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##     <br> The Mystery of Sleep.



Clear-mindededese of the Sensen.
By Wm. B. Fahnestork.
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CONJUGAL SIN
LAWS OF LIFE AND HEAITH， AND．

| THEIR EFFECT ON THE FATHER <br> MOTIER AND OHILD． <br> by acalatca k．anrdxer，A．M．，M．d． <br> Late Profereser of Disesaes of Temalees add Cbemical Medical Midemitery tin the Mew York Medical College． <br> contestr． <br> 1．Tye Yodera Women＂Pryatal Deterloration．II <br>  <br>  to provert copecpition ard their conscagencest vill <br>  <br>  <br>  <br>  <br>  |
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## awarapie dectaoms.




The Seareh, After God.
Whero can wo fiod $G$ गdt That lo a question

 here, on a tarone, sicepptre in hats hand and si crown of dhamonoda bon hit brown- Whillo Metiondiats, Baptaste, Congregationallites, sed otber orsoging pulma la atita prifiet
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ef. We all deante to
We will seek hum anong the flomern; on onge
rid deert; In the mad, wurging wases of the

 an fiod him
The microrcopps canoot unveil blm. The tel. se heaveens, gannot point out hls locality. The ortbodox churchees have arwass side knowiogily referencg to biom they have nill may in regradiog by
We are searchling, thee, for a beiog that nev.
er exioked, are we? That remalas to be reen. The world has carlions ideu of God, entetrisiss atroge notions in releerence to bim: and in of the viems of homanalty.


 be dealloy of man. The viens of the various nothligg, and are exceediogly weak ia point of argument.
He mude the earth, the stirt,--the platiolary aytum, -the whole universe, - himelf, sll slonef;
bat when be colk cted the duat of the earth yo. getber, - preparatory to his hat great ",
Whom be called to to hat ald atab that time, we
koow not t but $f t$ would siem to indicte bat
 ance It mould appear that be nutered those His thbor, and miltruating that it might prove a Cllure, -which it dilad
Theoe orthodor God has been gettug Ioto allauler and warike in dimposition: Deilber com.

 The Ant umpe the worrid knein nagething about arding to the Biblical Corpialion of this earth, dividing it foto mount
 asp the dilimax, bo riade Ejoo; a basoulfol phace



 ${ }^{\text {Desen }}$ crestura tuat have ilite," and immediately the rodigloos whale, the abark intertenc the wiokliog of an eye. And God blesed ho Io the Garden of Eden be played an Import ant part, Aoally becomiog $i$ gardener, aod form.
tog A beanulfal retreat for the happy pair ho had og a beandifar retreat Ior the happry pair he bed
made, and patiog them to to, though naked, boy were not abbamed.
The creation of the first man and woman wha made a mittake bere. Whlls he had created
 his Creator. Well, bere io a my mitery 1 Why did God mike Why did he latroduce an element of discord in uat, have-what woild be be resuilt ? $e n$ why?
Here
fal poes


 arino Archlice: He made
 of hls oxn harr, and constructed bim a beaulif throws a dark Abade over everythiog that he had previously mado, and, makee hle apposar
like a moonter. He had created the serpent the most suble of all the beasto of the Actld, snd it
cuated Adsem and Eve to violste tib commande.
 He made them pure se the undriven snow on
the moubianin top, but taliled to protect thesir purliy from the issinuatiog wiles of one of his
own progeny, the terpent ; berce be was grose ly ng iligent. In making them, be frcorporated
wilblin their minda a rioolve to obey Lla, but Lbe rerpent weikencd that resolutlon by valicus
promikes, theretore God, in the formation of
 atrong enoukh to reilit temppatloi, for which
neakect he is entited to no credilt.
His Arat (fforts were ridiccious fatlarea. He ahowed but Iliule widdom:in maktog the serfereat
 He made the ear.
He made tbe earth fiee from vexitioui wects
 He made the beists of the field with innoceent diapooitions, bat could not maintaln them in
that charncier. He made the beanturyol garden of Eden, vith tha sipging birds and mormuriog atreym, and put Adim and Ere into 1 th , but
could jot keep them there., He put flamiog oworda sround a certain tree therevi, bat ocme warlike tribe muat have capturued them, for they
have not been seen there for nearly yix thoowand year. He frat made the earth and all thoga In It, and pronounced them good, theen lo ant
of toger, curted them! Did ycu ever hear of bat which win good beling cursed beforet Ho
made: beanalfor tree and buog temptiog fruit
 AL He became a isllor, and made garments for
A:am ad Eve. Whetber he ever took them
 pent had proved troobleosme. Adam and Ere Were troublesome. The besits ot the fild were
 be had, his children would not have proved so annos log to bim. The reppent he had made
Was excoeetiogly cuoviog ; wonder if Ood is cunniog? He wat the mogt tublue of all the

