

THE LYCEUM BANNER

A SPIRITUALIST MAGAZINE FOR OLD AND YOUNG.

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

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MAY, 1912.

ONE PENNY.

INTUITION.

By Mrs. FRANCES KINGMAN.

CHAPTER VII.

Cutty and I have had such a hearty laugh at Lizzie Holt's latest pranks. She related it to us with the most comical countenance and the queerest twinkle in her roguish eyes. She said:—

"You know Miss Sallie, my Sunday school teacher?"

"Yes," I replied, for she is one of our village characters.

"Well," continued Lizzie, "I know her too; and I don't believe she knows much, if she does study the Bible all the time. She doesn't answer my questions half as well as Cutty does. In one of my Sunday school lessons it said, 'Unto Adam also and to his wife did the LORD make coats of skins and clothed them.' I asked her what it meant. And she said it didn't really mean God made the clothes, it was *figurative*. I've learnt that word, Mrs. Blake, because everything in the Bible is figurative; and I'd like to know what it's for. And last Sunday was about Jonah in the whale's belly. I asked her how he could live there?"

"She said 'he could because it was a miracle.'

"I asked her, 'What made the miracle?'"

"She said, 'God did.'"

"I told her I could not believe it, and that no one would want to see Jonah when he came out.

"Then she shook me, and said she believed I was possessed with an evil spirit, and she called Mr. James, the superintendent, and he began to talk to me; and I laughed; I couldn't help it. Perhaps I am possessed, same as Mary Magdalene was, but I can't help it when I don't believe 'em. He gave me such a talking to, telling me God would burn me up, and if that wasn't it He'd make me suffer for ever 'n ever. I told him I wasn't afraid. God loved me because I didn't tell lies, nor steal, and because I gave Dicky some biscuits on the sly—I s'pose he'll go and tell Miss Blaisdell—but I don't care if he does; I'll find some other way to give them slyer than that. I know God doesn't like sly folk, only when they do good; then He tells 'em to do it. And Mr. James told me that pretty soon, maybe, the angel Gabriel would come blowing the great trumpet and calling us all to judgment. I told him I wasn't afraid. Jesus said, 'Suffer little children to come unto me, for of such is the kingdom of heaven.' He said that meant good children—I expected every minute he'd say 'its *figurative*.'"

"Then I asked him if he was ready to go? He looked awfully cross at me, and said, 'Of course; any time it will be a welcome sound.' So then he went out and prayed for a wicked little girl in school

—I knew all the time it was me. I was glad he did pray for me, if God will answer him; but I would rather Cutty do it, for I know she's really good; and Mr. James whips his horse awfully and swears, I have heard him. But I wanted to know if he was ready to go when the angel Gabriel comes. Well, last night I saw him going over to Miss Sallie's. It was almost dark, and I don't know what made me think of it, but something did. I just ran into the barn and got father's old fish horn, and waited till it was a little darker, then I hurried over to Miss Sallie's house and squatted down under the window. I heard 'em talking about you and Cutty; they said you was a' awful Universalist, and believed you could talk to Cecil and he heard you, and that you was an old Sweden woman (Swedenborgian she meant), and that you would be a regular Spirit'li't soon. I was awfully mad then, for I knew you never drank a drop (Cutty laughed heartily at this), and that if you was to hear the trumpet you'd soon get over your foolish ideas—and then I gave it to 'em. I blowed with all my might, and Mr. James jumped up, and his eyes were big, and his hair stood up, and he ran for the door, and Miss Sallie screamed 'O Lord, O Lord' and she caught hold of Mr. James' coat-tail, and they knocked over two chairs, and trod on the dog's tail, and he barked, and the cat ran under the stove, and I was scared and laughed so I thought I'd die, and then I ran away, and the last I heard was Miss Sallie hollering, 'O, Mr. James, let me go holding on to you.' I got home, ran up stairs, and went to bed; and I asked God to forgive me if I'd done a naughty act; but I somehow felt all the time as though He'd just as lief I would try 'em."

When she had finished her story she looked as if she feared words of reproach, and I felt quite at a loss what to say to her.

Cutty said, "Lizzie, I believe you are a good girl, and if you should die to-day, I think you would be happy; only I wouldn't tease these people, because I am afraid it is wrong."

"Well, if they didn't tell such awful stories; didn't Mr. James and Miss Sallie say they were all ready, and it would be a welcome sound, and all that? I just wanted to try 'em; and they were scared to death."

"It was very sudden, dear Lizzie."

"Well, they think Gabriel will come sudden, so what's the difference?"

The two went out for a walk, and I thought of the words, "Out of the mouths of babes and sucklings."

In the evening I told Cutty that I had adopted her as my own daughter, and that in future she was to call me mother, and I would strive in every way possible to be a kind, good mother to her.

She pleaded her unworthiness, which I hushed with kisses, telling her that all I desired was her love and best striving for usefulness. She nestled near my heart and murmured, "God help me!"

Lizzie asked to stay to our evening's conversation. Hardly had I commenced to speak, however, when she remarked,

"First, Mrs. Blake, tell me if you think kittens and little dogs don't know anything after they are dead. I believe they do."

"Why do you?" I asked.

"Oh! because I do; I can't tell why."

I understood her intuitive nature, and said: "I do not think, my dear Lizzie, that any life is lost, for life of itself cannot be destroyed. We, my dear, have given us divine life—it comes of God—but it is the highest; and the animal's life comes also of God, only in a much lower degree. I hardly believe you will ever know your Kitty or your Carlo again after their death, because they may lose their individuality. The life force of Carlo is indestructible, I think; consequently may animate some other Carlo. Do you understand me, dear?"

"Oh! yes—that kitty and doggy may go into some other one. Well, if that may be, I shall be so glad; that is better than nothing; for just as likely as not I'll get them again some day—and I'm not sure they don't go to some place where we'll go. Will poor Sammy, the idiot, go anywhere, Mrs. Blake? Will he be a fool after he dies?" Lizzie's eyes twinkled merrily, then a spasm of pity crossed her pretty face, and I answered, explaining each term I used:

"Imbecility, or idiotcy, is caused by malformation, or wrong formation of the brain. When they are rid of this hindrance they will throw off their fetters and commence an upward and onward career of progress."

"Do you s'pose we shall know folks there?" asked Lizzie; and Cutty leaned forward in eagerness to hear my answer.

"My dear children, identity belongs to existence itself. We sow grains of various kinds; each seed sown brings that which we recognise as belonging to the seed sown. Our spirits are magnetic; we recognise by sympathy as well as by features; we are attracted to that which we love; our longings and natural instincts will search through the realms of space to find those we love. Know us? Oh! yes, my darlings. My inner being almost bursts with raptures undefinable when I think of Cecil waiting to grasp my hand, clasp me to his heart, and kiss my lips as he did here. Together, I hope, we shall twine roses to deck some weary brows that are pierced with the thorns of affliction; together we shall talk of our earth-life, of our separate experiences since he left me, of how he used to watch me at his grave, scattering the fresh blossoms, and sometimes smiling at my perplexity when I could not arrange them to my satisfaction; and how he used to hear me talk when I looked at his dear pictured face, kissing it each night the old parting peace kiss—when I was impatient for the morning that should reunite us for another of those days which were full of joy and hope. Know us, dear children—

"But angels whisper soft and clear,

The loved, now risen, is standing near."

