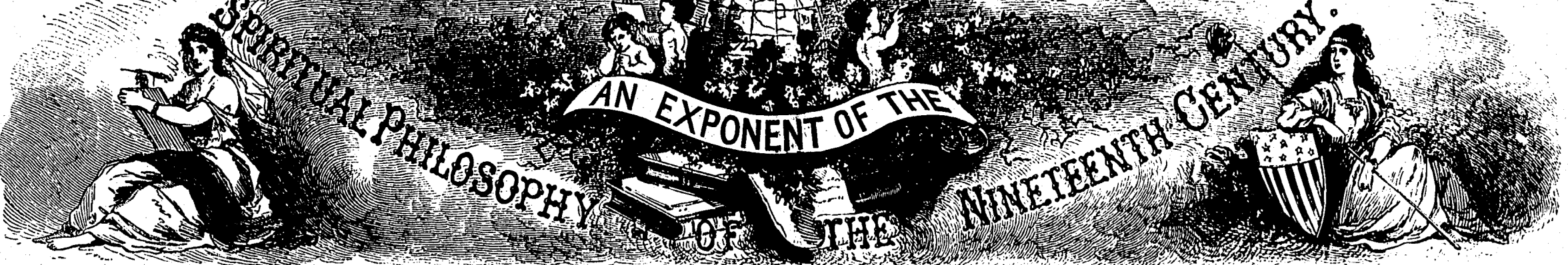


# BANNER OF LIGHT.



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## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### THE BLACK RIBBON ON THE WRIST.

The incidents which we are about to relate occurred at the commencement of the present century; and we must admit that the circumstantial evidence is very strong on behalf of the truthfulness of the preternatural portion of the narrative. But on this point the reader will exercise his own judgment, when we shall have fulfilled our duty as the faithful and impartial chronicler of events which two noble families in this realm (says the English Journal from which we copy) continue to look upon as a veritable chapter in their past history.

Lord Tyrone was born in Ireland, of noble and wealthy parents, who died when he was still very young. He was left to the guardianship of an elderly relation—an honorable man, but who denied the truth of immortality.

Under this same gentleman's care was another ward—also an orphan, but of the tender sex. Lord Tyrone and Miss Gower (for that was the young lady's name) were therefore brought up together from their very childhood, and they regarded each other as brother and sister. But we must here add that they were both educated by their guardian in those principles of infidelity which he himself so boldly professed.

This guardian dying when they were each of them about sixteen years of age, they fell into very different hands. Though separated, their friendship was unalterable, and they continued to regard each other with a sincere and fraternal affection. After some years had elapsed, and both had attained their majority, they made a solemn compact that whichever should die first, would, if permitted, appear to the other, to declare what religion was most approved by the Supreme Being!

Miss Gower was shortly afterwards addressed by Sir Martin Beresford, to whom she was soon married; but a change of condition had no power to alter her friendship with Lord Tyrone. The families visited each other, and often spent some weeks together.

A short time after one of these visits, Sir Martin remarked that when his lady came down to breakfast her countenance was disturbed, and he inquired of her health. She assured him that she was quite well. He then asked her if she had hurt her wrist. "Have you sprained it?" said he, observing a black ribbon round it.

She answered in the negative, and added, "Let me conjure you, Sir Martin, never to inquire the cause of my wearing this ribbon; you will never see me without it. If it concerned you as a husband to know, I would not for a moment conceal it. I never in my life denied you a request, but of this I entreat you to forgive me the refusal, and never to urge me further on the subject."

"Very well," said he, smiling; "since you beg me so earnestly, I will inquire no more."

The conversation here ended; but breakfast was scarce over, when Lady Beresford eagerly inquired if the post had come in. She was told it had not. In a few minutes she rang again and repeated the inquiry. She was again answered as before.

"Do you expect letters," said Sir Martin, "that you are so anxious for the arrival of the post?" "I do," she answered. "I expect to hear that Lord Tyrone is dead. He died last Tuesday at four o'clock."

"I never in my life," exclaimed Sir Martin, "believed you to be superstitious; some idle dream has surely thus alarmed you."

At that instant the servant entered and delivered to his master a letter sealed with black. "It is as I expected," exclaimed Lady Beresford; "Lord Tyrone is dead."

Sir Martin opened the letter; it came from Lord Tyrone's steward, and contained the melancholy intelligence of his master's death, and on the very day and hour Lady Beresford had before specified. Sir Martin begged Lady Beresford to compose herself, and she assured him she felt much easier than she had done for a long time, and added, "I can communicate intelligence to you which I know will prove welcome; I can assure you, beyond the possibility of a doubt, that I shall in some months present you with a son."

Sir Martin received this news with the greatest joy.

After some months, Lady Beresford was delivered of a son (she had before been the mother of two daughters). Sir Martin survived the birth of his son a little more than four years. After his decease his widow seldom left home; she visited no family but that of a clergyman who resided in the same village; with them she frequently passed a few hours every day; the rest of her time was spent in solitude, and she appeared determined forever to avoid all other society.

The clergyman's family consisted of himself, his wife and one son, who, at the time of Sir Martin's death, was quite a youth. To this son, however, Lady Beresford was after a few years married, notwithstanding the disparity of years and the manifest imprudence of a connection so unequal in every point of view. Lady Beresford was treated by her young husband with contempt and cruelty, while at the same time his conduct proved him to be the most abandoned libertine, utterly destitute of every principle of virtue and humanity. By this, her second husband, she had two daughters; after which, such was the baseness of his conduct that she insisted on a separation. They parted for a few years, when so great was the contrition he expressed for his former conduct, that, won over by his supplications, promises and entreaties, she was induced to pardon and once more reside with him, and was in time the mother of a son.

The day on which she had been confined just one month being the anniversary of her birthday,

she sent for Lady Betty Cobb (of whose friendship she had long been possessed) and a few other friends to request them to spend the day with her. About seven, the clergyman by whom she had been christened, and with whom she had all her life been intimate, came into the room to inquire after her health. She told him she was perfectly well, and requested him also to spend the day with them; for, said she, "This is my birthday. I am forty-eight to-day."

"No, madam," answered the clergyman, "you are mistaken. Your mother and myself have had many disputes concerning your age; and I have at last discovered that I was right. I happened to go last week into the parish where you were born; I was resolved to put an end to the dispute; I searched the register, and find that you are but forty-seven this day."

"You have signed my death-warrant," she exclaimed; "I have then but a few hours to live. I must, therefore, entreat you to leave me immediately, as I have something of importance to settle before I die."

When the clergyman left her, Lady Beresford sent to forbid the company coming, and at the same time to request Lady Betty Cobb and her son (of whom Sir Martin was the father, and was then about twenty-two years of age) to come to her apartment immediately.

Upon their arrival, having ordered the attend-

friend, but Rambouillet drew back, and told him he was only come to perform the promise he had formerly made; that nothing was more certain than what they had been told concerning another world; that he advised him earnestly to alter his way of life, for that the first action he should be engaged in he would certainly fall.

Prey made a fresh attempt to touch his friend, but he immediately withdrew. Prey lay wondering on his bed upon the strangeness of the circumstances for some time, when he saw the same appearance reënter his apartment. Rambouillet, finding that Prey still disbelieved what was told, showed him the wound of which he had died, and from which the blood still seemed to flow.

Soon after this, Prey received a confirmation of the Marquis de Rambouillet's death, and was killed himself, according to the prediction, in the civil wars, at the battle of the Faubourg St. Antoine.

From the London Human Nature for May.

### MORE MANIFESTATIONS THROUGH MR. HOME.

SIR—Since writing you, I have had to pause, as I have not had the opportunity of further investigating the phenomena of Spiritualism—at all events, such as would warrant my addressing you; but good fortune has again favored me, and I at once address you, hoping you may have space to insert this letter.

