

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED
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ROMANCE AND GENERAL REFORM

Truth seeks no mask, knows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXIV.

JNO. C. BUNDY, Editor.

CHICAGO, MARCH 23, 1878.

\$2.15 IN ADVANCE.

SINGLE COPIES FIVE CENTS. NO. 3

THE ROSTRUM.

Creation and Disintegration, and the Laws that Pertain to Life and Death.

A Lecture by Mrs. Cora L. V. Richmond, Controlled by the SPIRIT PHENIX.

Delivered at Grov's Opera Hall, Chicago. Reported Expressly for the Religio-Philosophical Journal.

In no theological sense do I discourse upon creation. The word has strict reference to the conformation of matter in connection with spirit, whether visible or invisible, and the relative significance with reference to disintegration, and the capacity and power of the human mind to imitate in some degree the larger processes of nature. By the word creation, I do not wish to be understood to employ any expression of creation, separate from ultimate or primal substance, for ultimate substance, or parts of the universe, must have existed forever. The order, arrangement, harmony, symmetry of external manifestation, are all the time progressing, and whether it be in a single atom, or whether it be in organization or combination of atoms, the same law must govern. Whatever are the stages of created life, the process of development is the same.

A NOVEL EXPERIMENT.
I have myself once been induced to try a relevant experiment. I will explain sufficiently of that experiment, to show that there is something in the impetus given to the human mind, even not considered in the pursuit of science, that will eventually result in producing a creative power. I procured a small sphere or globe of glass; I removed therefrom every portion of atmospheric air, placing within the globe as many ultimate substances as I knew in certain proportions, would all unite or coalesce? Sufficient motion was added to this sphere of glass, and it was placed in precisely the same condition with reference to the solar light, that the earth occupies; as soon as the light commenced to act upon the chemical substances within the glass, I perceived that the atoms were attracted together or repelled, and from this attraction or repulsion, they were formed into shapes, crystalline, globular, or in the exact correspondence to earth's cyclic formations, having both the crystalline and the spherical forms, until minute images appeared like organic forms of life; vegetable substances forming shapes like ferns and trees, all in miniature. Each day these atoms would repeat these formations, but I could not follow to the ultimate result. If sufficient space and sufficient duration of motion, I have no doubt that many of these effects would have been simply those of creative nature, and which you can eventually adduce in chemical combination. This aggregation or coalescing of atoms for every formation or shape, will appear with substances naturally, if chemically adapted, and the atoms are attracted together, and shape themselves in the very imitation of higher strata of life, and suggestive of additional power.

GENERATION OF ANIMAL LIFE.
I was called from this experiment by the absolute duty of active science, but I kept continually at work in mind, until the concurrent union of atoms followed. Through correspondence, friends in Germany ascertained this fact, and by further experiment this much was proven: that sufficient and proportionate combination of substance without the so-called germs of life, had been found, adequate to produce animalcule and even higher forms of life. I saw that sufficient other combinations had been found, to produce semblance in miniature degree, motion of the heavenly bodies, of worlds revolving around centres, like the sun, and moon revolving around worlds, and other satellites around their planets. My one object in stating this here, (which, of course, was only in speculative science and could not assume a sufficiently tangible form) to be repeated to a scientific world is to show you that by careful experiment and study, you will, probably, one day discover that a larger creation is repeated every time that the smaller creation expresses itself; that the motion of the planets and heavenly bodies, is the same on a large scale, as that of atoms in a lesser degree; that spherical

or orbicular form is the tendency, not only of all motion, but of all life produced by motion; is the tendency of all creation; that when crystallization acts, is only when meeting spherical motion already spoken of, another law for the time being intervenes, stopping the atoms in their spherical progress suddenly and in perfect concordance with the rays of light. Whenever the rays of light reach any substance in a given direction, those rays of light invariably produce on the same combinations the same effects, or imitations of those effects. By substances placed in certain connection with heat and light, crystals are formed. In connection with light alone, imitation of crystals can be produced; as the drops of dew reflect the rays of light, they hold temporarily in solution the same rays belonging to the diamond under these circumstances. Spirit power, having sufficient control over any given combination of atoms, can place those atoms in motion in connection with the solar or other rays of light, and can produce imitations of germs. If sufficient of the caloric or latent source of heat be added, these germs can be permanent; the materialization of things that retain their form, substance and character, must be after this manner, while those crystals that are only temporarily produced for certain purposes, will disintegrate under the action of solar light, or heat, or earthly atmosphere.

