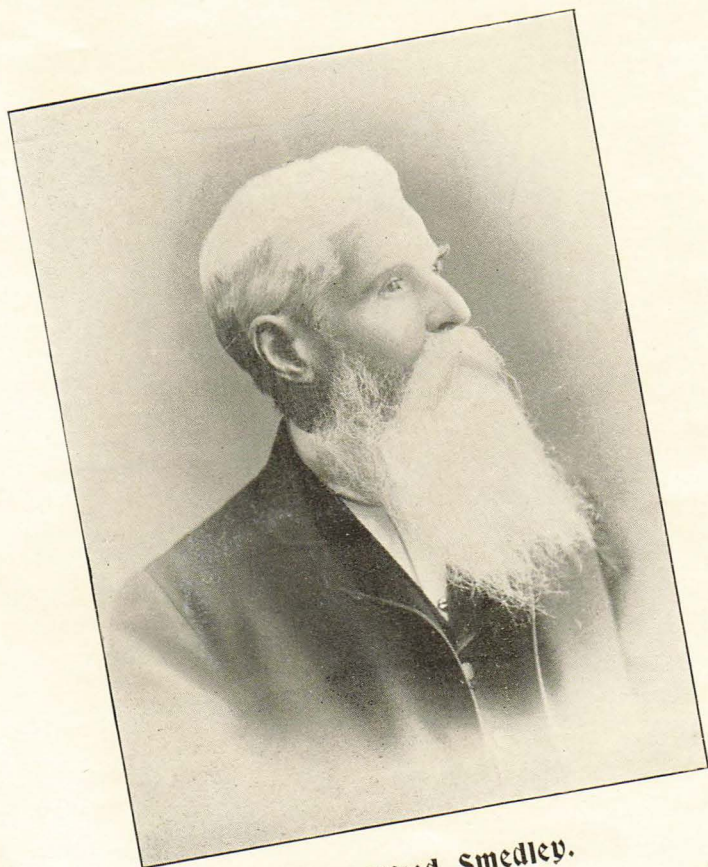
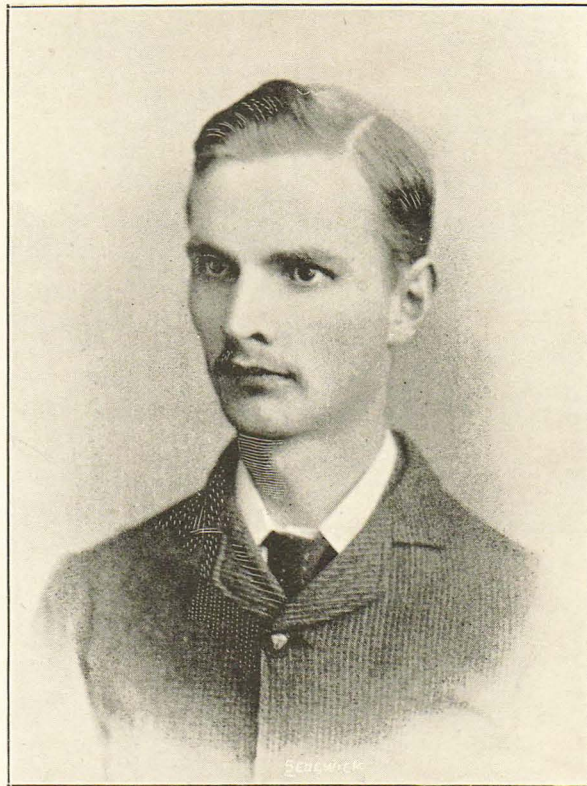




Mrs. Alfred Smedley.



Mr. Alfred Smedley.



Mr. Hy. Urban Smedley.

The LYCEUM BANNER

A SPIRITUALIST MAGAZINE FOR OLD AND YOUNG.

"In things Essential, Unity—In things Doubtful, Liberty—In all things, Charity."

VOL. XIII.

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No. 152.



OUR PORTRAIT SUPPLEMENT.

BRIEF BIOGRAPHICAL SKETCHES.

I.—MRS. SELINA SMEDLEY.

ABOUT six miles from Derby, and not far from the long-time famous "Kilburne Coal" Mines, on elevated land, stands the quiet village of Horsley. On the western side of the village, on the brow of the hill, the well-known "Horsley Church" has stood like a sentinel for many generations. At the eastern end of the village, near the road, there was a comfortable farmstead, with its well-stocked orchard, and a general store from which groceries, bread stuffs, butcher's meat, and sundry farm produce were regularly supplied to the villagers and surrounding inhabitants.

It was in this quiet and comfortable dwelling that the subject of this sketch (Selina Welch) first saw the light. In her girlhood she regularly attended Church, morning and afternoon, there being no Nonconformist place of worship in the village at that time.

Her mother being a Baptist, and her father a liberal-minded man, they opened their house for the Baptists to hold service in on a Sunday evening.

As a girl Selina was sensitive and seriously inclined, and was very anxious to walk in the right path. The theological teaching to which it was her lot to listen only tended to frighten her and make her very unhappy; the sum and substance of it being—

"There is a dreadful hell,
And everlasting pains,
Where sinners must with devils dwell,
In darkness, fire, and chains."

The result of such teaching was, she lived in constant fear of being smitten down for any slight mistake she might make by an angry God. Often when she retired to rest at night she would lay awake in a state of terror, fearing that she would in the morning wake up in hell.

She took an active part in the home work and in the store, and on arriving at the state of womanhood, went to reside at Derby.

She became a member of a Baptist Church, and some time after was married to Mr. George Ford, a respectable tradesman of that town, who was also a member of the same Church.

She became a very active partner in her husband's business, in fact, the moving power which brought success. The Church of which they were members was one of the largest in Derby, having over a thousand members.

The minister at that time being the Rev. — Pike, author of "Early Piety," whose theology was of the sternest and most lurid type, did not prove of much assistance in removing her doubts and bringing her peace of mind. He was, however, a real good man, and thoroughly consistent. Believing that the eternal happiness or misery might depend on a visit to, and a prayer for, the sick and dying, he would instantly leave his dinner, or his bed at any hour of the night, when sent for to visit a sick person. Such consistency is always worthy of the greatest respect.

Mr. Ford was made a deacon, and Mrs. Ford became a Sunday school teacher and a deaconess. They both took a very active part in Church work. One of her many duties was to consult with the female candidates for Church membership, and report to the Church as to their fitness.

This she felt was a great responsibility, and would in some cases report unfitness, because the candidates did not appear to fully comprehend the importance of the step they were taking.

One thing she noticed after the females came out of the water on baptism day was, the wine given them to warm

and help them, affected them in a *strange manner*. As one of her duties was to attend on the newly baptised and supply them with what was needful, and seeing the effect the wine had on them she decided she would provide hot coffee for them in the future instead of wine. This she carried out, though not with the full approval of all the good deacons, but it proved to be not only a benefit to the young people, but ultimately advantageous to the Church.

Although she attended assiduously to her Church duties and at the services for over 25 years, she never enjoyed that happiness and peace of mind for which she had so sincerely sought; the, to her, impossible creedal theology being an unsurmountable difficulty.

Mr. Ford had a very serious illness, from which he never permanently recovered. They retired from business, and a while after he passed on, leaving her alone, which was a very severe trial to her.

Previous to this, her attention had been called to the subject of Spiritualism, in which she became very much interested. She entertained many of the speakers and Mediums, including Mr. and Mrs. Everitt, a number of times, and witnessed marvellous phenomena in their presence. Dr. George Sexton, a convert from Materialism to Spiritualism, who lectured in Derby, was entertained at her house, as was Miss Wood, who stayed with her more than a week, and in whose presence materialised forms appeared.

After thoroughly investigating the subject, she espoused Spiritualism, and its teachings removed those doubts that had so long haunted her, and she was able to rejoice in a peace of mind to which she had previously been a stranger. No wonder that she became a staunch and liberal supporter of the cause, which she remains to the present time.

She takes special interest in the children's cause, which is evinced by her gift of £150 to the Spiritualist's Lyceum Union, also £50 to the funds of the Derby and Derbyshire Band of Hope Union, and £50 to the Children's Deaf and Dumb Institution, Derby.

