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ARTS, SCIENCES, LITERATURE

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ALL PHILOSOPHICAL

ROMANCE AND GENERAL REFORM

Truth fears no blush, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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HOW TO LIVE ONE HUNDRED YEARS

Abstract of a Lecture Delivered by Andrew Jackson Davis, at Steck Hall, Sunday Morning, Nov. 20.

(Reported by Mrs. S. W. Van Horn.)

I read a story about a religious genius who was thought to be an Apollo and who invited his friends to come up on the mountain top. They sat upon the stumps and stones all about, while the curiosity seekers and the multitudes of the Assyrians and Chaldeans stood around and listened to what was said. We will find that we must go upon the mountain to get the bread of life. If we stay down in the valley with our oysters and champagne suppers, we shall find that we miss the elevated train every time it goes by. We must learn to go up on the summit from whence we can see on every side. Death must be interpreted in the light of the summit. It is a shock and a tragedy, in the life of any person, and it is to the spirit of every other, unless there has been a fulfillment of life. Nature raises up in protest against any other, and I am glad that such men as Milton and Dante, have depicted it in horrible colors. No human being should die until the point of ripeness is reached. I know what poetry, philosophy and medicine say about it, but I want you to see that dying, while it does not kill a human being, is to be dreaded. Death is on a pale horse, spreading gloom, sorrow and despair, because he is not wanted until due; that is the everlasting protest of Love and Wisdom against him, until all is ripeness and the perfection of physiological life.

You tell me there are many things about you and in yourself and your surroundings that make your yoke so heavy that you do not care to bear it for 100 years; but remember trials never last so long. What is the purpose of living a hundred years? If you look upon Nature as the scientific men do, in vulgar fractions you will only get vulgar estimates, but if you look upon her as a segment, you will see how harmoniously she moves and lives with all other segments. If you live only in one segment, your spirit is in prison and I cannot help you.

There are three universal and immutable laws, Association, Progression and Development. Association means coming together, but it means riding on something. You ride on a car, on a horse, or on the former you do so mechanically, but on a living substance you ride on life.

Chemical books talk learnedly to you of atoms, but they have never been seen by a human being unless he was a clairvoyant or was in a spiritual state. To the scientific man they are but fancy. Examine and you find only molecules. Examine further and you come to radiant forces; and that is where the scientist leaves you. In the period of growth, starting with birth, there is rapid accumulation of matter. Matter drives the chariot. We love the world, its pictures, its shows, its life, it predominates our being.

Any thing that requires one day to mature, multiply by five and you have its period of life. A man if he lives rightly, properly, in all directions will require 25 years to mature. Multiply that by five and you find 125 as his period of life. 35 years for a margin in which to cut up didoes and yet live 100 years.

The ovum divides at once into two sections, those into four, those into sixteen each, until each holds 60, which gives 120 points and each point is a year, and man is good for that time. Next comes geometry, by which Plato, Euclid and others saw their greatest truths. 1st. Bringing together by Association. 2nd. Progression an Evolving. 3rd. Development crowns the work, like the beautiful blossom, the glory of the root and stalk. Life is the general name for all the principles, the one totality on which matter rides.

Down at the bottom we have minerals and they move in surface lines and angles, therefore a child is angular and eccentric. How does the mineral world make vegetation? When it has been through the exudation of starch. Here let me digress to say that is the condition of the moon; it is covered miles deep with starch, the first exudation from the mineral world, which afterwards becomes oceans, seas, etc., changed in position by earthquakes, tornadoes and other conditions, but still it is the water. Vegetation begins on the edges of these starch beds. Scientific men say the moon is old. I say to you it is new, but a little boy of six or seven years, a child of the earth.

The surge of the mineral world begins, and submarine vegetation commences; innumerable weeds grow in the valley of life and when the time comes for that surge to cease, then the causes will all cease that produce poisonous plants, and venomous reptiles and insects. Then the motion is that of advancing arches, until we come at last to the anthropoids, the beginning of human beings.

The light of Immortality shines only in those who have some interest in it. Nature never gave a person a lamp unless she expected him to live by it. Then you have the eper-cycloidal motion and at the upper point comes death. That which no man can see governs it all; that which all men see is the governed.

Do you want me to tell you how to live 100 years. Are all cases of fever just alike? Ask any physician and he will tell you no two are, that every one needs different treatment. It is impossible for me to tell you what to wear, what to eat, how to treat your body. Face the sun, throw shadows behind you, never turn to look upon them. Face the day of Thanksgiving, face the sun of the immortal world, of whatever is imperishable, if you want to live. Do you want detail, do you want me to tell you to stop smoking, drinking and all other excesses and abuses? You won't do it! I know you too well; you will do that which you want to do and you must pay the bill. You may draw upon my affection, my care, but that is all, you must settle up yourself, with yourself.

Do you want to live harmoniously, beautifully, 100 years? If you do, will to do it; if you will just as you want, you are open to the everlasting sources of invigoration and replenishment. You cannot kill a man who will to live, except by violence; when you give it up, then the Devil will present his pitchfork and plunge you into despair.