You are aware that Mr. Home agreed to meet a select committee of the Dialectical Society. This meeting took place last Wednesday (the 31st March). What occurred on that evening the secretary will report: I must not forestall. Suffice, if I assure every precaution was taken, down to Mr. Home changing his clothing, and appearing metamorphosed in the suit of Dr. Edmunds. At about 11 p. m., Mr. Home and myself returned to Ashley House, where A—and Mr. McKenzle were awaiting our return. No one present wished or even suggested holding a seance, but loud raps, and the trembling of the large round drawing-room table, soon changed our minds; and Mr. McKenzle assured me that the whole evening, though alone in the apartment, loud knockings had been heard, so loud as to frighten the house-keeper, and that a heavy footstep had been heard passing down the corridor. Warned thus that a considerable amount of power was present, we soon formed our circle round the square table in the adjoining room. We had not been seated many minutes when raps were heard, the table vibrated and slightly raised itself off the floor. The levitation of the table repeated itself, the height reached being about one foot off the floor. Again raps, and an elevation of fully two feet, then swerving gracefully in the air, not unlike the motion of a ship rolling, it was raised about five or six feet, the casters level with my face; then gently rising slightly beyond reach of my hand, as I stood on tiptoe, trying to hold my hand on the edge, the table gently descended, accompanied by a sound in imitation of a railway engine.

Flowers were now brought us. One or two had been previously laid on the table by the invisibles. Each had a gift made; and, I need not add, I kept the fern leaf I had placed in my hand. Loud raps were then heard; and, at the suggestion of Mr. Rudall, the folding doors were closed, leaving us in a room semi-obscured—light enough to allow of objects being seen, but not so light as to enable me to take notes. Mr. Home had by this time passed into a trance state. Warning us to keep quiet, he proceeded to the window, and drew the curtains round his shoulders; his head and neck clearly defined against the window (the gas lamp in the street illumining the window). After a pause, a form appeared, like a veil, resting on a stick or hand; gradually the outline became quite distinct, and a demi-transparent veiled form appeared to stand out between where we were seated and Mr. Home, visible for two or three minutes.

The wall opposite to me, and slightly on my right, now became illumined, the light points developing from what appeared to me luminous patches of bluish light in the centre of the wall. The surface illumined would be fully five feet by seven feet. In front of and standing forth in clear stereoscopic outline between A—and the wall, and within the recess of the room, a luminous shadowy form appeared. As it passed across the illumined wall surface, it cast a shadow, and I noticed the outline on the wall, the outline of the appearance, draped in a long, dark, transparent glow, about the ordinary height of a lady. I could not distinguish the features, but saw the arm move underneath the drapery, which I must compare to transparent lace.

This phenomenon repeated itself four or five times. What interested me greatly was the request of Mr. Home not to be too positive, too intent, as disturbing the conditions under which these manifestations occur. After a short pause, the wall surface to my left became illumined, then the sofa, and a form was said to have been seen between Mr. Home and the sofa. This I could not see; I only noticed a luminous cloud. Then behind me, the wall became illumined, and large jets or points of luminous phosphorescent light, two or three inches in length, appeared behind A—. A spirit hand then placed a coral stud on A—'s head, and touched his forehead; then Mr. Rudall's hand and knee; then Mr. McKenzle; then myself. Flowers were again brought to us, and the clock made to strike, in reply to a question I had put. A heavy step was now heard in the passage, and the folding doors opened and closed with a violent jerk.

To me this seance was very satisfactory. Spirit forms have been seen at Mr. S. C. Hall's, at Ashley House, and at other places, witnessed by eight or ten people present at one time, so that I was really becoming quite jealous of my being exempt—I who, of all, am perhaps the only writer who publishes what he has had the good fortune of



LADY BERESFORD SEES THE VISION OF LORD TYRONE.

ants to quit the room, "I have something," she said, "of the greatest importance to communicate to you both before I die—an event which is not far distant. You, Lady Betty, are no stranger to the friendship which subsisted between Lord Tyrone and myself; we were educated under the same roof, and in the same principles of infidelity. When the friends, into whose hands we afterwards fell, endeavored to persuade us to embrace the Christian religion, their arguments, though insufficient to convince, were powerful enough to stagger our former feelings, and to leave us wavering between the two opinions. It was, then, in this perplexing state of doubt and uncertainty, that we made a solemn promise to each other, that whichever died first should (if permitted) appear to the other, and declare what religion was most acceptable to God. Accordingly, one night, while Sir Martin and myself were in bed, I suddenly awoke and discovered Lord Tyrone sitting by my bedside. He was dressed as when I had last seen him, in the evening costume of the day; and his appearance was in all respects the same, except that it immediately struck me that his countenance was as colorless as the dead, and that he had a strange, fixed, unearthly look as his eyes were bent upon me. 'It is I,' he said; and the tone of his voice, always soft and low, was now softer and lower than ever, and likewise marked by an indescribably solemn gravity. Astonished, yet not absolutely frightened, but with a bewildering sensation in the brain, I screamed out and endeavored to awake Sir Martin. 'For heaven's sake,' I exclaimed, 'Lord Tyrone, by what means or for what reason came you hither at this time of night?' 'Have you then forgotten our compact?' said he. 'I died last Tuesday at four o'clock, and have been permitted to appear to you, to assure you that immortality is true. I am further suffered to inform you that you will soon become the mother of a son, who it is decreed will marry my daughter. Not many years after his birth Sir Martin will die, and you will marry again, and to a man by whose ill-treatment you will be rendered miserable. You will have two daughters, and afterwards a son. But just one month after the birth of this son you will die, in the forty-seventh year of your age!' 'Just heavens!' I exclaimed, 'and cannot I prevent this?' 'Undoubtedly you may,' returned the apparition; 'you are a free agent, and may prevent it all by resisting every temptation to a second marriage; but your passions are strong, you know not their power; hitherto you have had no trials. More I am not permitted to reveal; but if after this warning you persist, your lot in another world will be miserable indeed!' 'May I not ask,' said I, 'if you are happy?' 'Had I been otherwise,' he replied, 'I should not have been permitted to appear to you.' 'I may then infer that you are happy?' He smiled. 'But how,' said I, 'when morning comes, shall I know that your appearance to me has been real, and not the mere representation of my own imagination?' 'Will not the news of my death be sufficient to convince you?' 'No,' I returned; 'I might have had such a dream, and that dream accidentally come to pass. I will have some stronger proofs of its reality.' 'You shall,' said he; and waving his hand, the bed curtains, which were crimson velvet, were instantly drawn up through a large iron loop by which the tester of the bed was suspended. 'In that sign,' continued he, 'you cannot be mistaken; no mortal arm could have performed this.' 'True,' said I; 'but sleeping we are often possessed of far more strength than when awake; though waking I could not have done it, asleep I might; and I shall still doubt.' 'Here is a pocket-book. In this,' he said, 'I will write my name; you know

my hand-writing.' I replied, 'Yes.' He wrote with a pencil on one side of the leaves. 'Still,' said I, 'in the morning I may doubt; though waking I could not imitate your hand, asleep I might.' 'You are hard of belief,' he rejoined. 'I might, by a single touch, leave a mark on your flesh that would forbid the possibility of further doubt; but it would injure you irreparably; it is not for spirits to touch mortal flesh.' 'I do not,' said I, 'regard a slight blemish.' 'You are a woman of courage,' replied he; 'hold out your hand.' I did so; he grasped my wrist; his hand was cold as that of death; in a moment the sinews shrunk up, every nerve withered. 'Now,' said he, 'while you live let no mortal eye behold that wrist. To see it were sacrilege!' He stopped—I turned to him again—he was gone! During the time I had conversed with him my thoughts were perfectly calm and collected, but the moment he was gone I felt chilled with horror; the very bed moved under me; I endeavored, but in vain, to awake Sir Martin: all my attempts were ineffectual, and in this state of agitation and terror I lay for some time, when a shower of tears came to my relief, and I dropped asleep. In the morning, Sir Martin arose and dressed himself as usual, without perceiving the state the curtains remained in."