In Queen Victoria's Jubilee year she found the money to build "Jubilee Hall," a very comfortable, well-heated, well-ventilated, and well-lighted hall, which the local Society and Lyceum have had the use of free of cost.

The Belper Society is, by many in the movement, said to noted for punctuality, or commencing service exactly at the appointed time; and further, we have learned from experience that Belper people like to conclude at the proper time.

It is well known among her friends that Mrs. Smedley is herself the personification of punctuality. How far this has been a factor in establishing punctuality at the Hall we are unable to say, but we should guess considerable. Being very methodical, her motto has always been "a place for everything, and everything in its place."

Mark Twain, writing of himself, said: "It is likely that such a liberal amount of space was given to the organ which enables me to make promises that the organ which should enable me to keep them was crowded out." This cannot be truly said of Mrs. Smedley, for her promises are sure to be kept, if at all possible. Whatever duties she has been accustomed to undertake, she has striven religiously to perform.

Of her home life it may be truly said—She is one of those women "who buildeth her house." "She looketh well to the ways of her household and eateth not the bread of idleness." "She stretcheth out her hands to the poor."

I was at Park Mount on one occasion, when a person who had read Mr. Smedley's "Reminiscences" had travelled a considerable distance to have a chat with them on

Spiritualism. After a long conversation, during which Mr. Smedley showed the plaster feet made from the wax moulds, obtained when Miss Wood visited Belper, and explained how they were obtained, Mr. Smedley remarked: "Now, before you leave, I wish to show you another phenomenon." Pointing to Mrs. Smedley, who sat close by, he said, "She is the phenomenon to which I refer. When we were married, over 20 years ago, I had five children. She took them by the hand and to her heart, and has ever since acted the part of a good mother to them at all times and under all circumstances. Never once during the whole period have I ever seen a wrong look, or heard or known any one of them to utter a single word of complaint respecting her treatment of them; neither has she ever had a cross word with any of them or about them. Now, do you not consider she is a phenomenon?" asked Mr. Smedley.

"Well, yes; I think such cases are few and far between," was the reply.

"In all such cases there should be consideration and allowance made on both sides, then, with a fair amount of common sense, peace and comfort may be ensured," Mr. Smedley remarked.

The last Conference Mrs. Smedley was able to attend was the Lyceum Conference held at Newcastle-on-Tyne in 1900. While her health was good she seldom missed any of the public services, and now, when advancing age and enfeebled health prevent her from attending many of the meetings, her interest in the cause is as unabated as ever, as the following letter will show.

[COPY OF MRS. SMEDLEY'S LETTER.]

Park Mount, Belper, Derbyshire,

July 16th, 1903.

"DEAR Mr. Kitson—" I had by "will" left to the BRITISH SPIRITUALISTS' LYCEUM UNION, of which you are the worthy self-sacrificing secretary, a certain sum of money to be paid over to the Funds of the Union on my leaving my earthly tenement for one of the "Many Mansions" in the "Better Land."

"My earthly form which has served me well for so many years, is now getting somewhat out of repair, and is not capable of carrying out my behests as in the busy years.

"Learning that the B.S.L. Union has no legal status, I have decided to hand over to you *now* the enclosed cheque for the Funds of the Union, *viz.* £100 for the General Fund; and £50 for assisting to support a Lyceum Sick Children's Home. Said home to be legally placed under such management that will be to the satisfaction of not less than three-fourths of the duly elected Officers and Members of the Executive Committee of the B.S.L. Union for the time being.

"If, however, no such Home is established by the 31st. of Dec. 1904, this sum of £50 may be transferred to the General Funds of the Union, and used as the Executive deem best to promote the free and full, physical, moral, intellectual and spiritual development of the children connected with the Spiritualist Movement, free from man made theology, so that they may have the opportunity of growing up sober, industrious, and honourable citizens of our great Empire, and of becoming living examples of the embodiment of the instruction imparted to them, *viz.* "The Fatherhood of God, and the Brotherhood of Man."

"With earnest and sincere wishes for the permanent extension of the good work, in which my husband heartily joins.

"I am, Yours very truly,

"SELINA SMEDLEY."

 II.—MR. ALFRED SMEDLEY.

IN presenting this brief sketch of Mr. A. Smedley to the increasing number of cadets and their older friends, who form the Banner Army, we can do little more than repeat a portion of what has already been said or written, respecting thousands of sincere men and women, who, during the past half century, have turned in disappointment away from the particular ism or ology in which they had been cradled and nurtured, because it had proved altogether insufficient to satisfy the cravings of their spiritual natures. It is when the intellectual, moral, and spiritual faculties begin to manifest activity, and reason begins to develop under the benign influence of a pure inspiration, which, in some degree, comes to all those whose minds are not beclouded by material pursuits, or utterly benumbed by physical indulgence, that man begins to search earnestly for that light and food that are alone capable of satisfying the yearnings of his higher and better nature.

It would occupy too much valuable space to relate in detail, how he has been led through the changing scenes of a very active life, covering more than three score years and ten. Born of Wesleyan Methodist parents, he was early taken by the hand to the Sunday school, and duly instructed in the theology of that body.

In those far away days, Sunday was not often a day of joy to him, for the greater portion of the instruction given by the Sunday School teacher as well as from the pulpit tended to make it a miserable time. It is the old story,—the orthodox hell with its everlasting roasting and its fierce cloven-footed keeper, from which there was never,—no never to be relief or release which was so persistently pressed on the young, that was a constant source of misery to him. Sometimes his young and sensitive mind was so wrought upon, that he would literally tremble and fancy that he could smell brimstone.

Children of pious parents had to spend their time between service and school in various exercises, indoors. To even touch a few marbles, or a top, to laugh, to whistle, or walk in the fields for pleasure on a Sunday, were considered sure and certain signs of total depravity from which young transgressors must be saved at any cost. We quote the following from Mr. Smedley's "*Reminiscences*," which shows how such teaching affected him, and how it must affect others.

"In my childishness I could not for the life of me think but that, in all fairness, the lost in hell ought to be liberated when they had suffered for a period commensurate with their wrong doing, or their unbelief—unbelief being the most deadly sin of all. Good deeds were only as 'filthy rags' which would sink us lower down into hell." So said the pulpit.

Such teaching never made any good impression on my mind, suggested no good thoughts, aroused no kindly feelings within me towards my fellow creatures, had no tendency even to encourage either love to God or man; but on the

contrary, it only had a mystifying and hardening effect, and tended to kill the very germs of that "love that casteth out all fear."

The acute suffering inflicted on serious minded, intelligent, sensitive children, by the demoniacal teaching of those days must have driven millions either to wanton carelessness, rank atheism, or insanity."

In his simplicity, he wondered why God did not make Adam and Eve just a little wiser and stronger so that they might have been able to withstand the temptation of the serpent, and it puzzled him very much that serpents could talk then and not be able to talk now.

He could not rid his unsophisticated childish mind of the idea that a great mistake had been made in the very beginning, for if "God could do whatever he would" as was taught in the catechism, why did he make a serpent that could talk and that knew what Adam and Eve did not know? He did not think that was quite fair.

And further, when God created everything he pronounced all to be very good. If all had been very good, things would not have turned out all bad—as they did. So he reasoned with himself.

He read the methodist publications, listened attentively to the teachers and preachers, and although he was very anxious to obtain clear views about "The fall of man, the atonement, the trinity, and salvation by faith," &c., he failed to find satisfaction and remained in a considerable fog, and although he became a member of the methodist society and an active worker among them, the fog remained.

After serving his apprenticeship to an iron moulder, on going out into the world he saw so much misery caused by drink that he was led to consider seriously, whether it was not his duty to become an abstainer from all intoxicating drinks, and after weighing the matter over in his own mind he signed the pledge and commenced to help in the temperance cause, which he has continued to do to the present time.

In 1855, he and two of his brothers, Frederick and James, established the Eagle Iron Works, in Belper. Shortly after he took to himself a wife—a real helpmeet, who became the mother of his five children. As time passed on his mind was very much exercised on theological subjects, but as no clear views or definite knowledge was obtained by him, he became more than tired of seeking rest and peace of mind in orthodox theology, so reluctantly relinquished it altogether as an unknown and unknowable quantity and therefore to him useless.

