-
thropist, in a curious tract compares the
relative coat of religion, relative cost of religion, livine, education,
rum and tobscco. Rum conts the country rum and tobscco. Rum, costs the country
yearly $\$ 657,668,503$; religion $817,636,450$ and and education $893,400,727$. Kum, she says, costa each person \$17 a year, whether they
drink it or not. The question naturally arises, Why not drink it, thert?
Mr. Silas Bigelow, formerly editor of the
Indebendent Age and now representing in
Michigan the large publishinig house of Michigan the large publishiniz house of
Siehlon E Company, of New York, spent Stieldon \& Company, of New York, spenf
last Sunday with us. Bro. Bigelow is about to make his home at Kalamazoo and we commend him to the Spiritualists of Mich-
igan as an earnest Spiritualigt and worthy igan a
man.
.
House and Home is a weekly journal in-
tapded for all classes, discussing sanitary tended for all classes, discussing sanitary
house construction, overcrowding, Improved dwellings, hygiene, building nocieties, dietetics, and domestic economics. There contalned in eafh number. Terms, 82.50 per year. Direc
London; Eng.
E. V. Wilson will lectuß and give teats In Colfax, Iowa, on the $6 \mathrm{th}, 7 \mathrm{th}$ and sth of April; at Osceola, lowa, on the 0th, 10th
and nith;at Anita on the 12th, 13th and 18h He will attend the Omro Winvenion of
Spiritualists of Northern Wisconsin. He expects to lecture in St. Louls, Mo., Saturduy evening and Sunday the $3 d$ and 4 th of April, 18sa. His home address is Lombard,
Dupage Có., III One of the most remarkable features of the Irish Lourdes, is the collection-of discarded crutches and walking sticka alleged
to have beeñ left behlnd by people who to have been left behind py-people who
stated that they had been cured of lameness atated that they had been cured of lameness of one kind or other. There were about - d
dozen crutches and three or four dozen dozen crutches and three or four dozen
sticks, which had been lett as evidences of cures effected.
J. M. Allen has been very busy lecturing In Michigan. At Pierson he gave four leetures, Mareh $6 \mathrm{th}, 7 \mathrm{th}$ and 11 th, and ntimerous public test readings, teat slances and
private sifting. At Rockford he condue tod a.two days' quarterly meeting, the 13th
and 44 th . He also delivered two leetures at Sparta. He is to return to Battle Creek by the way of Grand Raplds, In time for the
Michigan State Convantion which convenes Michigan sta
our the 24th.
We have received a package of boolls for children by the well known author, Mrs. H.
N. G. Batts, for which she will please cept our thanks. They are pretty storiee well adapted to the young mind and will be foupd interesting. The following are among them: "Littie Harry's Wlah," Ralph and
Tommy," "Out of Work," "Bertha and Wulle," Those who wish to buy them for Hopedale Mass.

## Hopedale Mass. Gorna Back.

chusetts. has appointed the elghty ory.of
April as a " day of fasting, tuiflitition and prayer. \#e wants it kept in the "spir-
it of our fathers." Ho fallo to hould feel-particularly "humillated" at the onent her duty and wift more can be asked She la one of the most enjughtened and pro

| gressive states in the union, and why shed should have such a govertor is a mystery. <br> We have had frequent letters asking us to iaduce Mra . Simpson to attend anniversary meetings. Iu reply we would state that she has alt the business she can attend to at home-and cannot undertake other engagements unless the pecubiary inducement issumfieiently literal to justify its acceptance. With a family of four clifldren to support added to very delicate hearth, she cannot in justice to herself afford to give her time to. the cause and should be genereusly paid. <br> Golden Days, a weekly paper, published by James Elverson, S. W. corner Eighth and Lodoust Sts., Philadelphia. It is $\mathbf{A}$. high toned, unobjectionable illustrated paper, and is devoted to the interests of the young. The editor in his salutatory says: <br> "Recognizing the fact that our yougg friends demand mories, we shall give them warm, interesting and /vivid narratives, prepared by the niost popular and compet. ent writers-writers who understand childhood, and comprehend, their own responsi- bilities in this respect," bilities in this respect." <br> Subscription to Golden Days, 83.00 per annutr- -81.50 per nix months; 81.00 per four months, payable in advance. |
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|  |  | Cook has shown an integrity and the cardinal poisition of Spiritualism, few lecture did not traversed by the first. It clearly states the