MATERIALIZATION BY SPIRITS.

All such experiments produce in the medium or persons present great weakness, for these material substances, are portions of organic matter. When spirits form flowers, gems, locks of hair, or some souvenir, the same process of creation must be gone through rapidly to produce them; that it has required years of time to produce in nature, or any human form; hence the flower, the essential elements of which are in the atmosphere, must have been created, not only out of substance which formed that flower by rapid trituration, but must also pass through the same process that nature requires to create the full flower, but by infinite rapidity of action upon these substances; the flower is not generic, but is organic in the higher sense of mind, and is creation—not formation by the usual slow processes of natural growth?

In her organic states of development, nature requires three stages of growth: Germination, which includes the act of generation, if it be among the higher forms of life—and incubation or gestation, which is in the stage between germination and the visible form and organized shape, which is after all the third organization; and includes all stages, until decay sets in. Now during the time of every stage, except that of the germination, there is the accompanying process of growth and unfolding, also disintegration or destruction, and those particles or substances rejected during the unfolding of the germ, are quite as many in correspondence with the organism itself, as those particles rejected after the germ has attained a certain degree of organized growth.

CREATION AND DISINTEGRATION.

The human organism continues to be created and disintegrated during the whole period of earthly life. This creation and disintegration is not any the less wonderful, as it goes on day after day, than the original impulse. The mere generation, or calling together certain forms of life, quickening in germinal forms, does not constitute any more a creation of the human or other organization, than any one of those subsequent stages which require formulation, attraction, repulsion and the laws of the universe to keep in order. And if this continuous creation constituting the perpetual life of any organization, could at any moment be stopped, that also would be the cessation of life. If there did not continue the same processes of creation as that required in germination of animal life, a continued repetition of the quickening impulse, too hidden in what is called germination, so delicately continued in the organization itself, and so perpetually keeping up the creation as far as that organism is concerned, life of atom closely allied to life in that organization—if not continuous in this, I say, life would cease in the individual organism. There comes a time in the human organization when disintegration is more rapid than creation; when there refuse to be as many active impulses as there are those of decay; the result of this gradual

line ceases in that organization, and the organization becomes decrepit, age sets in, the final cessation of life. Disease or antagonism may do this; they prey upon the human organization in various ways, but all the time that there is a creative force of the system kept in animation, minute germs constantly generate life-giving potencies and powers, the result of the central germ that first awoke the impulses of life, and from which all others by sympathy and by hold of the spiritual union, derived their existence.

Within the human frame this process of creation is kept on day by day, and repeated in the circulation of the blood, in the nervous forces, in every fibre building up the form of life, like that which fills up the world, or systems of worlds. Outside of the human frame there are minute forms of life; each one of those may become of potential aid in other forms of life. The substance is vitalizing, or has been, that sustains life, and any substance which has not vitalized organized power within it, cannot sustain vitalized organized functions of the human organism. Apply to the human organism any substance that has not been quickened by this vitalized life, which are portions of this earthly compound, and that substance is so much death to the organism.

As there is no connecting link directly between man and atoms of the mineral kingdom, they belonging to the strata beneath the vegetable, so any portion of that kingdom, i. e., the mineral, introduced in the human system without previous trituration or its equivalent organization, or vitalization, is waste matter,—produces no effect, must be rejected by the human system. Any substance taken into the human system, that is absorbed or distilled through organized laws, every life which has been animated, vegetable and animal life, may possess possible vitalizing power to the human body.

You cannot feed upon iron in its native state. The iron distilled from plants, or that has passed through an equivalent solution, equal to disintegration and organization, at the hands of the chemist, must alone be taken into the human system; you cannot subsist upon gold that you so greatly covet. The only portion of it that is likely to enter into the human organization, must be in such minute particles as not to be discernible in it; nor can they be detected even by the chemist; in fact, the chemist could not discover the constituent elements of the human system, without other aid than chemical science, or any other science of earth.

BASIS OF THE HUMAN ORGANIZATION.