After a long pause, Lady Beresford resumed her narrative in the following manner:

"When I awoke I found that Sir Martin had gone down. I arose, and having put on my clothes, went to the gallery adjoining the apartment, and took from thence a long broom (such as cornices are swept with); by the help of this I took down with some difficulty the curtains, as I imagined their extraordinary position might excite suspicion in the family. I then went to my work-box, and bound a piece of black ribbon round my wrist. When I came down, the agitation of my mind had left an impression on my countenance too visible to pass unobserved by my husband. He instantly remarked it, and asked the cause. I informed him that Lord Tyrone was no more, that he died at the hour of four on the preceding Tuesday, and desired him never to question me more respecting the black ribbon; which he kindly desisted from doing. You, my son, as had been foretold, I afterwards brought into the world, and in little more than four years after your birth your lamented father expired in my arms. After this melancholy event, I determined, as the only probable chance to avoid the sequel of the prediction, forever to abandon all society—to give up every pleasure resulting from it, and to pass the rest of my days in solitude and retirement. But few can long endure to exist in a state of perfect sequestration; I began an intimacy with a family—with one alone; nor could I then foresee the fatal consequences which afterwards resulted from it. Little did I think that their son, their only son, at the time a mere youth, would be the person destined by fate to prove my destruction. In a very few years I ceased to regard him with indifference; I endeavored by every possible way to conquer a passion, the fatal effects of which I too well knew. I had fondly imagined I had overcome its influence, when the evening of one fatal day terminated my fortitude, and plunged me in a moment down that abyss which I had so long been meditating how to shun. He had often solicited his parents for leave to go into the army; and at last obtaining permission, he came to bid me farewell before his departure. The instant he entered the room he sank upon his knees at my feet, told me he was miserable, and that I alone was the cause. At that moment my fortitude forsook me—I gave myself up for lost—and regarding my fate as inevitable, without further

hesitation I consented to a union, the immediate result of which I knew to be misery, and its end death! The conduct of my husband, after a few years, amply justified a separation, and I hoped by this means to avoid the fatal sequel of the prophecy; but won over by his reiterated entreaties, I was prevailed upon to pardon, and once more reside with him, though not till after I had, as I thought, passed my forty-seventh year. Alas! alas! I have this day heard, from indisputable authority, that I have hitherto labored under a mistake with regard to my age, and that I am but forty-seven to-day! Of the near approach of my death I therefore entertain not the slightest doubt. No—I cannot doubt! When I am dead, as the necessity of concealment closes with my life, I could wish that you, Lady Betty, would unbind my wrist, take from thence the black ribbon, and let my son with yourself behold it."

Lady Beresford here paused for some time; but resuming the conversation, she entreated that her son would behave himself so as to merit the high honor he would in future receive from a union with the daughter of the late Lord Tyrone. She then expressed a wish to lie down on the bed and endeavor to compose herself to sleep. Lady Betty Cobb and her son immediately called her domestics, and quitted the room, having first desired them to watch their mistress attentively, and if they observed the smallest change in her to call them instantly.

An hour passed, and all was quiet in the room. They listened at the door, and everything remained still, but in half an hour more a bell rang violently. They flew to her apartment, but before they reached the door they heard the maid exclaim, "Oh, she is dead!"

Lady Betty then bade the servants quit the room, and herself, with Lady Beresford's son, approached the bed of his mother. They knelt down by the side of it; Lady Betty then lifted up her hand and untied the ribbon. The wrist was found exactly as Lady Beresford had described it; every sinew shrunk, every nerve withered!

Lady Beresford's son, as had been predicted, afterwards married the late Lord Tyrone's daughter. The black ribbon and pocket-book were formerly in the possession of Lady Betty Cobb, Marlborough Buildings, Bath, who, during her long life, was ever ready to attest the truth of this narration. The whole of the Tyrone and Beresford families also have ever done the same; and their representatives at the present day would themselves regard with wonder any person who should express a doubt concerning such well-authenticated facts.

Need we add that the black ribbon which bound the withered wrist, and the pocket-book wherein the apparition inscribed his name, are treasured as sacred yet awful relics by the senior members of one of those families?

#### COMPACT TO APPEAR AFTER DEATH.

The story of the Marquis de Rambouillet's appearing after his death to his cousin, the Marquis de Prey, is well authenticated. These two noblemen, talking one day concerning the affairs of the next world, in a manner which showed they did not believe much about it, entered into an agreement that the first who died should come and give intelligence to the other.

Soon afterwards the Marquis de Rambouillet set out for Flanders, which was then the seat of war, and the Marquis de Prey remained in Paris, being ill of a violent fever. About six weeks after, early one morning, he heard some one draw the curtains of his bed, and turning to see who it was, discovered the Marquis de Rambouillet in a buff coat and boots. He instantly got out of bed, and attempted to shake hands with his



\* Burns used to say that Spiritualism was the work of the devil.



|                               |       |
|-------------------------------|-------|
| Total amount of receipts..... | 39.10 |
| Expenses.....                 |       |
| W. W. SKINNER, Treasurer.     |       |







### Lyceum Union in Charlestown.

Sunday forenoon, June 6th, was an event which will probably long be held in remembrance by many young (as well as old) hearts as an occasion of great happiness and the date of a new point of departure in the labor for spiritual excellence. On that occasion the Chelsea Lyceum, under its officers, made a pilgrimage to visit the one located in Washington Hall, Charlestown, and to hold with them a joint session.

The Charlestown Lyceum is at present under the Conductorship of Mr. G. W. Bragdon, assisted by Miss Lizzie Saul, Guardian; Miss Carrie Cutler, Assistant Guardian; Librarian, M. E. Burbank; Assistant do., Joseph Carr; Musical Director, N. G. Warren; Assistant do., W. H. Musgrave, and the usual number of Guards and Group Leaders. It has twelve groups; three hundred books in its library; and on the occasion in question had about seventy-five members present.

At about 11 A. M. the Chelsea Lyceum entered the hall, and were received by the Charlestown organization, who formed an arch of their flags, under which the visitors marched to their place, which was on the right wing of the hall—the two Societies thus forming one, as per the usual arrangement of groups. The Chelsea Lyceum was under the Conductorship of J. H. Cranford. E. M. Plummer, Assistant Conductor; Mrs. E. S. Dodge, Guardian; Mrs. J. A. Salisbury, Assistant do.; Librarian, Chas. W. Drake; A. L. Halsey, Musical Director; and Abbie Libbey, Assistant do., composed its board of officers. This Lyceum has about seventy-six members, twelve groups, under charge of efficient leaders, and one hundred and fifty books in its library.

The visitors were welcomed by Mr. Bragdon, of Charlestown, in a few well-chosen words. Mr. Cranford, in behalf of the Chelsea Lyceum, returned thanks for the courtesy extended them, traced briefly the struggles through which they had been called to pass, and declared that as the only hope of a free religion rested with the rising generation, it behooved all Spiritualists to sustain the Lyceum cause. Singing by both Lyceums followed; after which Silver-Chain recitations were participated in; the Charlestown Lyceum went through the wing movements, and a piece was finely sung by the Chelsea Lyceum, from the Spiritual Harp—which book they have adopted for use instead of the Manual. Wing movements by the Chelsea Lyceum followed; and a brief session was then devoted to the answering of questions. Declarations were given by Misses S. M. Adams, L. Carter, E. Nichols, A. Barnicot, L. Wright, A. Dinmore, B. Mayo, A. Hartley, E. Bragdon, and Masters W. Holton and Chas. Phelps of the Charlestown Lyceum, and Misses S. Rounds, L. Whitcomb, E. Morris and Master E. Howe, of the Chelsea Lyceum. Misses H. Richardson and A. Blake, also from Chelsea, participated in a dialogue. Singing by the Chelsea Lyceum, from the Spiritual Harp, and Target March followed. Songs were then sung by Misses S. M. Adams, H. R. Nichols, B. Mayo, E. Bragdon, A. Barnicot, of the Charlestown Lyceum, after which the exercises closed with singing and Silver-Chain recitations from the Chelsea, and wing movements by the Charlestown Society. The music on the occasion was furnished by W. H. Dinmore and Miss M. Rose Mayo.