I will live until I am ripe, you say; then you will count the cost. You will know that abuses will cost you too much. I need not tell you what interferes with your manhood, and takes the harmonious rhythm out of life. Obey the law of growth; don't follow the angular, zigzag motion of the minerals, that is Wall Street, which will saw and grind you to death. Will to live as Nature lives, to build out of all surfaces, to weave a silken garment fit to clothe the spirit. The warp is there when you are born, but the transverse threads will have in them all your transgressions, all your angularities, all your abuses, and they will all be woven in the garment we all must wear.

Multiply and replenish the earth is a most vulgar interpretation; that is merely an incident, just as going to business is but an incident of that business. From the age of 23 to that of 35 is the proper time for the birth of children and the number should

never exceed four. All rapidly producing races rapidly die, as do the rabbits and many other inferior animals.

From 35 to 85 should be the glorious period of life, every thing before that time is but preparation. Open the superior powers of your mind, so that the spiritual may come in. Cultivate a love for the just, the true, the eternal! Don't love that which perisheth as soon as you get through with it. Man must rise superior to his circumstances.

Wisdom is the beautiful bloom of the spirit, the everlasting flower and its fragrance is Liberty and Knowledge.

OLDER THAN THE FLOOD.

Ruins and Records found in a Babylonian Temple.

(London Times.)

The spade of the explorer has once more been busy amid the mounds and ruins of Assyria and Babylonia, and a rich harvest of antiquities has resulted from the work. The explorations carried out during eighteen months by Hormuzd Rassam, though affording no such grande trouvaille as the bronze gates from Ballawat, have, nevertheless, been rich in discoveries which will be welcomed by all students of history and philology. The recovery of the library of terra cotta tablets from the palaces of Sennacherib and Assurbanipal has restored to us a vast mass of literature and supplied long lost chapters in the history, mythology and science of the world. It has also proved to us that valuable as these records are, we have in them but second and third editions of works first compiled by the scribes in the library cities of Babylonia. The discovery of fragments led Assyriologists to hope that the explorer would be able to recover from the ruins of the cities of Chaldea the older versions of the Assyrian texts, and the expedition of 1880-1, which Mr. Rassam has just concluded, has so far met their wishes in that from the ruins of the temples and palaces of Babylon, Borsippa, Sippara and Utha he brings records and copies of religious texts, some of which will, no doubt, furnish the required Chaldean versions.

From the earliest days of Mesopotamian travel, the spade of the explorer has been applied to the ruins of Babylon. Strange as it may seem, although, for more than three centuries the ruins have been known and visited, and for centuries the Arab brick merchants have been digging amid its ruins for bricks, it is only within the last few years that records of importance have been recovered. With the exception of thousands of bricks bearing the names and titles of Nebuchadnezzar and cylinders inscribed with the records of temples and palaces built or restored by the builder-king and his successors, no record of historical or scientific importance has been recovered from amid the ruins. But the year 1874 began a new era in Babylonian explorations, for from that time on there has been a continuous flow of inscriptions and records from the treasure-house of the city, and we now know much more of the popular life of Babylon and its people than after years of study we have been able to ascertain regarding Nineveh from monuments and records. The tablets found by the Arabs in 1874-5 were purchased by the late George Smith for the trustees of the British Museum, and the subsequent finds made by Mr. Rassam have added some hundreds to this branch of the collection, so that of this class of tablets there are now more than 3,000 examples in the British Museum. These tablets show that for a long period, probably several centuries, the family of the Beni Egibi were the leading commercial firm of Babylon; and to them was confided all the business of the Babylonian ministry of finance. The building whose ruins are marked by the mound of Jumjuma was the *chancellery* of the firm, and from its ruins come the records of every class of monetary transactions. The documents being all most carefully dated and compiled, are of great value to the chronologist and historian; while to the student of Babylonian civilization they are of the highest importance. From the tax receipts we learn how the revenue was raised by duties levied on land, on crops of dates and corn, on cattle, by imposts for the use of the irrigation canals and the use of the public roads. It is almost impossible

to estimate too highly the importance of such a series of documents as these, dealing with every phase of social life, and coming to us from a city from within whose walls were gathered representatives of every nation, people and tongue.

The inscriptions which Mr. Rassam has recovered are not confined to documents of this class only. It was long feared by Assyriologists that Babylonian history was irretrievably lost, as no historical records were recovered, but from the ruins of the palaces of the kings of Babylon Mr. Rassam has brought fragments of historical inscriptions of Nebuchadnezzar, a valuable proof of the history of the last days of the Babylonian empire, extending from the seventh year of Nabonidus to the fall of the city before the hosts of Cyrus, a royal record of the Persian conqueror, and, lastly, an inscribed record of the last great victor who entered Babylon, Alexander of Macedon. The scarcity of stone in Babylonia and the exclusive use of bricks, rendered the ruins of Babylonian palaces not fruitful fields for the explorer in search of architectural remains. In the ruins of the Kasr or "palace" mound; Mr. Rassam has found chambers and corridors which formed part of the royal residences of the kings of Babylon. The use of plaster and painted bricks as decoration in these chambers affords strong support to the statements of the Greek writers as to the mode of decorating the royal residences of Babylon. On the extreme north of the ruins of Babylon, and partly without the *encetate*, is the large mound called by the natives the Babel mound. Excavations made here have brought to light the remains of extensive hydraulic works, wells and conduits lined with stones, and evidently connected with the Euphrates. The discovery of these remains would seem to indicate that here had stood the hanging gardens, built by the Babylonian king for his Median queen, and the supposition receives additional support from the recovery of a small inscribed tablet, which clearly proves the fondness of the Babylonian kings for horticulture. A scribe attached to one of the palace or temple libraries of Babylonia has transmitted to us a list of the gardens or paradises of the Babylonian monarch, Merodach-baladan, the contemporary of Sargon, Sennacherib and Hezekiah. This monarch appears to have been a lavish patron of horticulture, for the list furnishes the names of more than sixty gardens and parks in and about Babylon constructed by the royal order.