Mrs. Holt came in for Lizzie, fearing, I believe, lest the poor enquiring child should learn something of my views, which, to the mother, seem so shocking. She said, if I were willing, she wanted to come in to-morrow and have a good talk with me. I assented, feeling sure that heterodox little Lizzie was to be the topic of discussion. When they were gone Cutty said:

"Now, do please tell me about the dead body; what becomes of it, and how is it resurrected?"

"My dear Cutty, that raises the old, old question, asked and answered ever since the creation of man, 'If a man die shall he live again?' Plutarch, Plato, Sophocles, all wrote upon this subject, and all agreed in immortality. Socrates says, 'I shall not remain—I shall depart. Do not say, then, that Socrates is buried; say that you bury my body.' Our external bodies exchange with earthly things: we give dust to dust; flesh and blood cannot inherit the kingdom of God. "There is a natural, or physical body, and there is a spiritual body."

Cutty smiled and said, "But Jesus' body was raised, he stood in the midst of his disciples after he had risen, and he spoke with them."

"Yes, dear, but he also vanished out of their sight, which indicates that he did not appear in his body or flesh. The perfect form must have perfect clothing, and does have according to scripture."

"The material body, my dear, has no shape of its own; it imitates the inner, or spirit body. When the physical body has been cast off, why should not the underlying cause that produced it have power to clothe itself in radiance unspeakable and full of glory? The lilies are gorgeously clad. Nature robes herself in unspeakable splendour. Has the immortal soul less power than the magnificent fields of waving grain, whose form, colour and grace attract the gaze of admiration? Is the real man or woman—the soul—*less privileged than grain, on which he feeds?*"

"And those who have gone who were wicked?" asked Cutty, with a deep sigh.

"Are not so beautiful: their emanations are cloudy. John on the Isle of Patmos, saw that those who had overcome their evil were clothed in robes of white. Of the earthly character comes the spiritual garb. Oh! my darling, why will not people see this beautiful truth? Those who go forth into the spirit world with a record of beautiful acts and thoughts, a life of devotion to goodness, will be prepared to receive the golden crown and white robe; while those who go in darkness of spirit because of their earthly discords cannot receive the beauties of the new life, but Cutty, I believe they are the subjects for good angels to help."

"But the good seek their good; like seeks like, you say."

"Yes true, dear; but selfishness is unknown over there; their social life may be with those with whom it lay here, but the antipathy to poor ignorant sufferers is dead. The divine love prevails; even as God loves us in our errors, we love our fellow spirits, I believe, and work for their good. Though we go not to the unfortunate for joy, yet we live in a true heavenly fraternity. There jealousies and envies are not known; selfishness bows to truth and love. Oh! Cutty, why will not earth's children cease to struggle so for treasure which moth and rust doth corrupt and thieves break through and steal; why not lay up the gold and diamonds of character in heaven, whose interest shall repay through all eternity? Why not try to overcome our perversions while here, and stepping on to the first rung of progression's ladder, we may have that impetus which shall so speedily lift us towards God? We need not sigh and turn away with the bleak desert before us while loved ones are stretching their hands down through shimmering clouds crying, Oh! why were ye not ready to come up to us? See how life was wasted—

and ye paid no heed to our appeals to embrace the truth we taught and reform; ye clung to evil ways—ways of self, and forgot the waiting angel. Now tread ye the path of progress slow and sure, though ye must cry in anguish of soul, Oh! that I had heeded the warnings, and followed the teachings, sighing for the darling who went before, and who sorrows now that he cannot clasp you in his arms? O Cutty! why cannot we remember constantly those longing, loving hearts hoping and waiting for us over there.

"Oh! Mrs. Blake," whispered Cutty, as she lay her beautiful face close to mine, "the last time I went to mother's grave, I did think of her as she died, but as working hard to rise higher, asking angels and God to help her; and I was smiling because I loved God so for those thoughts, when I heard somebody crying bitterly where Janie Green is buried; it was a lady dressed in crape with her head bowed to the ground weeping, oh, so bitterly, I was afraid at first, but something made me go over to her. I trembled so, I could hardly speak; but something helped me, and I said, 'Please, dear lady, who is it you are mourning so for?'"

(To be continued).

Stories from the Ancient Greek myths, for our Boys and Girls.

BY THE EDITOR.

THE ADVENTURES OF PERSEUS.

(Continued.)

Then Cepheus said, "You must not take my daughter away at once, for she is to us like one alive from the dead. Stay with us here a year, and after that you shall return home with honour." And Perseus consented; but before he went to the palace he bade the people bring stones and wood, and he built three altars, one to the Goddess Athene, who had protected him in his hours of danger, one to Father Zeus or Jupiter, and one to Hermes or Mercury, who had lent him his magic sandals, and to those three he offered bullocks and rams on the altar as a sacrifice of gratitude.

And some of the multitude said, "This is a pious man; but some of the priests said, "The sea queen will be yet more angry against us for her monster is slain." But they were afraid to speak aloud, for they feared the Gorgon's head. So they went up to the palace; and when they came in, there stood in the hall Phineus, the brother of the King Cepheus, and with him his sons and his servants, and many an armed man; and he cried to Cepheus:

"You shall not marry your daughter to this stranger, of whom no one knows even the name. Was not the fair Andromeda betrothed to my son? And now she is safe again, has he not a right to claim her?"

Then Perseus answered and said, "If your son is in want of a bride, let him save a maiden from death as I did. As yet he seems but a helpless bridegroom who would suffer his bride to be sacrificed rather than risk his life to save her. Ungrateful man! Have I not saved your land, and the lives of your sons and daughters, and will you repay me thus with your ingratitude? Go, or it will be worse for you." But all the men-at-arms who had been mustered to support the claims of Phineus drew their swords and rushed on Perseus like wild beasts to slay him.

Then he quickly unveiled the Gorgon's head, and

holding it for them to gaze at, said, "This has delivered my bride, the fair Andromeda, from one wild beast; now it shall deliver her from many. And as he spoke Phineus and all his men-at-arms stopped short, and stiffened each man as he stood; and before Perseus had drawn the goat-skin over the beautiful horror again, they were all turned to stone.

Then Perseus bade the people bring levers and roll them out; and what was done with them afterwards is not recorded.

Then the King made a great wedding feast, which lasted seven whole days, and none were so happy as Perseus and Andromeda.