During the course of the exercises the Conductor and Guardian of the Chelsea Lyceum, and the reporter of the *Banner of Light*, were each presented with a bouquet, by Miss Suzana Maria Adams, of Ocean Group, Charlestown Lyceum, the presentation speech to the officers being in the form of a poem, written for the occasion by Mrs. David Adams, of Boston.

Nothing could have been more pleasant to the eye of the true lover of the spiritual cause, than the array of happy faces on this occasion, and the entire unanimity of thought and action which seemed to prevail. Such meetings for the interchange of fraternal feeling should take place wherever our Lyceums are near enough to render the movement practicable. The amount of encouragement and interest given to the scholars, and of friendly ambition to excel in discipline which will be awakened in the officers on such occasions, will be incalculable.

### Concert at Mercantile Hall.

On Sunday evening, June 6th, the first monthly concert of the present series was given by the Boston Lyceum, at Mercantile Hall, Summer street. The attendance was good, the evening pleasant, and all things tended to produce a scene of quiet enjoyment. Music from an orchestra of four pieces—the performers being Messrs. T. M. Carter, H. C. Freeman, John Silway, and Miss E. Fessenden—recitations from Messrs. A. Manson, M. Chubbuck, E. Quayle, G. Cayvan, A. Teel, L. Chubbuck, E. White, A. Barlow, F. J. Ackley, B. Lovejoy, A. Cary, and Messrs. F. S. Rumel, R. Cleary, C. Angelo; songs by Chas. W. Sullivan, and Misses A. Davenport, E. Crowell, B. Lovejoy, O. Stone; a dialogue between Hattie A. Melvin and John Fallon; a piano solo, by Miss M. A. Morton; reading of "Hester Vaughn" by Mr. J. M. Choate; two quartettes, "Dreaming of Home and Mother," and "Leaf by Leaf the Roses Fall," sung by Messrs. Chas. W. Sullivan, D. N. Ford, Miss M. A. Sanborn, and Mrs. Albert Morton, and a duet by Chas. W. Sullivan and Miss M. A. Sanborn, completed the exercises.

The commencement seemed to augur success to this regular course for the benefit of the Lyceum. Among the recitations were two entitled "Love Labor," and "God in Nature," which were written for the occasion by Mr. D. N. Ford, Conductor of the Lyceum.

### Postponement of Picnic.

The picnic of this Lyceum, previously announced to take place June 23d, at Walden Pond Grove, Concord, Mass., has been postponed to Wednesday, July 7th, at the same place. A special train leaves the Fitchburg Depot at 8:45 A. M.; regular trains 11 A. M., 2:15 P. M.; return train leaves the Pond at 5:15 P. M. Tickets (good for any of the three trains and return) can be had of the Committee, members of the Lyceum, and at this office. Adults \$1. Children 75 cts. Hall's Quadrille Band will be in attendance.

### New Publications.

LIFE PICTURES, a Poem in three Cantos, by J. H. Powell, is a little volume from the press of Adams & Co., Boston. The author has a reputation as a spiritual writer and thinker, having performed good service for our noble cause both in England and this country. In his verses he has here embodied much of his observation and experience, and presented life in the form in which it passes under his own spiritual cognizance. Some of his pictures are full of pathos, and will leave an impression on susceptible minds. The perfect honesty and sincerity of the writer's nature are visible in his pages, which will only enlist more deeply the confidence of others.

THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull. Boston: Wm. White & Co.

Here the reader has the substance of nearly all that can be advanced in making a searching comparison of the Spiritualism of the Bible and our own times. It will be found a most useful companion for all who would have at hand those scriptural texts which go to confirm the existence of Spiritualism in former times. Little more need be said to those who know Moses Hull, who is the champion of scriptural as well as modern Spiritualism.

ALICE VALE. A story for the times. By Lois Walsbrook. Boston: Wm. White & Co.

This is a stirring, life-giving story from a favorite with the readers of the *Banner of Light*, and abounds with the practical application of those moral truths which the talented authoress knows so well how to present. The simple dedication to her spirit sister is touching. Let this timely tale be read as widely as its author's name is known. We are sure no one can read a chapter of the book without feeling a strong desire to finish it at once.

LOVE, KIMBALL, of the Lyceum *Banner*, Chicago, has put forth the "Lyceum Song Book," a pretty little paper-covered book, containing songs and music for Lyceums. It is a happy collection, and will prove most welcome to the happy assemblies to which it should be introduced.

GEORGE COOLIDGE has published the Official Edition of the Grand National Peace Jubilee and Musical Peace Festival, price twenty-five cents. It contains the history, offering, and details of the whole of this grand affair, and shows strangers the sights in and around the city, together with all that pertains to the Coliseum and its entertainments. Its illustrations are particularly pertinent and useful.

The total vote in Chicago, so far as it has been taken, on the lay delegation question in the M. E. Church, foot up 592 for and 56 against the proposition. The vote in the Centenary Church, which has 700 members, was very small—161 for and 19 against.

James Redpath has established a "Boston Lyceum Bureau," and is prepared to furnish lecturers and readers for any place in New England. He has a list of over sixty to pick from already, all first class.

### ALL SORTS OF PARAGRAPHS.

Read the advertisement in another column of a work on "The Physiology of Woman."

A good room, with or without board, can be obtained by calling at once at 29 Dover street, Boston.

An officer direct from the Plains, says that the immediate cause of the late Indian troubles in Kansas was the firing upon a squaw by some settlers. Eleven white persons are known to have been killed in retaliation for this outrage.

"The child is father to the man." Yes, but why? Because, of course, as soon as he is born he becomes apparent.

A robin, it is said, kills, on the average, about eight hundred flies in an hour; and a sparrow will destroy at least one hundred and fifty worms or caterpillars in a day.

The awful shadow of some unseen Power Floats though unseen among us.—*Shelley*.

At Bangor, hay ranges from ten to sixteen dollars per ton, potatoes from thirty to forty cents per bushel, butter from twenty-five to twenty-eight cents per pound, and eggs sell at twenty-two cents per dozen.

Austria prohibits altogether the killing of singing-birds.

EXTRAORDINARY STATEMENT.—A prominent clergyman of Manchester, N. H., in a discourse delivered before his society recently, stated that the Protestant population of that city was about 20,000 and the Catholic about 700, yet that for the past three years the Catholics there—large portion of whom were day laborers—had raised more money for religious purposes than all the other denominations in that place combined. The gentleman—who is a Protestant—further asserted that the Catholic Church property in Manchester was worth double that belonging to the Protestants, and that notwithstanding the disparity in the population between the two, there were about as many Catholics in that city who attended church as Protestants. These statements seem almost incredible, but we have them from a person who heard the clergyman allude to make them.—*Boston Journal*.

All who wish to obtain an excellent Cough Syrup should call on Jacob Todd, 532 Washington street, Boston.

European critics say that marriage has only perfected Adeline Patil as a singer. Her voice, her manner, and the mind in her representations are thought more remarkable than ever.

He that loses his conscience has nothing left that is worth keeping.

And I have felt A presence that disturbs me with the joy Of elevated thoughts; a sense sublime Of something far more deeply interfused, Whose dwelling is the light of setting suns, And the round moon and dew-damp Earth, And the blue sky, and in the mind of man: A motion and a spirit that impels All thinking things, all objects of all thought, And rolls through all things.—*Wordsworth*.

California pays a premium of one dollar to any one who plants a shade-tree by a roadside.

A correspondent of the *Canada Farmer* states that hollers and water, sprinkled upon currant-worms before they have spread over the bush, will destroy them and save the fruit.

According to Artemus Ward, there are two things for which we are never quite prepared, namely—twins.