The base of that which enters the human system to sustain life, must have been derived from a higher grade of substance than the mineral kingdom, and do not belong to the mineral substances of earth; those of the ordinary vegetable life, and all life beneath the ultimate of the human system, show that only those atoms that have passed through most of the various stages of organic life, can be a basis for the human organization, and only these are in any degree attracted to or by the organizing process; as creation continually passes on in the human frame, so this is the case with every form of organized being beneath man. To sustain all nature, more and more upon the higher forms of atomic and germinal creation, that substances must be prepared, and finally molded, even as the sculptor molds his clay; even as the artist triturates and mixes colors; even as all forms or imitations of life, must pass through various manipulations—so the final substance of which humanity is made, must pass through millions of ages of manipulation in the artist hand of Nature, ere suited to be even admitted to even gross human formations. If this be true of the material, of the outward life, how much more true of these ultimates that shape the occult or invisible life; forms that abide, powers that exist forever—that you conceive to be transient—but unto which the vision turns, as towards the heavens that abide forever.

The transient scenes of earth, and those which this stage of being requires, even though in the perfection of planets thousands of ages are required for this unfolding of man, are as nothing compared to the age of time wherein thought has derived its growth, or an idea shaped itself to the comprehension of the unfolding of human

souls. This primal substance of soul passes through also an eternity of change; it must be the source of life, and must reveal whatsoever in the universe expresses this in connection with matter; but ultimate soul atoms only have expression to abide in their own state and their own manner, in the spiritual essences of the universe.

THE SPIRIT AND MATTER.

The spirit connects itself with matter by subtle links of intermediate substance that you cannot see, nor feel, nor analyze, and of course you cannot now understand, yet which is as tangible as a mathematical problem, as distinct and clear as any expression of truth to the human mind; forms the creative link between spirit and matter, between man and his own soul; not only the outer and inner life, but these intermediate states are that upon which the Spirit-world and disembodied mind has continued acting, and unfolding the manifestations of itself to the world. There is much beauty in the Brahminical idea of worshipping in God, the Creator, the Preserver, and Destroyer; there is no necessity, perhaps, for all these divisions, save that it expresses certain forms or stages of life to the human mind. The creative impulse is one, and to the human mind the preservation and perfection of that impulse constituted another; while the destructive power in the universe, is a power clearly discernible by all. Whenever the germ is in existence the preservative power of the universe is all the time active to protect that existence.

THE VARIOUS GODS.

Whenever disintegration sets in the power of destruction commences, indeed, is already active through the creative element. The nourishment must come from organized substance, which is destructible. So some are quite right in worshipping more fully the Gods of Preservation and Destruction, than that of Creation, for creation being primary abides, materially and spiritually, moving by its original will without any worship, passes on and performs its functions, but those deities imagined to possess the power of holding human destinies in their own hands; the Gods of Preservation and Destruction, must be perpetuated in a wonderful manner. A limited idea must produce limited praise and worship. Christians worship a God of Destruction, but give him a far different name.

DISINTEGRATION AND DEATH.

The disintegration you call death is but another form of that active impulse of life going forever on. But for this disintegration, caused by the death of organisms, there would be great accumulation of substance, bodies would be under continued enlargement without reproduction of the original cells of life, nor would higher grades become manifest. Disintegration is as essential as creation. You know your desire to accumulate life-strength, wealth, knowledge, but it is quite essential to be expended or diffused in order to give vitality. This is essential to life; even thus with every form of existence; you gradually grasp and strive to retain it; what you retain would be your death, if continuously adhered to—the atom escapes, the excrementitious matter evades you, and that is your life. It is so with each incomprehensible thought that happens every creative power of the mind. The only solution of these problems beyond the present grasp of science, are found in the inner super-sense; skilled clairvoyance may reveal somewhat to your minds spirit perception unfolded in spirit existence, comes indirect contact with these forces and laws unknown to your science, unfolds the outward man, and makes you aware of the process of life by scenes visible and tangible behind the outer veil. This power only controls the intelligent solvent, which eventually becomes the means of solving all sciences; no longer in blindness or in the dark, the external experiments will be supplementary, but not the avenue of science. The external illustration will only be outward pictures given to children to satisfy the mind that is not capable of comprehending principles; but the one step attained, should he require the picture continually spread before him?

