

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY

NO. 24.

played a game with the old gentleman, in which the latter came off the victor. As Mrs. Melt-

the golden grain without having suffered (I would say, first its long period of darkness) the cold of the winter and the bitter storms of the spring.

lar blackbird who so tragically ends the tale snipping off her nose, is the hour of sunrise.

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The Captain forgot his game as he sat back

1-1 upon the return home of the Bostonian, any a

little surprised to know that he held Jesus in such high esteem. If it was generally known by the church people we hold Jesus as high as we do, they would not be so hostile to us. The generality seem to think we have no respect for him, whereas we have the greatest respect and love.

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine bookstore on the ground floor of the building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

"The Profound Palpable of Immortality."

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between original articles, communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

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Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

The Practice of Medicine.

An occurrence has just transpired in the Massachusetts Legislature which is calculated to set the disciples of blind, unreasoning authority to thinking. A member from Fall River some time since introduced into the Legislature a bill for regulating the practice of medicine in the State. It proposed to establish a general council, to be called "The General Council of Medical Education and Registration of the State of Massachusetts." It was to be composed of eleven persons who were qualified to be registered under this act, whose appointment was to be for a term not exceeding four years; two to be chosen by the trustees of the Harvard Medical School, two by the Massachusetts Medical Society, two by the Homeopathic Medical Association, two by the Eclectic Medical Association, and three by the Governor and Council. All persons in possession of diplomas from the Harvard Medical School, or from any other medical institution in the United States where the requirements were not below those of the Harvard Medical School—all persons who might hereafter be possessed of similar qualifications—and all persons who passed a satisfactory examination before the General Council in the branches taught in the Harvard Medical School, or an examination that was its practical equivalent in the judgment of the Council, were, on the payment of a fee of five dollars, to be entitled to be registered on producing their certificates from the Council. The bill made provision of course for the expulsion of practitioners falling below the standard. The obvious purpose of this measure was to keep the practice of the healing art in the hands of a close corporation, who would be powerful enough to keep others out of the profession, even though they were unsuccessful in it themselves. Favoring the bill, the evident intention of the parties favoring the bill, but the liberal-minded and fearless Legislative Judiciary Committee to whom it was referred, reported on the morning of March 9th that "it ought not to pass."

A few remarks may not be inappropriate in this connection. No reasonable being will undertake to deny that there is a certain protection which society claims in this matter; but under the cover of securing it society should not give one class of practitioners authority to forbid every other class from exercising their gift of healing.

It is a decided assumption for a few men, although they may have studied all the books on medication in existence, to ask for legislation such as shall give them exclusive power over the health and life of the people. In the proposed and rejected bill they virtually say, "Unless you allow us to treat you, nobody shall." It can be seen at a glance that it is not the safety and welfare of the people that these men are solicitous about, but themselves only. There is a desire, on their part, to wield power over the understandings of men, to work on them by the well-known agencies of superstition, and in fact to exercise the functions of priestcraft. They would have it always thought that they alone comprehend the mysteries of the human system, and that it is a piece of mechanism only, instead of constantly receiving fresh infusions of life, about which their books can tell them nothing.

It is against the introduction of light on this very subject of life, the great principle which is operative in the human system, that the medical men are contending. Once let it be realized by the public that pills and drastics, plasters and blisters, bleeding and cupping are but mechanical affairs, affecting the indwelling principle of life only to depress it and weaken its hold on the physical organization, and their occupation is gone. Just so long as they can continue to make people believe that drugs contain this principle of life, and that to renew one's weakness we must create another, they may be able to affect legislation and thus limit the growth of a true theory of healing. When they agree to sneer at the doctrine that there are life-giving properties in magnetism, and to ridicule the sure results of medical investigation through clairvoyance, they only shut out the one powerful and, in fact, controlling agency which is capable of rebuilding the science of healing upon a lasting basis.

The medical fraternity, as it delights to call itself, is even now writing books on the astonishing

merits of electricity, although of magnetism and its subtle forces it knows nothing; it only shows which way the current sets, and is a plain promise of the future. It signifies that the new and better methods which have been discovered since Drs. Bolus and Blister took the sceptre into their hands are rapidly driving out their old-fashioned and superstitious methods. This proposed bill, in fact, is a confession of the truth that the so-called regular practitioners are giving way to the new revelations. If anything is true in the art of healing, it is the oft-proven fact that personal influence by contact works cures that were once called miraculous.

