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©ruth wears no mash, bows at no human shtine, meths neither place aor applause; she onity asks a hearing.

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| will excite other interest than a cold sneer, or the hasty closure of the book from readers, and a sarcastic notice of two lines from modern critics, where a space between the notices of casinos and prize fights is not filly filled up. <br> As the great stimulus of my life, however, has been and is, Illimitable faith in the ultimate triumph of truth, and here or hereafter I expect to reap the harvest of every grain of truth I have been privileged to sow, so I commit this with much else of my life's efforts to the great ocean of time, confldent whatever of value as truthful tenchings these lectures may contain, will work its appointed mission here, and be found again in my own book of life hereafter. <br> The vision I have written out, and it is at your dieposal. <br> With earnest wishes for the success of the valua ble publication you are about to iesue, believe me, Very truly yours, <br> Emia Hardinge. |
| :---: |
| First Lecture Delivered Sunday Evening, April 12th, 1863. |



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|  | inanition, and thy reward shall be to die, and be <br> absorbed in Him at hast, and lose thy nseless self in |  |
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|  | with nothing else-God and no more, no life, no worlds-all, all must cease, but God, and that was |  |
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|  | gres. This assured me that here I should learn with |  |
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|  | converse with a people whose life was religion, |  |
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|  | Fhomeyelcs of ages had instructed into the secretsof "Aum," and where from ruined anc and hicro- |  |
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|  | Deifle principle was the Fatherhood of God, theother half the passivity of the great maternalprinciple, nature. Osiris the active spirit Father; |  |
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|  | but although a clue to the order of creation was |  |
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|  | I asked the Parsec, and he rehearsed for me thefamous Sabean system-told me of the symbolical |  |
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|  | life and death, crucifixion and eternal resurrectionof the orb of day, the correspondence of God, the |  |
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|  | by the starry groups of worlds, all of which the |  |
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RELI(tIO-PHILOSOPHICAL JOURNAL

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|  | strength ; they anawared, "They wero Chrlatiana." | hera on nach other' heacte, and they tone | my eycs beheld. | here also, and by some revered even more tha |
| Worit revelation of Cod |  |  | an |  |
|  |  | proprlety of apur |  | In its truest light, the other turned hor |
|  | c) |  |  |  |
| $0$ |  |  | $\tan$ |  |
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| Were Iosond strnnec, eaping carerm, and in them |  |  |  |  |
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| scarcely retained the ontward form of humanity. |  |  |  |  |
|  | I paseed to Boston Common-the day was fatr, |  |  |  |
| we |  |  | " "Physteal |  |
|  | mis |  |  | y word can be heard distinetly |
| thelr |  |  | Olori/us triumgh, startisng |  |
| nd this they | 290 |  |  |  |
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| Farther on leame to $n$ |  |  |  |  |
|  | 年 |  |  |  |
| up |  |  |  |  |
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| *ith Jexeled miltes on their headian purpich and |  |  |  |  |
|  |  |  | While men turn their |  |
| Yenre molled on, I sawn notle martyr wreatled |  | I, that dared to quwstion men of creedse denomina- |  |  |
| Ining his at |  |  |  |  |
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| The sullen yolee of Meterry nusuered, "Theses are |  |  |  |  |
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|  | $\begin{gathered} \text { es } \\ \text { to } \end{gathered}$ |  |  |  |
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| Theard the shrleks of hunted thousands come up |  |  |  |  |
|  | to enter a Christina church, and met its pastor voo. |  | Waik | $0$ |
|  |  |  |  |  |
| dealt in the same all hallowing name. Century | $\boldsymbol{c}_{\text {or }}^{\text {on }}$ |  |  |  |
| through treest of llood dhd daming market pliceet, |  |  |  |  |
| Where Clirstans dilded nad Clirsilass killed "for |  |  |  |  |
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| m the assissins |  |  |  |  |
| tho teachiliss or himw who never wrote one line, |  |  |  |  |
|  | played in decking out the dreary form of |  |  |  |
| love," splitting his followers into thousands of |  |  |  |  |
|  | poor hanus, the love the world denied to her they |  |  |  |
|  | Wealde the open yrave ; butwere it themminstering |  |  |  |
| th |  |  |  |  |
|  | myste |  | ERS FROM ELROPE-No. 3. |  |
|  | tene, an |  |  |  |
| Sosest passiong hau I I ote seen Mppon the fices or |  |  |  |  |
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| Some power there was tuat sustutinel litese sunier. |  |  |  |  |
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|  | churrhi, and dit tho words of Him hie served, ppeeded | den |  |  |
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|  | had been polluted ly thecr pastor's Christinn net. |  | as New York or any other American city, which is | 何 |
|  | Onv dar |  |  |  |
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|  |  |  |  |  |
|  |  | where below the skies was His altar set? My soul | the people, but the stifirs tark statuary that stand |  |
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|  |  |  |  |  |
|  |  |  | But I am in London, and not in Edinburgh. | The main hailining is 150 lec |
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|  | m |  | tion, of the Gothic stive of architecture As it was |  |
| frei lue moving of that tighty spirt that arreed | I croseded the wde Aluatio to sarrah for the |  |  |  |
| (times of op |  |  |  |  |
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| Time rolled on, but cach ngo produced but a |  | Pr |  |  |
| many tured pleture of the same subject. Clurs. |  |  |  |  |
| cried |  |  |  |  |
| ere the live of the old seoter covenant. |  |  |  |  |
| ho |  |  |  |  |
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| Im |  |  | below and around, there was nothing in in ight bat |  |
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| ed to tho sky, aud diowly, sol. |  |  |  |  |
| they poured out the hymn of prais |  |  |  |  |
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| fortut the stenn exorrdium to "Ariset and aceutt |  |  |  |  |
| theusselves as men and patroto, "ut not for |  |  |  |  |
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| 1 Leard a volce across the Atuant | tar, |  |  |  |
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\begin{aligned}
& \begin{array}{l}
\text { Por the Reilifo-Phh } \\
\text { Heart Song. }
\end{array}
\end{aligned}
$$


Lore now when 'tiserntide,

Aod woothe my timid sooll to ral

chen

18












Abstract of Chas. A. Hayden's lecture on
Unity, Fraternity and Lilberty.
Dxi.lverkd Jas. 14th, 1ars.