POWER OF THE WILL.

The ways of life revealed to the mind, have been long valued, but at last become the possession of the spirit. A single atom in this room reveals the wonders of the universe; a single egg in the bird's nest reveals the creative power of the Spirit-world.

The spirit discovers the use of the atom and its combinations through all matter; there are two, or three, or a thousand stages of the combination of particles revealed at last to your senses, in wonders to which belong, perhaps, a generation or age of time. The sorcerers and magicians of the East, who understand these laws, were enabled with great rapidity, by the power of concentration of volition, to produce these wonders; they have, in some instances, degenerated to mere exhibitions to-day, but a principle was there, showing the control over substance, and the power of making the tangible intangible, and vice versa.

To dispense the illusion surrounding human thought, to make science broader in its sweep of experiment and its capacity to fulfill and unfold the functions of the human mind, to extend and include the spirit realm, to show that exploration of these theories is not only possible, but belongs to the legitimate region of the application of the minds in the Spirit-world, for giving the different forms of manifestation which you have witnessed; but also to show that more than has been, can be performed. Nature has not required another atom, nor that any substance be added to the universe to form new planets, nor that any added force be given than those already existing.

LATENT FORCES.

There are laws and forces all about you—latent powers and faculties undeveloped, because unknown. These latent powers, roused into activity, become at once the master forces and influences governing all these new orders of manifestations. When those latent powers within yourselves are unfolded, it will not be strange to summon things from distant parts of the room and distant places. The speed with which you send messengers by electricity, will be borne by other messengers on wings of thought. Lines of volition for this purpose are no more difficult of comprehension than the lines of telegraphic wire, because this peculiar volition is formed by a strong concentration of the human mind upon distant objects, and may have far greater effect than the current of electric vibration along the wire.

A NEW ERA IN EXISTENCE.

The time is coming when the object of creation in blending together the material forms as now, will not be required to shape the grosser substance into organic forms, by the process of generation or imitation. According to the creative power of the artist, he will shape all the finer rays of the sun to the form he requires, and will be creator, not imitator, and will find in those rays tints not now possible, because the artist does not know how to mold them; there will no longer be sculptured images in feeble imitation of nature's power, but the artist, greater than nature, will shape the perfect form of perfect substance which becomes amenable to the influences of the magic power of will. All substances become more pliable, as the mind itself is more easily controlled, more delicately attuned, more susceptible to influences of spiritual laws and forces, more in harmony with the cumulative powers of creation through clairvoyance (clear willing), and this is kindred to the word clairvoyance.

Material science comes, and must come in a material way; knowledge of spirit science comes, but in a spiritual way. We shall not be surprised to see not only sovereigns of spirit power materialized and preserved for you, but perhaps, forms walking in your midst and abiding permanently at will, in the future age, as an expression of this power. As the world advances, as substance becomes more and more spiritualized, the necessity for the organic forces of life, will become less and less necessary, and the world will change its form of generic to creative power; there will be no need of generation in the form of life to-day; if that creation may transpire with a thought of the mind, with activity, the earth has no necessity for the slow stage of growth from infancy to youth, for, by the rapidity of thought, and by the pliability of substance, those stages of growth can be taken on in a day. I do not say this will be so within a century or more of time, but approximate stages of this power already belong to the present generation on earth; it is true that other planets have passed through the same stage of generic life as

Continued on Eighth Page.

Religio-Philosophical Journal

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TERMS OF SUBS. IN ADVANCE. One copy, one year, including postage, \$3.15

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE Chicago, Illinois.

In making remittances for subscription, always procure a Post-Office Money Order, if possible.

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CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 222nd St. LaSalle Street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., MARCH 23, 1878.

A Curious Phenomenon.

It is a singular fact, not very creditable to the human race, that the greater rascal a man is, the more pretentious his humbug, the greater is the probability of his having a following. No amount of warning has effect on a certain class of minds.

CHICAGO, March 14th.—The various articles in the Times showing up the tricks of the fellow, Huntoon, have afforded Spiritualists much amusement, anti-Spiritualists much comfort, and the fools, who were this mountebank's victims, much chagrin.