It is needless altogether to say that the Legislature of Massachusetts would have stultified itself had it passed a bill of this bigoted character. It was an appeal made with the face turned to the past. It sought to legally forbid the extension of the limits of the art of healing, by peremptorily declaring in an enactment that there was no more to learn respecting it. It proclaimed that there was no need of new forces in effecting a cure, the old and unsuccessful ones being all with which the people were to be entrusted. We are, however, happy to perceive that there is indeed in Massachusetts, as indicated by the action of its Legislature's Judiciary Committee, a sentiment of liberality too firmly fixed to tolerate, for a moment the supremacy of any such narrow and tyrannical spirit as was embodied in this selfish and malignant measure.

The Legal Status of Polygamy.

The Mormon system of the plurality of wives has always received the reprobation of the law and the church outside of Utah, but in these modern days it seems all at once to take a decided stand before the courts, and to be welcomed as possessed of all the legal rights which have heretofore attached to monogamy.

After much litigation it appears that Ann Eliza, the nineteenth wife of Brigham Young, who enjoys a reputation East and West as a public lecturer on the nature of the system, she has voluntarily abandoned, has at length had a decree of the Utah court in her favor, on her application for divorce, giving her three thousand dollars for her attorney's fees, and five hundred dollars a month during the pendency of the trial, which latter is alimony, and the alimony is to begin to accumulate from the time of filing the complaint, which was twenty months ago. The amount of alimony will be nine thousand five hundred dollars.

The first thing to be said on the subject is obviously this—that if the woman does not believe herself to be the wife, morally or legally, of Brigham Young, on what ground does she seek a divorce and consent to take the money of a man who, she affirms, has been nothing to her but a tyrant? Secondly, if polygamy is, as the church bigots have universally proclaimed, outside the pale of law, is not the granting of a divorce to a woman not a wife a transgression of the law, and the awarding of money to her a species of blackmail upon the Mormon Prophet? Lastly, have not the God-in-the-Constitution bigots, who have been fighting against the Mormon faith for years past, in every way, rather drawn the bow too far and yielded a (to them) too valuable point in this case—for they have the reputation of having been Ann Eliza's backers in her suit for divorce—by establishing the precedent that hereafter polygamy and its statutory enactments are within the pale of and recognized by the law of the land?

The Debate

Which it was hoped to inaugurate between J. J. Morse and the clergy of Greenfield, Mass., during his recent engagement there, was found to be impractical, as the reverend gentlemen were averse to meeting the English champion in the polemical field. Two of the ministers concerned replied to the challenge extended by Mr. Morse, excusing themselves in a courteous and liberal manner, while the residue took refuge in absolute silence. We suppose, now that Mr. M. is in Maine, the question of Spiritualism will receive a full and explicit exposure(?) at the hands of the resident Greenfield pulpitan.

Mrs. E. M. Hickok's Visit to Maine.

Mrs. Hickok has just returned from a visit to Portland and vicinity, where she delivered six lectures—four on temperance and two on the Spiritual Philosophy. Her addresses on both these important subjects are excellent and always give satisfaction. She should be kept constantly employed, for her efforts in the lecturing field cannot fail of doing much good. Her address is 12 Salem-street avenue, Charlestown District, Mass.

Donation Response.

We are in receipt of a letter from C. R. Morehouse, bearing date of Irving, Marshall Co., Kansas, Feb. 27th, wherein that gentleman acknowledges the receipt from us of a post-office money order for \$28.10, the same being the proceeds of the donations in aid of the Kansas sufferers which warm-hearted friends forwarded to us for the purpose, and for which kind deed they will please accept the many thanks which Mr. M. expresses.

The Message Department for the present issue is of more than usual interest. The question asked by Mrs. Frank Campbell concerning the geographic changes which are alleged to have occurred in past times on this planet, has brought out matter of importance in reply; John Randolph Watkins, of Galveston, Tex., desires to commune with his father; Bella Garfield, of St. Louis, Mo., assures her parents that she is happy in her new life; Patrick O'Mally informs his brother Daniel that so far from his being "in hell," he is "getting along very comfortably"; Thomas Crozier continues in his message a consideration of the question alluded to above; Charlotte Carson, of Indianapolis, Ind., speaks joyfully of the life of the little ones in the spirit-world; Ezekiel Adams counsels his children "for the interest of their own souls" to endeavor to gain a knowledge of Spiritualism, and the power of return; and Paul Lindall, formerly a printer on the New York Sun, redeems his promise to a friend.

