IDAHO WORLD.

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IDAHO WORLD.

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JONAS W. BROWN,

ATTORNEY AND COUNSELOR AT LAW, AND Notary Public, Idaho City, I. T. Will practice in all the Courts of the Territory. OFFICE on Commercial street, two door above Court House.

GEO. AINSLIE,

ATTORNEY AND COUNSELOR AT LAW, IDAHO City, I. T. Office on Montgomery street, second door above the Postoffice.

WM. J. ROTHWELL, M. D.,

PHYSICIAN, SURGEON, &C., graduate of Jefferson Medical College, Philadelphia. Office on upper end of Granite street, Placerville, Boise Co., I. T. [dec4—tf

Society Notices.

IDAHO Encampment, No. 5, I. O. O. F., holds its regular meetings at Odd Templar Hall, on Thursday evenings of each week, at 7 o'clock. All members in good standing are invited to attend. By order of the E. Com.
C. E. JONES, Sec'y. [Jan. 15, 1874—tf

BOISE LODGE, No. 2, I. O. G. T., holds its regular meetings at its hall, on Sunday evenings of each week, at 7 o'clock. All members in good standing are invited to attend. By order of the W. C. T.
EGBERT W. JONES, Sec'y. Jan. 15 74—tf

Books, Stationery and Notions.

S. C. SILSBY,

(SUCCESSOR TO JAS. A. PINNEY & CO.)

CIRCULATING LIBRARY AND VARIETY STORE.

POST OFFICE BUILDING,.....IDAHO CITY,

DEALER IN

BOOKS & STATIONERY,

....AND....

GENERAL NEWS DEALER

TOBACCO AND CIGARS,

CHILDREN'S TOYS,

All of which will be

SOLD CHEAP FOR CASH.

Any Book, in my line, not found in my stock, will, on order, be procured in the shortest possible time at eastern prices—my facilities for so doing being ample and expeditious. [June 12, 1873tf

MINERS' EXCHANGE.

QUARTZBURG, I. T.

John Foster,.....Proprietor.

The tables of the Miner's Home will always be supplied with the very best of everything in the market.

GOOD, CLEAN BEDS

Provided for regular boarders or transient customers, and no pains nor expense spared to make the Home deservedly a favorite resort for everybody. Give us a call if you want either a square meal or a good, comfortable bed. [Nov7-tf.

Notice.

TO WILLIAM HASLEM, D. WEATHERWAX, J. W. Crawford, J. B. Taylor and all whom may concern: You, and each of you, are hereby notified that I, J. B. Taylor, have done the full amount of work required by the law of Congress of 1872, and amendments thereto, to-wit:

One Hundred ($100) Dollars

worth on the Gray Eagle quartz ledge, discovery claim, situated in Middle Boise Mining District, near Atlanta, Alturas county, I. T., and you are hereby required to pay to me all assessments against you on the same, and for the publication of this advertisement, within ninety (90) days from the date hereof, or forfeit all of your right, title, interest and claim in, to and upon said Gray Eagle quartz ledge, as provided for by the act above specified. J. B. TAYLOR.
IDAHO CITY, Feb. 20, 1875—3t.

Hotels and Restaurants.

BATHS AND BOARDING.

WARM BATHS SPRINGS.

FRANK COOPER, PROPRIETOR.

HAVING TAKEN CHARGE OF THIS POPULAR place of public resort, I have thoroughly renovated the establishment and am prepared to receive

PERMANENT BOARDERS OR TRANSIENT GUESTS.

HOT AND COLD BATHS

ready at all times, and everything about the house kept clean and neat.

The LADIES' DEPARTMENT will be controlled by

MRS. COOPER,

And everything will be done to contribute to the comfort of guests. [dec14tf

LUNA HOUSE.

Corner Montgomery and Commercial Streets,

M. G. LUNEY,.....**Proprietor.**

HAVING AGAIN ASSUMED CONtrol of the above named house, I have refurnished the same with new beds and bedding. Single or double rooms for guests.

THE TABLE

Will be supplied with the best the market affords.

THE GENERAL STAGE OFFICE

For all lines leading out of Idaho City will be found at this house. [June 22-tf

CITY

LIVERY AND FEED STABLE,

Fronting on the east side of the Plaza,

PLACERVILLE, I. T.

A. ORCHARD,.....PROPRIETOR.

Saddle, Carriage, Buggy and Team Horses kept constantly on hand and ready for use day and night; and horses received for board or to ranche by the day week or month.

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A good hostler always in readiness to wait on customers, and every accommation provided in first-class livery stables.

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Dissolution Notice.

THE COPARTNERSHIP HERETOfore existing between J. B. Emery and Edward Fulmer has this day been dissolved by mutual consent. All persons knowing themselves indebted to said firm will please call and settle. Both parties are authorized to settle the business of the late firm.
J. B. EMERY.
IDAHO CITY, Jan. 21, 1875. ED. FULMER.