That Huntoon is a medium in whose presence can be obtained what is called independent slate-writing, is as capable of positive demonstration as is any fact known to man.

seled and pleaded with in his earnest desire to make of him a better man. It was a mistake, no doubt, on the part of Mr. Jones, to expect to be able to reform such incorrigibles, who, under the cloak of Spiritualism, were, and still are, speculating on the credulity of poor human nature.

This paper never will advise the public to employ a medium of known bad character, or who, it knows, will, of his own volition or by spirit influence, practice deception of any kind toward his patrons; though the powers of such mediums may surpass anything ever seen on earth or in the heavens or argued of in our philosophy.

I have frequently warned the public against Huntoon. In April last the RELIGIO-PHILOSOPHICAL JOURNAL contained the following notice of him:

We learn that this incorrigible fraud is now travelling through Iowa giving séances for materializations. The fellow is probably a good medium for independent slate writing, but he is so prone to cheat that it is unsafe to have anything what over to do with him.

Again, in the issue of Feb. 2nd, 1878, under the head of "Spiritualistic Fraud Crop of 1877-8," I showed up the "true inwardness" of Huntoon, as well as several others of the same ilk.

It is well known to the spiritualistic public that the late Mr. Jones never hesitated to show up a fraudulent medium when the proof was conclusive, and it is also a well-known fact, which mediums themselves complacently proclaim, that experienced Spiritualists are the most critical and exacting investigators.

"We Practical Men."

"We practical men who believe in the scientific method," is the prelude with which the Rev. Flavius Josephus Cook generally introduces some utterly unscientific assumption in support of some dogma in evangelical theology.

An amusing instance of the Rev. Joseph's jesuitical habit of dodging the truth, is apparent in his last lecture. Speaking of Moody and Ingersoll, he said: "The one gathered an audience of three thousand in Music Hall; the other gathered audiences yesterday to the Tabernacle of fifteen thousand."

Suppose Moody and Sankey try the experiment of charging an admission fee of fifty cents to their mixed entertainment? Does the Rev. Joseph honestly suppose they would draw better than Ingersoll?

We have received a communication from Pleasant Grove, Georgia, with no name attached. The name of the writer must in all cases accompany his article to insure attention.

THE RELIGIO-PHILOSOPHICAL JOURNAL Tracts—first number; five lectures—now ready. Ten cents, single copy; three copies for 25 cents.

THE SUNNY SOUTH.

Editorial Notes of Travel.

Near the last hour of February, we took a section in a sleeping car at the Illinois Central depot, bound for New Orleans. The severe labor of the year had rendered a rest absolutely necessary, and we knew of no point where we could enjoy a little leisure better, or meet with a more cordial welcome, than in the land of cotton, sugar and oranges.

On Sunday we attended the meeting of the Spiritualist society and listened to a good lecture by Col. Eldridge, after which, Mrs. E. L. Saxon, the vice president of the society, made the finest ten minute speech we ever listened to.

Col. Eldridge has been speaking in the city for some weeks and Mrs. Eldridge is doing a great work for the cause through her medial powers. She is a fine medium for independent slate writing, which is done without any pencil being furnished and under conditions which preclude the possibility of fraud.

New Orleans has at present but few public mediums, though there are said to be many private ones. Mrs. A. C. Simpson is giving some public sittings, and bids fair to develop decided strength if afforded proper conditions for development.

We met many old friends and made many new ones and had a very enjoyable visit. The festivities and spectacular display incident to the Mardi Gras, yearly attract thousands of visitors from all parts of the country.

Leaving New Orleans in the evening, we arrived at Memphis the next afternoon, and before the train had stopped, our old and highly esteemed friend, Doctor Samuel Watson, was on board and greeting us with all the warmth and heartiness so characteristic of the man, and which, united to a mastery intellect, has rendered him a marked and leading man in the South.

In company with Brother Watson, we called upon Mrs. Adelaide Coombs, a trance and test medium, who is temporarily in Memphis en route for California. Mrs. Coombs had never seen us before, and could not well have known who we were, and, though the state of the atmosphere and overwork had combined to exhaust her powers, yet she talked for over an hour in all, giving test after test with a degree of accuracy seldom equalled.