SINGULAR.—We have the word of a gentleman in Person County, says the *Millon Chronicle*, whose veracity is unquestionable, for the following facts that happened a few years back, and perhaps since the war: "His little son, then but eighteen months or two years old, had been playing by himself in the garden, in which stood the family burying ground, when he went into the house and asked his mother, without emotion, who was buried in the garden. His mother told him his grandfather and Uncle John—the latter had recently died. The child remarked that 'he saw his Uncle John standing in the garden with a cornstalk in his hand, who said there would be another person buried there next day.' Sure enough his Uncle Robert (whose death was unknown) was buried there the next day.—*Nashville (N. C.) Standard*.

"Dar are," said a sailor orator, "two roads through dis world. Do one am a broad and a narrow road dat leads to perdition, and do udder am a narrow and broad road dat leads to shure destruction." "If dat am do case," said a sailor hearer, "dis cullud individual takes do woods."

About thirty drops of carbolic acid, added to a pint of water used for making paste, will prevent its moulding.

The boy who, when asked to what trade he would wish to be brought up, replied, "I will be a trustee, because ever since papa has been a trustee we have had pudding for dinner," was a wise child in his generation.

### Spirit Forces.

"The wind blows down the largest tree, And yet the wind we cannot see."

But where is the man that does not nevertheless believe the fact, although we cannot see the wind, though it blow hard enough to overturn a mountain? Yet our wise men of science (falsely so called) are not prepared to believe that a table or even a light Manchette can be moved by a spirit unaided of its mortal elements, unless, forsooth, they can see and handle the power that does it! Oh, ye blind guides, who strain at a gnat and swallow a camel in earnest! Are not all the great forces of earth, and probably of the universe, alike impalpable, invisible, and incomprehensible to mortal senses? See ye the force that keeps the stars in harmony? that holds the planetary systems in its hand? that sends the earth on its course around the sun, or makes it revolve on its axis? Oh, no! but yet, says Science, we do not believe the table can be made to move by any such laws! Oh, ye hard to believe! When the earthquake rends the mountain and throws up fire and smoke, and stone and molten lava, what are all these but the cast-off clothing and excrement of the unseen forces that do the work? Is it the visible, the palpable salt-petre and charcoal contained in a thimbleful of powder, think ye, that rends the rock that the united power of an hundred horses would not suffice to do? or is it the impalpable, invisible and invisible forces that are clothed with these elements that do the work? Or is it the lightning's flash that blinds our eyes, or the imponderable forces which, though clothed in lightning, we cannot see, that rends the oak, think ye? As well ascribe it to the thunder we hear, caused by the rush of elements to the vacuum from whence the bolt of air, compressed by omnipotence, has sped, as to ascribe it to the flash of light we see.

Can we see, feel, weigh, hear or comprehend the subtle force that impels the steel to the magnet, or which turns the magnet to the pole? Ah, no, say learned quid nunces; but all these things are taught us in our schools, and table-tipping is not like *Lump*, science should take physics to humble its pride and arrogance in these latter days, so as to bring itself down on a level to the ground occupied by a Newton, a Franklin, or a Faraday, in times past. And when our learned professors get low enough and *childlike* enough to learn as these did, from a fallen apple, a kite and string or a spirit-force, then, and not until then, will our modern schools (ay, and churches, too) become enriched by a knowledge and acknowledgment of the existence of that most beneficial, most beautiful and most consoling branch of science ever yet vouchsafed to man, viz., "modern Spiritualism."

T. H. H.

### The London Dialectical Society.

The committee meetings to investigate Spiritualism and to find out whether it exists or not, continue to be held, and reports of their proceedings appear in some of the daily papers, principally in the *Echo*, the chief proprietor of which is a member of the committee. We hear that he and most of the committee have had their former opinions much modified, not only by the evidence adduced before them, but by the phenomena elicited amongst themselves at their own sittings. This proprietor of the *Echo* thinks it decent to head the articles in large type, with "Avoztur Ezrino with the Spirit-Rappers." There are others we could name who believe in private, and reprobate in public in their papers, and thus hold the public in ignorance, but we do not think this is honest or decent. Why not tell the truth and be respectful to it?—*London Spiritual Magazine*.

### Note from a Lecturer.

DEAR BANNER.—Next Sunday is my last in this place. I have spoken here three weeks; next Sunday will make four. I commence my duties as lecturer at Troy, N. Y., on Sunday, the 20th of June, and will be glad to make engagements East for July and August, and can be addressed at Troy, N. Y., or 340 Dean street, Brooklyn, N. Y.

My private clairvoyant readings have given satisfaction in this place, I am pleased to hear, and I hope to be able to do much good as the humble instrument of the angel world.

Yours for truth, J. W. VAN NAMEE.

Vineland, N. Y., June 2, 1869.

### C. H. Read, the Medium.

I see by the *Banner of Light* of 12th inst., that Mr. Read has been detected at Waterbury, Conn., in "trying to help the spirits, in some of the extraordinary performances with which he has been very generally accredited." As far as I can recollect, there has not within the last twenty years or more been a physical medium of note developed among Spiritualists who has not been accused of similar fraud or trickery; the Davenport, Home and Mummer included. During the early years of my investigation of the spiritual phenomena, I was myself very prone to attribute designed unfairness to the mediums. But enlarged experience and observation have led me to believe that in most instances where anything apparently unfair occurs it originates (through the action of some law not yet understood) from the condition of the circle of minds in attendance, or, as you suggest, from the spirits themselves acting on their unconscious and helpless mundane instruments.

I was once present at a cabinet exhibition where ink was thrown on the arm that appeared at the opening by one of the committee, who instantly seized the medium, and as I then supposed proved the whole theory to be a trick conclusively by showing the mark of ink on her wrist.

Again, the Allen boy medium was apparently exposed, by ink being thrown on his hand, which was pulled by some unseen hand in the broad light, without any one present seeing it done. Although it was supposed the Allen boy's hands were securely fixed at the time, the stain of ink being found upon them rendered it "certain" that the whole thing was the result of dexterous trickery; and yet the experiments instituted at the *Banner of Light* rooms, after the Allen boy's alleged exposure, proved beyond a doubt that both of the mediums referred to above might have been, and probably were, guiltless of fraud.

The accusation brought against Read, at Waterbury, reminds me of what occurred at a large circle in Boston, when I was present, last winter. Read was firmly tied—hands, arms and feet—and again firmly to his chair. Whilst in this position, he executed an Indian war-dance, accompanied by the war-song. This was performed in the dark, with great energy and vigor. A clairvoyant medium, (I think Mrs. Friend,) sat near me, and repeatedly remarked during the performance that Read's limbs were free during the dance, and that she could distinctly see the ropes flying loosely in the air. By accident, or some cause, the man who tended the gas-burner turned on the light in the midst of the dance, when Read appeared firmly tied as before its beginning, and in precisely the same way, with, I think, twenty-seven different knots, that took several minutes for three persons to loosen. It was necessary to hasten this, as the medium was greatly overcome by the light being turned too suddenly upon him. Now had this occurred at Waterbury, and the control of the spirit influence been strong enough to have kept the limbs of the medium but a single second in motion after the light was turned on, I think a company of skeptics, or even of inexperienced Spiritualists, would have supposed Read was himself "trying to help the spirits."

For one, I do not think, to say the least, that we Spiritualists have generally been disposed to treat our mediums with sufficient forbearance. It is very evident to us all, that now, more emphatically than in former days, "God hath chosen the foolish things of the world to confound the wise; and the weak things to confound the mighty; and base things that are despised, and things which (apparently) are not, to bring to naught things that (apparently) are."

We should remember that these poor sensitive instruments of the unseen powers are often wounded for our (own) transgressions, of both known and unknown laws; that they are bruised for our iniquities; that the chastisement due us often falls on them, and that with their stripes we are healed and freed from the bonds of mental and educational error and slavery, and the false teachings of the whole tribe of Popes, Bishops and Priests.