 Iid tast deitro origloate, 15 God did not give it
did
Hero wan a dramal The Gardoe of Esean mes
the tage: God, Adem, Ero and the merpent
the thage; God, Alom, Eve and the merpent The evrala rives on eosee firat, (xubblitiog a benuitul tree alled with blosocms and frult beneatb, medilating on ber conditilon,- gaxing wiatally, meanawhle, upon the lacciona froit with which the branches above her are londed.
Of her cotume, wo mill may nothing. While eojyjing hermell, the erepent makuen bio appear $\underset{\substack{\text { ason } \\ \text { sapen } \\ \text { alt of }}}{ }$
rpent- - Yea, hath God ald, Ye chall not Eben-We mes at of toe frot or the garden, but of the frult of the tree which Is in the midde of the gardee, God math mild, Yo Shall not eat of it, leat ye die.
douk know thei to the doy sely dio; for God your eyee ahaill be bopeoc, nod yo theil be in godet krowiog good and evil.
cloors to the taite idem. itul. If was dell. atage, ahe gave ts hlm, and both. did eat, and they knew. that, tbeir ey is were opened. The curtain falls on this seese. When it rives
 gard,
God
Adam.-I beeid ine ant thout tbe girden, and I was gfald, beccumaso I was nated. Hast thote eaten of the truet whersof I colmmand. ner

##  <br> Whereupoo ood aies into poemion, and poor creatares whove ooly fault wask, that they had been "crated in hla own image." God -Thion serpent, bscause thou hast done tati, thou art curred above all catile, and above very bees: of the Bells: up in thy belly abo  and the woman, aod between thy seed and ber coed: It shall bruise thy hoed, and thou abalt brulee his beel. Avd anto thee, obs, Fomano I will greailg multiply the aorrows of thy concop. on ; in torrow thou abalt bring furth childrea aod thy deaire abail be th thy husband, and he suall rever thee. And thou, ob, Adams, halt thou eat of it all the days of thy life. Floally, the cartuin falls, and preeently riseen on another scene. God, wlith a needle fo hls hand, ts making c a's of skin for Adsm and Ere. la followed by a solilicquy of God, who ays, with tearis in bli eyee, and in a temulnue ane of volce: "Bebold they have become as ne of us." Raser, do you like the God that lo pletured Rere? We are searching for the tue God, and here? We are aearching for the true. God, and wlll not iocept of one as set lorth above.. He ia myth, as we will foell, provie a myth, as we will fioslly, prove To -ng cosisters. <br> 

## 

The above is a flast from the sobit of that natural poet, C.laridge, and therein he seema to
convey the idea that ho had lived in some unknown pes;, and the impresion made upon his
mided then, still existed. Many ascribe this seneation meroly to pssctiol ogical effects, or to im circumatances, snd the cause of the same being
forgotter, when it chances to arise wiltin the ivd, it seems to carry us back hundreds of yesre, revcaliog some crrcum