Leaving Babylon, we now cross the Euphrates and pass southwest to glance at the work which has been carried out on the ruins of the Birs Nimroud, the traditional site of the tower of Babel, but really the ruins of the seven-staged Z'gurat, or observatory tower of the great temple of Nebo at Borsippa. Excavations in the Birs have brought to light several chambers of the ancient temple, and also afforded much information regarding the construction of the stage tower. From this site Mr. Rassam has brought some fragments from the great mass of vitrified bricks, which has so long been a puzzle to travelers, and it is to be hoped that some student of science may explain the cause of the vitrification. Babylon may claim to be the mother of Nineveh and the cities of Assyria, yet among the cities of its own land there were those which could lay claim to far more ancient traditions, and even to being the ancestors of Babylon itself. All students of history and antiquity will welcome the discovery made by Mr. Rassam of the sites of two of these ancient cities, whose records and traditions carry us far back to the days when, perchance, Babylon was as yet "a little village." While in the neighborhood of Bagdad, Mr. Rassam heard from the Arabs of some ruins, on the banks of a half dry canal, called by the Arabs Yusufieh, where plenty of "written stones" were to be found. The mounds to which his attention was directed were called Deyr, and were situated on the north bank of the canal, about thirty miles southwest of Bagdad. The test trenches cut in the mounds did not bring to light any very important remains, only a number of inscribed bricks of the time of Nebuchadnezzar, and no information was afforded as to the site represented by the ruins. But if the mounds of Deyr were drawn blank, a more fruitful spot was awaiting the touch of the explor-

er's wand to burst forth into a rich harvest of discoveries. While working at Deyr Mr. Rassam paid a visit to the mounds called by the Arabs Tell Abu Hubba, where his test trenches soon rewarded him for the disappointment of Deyr. The mounds of Abu Hubba are very extensive, covering an area over two miles in circumference, and the position of the walls and citadel are clearly marked by mounds and embankments of debris. Like most Babylonian edifices, the buildings at Abu Hubba are built with the angles to the cardinal points.

The citadel occupies the southern portion of the enclosure, and its highest point was on the southwest face, which was once on the banks of a broad canal or a branch of the Euphrates, the bed of which is now represented by the dry channel of the Rut-hwayiyeh canal. In the interior of the edifice an interesting pair of rooms were discovered and cleared of the debris by the fortunate explorer, and it is from records found in these chambers that we have been able to ascertain the name of the city and the nature of the edifice whose ruins are buried beneath the mounds of Abu Hubba. In excavating a trench, following a wall in the central portion of the mound, a doorway was found leading into a large gallery or chamber 100 feet in length and about 35 feet in width. In this chamber were the remains of a large brick altar nearly 30 feet square, and evidently the great sacrificial altar of the temple. In the wall of this chamber a door was found leading into a smaller room, which, from its construction and position, Mr. Rassam considered to be the record chamber of the edifice. In his explorations at Ballawat, which we fully described some time since, Mr. Rassam found the memorial records of the builder of the great temple of the Assyrian war god placed in a stone cist and buried near the altar. The scarcity of stone in Babylonia caused the builders of the temples at Abu Hubba to enclose the records in a cist made of terra cotta and to bury this beneath the floor of the chamber. The shaft sunk by the excavators employed by Mr. Rassam brought these precious records to light, and from them we are able to ascertain the name of the city and temple whose ruins have been discovered. The first three lines of the largest of the foundation records bring our speculative thoughts to a focus and center our minds on the traditions of one of the most ancient cities of Chaldea: "To the sun-god, the great lord, dwelling in Bit-Parra, which is within the city of Sippara." Here, then, we have restored to us the ruins and records of a city whose traditions go back to the days before the flood, when pious Xisuthrus, by order of his god, "buried in the city of Sappara of the sun the history of the beginning, progress, and the end of all things" antediluvian. And now we recover, 27 centuries after they were buried, the records of the pious restorers of this ancient temple. Such a discovery as this almost makes us inclined to dig on in hopes of finding the most ancient records buried there by the Chaldean Noah.