## 

 Unity, Yraternity and Iuberty.Dki.iverko


## \section*{tru ter nm nm ta $\vdots$

 <br> }

## ditfle dime dim



## 

 nolty of action, unity of purpose, to carry forwandany great movement ; and unless the spiritualists
are are united, they are weak. They claim great num.
bers of believers in the Spiritualistic philosophy,
both in this country and in Europe ; but numbers
and avalid nothing, unless there was unity and harmony
annongst them, Spiritualists, lacked unity, lacked
harmo great LIarmonial Philosophy. They were wrang.
ling and discordant unpo the nost petty and driting
things, which were potling in thete things, which were nothing in thembselves, Instead
of being bound together and developing the great
interests of tumanity acknowledging and teaching viduul interlor developuent. It was for Splrit.
nalists to bring forth from the great storehous of
creation those tiving truths whtcle are to be wrougt crctio our beiggs to meet the wants of our eternal
inouls. He would give every man liberty of thought
and action, but not the liberty to infringe upon the and action, but not the liberty to infringe upon the
rights of others- that would not be true liberty,
consequently; when we erect this broad platiorm, consequently; when we erect this broad platiorm,
we do not suppose that any one will be priviliged to
set your buildings on fre or that crazy finatics and
hobby riders shall bring their
views before thase who do not wish to heat oncm.
infringing paon the rightsof others.
spiritualists had theorized long enough-had been disintegrating long enough. Now it was time
to :see to what they were tending. Disintegration
lad gone through all the elements of society, and
 opinions. When they clashed one or the other
must give way, and thereby create an eran in which
to build another temple to worship in, which shall
be better be better fitted to the wauts of our Individual
minds. Did we say that the world was satisfed

## If so, they could not be destroyed. Why are people doubting and skeptical? It is because they feel within themselyes that the old foundations ar

 giving way-they know that they cannot be stend-fast when they are rocked to and for 'ty the waves of new ins.
humanity.
The old of
$\qquad$ ity making a better unfoldment and weaving into
its lifo the beautiful and eternal inspiration that labor together with the one great iden of our infl
nite life beyoud. Since Spritualists claim to brin down heavenly manna with which to foed the mul
titude, and scatter as it were a few crumbs from
the Maters they should, as creation opens up to them the
great principlese of asolute life whith llie beyond
their reach, be satiffled to move on and perlorm
those duties which will bring them nenrer the better nnd truer standard of that life. Ho did not
beliceve that there were any revelations from Gor
that were not in perfect harmony with matura
treason: He clalmed albo thattman's spirithal organ

 ond everlasting growth, bringing out hits riches
conceptions of He Creator-t Hat Contor which noves
all the workd of matter, and subjects it and controls it
 and leave him emptied of God and goodness, and
everything that belongs to ufe external. Spirtt ualists should work together and teach hamanity
what it may become by Histening to the highes aspiruthons of the owe theseves in the great interests
too, that to lose
of the whole, their best interests are always served and their noblest individual characteristice brough



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Hix

## Cuaty fex

and

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position.
Thenese, then, are the positions to be connaidered.
Position and condition

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$\qquad$
$\qquad$


## $\mathfrak{c}$

## 

 and conversion, when truth, being discocered, car-ries the day, and settles the quastion. It often
happens that a change of place produces a change of oppinor, becansitite it a change of standpoint.
In all the affirs of life, whenerer any sbbject is
presented for our consideration or action, it is prudent, nay indispensible, to examine the subject
in all the varions wass of which it issusceptible, in













oy shithyy the responsibility from their




## Leterer from A. J. Darits.




























 $\xrightarrow[\text { Letter from Dr. Mayhew. }]{\substack{\text { In fraternal tles, } \\ \text { A. DAvis. }}}$






 Id esire also to express my thanks to Bro. Church,
for his kind offees am a sprrtt medum, and to Bister
Oudkins, who came with her aids from the spirit













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## Rxtracts from Letters.










 bountiful source of graillude and Joy.
May I not, then, urge upon all who call them
nelvce spiritualilith-all who have adopted this falth
 gencral mind ?
For the
 Would you llike to henr what If golng on here in
Madison, Madison county, N. Y.9 If so, I wlll tell
your Spirtitunlism is no new thlug here in this place.
For more than ten years we hhve had spirlt me
dfums, and a good number of bellevers-i. e., those whor, believe that the spirits of departed human
belngs cen belngs can and do communicate to their frienas on
earth. Those few believers of this fact have boen
obects of hate and persecutiton by the clergy of thit
place, (and there are as many of them as the place
 the prrests can't thlde It from the people. We have
a healing medium that performed some wonderful The last summer and fall the Spirituallats bad
ctrcles every weck on Sundays. They were largely attended, many coming from adjoinlng towns, They
were attended by believers of Spirtualism, Inquirers, and skeptits. All have been astonteliled at the
messagese they recelved from thelr, friends and
acquaintances in the spirt world. The manifestations wilthessed throngh one of our
mediums, a young gady of fincteen yearo of ance, are
as rarled as an they are wonderful. Mesagges roo departed friends, In a manner that thelr frlends on
earth instantly recognzo as coming from no other
possible source, Is a thing so frequent as to exclto no uncommon currosity, and a vlow of the pecullar
hand of thin different spirtts coutrolling this me
dum convince dium cone likely to doubt.
would
Many deep and dillcult questions aro askod by
 swered In a satiffactory manner-lin langunge hat exctes admiration. been performed
Diltultel pleces of muste have
and mathematleal problems worked out and an
and
 wonderflul phenomenan Is mesmerlsm or anlmal mag
netism ; but when Ingurired how comes sach supe
Hor rlor Intelllyence from such causes, they then say it
13 the work of the devll-that has has the power to
transform himself Into an angel of light, and proba. bly does on such occasions. If soo, certnilily he te a
good devil. But they won't glve tho devll nll thle credit long. Folks will begin to think more of the
devll than they do of God or God's Son.
Yours in the causc of truth,