But on the eighth night Perseus dreamed a dream, in which he saw standing beside him the beautiful majestic Goddess Pallas Athene, as he had seen her in Seriphos seven long years before, and she stood, and calling him by name said, "Perseus, you have played the man, and see, you have your reward. Know now that the Gods are just, and help him who helps himself. Now give me back the sword called Herpe, and the sandals, and the hat of darkness, that I may return them to their owners; but the Gorgon's head you shall keep a while, for you will need it in the land of Greece. Then you shall lay it up in my temple at Seriphos, that I may wear it on my shield for ever, a terror to the Titans and the monsters, and the foes of Gods and men. And as for this land, I have appeased the sea and the fire, and there shall be no more floods nor earthquakes. But let the people build altars to Father Zeus and to me, and worship the Immortals, the Lords of heaven and earth." And Perseus rose to give her the sword and the sandals, and the cap, then he awoke, and his dream vanished away. But it was not altogether a dream, for the goat-skin and the head was in its place; but the sword, cap and sandals were gone, and Perseus never saw them again.

Then a great awe fell on Perseus, and when morning came he went out to the people and told his dream, and bade them build altars to Zeus, the Father of Gods and men, and to the Goddess Athene, who gives wisdom to heroes; and fear no more the earthquakes and the floods, but sow their fields and build their cities in peace. And they did so for a long time and prospered.

And when a year was ended Perseus hired Phoenicians from Tyre, who were very clever in building ships, to cut down cedar trees and build him a noble galley. And when it was completed, and all the joints and seams well pitched to make them water-tight, and its sides painted vermillion red, he loaded it with the rich dowry of jewels, shawls, and spices from the East, and then placed Andromeda in it; and great was the weeping of the people when they rowed away. But the remembrance of his brave deed in rescuing Andromeda from the sea monster was long cherished, and Andromeda's rock at Iopa (called Joppa in the New Testament), and to-day is called Jaffa), was pointed out to people for hundreds of years after.

So Perseus was rowed by the Phoenician sailors westward, across the sea of Crete, till they came to the blue Ægean sea, and the pleasant Isles of Hellas and the island of his ancient home.

Then he left his galley on the beach and went up to the city in search of his dear mother, whom he fondly embraced; and he met Dictys, his good foster father, and they cried for joy at their re-union, for

it was more than seven years since he last saw them.

When the greetings were over Perseus left them, taking with him the goat-skin containing the Gorgon's head, and made his way to the hall of Polydectes whom he found sitting at the head of the table with his nobles and landowners on each side, each according to his rank, feasting on the fish and the goat's flesh, and drinking wine. The musicians were playing their harps to entertain the revellers.

Then Perseus stood upon the threshold and called to the king by his name. But none of the guests knew Perseus, for he was much changed. He had gone away from them as a youth, and he had returned as a tall, well-developed young man, a hero beloved by the Gods; his eyes shone like an eagle's, and he had a beard like a lion's beard, and he stood before them in all the pride and majesty of manhood.

But Polydectes, the cruel and wicked king, recognised him, and hardened his heart still more towards him; and called out to him in scornful, hurting words: "Ah, foundling! have you found it more easy to make a promise than to fulfil it?"

"Those whom the Gods help fulfil their promises," retorted Perseus, "and those who despise and insult them reap as they have sown. Behold, O Polydectes, here is the Gorgon's head." So saying he withdrew it from the goat-skin and held it aloft for all to gaze at.

Pale grew the wicked king and his guests as they looked upon the dreadful face. In vain they tried to rise and flee from the sight, but stiffened, each man where he sat, into a ring of cold grey stones.

Then Perseus returned to his dear mother and good Dictys, and told them of the fate of the cruel king and his followers. And he gave the kingdom to good Dictys, whom he felt sure would rule it wisely and well. And he conducted his mother and bride down to the galley and sailed away with them, and rowed westward toward Argos where he landed, and went up to the town. There he learned that his grandfather, Acrisius, had fled. For Proetus, his wicked brother, had made war against him again, and come across the river from Teryns, and conquered Argos, and Acrisius had fled to Larissa, in the country of the wild Pelasgi [Pe-lās-gi].

Then Perseus called the people of Argos together and told them who he was, and related to them his many adventures. And all the nobles and common people made him king, for they recognised in him a possible deliverer from their hardships and sufferings. And he led them against their oppressors, and conquered them, and they made the giants Cyclopes [Si-k-lōpes] serve them, and build great walls of hugh stones round Argos, like the walls which they had built at Tiryns [Ti-rÿns]; and there was great rejoicings in Argos, because they had got a king from Father Zeus to rule over and protect them.

But Perseus yearned to meet his grandfather, and he said to himself, "Surely he will love me now that I am come home with honour; I will go and find him, and bring him home, and we will reign together in peace."

So Perseus sailed away with his Phœnicians past the Attic shore up the long Eubœan [U-bē-an] Sea, till they came to the town of Larissa.

When he came there all the people were in the fields, and there was feasting, and all kinds of games,

for their king wished to honour Acrisius, because he was the king of a mighty land.

So Perseus did not tell his name, but went up to the games unknown; for he said, "If I carry away the prize in the games my grandfather's heart will be softened towards me."

So he threw off his helmet and cuirass, and outer clothing, and stood among the youths of Larissa, while all wondered at him, and said, "Who is this young stranger, who stands like a wild bull in his pride?" Surely he is one of the heroes, the sons of the Immortals, from Olympus."

And when the games began, they wondered yet more, for Perseus was the best of all at running, and leaping, and wrestling, and throwing the javelin; and he won four laurel crowns, and took them, and then he said to himself, "There is a fifth crown yet to be won; I will win that, and then lay them all upon the knees of my grandfather."

And as he made this resolve he saw that his grandfather, with his long white beard, was by the side of the King, with his royal staff in his hand; and Perseus yearned to win his love and esteem, and said to himself, "Surely he is a kingly old man, yet he need not be ashamed of his grandson."

Then he took the quoits and hurled them five fathoms beyond all the rest; and the people shouted, "Farther yet, brave stranger! There has never been such a quoit hurler in this land." Then Perseus put forth all his strength and hurled the quoit. But a strong gust of wind came from the sea and carried the quoit aside, and far beyond all the rest; and it fell on the foot of his grandfather, and he swooned away with the pain.

Perseus shrieked and ran up to him; but when they lifted the old man up he was dead, for he was feeble with old age.

Then Perseus rent his clothes and wept a long while for his grandfather. At last he rose and called all the people round him, and said:—

"The Gods are true, and what they have ordained to come to pass must be. I am Perseus, the grandson of this dead man, the far-famed slayer of the Gorgon."

Then he told them how the prophecy had declared that he should kill his grandfather, and all the story of his life.

Then Perseus went to the temple, and was purified from the guilt of the death, because he had done it accidentally.

Then he went home to Argos, and reigned there well, with fair Andromeda by his side; and four sons and three daughters were born to them; and they died in a good old age.

The ancients say that at their death the Goddess Pallas Athene took them up into the sky, with Cepheus and Cassiopœia. And there of a starlight night you may see their constellations of shining stars; Cepheus with his king's crown, and Cassiopœia in her ivory chair; there is also Perseus with the Gorgon's head and fair Andromeda by his side represented with her arms chained to the rock, as he first saw her. All night they shine, for a beacon to wandering sailors, but all day they feast with the Gods on Mount Olympus.

(The end).

[NOTE.—Next month we hope to commence the story of the adventures of Jason, and the Argonauts in search of the Golden Fleece.—ED.]

