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

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W. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, NOVEMBER 19, 1870.

VOL. IX.—NO. 9.

Phenomenal.

Spiritual Revelations and Tests.

A Mother comes to a Circle—says the man murdered—describes her child—The Child found—Wonderful Story of a Sister—Strange Developments at Maquoketa, Iowa.

COMMUNICATION FROM CHARLES BRADWAY.

To all earnest seekers after truth, please press the following facts upon any other base than what they claim to be spiritual spirits of human beings communicating with mortals, and oblige a seeker after the eternal welfare of humanity—Charles Bradway.

Feeling an interest in the great cause of human progress, I was led, a few years ago to try and investigate the philosophy of Spiritualism. I have been favored with many opportunities of witnessing the manifestations of what claims to be the spirits of many of our nearest and most intimate friends and relatives; and about the 1st of September, 1870, there came a spirit that claimed our particular attention, because of the peculiar nature of her case, as the following circumstances and investigations will show. Being requested to have it published, on account of the interest the public seem to feel in the case, I have submitted my journal for that purpose, and hold myself responsible for the correctness of what is therein stated:

To all whom it may concern: We the undersigned have freely and voluntarily taken our oaths to the following evidences:

1st. That at several private seances held respectively at A. A. Ballou's, Marion Ballou's, Calvin Bredens', and Nelson Bradway's, between the first of September and the first of October, 1870, there came a spirit calling herself Louisa Stuart, and manifested through Wm. Bradway as medium, to the following effect: That on the 23d of April, 1832, she was on board of a steamer on the Mississippi river, and was checked to death and thrown overboard, some little way above Memphis, Tenn. She, having children, principally boys, and also a little daughter about five years old, she held to the property in case of her mother's death, the cause assigned for the murder, was to get possession of the property. She the daughter of the murder, until September 1870, the father had been lost to the spirit world. It was at one of these seances that the spirit mother manifested her presence, and great anxiety that we would help her find her lost child. We volunteered to do so. At our next seance she told us she had found her long lost child, in a family by the name of James Parkhill, four miles N. of Thompson Station, Whiteside county, Illinois, stating that the man was about 50 years of age, and his wife about 35, that the child had curly hair, brown eyes, small feet, small hands, and answers to the name of Mary, and being now about 13 years old. In answer to the question as to how we should proceed to restore the property to the child, she said that she did not wish anything to be done with it, as she was satisfied with the people with whom the child lived, that they had no children and were wealthy, and further, she refused to give the name of the child's uncle that committed the murder, and manifested a disposition that this girl might be kept from the child, stating that she was of a nervous disposition and it would trouble her so.

Now, whose names are heretofore affixed, were witnesses to the above manifestations, and are willing to make oaths or affirmations thereto, and further, that we, individually, or collectively, never knew or ever heard of any of the parties or circumstances connected with the murder of Mrs. Louisa Stuart, the condition of her child, the name of the person with whom the child lives, his address, or condition in life; and further, that all of our information came through William Bradway, a spiritual medium, revealed by what professed to be the spirit of Mrs. Louisa Stuart, at seances held as heretofore stated.

CHARLES BRADWAY,
WILM. BREDDEN,
CALVIN BREDEN,
AL. SHERIDAN.

STATE OF IOWA, ss.
JACKSON COUNTY,
Subscribed and sworn to before me this 5th day of October, 1870.

T. WILBUR,
Justice of Peace.

Witnesses present at the seances:
A. A. Ballou, N. Bredens,
Mrs. Adella Bredens, B. F. Eastman,
Mrs. S. Ballou, F. M. Ballou,
Mrs. C. W. Bradway, W. A. Head.

MAQUOKETA, JACKSON CO., IA.,
September 13, 1870.

To James Parkhill, Esq., Illinois—
DEAR SIR:—
You will confer a great favor upon me if you will please answer the questions contained in this note. My motive is one purely honest, and to me of deep interest; and I hope it will ultimately prove one of honest interest to you also, and many of your friends.

Let me have you received into your family any time since 1857 a little girl with curly hair, brown eyes small in form, and small hands and answers to the name of Mary? Is she now about 13 years old? If you will please answer these questions to the best of your ability, and if you can add any more information concerning her it will be very thankfully received. If there should be any mysterious interest in this, to you, at the proper time you shall know all about it. I am very respectfully yours.

CHARLES BRADWAY,
THOMPSON, Carroll Co., Ills.

SIR:—I received a line from a person, signed Charles Bradway, requesting me to answer some questions concerning a little girl, as your letter states about thirteen years of age, with curly hair and brown eyes. The curly hair and age would answer the description of the little girl that has been here for the past three years, but not the color of the eyes.

Please write immediately and let me know what your idea is making such inquiries of me, and I will state further particulars in my next. Please direct your letter to Thompson, Carroll county, Illinois. As we feel an interest in the girl, we would be glad to secure an answer immediately to this, if you are a relation of her, or interested about her, as your letter intimates. Yours, &c.

JAMES PARKHILL,
P. S. We do not know anything about the origin of the child, nor what her real name is; could you inform me? If you can, please do so as soon as convenient, by return mail if possible.

MAQUOKETA, JACKSON CO., IA.,
Sept. 23, 1870.

To James Parkhill, Esq.—DEAR SIR:—
I received your note mailed the 17th, in due time and would have answered immediately, but I felt best to wait for a little more information on the subject, which I received last evening, in part. I am not at liberty to give you in this letter quite all the information I possess in regard to the child; the motive for withholding it is purely affectional; but I hope in a little while I may be at liberty to let you know individually.