The undersigned takes this method of informing his friends and the public generally that he will continue business at the old stand. E. FULMER.

Notice.

ALL PERSONS KNOWING THEMselves indebted to me either by note or account are hereby requested to call and pay the same to Mr. Zack E. Elkin, who is fully authorized to transact any and all business for me and in my name until further notice. J. K. REED.
Idaho City, Jan. 31, 1875.

$5 to $20 Per day at home. Terms free. Address G. STINSON & Co., Portland, Maine.

Notice.

TO J. NEALE, THOS. STRINGHAM, L. Schwabacher, M. B. Moore, G. W. Crafts, J. Dovell, and all whom it may concern: You, and each of you, are hereby notified that we, M. B. Moore and G. W. Crafts, have done the full amount of work required by the law of Congress of 1872, and amendments thereto, to-wit:

Sixty (60) Dollars

worth on the Highland quartz ledge, discovery claim, situated in Boise County, Idaho Territory, and you are hereby required to pay to us all assessments against you on the same within ninety days from the date hereof or forfeit all of your right, title, interest and claim in, to, and upon, said Highland quartz claim, as provided for by the act above specified.
IDAHO CITY, January 19, 1875. M. B. MOORE, G. W. CRAFTS.

JOB PRINTING

AT

NEW YORK PRICES!

AT THE

IDAHO WORLD

JOB OFFICE.

POSTERS, PROGRAMMES,
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TEMPERANCE BLANKS

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And at prices 50 per ceet. below our former rates.

Call and examine specimens and prices.

N. B. BILLHEADS FURNISHED AT $10 PER THOUSAND, and other printing at prices proportionately low.

A PREACHER RAMPANT.

Preachers should be better behaved than other men, and the churches should require this much of them. They are looked up to by the communities in which they live as examplers of good; and as such, are to a great extent, "patronized" by the public. They pretend, too, to very much of the excellence which the popular credulity ascribes to them, but for men who claim and for whom is claimed all the benevolence, morality, humanity, love and piety in the world, it does seem to us that preachers commit some sad mistakes. Their names have from time figured prominently in all of the courts of the land, and as leading characters in the representation of every crime in the catalogue; but it remained for one Rev. B. I. Ives, of New York, to put the crowning infamy on the towering mountain of their misdeeds. The Methodist preachers of Boston and vicinity are in the habit of holding weekly meetings for the purpose of giving vent to their usually crude and frequently revolting political notions, and to indulge in self-worship and mutual admiration. At one of these stupid gathers, a few days ago, Rev. B. I. Ives, gave utterance to the most atrociously barbarous, and altogether devilish and wicked sentiment ever uttered in America, and was *frequently applauded*. The morality, not to speak of the religion, of a convention that tolerates the utterance of such a sentiment by one of its members is at a very low ebb; but what shall be said of the degradation of men who applaud it? But we will content ourself with quoting the language as we find it in the Wilmington (N. C.) *Journal*. No language that we know anything about is vile enough to describe the depravity of the wretch whose heart could conceive, and whose tongue could utter, the inhuman, blasphemous and cowardly thought. It remains to be seen whether the representative men of the Methodist church will endorse the words of the murderer, and still permit him to disgrace the pulpits of their church; for humanity's credit we hope they will not. The *Journal says:*

At the regular weekly meeting of the Methodist preachers of Boston and vicinity held at Wesleyan Hall, Tuesday afternoon, the recent difficulties in Lousiana were discussed at considerable length. Bishop Bowman gave an account of what he knew about the treatment of the colored people of Louisiana, narrating a number of instances in which they had been shamefully abused, and deprived of life even. By invitation. Rev. B. I. Ives, of New York, addressed the meeting.

He said we are undertaking now to coax the devil out of the miserable whelps down South, *when nothing but* STRYCHNINE *and cannon* ought to be used. He rather agreed with Phil Sheridan's declaration during the war, "that if he owned hell and Texas he would lease out Texas and live in the other place." Dr. Ives administered a castigation to the church, declaring that there is not a paper in the Methodist Church that dares discuss the civil rights bill and asks that it be enforced. He said he believed the meanest rascals South were in the Methodist Church South. He declared himself a radical of the strongest kind, and he said he believed the more he hated the rebels of the South the more he loved God.

He declared he believed that the spirit now rampant in the South has got to be crushed out by another war, and he longed for the appearance of some colored man able to become a leader among his people, wielding the sword and torch. He said the Bishops ought to come out publicly and declare the whole truth about the treatment of the colored people in the South, but he didn't believe they would. If they did he knew they couldn't return to the South, for if they did they would be hung; but he intimated that it was no worse to hang a Bishop than a minister, but he suggested if it was done it might wake up the people quicker than anything else.