THOMAS R. HAZARD.

### Call for Camp Meeting Committee.

At the last annual session of the Pierpont Grove Camp Meeting, Melrose and Malden, Mass., it was voted to resolve said meeting into a body to be called the New England Camp Meeting Association. The following were named as committee: Massachusetts—R. T. Barrett, Moses Starnes, G. V. Vaughn, C. E. Tompkins, Malden; D. L. Taylor, Melrose; James Durgin, Arlington; Dr. H. B. Storor, Boston; Dr. Uriah Clark, Cambridgeport; E. T. Whitford, Stoneham; Dr. Amos H. Richardson, Andover; J. S. Dodge, Chelsea; Rhode Island—William Foster, Providence; P. B. Holmes, Woonsocket, Connecticut—G. W. Burnham, Williamstown; Vermont—A. E. Simmons, South Woodstock; T. Middleton, Woodstock; New Hampshire—E. J. Durand, Lebanon; D. G. Gilechrist, Franklin, Maine—H. Allen, Camden; Asa, Dover. In keeping with the instructions given the Corresponding Secretary, a meeting of the said committee is hereby called, to be held in Pierpont Grove, at 2 P. M., Sunday, June 20th, 1869, to deliberate in regard to the next Camp Meeting.

URIAH CLARK, Cor. Sec.

### Married.

In St. Louis, Mo., May 11th, 1869, the residence of Mr. Charles A. Ferry, by Dr. H. H. Wilson, Mr. Edward P. Ferry, of St. Louis, and Mrs. Lillian J. L. Wilson, of Pittsburg, Pa.

### Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.M29.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MRS. ARMY M. LAFIN FERRER, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29.

MISS M. G. CARRIE answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 4w.M29.

Mrs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. July 29w.

ANSWERS TO SEALED LETTERS, by R. W. Felt, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Ju53w.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Ju13.

C. D. & I. H. PRESHO, Proprietors.

"LIFE, LIBERTY, and the pursuit of Happiness," are all secured by doing Doctor Smith Arnold's *Reform* in all cases of Bodily Complaints. It saves life, gives liberty, and makes happiness attainable.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Ju12.

### A THING OF BEAUTY.

A thing of beauty is a Boy With honest face and handsome dress; At home he is his parents' joy, And friends he'll find in every place; With knowledge he'll store his mind, And seek to be a useful man; To virtue he will be inclined, Striving to do what good he can; And if, perchance, he needs new "CLOTHES," A Suit from head to foot complete, He'll purchase them at GEORGE FENNO'S, Corner of Beach and Washington street.

### Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cts. THE RELIGIO-PSYCHOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts.

THE ROSEMARY: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cts.

THE HARMONIC ANGEL: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. K. B. KENDALLVILLE, TENN.—We cannot possibly entertain your "suggestions," brother, until we know what they are?

### Notice.

To the various Associations of Spiritualists and to individual Spiritualists within the State of Maine.

The Association of Spiritualists in Portland, in said State, by its committee for that purpose duly appointed, invites you to meet it at Congress Hall, in Portland, on Saturday, the 19th day of June instant, at 10 of the clock A. M., for the purpose of organizing an Association of Spiritualists for the State, choosing delegates to represent said State Association in the National Convention of Spiritualists, to be held at Hartford, Conn., on the 31st day of August next, and for the adoption of such measures for the advancement of the cause of Spiritualism, and of a higher standard of morals among the people, as may be agreed on at the meeting. It is expected that the meeting will be continued through Sunday, the 20th inst., for religious purposes.

JAMES C. WOODMAN, CLARENCE WISNOL, M. A. BARNICOT, M. M. FERRER, } Committee.

Portland, Me., June 7, 1869.

### Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also, Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1—t

DR. J. WESLEY KILLEY, Analytical Physician, 200 Tremont street, (near Boylston) Boston, can be consulted every Saturday, Sunday and Monday, on all Organic Diseases, and all Diseases of the Blood and other Fluids. Advice free. Ladies and gentlemen are respectfully invited to call. 4w.M29.

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. Ju13—t

### ADVERTISEMENTS.

Each line in Agents type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

Important to Consumptives and Invalids.

WINCHESTER'S HYPOPHOSPHITES OF LIME AND SODA.

THE SPECIFIC REMEDY FOR CONSUMPTION!

It has been in general and extensive use for the past TEN YEARS, during which period it has been subjected to a most critical test in innumerable cases of confirmed CONSUMPTION, and has achieved a SUCCESS unparalleled in the annals of Medicine.

The facts and testimony which we offer as to the Great Curative Properties of this Remedy, and its unparalleled efficacy, can hardly fail to carry conviction to the minds of the most skeptical, and hope to those who are liable to or are suffering from this insidious malady, that a Remedy has been found so prompt, so certain, and so potent in its action, that "Care is the rule and Death the exception."

THE EXTRAORDINARY TONIC, STIMULATING AND INVIGORATING PROPERTIES OF WINCHESTER'S HYPOPHOSPHITES

render it the most appropriate as it is the SPECIFIC REMEDY

For Nervous and General Debility, Bronchitis, Asthma, Neuralgia, Paralysis, Wasting, Scrophulous, Loss of Strength, Flaccid Appetite, Dyspepsia and Indigestion, Impurities of the Blood, Female Complaints,

Chronic Diarrhea, Maladies of Children, &c., in which cases it is the most efficacious treatment known. The prompt and beneficial effects of Winchester's Hypophosphites will both SURPRISE and CLAIM you.

For sale by Druggists and Dealers in every city, town and village throughout the United States and Canada. Prices—\$1 and \$2 per bottle. Three large, or six small, \$5.

For Circulars, Information and Advice Free. J. WINCHESTER & CO., Proprietors, 30 John Street, New York.

PURE SALERATUS.

A HOUSEHOLD NECESSITY.

EVERY housekeeper who has any regard for the welfare of the household is under obligation to inform herself as to the influence of impure Saleratus, and at least to secure that which is acknowledged the best. PYLE'S SALERATUS has stood the test of time, and become the standard in New England. Ten years' experience has not only substantiated its claim to perfect purity, but proved its superiority over all others. Yet there are many housekeepers who, by reason of the grocers' men's determination to supply only that from which they derive the largest profit, are deprived of the use of that which they know by experience and reputation is best adapted to their wants. Grocers under such circumstances participate in a great moral crime; it is their duty to aid in circulating only such articles of vast importance to the public welfare as have merited superior reputation. Housekeepers have a right to ask for Pyle's Saleratus, and should insist upon having it. They will be well compensated for the effort. Sold by first-class Grocers generally. Depot, 350 Washington street, New York. 410w—June 10.

HIGH COMPLIMENT.

DEAR SIR—I take great pleasure in advising you officially that a meeting of the Executive Committee of this Association, held on Saturday evening, it was, on motion of Mr. E. D. Jordan, unanimously voted,

That, any planers to be used in the performances at the College, they shall be the grand orchestral pianos of Messrs. Hallet, Davis & Co.

I remain, gentlemen, Very respectfully, your obedient servant,

HENRY G. PARKER, Secretary. Messrs. HALLET, DAVIS & CO., Boston. 1w—June 19.

THE PHYSICIAN IN GILEAD

CAN, with the aid of Spirit Friends, cause pain and disease to leave the body. Then come at once to the fountain, drink and be cured. Open daily from 9 A. M. to 5 P. M.

JACOB TODD, HEALING PHYSICIAN, 332 Washington street, Boston. June 19—1w

FRUIT HORA.—MISS JONES, the young and talented blind and Medical Clairvoyant, and Psychometrist, can be consulted at 205 Harrison avenue, Boston, after June 15th, upon all diseases, and in relation to the present and future. Hours from 9 A. M. to 9 P. M. Come and judge for yourselves. 5w—June 19.