Dear JournaL:-Purmit mo to say a fow words,
through your columns, to the frlends of truth In
this part of the great worklouse of progression This pars sectlon over which the murky clouss of
old theology and sectarian bigotry have hung in
on thlck foldd, casting deep shadows over the heart
or the people, until It seems imposible for the rays
of divine truth and light, as revealed from the spirit land, to break through the atmosphere and
warm the chiled and famished sprits. But to-day,
from the gloomy atmosphere, may be heard low, rrom the gloomy atmosphere, may be heard low
deep and carnest woices, crying, "Light! light!
give us light I or we perisis." These persons have
long been trying to satisfy the desires of the soul by the scanty pittance obtained from creeds and
prayer books; but they begin to find that these
yield but little to satisfy the needs of the immortal
ppriti. spirit. How shall they be fed? I know of no bet
ter way to obtain light than to organize circles for
developpentant and investigation. They should bo
organized and maintained In every neighborhood, for organized and maintained in every neighoornood,
by them are sorv tho seeds for a more perfect
understandingof the truth ; from them are cultivated mediums of every class. Let those who have re-
ceived thelight and are now enjoying its divine glory,
rememe remember not been for the assistance of kind souls,
and had it not
many of Wan Cowen has been holding family mectings in this
and other towns in this county braeking to them
the bread of life as given ty the angel world tes
 Winter with triends, and perhaps make the West his
home. I think he is well worthy our acqualintance and would gladden the hearts of many were they
to meet him, and receive the words of comport
which give joy to the sad and gloomy soul, as many
now can testify. Yours for the trath,
Woodstock,

## zeligio-害nilosophhical \#ournal


To montan


## 

Nomen
 Nome citicle she recelves too ittle compensation for her labor,
elther in appreciatlon or in equivalent or exclange,
beceuuse it is not properly valuod, Arst by herself,
and then by man.
We knew a womanly kind of a man who would
We and then by man.
We knew a mominnly kind of a man who would
buy articles and apend days in laboring to make
them saleable, and then asel them for a mere pit-
tance more than he gave for them and consider this tance more than he gave for them and consider this
all proft, makligg no calculation for compensation
for his time and labor.
This is too much the case with women. We
know they are offen forced into conditions in know they are often forced into conditions in
which th seems almost imposibe for them to de-
mand the true value for thesir labors. The evils of
Foman's condition cannot be remedied until she
can do this, and the sooner she feels in earnest can do thils, and the sooner she feels in earnest
about her labors, the sooner will 1 bee succeed in
obtaining that higher position toward whed her obtaining that higher position toward which her
desires are promptigg her, and which all good and
true enen feel that she should occupy-a position of true men feel that she should occups-
independence and true womanhood.
There are noble instances in whit There are noble instances in which women,
poising themselves upon their dignity, and main-
taining their right to jost compensation for their labors, have succeeded in establishing for them-
selves their true position.
But women or men will never occopy ther true But women or men will never occapy their true
positions until they duly appteciate their own
powers, and learn to stamp all their labors with
earnestness and reality. There are many kinds of labor which do not deserve to be done in carnest,
and while mankind will waste their time and ener-
gies upon theese they cannot come to e earnest men
 ration, that shall make it reach nur fellow men.
The firt thing which a true man or woman will
seck in life will be a work which has a real practical value in it, so that they may receive an inspirn-
tion from it, and let that which is useless, and
often worse than useesss, alone.
The second thing, and one of equal importance,
and from the neglect of which mankind are suffer.
ing everywhere, is to select the work for which we Ing everywhe
are edapted.
Oh, bow much of unrest and disatisfaction there
is in the world becausc men and women aro not
laboring at their proper and appropriate work-


 but untll theo hhe must not take lisis neme, must not
oall him "hushand." He dled, leaving no poblle
recognition of hand recognition of bis love, nono of his marriage.
The young widow has been trited by want,
crubed by calunny and by the crncelty of her hot


Total Depravity. The doctrine of total deprarity is groundiess and
false. There is nothing left of a person or thima totally depraved. The science of mathernatics is reliable and true,
when it says, "nothing from nothing, and nother
remains." remains."* But theology clalins supremacy with
the AIminhty, make momething out of nothing.
It requires the dead to perform the acts and dutiox we undcrstand language, we say when a perion ho
deprlved of anything, he is destitute of $f t$, does no possess it. If he is morally depraved, and that
depravity is total, then he has no moral life. In short, whatever he is deprived of, he is not in pos
session of. But he Is morally alife, morally ac.
countable, and is not "totally depraved." But the story told of the prayer of a good old
Orthodox deacon, goas the whale figure, withont any finching or palliation. As was his caston,
he bade the family stop their work and attent tho
evening family prayers. After raising himself evening familly prayers. After raising himself
patriarchailly behind his venerable and ancient great
chair, and panasing awhile to collect and concen chair, and pansing awhile to collect and concen
trate his scattered thoughts, in solemn slowly began by saying, 'Thou art, oh God, infnita
in power, Justice, wisdom, knowledge and truth
Thou art from everlasting to everlasting, In fnite in

 for the Almighty to send them to the bottom of tbe
bothomies pit; for they came into the world occaly
depraved, and had been growing worse and worse ever since."
"suffer
to the king