There are many points of history raised by this inscription, but it will not suffice to say that from the earliest days of Babylonian history the city of "Sippara of the Sun" was a prominent centre of social and religious life. The excavations, therefore, at Abu Hubba have restored to us the ruins of the great temple of the sun-god, "the house of light," in the Chaldean Heliopolis. The monuments revealed to us the fact that there was a second city of Sippara, whose ruins are probably marked by the mounds of Deyr, and which was dedicated to the goddess Anat at Anunit, and the two cities of Sappara may be identified with the cities of Sepharvaim, mentioned by the Hebrew writer of the second book of Kings. This discovery is greatly enhanced by the further discoveries made by Mr. Rassam in another grave mound of Chaldea. The excavations which the explorer made in the mounds of Habi Ibraheem, some ten miles east of Babylon, have restored records which prove that beneath these ruins were the remains of the temples and palaces of the city of Utha, one of the great theological countries of Babylonia. In the southern portion of the larger of the two mounds at Habi Ibraheem Mr. Rassam found extensive remains of buildings, chambers and corridors, and the inscribed

Continued on Eighth Page.

A Queer Story.

There was a badly scared man at the Haynes House Sunday night, or rather Monday morning, and whether he had any cause to be frightened the following tale recites: It seems that Mr. Ralph J. Shear, a so-called materializing medium from Dalton, has lately been giving séances in this city, at which the faithful claim that numerous "forms" have been visible, while Shear himself was also to be seen—the whole taking place under circumstances which, it was thought, rendered collusion impossible. Shear's agent (for mediums have agents the same as other show givers) was one Alcott, who having occasion to visit his home in Hudson, N. Y., secured Mr. M. W. Lyman of this city to look after the material (or shall we say spiritual?) interests of Mr. Shear. Last Sunday night a séance was held at 304 Main street, and Mr. Lyman, instead of going afterwards to his home on Pine street, decided to lodge with the medium at the Haynes House, where he had previously engaged a double-bedded room. The medium and the agent pro-tem appeared there about half past ten, and rode up in the elevator to the fourth floor and were shown to Room No. 16, an inner one, which Lyman had selected because he thought it would be quieter than one upon the street. Quiet! Alas, he had not at that time slept with a medium!

they were told that the elevator, without being touched, had gone back into place. The rapping in the car, which had stopped when Lyman left, began again after his return and was heard by Longley. The latter went with Lyman to the double-bedded room in the fourth story, and there found Shear locked in as Lyman had left him their entrance arousing him from an apparently sound sleep. Lyman had engaged the room for two nights, but when they went down the clerk suggested as politely as he could that he wished they wouldn't come back, and they did not. Here the story ends.

The authority for this somewhat singular yarn is Mr. M. W. Lyman, to whom we have read the above, and who has volunteered his willingness to make oath to its truthfulness in every particular. Mr. Lyman is a publisher and general agent for publications of various kinds. He was formerly a member of the First church, from which he withdrew last year entirely of his own option. He is a man of unblemished name, and we have never heard that his reputation for veracity was not as good as any man's. It seems on his statement to be pretty clear, either that there were some queer goings-on at the Haynes House on the night in question, or that he was the victim of a huge practical joke. Perhaps it was the latter!—New England Homestead, Springfield, Mass.

paper, but there was no evidence of any such thing. I will now speak of the last séance before his leaving for Europe, and having described all the different phases that had occurred in the previous four, I will give what in this was not like anything of the previous ones. The Arab presented the only floating face, but we had a dim light after his leaving us for full form materialization. Eglington got up and went to a number of persons in the circle, stretching forth his hands and touching them, and then drawing his arms back to his person, his breathing was short and loud during this time, and it was said that he was gathering strength by this means. He then went up to the curtain and made similar motions as if to draw the form from the back parlor, and sure enough the form of a female parted the curtains and stepped out just in front of them, and right in front of me, for I was sitting up against the casing of the sliding door where the form came from; it was out but a moment or two and then went back. The form of a (I think) rather tall young man next appeared; he had short side whiskers and mustache; this form stepped out boldly, and seemed to be quite vigorous, but did not remain but a few moments.

DR. C. W. BENSON, of Baltimore, Md., inventor and proprietor of the celebrated Calvery and Chamomile Pills. These pills are prepared expressly to cure Sick Headache, Nervous Headache, Neuritis, Nervosness, Paralysis, Sleeplessness and Dyspepsia, and will cure any case no matter how obstinate, if properly used. They are not a cathartic, but only for those special diseases. They contain no opium, morphine or any other narcotic, and are not a purgative, but regulate the bowels and cure constipation by curing or removing the cause of it. They have a charming effect upon the skin, and a very quieting effect upon the nervous system simply by leading its too exhausted energy, etc. in some cases starving absorption. They make or create nerve matter and give power, force and buoyancy to the nerves, and in that way increase mental power, endurance and brilliancy of mind. Nobody that has a nervous system should neglect to take them two or three months in each year, as a nerve food, if for no other purpose.



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Modern Spiritualism, REPLY BY REV. A. A. WHEELER, UTICA, N. Y. A sermon on Modern Spiritualism, preached Sunday evening, October 20th, 1881, by Rev. A. A. Wheeler, Pastor of the Central (Baptist) Church, Utica, N. Y.