We also enjoyed a pleasant hour with the lady known to the readers of the American Spiritual Magazine as "Our Home Medium," and must congratulate Doctor Watson at his good fortune in having so fine a medium in his own family. Leaving Memphis on Sunday, the 10th, we arrived in Chicago Monday evening to find everything moving on well, and our entire party well pleased with the twelve days' excursion and two thousand miles travel.

Bastian and Taylor's Seances.

Are the form materializations which occur in the presence of Mr. Bastian genuine?" This inquiry is made of us daily, both by mail and by callers at the office.

The ability of spirits to manifest themselves to man, is derived from natural law. It is a science, and as such it must be treated; faith can never be a factor in determining the truth of a phenomenon.

Although we have declined for some months to mention the manifestations occurring at Mr. Bastian's seances, we have refrained from publishing our reason therefor, expecting every day that the young men would, if the phenomena are genuine, see the importance to the cause of Spiritualism of establishing the fact.

To the honest skeptic—one who has never devoted much attention to the subject, the seances are very unsatisfactory, and many such go away honestly believing that the materializations are really naught but a fixing up of Mr. Bastian to represent differently appearing persons—spirits.

Now we unhesitatingly say that this condition of affairs should not exist. Impositors are abroad in the field, and refuse test conditions, such as we have often suggested, because, they say that Bastian and Taylor do not submit to them, and still the RELIGIO-PHILOSOPHICAL JOURNAL vouches for their genuine mediumship; and so we do.

It certainly would be well for those who are investigating Spiritualism, or who have mediums in their own families, to scrutinize the phenomena manifested in the most careful manner, and when anything remarkable occurs, prepare the same in as brief a manner as possible, for publication, so that it may be preserved, thereby becoming a portion of the history of Spiritualism.

Record of Investigations. It certainly would be well for those who are investigating Spiritualism, or who have mediums in their own families, to scrutinize the phenomena manifested in the most careful manner, and when anything remarkable occurs, prepare the same in as brief a manner as possible, for publication, so that it may be preserved, thereby becoming a portion of the history of Spiritualism.

Save Us from Our Friends!

The excitement raging in the city during the past three weeks among anti-Spiritualists has been great. A few Spiritualists more zealous than wise and apparently more anxious to win public applause than to advance a knowledge of spirit phenomena, hired McCormick's hall, capable of seating twenty-five hundred people, and engaged Mrs. Suydam, known as the "fire-test medium," to give an exhibition.

As we had previously predicted, the demonstrations were highly unsatisfactory to those who went expecting to see a convincing test of spirit power. Any person with a thimble full of wit would not expect to conduct successfully, experiments requiring the nicest conditions under such surroundings as must of necessity prevail at such a gathering. We would not expect under the circumstances that one genuine medium in a thousand could give a satisfactory test, with the conflicting and disturbing mental emotions there manifest.

The whole affair was a miserable farce. The exhibition was even pronounced unsatisfactory by its chief manager. How long! O, how long! must Spiritualism carry its load of idols? When will its votaries learn that the Spirit-world will not submit to be made the plaything with which to amuse the rabble, or the instrument to put money in the pockets of those who endeavor to speculate upon it?

Laborers in the Spiritualistic Vineyard and other Items of Interest. Capt. H. H. Brown and others have our thanks for sending us large lists of new subscribers.

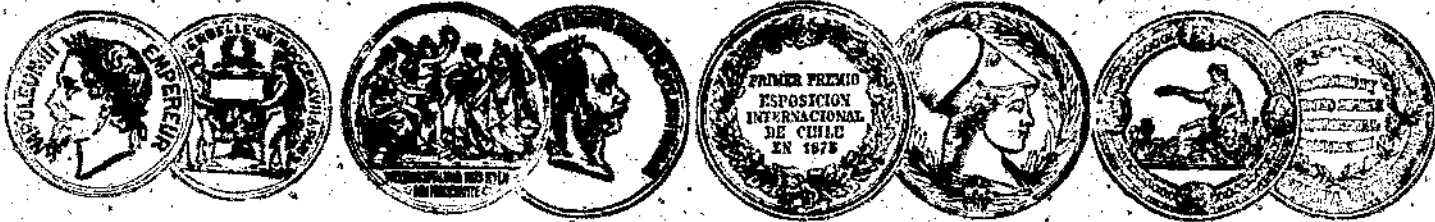
Col. R. G. Ingersoll has been waking up the theologians in Harrisburg, Pa., lately, by one of his radical lectures, to which one of the clergy has attempted a reply. H. Augir, located in Palouse City, Washington Tex., is prepared to take the lecture field. He writes in glowing terms of the country and says the inhabitants are generally very liberal in their sentiments.