 Damnatlon "", At what age of the chlld, or of the
mand, doee "total depravity" commence?
Popular theology anys it began with Moses'
Adam, an Infant adult, running through him and Anm, an hasterity, Including nill human betings to the
and or time. And this laid the foundation for the
end dogma of Sulcldes.
$\begin{gathered}\text { Sulcldes are frequent. A dy acldom passes with. } \\ \text { out the pulnful tdings that some unfortunate hat }\end{gathered}$



 falled them ; the hearts they trusted, betrayed them
Lifo to these poor griss was no longer of worth - bo
they died.


| Spiritualism, as a new tact in the history of man, naturally attracts a class of persons, who use it to serve their own ends, in the one object of getting money, and in this respect it does not differ from other rellgions or matters with which we are fh milliar. Scores of persons who are, or profess to te mediums, healers, or prophets, are contidua: perambulating the country, peddling out the wares to the credulous and the Ignorant, and taking in return, the ineritable dollar. These persons d a vast nmount of injury to the progress of a pax cause and bring it into ridicule and disrepute, whik we do not see that there is any was at present: get rid of these pests. We simply cantion or readers in a friendly spirit, to be wary of thoce wt look too much aner the gold and too little aner :hy demning such honest and reliable media, who anw such sums of money as may be necessary ior thi: support and maintenance while making rereiativi who make money the primary, and rerelation be secondary object. <br> Again we say, beware of jugglers and of quack but when you and a true man or woman apbold. sustain and support him or her, llberally, aye, with a generous hand. <br> Moses and the Israclites, <br> By Meritt Munson, la a book that ought to be in the hands of erery reformer. <br> It is a work of great research, and is spoken on by those who have read It , as containing an amoun or laformation seldom met with in any other volurpo of its is.e. poetoge 18 cents. |  |
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| Onr Slxth Page. |  |
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| asily recolpt of, apeaking in higheat terms of praise of the very intervesting oommmications from the |  |
|  |  |
| donea in epirit life, are highly gratifying. <br> orm prombed by the falthrul and noble |  |
| spirite, who first projected this institution, that we shemid be provided with a mediam, through whom |  |
|  |  |
| To shonid recelve communications of a highly |  |
| platiosoptical order, and such as should prosent phames of spirit life. They kald that it wras juit |  |
|  |  |
| the minorlmate inebriate, or otherwise misdirected nowl, shonid have a chance to send words of cheer and giad tidings to his loved ones yet in earth life, ne it was for the more fortinately doveloped. |  |
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| Althongh we for a time had a grest deal of mxlety abont this department, notwithstanding air confidence in the esearrance piven by our apirit |  |
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| most fully relleved by the development of Mrs. A. <br> F. Robineon, as a most relliable and excellent. me- |  |
|  |  |
| F. Robingen, as a most relliable and excellent. medium for all claseses of apirits to commine through. |  |
| alum for all cinseges of apirits to commne through. This was another of the many verffeations we have |  |
| This was another of the mnny verifleatlons we have had of the promises that our Publlshing Astoctation ahould be a most perfect anecess. |  |
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| era is evident from the special asenrances to daily recelving. |  |
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| Religio-Philosophical Jonrnal. <br> We are In dally recelpt of lettera from nur ataun | Dr. O. P. JenkIns, Wo have aeverna lettera for yon. Where ahall wo send them, an well as papers? |
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## Letter from California <br> Mrs. Stowe lectures during January in Sacra- mento. She has been lecturing in Petaluma and

 Santa Rosa for the month past.Mrs. Laura Cuppy has been lecturing in this city for two months with good success. She lectured
last Sunday evening for the Children's Lyceum
Library. The receipts by voluntary contributlon, raised by passing the hat through the audience, wer
8140. The speaker's compensation is also raised in
80, this voluntary way, and the amounts raised are 830
\&40, 8 , and on one Sunday $\$ 80$. This speaks wel
for the Interest manlfested, as well as for the liber ality of the hearers.
More good lecturers are nceded on this coast-
those who are comptent work. "The harvestent and and willing to do dipence."
I would say, however, that none but good speak ers need expect to be sustaincd. Indifferent ones
will meet with yery indiferen will meet with very indifferent success.
Mrs. Ada Hoyt's time is all oceupicd with eage
seekers after the demonstration of Immortality. Isee by the Banner that Mr. Todd and also Mrs
Cora L. V. Deniels think of visiting California. hope they will, and soon too, for such speakers ar
much needed, and a right glad weleome would the much needed, and a right glad welcome would the
receive from the friends on this coast. Physical
mediums of the Davenport and Church class-thos capable of giving public demoustrations-are ver
much needed, and it is strange that none such com here, for I know of no place where better succean Mand








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thing that her own hands had wrought
tributted many a token that will long b
dear, as a nemento of the puro and good


lifed, lost the full view should be more daryling than sho
could bar, yet It was truly enough to All her heart full of
most earnest invocation to be peraitted to go without deley
And tho" our teanr aro falling faster,
Our souls respond "Amen."


hor the universo was a grand epic, sot to music.
$A$ fow montha since her bubband paseded to spl


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Lighty tread, wherv slepps the loted one
In her grave eo newly





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## COMMONICATIONS PROM TRR INMBR LIPR.



































 a stronger sympat.
January 24 charles plumb.