The English Medium Eglington in New York City.

To the Editor of the Religio-Philosophical Journal: Believing that a brief account of the last séances which were given by the well-known medium, Mr. Eglington, previous to his return to England, would prove interesting to your readers, I send you the following narration, which embodies such observations as I was enabled to make while present at, I believe, his last five public séances: The circles were held in a parlor about thirty feet in length, with sliding doors opening into a back yard—the latter having a door opening into the hall. One sliding door was pushed back, the open space being occupied by black curtains meeting in the centre so as to allow free passage to and from the communicating rooms.

The Philosophy of Prophecy.

BY WM. EMMETT COLEMAN. Brother A. D. Rice inquires concerning my ideas on the philosophy of fulfilled prophecies. I am sorry to be unable to comply with his request, as he would wish; the fact is, my philosophy is at fault on this point. The thing is inexplicable to me. I have never been able to understand how accurate prediction could be made of events, in minute detail, months and years prior to their occurrence. I know that such things are done; but how, I am beyond my comprehension. In my own life I have had a number of events predicted by mediums and psychometers and which predictions were literally verified, without any effort on my part to bring about a verification, their realization being nearly always brought about by others. This I know to be a positive fact; but by what means spirits can grasp or are impressed with this fore knowledge I can form no definite conclusion. This refers particularly to those cases where at the time the prediction is made there are no circumstances then connected with the persons involved, leading up to the facts predicted.

A Curious Dream.

A Davton (Ohio) correspondent of the Cincinnati Gazette tells this queer story: Many of the citizens of Cincinnati will recollect that some time during the year 1880 a professor connected with the Mount Auburn female seminary was murdered on Main street, near the canal bridge. In company with two ladies he was returning home from some place of entertainment, near midnight, and there being no street cars at the time and the omnibus having ceased to run, they were walking to the hilltop. Just after they crossed the bridge a couple of roughs made use of some vulgar and insulting language in reference to the ladies, which the professor stopped to resent when the ruffians stabbed him to death and immediately ran away, and we think were never apprehended. A full account of the murder and all the particulars were published in the Gazette and other dailies the next morning, giving the names of the professor and ladies, all of whom were unknown personally to the writer of this article.

Attack on the Idol of Juggernaut.

An attack has been made upon the idol of Juggernaut at Pooree, the most sacred shrine in India, by a body of fanatics. The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple and tried to force their way into the inner recesses. Although upward of 1000 pilgrims were present, they were not expelled without a severe

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued.

O. B. Frothingham's Going Back.

We do not know as Spiritualism has any interest in Mr. Frothingham, but the free thinkers of the world have been deeply interested in his writings, and will now deeply grieve over his hesitancy and want of mental force.

What of Frothingham? He has simply returned to his early theological views. There is a strange heredity of ideas, just as of physical peculiarities, and these appear at certain ages.

"One fact began to loom up before my mental vision in a disquieting way, that the drift of free thought teaching was unquestionably toward a dread materialism, which I abhorred as deeply as any evangelical clergyman I know."

No man of all the great iconoclastic army, has done more toward this destructive tendency than Mr. Frothingham himself. But granting all that he claims, is it any reason for him to desert the position of free thought because those who follow are not "willing to stop where he stops," and because no "traditions" hold them in check?

tommed mockery in his pulpit of appealing to an "unknown god," and accepts revealed religion. In all of this he presents no argument, no sufficient reason; it is the return of the hereditary desire for the old "flesh pots"—nothing more.

FROTHINGHAM ON SPIRITUALISM.

There was a time when Mr. Frothingham saw a great light in Spiritualism. Had he been true to his convictions and not deserted its guidance, we are assured that the result would have been different.

"The older Spiritualism grows the calmer, the more intellectual it becomes, the clearer its views, the loftier its range of aspirations. As scholars, thinkers, teachers, come to profess it, it takes on a noble character, and exerts a wide influence through the upper classes of society statistics. Its existence as a fact in the religious world, and a fact of vast moment, is unquestionable."

He then declares Spiritualism to be distinct from Christianity, and in league with the literature and current of thought of the day. He appears to have accepted it as one of the great, if not the greatest, factors of the coming religion, which was to combine science, art, literature—all knowledge!

Had he not only accepted Spiritualism, but remained true to his conviction, it would have furnished the key whereby all the mysteries which perplex him, would have been solved, and he would have found no conflict between rational religion and the rational science of spirit life.

Who Will Do Likewise? We lately mentioned the publishing, for free distribution, by David Sloss, of Dearborn, Mich., of a thousand copies of a pamphlet of extracts from Judge Edmond's letters to the New York Tribune.

The Children's Progressive Lyceum—Its Teachers, Etc.

A. J. Davis states that the "Children's Progressive Lyceum is not original with him; it being only an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage like those in the Summer-land, whither children are constantly going from earth, and where they are received into groups for improvement, growth, and graduation."

WHY THE LYCEUM DOES NOT ALWAYS PROSPER.—The fault is not in the system as presented by Mr. Davis, that the Lyceum in some places, does not prosper and continue attractive to children; but some of those in charge, unfortunately, can not place themselves in rapport with those under their instruction, and in consequence fail to interest them.