His attention was drawn to Spiritualism, but he only smiled when told of the manifestations said to be witnessed in the seance room. Being invited to attend a seance he willingly accepted the invitation, and at several seances for physical manifestations, witnessed much that puzzled him.

His first wife being naturally a Spiritualist, though like himself cradled in methodism, joined him in investigating the subject. They had sittings in their own house with

Mrs. Hitchcock, an excellent test medium but a stranger to them. They also had sittings with Mr. and Mrs. Everitt in their home, in whose presence wonderful phenomena were both seen, felt and heard.

Mrs. Smedley's health failed, and shortly after she passed on. Just before passing away she had a remarkable vision in the bed room, her mother and other members of her family who had passed on years before appeared to her view and informed her they had come to bear her away with them. She was so delighted, and was surprised that all in the room could not see them, saying—"They are all here so plain and so beautiful."

He continued his investigations, having sittings with Messrs. Bastian and Taylor, and Lottie Fowler, of America, and with Mr. Williams, of London, as well as others, the result being, he was thoroughly satisfied that Spiritualism was true and its teachings fully met the wants of his higher nature, which enabled him to rejoice with great joy. He has continued a warm supporter of the cause, and some time ago enlarged the hall that Mrs. Smedley had built, and put in a new pipe organ at his own cost.

As to their business, the management of the working departments was in the hands of his brothers, and the commercial part fell to his duty. In cultivating and working a London trade for over forty years he was very often in London. Wherever their trade took him, among buyers

or sellers, he strictly and literally carried out in the fullest sense his principles of temperance. He never offered a customer or any one connected with business either a glass of intoxicating drink or a cigar.

Some may remark "Oh, but that is carrying things too far." That was not his opinion, neither was it the opinion of his brothers, for all joined in strictly carrying this safe, good and wholesome principle out. Some may be ready to say "but he could not carry the same rule out strictly in his own house, could he?"

Yes. He and his two most excellent wives have done. Having kept house nearly 50 years he has never provided either tobacco or intoxicating drink for either relations, friends, visitors or customers.

He has, however, provided a smoking promenade more than half a mile long, studded on each side with fruit trees, shrubs and flowers; also a cosy summer house, which are at the service of the lovers of the weed, but both Mr. and Mrs. Smedley think it should not be introduced into "The holy of holies,"—the home, as it "spoils conditions" and sets a bad example to the young who are to be the men and women of England in the future.

[Those who desire a fuller account of Mr. Smedley's wonderful experiences should read "*Some Reminiscences.*" 2/3 per copy post free. To Lyceums and Societies 18/- per doz. Carr. paid.—Ed. L.B.]

III.—MR. HENRY URBAN SMEDLEY.

The subject of this brief sketch was well known at all the Lyceum Conferences up to the year 1894, when illness prevented his attendance.

When, in 1892, at the Liverpool Conference it was deemed necessary to raise a Publishing Fund of £100, by which the Union could publish its own books and supply the whole Lyceum movement, and from which effort has arisen the Union's flourishing Publishing Department, Mr. H. U. Smedley was elected a member of this Publishing Fund Committee, and by *his example* and efforts, he was instrumental in raising over £20 towards it in his native town of Belper.

He was the Secretary to their Lyceum; Society; and Band of Hope, and was ardently devoted to them. Never known to be late.

As a boy he was very delicate, sensitive, and extremely conscientious, so much so that his parents never knew him to tell a lie, neither to save himself, nor any one else from blame. Neither fear of punishment, nor promise of reward could induce him to do what he felt to be wrong. His motto was, "*Shun the wrong because it is wrong, and do the right because it is right.*"

His sense of filial obedience is beautifully shown in the following simple incident, which young Lyceumists will do well to bear in mind and emulate. A public temperance meeting was to be held in the town; Mr. and Mrs. Smedley were away from home at the time, when Urban said to his brother, "Are you going to the temperance meeting to-night?"

"No," was the reply; "I have to go to such a place."

"Well," remarked Urban, "you know what my father's wishes are, and we ought to carry them out when he is away, just the same as if he were at home. I shall go!"

His transition to the Summer-Land took place on April 13th, 1895, at the early age of nearly 34 years.

His earthly body was interred at the Belper Cemetery on April 15th. It was first carried to the Jubilee Hall, where a Lyceum memorial service was held, the writer officiating at his special request made prior to his passing on. The officers of both Lyceum and Society took part in the responses, the whole being very impressive.

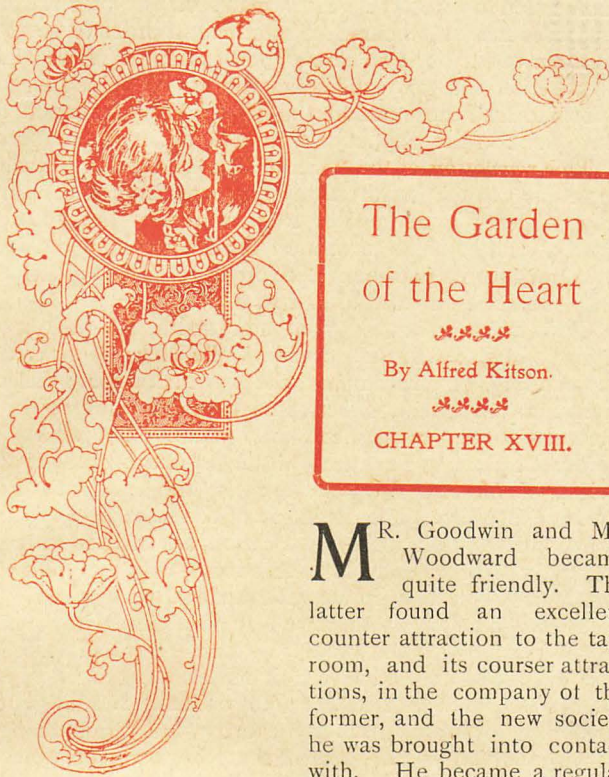
He was fully prepared for the change called "death," and discussed it calmly with his father day by day without fear and trembling. It was not with him, as with many, a hopeless plunge into the great unknown, for the light from the angels illuminated his pathway to the land of eternal youth and beauty, where the unsatisfied aspirations, and unattained ideals of earth life find the necessary conditions for their full attainment.

He had a strong attachment to the writer from our first meeting, which even death has been unable to sever. Often has my sister, who never met him in earth life, described his presence with me, and given me messages from him concerning his parents which they have verified; and *vice versa*. Frequently has he been described with me when troubles and difficulties have threatened to bar the pathway, holding a beautiful banner with the motto, EXCELSIOR inscribed on it, encircled with rays of light.

His anticipations and aspirations concerning the Summer-land are more than realised; its glory is indescribable.

His love for the Lyceum Cause is not diminished. He has taken up the thread of his life's labours "over there," at the point where he was forced to leave off here. Of him it may truly be written, "Always faithful."

ALFRED KITSON.



The Garden of the Heart

By Alfred Kitson.

CHAPTER XVIII.

MR. Goodwin and Mr. Woodward became quite friendly. The latter found an excellent counter attraction to the tap-room, and its courser attractions, in the company of the former, and the new society he was brought into contact with. He became a regular attendant at the reading

room, joined the society, loved to visit the Lyceum, never missed a temperance meeting, and supported the benevolent funds to the best of his abilities, as they had all been of such excellent service to his family when they were in great need of friends and help.

Mr. Goodwin, seeing his friend was sincere in his reformation, and desiring spiritual light, admitted him as a visitor to the circle—a privilege he highly esteemed, and which had a marked influence upon his life.

The words that fell from Annie's lips when she was entranced had a peculiar interest for him, as indeed had nearly all she said and did. The spirit friends dilated with pathos on the condition of the departed who have striven to be faithful to their perception of right and truth. How they love to return to watch over, guard, guide and comfort those they have left on earth, and win the erring back to the paths of virtue and rectitude. And how every act and motive of life leaves its impress on the soul, for weal or woe.

Mr. Woodward began to see how he had wasted the golden opportunities of early manhood. He noticed that the teaching of an angry God, eternal torment, the fall, and the vicarious atonement was never mentioned, but, instead, the law of divine justice, personal responsibility, and eternal progress for all, were the prevailing teachings set forth.