### PROF. BARNES'S PATENT DRY SPIROMETER,

FOR MEASURING AND DEVELOPING THE L











## Western Department.

J. M. FEEBLES, Editor.

Individuals subscribing for the *Banner of Light* by mail or otherwise, should send their letters containing remittances direct to WILLIAM WHITE & CO., 153 Washington street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. FEEBLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent direct to the Boston office. Letters and papers intended for our should be directed to J. M. FEEBLES. Persons writing us in June will direct to Portland, Me.

## Rose Yesterday.

Every tick of the clock tells of some sentinel quitting his post, of some jewel borne rashly away, of some harp-string broken, of some lyre in the household still—*"died yesterday,"* are the sad words borne from neighbor to neighbor.

How education clings to the most free and philosophical. These know there is no death, only change, on ward and upward forever.

"There is no death in an angel form." Walks of the earth with silent tread. He hears our dear loved ones away. And then we call them dead."

It is beautiful to put on the white robe of immortality, and pass quietly, smilingly into that blessed bourne—the Morning-Land—from whence travelers are continually returning, bringing messages as inspiring as did the Bethlehem angels of old.

"Rose, is the term to employ. The body is the shell, the garment, the coffin-film, that covers the spirit for a season.

That gentle child, whose ringing laugh was like the gush of summer rills, whose dancing feet made music along the garden walks, and whose voice, so soft and late-like, adds new melodies to the echoing songs of the harpers in heaven—*rose yesterday.*

That youth, the pride of friends—that youth, so fair and full of promise, whose pathway seemed fringed with flowers, whose life prophesied a perpetual litany of love and good-will, whose soul signified for the association of the great and good, and whose aspirations could only have been satisfied with garlands of victory—sickened, suffered—and *rose yesterday.* How beautiful the fading orange flowers, that encircled the pale brow of his encoined form! He did not die—but *rose yesterday.*

That venerable man, so patriarchal and fatherly; so loved by the little children he fondled; so bowed under the infirmities of well-spent years; so quiet and patient, watching the nearing of life's sunset, retired early the other evening complaining of exhaustion. Sleeping a chilly sleep for a few moments, he passed the peaceful river gently, as vanishes a western shadow. Tell the good people—he *rose yesterday.*

"Died," is Pagan phraseology, or Christian custom, borrowed from those midnight that gloomed the most ancient ages. The loved one *rose yesterday.* Blessed are these resurrection yesterdays, that, lifting the gates of gladness for entrance into the radiant star-lands of immortality, bid pilgrims weary from the care-lands of earth enter—enter for rest, sweet peace and eternal progress.

## Slandering the Heathen.

If there was ever a mingled combination of impudence and falsehood manifest in Christian descriptions of the inhabitants of Asian lands, we see it in Church books and hear it from Evangelical pulpits, in relation to China and India. It is customary for preachers to affirm that reforms and humanitarian institutions are found only in such countries as abound in *Christian Bibles*. This is especially true of our American clergy—a class of men neither as learned or tolerant as the English or German divines. There is an occasional exception. It is deeply gratifying to be privileged to transcribe the following from the Chinese "missionary report" of Rev. George Smith, Oxford, Eng., who was several years in China as a missionary. Under the head of "Foundling Hospitals," p. 137, he says:

"On June 23rd we visited the *tung jin tang*, or 'Hall of United Benevolence.' The existence of such institutions in China is a striking trait in the national character, and exhibits a measure of natural benevolence almost peculiar to the Chinese as a Pagan nation. The Chinese have been for more than two thousand years an isolated people, and yet we behold among them, as Christian writers have in former times been disposed to doubt or deny, the existence of benevolent institutions as the fruits of Pagan morality. The 'Hall of United Benevolence' has its cemetery, hospital, and similar institutions in different parts of the city and suburbs, at which coffins are provided, and the expenses of burial defrayed. A special train of a few aged and infirm persons, also, are supplied with relief, the expenses of support and management being defrayed by private subscriptions. On entering the court we turned aside into a hall, where a master was engaged in teaching about twenty boys, who, with fifteen old men, were the only inmates of this place. In the room on the right were, also, a cot, a quilt, and a few mats, upon which the students were seated, and ready for use at any time. These were inscribed in Chinese characters, with the name of the institution, *tung jin tang*, and with the figures 632 to 6300 consecutively, being the number of persons gratuitously supplied since the commencement of the institution.

From this place we proceeded to the *yuh ying tang*, or 'Foundling Hospital,' which is also supported by subscriptions, and is intended to receive the female children of those who are too poor to support their offspring."

Touching this matter of impartiality and tolerance toward the religions of other nations, we tender a tribute of thanks to the Rev. J. B. Gross. In his work entitled "Introduction to the Heathen Religion," he writes thus pointedly:

"Perhaps on no subject within the ample range of human knowledge, have so many fallacious ideas been propagated as upon that of the gods and the worship of heathen antiquity. Nothing but a shameful ignorance, a pitiable prejudice, or the most contemptible pride, which denounces all investigations as a useless or a criminal labor, when it must be feared that they will result in the overthrow of pre-established systems of faith or the modification of long cherished principles of science, can have thus misrepresented the history of heathenism, and distorted—nay, caricatured—its forms of religious worship. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn to recognize in the history past, at least, a little of that common sense of which it boasts with as much self-complacency as if the prerogative of reason was the birthright only of modern times."

## What Ails Them?

The Children's Progressive Lyceum institution, though not claimed as a finality, is almost infinitely superior to the sectarian Sunday-schools of the country. It has proven the most practical movement we have yet had in the line of organization, and is certainly worthy of more thought and enthusiasm among Spiritualists.

But knowing the present condition of a large number of Lyceums, we ask, *what ails them?* Is the system defective? Are its ethical depths unfathomed? or are the people not yet educated up to its necessity? Something is the matter. Certain Lyceums in the West that once lived, breathed, and promised well, are dead. Others drag. Others still have in them wrangling, disintegrating elements.

Glancing in different directions from Boston; we see that the Lyceums in Springfield, Worcester, Providence, Haverhill, East Boston, and probably others, are dead. What ailed them? This is an important question for Spiritualists to answer. Children are in the world, and will be educated somehow and by somebody.

What are these arithmetical millions of Spiritualists about? Are they, like the old Jews, everlastingly hunting after "signs and wonders"? These and other questions of import are destined, and that very soon, to pass the ordeal of severe criticism.

## Compensation.

There is no human-shaped personal God; no general judgment for final adjudication; no arbitrary punishments in the Divine government as inflictions of justice; God impersonal, undesignable, is to our finite comprehension, the infinite, incarnate Life-principle of the universe.

Punishment, so termed, is the legitimate effect of coming into false relations with the divine laws of existence—cause and effect, sowing and reaping, obeying and living, or disobeying and dying; that is, suffering the natural consequences of wrong doing.

In "Richard III." scene 2, act 5, occurs this well-known soliloquy, exhibiting the regret—the crushing, stinging remorse of the wrong-doer:

"Roe, do not flatter.  
My conscience hath a thousand several tongues,  
And every tongue brings in a several tale,  
And every tale condemns me for a villain.  
I shall despair. There is no creature loves me;  
And if I die, no soul will pity me."

## Spiritualist Meeting in Portland.

The reader will see an official call, signed by the committee, for societies and individual Spiritualists to meet in Portland, Maine, the 19th and 20th of the present month, for the purpose of forming a State Convention of Spiritualists. This is an important matter, and we trust there will be representatives from different parts of the State. In a "multitude of counselors," somebody has said, "there's wisdom."

## Milan, Ohio.

First Society of Spiritualists was organized at Milan, O., on the 2d of May, and the following officers elected: A. N. Hawley, President; H. Tucker, Vice President; O. Bassett, Secretary; L. R. Beckwith, Treasurer. Lecturers passing East and West, are requested to address, O. BASSETT, Sec'y, Milan, Ohio.