You ask, 1st, what is my idea for making such inquiry of you? I answer, love of truth, justice and my sympathy for suffering humanity. 2d. Am I a relative of the child? None what ever, that I know of. 3d. Am I interested? Yes, through sympathy alone; the child has been badly wronged; it makes my heart bleed to think of it. Since writing to you I have received information from you, of such a nature as had changed my former intentions, in regard to the child; not that I had any intention of taking the child away at all, but of trying to restore its rights. I do not allude to the information you gave me in your note, (for which I am really thankful to you) it came outside and is very gratifying to us here, interested. You thought perhaps, my signature might be fictitious. If you are any way acquainted in Maquoketa, you can write to any one for reference.

Now I will give you some little information of the child: 1st. She is a poor orphan girl. 2d. Her name is Mary Louisa Stuart. 3d. Her parents names were Lewis and Louisa Stuart. I do not know when her father died; her mother died on the 23d of April, 1832, since which time she has been lost, until about three weeks ago, when we found her at your house. I would like to tell you more but feel I must not at present. I am now requested to say to you to please tell the poor little orphan that her angel mother came to see her the other evening as she lay so sweetly sleeping in bed, with little hands upon her breast and her hair so beautifully hanging in heavy tresses. She says, tell her her angel mother will be near her, and will know if she does right.

Now, my friend, we are entire strangers so far as human individuality is concerned; but I trust we are all united in our love for the rights of humanity. I feel that this poor orphan has found in you, as an adopted father, a kind parent. If you will please give me all the information you possess in regard to this child, how you came in possession of her, what were the excuses the person made that left her, what kind of person he appeared to be, &c., I will be many times obliged to you, and will, in return, as far as permitted, give all required information as I may possess to you. If you can understand the spirit of this letter, I feel that you will withhold nothing from me. If you wish any part of your communications to me, to be strictly confidential, I would be glad to do so in the matter, but I feel it will be unnecessary on your part. Please write as soon as possible. Yours with respect, &c.

CHARLES BRADWAY,
THOMPSON, Carroll County,
Sept. 27, 1870.

DEAR SIR:—Yours of the 23d came duly to hand, in which you state you have received information which you do not feel at liberty at present to state; you state in your letter that the child has been badly wronged, it she has been badly wronged it must have been before she came here, she has had all the privileges that any child would have about my house. I have not any acquaintance in Maquoketa, that I know of, but I would be glad to receive your; you speak of the color of her eyes in your first letter as being brown or dark, were you not mistaken in this. You state you would like to relate more about her, but dare not now. I would like to know what it is? You wish to know how I came by her, I go, to be strictly confidential, I would be glad to do so in my letters that is confidential, or what I do not care who knows. We took her out of this family because she was an orphan, and we had no children. If you are so interested as you appear to be, Mrs. W. will be glad to see you, and if you come and look after her, as it is but about a day's journey, or a few hours on the cars. You are creating a great amount of excitement in the girl's mind; she is excitedly excited; and anything like the present shows her off her business very much. I wish you would write something

more definite or come and see for yourself, however I will give all the requisite information at the proper time, or when I see that I am justifiable in doing so respecting her. Write as soon as convenient. You may know how much I am interested by my immediate answers to your inquiries. Yours, etc. JAMES PARKHILL.

Charles Bradway
Please to inform me how you hear of such a child being here, at first and what was her mother's name? I must confess that I do not exactly understand the spirit of these letters, as you do not appear to incline to let me know what you know about her origin, which has always been a mystery to all here, or to me at least.

J. P.
Maquoketa, Iowa, Oct. 3rd, 1870.

To James Parkhill, Esq.—DEAR SIR:—I received your favor of Sept. 27th, in due season, and am thankful for the information contained in it. You speak in relation to the wronging of the child, that it was not done since you took her. I am sorry that I created the impression that you had wronged the child. I thought I was sufficiently explicit in saying that the mother expressed her entire satisfaction in the care the child was receiving under your protection. You ask two prominent questions in your last letter; one of them I will answer now, the other at another time if I succeed in getting the requisite information connected with it. You ask how I got the information of the child being with you? This is one of the grand objects I have in view, is to know as positively as possible how I got it myself; whether there has been any collusion at work or not, by which I have been deceived and many others have been misled. I ask it again, as a great favor, that you will let that you do not only for the benefit of the child and its spirit mother, but one of the great evils; if true, in behalf of suffering humanity, either to prove the cause a true one, or to prove it false and unworthy of our notice. I have read of many similar cases, but never before happened to be personally connected with one of the kind; you may therefore know how much interest I feel in knowing all the facts connected with this case. I am feeling impressed to say in the first place, that you do not believe much in the source from which this kind of information is usually obtained in the same way; here is a case I think to prove something, one way or the other, please help me to do it. You have already done more than I dared to look for in the first place. I now rely upon your honor for the balance. You are partially acquainted with the philosophy of Spiritualism, and I have stood in the same position at some five or six of our neighbors' houses, about six miles north of the city of Maquoketa, in Farmer's Creek Tp., Jackson Co., Iowa; at each seance we have had many communications professing to come from spirits of different individuals, and I have stood in the same position, and between the first of September and the first of October there came a spirit calling herself Louisa Stuart; she formerly lived (as we understand her) in Lagrange, Tenn. Communications came through a writing medium, by the name of Wm. Bradway, a young man living in my neighborhood, near the city, on a steamer on the Mississippi river, on the 23d of April, 1832, and on that night died, since which time her little daughter, then about five years old, has been lost to her until she found it at your house, about the first of last month, September, 1870.