At the close of the remarks, on one occasion, Annie was controlled by another spirit, who caused her to rise to her feet, and walk straight to Mr. Woodward, where she stopped and laid her hands affectionately on his shoulders, and addressed him in familiar accents. The control spoke to him of brighter days, when he was a fair haired boy, the joy of his mother's heart, and the hope of his father. Of the old-fashioned home with its thatched roof; the old quarry where he came very near being drowned; of his school-days, and the hopeful future that opened out to him, and how all had been blighted by the baneful influence of his drunkard's career. In short the leading incidents of his life were laid bare. The control thus establishing its

identity as his mother—the being of all others he had fondly thought safely shut up in heaven; and, therefore, totally ignorant of his downward career. Deep was his remorse at this revelation, that she had been an eye-witness of his dissolute habits, and the misery, suffering and poverty it had entailed on his unoffending family. While great was his surprise when she further informed him that it was her who had drawn his daughter and our heroine together at school, and, through their friendship, had brought about his reformation—that it was her influence that caused him to sign the pledge. And thus, at last, was the mystery of Annie's influence over him solved.

The freedom in which she spoke of his childhood and his subsequent career left no doubt in his mind that it was his own long-lamented mother. And realising the fact, he cried in the agony of his heart, "Oh! my mother, my long lost mother! And you have been a witness of my life of dissipation!" All eyes were wet with tears of sympathy at the affecting scene before them; but none ventured to interfere with the interviewer; it was too sacred for strangers to trespass upon.

The spirit's efforts were now directed to comforting her son. She bade him take heart and be of good cheer; that now the way to communicate was open, she would often speak to, advise, and direct him in the upward path, and so help him to sow to the spirit instead of the flesh. She wished him to bear in mind that, although he could not see her, her presence was no less real. She also advised him to form a circle at home, and she would try to communicate with him there.

Her efforts had exhausted the power of her young instrument, so, stroking his head, in her old familiar motherly way, she bade him a tender and affectionate "Good-night."

CHAPTER XIX.

We must now return to Annie's school life, and follow the incidents transpiring there. Her teacher took a great interest in her pupils, and one day surprised them all by unwrapping a parcel, when a most artistically inlaid work-box was disclosed to their admiring eyes. The inside was full of various compartments, all of which were neatly lined with pale blue satin. Many were the remarks of praise on its beauty and utility, and also the surmises as to what she intended doing with it. Some guessed one thing, while others guessed something else, until, finally, the teacher announced her intention of offering it as a prize for the best needlework. Each one was to have a certain article to make, which was to be done in the time allotted for sewing, and the prize was to be given to the one who did the best work and quickest; but preference would be given to the most excellent, if such was only a little behind in quantity. Having stated the conditions thus briefly, she dismissed them.

Great were the hopes of all, and most diligent were they, when the sewing was proceeding. Annie, and Sarah Brow gradually distanced the others, so that they gradually gave up the task, and the interest centred in those two, for all were quite eager to see which of the two would win the much coveted prize. Both worked with quiet determination to excel. It had got into the last week, and the interest was almost at fever heat. Sarah complained of a bad headache, and had to put her sewing away. The day following she did not attend, and the day following her absence the examination was to take place, and the award given. Sarah attended, tried to sew, but could not, and with a despairing sigh she put it on one side, and cast a look of envy at Annie as she folded up her work completed.

(To be continued.)

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ALFRED KITSON, *Editor.*

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THE LYCEUM BANNER.

In consequence of the unusual pressure upon our space this month, we are reluctantly compelled to hold over an excellent letter from our old and honoured friend, Mr. J. J. Morse, and also several other items of interest, including our popular boys' page.

GROUP LESSONS.

IT will be seen by the remarks made in our last issue that in the Lyceum Groups children are taught to think and reason for themselves on topics suggested by their Leaders, or the Conductor, and thus form their own conclusions on all subjects placed before them.

This Socratic method is well calculated to develop the mental, moral and observing faculties of the mind; it is a continual appeal to observe, to think, and reason. At the same time it reveals to each one his or her want of knowledge, and harmony or disagreement of their thoughts and opinions with others, and is thereby educational.

It is on account of these questionings, these "leadings" forth of the members to express themselves openly and candidly on all topics placed before them that appropriately designates those in charge to be called "Leaders."

How beautiful and effective this system must be in its outworkings in the Lyceums of the Summerland, as witnessed by Mr. A. J. Davis, where all the Leaders are full of heavenly wisdom; whose precepts are ever sustained by their actions; who have conquered the vices of false, degrading appetites, and whose hot passionate tempers do not operate to nullify the good impressions made by their teachings; where their whole environment is conducive of love, kindness, and truth. Such are the conditions and officers of those heavenly Lyceums, managed and controlled by the angels. And "we are trying to follow the angels."

How much do we try? How many of our own narrow pleasures are we prepared to sacrifice in order to set the children under our own care a good example? How often do we enter into prayerful solicitation to be helped in our efforts to lead those children aright? However much we have done in the past let us try and do better in the future.

This revelation of the "will of God as done in heaven," in relation to the children who go there through the gateway of death is an answer to that part of the "Lord's prayer," and so is an invitation for all who have received it to work for its fulfilment here on earth. Then will God's will "be done on earth as it is in heaven."

Our task is great, but not more than the honour of triumph in so far as we succeed. We lack the heavenly surroundings or environment, the spiritual wisdom and insight into causes and effects, into character and abilities. Recruits to our cause need information on a variety of spiritual topics. They know little or nothing about the origin of Modern Spiritualism; or the Children's Progressive Lyceum. The evolution of the spirit body, or the spirit spheres, their form and location, are mere terms conveying little or no distinct conception. Spiritual gifts and the laws of mediumship are little understood by them.

Then again, seeing that we live in a Christian country whose text book is the Bible, in which we are all more or less interested and influenced by its teachings, it is of importance that our Leaders and children should know something of its origin, and the many and varied changes through which it has passed, that they may be able to properly appreciate its worth, and read it intelligently, noting the spiritual incidents that run through it like a silver thread from Genesis to Revelations.

Then again, in these days of the study of Comparative Religions our Leaders and children should have some knowledge of how mankind in all ages and lands have ever entertained an idea of rewards and punishments after death, and the nature and location of heaven and hell.

Lyceum officers may think the foregoing outline of subjects is a large order, and one which they will never be able to fulfil. That they have neither the time, nor the means to devote to it. To all such let me breathe a word of encouragement, and assure them that the task is not so great as they imagine, for the BRITISH SPIRITUALISTS' LYCEUM UNION, like a wise parent, has published a book which deals with all the subjects enumerated, at a price within the reach of all; a book that is already in use in a good number of Lyceums; a book that is highly spoken of by Mr. A. J. Davis; and Mr. and Mrs. Hudson Tuttle, three of the foremost authorities on Lyceum work of America, I refer to *Outlines of Spiritualism*. Let all officers who love the Lyceum work make themselves acquainted with its contents. Then will the question of what to teach our children be no longer such a serious problem as it is to many.

JUBILEE HALL, BELPER.—Mr. and Mrs. H. Boddington, of Clapham Society, London, paid a ten days' visit to Belper the latter end of July and attended our Lyceum on two Sundays. The conductor, leaders and members united in giving them a real hearty Derbyshire welcome. Goodwill and bright smiles were freely given, and as cheerfully reciprocated all round, which made our Lyceum what every Lyceum should be, viz:—a happy family. Their services were really serviceable, and if Belper is again favoured with another visit by them, our Lyceum will give them a sincere welcome.—COR.

LYCEUM NOTES AND COMMENTS.

By ALFRED KITSON.

WE learn from a post card just to hand, that Mr. J. J. Morse and family, arrived safely at San Francisco, Cal., on July 27th, and are all well, after a fine voyage from Auckland, N.Z. They were tendered a reception by the Spiritualists of San Francisco, in the Fraternal Hall, which was crowded, many stood for two and a half hours to listen to the many speakers. Both Mr. and Miss Morse commenced lecturing in that city on August 9th. We wish them every success during their American tour. We are sorry to learn that the old Lyceum held in San Francisco has gone down.