He thought the Bishops were too tender-hearted, and they reminded him of the man who wanted to cut off his dog's tail, but was too tender-hearted to cut it off where it ought to be, so he cut it off an inch at a time. The speech of Mr. Ives was received with frequent demonstrations of approval; some of his most radical utterances exciting considerable applause mingled with laughter.

CHILDREN.—As the pure breath of children revives the life of aged men, so is our moral nature revived by their free and simple thoughts, their native feeling, their airy mirth for little cause or none, their grief, soon aroused and soon allayed. Their influence on us is at least reciprocal with ours on them. When our infancy is almost forgotten, and our boyhood long departed, though it seems but as yesterday; when life settles down darkly upon us, and we doubt whether to call ourselves young any more, then it is good to steal away from the society of bearded men, and even of gentler women, and spend an hour or two with children. After drinking from those fountains of still fresh existence, we shall return into the crowd to struggle onward and do our parting life, perhaps as fervently as ever, but, for a time, with a wiser and purer heart, and a spirit more lightly wise.

A KANSAS City clergyman said if there are any within hearing of my voice who will try to put a stop to Sunday dog-fighting, let them rise up. A small boy and an old woman rose up, but upon investigation the rather discouraging fact was disclosed that they had misunderstood the minister.

FOR sometime Rev. E. P. Hammond, a noted revivalist, or, as he prefers to call himself, evangelist, has been holding revival meetings at Sacramento city, California. So wonderful is his influence over the minds of his audiences that he has not only succeeded in bringing large numbers of people into the church; but has produced a mania among preachers and people little short of insanity. One preacher, a Mr. Taylor, sees constantly the faces of unconverted people before his eyes, some of whom he hunts up and succeeds in converting. These visions appear to him both in sleeping and waking hours, and without suggestion from his mind. The wildest stories are told of miracles performed in direct answer to prayer, even to the healing of confirmed invalids and hopeless cripples, but all of these things happened thousands of miles away. Upon purely psychological principles, large numbers of people, during times of stormy church excitement, think they are converted and rush into the church; but such conversions are rarely followed by reformation of life. God can convert as well when the mind is at rest as under excitement.

Some claim, too, that psychology may, and has already been, applied to the healing of disease, and we can see no objection to the argument, provided the disease to be cured be clearly a nerve affection. (How far all diseases are nerve affections remains to be settled by scientific investigation. Of course the presence of disease in the system is made known to the mind through the medium of the nervous system; but whether the nerves must needs be affected by the disease before the communication can be made is not so well settled.) But in the absence of any well authenticated case of cure without mechanical or medicinal aid the world will generally discredit such stories; and when the case is presented many will inquire whether the mind was operated upon previous to the cure, or whether it came about instantaneously; and we are one of the latter. If such an effect is produced instantaneously, then there was back of it a designing power which produced it. Without the quality of instantaneousness, the evidence is incomplete.

THERE are nine hundred thousand more women than men in England, and the Omaha *Herald* ungallantly styles them a "superfluous surplus;" while the Ogden *Junction*, with equal perverseness, intimates that the fact is a justification of polygamy. Both wrong, brethren! There are no superfluous women in the world; neither is polygamy necessary to enable any to "fill the measure of their creation." For, to offset the excess of nine hundred thousand women in England, there are, on the frontiers of civilization, an equal excess of men, notwithstanding the tens of thousands annually slain in war. These men are involuntary outcasts from the joys of domestic life, just as those nine hundred thousand women are involuntary celibates—by operation of social laws, and not by legislative enactments. It requires an income of $5,000 a year, in these days of barbarous fashions and unchristian vanities, to keep an ordinary family in the style which custom has made absolutely necessary. When Mr. and Mrs. Tenpence learn to despise the sneers of Mr. and Mrs. Million, and to live within their income, in spite of the imperial mandates of Queen Fashion, then will nature once more resume her rightful sway over art; men and women will get married just as they used to do; bright, love-lit homes and joyous little children will make glad the highways and byways of life; society will be purified, and there will be no surplusage of either sex, nor any call for the utterly abhorrent monstrosity of polygamy.

THE mulatto confesses that he is a thief. We have repeatedly called upon the infamous black scoundrel to publish page ten of his "report," and he dare not do it. But on day before yesterday, stung to frenzy by our exposure of his prigging, he publishes a two-and-a-half column lie, and an equally lying editorial in the Boise City publication, still shrinking from the page of the report, the publication of which is all that would be required if it were an honest one. Publish page ten of that document, poor, lying thief! Calling names will not acquit you.

IN a recent New York lawsuit entitled Truman vs. Woodhull, the principle witness for the plaintiff was excluded from the witness stand because he was an atheist. The Liberal Club have subscribed money to take the case up to the Supreme Court, and get a final decision as to whether dogmatic beliefs establish one's competency to testify. That court will decide, of course, that all—in this country—are competent to testify, until convicted of an infamous crime. Here every man is equal before the law; and if an atheist swears falsely the law declares him guilty of purjury the same as any other person, and his punishment is the same