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| You arealways calliling for dates and names, which |














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| :---: | :---: | :---: | :---: |
|  |  | Wonut be blat to talk to yoo onen, and will just as |  |
|  |  |  |  |
|  |  | oflen an I can find a medium whom I can influence. There are a great many spirits who are anxious to | to air is just as much mine to thom. women hat Ho! ha! Now I have gof the right wormen hat |
|  |  |  |  |
|  |  | Woting ontit they conld det sumficient power. If |  |
|  |  |  |  |
|  |  |  | know that I have a perfect right to come here. He lives at 8t. Joseph, Miseouri. Ho! ha! When |
|  |  |  | came beres I Ihate down my old boed |
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|  | development and unfoldment of the real true prin. ciple that really exints. <br> Q. Does the same |  |  |
|  |  |  |  |
|  | phases of religious belief, thiough manifested crudely to the world? <br> A. I cannot see the necessity of answering that |  | When your burean drawers were pulled open and your pillow taken out from nader your head. Ho ha: Was not you scared some when your tadtemoved around when you was cating? Ho! ha? |
|  |  |  |  |
|  |  | things will make yom think that perhape He bas given me the power to apeak to gor than. I will |  |
|  | question, as it has been answered above. <br> [The following was given in a whisper:] <br> EIJZABE'TH A. THED, Catraravoub, N. Y | me, as ofteo as I can. Your lowing daughter Abby Have the kindnese to send this to dames Worden, Dixon, Ill. Mas true spirits ever be with you at | moved around when you was cating? Ho! ha! You nay I am crazy. Ho! ha! Now, Mast!: |
|  |  |  | it was the devil, didn't you? But I am not the devil. You just make all things square with the |
|  | them. |  | daugoter of mine, and I won't turn your thingi over any more. Ho! ha! If you don't I will haunt |
|  |  | rupes tekry, on Mise, N. Y. |  |
|  |  |  |  |
|  |  | that when we die we go to that "bourne from whence no traveler returns," for when they do they | Letter will be stumber when he getsit. Yot int |
|  |  |  |  |
|  |  | tell that which is not true. I want them to keep ruth on their side, and theg don't when they | put this into your paper? [Yes.] Well, send the paper to Charlse Nicholion-he who thought th devil was musing up his thinge so. Ho! ha! ho |
|  |  |  |  |
|  |  |  | ha! bo! ha! I never should have been crazy if he had let my bead alone. He knocked me on $m j$ |
|  |  |  |  |
|  |  |  |  Teme bat I am oot that way now. My duyb don't know that it was that man xho made I want brt to koowit. Good bye. |
|  |  |  |  |
|  |  | ing, and that the devil has taken my name. She don't belleve io folks talking afer they are dead |  |
|  | part of the spirits, the same as it would for an indiidual to accomplish any object in this bfe? A. It requires a greater amount of will power for | and she says the devil has many ways of deceiving the people and drawing them from the true path | crazy. I want ber to know it. Good bye. <br> patpick omilephy. |
|  |  |  |  |
|  |  |  | me that I would not like America, but 1 like I country very much better. Sow, there is the place |
|  |  |  |  |
|  |  |  | me now. I have a nister in Eopton. Now, it is to |
|  |  |  | This in a fine in: lution you have here any wrey, giving ne a chan |
|  |  |  |  |
|  |  |  | to speak. It is a very fine thing to lave in thr country. Now, Mary, I took alittle too mueh of ti |
|  |  |  |  |
|  |  | mistaken idea, as sure as fate. Now mother, surp. was the devil, would gou not thank him for helping me? Would you care by what means I |  |
|  | antary 2btri. john. | came, so long as I could come for you to talk withme? Now, I beg you to just las aside that mistaiken idea of the devil, and listen to what I have to sey. My mother's name is Elizabeth Terry |  |
|  |  |  | things to make you feel purgatery. Bhare we hat nothing of that here. And if the Holy Vingin $\mathbf{X}_{2}$ wes right here with me, it couid not be atmoot |
|  |  |  |  |
|  | about my father and brothers and sister. My sister's name is Sally. Mother wants me to tell he | My mother's name is Elizabeth Terry <br> Now, perhaps she will say, why not stay where <br> a are, and not come back to trouble us? T | was right here with ine, it couid not be emoot You could find nothing mere smoeth or of |
|  |  | you are, and not come back to tronble us? The I I do not stay, is because I want you to know these things. Yon have been deceived long enough in regard to these matters. This is from your son, Mina, N. Y. | a very fine piace. It is different from where are. This is a very fine room I am in. [look about.] Very fine now to be spaking to you: |
|  |  |  |  |
|  | had so much trouble. I had no idea that it was possible that you could have so much. Since my |  | about.] Very fine now to be spaking to you ti little story in. <br> It was in New York that I took too mach of: |
|  |  |  | glass, Mary, and the physician esid it burned my vitals. And, Mary, you know I eame hoa that taste, and you are not the lifees that wonid |
|  | your heart, and I know dear mother that yon hated to have me leave you, for fear that I would never |  |  |
|  |  | am glad that the time has come that I can have an opportunity to alk without fear of what will be | that taste, and you are not the Ifires that wonid blaming mefor it. Share yon wrold be the ane |
|  | return. I have ontranopd medinms, and talked with you. I have manifested myself to zou physically; | sild <br> ions to what I feel to be true. I believe in giving | never a glass here. There is never a glast pato |
|  |  |  | Mary. She will send it io Ireland. She can d better than you. It is very grand for you: |
|  |  |  |  |
|  |  |  | better than yon. It is reer grand for yon: 0 writing down what I be after saying. <br> - BARBER, of Furepor |
|  |  | ate |  |
|  |  |  |  |
|  |  | borr of woman "is not competent to make laws by which ste in to to governed. I am glid to see that | was that I bied to death unge arter, and there |
|  |  | women, true and loyal to the heart's core, are gaining courage enough to stand up for their rights, and to declare them in the presence of politica |  |
|  |  |  | ay enongh to let them koow that I cab exc |
|  |  | an |  |
|  |  | they are doing-organizing and constituting laws | of the fimily hare had something to do with it |
|  |  | by which to govern their mothers-to rule those who gave you your existence-those to whom you | they don't investigate the method af courmunioss far enough to get that which matisfies them or see |
|  |  |  | good. The manifestations have not been pleas nd the result was they thought it to be the $=$ of the devil, and concluded to have mothing = |
|  |  | are indebted for all that you have? You presume ate laws, not only for your mother |  |
|  | all this trouble. You do not oten slied tears. It is very seldom that gou give way externally sufflciently for any one to sec your emotions of deep |  | of the deril, and concludect to have nothing : io do with hit |
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|  | ile, and I bellere he would tell one any time fora dollar. |  |  |
|  |  |  | lower derelopment, acearding to the form prese: <br> and goversed by the same gemeral lars; or |
|  |  | er | this "principle" difer masterialty in each of: grand departments of existeace, in the anivi regetable snd minersi |
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|  | Dontt |  | A. The semp life efterite exist in everliry |
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|  | It have any infuence orer yon, making you do thatwhich you will not aferrards think for tue best. |  | different iormp-esch espentisl to the other. Imimeral is ensentina to the vespetable, and the res |
|  |  |  |  |
|  |  | subject; I felt my words to be true, and that those | table is essential so the anomal, and all threc c bined seresertial to the developusent of the hum mind. |
|  | often as I can, for I am yet rour living son, John. Mother will know Joln, who. I think, mother, if you had been with me when I was sick, and taken | when the exertions of woman to free herself sre being made apparent to every one. I commenced |  |
|  |  |  | Q. If eaferent, can the source from which it spings ss yevradms indaence, be a mit? |
|  | care of me, I should not have died. My folks take your paper. | y speaking to my husband and children-three danghters. I wish that my daughters mar enjor |  |
|  | A ABCe.at wordery, | look to that himself. Plesse send one of yemr papers to Julia Weston, Dayton, Ohia, and aldere | A. Ane grist immontale principles There is no un. |
|  |  |  |  |
|  | thing that he was unwillingt to, though. He is sorry |  |  |
|  | neither of them are with me here. I snppose any- |  |  |
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COMMONICATIONS PROM TAR INMRR LIPB.