THE LYCEUM IN ITS ULTIMATE GROWTH, ETC.—Each child is trine, being composed of body, mind and spirit, and they should be cultured and developed in harmony, thereby ultimately maturing in the true man and woman.

THE LYCEUM AT PRESENT AND IN THE FUTURE.—At present, however, the sessions of the Lyceum are confined to only one day in a week, hence such a systematic and comprehensive range of studies as suggested by Mr. Davis, can not be adopted successfully, and the instruction given must be confined to imparting a broader and more comprehensive view of the duties and responsibilities of each one, and their relation to each other and the great human family.

at those elevating, energizing and spiritualizing influences that afforded them so much aid in earlier years, and they will bless A. J. Davis for receiving this choice gift from the Summer-land—the Children's Progressive Lyceum.

Channing Memorial Church.

The erection and dedication of a church building usually is of no special interest beyond the parish or town where it stands. The edifice simply shows that sundry people believing a certain creed, have built a house for its defense and perpetuation; but sometimes it is quite otherwise, as in this case at Newport, Rhode Island.

It was fit that the Unitarians should erect this beautiful church on the scene of his boyhood, and should give it his name, that thoughtful men of all sects and of no sect, might call him to mind when they saw it. On the evening of Oct. 20th, it was filled with a crowded audience of men and women, of such spiritual culture as to honor the scholar, the thinker, the reformer and the great preacher, and discourses were given by eminent men, from some of which we quote.

And O'erformed the tenement of clay, A soul looking out with solemn eyes filled with mysterious light on the events of time.

I suppose the influence of Channing was greater than any man of his age. He went down deeper, he went up higher than any other man of his time, and so the world has stood still to listen to his words.

THE ESSENTIAL DOCTRINE OF CHANNING'S theology was his faith in the essential goodness of human nature. The universal orthodox doctrine down to his day was that man is essentially and radically evil.

"Disregarding the formulas of orthodoxy and anti-orthodoxy, Channing went down deep into the roots of human life. His words reached the deepest wants of the soul. He showed to men what was most within them. He taught them to go up higher, seeking perpetual ascent and unending progress."

"I have been continually haunted by the image of Dr. Channing through these services. His face has been almost visible, and I have continually and very readily imagined how he would look upon this house, and how he would listen to these services. How thoroughly unselfish he was!

Prof. Virchow, a prominent progressist, attacked Bismarck in the Reichster lately, on the contemplated scheme of sending a German ambassador to the Vatican.

Liberal Leagues, their Uses and Abuses.

Is the title of a sensible article in the Olive Branch, which says that while they, and the Spiritualists agree with the League on Church taxation and like topics, "beyond there is a deep gulf," between Spiritualists and Materialists, that the repeal of the "Comstock laws" would tend to "flood every town and hamlet with matter to corrupt the young," and that those laws should be modified not repealed.

The conclusion is that, while some good people may be in the Liberal League, it is best not to touch it until it is clean morally, and that Spiritualists had better let it alone and do their work in their own way.

Psychological Phenomenon.

A short time ago, a young lady living on Oak street, gave an excellent meal to a tramp who called at her house, and he departed thankfully, though the lady was exceedingly suspicious of him, he being very dirty, clothes ragged and beard shaggy. Shorty after, one Sunday evening during her husband's temporary absence, she was sitting quietly in a rocking chair when, as she expresses it, she was seized by the arm, and looking up saw the tramp, he was clad in a fine suit, and presented a noble appearance.

Our Missionary Document.

The pamphlet, "Spiritualism at the Church Congress" seems likely to have a good circulation in this country, though no donation to enable its free distribution has been made as was the case in England.

Lecturers and Mediums.

Lyman C. Howe spoke at Corning, N. Y., December 3rd.

Thos. Gales Forster is speaking at Washington, D. C. Sunday evenings.

M. D. Ward, Unionville, Mo., writes that a good test medium would do well to visit that place.

Our old friend and correspondent, Jonathan Koons, is traveling in Florida, this winter for his health; he is enjoying his trip and visiting with friends and receiving marked benefit also.

Dr. Amelia Greenwood is now located at Dixon, W. T. She is said to be an excellent healer and medium. She and her husband had the misfortune to have their home burned by the Indians at White-Rivers, Colorado.

A discourse was given at Spiritual Hall, Onro, Wis., Sunday, December 4th, in memory of Thomas Broden of Poygan, by Prof. W. M. Lockwood of Ripon, member of the "National Society of Art," and student in mental and physical science.

The Rev. J. H. Harter of Auburn, N. Y., though not a member of any church, is constant in his efforts to promote the welfare of the unfortunate. He never tires in doing good. Many hearts have been made happier through his ministrations and kindness.

October 20th, Mr. Thomas Walker made his farewell lecture at Cape Town, Africa, where he has been laboring effectively for some time in behalf of Spiritualism. He was presented with a well filled purse on the occasion, and the address delivered to him in behalf of his numerous friends shows that he was highly appreciated.