We have a nice report from the Lyceum lately started in Auckland, N.Z. (who are using the English *Lyceum Manual* and *Spiritual Songster*), which will appear in our next issue.

We have lately filled an order for 75 *Lyceum Manuals* and 24 *Spiritual Songsters*, from the New Bedford Lyceum, New York, U.S.A. We have, also, another order in hand from the Philadelphia Lyceum, U.S.A. Our Manual and Songster are liked wherever used.

We present our readers with the excellent portraits of Mr. and Mrs. and Hy. Urban Smedley with this number. We feel sure many will have them framed. They will also make a good frontispiece to the bound volumes.

How dreadful to teach children they may wake in the morning, and find themselves in a burning hell. Such teachings rob childhood of its sweetest joys, as both Mr. and Mrs. Smedley can amply testify.

How much better and brighter are the teachings imparted in our Lyceums, where midst music, song, silver and golden chain recitations, and beautiful marches, we are taught of the Fatherhood of God, and the Brotherhood of Man. And that all will simply reap what they have sown. And that even for the very bad there is a pathway of eternal progress open, by which the prodigal sons and daughters may ultimately reach their Heavenly Father's Home!

"A place for everything, and everything in its place," is one of Mrs. Smedley's excellent mottos. We heartily recommend it to our readers. It will save a lot of worry, and disappointment. Try it.

"We know what father's wishes are, and we ought to carry them out when he is away as if he were at home," shows the high moral tone of Mr. H. U. Smedley. Boys' and girls, too—take a lesson from it, it will serve you better than, "When the cat's away, the mice will play."

We heartily thank our friends, one and all for their extra orders which have enabled us to print 3,000 copies of this Number. By far the highest ever printed.

Through the kindness of Mrs. Greenwood, we have been able to supply three poor Lyceums with a dozen copies each of this No. In cases of this kind we only charge 9d.

per doz., which is below cost price when sent by post. *The Lyceum Banner* has a mission to all Lyceums. Its contents are varied, amusing, interesting, and educational. It will improve both officers and scholars, and increase their interest in the Lyceum work.

We hope to give the portraits of our workers both past and present. Those of Mr. Alfred Bodell, and Mrs. Hitchcock, both of Belper are already promised to us, and may be looked for in our next two issues. And that of Andrew Jackson Davis, the founder of Lyceums, will appear in our Christmas Double No!

Why not have a LYCEUM BANNER PORTRAIT GALLERY? Lyceums could easily pay for a portrait block of one or more of their workers, and supply a brief sketch of their lives and labours. It is far better to thus honour the workers while they are with us, gladdening their hearts, and strengthening their hands, than leaving all the good things to be said about them until death takes them from our midst.

Now that we know that the Lyceum Home or its money value, is not coming into the possession of the Lyceum Union, the Executive Council may utilise the £35 collected for the Lyceum Home, and the £50 given by Mrs. Smedley by making arrangements to send needy Lyceum children to Spiritualists at Scarborough; Morecambe; Blackpool, and Southport; or some Farm House in the open country. This plan may be put into operation next year. Help will come if a start is made.

British Spiritualists' Lyceum Union.

To Lyceumists' and Conductors and Committees of Lyceums.

Permanent Secretary Fund, 1903.

As Financial Secretary (appointed at the recent Conference at Blackburn), and acting for the B.S.L.U., I desire to solicit a promise from your Lyceum to raise a certain fixed sum as an Annual Subscription to the above fund.

Many Lyceums have promised to raise a guinea during the year, and if members of all Lyceums will do their best in this matter I feel sure we can reach the sum of at least £100 as a workable basis for this Fund. I should like every Lyceum to raise say not less than ten shillings per year, and I believe you are willing to help and will do your best to realize a good sum in your Lyceum.

Funds are urgently needed so that the Permanent Secretary's position may be assured, and I earnestly appeal to you to deal with this matter promptly and reply to me as early as possible.

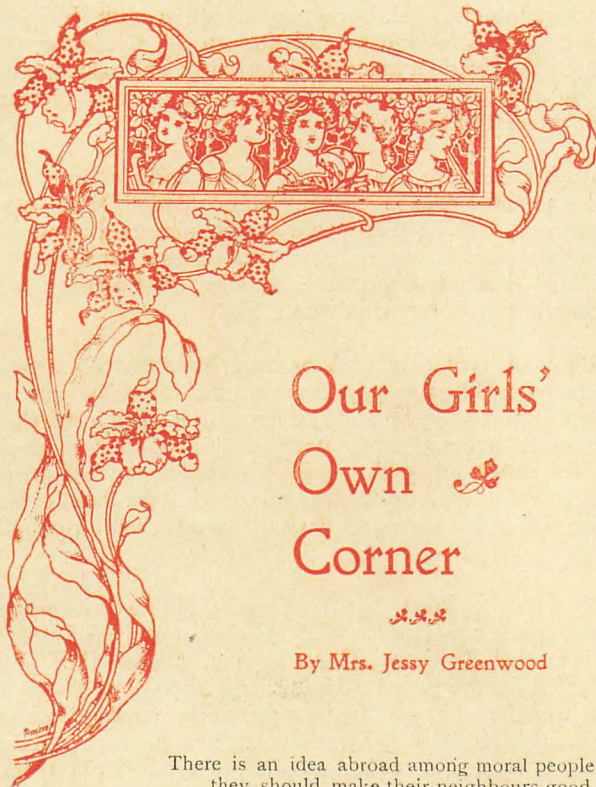
All subscriptions will be gratefully acknowledged by me and published each month in the "Lyceum Banner."

Trusting you will give the matter your generous consideration and support, thus shewing your appreciation of the work done by a most faithful and willing worker in the children's cause.—Your fraternally,

JESSY GREENWOOD,

Fin. Sec. P.S.F.

Ashleigh, Fairfield, Hebden Bridge, Yorks.



Our Girls' Own Corner

By Mrs. Jessie Greenwood

There is an idea abroad among moral people that they should make their neighbours good, one person I have to make good—myself—but my duty to my neighbour is much more nearly expressed by saying, that I have to make him happy—if I may.

R. L. Stevenson.

OUR Manual says, "The object of life is happiness." How many of us attain it? The brighter side of life is what we should look for, in our reading, our conversation, our manner of dealing with life's circumstances, our treatment of ourselves and others in every sense. If we women were faithful to the sunny side of us, there would be ever so much more happiness in the home, and our men would think of the home as life's heaven after the warfare of the day, and the womenfolk as the angels of the hearthstone.

"To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth."

I do not wish to touch the sorrowful, or what we sometimes call the dark side of things, in my chat, but rather to hint of possibilities within reach of all to be happy. Yes, really happy; hilariously happy; infectiously happy. Why not? The kind of happiness that bubbles over and makes you smile at everyone, sing joyously like a bird, whistle like the boys—if you want—unselfishly happy towards sisters and brothers inside the house, the mater and pater, too; that makes you believe "All's right with the world."

Robert Louis Stevenson once said, "Every gay, every bright word or picture, like every pleasant air of music, is a piece of pleasure set afloat; the reader catches it, and if he be healthy, goes on his way rejoicing." But, queries someone: Can you *always* be happy? No, certainly not; because as the Church Liturgy has it, "there is no health in us." We are often unhappy when we ought not to be.

We persistently look at unpleasant things unpleasantly, when, by change of view, they would assume a different aspect. I have to tackle a task I dislike, or an objectionable letter to reply to. What do I do? Wrap it up and stow it away carefully in a pigeon-hole in the desk and do something else until the happy mood colours it with sunshine. An anecdote like the following, from V.C., is helpful:—The lady was complaining to her dairyman regarding the quality of his milk. "Short o' grass feed, mum; short o' grass feed this time o' year," said the jocular milkman. "Bless you, them cows o' mine are just as sorry about it as you and me, mum. I often stands and watches 'em cryin'—reg'lar cryin', mum—because they feel as how their milk don't do 'em credit. There, now, you're larfin', mum. You don't believe it, I suppose?" "O, yes, I believe it," said the lady; "but I wish in future you'd see that they don't drop their tears into our can."

It all depends on how we look at things.

"In hours of toil and hours of ease,
This be your duty, maid and wife,
With heart and hand and brain to seize
The joy of life."