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SASUARY 27. INVOCATTON.
On, onward, we pase throngh the different










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 cempted io remove them from their linappineme.t Mrow. Ithonght to be lappyter by removing




 vish to change ny part of my expertene, bowever


 different individuals.s.] m want you to reflect tupo
 feel my heart to to bes warm, and my menotions an not say one word to injure the feelings of ony womai -neither would 1 say one word to in any way injure stronger sympathy for humanity. I must $\overline{m o m}$,位gs are suc

## Jastary 24 charles plumb

 Sthat your way of doing business? [Yes.] Well, don't make it any worse than $I$ give iter Put it own jut texactly as I 1 say it. I I spppose when I I ce
way from this place Ithall think of something that I wish I had said. Now, make the best of what
grive you. suppose is in right, but if II Io on and talk to my setly as well as thiongh I gave my name, age, time Now, here eomes what I lave got to gny. I I m


 ind perfecty happy, sikould not tell the truth. hive to be with. I I kuow that we are commandec
by the Bible to "love one another." I I don't car nything about Lhat. If If love anylood There are a good many things that I wor't men. You to know that I am not satikfee, but don't think tone, or any of your hells, yunles hell is a plach ars that I am in hell. There are a great many great many things I do not like es well. I atiog, I slould have felt better sloce I bare been

## 





















 емMA williams,




 guldel told me that $I$ might tell her that 1 saw her
cry, and maybe este would Celestin, my mother's sister, sass," "Tell her that
 sald this was the home of the angels-she said I
would be an angel. She said that 1 tonidd go all round. But 1 do not go all around that
want to tell her on to cry - tell her that
wee ber every day. Aunt Celestia brings many pretty things. Id on met mean pretty things
to put in the ousu on the tate. I mean inee
onings that yon can take all
 they will make mon feel happy. Did you sak me ir
I ever went to school? No, but $I$ would like to now. I I nerer did go to school, because F was
sick. My papa did not et me mo to school because
ich



 Emma Wille. per cripps
You
Enat Emma is on tead.
questions by a $\overline{\text { Gentleman nititing }}$ Q. Please tell me how c can cure this disease in A. You do not exe

of your rome.


 of the body $;$ the result is that the disense is gyinn
ing upon jout. Lould not recomund any medi-
 Keep the head cool and the feet warm.
Q. Does theologten a agitution tend to the derelop. ment of Christlanity?
A. I
A. Fhonl|d most eertanly say that it does, from




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${ }_{20}^{12}$ PHEYSJO"AJ, MAN,
 GAZELLE


THE BIOGRAPHY OF SATAN;



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 the coming time






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downall was quite asp providentintinas as the the reacking
 and it is the beauty of truth we are secing lllustri-. ted in Bennie's life-experience, he was gelting to le
a little too fast, running into dissipation as fast as

 him to place the poor boy on a par, pecuniarily,
with the sons of millionalices. Shamo took thio place of pride; then slame changed to scorn and
contempt, when Beante confessed to tim truthrully what he had doneane, and that hat had been expolled
from college, confossed that he had no excuse to

| Justify him minatep; but that he wan truly norry, and denired to be forgiven. <br> Go back to your mother, brat of a lowborn mochanic, and take your level. Never expect another farthing from me. I dikown you both." <br> Film uncle wan gorry the next moment nfier he had uttered the crushing words; but he would not, like Lucretia, apeak out what the good angel whispered. He was deep.dyed in all those cardinal doctrines of carthly probation, naturnl depravity, and of the non-election of the predestinedly damned sinner, besidea being supremely nelfr.tghteons; so he kept the avenues of him heart elosed agalingt It carnal tendenclen, as ho termed that of merey to the erring, by his ever watehful sentinel, self.justlfleation. But he, too, needed the discipline that his want of charlty gowed and cultivated. <br> "Thank you, uncle, for all you liave done for me and for mother," Bennie anid, an lie choked baek hia nolow and teara; "if I can ever repayfit, I shall do 80. Hood bye." <br> He went immedlately to the nearest hotel, and |
| :---: |