E. E. Chesney, of Bushnell, Ill., writes us that as a result of Capt. Brown's lectures there they have organized, and are preparing to build a liberal hall, and call a lecturer for steady and continuous work. Dr. J. M. Peebles has just issued from the London press a new work entitled "Buddhism and Christianity face to face." We shall speak more at length when it is received.

Mrs. P. W. Stevens writes from Carson City, Nevada, alluding to one Charles Allen who claims to be one of the "Allen Brothers." She considers him an imposter. We know nothing in reference to him. E. V. Wilson called at this office last week on his way to lecture at Ottumwa, Ia. He is engaged for Springfield, Mass., during April, and will spend the intervening time between his home in Lombard, Ill., and that place.

We are glad to learn that Thomas Gales Forster has so far regained his health, since he went to England, as to be able to resume his place upon the rostrum again. After one of Mr. Peeble's discourses, lately, he came upon the stand with his old time zeal for the cause, flashing out in gems of oratory that enchanted his audience. In the case of Webster and Wm. Eddy, who were arrested in Albany, N. Y., on a warrant charging them with being "disorderly persons, to-wit, common showman and mountebanks," the prosecution failed to produce evidence of fraud, and they were discharged. The judge, very singularly, suggested to their counsel, the propriety of their taking out a license as showman under the city ordinance.

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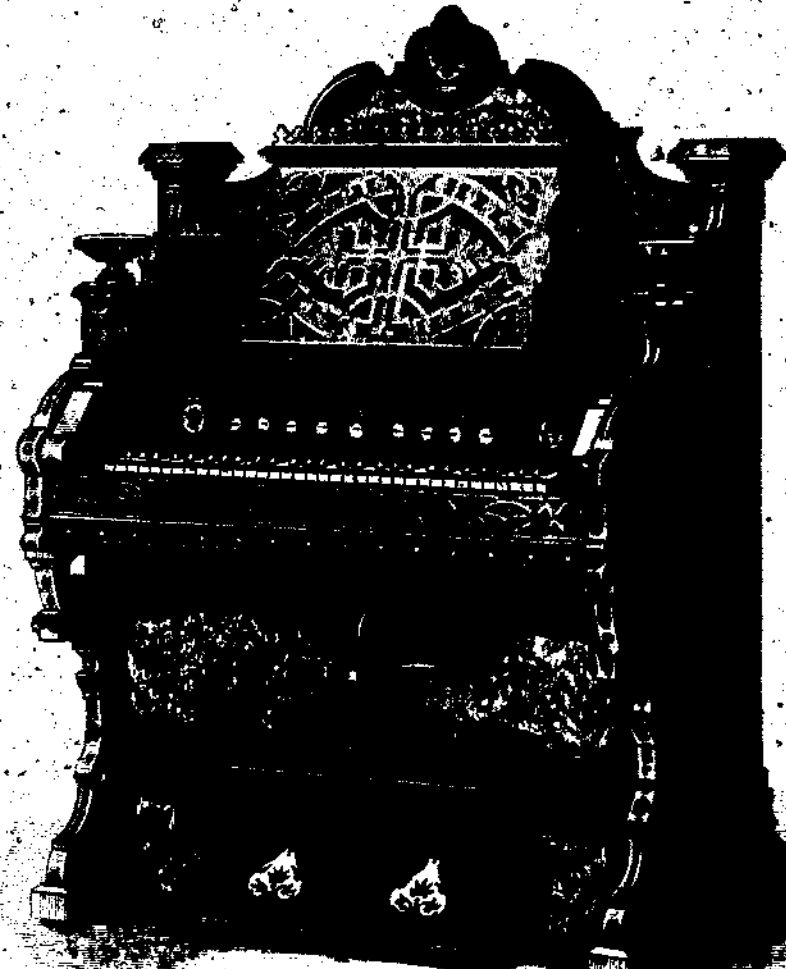
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