## Of comothlog filt Ilice smotblog tero:

Dickens regards this sensation that seems to bring to light something in the unknown pas "We have all mome experierce Which comenee over us usperiorce of a feeling
are asyigg and dolng, having been of what or wo done
before, in and be astering and remoing, having been sald or done of our having been
burrounded dim sges ago by the eame faces, ob
 It would be perfectly natural for a man of wish extecded research as Dickens, wose min Wus so richly freigbted wilh thone rare gems of
iterature that mide bim such a favorite of so ciety, to have wibin his platic brain improcprofoundig igrarant oind which which he. Was ly teem to carry him back into- the unknown past. Many times, impresinse made upon the
brain of the child, as it reposes on its molherit brain of the child, sa it repones on its mother
botome,--in after ; cars, develop themselves, and of course, poseess strsige characteristic, ami

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Atu impreasion made upon the brain of the When matare years arg reeched, carumes form and carrin the mind back into uoknown realme. ate the minds of Coleridge, Tennyton and Dick. ens, and carry their nouls back to unknown duriag the hours of olieg, the of otherwise. Even a drasm will make an imprealon on the mind,
that, if afier years, when the eenees are fally awake, presents fteolf as a liviog reaility. To conderfal manifestetions of impresaions made apon if, we give the followhar from Dr. Dra
admirable work on Human Phasiology.
"When I was five or aix years old, I dreamed anat I whe paining by a large pond of water ia
a very solisary place. On the opposite alde of a very solis'sry place. On the opposite side of hed boen struck by lightaiog; and in the pond, tbe prone limbe of which there was a turtle aun-
ning himfolf. Oa a sudden, a wind arowe, whlob forced me lato the pond, and fa may dying atroggles to extricete my melf from the grreer ana


Women's Wages in New York City.
At the present time, eapecially is Now York City, a degree of dendtution exiats among the Acoordiog to the atstement of the Nito York Times, Mra. A. makee verta for eighteen cents 8 a month by working fourteen hourn a day, aclading Sandaya. She pays three dollars a mosith for ber sutuc, and has two small children
to support. Sbe has eaten meat once only and then it was aiven to her-alince Thanks giving Day. Another cuse: Kate A. a "facaber' of doe akirts, maker about \$2's wexk, working hard for it. She has a grandmother breed ard and has ofen ired for weeke on boman broth every dayn $n$. The aflord the old woman broth every day," The Star, Which
enabled to decribe theve craes trom the anry of a lady who has visited them, givee a caused by tcarelty of employment or inadeuate wiges.
It teems to ue that the weallhy clasus
New Yoik Cuty thould derote Sew Yoik City should devole on portion lering of the poor laboring women Bet nol to do that would prevent them from viltiog come favorite plece of resort dariog the hot Weather of aummer, or prevent them from Pent Tbut man who hoardo un wealle for collaggrandizement, and that alose, and
looks upon the maffertog poor withoot any
祭 Jed to pane through a severe ordeal, elther in


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## Av "eminent". Writer in Harpor's Kogasine alks "learnediy" in refrence to Spiritualiem While his remarks are ovidently the result of incerity on his part, somse of them will excite a all the phan of the preent ane familiar with all the phases of the procent manifortation. "Variest is the spice of life," hence "e the following Archeenl sge fi de the pre-biotoric pat sur- iviog among us in many wis. Frit of all in gar worde (e $g$, the names of the dayi) ; next in our aresitecture (e. $\rho$., the orientation of ohurches, iasisted.upon by Vitruvias, a relic. of churches, iasiated upon by Vitruvias, a relic. of aun-worship) ; then in our custome. Oar games, particularily those of cbance, are traceable to an cent roligiona; and among many tribes or am ages dice are atil uned for divination vill put ourda to their primitive : vise of fortine telliog. Bat perhapa the mate earious 1 atance of thiskind of curvival is m m dera Solirtustism Dr. Betho of Berlin, has latelg       purprined by a monk when foutlag ta the walr. Indeed it were essy to match most of the phe.   they were well knowa in tae timg of the witches since when they have been repatedly imitated by prisoners, who bave used them to c)  socient ob ervancea have come dowa to ns farough the alllinee of the Courch, with the re- ligions it found already in pecupption.

## B. F. Ashitou. <br>  <br> "spirit Commanication." <br> 

A. B. Whiting.
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（Tadetruade．）







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this litule World of yours, itese few men and
women that you tave today or hase ever had,
or ever will have, until milli) ns of years from

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