When she first appeared in my neighborhood, she said she had not found her, and wanted me to help her. I told her I would do all I could to help her find her child, and to restore its rights. (I forgot to mention that she had considerable property of which her child was heir after her mother's death; it was this I referred to in one of my former letters about restoring the child's rights.) When she came to our next circle she told us she had found her child at a place called Thompson Station, (or about four miles east of it), Whiteside County, Illinois, at a man's house by the name of James Parkhill; the man about 50 years old, and his wife about 35. She said the child had curly hair, brown eyes, small feet, and small hands. You will bear in mind that this description is supposed to have reference to the child when five years old, as I believe it was given before the spirit mother had found her, and for the purpose of aiding us in finding her, consequently she may have changed some since then. I asked her how she wished me to proceed in restoring the property to her. She said she had been told the child since she was with us before, and found out more of the family, said the child was apparently pleased with its home, and the people about her children, were well to do, and she, herself, was well to do, and that she would like it; and further, the child's uncle that has wronged it out of its property, has already given a great portion of it, and it would involve a great deal of trouble to do an uncertainty of getting it back, therefore, she thought best to let it be in the hands of the man who she seemed so well pleased in finding the child, as she was willing to let the guilty conscience do its work with him, the child's uncle. She says her husband's name was Lewis (and we understood they formerly lived in Lagrange, Tenn.) The child's name was Mary Louisa Stuart. Now you have got all the information according to my notes taken at the circles, except the complaint of which the mother died, this I am advised to withhold for the present, as it might defeat certain other investigations connected with the circumstances—altogether outside of you as to the little girl over which, but you shall have it just as soon as I can investigate that part of the subject.

Now you see I have two lines in view, one to help her suffering humanity; the other to prove or disprove the philosophy of Modern Spiritualism. Now if you will answer the following question to the best of your ability, and add what other information you may possess about the child and its circumstances, you will confer a great favor upon a large circle of anxious seekers after truth in these parts.

First. Did Thompson Station in Whiteside County, Ill., or is it close by the county line; will you send me a few letters from as late as you can? Second. As it matters not to us (except as we feel an interest in knowing how near things agree) what the color of the eyes may be, will you state what they are? Third. Did you ever know anything about such persons as William Bradway, Calvin Bredens or Charles Bradway? Now before this reaches you, we shall probably be under oath to this effect; that none of us ever knew anything about the mother of this child, nor any of the circumstances connected therewith; never knew of such a place as Thompson, Carroll County, Illinois; never knew of any kind of seances, or of any person called Parkhill, nor of his having such a child in his charge, until those communications were made to us as above stated. If you feel sufficient interest in this case I would like you to write to Lagrange, Tenn., and try and find out whether any such people lived here some eight or ten years ago, as Lewis Stuart or Louisa Stuart and daughter, and please let me hear from you. You have got all but the death scene, please let me hear from you immediately.

R. respectfully,
CHARLES BRADWAY.

P. S.—Will you please state whether the ages given correspond with your age and your wife's.
C. B.

MAQUOKETA, Oct. 6, 1870.

In pursuance to the wishes of a number of citizens of Maquoketa city and vicinity, as well as my own interest in the matter, I left this morning for Thompson, Carroll County, Iowa, to investigate in further what appeared to be a very interesting case of Spiritualism, the first part of which was made or manifested in Farmer's Creek Township, Jackson Co., Iowa, as will be seen by reference to the foregoing copies of the correspondence. Being strongly impressed with the nature of the subject and the spirit of the people with whom I felt I had to deal, I felt it necessary to arm myself with all the weapons I could command, and thought would be brought into action. Hence, I took credentials with me, and a guarded investigation being in my mind, I called on a person named Mr. Parkhill, who was a resident of Thompson Station, Illinois, Oct. 7th, at 8 o'clock A. M. Spirit's rather low. Now for the first preliminary step in those parts. It must now be remembered that there was a mystery in regard to the location of Thompson Station, the confirmation of my own case. I called on a person named Mr. Parkhill, who was a resident of Thompson Station, Illinois, Oct. 7th, at 8 o'clock A. M. Spirit's rather low. Now for the first preliminary step in those parts. It must now be remembered that there was a mystery in regard to the location of Thompson Station, the confirmation of my own case. I called on a person named Mr. Parkhill, who was a resident of Thompson Station, Illinois, Oct. 7th, at 8 o'clock A. M. Spirit's rather low. Now for the first preliminary step in those parts. It must now be remembered that there was a mystery in regard to the location of Thompson Station, the confirmation of my own case. I called on a person named Mr. Parkhill, who was a resident of Thompson Station, Illinois, Oct. 7th, at 8 o'clock A. M. Spirit's rather low. Now for the first preliminary step in those parts. 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MARRIED FOR BEAUTY.

BY FANNIE M. COWLES.

On the northern bank of the majestic St. Lawrence there lived, some years ago, an old and highly-respected physician, by name, Morrell.

The old Doctor was of English and his wife of Irish ancestry. Both, however, of the very best blood in the United Kingdom. The family comprised two sons and four daughters, the sons being respectively the eldest and the youngest of the group. Parents and children were noted on both sides of the river for beauty, elegance of person and manners, and a high-toned sentimentality. The history of the sons and two of the daughters being interesting, and somewhat romantic as well as instructive, a sketch of each may prove acceptable to our readers. The subject of the present is *versus* the youngest.

At an early age this young man met in a city very beautiful girl, nearly his own years—Agnes O'Neil; each being attracted by the uncommon beauty of face and figure of the other.

They were often partners in the gay dance, or other social amusements of the hour; flattered by their young suitors, who assured them they were the fairest-looking couple in the country.

At length, the day following their appearance together at some place of amusement, in the neighboring city of T—, two of the dainties contained in flitting comments upon "that splendid young M—", and the "dearly Miss O'Neil," etc.

This brought matters to a crisis in two directions. First, it fairly turned the heads of the two young people in regard to the personal attractions of each. Next, it awoke the attention of the relations of both parties, to the intimacy existing between them. And, there was a great stir among the many friends on both sides—for you must know, reader, the family of the gentleman were all of the Church of England, staunch and true, while that of the lady was equally staunch Catholic.

As Morrell could not think of remaining with his sister after this event took place, a note of what they repaired after the ceremony. From this day, there was less and less of harmony between the young couple, sometimes one and then the other.