Some people sigh and say, "Childhood's days are the happiest." I don't believe it. Happiness is ours all along the line. The notable saying of A. J. Davis, "Under all circumstances keep an even mind," is the true secret of the power to be happy, and is the sesame for all the lilies in our homes. Press that button when ill-temper glowers at you, or peevishness attacks you, or you feel 'naggy,' and it will switch on a glorious blaze of electrifying smile, laugh, chaff, and sing, and send all the other demons flying.

A little girl once wrote an essay on the "Human Body," this wise:—"The human body is divided into three parts, the head, the chest, and the tummock. The head contains the eyes, ears, nose, mouth, and brains, if any. The chest contains the heart, lungs, and part of the liver. The tummock is entirely devoted to the vowels, of which there are five, namely, a, e, i, o, u, and sometimes y and z." There's 'knowledgness' for you. I suppose she was happy ever after.

Here are Charles Kingsley's sweet words to indicate the way true happiness comes:—

Be good, sweet child, let those who will be clever,
Do noble deeds, not dream them all day long,
And so make life, death, and that vast for-ever,
One grand, sweet song."

I cannot close without saying to each reader of the *Banner*: Send out your strongest, happiest, most blessed thoughts to the sweet, whole-souled, thoughtful woman, who has so practically helped *our* Union by a splendid monetary gift. Let us salute her—Mrs. Selina Smedley—from our hearts, and heartily say, "God bless you."

In Memoriam.

BACUP LYCEUM.—Passed to the higher life little Nellie Heyworth, aged 4 years, who led our Lyceum in the late Rochdale Demonstration. To us as Lyceumists it was a treat to watch her go through her marching and calisthenics. Over 70 attended the funeral ceremonies. The ceremony was performed by Brother Bentley.

Nelly's Lyceum days are ended
On this dark material plain;
But we hope to meet her yonder,
In the Summerland again. A. EMBREY, Sec



MY DEAR BLUEBELLS,

Last night we—that is, father, mother, Ted and I—were having our usual evening chat before going to bed, when Father asked if I had written my page for the *Banner*. I said no, but that I would do so first thing in the morning.

Mother asked what it was to be about this month, and before I had time to reply, Ted said, “Why, mother, have you forgotten we promised to tell them about our holidays?”

“We,” I said. “You said nothing about it Ted, and therefore—.”

“But, Sis,” chimed in Ted, “have you forgotten that you said that you would tell them about the day when mother and father went for a sail, and we went wading?”

“Just fancy, Ted,” I said, “as if I should tell them that. And I don’t think I ever said I would.”

“Well, if you don’t, I shall,” said Ted, in one of his firmest tones.

“But you cannot in my page,” I replied, thinking to silence him. And what do you think he said? Why, that he would write to the Editor, who would be very pleased to hear from him, to put it just at the end of my page. As I did not want to get mixed, I merely said, “All right,” deciding to tell you myself. So here it is:—

One day, whilst on our holidays, I think it was Wednesday, mother and father went for a sail, and said they would not be in to tea.

Ted and I asked permission to have a wade, which was readily granted. So as soon as they were off, we got a towel, and it did not take us five minutes to reach the sands and off with our boots and stockings. Ted pushed his stockings inside his boots, and I followed his example. Then he tied the laces together and put them round his neck. But alas! mine were button boots. I tried to button them and then put them round my neck, but I could not manage it. Mother had always held them before.

Ted was splashing about in the water and enjoying himself grandly, not noticing my trouble. He shouted “Come, Sis, it’s champion!”

“I can’t,” I replied.

“Why not?” And he came nearer, and I explained my difficulty.

“Oh! if that is all, leave them on the sands, nobody will touch them,” he advised.

I did so. We had been in about half an hour, when he called out “Here is an old boot some one has thrown in, let’s have some fun with it.” So saying, he filled it with

water, and then allowed it to trickle out. He looked inside to see if there were any crabs, when he shouted, “Why, Sis, there’s a stocking in it!” He pulled it out, and I went to have a look, and saw it was one of mine.

“Oh! Ted, what shall I do,” I cried.

“What’s the matter?” he asked.

I showed him the markings on them. “Why, Sis, they’re yours,” he exclaimed in wonderment. Then he burst out laughing. I looked about for the other one, and sure enough there it was, swinging in the water. I managed to reach it. Ted was still roaring with laughter.

“Whatever shall I do?” I cried, now having had enough of wading.

“There is nothing for it but to go home and put on dry ones,” said Ted.

“What, bare-footed?” I asked in consternation at the idea of Flora Belle walking through the streets in such an undignified condition.

“Of course, no one will notice you,” was Ted’s assuring remarks. “And see! there are some girls yonder without.”

Thus assured, off we set. Oh! it did seem such a long way. But we reached home without appearing to attract much notice. We told father and mother of my adventure, at which they had a hearty laugh.

There is the postman, and here comes mother with a letter from the Editor. He will be asking for my page. Oh, my, listen what he says:—

“DEAR FLORA BELLE,—I wish to know if you can send me your letter at once, and let it be a special one, as the *Banner* will be an extra good number this time. Hoping you enjoyed your holidays, I remain, yours,

THE EDITOR.”

Now I must conclude by asking Bolton (Bradford Street) Lyceumists to forgive the two errors in last month’s list. I am delighted to receive an additional list of new members which are as follows:—

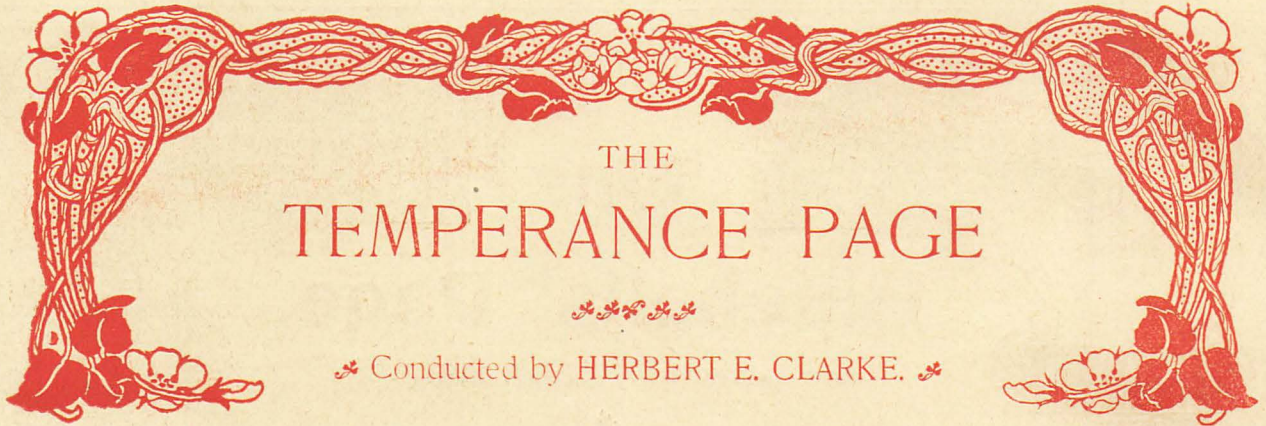
LIST OF MEMBERS OF THE BLUEBELLS’ GUILD.

BOLTON (Bradford Street Lyceum).

1418 Bertha Greenhalgh	1424 Alfred Gibbons	1430 Ivy Platt
1419 Ethel Preston	1425 Albert Martin	1431 Jas Billington
1420 Annie Brooks	1426 Frances Martin	1432 Agnes Watkins
1421 Eva Brooks	1427 Ethel Bellamy	1433 Alice Kay
1422 George Manning	1428 Julia Holmond	1434 Bertha Taylor
1423 Annie Manning	1429 Edith Atkinson	

With all good wishes, your loving sister,

FLORA BELLE.