While Dr. Taylor is in this city, filling a lecture engagement at Beethoven Hall, commencing Sunday, the 14th, he will treat the sick at Mrs. Morse's, 46 Beach street, corner of Harrison avenue. See his advertisement elsewhere.

Read the account on another page of "Truth Seeker's" visit to Dr. Slade. The non-believer in immortality is more honest than the believer—at least in this case.

W. F. Jamieson has just closed a high successful debate with Elder A. Walker, at Cambridge, Ill.

"Philosophy and Philosophizers."

The arrogant tone of the scientists and philosophizers of Europe, (especially of England,) in reference to everything new and progressive, has long been a literary nuisance that needed abatement. Phenology, Educational Reform, Animal Magnetism, Spiritualism, Republicanism, Religious Liberty and the elevation of the masses, have been met and resisted by the fierce bigotry and stolidity which neither investigate nor listen to the truth.

Progressive science is no longer willing to stand on the defensive alone. It turns upon the venerable shams which stand in the way, to drive them out of existence. Our readers will be gratified to learn that the first volume of Prof. Buchanan's new series on Anthropological Philosophy will be a comprehensive review of what has been called philosophy for twenty centuries, under the title of "Philosophy and Philosophizers." From portions which we have seen, we judge the work will be thoroughly iconoclastic. The complete demolition of Hamilton's Philosophy, by John Stuart Mill, will give the reader some idea of the thoroughness with which the work of Prof. Buchanan demolishes the pretensions of metaphysics and materialism to solve the great problems of life. It embraces the entire range of systems, from Plato to Spencer and Huxley, and in a style of thought equally vigorous and original, shows their wonderful emptiness and worthlessness—in contrast with which it presents a philosophy which develops the constitution of man and his true relations to the spiritual and material worlds. The general circulation of such a work, with its unanswerable arguments, would be a death-blow to Orthodox metaphysics and reactionary skepticism.

Spiritualism in Washington, D. C.

J. Edwards, writing recently from this city, gives a good showing as to the condition of the cause there, which he considers to be on the advance, and spreading as rapidly as is conducive to healthful development. "Prof. G. W. Starr, officially endorsed by the Methodist clergy of the city, held forth, Feb. 27th, at the National Theatre, but the effect produced by his efforts to expose and explode the spiritual phenomena was only to sharpen the appetite of the church members who witnessed them for a view of what the media themselves might present; in the words of our correspondent, 'Many of the sheep declare that having seen the performances of the Egyptian magi, they now intend to see what Moses and Aaron can do.'" Mr. Evans is reported as successfully taking spirit photographs at his gallery—the likenesses being recognized in the majority of cases—and Lyman C. Howe is spoken of as having accomplished much "good work here for the last two months."

Progress in Minnesota.

Our correspondent, Mary G. Marston, proprietor of the St. Paul Liberal and Spiritual Circulating Library, Room 7, No. 98 Jackson street, that city, writes us that the evidences of advance regarding woman suffrage are indeed strongly marked in the State of Minnesota. The Legislature which has recently adjourned, passed ere its separation two important reform bills, the first to permit a right of inheritance in the estate of the husband, instead of dower, to the widow; and the second to permit all tax-paying women over twenty-one years of age to vote on all educational and school questions, and hold offices pertaining thereto. Well done, Minnesota! You have granted that which Massachusetts has just refused!

J. J. Morse in Bangor, Me.

We have received a note wherein it is stated that this talented English worker held, Sunday, March 7th, two well attended and successful meetings in the above named city—his trance addresses being pronounced, on all hands, to be clear, sound and practical. He will remain in Bangor during March, his address during his stay there being care Mr. H. B. Maynard, 57 Centre street.

The Philadelphia Centennial Committee are out with a printed slip, wherein it is urged upon the leading municipalities of the United States—such as Boston, New York, Baltimore, Chicago, and other cities—to furnish for the Exposition miniature historic models, in plaster, cork or papier maché, of their corporate limits, streets, wharves, warehouses, public buildings, etc. "These cities," say the committee, "have it in their power to thus contribute a very striking illustration of their share in the almost marvelous growth of the country." The Sandwich Islands will be in this manner represented—so say their Commissioners—by a model which will show the salient points of interest in the Hawaiian group.