As the little girl was, she learned both from precept and example disrespect for her father, not only by her mother's relatives and the priest, but even by her mother. Now that the excitement of a novelty of a river marriage had subsided, she found herself in the unenviable position of the wife of a poor mechanic, and the natural enemy of her church. Her constant quarrels were being her hindrance to her husband and the due to her church. Her pride, too, suffered in various ways; pride of position, as her father was a man of some wealth (a merchant) compared with her husband, who was a mechanic, and the instructions. Added to this, it was a matter of daily study how to live even comfortably, to say nothing of luxury or style of dress, of which last she had to deny herself to obtain money for the church.

On his part, pain at being estranged from his mother, whom he tenderly loved, being himself, his church, and his church, he had to enter their apartments, between the intervals of passionate weeping in which his wife now indulged; the difficulty of meeting their expenses and the necessity of working for his social and pecuniary position, rendered him morose and taciturn. In fact, each felt the bonds which held them to be not of silk, but of jagged iron, and in extreme. His father, as possible out of his home, and a natural disinclination on his part for disquiet or wrangling, was of difficulty that would appear possible, in view of this condition of things, and that there were tempests in the matrimonial horizon, which were real and frightful.

At length, feeling less the other inmates of the household, he was expelled with their consent. At first Mrs. Morrell objected, but upon his stating his reasons, she consented to the change. But as they could not hope to commence in such style as either had been accustomed to, so that as their friends adopted, they had to be content with a small room, and borrowed money of his brother-in-law, they removed, rented and furnished a small house. But life was only life during short intervals of tenderness between them. Both were still in the height of youthful beauty.

Passionate emotions took the place of that true conjugal affection which is based upon esteem for either's character or respect for the other's position. His reaction was brief, often ending in a bitter quarrel.

He was by nature chivalrous and to der toward women, yet his temper, and his wife's rather womanly, he would allow her to take his hat and leave the house, going, at first, back to his shop to lament in bitter groans and sighs, his unhappy fate; to remember, perhaps, that his child, his first-born, was a girl, and that he had told her father was a vile, unfeeling man, who cared nothing for his little daughter, because she was a Catholic.

At length a son was born to them. Another year passed, and the second child was born to the house of his father to the Roman Catholic church, and there christened, the wife and her friends boasting of their superior tact in managing matters, and openly expressing the determination that she should be a priest.

In this condition of things eight years passed, during which Mrs. Morrell twice gave birth to a dead infant, once quiet upon her unengorged breast, and once after she had been taken to the hospital, and was never seen again.

part with her husband forever. She was not disposed to do this, knowing that she could no longer be the belle of society.

So she was sometimes gloomy, dwelling much upon the fact that she had made a mistake; sometimes blaming her husband bitterly for his change, and seldom, to herself even, would she acknowledge her own willful conduct in the affair.

At the close of the first year of their marriage, a little daughter came to claim their attention. And now another struggle between the aspirants for the honor of christening the little unconscious being who not having been consulted as to her desires for entrance into this world, was not expected to choose the position she might occupy in it.

The feeling of the young mother, who had hitherto held herself aloof on account of her connection with Protestants, now came crowding in, to the great annoyance of her sister-in-law and the great detriment of the patient, all insisting that the infant be christened in the Catholic Church. His friends, meanwhile, and the churchwarden of W. A. as he stood beside their cold forms, groans of sorrow at the remembrance of the happy home of his childhood, of the gentle, golden-haired nurse who had nursed him on account of her beauty, and contrasted it with his present unhappy surroundings, with the unengorged temper and habits of the mother of his children.

At length, wearied of the contention, seeing that the child was to be christened in the Catholic Church, stipulating only for his own presence in support of the ceremony, and that the child be named upon them in the future another child, that other be christened in his own church.

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them like caged animals beating against the bars, frantic with pain and rage, or silent and sullen with despair. Under the stroke of feeling in the little, pale, paralytic children are broken and launched upon the ocean of life, and that they are imbued with the effects of this state of the parent's mind, physiology clearly prove. But to return.

When the youngest boy was aged about eighteen months, an attack of croup claimed his death, he died all that night, and the mother, who was a poor mother, whose undisciplined mind was ill prepared for it, as could well be imagined, was quite frantic in her grief, accusing her husband of being a cause to his children on account of her beauty, and that her child was taken from her as a punishment for marrying out of the church. He bore it all in silence, only seeking to use the sting of a recital to her of his own early life, and in larger quantities than before. Poor man! Home gave a bell on earth to him, from which no church rite would afford deliverance; only the certainty of endurance during the earthly existence of one of them.

Since his marriage, the earthly remains of his father, mother and one sister had been laid in their quiet resting place, the other country churchyard of W. A. as he stood beside their cold forms, groans of sorrow at the remembrance of the happy home of his childhood, of the gentle, golden-haired nurse who had nursed him on account of her beauty, and contrasted it with his present unhappy surroundings, with the unengorged temper and habits of the mother of his children. At length, wearied of the contention, seeing that the child was to be christened in the Catholic Church, stipulating only for his own presence in support of the ceremony, and that the child be named upon them in the future another child, that other be christened in his own church.

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Speaker's Register.

Speakers Register and Notice of Meetings. We are sick of trying to keep a standing Register of Meetings and list of speakers without a hearty co-operation on the part of those most interested.

Andrew Jackson Davis, Orange, N. J. J. Madison Allen, Ancona, N. J. O. W. Allen, Boston, Mass.

Henry A. Beach, Spring Valley, N. Y. Mrs. Nell A. Chamberlain, trance speaker and test medium. Medford, N. J.

Joseph P. Hamilton, St. Louis, Mo. Thomas Hamilton, Box 201, St. George, Mich. Samuel S. Harman, Boston, Ind.