A. J. Fishback writes: "We are now in Missouri on our way West. Friends in Northern Missouri and Southern Iowa that wish to engage us for lectures and demonstrations can address us at Shelbina, Mo. Mr. Winaus and myself are both in good health and in fine condition for labor."

Current Items.

There are forty Baptist churches in Michigan without pastors. A New York letter by Y. Z. came too late for this issue; it will appear in our next.

coffee and coffee grounds. This was done and the results were so satisfactory that the same treatment was tried on roses and the effect was a healthy and vigorous growth and more and better flowers, and of richer colors.

Mrs. Cornelia Gardner—A Mistake. A gentleman well-versed in Russian affairs writes us from Europe: "As regards the message of Cornelia Gardner in the JOURNAL of July 23d, in which mention is made 'of the woman whom Russian justice took from childhood and cruelly tortured to death,—that woman was sent, in October, with her child to Schusselbourg.' Evidently Mrs. Gardner made a mistake in this matter, as spirits in the body or out sometimes do. She is, we suppose, above any intent to mislead or deceive, and these errors are good warnings to lead us to always carefully examine messages received from spirits.

A Smooth Complexion. Can be had by every lady who will use Parker's Ginger Tonic. Regulating the internal organs and purifying the blood, it quickly removes pimples and gives a healthy bloom to the cheek. Read about it in another column.

Garfield—He was one of the few great rulers whose wisdom increased with his power, and whose spirit grew gentler and tenderer as his triumphs multiplied. Annoyance Avoided. Gray hairs are honorable but their premature appearance is annoying. Parker's Hair Balsam prevents the annoyance by promptly restoring the youthful color.

Business Notices. Dr. Price's Floral Riches surpasses any Cologne water ever made. A rich, fresh, flowery odor permanent and delightful.

Rev. H. W. Thomas, D. D., tells us that he spent two hours in reading the speeches on Spiritualism, made at the late Church Congress at Newcastle-on-Tyne, as they appeared in the JOURNAL, and was profoundly interested.

The Wonderful Healer and Clairvoyant. Diagnosed by letter. Enclose lock of patient's hair and \$1.00. Give the name age and sex. Medicines sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. MORRISON, M. D., P. O. Box 2619 Boston, Mass.

MASON & HAMLIN ORGAN CO.—At the great Italian Industrial Exhibition just closing in Milan, Italy, the highest awards for musical instruments, a silver medal and diploma, were taken by an American manufacturer, the Mason & Hamlin Organ Company, whose cabinet organs were judged to be so superior that they were the only reed organs of any manufacture, European or American, which were awarded a medal. It is a great honor to these makers that in Italy itself, the very home of music, their organs should receive such a distinction. They are such an interest among musicians, and were by special order repeatedly exhibited to the Royal Court by Carlo Dueti, the distinguished artist of Rome.—Evening Mail.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examine the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., Syracuse, N. Y. CURE EVERY CASE OF FEVER. 57-18

THE FIRST SOCIETY OF SPIRITUALISTS holds services at the "PINE" No 55 West 83rd St. (near Broadway) every Sunday at half past ten, A. M. and half past seven, P. M. Children's Programme every Wednesday 7 P. M.

Brooklyn, N. Y., Spiritual Fraternity. Sunday Services in the large hall of the Brooklyn Institute, corner Washington and Concord Streets, seven blocks from Fulton Street, New York, on Sunday, Dec. 10th, 1881. Prof. J. T. Lillie, an accomplished pianist and vocalist, will have charge of the evening. The lower hall of the Brooklyn Institute every Friday evening. A. E. NICHOLS, President.

Passed to spirit-life from her home in Red Cliff, Summit County, Colorado, Miss Lillian McCoy, daughter of Mr. and Mrs. J. H. and M. A. McCoy, aged 19 years and 9 months. She was born near Pana, Christian County, Ill. Her parents spent a part of her girlhood in 1878, her parents' home in New York City, near 11th St. and 7th St., where they resided at the time of her death. Miss McCoy was a true Spiritualist and her hands were always ready to help the needy and afflicted, and to lighten the burdens of her father and mother. She with her companion, Miss Mattie Golden, who died Jan. 21st, 1881, were the first young ladies in Red Cliff and were their staunch hats to the fair maid of the mountains who would only speak their names in the purity they deserved. Her death occasioned such grief as is seldom witnessed in a minor case in the rough rocky mountains. The large procession which followed the remains to the grave gave evidence of the sympathy that was felt for the bereaved parents and family.

Passed to spirit-life at her home, 1104, Mono Co., Cal., Eunice M. beloved wife of J. N. McLaughlin, aged 35 years. This was passed over another of earth's fairest flowers. She was a devoted Spiritualist and a loving mother and that was beautiful, good and true. Her sudden and painful death, caused by epileptic spasms, cast a pall of gloom over all who knew her. It is sixteen months since she left us and her memory is still fresh in our minds. She was surrounded by her loving friends and relatives. Her funeral was held in the parlors of the late Mrs. J. W. Randolph, at Felton, Nov. 14, M. G., son of Otis and Mrs. S. A. Ashley, aged 26 years and 3 months.