## 



## $\underset{\text { Letler from Mrs. Kımball. }}{\rightarrow-}$





 look with me into the

 a blue coat, leads us at once to supppose there must
be somethng within very precions to be guarded. At the entrance we are met by a man who directs
us to
 tung, or explain any points they do not under-
stand.
Do not presume too mach however on the good nature of our conductor, for his uniorm poiliteness
does not prevent him from doing his duty. Should
 Afer registering our names in a book kept for
the purpose, we are shown into the meltiog room, where the cold and silver are metted and run int
barss. In the chitpping room m orner is cut from cach nar or biter so the that we do not care to
melted in a fre approch very near-and wonder how the metter
endures the great heat as he dips the melted ore trom the fame and throws it into a suge fat wit refined will nitrle eacle, wathed and pressed int
cheeses. And these are what man properly be called
 properly used bring happiniess and case, In place of
care and toil. Cenong copperis smodecew with the gold to bring it to to
the standard of coin. Gold in tls pure state es to
 size, for gold is very heavy, and you would be surc
 shaul be observed in the minutest partlewlars.
Theses bars are next put throunh a machline

 In the adjusting room these planenents are welyhed
nud if too teary are fled down to the exact welght ands delicote work s d donc by wen med ore

 obsuntty of eqold can be taken from the mint withount detection. You will observe that the cage of coin
is cut into parallel IIdges-luls is salled milling and and is done on manchine made for the purpose. Ane machinc, dropped into a metallic tube, when
heary press comes down uponthem and gives then the stamp which makes them legal United States are thus stamped in one minate.
These pieces bar the mind These pieces bear the initial which stands for the ced States but tive branch mints. The letter "O"
tands sor is called the parent mint.
 dess of Liberty, you will sece the intials, "J. B. . . almost too smull to bo disting yishled by the naked
eye ; these I I am told tand for John B. . I husave nt the parent mint. or twenty dollar gold pieces, ns theso are most half dimes are colined or used here, nnd but few "The love of money" is said to be "the root a greater one. Moncy is one great thing that kee
 tha lord, and if righty weed is capable of making
carth's unfortunates hanpy,



| Whe time. Our firat centa, colned after the DeclaraLion of Independence, were starnved with the likenificant advice, " Mind your bunineun." <br> The Chincme and Japanene une gold, nilvor, brase, and Iron moncy. The brash and Iron plecesp are round, and amalicer than our old centa, whim an be passed. Furty of these Iron "cash" are equal in value to one cent. Two cents worth would be a burden in your poeket. The silver is aquare cornered, and twice as long as wide. The Japancese a square hole in the center; this piece is worth three of our cents. <br> At another time I may tell you how gold, silver and copper, from which money is made, are obtained; but for the present-adieu. <br> San Francisco, Cal. $\qquad$ M. Kimbale. <br> It must be So, for Mrs. Grundy Sald \$O. |
| :---: |

 OPERATIONS,



## 





Poor Gerty covered her face with her apron, ran
and shut herself in the closet, to bide her chagrin, to meditate, and to determine, as many older per
sons ought to do, that henceforth she would be storter emplos, and that she would seek to be grided by
reason and trath.







DRS. s. B. Coluns \& s. A. thomas,
SPIRIT PHYSICIANS Heal by the Layling on of Hands,



Ballroad TIme-Tablc


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RELLGIO-PHILOSOPHICAL JOURNA


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##  <br> terms of subscription-in advan <br> 






## (A)u Childen

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THE COMING TIME
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 I like her ver
and ladyllike.
Thu drat spitit kept very yetll, winlthg to oen if it
 godneses.
 hough blle tried for a wille to hush it, and to mako

 salhamed of herself. Toking straight into her fice, tooking st what the

 Wwo auswering teara from her ilitle brother, when
he sauw her emotion, were enoung to tory, he surk pprit.t.
the dhe Perl found nothing that would open the gates
The of paradise until she carried tuither a penititntital
Cear, beforc which they swung back with a ready Lucrecti's tearss were equally powerful to open
paradise to her henrt. There was needed no other
 of night before the rising sun.
The frown fled as the tears fell, seeing which,

 wicked, and two bif tears In Bennie's cyes drove
sway the ansivering frown thut was disffyung $h$ his Benicic kissed hor hand in token of reconcllithtion, and the angel of charrty whidipered in each h heart
kind and loving words that made tlem all happler

Yanrs pased rapldy away as Benile, under the
nurdinaship of his ricli, childeless uncle, grow to His mother clang to the memory of her departed
husband wrth a tenactly unaccountable to her rars.

 Niar tratis. In wwis not tils handsomen face, or his


 what part he had taken in the afturir, which hie he cknowledged he knew to be wrony at the time,
out for which le, after it was over, felt the doepest Dia tin governing powers of thant tiglaty conduc-
odit They hadd, all their professional lives, been accustomed to deal with deecelt, treachery and alalshood,
to govern with an iron hand. They had no oxperi"Hu's the most impudent youth I Iever met with," said the President, "contesese he knew it was wrong
while committing the then "-he with others had taken frutit from the eollege orchard, for which their coolly as a bandit.
ays he promised not not to, and must keep his word. A thefer keep his word! I have expeelled him, and Being a regular college pet, he retained his pet
name and from all liss nssoclates came the same heartifell exelamatlon, "Poor Bennle." ", "he samm Bat Bennic neceded the disecplinine. His moral
downfall was quite as providential as the breaking
 and it is the beauty of truth we are seeing lliustrated in Bennie's Ilie-xperfence, he was eeting to to be was into the scienecs, if in $t$ a lititle fister. It may have been true fraternal love that first educatat; but it mas pride, not tove or real benero-
lence, that made his uncle Idolizc him, that induced him to place the poor boy on a par, pecuniarily,
with the sons of millionaires. Shame took the Place of pride ; then shame changed to scorn and contempt, Mhen Beanic confessed to binin truth trully
what hit hat doone, and that he had been cxpelled trom college, confoesed that he had no excuse to