U. S. Hamilton, Healing Medium, and Normal Inspirational Speaker, Beirut, W. Mrs. Helen Grove, Bloomington, Ill.

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MEDIUMS' DIRECTORY.

The Religio-Philosophical Journal being an essential friend to all true mediums, will herewith publish a complete Directory, giving the place of all professional mediums, so far as advised upon the subject. It will afford better facilities for investigators to learn of the location of mediums, and at the same time increase their patronage. Mediums will do well to advise us from time to time, that we may keep their place of residence correctly registered.

CHICAGO. Mrs. A. H. Robinson, 148 Fourth Avenue. Dr. W. Cleveland, 28 West Harrison St. Mrs. M. Smith, 141 E. Clinton St.

NEW YORK CITY. Jennie Danforth, 64 Lexington Ave. Miss Hannah Foley, 63 Third Ave. Mrs. J. H. Hall, 170 Broadway.

BOSTON. Dr. H. B. Moore. Mrs. Julia M. Wrieland, 116 Harrison Ave. Dr. W. Cleveland, 28 West Harrison St.

PHILADELPHIA. Mrs. A. H. Robinson, 148 Fourth Avenue. Dr. W. Cleveland, 28 West Harrison St. Mrs. M. Smith, 141 E. Clinton St.

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The Watertown *Reunion*, speaking of Charles H. Read, says: "That wonderful man, Charles H. Read, is again in Watertown, and is as jovial and as genial as ever. We trust Mr. Read will be prevailed upon to give us one or two exhibitions in Washington Hall before he proceeds to Chicago, at which place we believe he has been invited for several weeks to give his wonderful performance before the people of that curious city. Mr. Read's entertainment is as original as it is luxuriant, and should be considered to perform before the people of Watertown one or two nights this or next week, we are sure crowded houses will greet him. The Davenporters are entirely fascinated by the extraordinary feats of this man. We cordially recommend him to the Western people as supplying a first-class entertainment, and a gentleman who always pays the printer—no more possibly can be said in any one's favor."

"The Fountain," the last work of Andrew Jackson Davis, like all his writings, is having a large sale. Send L. E. 10 and you will get a copy by return mail.

—Thomas W. Higginson, in an article on "Radical Free Churches," closes in the following significant style: "All religious bodies have to face the fact that the age demands more and more of its clergy, as the people become more intelligent. One of the most eminent conservative clergymen in New England said to me the other day that he and all his brethren were still obviously living on the old basis, and that they were being washed by other deities. These artificial supports were almost worn out, he said, and the time was fast approaching when it would be impossible for a man of second-rate ability to minister in the pulpit. He said that first-rate men were rare, and as most of them preferred other vocations, he frankly admitted it to be doubtful whether, a century hence, there would be any separate body of clergymen at all."

—Dr. D. P. Kuyper writes to us as follows: "I have, under the instructions of my guides, arranged a series of five subjects, upon which I am ready to say any place where the people are willing to pay the expenses, and a reasonable remuneration for my time and inspirational labors, on the following subjects:

- 1st.—The manifestations of spirit in Nature.
- 2d.—The individualization of spirit as an immortal entity.
- 3d.—The phenomena and facts of Spiritualism.
- 4th.—Clivovoyance.
- 5th.—The practical lessons taught by Spiritualism.

If it is proposed, as these subjects are elaborated under the inspiration of the hour, to lay deep and such broad foundation, on which to erect a beautiful and glorious temple of everlasting truth, whose structure comprises all forms, from molecules and monads to the Grand Divine Soul of All-to-God."

The Doctor is our authorized agent for the JOURNAL, and we cordially recommend him to the Spiritualists everywhere.

A young lady was struck dumb recently, while singing in church. If this had occurred in opera, or if she had been paralyzed while dancing, it could have been easily explained, but the ministers over the public some enlightenment as to how anything of the kind could happen in church.

Several men have already accused themselves of the crime of murdering Mr. Nathan, in New York, and have been found to be guilty. This is a curious form of insanity, but not yet so rare as that of the guilty man turning self-accuser.

Letter from S. D. Olney,

"Nearer After God"—Wonderful Spiritual Manifestations—Spirits Materialize Hands, etc.

BROTHER JONES—We now have the BANNER for years in our family, and we have had the enlightenment of your progressive JOURNAL. Both are indispensable—the one to twin brothers in the van of progress and advancement. I am doubly interested in your "Search After God," in fact, I am highly pleased with its general features and management. It should be in the hands of every liberal-minded man and woman. Its teachings will spread, notwithstanding George O. Haddock's sneers.

Charles H. Read is at this place, and a young man, the son of a man of Boston, took mediums for physical manifestations. Young Boston held a private seance at his house, on Sunday evening last. He usually demonstrates through instruments, but at this time he resorted to the piano and asked him to be seated at the piano. While seated and playing, two distinct voices came and talked, and advised us in spiritual things, while at the same time several materialized hands came and patted us on the knees, hands and head—handling our hands in theirs in so distinct a manner that to doubt the presence of invisible workers, would be to doubt the presence of the living.

They drew a handkerchief from Dr. J. D. Huntington's pocket, and stirred it in the faces of nearly all present, and then to show their presence still more positive, they commenced playing the piano. Dr. Huntington moved furniture, and among the rest Dr. Huntington requested that they might take his coat off. They did it, and threw it over my head, sending the family that the invisible world is around us, and willing to demonstrate their nearness to us.

I understand that Read and Boston leave for your city in a few days, and the people will find it well worth the trouble to attend to them.

Truly the world moves, notwithstanding "orthodox philosophy."

L. D. OLNEY,
Watertown, N. Y., October 3rd, 1870.

AMUSEMENTS.