On our second page will be found the official report of the Quarterly Convention of Mediums and Speakers of Western New York, at Lona. During the course of the meeting, Mrs. S. A. Burtis (as will be seen) endorsed the call of Mr. Henry J. Durgin, of Baldwin City, Kan., for aid for the Spiritualist sufferers there—which call appeared in our issue of Jan. 9th—saying that he was an old acquaintance of hers, and that he was a man of integrity and honor, and would deal out fairly money, shoes, clothing or food that might be consigned to his care.

The San José (Cal.) Weekly Mercury states that the Santa Clara County Woman Suffrage Association recently gave a pleasant and well attended social, at Central Hall, that city. The usual programme of exercises was further extended to music and dancing and a finely arranged supper, the whole making, as the Mercury says, an occasion "long to be remembered by those who were there."

The annual meeting of the Cambridge, Mass., Woman's Suffrage Association, was held on Wednesday evening, Feb. 25th, at Mrs. Kendall's, on Inman street. The following officers were elected: For President, Mrs. Kendall; Vice President, Mrs. Woodman; Secretary, Mrs. Hill; Treasurer, Mrs. Walling.

The Progressive Lyceum of New York City will give the second soiree of the season at Republican Hall, No. 57 West 33d street, (near Broadway,) on Monday evening, March 15th. Dancing to commence at 8 o'clock, music by Gilbert's band.

We shall publish in next Saturday's Banner of Light an essay from the pen of J. J. Morse, Esq., the English lecturer, in defence of mediums, entitled "Our Mediums, and How to Treat Them."

The Twenty-Seventh Anniversary

Of the advent of Modern Spiritualism will be celebrated with appropriate services at various localities throughout the country.

As will be seen by reference to the announcement on our eighth page, the members of Children's Progressive Lyceum No. 1 of Boston, and Spiritualist friends generally, will commemorate the occasion at Rochester Hall by a conference and a festival during the day, and a lecture by J. J. Morse in the evening—dancing closing the exercises.

It is announced that Children's Progressive Lyceum No. 1 of Baltimore, Md., intend to celebrate the anniversary by giving an exhibition at Lyceum Hall, No. 92 West Baltimore street.

The Spiritualists of Battle Creek, Mich., and vicinity, will celebrate the Anniversary on Wednesday, March 31st—J. M. Peebles being engaged to deliver the address. The meeting will continue through the day and evening. Other speakers are expected. All are invited.

The Spiritualists of Springfield, Mass., will hold services, on the 31st, at Liberty Hall, speaking, singing, etc., filling out the sessions during the day, the whole to end with a social and dance in the evening. A session of the People's Camp Meeting Association will be held on the following morning.

Prof. Taylor at Beethoven Hall.

Prof. T. B. Taylor, of Chicago, one of the founders of "The Chicago Philosophical Society," and for some time lecturer to the "Free Religious Society" of that city, will, as we stated in our last issue, fill a two weeks' engagement to lecture before "The Music Hall Society of Spiritualists" in Beethoven Hall, Boston, commencing Sunday afternoon, March 14th. The subject of his first discourse is, "The Intolerance of the Ages," and his second in the same hall, will be "Spiritualism Indicted and a motion to quash."

This is Dr. Taylor's first appearance in this city as a lecturer, and we trust he will be greeted by a full house.

In the evening, Dr. Taylor will lecture on his own account in Investigator Hall, Paine Memorial Building, Appleton street. Subject: "A Rational Religion the Demand of the Age."

The Spiritual Magazine.

For March, reaches us from the city of its publication (Memphis, Tenn.), looking like a worker which fears no labor for the good of the cause it has espoused. Brother Samuel Watson, its energetic editor and proprietor, is slowly recovering from his severe accident, and we join our congratulations with those of his many friends on both sides of life, that he will soon be able to be about again. Among the marked features of interest in the present number is the report of the inauguration of a series to be called the "Home Sciences," which the editor has projected by advice of his invisible coadjutors, for the giving, through his magazine, of "spiritual food to the people."