A LONGED-FOR wish unexpectedly realised at the most favourable moment, is perhaps the greatest pleasure which this life can afford. And I ought to be, as I am, very much gratified, in being enabled to publish below a long list of names of our good Belper friends, just in the number of the *Banner* which has been dedicated as a token of love and esteem to dear Mr. and Mrs. Smedley. Especially is this gratifying to me when I see "our hero's" name heading the list, followed by ladies and gentlemen esteemed throughout the movement, some of whom I have had the pleasure of meeting, and others whose acquaintance I have unfortunately not made except by name and repute. One name we miss, and that is one to be revered not only by Belper Spiritualists, but by Spiritualists all over the country; I refer to Mr. Bodell. Himself staunch in the cause of Temperance, his mantle has fallen upon his family, and his honour still lives with us though he looks upon us in spirit.

I have been asked by our Editor to try and make this page appropriate to the general spirit of the number, but as much will be found in other columns having particular reference to Mr. Smedley's faithful devotion to the cause, not forgetting the Lyceum, and of his untiring labours for the furtherance of the cause of total abstinence, I fear I should only be able to say over again what will be told you elsewhere. Accordingly I shall try to say something which shall be equally applicable to every Lyceum in England, and I trust that those of my readers who do not attend a band of hope, or who have not yet sent in their names as members of the Fourfold Pledge, *will do so at once*. So will they find that this special number will be a turning-point heavenwards on the pathway of life. I would like this number to mark an epoch, not only in the life of the *Banner*, but also more particularly in the history of temperance reform in the movement. In after years I should like my readers to think:—"When did life take on its fuller, happier nature? When I resolved to make it so in September 1903, after reading the Smedley number of the *Lyceum Banner*." Many people make their resolutions annually as the year dawns, and have forgotten about them long before the year is old. Why should we not make our resolutions often, so that we shall not forget them. I propose this to our Pledge-members, and to all other readers—let this month be a great time of resolution to hold faithfully to the true principles of personal and moral cleanliness; take a pen in your hand and write down an affirmation to that effect, sign it, and keep it always in your pocket. This is a simple help to the exercise of the spirit over the body, and one which is sure to take effect like the very voice of conscience.

About twelve months ago I published through this page a letter from a correspondent at Doncaster, bewailing the abundance of drinking booths on and around the race-course in that town. During my holidays in a well-known western seaside resort, I carefully noted how the places of interest were provided with drinking bars, and I can only emphasise what my correspondent then said. At one building which was very much patronised by the middle classes, the sight in the evenings was horrifying. Although there was no gambling here as around a race-course, the evil was made up by the amount of space given up to drink vendors, who sold more beer and spirits to young people than to old. It was heart-rending to hear the buzz of voices in those rooms, to see the faces of young men and women flushed and excited with intoxicants, and to smell the foul air vitiated by the fumes of tobacco. This was not supposed to be a "particularly busy" night, so I took this as an average of what would be seen every night. I wondered that no law met such an exigency, for rarely in a public-house could such a sight have been seen. All through the place rooms of this description were to be found, to its disgrace! Is it not time that legislation was brought to bear upon this shameful evil?

And now I must draw to a close, as I do not wish to monopolise space which may well be filled otherwise; but before I leave you, I do wish to impress upon you what is said above, and invite your attention particularly to the Fourfold Pledge, in which I hope to write your signature next month.

In introducing the list of names from Belper I cannot do better than give you Mr. Hawkins' letter, which reached me at the same time.

Marsh Lane, Belper, 10/8/03.

Dear Mr. Clarke,—It is with the greatest of pleasure I enclose this list of names of Members actually working in our Lyceum. Mr. Kitson specially requested me to send along this list for insertion in the September "*Banner*," as you know this coming number means much to the Belper friends. I am very pleased to notice your reference to the two mischievous and retrograde proposals now before the country, namely—Sir W. Hart Dyke's Bill and Mr. Butcher's Bill.

I feel very strongly impressed that if the Temperance Party of this country do not keep on the alert, we shall have these and others similar forced upon us, which spells ruin to this country, for the misery and wretchedness this traffic is making is obvious now more than ever before. I do hope we shall conquer in the fight, for we must all feel the importance of these measures, and also see the unjust manner the promoters of these Bills have adhered to, in trying to frustrate the public.

Hoping you will have a hearty response to your call and entreaties to save the children. I remain, yours fraternally,

JOHN H. HAWKINS.

Pledges taken in the Belper Lyceum and still kept
by its members.

160	Mr. Smedley	1 2 3 4	191	Miss A Saunders	1 2 3 4
161	„ T. F. Smedley	„	192	„ F Lowe	„
162	„ — Wigley	„	193	„ M A Lowe	„
163	„ A. Wigley	1 — 3 4	194	„ E Saunders	„
164	„ A. Riley	1 2 3 4	195	„ H Bennitt	„
165	„ G. White	1 — 3 4	196	„ L Ford	„
166	„ G. W. Bodell	1 2 3 4	197	„ V Lowe	„
167	„ W. E. Holland	„	198	„ P Ball	„
168	„ J. Fern	„	199	„ M E Sanders	„
169	Mrs. A. Wigley	„	200	„ A Hubbard	„
170	„ H. Brown	„	201	„ B Watson	„
171	Miss Wigley	„	202	„ M Allen	„
172	„ White	„	203	„ F A Holland	„
173	„ Bodell	„	204	„ A Robinson	„
174	„ F. Bodell	„	205	„ Elsie White	„
175	„ A. Bodell	„	206	„ H Green	„
176	„ M. Wheelton	„	207	„ G Hall	„
177	„ N. Robinson	„	208	„ Lizzie Homer	„
178	„ E. Gratton	„	209	„ Louie Homer	„
179	„ J. Gratton	„	210	„ Evelyn Wigley	„
180	„ L. Watson	„	211	„ Georgian Hubbard,	„
181	„ A. White	„	212	„ W H White	„
182	„ R. Sanders	„	214	Mr. Albert Ford	„
183	„ S. Melbourne	„	215	„ James W Sanders,	„
184	„ F. Hawkins	„	216	„ Arthur Alvey	„
185	„ A Orme	„	217	„ William Homer	„
186	„ L Ford	„	218	„ Willie Robinson	„
187	„ M Puttock	„	219	„ Charles Green	„
188	„ A Ball	„	220	„ Harry Green	„
189	„ L Bodell	„	221	„ J H Hawkins	„
190	„ E Caudwell	„			

All the above are over 8 years.

In addition to the above, I have a long list of names from Armley, which must be held over till next month. My best thanks are due to all friends at Armley, who have been so good as to send me their signatures.

Gleanings by Uncle Amos.

WHAT MAKES THE MAN.

Not numerous years nor lengthened life,
Not pretty children and a wife ;
(Though very much to be desired,
And may by wise men be acquired).
Not pins and chains and fancy rings,
Nor any such like trumpery things :
Nor pipes, cigars, nor bottled wine,
Nor liberty with kings to dine,
Nor coats, nor boots, nor yet a hat,
A dandy vest, or trimm'd cravat :
Nor all the world's wealth laid in store ;
Nor Master, Rev'rend, Sir or Squire,
With titles that the memory tire,
No ancestry traced back to Will,
Who went from Normandy to kill ;
Nor Latin, Greek, nor Hebrew lore,
Nor thousand volumes rambled o'er,
Not Judge's robes, nor Mayor's mace,
Nor crowns that deck the Royal race,
They all united never can
Avail to make a single man.

A truthful soul, a loving mind,
Full of affection for its kind ;
A helper of the human race,
A soul of beauty and of grace,
A spirit firm, erect and free,
That never basely bends the knee,
That will not bear a fetter's weight
Of slavery's chain for small or great :

That truly speaks of God within,
And never makes a league with sin ;
That snaps the fetters despots make ;
And loves the truth for its own sake,
That worships God and Him alone,
That trembles at no tyrant's nod—
A soul that fears no one but God,
And thus can smile at curse and ban ;
That is the soul that makes the man.

JONATHAN EDWARDS said :—“There were infants in hell a span long.” How many mothers have been driven to madness by such blasphemy. Thousands of mothers have returned from “the beyond” and have brought the glad news that their babes who left them in infancy have all been taken care of, loved, nurtured and instructed by Spirit Mothers who have tended on them as though they were their own offspring. There never has an infant left its mother's loving breast here for the Summerland, but was received with joy by its God-appointed Spirit Mother, who with loving heart and open arms took it to her bosom immediately on its arrival to the other side of Jordan. Oh those dark cruel days ! What weeping and misery they caused to sensitive loving parents and children.