M'VICKEY'S THEATRE.
Maggie Mitchell, everybody's favorite, is creating quite a sensation at this popular place of amusement. To-day, Saturday, November 13th, the last performance of the beautiful specialty of "Little Barfoot," on Monday the composition piece to "Fashion," entitled "Lorie," will be placed before the pleasure seekers.

KELLOGG CONCERTS.
Miss Clara Louise Kellogg respectfully announces two grand concerts at Farwell Hall, on Wednesday and Thursday evenings, November 15th and 16th, at which she will perform the pianist, Mr. James M. Webb, and the distinguished vocalist, Mr. Wm. McDonald, and Signor A. Rondoli. Mr. Geo. W. Colby, Director. T. R. Turnbull, Business Manager.

FARWELL HALL.
Theodore Thomas' concert on Monday, Nov. 14th. Last concert but one. Beethoven night. In recognition of the Festival Season, the Centennial Anniversary of Beethoven. Last Grand Concert.

DEARBORN THEATRE.
At this popular place of amusement may be found Manning's Minstrel. A grand Matinee this afternoon and to-night, Saturday, November 13th. Among the acts announced, is the most interesting and grotesque farce, entitled "The Million and His Men," "The Great Million Trial," "Pretty Little Black-Eyed Kitty," etc., etc. The Great Quaintest Humane-man's extravaganza, entitled "Monday Evening's programme production, with scenery, properties and machinery of the sensational and very laughable sketch, "Across the Continent."

AIKEN'S MUSICAL.
This place of resort has many attractions. During the past week the great "Sens. Lion, Boudicca's Apparitions, and The Lady of Limerick," has been on the boards, and received with great applause. To-day, Saturday, November 13th, two grand matinees will be given, at half past two, evening half past seven.

Philadelphia Department.

BY N. T. CHILD, M. D.
Subscription will be received, and papers may be obtained at wholesale or retail, at 403 Race street, Philadelphia.

What Cometh.

BY LUCY LARIC M.
The power the expected guest
Whom charmed our search reward our waiting,
A nobler is long as royal rest,
And our crown with footsteps grating.
What hinders that or hinders this?
The ministerial willer wholly chosen;
Thy friend for thee cleared it,
And who the gift of God refuse:

It is not in the dreared pain
Forebode the future of sorrow!
Thou shalt the future's cup in vain:
The spirit is long as royal rest,
And our crown with footsteps grating.
What hinders that or hinders this?
The ministerial willer wholly chosen;
Thy friend for thee cleared it,
And who the gift of God refuse:

Never arrives the dreamed-of joy,
But something lovelier, deeper, better,
That makes time old local a toy,
And our crown with footsteps grating.
What hinders that or hinders this?
The ministerial willer wholly chosen;
Thy friend for thee cleared it,
And who the gift of God refuse:

Hold steady, bent by night storms shaken;
The spirit is long as royal rest,
And our crown with footsteps grating.
What hinders that or hinders this?
The ministerial willer wholly chosen;
Thy friend for thee cleared it,
And who the gift of God refuse:

When Love's own hand is with thee dealing,
The spirit is long as royal rest,
And our crown with footsteps grating.
What hinders that or hinders this?
The ministerial willer wholly chosen;
Thy friend for thee cleared it,
And who the gift of God refuse:

What shall we do to be Saved?

NUMBER TWO.

In a former article, we have spoken of what some of the plants and animals do to be saved. Man as a physical being, is closely allied to these, and it will be found that he does very much the same thing. When he is cold, he seeks shelter and warmth by building houses, making clothing and other means of protection. When he is hungry he procures food to supply the natural demands of the system.

But man is not as wise as the animals on this plane,—his instinct are not as unerring, for reasons which we shall present hereafter. He will eat what is improper food, or drink poisonous draughts, and in this way he violates the laws of health and life. If a horse that has been under the care of man, gets at the oats or corn, he will eat like a man, and he injures himself, and may even die from this cause. The domestic ox may get into a clover field and eat until he dies, but this comes from association with man—no wild animals do such things—they are always under laws which restrain them.

Man's instincts are not sufficiently active to guide him, and hence when not restrained by reason and judgment, we find him a victim to intemperance in a great variety of forms. He eats improper food and at improper times. He drinks poisonous draughts, and with a blind willfulness insists that there is some mistake—something wrong in Nature. He calls upon physicians in vain to restore him to health, while he continues these gross violations of law. He uses alcohol, tobacco and other poisons, and in many instances, it would seem as if he were trying how far this wonderful organism which God has given him, to go to school with in this earth-life, will bear these often repeated violations of law. Man needs to be saved physically in all directions. The first lesson which he should take, is to do the very best he knows, and not go blindly into all kinds of extravagances and follies.

We should be very glad to meet an individual who could conscientiously say they did not violate any known law of their being. Yet this is just what we should all be doing. Every day should find us knowing more of these things and living up to the extent of our knowledge. Moderation and temperance and regularity in the observance of all the laws of life is the best response to our question,—What shall we do to be saved? As a physician, we know that our labors are mainly required to repair the waste places on our physical Zion, which have been made so by imprudence and the known violation of law. A man is filled with shame the first time he becomes intoxicated; with the repetition of this he soon loses his self respect. So, of every violation of law, and from these causes the mass of mankind have come to have entire joy to little self respect. The demoralizing influence of those conditions which are satisfied with their short comings, is cause of regret. Self-respect requires that a person should be cleanly in their habits and always ready to do their duty on all occasions, and any one who fails in this, cannot fulfill life's mission and realize its highest blessings. Spiritualism preaches the gospel of physical salvation, and says to every man and woman, be physically clean and pure. Let your religion be that by which you are truly written by the Infinite in your physical being, and thus make your bodies fit temples for a holy spirit to dwell in, and the Holy Spirit will not be far from you.