Dr. James Cooper, of Bellefontaine, O., will be in Garnett, Anderson Co., Kansas, on the 24th, and will answer a few calls to lecture while there; also, on the line of the Hannibal and St. Joseph railroad, as he returns. Letters addressed as above, until July 1st, will receive attention. Dr. C. is a pupil of Dr. J. R. Newton, the great healer, and will give some attention to the treatment of disease. He will take subscriptions for the *Banner of Light*, and have books for sale.

## Fourth Annual Convention of the Illinois State Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held on Friday, Saturday and Sunday, June 25th, 26th and 27th, 1869. Each local Society of Spiritualists, or other reformers, shall be entitled to a representative in the following ratio, viz: Each society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

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## Spiritualists' Union Picnic, at Harmony Grove, South Framingham, Mass.

The First Grand Spiritualist Picnic of the season will meet at this well-known and favorite resort, on Tuesday, June 22d, 1869. The grounds embrace some thirteen acres, with a large and conveniently arranged house thereon, with hall attached, close upon a beautiful lake. Within the grove is a natural amphitheatre, provided with stands and seats for the accommodation of fifteen hundred persons. Ample provision is made for the complete shelter and amusement of visitors, and the entire premises are surrounded by a high board fence as a protection against intruders, and no one is allowed to enter without an excursion ticket, or admittance fee of twenty-five cents.

Extra trains will be run by the Boston & Albany R. R., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be obtained upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. For full particulars, apply to the present and address the meeting; also others of our best male and female speakers.

Reduction of Fare.—Tickets will be furnished along the line of the Boston & Worcester; Boston, Clinton & Fitchburg; and Milford Railroads, at reduced rates. Call for Excursion Tickets. A Special Train will leave Boston at 10 A. M. and return at 5 P. M. Extra cars will be attached to the 9:25 express train for the accommodation of people from Worcester. Fare from Boston and Worcester, to and from the grove, including admittance, \$1.00. Tickets can be obtained at the *Banner of Light* office by people going from Boston; from Fitchburg, at Fitchburg; from Worcester, at F. R. Fuller; from Milford, at J. L. Buxton; from way stations, of the station agents.

The Picnic is held in the interests of the Massachusetts State Association. A. E. CARPENTER, Agent.

## New York Lyceum Picnic.

The annual picnic of the Children's Progressive Lyceum will take place on Saturday, June 19th, at Elm Park, entrance on 10th street, between 10th and 11th streets, of New York and vicinity, and all friends of the Lyceum, are cordially invited to unite with us on this festive occasion, and give up this one day to recreation and amusement beneath the shade of the grand old elms. The exclusive use of the park, replete with every convenience, has been hired for the picnic, and the grounds will be under the management of the Lyceum. With dancing, speaking, and vocal music by the choir of the Everett Rooms, will give variety and interest to the exercises. After dinner those who desire can assemble on the large covered platform to listen to addresses by the speakers present, and music by the choir. Later in the day the band will play for dancing, which will be continued into the evening.

The Lyceum, and as many of the friends as choose, are invited to assemble at the Everett Rooms, at 9 o'clock A. M., and proceed in a body to 14th street, and Eighth avenue, where special cars will be ready at 10 o'clock precisely, to convey the party to 10th street, free of charge. A wagon will be in readiness at the Everett Rooms to receive picnic baskets, and convey them to the grounds.

Tickets of admittance to the Park, fifty cents; children's tickets, twenty-five cents; Lyceum members free. For full particulars, apply to the Lyceum, at 10th street, between 10th and 11th streets, New York. Tickets will be ready at 10 o'clock precisely, to convey the party to 10th street, free of charge. A wagon will be in readiness at the Everett Rooms to receive picnic baskets, and convey them to the grounds.

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## NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.  
THE CHILDREN'S PROGRESSIVE LYCEUM.

"What shall we do with our children?" is a question that was often anxiously asked by Spiritualists previous to the formation of the Lyceum. "They are social, and want to go with their schoolmates to the Sunday-school. They don't like to attend meetings with us where adults alone are found, and long lectures are given of which they can understand but little, and we do not feel justified in leaving them at home, where they will most likely be uneasy and long for the street or the hedge-row, where happy companionship such as we would never choose for them might be found. What shall we do with our children?"

Waiting for an answer to this inquiry, which was often made in real anguish of heart, parents found themselves impelled to give their consent to the attendance of their children upon Orthodox Sunday-schools, where the very errors were taught which they had but just so laboriously and painfully escaped, and where the little ones learned first to suspect and then to despise the beautiful faith held sacred by their guardians in the domestic circle. And thus it has come to pass that many of the early Spiritualists, whose children have reached manhood and womanhood during the last decade, have the pain of seeing them joined to the idol of popular superstition.

Now, wherever there is existing a well conducted Children's Lyceum, this species of suffering may be prevented, and a noble company of youthful recruits may be marshaled for the grand progressive army. The children, of "four years and upwards," who now are numbered as members of Groups, will, years hence, instead of turning coldly from the living faith which their parents cherish to the dead formulas of creeds, stand ready to affirm the doctrines of Nature's true religion, and help the world to a comprehension of its divine realities. For the Lyceum, in its own natural way, teaches the true religion.

In the first place, it does not expect impossibilities of the young being. It commences with the child as Nature begins with the races of men. It gives scope to his physical activities. It seizes upon his love of motion, of color, of symmetry, of sound, and makes it subservient to intellectual perception, moral insight and religious aspiration. "Half-engaged in the soil, paving to get free, man needs all the music that can be brought to disengage him." So the child, engulphed in his instincts, environed by his senses, groping toward the unknown, needs beauty and music and the orderly play of his normal activities, to awaken him to a perception of the higher life of the soul, and to make him receptive to the truths which arise from and belong to that superior life. The Lyceum method provides for all the tendencies and needs of the child nature, and thus makes its transition not only easy but delightful, from the attraction of the senses to the perception of truth and the love of good. This is true spirit culture—a gradual and natural disengagement of the higher faculties from the bondage of sense, and opportunity for their free activity, until they obtain control of the entire being. Then consciousness of the Divine Nature floods the soul as the morning sunlight bursts upon the earth, and worship is spontaneous and full of joy.

Whoever is privileged to witness a single session of any properly conducted Lyceum and to obtain a total impression of its effect, will see that we do not exaggerate its value as an agent of spirit culture. With beautiful order the twelve Groups seek their respective stations—named more appropriately than the twelve signs of the zodiac or the twelve months of the year—and the twelve times twelve members receive their badges, which crudely typify that color-music of which poets have dreamed. The dear little ones, still strangers in this rude sphere, are led by the hand of love, and feel owned and sheltered by their kind leaders. Badges, emblems and banners, attract all, and the charm of music, and the parallel charm of symmetrical motion, unite in producing harmony throughout the Groups, while the initiative exercises promote the no less essential harmony which we denominate health. Then, when the physical and mental are thus attuned, how sweetly arise from those pure young voices the songs of progress, and how holy are their utterances of truth! How divine is the baptism of celestial light and love that descends alike upon the teachers and the taught at every such harmonious session; and how enduring and invaluable must be the effect on the precious young natures thus congregated.

The question, "What shall we do with our children?" is at last answered, if Spiritualists will have it so. It needs courage, self-sacrifice and continuous devotion, to carry forward a Lyceum successfully; but the reward is great. Indeed, so rich is the compensation in spiritual growth and true religious bentitude, that the most faithful workers cease to consider anything in the light of self-sacrifice, but count it joy even to suffer for the Lyceum cause, and are "content with all places and any service they can render."

## SPIRITUALIST MEETINGS.

ALPHABETICALLY ARRANGED.  
ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 10 A. M. Mrs. Maria Hunt, President; Ezra T. Sherwin, Secretary.

APLETON, WIS.—Children's Lyceum meets at 3 P. M. every Sunday.  
BOSTON, MASS.—*Mercantile Hall*.—The First Spiritualist Association hold meetings every Sunday at 10 A. M. and 7 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 10 A. M. Mrs. Maria Hunt, President; Ezra T. Sherwin, Secretary.

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