great issue as betng between Spiritualism great issue as betng between Spiritualism
and Materialism. He is apparently hoibeat and sincere, ci
closing he sald:
 controlled, consciously or unconsclously, by
men accounts for all the phenomena
the theory of Crookss and Zoelliner that the phenomeng are explicablo only on the sup-
position $j$ at this foree is controlied by bot men and ppirita. Matter passes throukh
matter. A conch shell pased through a
conch-shef and dropped
 Whathe matter is only visible force? Here
is a piece of ce. 1 npply to it what you cal
heat, and heat is only a form of motion.
In What does the application of it feffect, it
changes the relation of the molecular parti.
cles and the ice becones water. I continne cles and the ce becotes water. I continue
to apply heat and it beomes vapor, and
walk through the steam. Ilave I done any
Thing supet human in all lhat thing superthuman in all that 1 I have
simply applied natural taw in such a way simply applied natural taw in such a way
that matter is made to De tieate matter.
dont know but a conct-shell could be carried throuzh the bottom of a chair by a
man if the man had the power to put the
particles of that chair fito an electrical state, so that the particles would repel each
other. Strange land 1 am leading you into.
Hat is my bustness. Pardon meif now, as
 tween these two theories. Meanwbile, it ts
safe to essert that enough is already es
tablished to annithitate materialism and
 as they say they did, there has come forth
on the wall of Belsharzar's feast a hard ond the waitiong of it impensely behooves
and terialimbto read. Materialism has bsen
mater materialinmito read. Materialism has been
a king, indeed, but not a king without op.
ponenta.
$\qquad$ ed soon-"After Doginatic Theology, What; Materialism, or a Spiritual Phllosophy and
Natural Religion," by G. B. Stebbing. Natural Religion," by G. B. Stebbjus. a In
one hundred and fifty pages it aims to the decay of dogmas and that, as these de cay and die. people will be gither material.
ists or Splritualista, and should learn to fsts or Spiritualsts, and/should learn to
know the diference, wide and clear, be tween these two modes of thought. Both are examined, scientific dogmatism is criti-
fised, valuable facts of spirit presence are given, the study of the inner l/fe of men and.things is commended, and the careful research of the author is manifest. It it needed jutat now, to clear away the fog and
help to wise thinking, and real spiritual heip to wise thinking, and real sp
education and culture. G. L. Writes us from Geneseo, I1/, that
Samuel Watson, the veteran worler, has just made a byaty trip through a pate of Illinols, and spoke at Bushnell, Monum $\mathbf{s}$ b,
Gineseo Geneseolyd Quincy. At Geneseo he deliv-
ered twodiscouries to the Unitarian church ored the 1ith and 1ath Inst, Nothigg having been done there for years to grrect pyblic attention to Sptritualismi,the audiences were tnot so large as they ahould have been, but sqch was the power, and excellence of the discourgeg that they "made a profound. Im-
presston, and on the second evening the ittendance was lacgely increased. All who met and heard the mah would like to see and hear him again. He crpated a longing for more of such vigorous thought and up
lifting of soul.

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evenivg, at half-past seven. The themes March 27th.-Aunfversary exercises in commetmoration of the advent of modern of Ilydesville, N. Y., Marchistst, 184\% Open. Ing address by Henry Kiddle.
April 3d.-"Materialization." Britan.
April 10th,-"Evolutions in Religions tind
Governients, and their l'ro hecties for the Future." Dr. Wm. Fishbough. April 24th.-"The Heligions of the E. Mrs. Imogen C. Fales.
May 1st.-Gifes B. Stebbins, of Detroit,
May 8th.-Col. Wm. Hersatreet.
May 1sth.-Mediumship and Mediums
Heary Kiddte. S. B. Nicuols, President.
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## DR．SLADE ACCORDSA SEANCE TO A NEWS REPORTER． <br> The Result Given Below without Prejudice or Favor．

 ［Rocky Moontatin Nevre．］There are more thlngs in heav＇力 and eartb，Horatlo，
Than are dreamt of In your phllosophy．－ Shak．

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