THE PEACE BRIGADE.

Conducted by C.W.M.

Dear members and friends all,

We much regret being unable to contribute our article last month, due to unforeseen circumstances preventing us, but now once more greet you in all sincerity and comradeship. Now that spring is reviving and re-awakening life in Nature all around us—in field, hedge, wood and moor—and the whole atmosphere tingles with quickened feeling and activity, we are full of hope that we too, as desirous of universal peace and brotherhood, shall find our "spring awakening" and give vent to it by putting forth renewed efforts, backed by an unconquerable determination to further our cause and embody our teaching and principles in actual deeds and life.

Do not let us belong to those people whose beliefs and principles are of the "arm-chair" type, permitting them to feel quite comfortable and contented in their smooth "jog trot" lives, and to think nothing more is required of them than "to believe" and "wish" well—and let others do the work. Faith that prompts not to deeds is not worth much, and he who tries and makes mistakes, or even fails (apparently) is far more sincere and noble than he who never does anything at all.

What are our Lyceums doing that so few of them have "go" and energy enough in them to make an attempt to do their little in helping to instil into our children's (and other people's children's) minds the fundamental ideas of our Lyceum teachings, and to look after them and interest them in worthy pursuits during the week?

It is now ten months or more since first the effort was made to get our Lyceums to share in the work for peace and brotherhood; and yet out of over two hundred Lyceums in this kingdom there are only four that have proved themselves to have backbone enough to make real efforts in the Cause; though some others say they like the movement and its aims.

From the Branches that have been started we should like to receive further reports of their work, their difficulties, their triumphs, and to receive any essays or questions or suggestions relevant to the movement at all.

Many people are attracted by the glamour and "show" of a soldier's life—as they see it—and by the praise and "honour" and "glory" attendant on "brilliant campaigns," etc., and so we purpose giving in our columns a story dealing with the life and adventures of the average "Tommy Atkins," to help people to see the truth "robbed of its gilt." We may say that this story is written by one who has been a soldier and knows the life thoroughly, and that the essential facts in it are a true statement of actualities. The only fiction in it is such as the requirements of a "story" to be really such, necessitate—and the reader will easily distinguish it.

THE ADVENTURES OF PRIVATE WILLIAMS.

(As told by himself).

You see it was like this, sir. In June, 1893, I believe it was—the time when our fellows shot the colliers at Featherstone—I had been looking for work for about a month. By trade I was a moulder, but had no luck, for trade was bad, and wherever I went I was told the same old story of "full up,"

or "call in to-morrow." I grew sick of it all, for now I was out of work with no money and a good three score miles from home.

I'd been tramping all day, and now the sun was setting. What was I to do? I had not learnt to beg; and as for stealing, well, you see, when I thought of it it somehow made me think of mother, and how she used to tell me it was wrong. Folks say she died, but she lives when I think of her. But, to get on with my tale, I started looking round for somewhere to sleep.

As you leave Arnold and take the main road for Chesterfield, there is plenty of fields and farms where you can lie down and sleep for the night, if you're lucky and avoid notice. I wasn't, but I'll come to that soon. As you come along the road just mentioned, on the left hand side, there is a gravestone, which was put there in memory of a woman who lost her life by an accident. There I sat down on that stone to rest and think. As it was getting dark I felt uncanny, so I just jumped over the hedge and soon fell fast asleep. I don't know how long I had been there—perhaps two or three hours—when I awoke to find myself looking into the glare of a bull's-eye lantern, with a policeman behind it. "What are you doing there?" he said. Of course I told him everything, to which he answered, "come along with me," and I was locked up. Next morning I was brought before the magistrate and charged with sleeping out and being without visible means of support.

The laws of glorious, intelligent, Christian England make it a criminal offence to be poor.

Well, I just told the judge what I had told the officer. After much deliberation he said he was surprised that a strong able-bodied young fellow like I was should be out of work. Why did I not join the army? I should have good food, smart clothes, a nice warm bed, a shilling per day, and just a little exercise daily. It sounded alright, and when he said he would dismiss the case on condition that I joined the army my heart went out to him, and I promised to join at once. So the policeman took me to the Recruiting Sergeant.

Now just a word about that Sergeant. When we were inside his room he said, "Good morning, sir," and took my hand and shook it as though it were the handle of the village pump. Laughing at me he winked at the officers, and then said:

"Take your clothes off."

"All of them?" I asked.

"Yes, all of them. I want to see the man." After I had stripped he weighed me, measured me, made me hop across the room, stuffed up my ears; and then asked my name, to see if I was deaf, and then examined my teeth and eyes, looking at me all round.

It is something like butchers do when buying beasts at the cattle-market, only worse, I think. Well, to cut it short, he told me to dress, and then took me to the magistrate again to be sworn in.

But I'll tell you about that and my further experiences another time.

(To be continued).

NEW MEMBERS.

BRANCH No. 1—BATLEY CARR LYCEUM (Daisy).

- | | |
|---------------------------|--------------------------|
| 166. Mr. Roberts. | 171. Mary Ann Day. |
| 167. Miss Lizzie Roberts. | 172. James Arthur Smith. |
| 168. Miss Emma Spurr. | 173. George Davey. |
| 169. Mr. Ernest Spurr. | 174. Harry Marsden. |
| 170. Mrs. Roberts. | |

Bluebell Guild.

OBJECT: To promote Gentleness, Kindness and
Good Behaviour. Membership is open to all.

My Dear Bluebells:

I am pleased to greet you once more in our page, which seems to be growing in interest and usefulness.

The following letter from Darnall Lyceum touches a very tender chord, and shows how the possession of our Membership Cards, free of charge, carries joy and gladness into many young lives.

"Dear Flora Belle,

Enclosed you will find a further list of intending "Bluebells" from the Darnall Lyceum, which I am pleased to say is progressing to such an extent that we have enrolled about 21 new scholars in a month. There is a splendid point about the "Bluebell Guild" which is worthy of note, that is, the privilege of joining without being charged a fee for membership cards. The majority of the children attending this Lyceum are living in poor circumstances, particularly during the present labour unrest, and I can assure you the cards bring not a little sunshine into their lives which would probably not come their way if a fee was required. A very hard case came to my notice a few weeks ago, where two of our scholars could not come to the Lyceum owing to their clothes being in pawn, the father being out of work 13 weeks through an accident. When the boys asked the mother if they were not going to the Lyceum she told them they had not behaved themselves well enough during the week, not daring to tell them where their clothes were. But to whoever we are indebted to for the privilege of joining without a fee I hope they may reap their reward."

Yours fraternally,

Wm. Quantrill.

I have given the above letter in full because it seems to suggest the need of each Lyceum having its Benevolent Fund to help needy cases like the one in question. Then there arises the question of how best to safeguard the clothing from being pawned? I would suggest that the clothing be carefully lodged at the home of some Lyceum officer on the Sunday evening, till the following Sunday morning. It is a beneficent work. Those children are our brothers and sisters, and from no fault of their own are debarred from attending the Lyceum which they evidently love, else the mother would not have given them the impression she was keeping them at home as a punishment.