The ancients were often very wise, and many of their sayings would do us good to-day if we put them into practice. One of the first lessons we need is that which was inscribed upon the temple, "Man, know thyself." We are continually experimenting with our physical nature, but we are dreadfully stupid scholars, and often spend whole lives without learning, very often doing it, that by which we shall be saved. We fall in the application of that knowledge in a practical manner to salvation. The race is living longer to-day than it ever did before—all our stunts lo prove this. The insurance companies arrange their tables in accordance with this fact, and these men are wise in their generation, they do that by which light. The knowledge of Spiritualism and its teachings, directly and indirectly (for many are not aware of the source of their knowledge), has added much to the duration of human life, and is calculated to add much more—not only this, but that which is far more important than mere length of days,—the proper and appropriate use of all the faculties which were wisely and beneficent Creator has bestowed upon us.

The first item in our creed is to be strong, to be healthy—to do this, we must be clean and pure in thought, in act, in life. We are all of us sensible of this fact at times. Even the drunkard, and recline through the street, has moments of sobriety in the midst of his hallucinations, when he prays for health, and often resolves to do better. We shall speak in our next of the means by which strength may be obtained to overcome these weaknesses, so that our lives may be dedicated to God, our fellow-men, and to God. God is ever looking to us to express his best and highest thoughts in the world. If we fail he cannot succeed.

Obituary.

Went to the Angels: Eliza Omega, youngest daughter of Wm. H. and Amy Ann Hogg, aged 4 years, 3 months and 3 days.

Last night, in the quiet hour of sleep,
The death-angel came for his chosen ward,
And love bore away from the family circle
The dearest pledge of the parent's hope.

Away from earth to the bright spheres above,
Where all is joy and peace and love,
But has left in the heart a pang of woe,
Which none can feel but those who know.

She was the sparkling gem of the household band;
Pure and bright and with spotless hair;
She has come to join with the angels above,
On the shores of Time in the Summer Land.

Wm. H. Hogg,
Joliet, Nov. 4th, 1870.

In Geneva, Wis., August 21st, he has into the higher life, Mrs. Fannie Balcom, in the 66th year of her age. The subject of this sketch had been for about two years a member of the Calvinist Baptist Church, and of the Methodist also for several years. Later in life she changed her views, and professed the Universalist faith. Toward the close of her life she became a confirmed Spiritualist, and evinced the worth of her new faith by living on its principles.

In the evening after the burial, a number of select friends sat with the survivors in the parlor, where the friends welcomed her to their society. She was a thirty-year resident in Geneva, in the arms of her guardians, while messages brought her words of love to the bereaved, and those who mourned were comforted.

At Wisconsin Springs.

NEW ADVERTISEMENTS.

BETTER THAN GOLD

ORTON'S PATENT PREPARATION
For Destroying the Appetite for Tobacco.

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The best publication of its class in America, and so far ahead of all other weekly journals as not to permit of a comparison between it and any of their number. Its columns contain the finest quality of reading matter that is printed. Its illustrations are numerous and beautiful, being executed by the chief artists in the country.—Boston Traveler.

HARPER'S WEEKLY is the best and most interesting illustrated newspaper. No day is without a drop of high order of literary merit, and its attractive, entertaining and unexceptionable. N. Y. Sun.

SUBSCRIPTIONS—1871.

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DR. WM. P. PERSONS, the Renowned Magnetic Physician,

will call the sick in St. Louis, at the St. Nicholas Hotel, for 90 days, commencing November 1st, 1870.

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DR. L. P. GRIGGS,

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MRS. A. H. ROBINSON,
Healing, Psychometric and Business Medium.

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Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yes, as the most speedy cure is the essential object in view, rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases. She will direct herself the claims no knowledge of the healing art, but when her spirit guides are brought "an response" with a sick person through her mediumship, they never fail to give immediate and permanent relief in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal remedy, or an external application, it should be applied, precisely as directed on the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that secures the cure.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in eight days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirit controlling her accomplishes the same, is done as well, when the application is by letter as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric, test, business and trance medium.

Terms—First prescription, \$2.00; each subsequent, \$1.00. The money should accompany the application, to insure a reply.

SOUL READING.

Or Psychometric Diagnosis of Character.

Abba Lord would announce to the public that those who wish, and will visit her in person, or send their autographs, lock of hair or likeness, she will give an accurate description of the character of the subject, and of the future of his disposition, marriage, children, health, and all the physical, physical disease, with prescription therefor, what business to follow in order to be successful, the physical and moral condition of the subject, directions how to govern children and how to succeed in business, and all the most healthful and happy. Full delineation, \$1.00. Brief, \$1.00 and two three-cent stamps.

ABBA LORD Box 166, Dixon, Ill.

PROF. HOWE'S SEVEN-HOUR SYSTEM OF GRAMMAR.

The writer of this useful book has had a practical experience in the art of teaching of upwards of thirty years. He had long been impressed that a shorter pathway to grammar than that which led through the perplexing mazes of the best books could be found, and with much skill devised his "Seven-Hour System" of instruction. It has since been tested by the most judicious and successful teachers abroad, and has been repeatedly and repeatedly, that he was compelled to put his ideas into print to satisfy the demand. His discovery in the science are many and startling, reducing the labor, in many instances, from years to months. The limits of the Seven-Hour System are: 1. The verb and its inflections, 2. The noun and its inflections, 3. The adjective and its inflections, 4. The pronoun and its inflections, 5. The preposition and its inflections, 6. The conjunction and its inflections, 7. The interjection and its inflections, 8. The sentence and its inflections, 9. 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The Comforter.

THE TRUE COMFORTER.

A Lecture by Mrs. M. T. J. Brigham, delivered at Philadelphia.

Reported for the Journal by H. T. Child, M. D.

INVOCATION.

Oh! Thou who hast always inspired Thy children, and hast been willing always to give to those who earnestly ask of Thee...

LECTURE.