Henry Lacroix, a prominent citizen of Montreal, Canada, and a firm Spiritualist, has been visiting Boston of late, and during a call at our office, Tuesday, March 9th, bore witness to an excellent test received by him through the mediumship of Mrs. Rockwood, 14 East Springfield street, Boston. Mr. Lacroix is being used by the invisibles as a medium for the automatic production, by pencil drawing, of the features of spirit intelligences; and in several instances of late has executed likenesses in the *carto de visito* size which have been at once recognized by persons in the form as being the faces of deceased friends. Some time before visiting Boston Mr. L. was led to draw a likeness of "Big Dick," the giant Ethiope whose hand forms such a contrast at the materialization séances of Mrs. Mary M. Hardy with the delicate white fingers of the children and others manifesting. On arriving in this city he paid his respects to Mrs. Hardy and presented the likeness to her, as a souvenir of one of her attendant spirits. He felt a great desire to have additional proof of the correctness of the "Big Dick" portrait, and was soon gratified in a most unexpected way. Visiting Mrs. Rockwood shortly after with a gentleman who desired a sitting, his friend was informed by the medium during the séance of the presence of "Big Dick," and that he (Mr. L.) had drawn his portrait, and that wishing to have the opinion of others as to its resemblance of the original he had called on a spirit of his acquaintance, Father Taylor—once the well-known sailor preacher, of Boston—who declared the picture to be a good one.

J. E. Briggs, M.D., has recently taken his second degree as Doctor of Medicine at the Eclectic Medical College, City of New York. Of him the Waterford Advertiser says: "We know he was a good physician before taking this last degree, and have great reason to thank God for his skill, over eight years ago, in raising a beloved sister from a bed of dangerous illness which other physicians had vainly attempted to cure."

F. W. Gade, editor of the American Commercial Times, New York City, writes of him: "Knowing, as we do, the many needs of our day for skill and help in the medical profession, we take pleasure in recommending Dr. J. E. Briggs, of 24 East 4th street, this city, as in all respects worthy of confidence."

Those desirous of knowing to how great an extent the modern manifestations are attracting the attention of the leading minds among the English scientists will find a notable opportunity by purchasing and perusing the pamphlet series (3) entitled "RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, BY WILLIAM CROOKES, F. R. S., etc.," which is issued by J. Burns, London, and offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston. See advertisement.

We hope our friends in New York City and vicinity will bear in mind continually the importance of patronizing the Liberal Bookstore of A. J. Davis & Co. Mr. Davis needs your sympathy and aid—and should have it.

Read T. B. Taylor's fearless work entitled "OLD THEOLOGY TURNED UPSIDE DOWN." An advertisement of the book will be found on our fifth page.

Frank T. Ripley, medical, business and test medium, has removed from 20 Winthrop street, Charlestown District, to No. 46 Beach street, Mrs. Andrews's Spiritualist Home.

The reader will find on our eighth page an interesting article from the pen of Mrs. L. Andrews, of Springfield, Mass.

J. J. Morse in Greenfield.

To the Editor of the Banner of Light:

Mr. J. J. Morse, the English spiritualistic speaker, has just closed a series of eight lectures here, giving two each Sunday through the month of February. Mr. Morse is not dependent upon his own powers, but is the instrument through which superior intelligences impart their wisdom to the world. He has won golden opinions here, and it is the universal desire among those who have listened to him that he should at no distant day favor us with another course. His trance lectures (under control of Tien-Sein-Tie), and the wise sayings of the "Strolling Player," (who is also one of his controlling spirits,) have awakened a great interest here, and have in fact stirred up the clergy, so they have seen fit to preach against Spiritualism, which of course is a good thing for the cause.

The second Sunday evening, after Mr. Morse was controlled, a subject for the lecture was called for. "The Union of Religion and Science" was proposed and accepted by the audience, and for an hour Mr. Morse—or rather the spirit controlling him—dilated upon the theme in a most surprising manner. The lecture was logical and connected, and had all the characteristics of a well-prepared discourse; it was simply an unbroken flow of eloquence. The argument went to show that religion and science both, as Shakespeare says, "protested too much." The priest-hood claimed that all revelation was contained in the Bible, whilst the scientists, equally dogmatic, said they knew nothing of anything outside of matter—nothing that could not be proved by actual experiment. If religionists were asked for a proof of the existence of the soul, and of a future state, they could not afford it. Spiritualism was the only agency by which these important truths could be demonstrated, and thus it came in as an arbitrator between the contending parties, and was the only means by which Science and Religion could be effectually reconciled. Science had done more in the last three hundred years to bless the world and aid its progress, than Christianity had in the last eighteen hundred. The lecturer concluded by saying that cold abstractions were useless; what the world wanted was a vital religion—a scientific religion, and a religious science.