The next letter that reaches me is from Warrington. I am pleased Mr. G. Sixsmith, the conductor, is taking the matter up so enthusiastically, as will readily be seen by his letter.

"Dear Flora Belle,

I am endeavouring to form a section of the "Bluebell Guild" in our Lyceum, with the idea of developing its objects amongst or Lyceumists, because I realize that without gentleness, kindness, and good behaviour we cannot obtain that harmony which is so necessary for the progress of our Lyceum and the work in general. This I know looks rather sel-

fish, but you will understand that if we can cultivate these qualities amongst ourselves they will become a natural tendency to display them amongst our fellow beings, especially those we come in touch with daily.

I am not going to ask if you will accept the attached names as members, because I realize the pleasure it is to you to receive them as such. Let us hope it will be the means of bringing them together in the bands of brotherhood.

Yours fraternally,

G. Sixsmith, Conductor."

I am very pleased Brother Sixsmith has caught so fully the spirit of inner importance of the objects of our Guild. If we as a Guild can get them observed in our Lyceums and our homes, then there will be a natural tendency to observe them elsewhere, and our daily lives will be more in accord with the Lyceum teachings of the Brotherhood of Man.

MY LITTLE SUNBEAM.

You never saw my little sunbeam? Well, she was a dear little creature who passed my window each day on her way to school, and who made my acquaintance, child-fashion, with a winning smile. Perhaps none but myself would have called her pretty, but her eyes were full of love and her voice full of music. Every day she laid a bunch of wild flowers on my window sill as she passed on her way to school. You might have thought it a trifling gift, but it was much to me; for after my little sunbeam had vanished I closed my eyes, and the fragrance of those tiny flowers carried me back, oh, whither?

They told of a fragrant, shady wood, of a rippling brook, of a bird's song, of whispered leaf-music, of a mossy seat, of dark soul-lit eyes, of a voice, sweet and low, and thrilling, of a vow that was never broken till death chilled the lips that made it; a love that is stronger than death and outlives its power; of a being that awaits me in the morning land of eternal youth and fadeless beauty. God shield and protect my little sunbeam! May she find more roses than thorns, more smiles than tears in her earthly pathway.

SHEFFIELD, DARNALL.

(2nd List).

3301. Florrie Stevenson.	3310. Nellie Waller.
3302. Ethel Stevenson.	3311. Dorothy Lockwood.
3303. Annie Morton.	3312. Harriet Guirdan.
3304. Anna Drake.	3313. Mary Overall.
3305. Rosie Drake.	3314. John Swallow.
3306. Lily Jacques.	3315. Willie Bellamy.
3307. Lizzie Bellamy.	3316. Cyril Bellamy.
3308. Elsie Bellamy.	3317. Charlie Waller.
3309. Lizzie Sharman.	3318. Freddy Waller.

WARRINGTON.

3319. Mrs. Mary H. Randles.	3332. Miss Elizabeth Crossland
3320. Mrs. Betsy Davies.	3333. Miss Lily Shaw.
3321. Mr. George Sixsmith.	3334. Miss Emma Dolphin.
3322. Mr. William Gilberts.	3335. Miss Florrie Parr.
3323. Mr. George Robinson.	3336. Master Herbert Mellor.
3324. Mr. Herbert Foster.	3337. Master Eric Davies.
3325. Miss Margaret E. Randles.	3338. Master Joseph Randles.
	3339. Master Clarence Clare.
3326. Miss Eva Fox.	3340. Master Morres Archer.
3327. Miss Mona Archer.	3341. Master Harold Tanner.
3328. Miss Elsie F. M. Mellor.	3342. Master Frederick Foster.
3329. Miss Gertrude Naylor.	3343. Master Cyrel Davies.
3330. Miss Lillian Tanner.	3344. Master Reggie Davies.
3331. Miss Bessie Woolley.	

Your loving sister,

Flora Belle.

Temperance Page.

Conducted by Herbert E. Clarke, M.A., B.Sc.

THE HIGH APPEAL.

It is said by some persons, who pretend to have an intimate knowledge of human nature, that you will not succeed in bringing about any reform unless you proceed by appealing to some kind of personal interest or advantage in men. In other words, you must begin by satisfying a man's selfish feelings, and so lure him imperceptibly to unselfishness. This doctrine may be true in a number of cases. It is easily imagined that it would be impossible to reach many who need help if we were unwilling to go to them but were to insist on their coming to us. And also we know that in order to gain our friend's confidence, he must be able to see in us certain of the qualities of his own soul and mind, and especially certain of his own weaknesses. The drunkard does not boast of his drunkenness to the abstainer; he rather pretends to be a temperate man. It is to his boon companion that he discloses his whole weakness, and probably he would be more influenced by a disapproving word from such a friend than from a temperance orator.

Now this is all right in a general way, but it will not bear close scrutiny. It is not true that in order to establish a beneficent influence over another human soul you must participate in his follies or pander to his weaknesses. It is true that a sinner is deeply impressed when he sees another like himself suddenly rise superior to his old mode of life; he may be caused to argue, "Well, I ought to be able to do that, for he has overcome just the temptations I fall under." It is also true that the sinner when appealed to by one purer in life and character than himself, may console himself with the reflection that he is more sorely tempted and more prone to fall than his friend, who has no idea what he (the sinner) has to go through, and how much fewer are his chances of being good. But after all it is the upward glance that matters, not the object gazed at, and it makes no difference whether the upward glance is achieved by the appeal of the great or the small. If you make yourself one with the sinner, you have still to make the beginning of calling upon his better nature. You may probably be wrong in supposing that you can best do that by bemoaning yourself first.

I remember reading some time ago of the wonderful effect produced upon common untutored folk when G. F. Watts' sublime pictures were first exhibited to the public. Those pictures teach lessons which even the loftiest mind could not be ashamed to learn, but so rich and full is their light that high and low alike can not but be affected and influenced and blessed. And I believe the same sweet savour is shed by a noble character, which needs no impurity that it may appeal to the souls of the evil ready for the saving. It is indeed a fact that "lives of great men all remind us we may make our lives sublime." It was not necessary that Jesus should commit the crimes that they who adored and followed him had committed and then ceased to commit.

The foregoing thoughts, and many more of a similar kind, have been suggested to me as a result of a conversation I have recently had with a friend, a moderate drinker, who doubts the practical value

and quality of tee-total arguments and methods as a means of saving drunkards. What I have already said has a peculiar force in respect to the drink question, because I am convinced that no drunkard can possibly receive a healthy inspiration from a moderate drinker. It is futile to ask the drunkard Smith, to drink less, and instead of spending all his money at the public-house, to follow Jones' example who only spends half, or Brown's example who only has one drink and then goes home. The only hope for Smith is to follow Robinson's example who never darkens the door of the public-house. The salvation of the drunkard is through abstinence, not through moderated indulgence. Here you must make the high appeal; if you go half-way to meet him you will fail of your object.