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|  |
| mack and lake your livel. Nover axpuet |
| I din |
| Tim nocle was sorry the noxt momment anor ho |
|  |
| liko T .uerecth, eppak out what the kovd ankel whith |
| pered. Ho wan deep.dyed In all thone cardilnmil doe. |
| trines of earrilly probat ton, naturil deprrivity, and |
| of the nom.eleetlon of the predestinedily dumned |
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| ${ }^{14}$ |
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| nut1- |
| hlo |
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| mk you, uncele for all yon linvo done for mo |
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ile went immedlately to tho nerrat hotel, and


## Letter from Mra, KImball.

 power," and meant to make you powerful whilie
foung. They havas kindily given you the process cerrul mechnnitson of your hodies, which knowlodg Will help youto preserve your health and happiness.
Mayte I con add another bit of lifformation to that
niready ncelurd to rendy for use when ealled for-and that is the process of money maning. I do not mean how to earn
nud accunulate ik, but the process of manufacturng
coln. coln. So, to impress it
look with me into tho
BRA NCF sist
A sentinel in solder's clothes, walks beck an
forth in front of the mint, while the reverentin fear we naturally have mor a a glistening bayorent and
a blue coat, leads us at onco to suppose there must be something within very precious to be guarded. At the entrance we are met by a man who directs
us to the office of the institution, where we are received by the gentlemanly conductor, whose
business it is to walt on visitora, answer their ques. tions, or explain any points they do not under-
stand. Do not presume too much however on the good
nature of our conductor, for his uniform politeness
docs docs not prevent him from doing his daty. Should learn your mistake in two words, "hands off."
After registering our names in a book kept for the purpose, we are shown into the melting room,
where the gold and silver are melted and run int Whare Inc the chipping room a corner ind rat finom
bars. In the
each bar or brick to test its flineess. It is then melted in a fire so hot that we do not care to approach very near-and wond dips the melted ore
endures the great hent as
from the flame and throws it into a huge vat with the regularity of clock work. It is arterwards
refled with nitric eccid, washed and pressed into
cheeses rich cheese -a few sillese of which would accomplish
wonders, by placing the poor man and woman above wonders, by placing the poor man and woman above
want, educate and clothe their children, and if properly used
care and toil.
It is again melted, tested and alloyed-that
enough copper is mixed with the gold to bring it the standard of coin. Gold in its pure state is to
soff for either money or jewelry. If our conduct offers you a bar of gold to take in your hand, do not
receive it as you would a stick of wood of the same size, for gold ls very heavy, and you would be surc
to drop it. And when you are done cxumining thit
bar pase it back to the man from whom bar, pass it back to the man from whom yo
received it, for the utmost care is taken that ord
and shall be observed in the minutest particulars.
These bars are next put through a machine an they are of the proper thickness to cut double
cagles from. At this stage they resemble, except in color, flat iron hoops used for beef or becr bar-
rels. From these strips are cut the coins, which called planchetst, and resemble mones worn smooth.
In the adjusting room these planchets are welghed, and If too heavy are fled down to the exact welght Thls delicate work is done by women, but we shall door, in large capitals, meets the cye, "Positively
no admittance." I do not know why this is forbldden ground, unless perhaps the chance of brincing adhere to our clothing. For so much precision is quantity of gold can be taken from the mint withou
detection. You will observe that the edge of is cut into parallel ridges-this is called milling, and
is done on a macline made for the purpose. Afer the picees are milled they are taken to anoth henvy press comes down upon them and gives them
the stamp which makes them legal United Statce coin. Twelve huudred dollars worth of twentic are thus stamped in one minute.
These picees bear the initial wi Wwn where they are coined. There are in the Uni
hed States but five branch mints. The letter " 0 " A" for Aurarin, etc. called the parent mint.
Every year the old dics are dostroyed and nev
nees made. If you look very sharply on a twent ollar gold piece, just below the neek of the Cio almost too small to be distinguished by the nake Ine engraver at the parcent mint.
I have spoken particularly of the double eagle or twenty dollar gold pieces, ns these are most
coined and most in uso here. Nothing less than
hulf dimes are coined or used here, and but fow of "The love of money" Is sald to be "the root of erii." I am inclined to tilink the misusc of it a greater one. Mon. Is brings health, luxurr, ease
the world in motion.
and comfort. It affords us opportunities of doing deeds of bencyolence, glves the beggar a seat with earth's unfortunates happy. exchange-money-and by examining foreign cofns, Most foreign coins beful information. Moent oreign coinn bear tho likenese of thecr king,
quen, or
the date, you may ko bow comparing the head with

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 "Y sADA BAILEY.I will tell you of a iltte girl of my acqualintance,
Who was very pooltive she was rightit, and thought


 of you, down to the meadow, and I'll show you
sonething."
The children followed in haste, and sur The children followed n haste, and suro enongh,
there was a monstrous mitte cgg in their old horse'
nest of hay
"Now I guess you'll belleve Mrs. Scroggins and
 So he rolled the egg on the dewy grass, which large pumpkin !
and shat herself in the closect, to bide her chagrin, someditate, and to determine, as many older per storics, and that she would seek to be guided by
reaso reason and truth.
If Gerty had hear
If Gerty had heard some bad story of her neigh-
bors, according to her way of reasoning " $1 t$ must be so because Mrs. Grundy said so."
How muct injustice ts often done by this mistake




| The only wax work that's of any account, is got <br> up by the bees. |
| :--- |
| DRS. S. B. COLLINS \& S. A. THOMAS, | SPIRIT PHYSICIANS Heal by the Laying on of Hands,



hraling tile sick
LAYING ON ${ }^{\text {ir }}$ PHz HANDS.



CLAIRYOYANT COUNSEL.

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POSITIVE AND NEGATIVE POWDERS.









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