The subject of the last lecture was, "The Past, Present and Future of Spiritualism." Dividing the Spiritualists into five classes, as follows: The phenomenal, the bible, the re-incarnationists, the progressive and the radicals, the argument went on to show that although we were at the present time cut up into these five different factions, the radicals would eventually take the lead, and when men and women had become more enlightened, intelligent and educated, there would be no longer need of legislatures, lawyers or ministers, for each would be a law unto him or herself. This happy time, however, was in the far distant future. He exhorted all to do their whole duty, to live up to their highest light, and not to shirk for fear of what that good conservative old lady, Mrs. Grundy, would say; so that when they had attained to spirit-life, they could look back and see with satisfaction that they had assisted in laying at least one of the stones in the great and glorious structure of Spiritualism. The lecture was clear, concise, and the points well put.

Mr. Morse goes from here to Bangor, Me., carrying with him the best wishes for his future happiness and prosperity of the many warm friends he has made during his short stay in this place. Yours for the truth,

JOSEPH BEALS.

Greenfield, Mass., March 1st, 1875.

W. S. Bell in Portland, Me.

To the Editor of the Banner of Light:

You will no doubt be pleased to hear that W. S. Bell, a while since settled over a Universalist society in New Bedford, Mass., gave us two admirable discourses yesterday, which were well received by an appreciating audience. As it was understood that Mr. Bell had become a Spiritualist, some from the various churches in the city were present to hear him. Mr. Bell is comparatively a young man, of good reasoning powers, and fearless in enunciating his belief. I hope all societies in want of a speaker in the various parts of the State will give him a call.

JAMES FURBISH,

President Spiritualist Fraternity.

Portland, Me., March 8th, 1875.

There is a furious religious excitement in Mexico, directed against Protestant missionaries and converts. Persons who read the Bible are killed. There is not much danger of a large number of persons being killed from that cause in this country.—O. C. Hazewell, Editor of the Boston Traveller.

It is the old story of affectionate and spiritually-minded people getting better manifestations than others, because the mediums and the spirits feel more at home in their presence.—The Spiritualist, London, Eng., Feb. 19th.

Movements of Lecturers and Mediums.

N. Frank White lectured in New Broadway Hall, Chelsea, last Sunday evening, and is reengaged for next Sunday, March 14th. He will make engagements for the balance of March in the vicinity of Boston, or elsewhere in New England for the spring. Address care of this office.

Dr. H. P. Fairfield will lecture in New York City for "The New York Association of Spiritualists," Sunday, March 14th and 21st. Would like to make an engagement to speak for some spiritual society on Tuesday, 18th, or Wednesday, 19th, or Thursday, 20th, or Friday, 21st. Address P. O. Box 74, Lynn, Mass.

Mrs. H. F. M. Brown has returned to her home in National City, San Diego Co., Cal.

K. Graves, whose lectures in Minnesota this winter have attracted unusual attention, has started on his return trip to Indiana. He will speak in Iowa for about two weeks. His address for that time will be Cedar Falls.

William Denton will lecture at Harwich Port, Mass., on Sunday, March 14th, at 1½ and 7 o'clock. Friends on the Cape will take notice.

Capt. H. H. Brown has been lecturing and Mrs. F. M. Brown holding sittings for the last month, in Atton, Cromwell, Malross, La George, Bloomfield and Centerville, Ia. They will, during March, visit Memphis, Mo., and Ottumwa, Marshall and Tama City, Iowa, and intermediate points. Address for March, Ottumwa, Iowa, care of Jacob Millstick.

C. B. Lynn is meeting with excellent success in Vineland, N. J. He has been reengaged for March. Will answer calls in New England for April and May.

G. B. Stebbins delivered a pleasing and effective lecture in Republican Hall, New York City, last Sunday morning, and spoke again in the evening, writes a correspondent.

We call special attention to the advertisement in another column of the sale of furniture and lease of the boarding house 46 Beach street. This is an excellent opportunity for any one competent to manage a house of this class, where Spiritualists coming to the city can find a comfortable home at moderate prices, or residents can be accommodated with permanent board. Such a house is needed in this city, and would pay, if well conducted, as this has been by the present occupants heretofore. See the advertisement for further particulars.

Barge Rhinebeck, chartered by the Morrisania Steamboat Company to carry freight from New York to Morrisania, sank the night of the 5th inst., at the railroad freight dock, with twenty thousand dollars' worth of freight, all for eastern States.

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