It has even been suggested that the abstainer from alcoholic liquors, in addition to his shortsightedness in policy, is also to be classed among cowards and weaklings, puritans and grandmotherly "goody-goodies." It is possible in some things to be cautious and unenterprising, but it is also not uncommon to find folks sorry when it is too late to repair the wrong done. But I wish to challenge the allegation that the abstainer is the coward and weakling; he is the coward who didn't dare to say "No!" when his conscience required it, and he is the weakling who did as others did because he didn't want to be "conspicuous" or "unsociable." If I had followed the coward's and weakling's way I should not now be writing these lines as my own stern and unbroken conviction; the way of the abstainer is *not* the easy one even yet. Nor are all "goody-goodies" hypocrites; nor is a vice in any sense less a vice because you keep on committing it without any intention of giving it up, consoling yourself that you don't pretend to be virtuous.

We English, and perhaps we Britishers generally, are afraid of our better selves. We blush to be found doing a kindness, we stammer out noble things because we fear to be called sentimental, we hide the love we bear to those around us until we can't hide it any longer. And yet all the time we know it is the gentle, pure and loving men and deeds that bless our world, and that when we take the part of the brutal and sordid, (a part so easy to take and so likely to win us "success,") we are really forswearing ourselves and behaving as weaklings and hypocrites.

PUBLICATIONS RECEIVED.

THE ANIMALS' FRIEND, price 2d., G. Bell and Sons, Ltd., Lincoln's Inn, London. The April issue is up to its usual standard of excellence. All its articles are full of interest. The one on "Humane Instruction in Schools" is especially so. "The Bird as Nurse," illustrated, showing a canary keeping watch over a sleeping child would delight our readers, especially members of our Bluebell Guild.

THE OPEN FORUM, price 10c., 312, Denny Building, Seattle, Wash. U.S.A. A monthly devoted to "all that is good for mind, body, and soul." The issue for March is an excellent number, and its contents are in full accord with its title. The opening article on "How Spiritualism Helps Men in the Battles of Life," by the Rev. B. F. Austin, is exceptionally interesting.

"THE NEW BIBLE, OAKSPE, A critical review of its Teachings, etc." by J. M. Peebles, M.D., M.A., etc., price 10c. 519, Fayette Street, Los Angeles, Cal. The pamphlet fully sustains its sub-title "A critical review," and also fully demonstrates that the analysing and criticising abilities of the G.O.M. who has recently celebrated his 90th birthday, are in no way diminished by age. His pen is as trenchant and his style is as vigorous as ever. As to the merits or demerits of the new Bible Oakspe we beg to leave to our readers to decide.

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ALFRED KITSON, *Editor.*

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MAY 1912.

LYCEUM MOTTO FOR 1912.

“THE GREATEST GOOD OF THE GREATEST NUMBER.”

Lyceum Notes and Comments.

The 23rd Lyceum Conference will assemble at Nelson next week, when delegates from Lyceums as far south as London, and as far north as Glasgow will meet to consider how best to promote the general welfare of the Movement.

Many difficult questions will demand and engage the best efforts of the assembly. Our earnest desires are that in Essentials, there will be Unity; in non-Essentials, Liberty; and in All Things, Charity. We hope that all will endeavour to legislate for “the greatest good of the greatest number.” Let that be the pole star of all efforts.

Copies of the annual reports, etc., along with Credential Cards, have been sent to all Delegates through their accredited Lyceum Secretaries, to whom all Delegates should apply.

A copy of the Annual Reports has also been sent to all federated Lyceums through their accredited Secretaries, and is the property of the Lyceum.

Messrs. G. Fred Knott and Will Edwards form the Credential Committee, to whom all Delegates must show their Credentials, before they can pass the barrier and take their seat in the part reserved for Delegates.

Mrs. F. Stables, the indefatigable Lyceum Secretary, kindly sends us the following note of direction to delegates who are unacquainted with the town of Nelson: “As the Delegates leave the station they should turn to the right, pass under the railway bridge, up Railway Street, till they come to Vernon Street, on the right; in short, peep to the right all the way to the Church!”

Last month we notified our readers that we should be unable to insert any ordinary Lyceum reports. This was done in anticipation of having to find room for the annual reports, etc. Owing to the Executive Council deciding to issue the reports in pamphlet

form, as was done last year, we have been able to give our readers an extended series of instructive articles. The ordinary reports for next month's issue will be in order if written in accordance with the following Four Rules.

LYCEUM REPORTS.

RULE 1.—Reports must be written on one side of the paper only. Commence the Report by stating the name of your Lyceum, and sign your name at the end.

RULE 2.—Record only the events occurring after April 26th.

RULE 3.—Ordinary reports must not exceed 120 words. Special reports will be inserted as follows: The first 120 words free of charge. All above that number will be inserted at the rate of 6d. for every nine words. Payment must accompany all special reports or they will be cut down and inserted as ordinary reports.

RULE 4.—All Reports must reach this Office not later than Wednesday, May 22nd, to ensure insertion in the June issue.

We gather from a letter from Mr. Wm. Miles, Conductor of the Wellington, N.Z. Lyceum, that for two years the cause has suffered from a heavy depression, during which time the workers have held on bravely to the Cause, and celebrated the Lyceum's fourth Anniversary. Prizes have also been awarded for good attendance; essay competition, and special prizes for pearls. We congratulate our Wellington friends on their patient perseverance, and wish them a big success.

Mr. George F. Richards writes from Perth, Western Australia, to assure the English Lyceumists of their efforts to maintain the Cause on the other side of the globe. They have suffered from excessive heat, the temperature reaching 106°6. Several of the orthodox Sunday Schools had to close for six weeks, but like true pioneers of an unpopular movement, they held their Lyceum sessions regularly, and have also undertaken to manage and maintain the regular services for the promulgation of Spiritualism. To which the BANNER cries, Bravo, well done!

Perhaps our readers will be surprised to learn that owing to the Coal Strike, they were near being deprived of their LYCEUM BANNER last month, which was only secured to them by the strenuous efforts of the printers, who on learning that the supply of gas for their engine was to be cut off at 6 a.m. on Monday, April 1st, worked unceasingly to get all the articles and reports in type, and get the edition printed off before the dread hour arrived, and succeeded with a few minutes to spare! The Lyceum Executive Council, learning of the incident sent a hearty vote of thanks to the RYDAL PRESS CO., KEIGHLEY, for its prompt action and strenuous efforts to produce the April issue of the LYCEUM BANNER. We feel sure our readers will fully endorse the same.

REUBEN LATHAM'S FUND.

I have to acknowledge the receipt of £4 17s. 11d. from the First Spiritual Church, Winnipeg, Canada, towards the above Fund. On behalf of Bro. Latham and the above Council, I tender my sincere thanks for the donation which bears evidence of deepest sympathy from our friends and co-workers in Winnipeg.

GEO. C. HIGHAM, *Sec.*

Girls' Own Corner.