Behold I send to you a Comforter, even the Spirit of Truth, and he shall testify to you of me. You read that Christ, ere he departed, told his disciples he would send to them a Comforter...

We know that when we have thus spoken to you, there are certain hearts that are thrilled with strange questions...

It is not right to look upon a side alone. We will go over on the side of your theology, and look through its peculiar vision, and tell you what we see there...

How shall the Comforter come? Shall it come in contradictory theories? Shall it come in a new and beautiful way...

make up the halo of its golden glory? It is light forget their loved ones, then the angels are worse than mortals, and that is all unnecessary.

They feel the truth of this, and so all through their earthly life, there is a deep spirit of anxiety working. Where is their rest? Where is their assurance that sometime it will be all right?

They have said that unless man has a change of heart, he cannot enter the kingdom of heaven, and that change comes in a mysterious manner.

There are those who listen to the account of the resurrection, and they say, "How do I know that heaven will open its gates for me, I have had no such experience."

There is a man who has a son in business, and he knows that some terrible calamity is to come to that son. This man cannot sleep, he is so terribly anxious, and he goes to his son and labors for him, and he helps him out of the difficulty.

There are men and women who profess to believe in these terrible deities, that their mission is present to them. We have seen these silly notions, and we desire to get rid of them.

Do you remember, Christ had twelve disciples? One of them was St. Paul. This excellent personage was a Jew, a man of ability to Christ, and there came to him a manifestation.

St. Paul was a light, a bright, and a shining light. He was a man of ability to Christ, and there came to him a manifestation.

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Spiritualism is radiant and beautiful—it shines upon the ideas that men have revereed in the past, and the old ideas and truth bloom anew.

In the winter the snow lies upon the earth, and the rivers sleep, and there are no signs of life; but there is life there, and when the warmth of spring comes, it quickens the germs into activity and brings out the blossoms.

The Bible has been full of truth, and the church has had many truths; but it has been winter upon these. Now the spring time of Spiritualism has come and will bring out these germs, and make them all beautiful and attractive to us.

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flowers blossom, and on which you drop the silent tear, are not there sleeping, but away out in the immensity of space, they find their home.

We would not, even if we could, show you this vision; but we can tell you that steadily by your side the loved ones ever glide with deepest inspiration from the land beyond.

Take, then, this benediction; let it come to you like the sunbeam,—like the rift in the cloud through which the golden glory shines, and it will be to you the Comforter forever.

MINNESOTA.

Third Annual Convention of the State Association of Spiritualists.

The Third Annual Convention of the State Association of Spiritualists met, pursuant to call, at Minneapolis, Oct. 21st, 1870, at half past ten o'clock, a. m.

Meeting called to order by the President. On motion, Jesse H. Sule was declared Secretary pro tem.

Prayer by J. L. Potter, that Saturday morning, from eight to eleven o'clock, be set apart to attend to the executive business of the Convention. Carried.

Motion that A. B. Hegester, Sylvanus Jenkins and Mrs. A. B. Hegester, be appointed Committee of Arrangements. Carried.

Motion that J. L. Potter, that Saturday morning, from eight to eleven o'clock, be set apart to attend to the executive business of the Convention. Carried.

Motion that A. B. Hegester, Sylvanus Jenkins and Mrs. A. B. Hegester, be appointed Committee of Arrangements. Carried.

Motion that J. L. Potter, that Saturday morning, from eight to eleven o'clock, be set apart to attend to the executive business of the Convention. Carried.

Motion that A. B. Hegester, Sylvanus Jenkins and Mrs. A. B. Hegester, be appointed Committee of Arrangements. Carried.

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have been your State Agent. To me it has been a year of toil and anxiety, fearing lest I might not do my whole duty in presenting our truths to the people in an acceptable form.

At Plainville, the Campbells raised some opposition to our meetings, but would not meet in a public discussion. At Princeton, the Methodist and Congregationalist members, however, have a few honorable souls who differ from the rest.

At Farmington, the Adventists sent me a challenge, but they failed to back it up, by procuring a person to advocate their cause. At Excelsior, a Congregationalist brother got angry, and came into our meeting, and warned his flock not to listen to such talk.

During the year, I have visited seventy-two places, and have delivered one hundred and eighty lectures, for which I have received in fifty lectures, \$300.33; membership fees have amounted to \$133.45; money paid on old dues, \$60.50; paid on old subscriptions, \$10.00; donations, \$9.00, making in all, \$482.40.

I have given 225 local societies—one at Farmington on St. Paul, and one at St. Paul. My traveling expenses have amounted to \$307.77. I paid Mrs. Ballou \$39.00. This covers all the money received and paid out by your agent. Due the association on subscriptions, \$140.00, on memberships, \$240.00, which added to the amount of the last year, \$100.00, after subtracting expenses, there is remaining in collection, in favor of the association, the sum of \$770.00.

Fifteen months passed among you, has been fraught with many pleasant hours. Associations have been formed, friendships made that will last in the long, long future; and the love and good will extended to me, has been cherished and will be remembered in after years.

Accept my best wishes, friends, and believe me as ever, desiring your success. J. L. POTTER.

Letter from J. M. Henrie.

S. S. JONES—DEAR SIR: I have received and read eight copies of the RELIGIO-PHILOSOPHICAL JOURNAL, being the first Spiritualistic literature that I have ever read. I am more than pleased—I am delighted with the deep but comprehensive philosophy pertaining to man and his future destiny that I find written over its pages.

AGENT'S REPORT GIVEN BEFORE THE CONVENTION. Mr. President, Ladies and Gentlemen of this Association: It becomes my duty, at this time, to give you a report of my stewardship during the year. I

Price-List of Books.

Table listing various books for sale, including titles like 'The Cause of Exhausted Vitality', 'The Cheater Family', and 'Waters' New Scale Pianos'.

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