How that hideous, infernal doctrine
Has made many a sad mother wild,
From fearing the mercy of heaven
Too scanty to cover her child.
Go tell such to sorrow no longer,
Their gloom and dejection dispel,
For preachers have lately discovered
God sends no babies to hell.

GUARDIAN ANGELS.

How charming the belief in guardian angels ! It lifts the soul above the mists of sorrow to feel the presence of the loved ones who have passed from earth—from mortal gaze, but who nevertheless live in a far brighter sphere, amid the light and source of love, and for the affection they bear their friends on earth, come and solace them in time of trial, and ennoble them with great truths. It is a blessed belief which purifies and intensifies the life.

Hudson Tuttle.

Mankind must be catholic and all-embracing ; instead of excluding all the conflicting creeds, better take them all in and pulverize them.

Andrew Jackson Davis.

We are deeply grateful to all who responded to our appeal to help us reduce the cost of postage on the “Lyceum Banner,” by having their parcels at Newspaper Rates. The plan enables us to supply the “Lyceum Banner” at 9½d. per doz. Our next issue will be ready on Sept. 6th. Will Secretaries please note and call for their parcels, and report to us not later than the following Monday, if they fail to receive them.

Wedding at Ashton.

A pretty Spiritualist wedding was solemnised on Monday, the 10th of August, at the Ashton Spiritual Church, the contracting parties being Mr. Alfred Stephen Wright, the Conductor of the Hyde Spiritualists Lyceum, who lived at Mottram Road, Hyde, and Miss Elizabeth Oldfield, of Duckenfield Road, Hyde, who also is a member of the Hyde Lyceum. As the Bride entered the sacred edifice she was accompanied by Mr. J. Pemberton, of Warrington, who performed the pleasing ceremony. The Bride was attired in white silk, with hat to match, and carried a beautiful bouquet of flowers, the gift of the Bridegroom, her maid was Miss Fitton, who also was most suitably attired, and carried a beautiful bouquet, and Mr. Herod acted as best man. Mrs. Oldfield, the mother of the bride, gave the bride away, and was most beautifully attired also. A large number of friends from the Hyde S.S. crowded into the hall to witness the interesting ceremony. After the nuptial knot had been tied, the party were photographed together, subsequently the newly married couple went to Southport to enjoy their honeymoon.—Yours

WILLIAM ANDREW, Sec.

The Marriage of the Union's President.

On Wednesday, Aug. 5th, the marriage took place of Miss M. Thorpe, the esteemed President of the British Spiritualists Lyceum Union, and Mr. Ernest E. Law, at the Sowerby Bridge Lyceum. The bride was attired in Dove-coloured shirt and hat to match, and cream satin bodice, and the bridesmaids, her sister, Miss E. Thorpe, and Miss E. Law, sister of the bridegroom, were each attired in crushed strawberry coloured gowns with black hats.

As the bride entered the Lyceum accompanied by her brother, Mr. T. Thorpe, the organist, Mr. H. Thorpe, played a musical selection on the organ.

Mr. P. Lee conducted the most impressive marriage ceremony and Mrs. Green offered up prayer and benediction.

The Lyceum was nicely decorated with plants, and was crowded with friends and fellow-lyceumists and well-wishers of the happy couple.

As the bridal party left, the organist played Mendelssohn's Wedding March. Mr. and Mrs. Law left later in the day for Robin Hood's Bay, for a brief holiday.

A SPECTATOR.

PERMANENT SECRETARY FUND.

THE fund is steadily growing and I await with interest the result of the circulars to Lyceum Conductors and Committees, which will reach their destination with the present issue of the *Banner*. I have received "helpers" in a few places and should be glad of volunteers. There are many friends who would willingly give half-a-crown and upwards if they were asked, and certainly a "helper" on the spot would be the right person to get subscribers. Mr. White, of Belper, has done splendid service in this way, and I must commend his methods to others who have promised to help. He sends a list of sixteen *new subscribers*, varying from 2/6 to 10/-. The Lyceum, too, has resolved to collect a penny per member. "Helpers" up to date are:—Mr. Hargreaves (Blackburn, Peter-street);

Belper, Mr. White; Bury, Mr. Barnes; Bolton (Wood-street), Mr. Knight; Darwen, Mr. Nightingale; Stockport, Mr. Edwards; Newcastle, Mr. W. Moore and Mr. Kersey; Leicester, Mrs. Place Veary; Walsall, Mr. Bennet; Salford, Mr. Rocke; Oldham, Mr. Chisnall,

Contributions are as follows:—Total last month, £8 1s. 6d. Mr. Lynch, 1/-; Mrs. L. A. Griffin, 21/-; Mr. Aaron Wilkinson, 2/-; Mr. Cook, 1/-; Huddersfield (Brook-street), 5/-; Halifax, Friend, 5/-; Mr. Greenhalgh, 5/-; Mr. Horsfall, 5/-; Mr. Venables, 21/-; Todmorden Lyceum, 10/-; Mrs. Wadsworth, 5/-; Nottingham (Cobden Hall) Lyceum, 10/-; Mr. Rose, 2/-; Rev. J. P. Hoppa, 2/-; Mr. Thos. F. Smedley, £2; Eldred Hallas, 100 books to sell at 3d. each; Mrs. Greenwood's services at Nelson, 5/-; Books sold at Nelson, 6/6.

Mr. White's list:—Mr. and Mrs. White, 10/-; Mr. and Mrs. F. B. Smedley, 10/-; Mr. Geo. Wheeldon, 10/-; Mr. Wm. Wheeldon, 10/-; Mr. and Mrs. A. Wigley, 2/6; Mrs. and Miss Bodell, 2/6; Mr. J. Hawkins, 2/6; Mr. J. Cockerham, 2/6; Mr. Geo. White, 2/6; Mr. Fletcher, 2/6; Mr. H. Wigley, 2/6; Mrs. Geo. Adshead, 2/6; Mr. J. W. Morgan, 2/6; Mr. A. Riley, 2/6; Mr. Geo. Valney, 2/6; Mr. Gull, 2/6.

Collecting books are now ready for 3d and 6d tickets; address—Mrs. Jessie Greenwood, Ashleigh, Fairfield, Hebden Bridge.

ROCHDALE DISTRICT COUNCIL OF SPIRITUALIST LYCEUMS.

BALANCE SHEET for the year ending July 11th, 1903.

RECEIPTS			EXPENSES.		
	£	s. d.		£	s. d.
To Balance in hand, 1902	0	9 7	By D.V's expenses	1	11 9
„ Membership fees	1	19 0	„ Printing	0	3 6
„ Collections from delegates	0	9 3	„ Stamps & Stationery	0	5 10
„ Bannerette account—			„ Lyceum Manual and		
Subscript'ns	0	12 0	postage on same	0	2 10
Collected from			„ Advertising in 'T.W.'	0	3 0
delegates	0	8 0	„ Bannerette	1	0 0
		1 0 0	„ Demonstration		
„ Demonstration receipts—			expenses	31	4 8
Tickets	20	15 6			
Guarantee					
money	6	10 0			
Collections	2	11 0			
		29 16 6			
	£33	14 4			

Total expenses ... 34 11 7
Deficit ... 0 17 3

£33 14 4

Audited and found correct, July 25th, 1903,

J. H. JACKSON, }
J. NURSE, } Auditors.

H. JACKSON, Sec.

The annual meeting of the above Council was held at Harpurhey on Saturday, July 25th, 1903. Out of 14 Lyceums in the Council 12 were represented. The following officers were elected for the next twelve months:—President, Mr. J. B. Tetlow, Manchester; secretary, Mr. H. Jackson, Bury; treasurer, Mr. C. Brierley, Oldham (Coronation Street); district visitor, Mr. Bentley, Bacup; auditors, Mr. J. Nurse, Rochdale, and Mr. J. H. Jackson, Harpurhey. The following Lyceums had been visited, and were reported to be well conducted:—Middleton, Oldham (Elliott Street) and Rawtenstall (N.E. Lanc. District). The next meeting will be held at Hollinwood, Bower Lane, Saturday, September 19th, 1903.

H. JACKSON, Sec.

286, Hollins Lane, Whitefield, Manchester.