By
Mrs. JESSY
GREENWOOD



How many of us like to see a spoilt child? What is a spoilt child? The word is common enough, and understood when used in other ways, it is clear enough and plain in its meaning. It tells of something made and fitted for a good purpose which has been ill-used and badly managed that it cannot be used for that purpose, and is only fitted for the scrap heap. What a pity! What an irony! God's best work spoilt. The beautiful and wonderful little creation, the "repository of infinite possibilities" so marred that its beauty and sweetness and promised good is spoilt. 'A spoilt child.'

By whom is this spoiling done? This ruin wrought? This waste of precious material made? It is the silly, lazy, fond mother; the idle self-pleasing vanity of the father, neither of whom seem to understand the precious material given them to mould into the perfect 'man.'

Imagine the baby, the autocrat of the family! It comes into its new surroundings and conditions like a pretty puzzle; it has received a legacy from both father and mother in that most subtle and impressive period of its being called pre-natal, which the mirror of Nature will undoubtedly show to both parents in due time. It has a temper, a disposition, a will, and a personality, all of which gradually assume strength and power, and if the weak easy-going mother does not notice how the human bud is developing, every time giving way to its imperious demands—"for peace sake"—she will arrive at the point where she cannot correct the wilfulness of her child; she is powerless. What sounds weaker in a mother than to hear her admit she can do nothing with her child. Old time severity, as it was called, made obedience to parents the dominant note in the home, and other excellent qualities, which the children of to-day lack, were induced through its certain methods. "Spare the rod and spoil the child" is an old truism which contains a good deal of good common sense. It does not necessarily mean 'thrashing' a child; that, in my opinion, is the last resort for insubordination, the rod can be the kind, strong insistence of a parent's manner, voice, must-be-obeyed, etc., and is easily learned by the child. But how many parents think they are a direct influence on the children surrounding them?

Children are not playthings to be petted or scolded at the whim of either parent. Mothers, you are forming character every day by your conduct, your looks, your voice, your dress, your home, and above all your great intense love for your boys and girls, and it is no idle thing to say you are the pattern for the weavers of life's most wonderful material, which is so beautifully depicted in last month's article. Next month I shall talk on the "Dignity of Motherhood."

Lesson Plan for May, 1912.

Date.	Opening Hymn.	S.C.R.	Mus. Reading.	G.C.R.	Closing Hymn.
5	7	9	213	125	412
12	403	39	203	135	376
19	395	40	229	126	351
26	47	46	242	120	88

PEARLS.

MAY 5th.—No matter how unfortunate you believe yourself to be, you will generally find someone ready to change places with you.

MAY 12th.—The greatest of all faults is to be conscious of none.

MAY 19th.—A false friend is like a shadow on a sundial, appearing in sunshine but vanishing in shade.

MAY 26th.—Truth never lost ground by enquiry.

PERMANENT SECRETARY FUND.

Subscriptions:—Mrs. Johnstone, Wellington, N.Z. 2/6; Wellington Lyceum, N.Z., 7/6; Mr. Kitson, 5/-.

Mrs. Greenwood,

Hon. Secretary,

Ashleigh, Hebden Bridge.

The Ten Laws of Right.

(G.R. 110).

BY HAROLD ALDERSON.

Read before the Bradford, Carlisle Road Lyceum.

It is only imperfection than complains of what is imperfect, the more perfect we are the more gentle and quite we become towards the defects of others.

In the first place, one cannot help but realise that the invitation to our Lyceum is given, because, the giver has, as a Lyceumist, gained some upliftment and enlightenment as to the lessons of this life, and the divine inspiration before us for consideration is one which ought to be, as a guiding star to each soul.

One may find great comfort and help, in many ways set forth in our manual, and no words appeal to me more than, those, "How to Live."

"He liveth long who liveth well.

All other life is short and vain.

He liveth longest who can tell,

Of living most for heavenly gain.

Waste not thy being, back to Him,

Who freely gave it freely give,

Else is than being but a dream,

'Tis but to be and not to Live."

"Live to do good, learn the lessons of life that thou mayest the better shun its evils, and assist those around thee to do the same. Let thy wants be governed by their necessities, keep a strict guard

over thy tongue, that it may not needlessly wound the feelings of others. Every temptation wisely scan, and hold thy passions under firm control." Yes, it has been truly said, "He who rules passions, desires and fears, is more than a king."

"Be thou in truthfulness array'd,
Hold up to earth thy torch divine,
Be what thou prayest to be made,
Let steps of charity be thine,
Fill up each hour with what will last,
Buy up the moments as they go.
The life above when this is past,
Is the ripe fruit of life below."

"Let all thou sayest bear the stamp of truth, so shall all who know thee—even thine enemies—respect thy word. Let thy actions be just towards all, and so shalt thou be a living example to the wrong doer. Remember that whatever we sow, that must we also reap." Then:

"Sow the truth, if thou the truth would'st reap,
Who sows the false must reap the vain,
Erect and sound thy conscience keep,
From hollow words and deeds refrain,
Sow love and taste its fruitage pure,
Sow peace and reap its harvest bright,
Sow sunbeams on the rock and moor,
And find a harvest home of Light."

In considering the ten laws of right, firstly, we have to manifest temperance in all things, whether physical, mental, moral, affectional, or religious.

Now the subject of intemperance is one of many causes, therefore will require many remedies, but I think there are not many who have reached the age of knowing right from wrong, but what have some idea how intemperance weakens the physical, destroys the mental and moral powers upon which the principals of affection and religion are based. Now every effect has a cause, and this makes one ask, What is the cause of physical intemperance?, which in my mind ought to have our first consideration.

Well, some people hold that the eating of animal flesh is an incentive to this habit, and that is one of the reasons they support vegetarian diet. I also think we should not have to travel far before we found a home like this: Ashes to the bars of the fire place, windows and curtains that are in mourning, a candle in a bottle-neck to see to sit and nurse oneself, children running about with no stockings on, and clothes that would give one the impression that the parents prefer seeing a hole before a patch, the mother going out and the worker coming home, no fire, no meal ready, and leaving the work until Sunday, when instead of going to chapel doing the baking for the week, and countless other little things. In my mind this places men in conditions in which their very being is destroyed by the evil of intemperance.

Now this will come very hard to the female section of our class, but we should be surprised with the change in our towns and cities if people would in every respect try to make home pleasant, for

"Better than gold is a peaceful home,
Where all the fireside charities come,
The shrine of love, the heaven of life,
Hallowed by mother, or sister, or wife,
However humble that home may be,
Or tried with sorrow by heaven's decree;
The blessing that never were bought or sold
And centre there, are better than gold."

Now we come to justices. Upon this question much could be said. It is well understood that in this most beautiful civilised country of ours we have a law for the rich and a law for the poor, and while we cannot work and alter such conditions directly, we must as a body of people strive indirectly to bring about a change to such state of affairs and seek, as Spiritualists, to be examplers, and do unto others as we would that they should do unto us, and connecting the next law to this, and "whenever or wherever we are placed show gentleness in speech and act, never needlessly wounding the feelings of others by harsh words or deeds, never hurting ought that breathes, save for the purpose of sustenance or self defence." Then we come to the fourth, "Speak truth in every word or thought, spoken or acted." I think there is not a human being who can say they have not broken this law, and it is a consolation that it is never too late to mend.