SEALING LETTERS answered by E. W. Flint, No. 1337 Broadway, N. Y. Terms: \$3 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-2311

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BUY NO HOLIDAY PRESENT without seeing Dr. Scott's beautiful (pure bristle) Electric Hair and Flesh Brushes, during the next 30 days. Every body may have them on trial, and if they fail to cure Headache, Neuritis, Rheumatic Pains, etc., in a few minutes or quickly cure Headache, Itching Hair and Baldness, the price will be returned, at Drug and Fancy Stores, or sent postpaid on receipt of \$3.00 by G. A. SCOTT, No. 242 Broadway, New York. Pamphlets free.

THE BOSTON TRANSCRIPT says of Mr. Roe's books: "The most popular writer in America to-day of what might be termed Religious Fiction is without doubt E. P. ROE. His books are simply interesting; they are natural, they are clean and healthy, and they carry with them a strong moral influence."

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Pre-natal Influence.

BY HUDSON TUTTLE. THE RELIGIO-PHILOSOPHICAL JOURNAL has recently given considerable space to the subject of "Pre-natal Influence," and those who have written, have treated it learnedly and exhaustively.

A child, to its parents is not only a bond of union, but a revelation, and a legacy to posterity. Of the influence of the mother over the immortal confided to her care enough has already been said, and no one can dispute her empire.

HAPPY THOUGHTS.—Richter considers the best antidote against moral depression can be found in the habit of calling up the memory of our brightest moments in the dark hours of despondency, so that in the dusty struggle and turmoil of daily business we may carry with us the purifying influence of a high idea of human conduct fervently and powerfully expressed.

The young man or woman who must forsake society because of mortifying freckles, tan, teeth, pimples and itching exoriations of the face, should use some of Dr. Benson's Skin Cure. It cleanses the scalp and is good for the toilet.

In peace patriotism really consists only in this—that every one always before his own door, minds his own business, also learns his own lesson, that it may be well with him in his own house.

Regulate the Secretions. In our endeavors to preserve health it is of the utmost importance that we keep the secretory system in normal condition. The well known remedy Kidney Wort, has specific action on the kidney, liver and bowels.

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In order to have any success in life, or any worthy success, you must resolve to carry it to your work a fullness of knowledge—not merely a sufficiency, but more than a sufficiency.

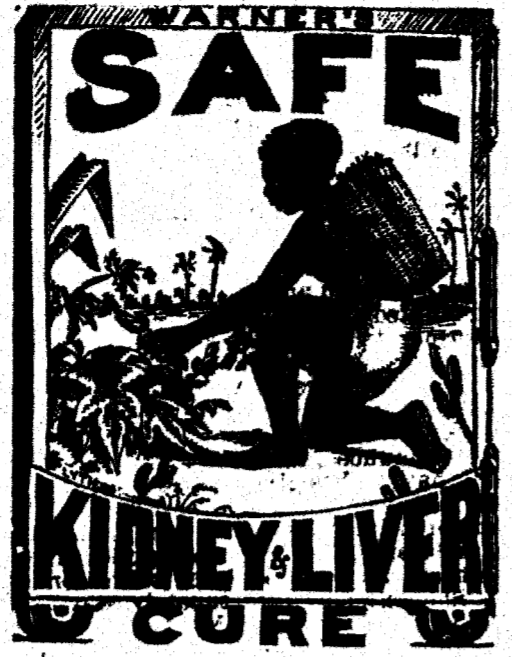
To Consumptives. Reader, can you believe that the creator affects one-third of mankind with a disease for which there is no remedy? Dr. R. V. Pierce's "Golden Medical Discovery" has cured hundreds of cases of consumption, and men are living to-day healthy, robust men—whom physicians pronounced incurable, because one lung was almost gone. Send two stamps for Dr. Pierce's pamphlet on Consumption, and Kindred Affections. Address Women's Dressing Room, Buffalo, N. Y.

The German proverb, "If I rest, I rust," applies to many things besides the key. If water rests, it stagnates. If the tree rests, it dies. For its winter state it is only a half rest. If the eye rests, it grows dim and blind. If the lungs rest, we cease to breathe. If the heart rests, we die.

Dr. R. V. Pierce's Compound Extract of Smart-Weed is an excellent stimulant and diaphoretic with which to break up colds, fevers, and inflammatory attacks, and is also the best liniment for sprains and bruises. Of all druggists.

Life is hardly respectable if it has no generous task, no duties of affection that constitute a necessity of existing. Every man's task is his life preserver. Horsford's Acid Phosphate FOR ACID PHOSPHATE I have found Horsford's Acid Phosphate to act very kindly in acid persons. Toledo, O. M. H. PALMER, M. D.

The most delicate of all pleasure consists in promoting the pleasure of others.



THE LEADING SCIENTISTS of to-day agree that most diseases are caused by disorders of the liver and kidneys. The kidneys and liver are kept in perfect order, perfect health will be the result. The truth has only been known for a short time, but for years it has been known without being known. The discovery of Warner's Kidney-Liver Pills marks a new era in the treatment of these troubles.

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