If this reading teaches any other lesson which makes one say, "It's beautiful," it is in the law of speaking the truth, as I have before said, let us try to be "in truthfulness arrayed, let all we say bear the stamp of truth so shall all who know us—even our enemies—respect our word." "For truth is God's and hath a power sacred unto itself, a power that stirs the living souls of men and lifts them up from lowliness to light." Then without saying anything further, let us each and all reserve harsh or unpleasing truths where they would needlessly wound the feelings of others, and in trying to follow this we should then be led into the pathway of charity. Yes, charity in thought, for where we could find and see the failings of others we should look for the beam in our own eyes, without trying to take first the mote out of our brother's eye, and so we should go on, all along the pathway of life, by exercising one principle we should rise a step higher. From charity in thought to almsgiving, realizing the needs of those in poorer circumstances than ourselves. Visiting the sick, comforting the afflicted in every shape that our means admit of, and in following this we should have to exhibit self-sacrifice in the interests of others, whom by our charity and almsgiving are to benefit. A great lesson that we are taught is to be wide in our sympathies. If people have faults, failings, and weaknesses, try to overlook them. A good deal of self-righteousness gets in between us and our opinions of others. If half the world could see themselves as the other half see them there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else.

Now we have got to the eighth law, which tells us to "be temperate, yet firm in defence of our views of right." This command sounds like a fight which we are to be engaged in, but I think the battle is about over, and we can say that the glory and praise is due to the pioneers of the past, many there are who have suffered for the truth's sake,—yes, suffered and died, that the knowledge that had come to them, which in their heart of hearts they knew was true, would be realized by those who should come after them. I well remember speaking to the second oldest Spiritualist in England, and how he explained the ways in which he and his other friends held communion with the spiritual world, and of the struggle which they endured when it became known. They have taught us that:

"The man who wins is the man who works,
The man who toils while the next man shirks,
The man who stands in deep distress
With head held high, in the deadly press.
Yes, he is the man who wins."

And it is the same for all, the gaining of new thoughts make people as they have no time to sit still, but they have to be up and "searching in every department of being for the truth of the laws that underlie all life and thought," and thus gaining the truth of the thoughts that have dawned upon them they will have displayed industry, that alone leads us on to the road of success.

And now we come to the last, "manifest love above and beyond all." I think it will be agreed that if in every possible way we could follow the ten laws of right we should be perfect, even as God is perfect, and heaven would be here.

Then, friends, may we ever try to seek to cultivate in our families kindred and friends, and among all mankind generally, the spirit of that true and tender love which can think and speak and act no wrong to any creature living.

"Remembering always that where love is all the other principles of right are fulfilled beneath its influence and embodied in its monitions. Then let us, as Lyceumists and Spiritualists, join together and say, "we shall ever hold these ten principles of right to be binding in law and conscience upon all men as they are the deductions evolved from the laws of being, and therefore in strict harmony with the divine order of creation."

Man's opinion concerning science and theology are subject to change according to surrounding circumstances, training, and personal experience, but the religion of right, morality, and love, and the commandments of duty, originating from the principles inherent in life and being, can never change until man ceases to be, or the harmonies of the universe are themselves changed and reduced to nothing.

The British Spiritualists' Lyceum Union.

The visit of the Executive Council to the Attercliffe Lyceum and Society, as per announcement, was a pleasant and harmonious one. All the members were present, with the exception of the Treasurer and Mr. H. A. Kersey.

The tea and concert were a success. Friends from various Lyceums in the district contributed liberally to the concert, which held till 10-30 p.m.

As a heavy agenda waited the Executive they were prevented from enjoying the good items provided, to the sore disappointment of a party of entertainers from Chesterfield.

The various reports were accepted and adopted. It was decided to recommend to the Conference that it instructs the incoming Executive (a) to compile and publish an Officers' Edition of the Lyceum Manual; (b) to select a suitable symbolical badge of Office to be worn by the President on all official occasions, the same to be handed over to his or her successor at the induction of the President elect; and (c) that the necessary steps be taken for the B.S.L.U. to become federated with the National Peace Council.

The following list of Lyceums applying for membership were endorsed and ordered to be placed

on the Union's Roll: Gurney Valley, Hull (Day St.). Leeds (Hunslet), Nottingham (Bentick Road), South Shields (Fowler Street), and Waiki (Auckland, N.Z.)
SUNDAY MORNING.

There was a good attendance at the morning session. After the opening exercises Mr. Jones welcomed the Executive to Attercliffe. After paying a tribute of praise to the E.C. for its devotion to the Lyceum cause he cordially invited Mr. Owen to conduct the session (applause).

Mr. Owen, in a few well chosen words, thanked the conductor and friends for their hearty welcome and kind remarks.

Mr. Latham, after leading the Lyceum in the silver chain recitation "A Gentle Kind Word," commented on the same, during which he expressed the pleasure it gave him of being with them once more. He also referred to the work of the old pioneers, which they were determined to emulate.

AFTERNOON.

Mr. Owen, President, conducting by request, invited the following representatives of the Sheffield Lyceum District Councils to the platform, Mr. Marklew (late D.V.), Mr. E. Vickers, present D.C., Mr. Spittlehouse, Mr. Stephenson, Mr. Wimpenny, Mr. Nelson, President of the S.L.D.C., and Mrs. Oaten, the esteemed wife of Mr. Ernest Oaten, the Organiser.

Mrs. Nurse led the silver chain recitation "There must be something wrong," and in commenting on it referred to the labour struggle that the country was passing through, and made an earnest appeal to all to endeavour to be reformers.

Master Wm. Bowmer recited "A Child's Enquiry" and Miss Doris Whalley recited, "A peep through the window," both winning applause.

A number of pearls were given, each one having its meaning explained by the giver.

Mr. Marklew briefly referred to his late illness, which he thought at the time would be his last, and had penned a few lines to that effect to the Executive at their last meeting. He received a letter from the Secretary which breathed of hope and renewed health, and from its receipt he began to improve, and was there to thank the E.C. (applause).

EVENING MEETING.

There was a fine sympathetic audience, which joined heartily in the singing. After the invocation the President apologised for the absence of the Treasurer and Mr. Kersey, and those who had to leave on account of business, and then went on to explain the aim and object of the E.C. propaganda meetings.

Mr. Henry Rau briefly addressed the meeting, and during his speech he affirmed that "a little child shall lead them," and went on to speak of the importance of keeping in touch with the children. He begged of them to work harmoniously together,

Mr. T. H. Wright referred to the unrest in the labour world, and said that they as Lyceumists could understand the force that was working behind the scene, which was a spiritual one, urging humanity onward and upward into better conditions and better lives. He said the poor who had to live in the slums of our big towns and cities were our brothers and sisters, children of the same Divine Parent. The physical and spiritual were inter-blended. They could not abuse the one without affecting the other.

Mrs. Greenwood, under control of her guide "Earnest," referred to the child life and the widening sphere of its needs in the day schools: free meals, doctors, and nurses, which are yet to be provided for the children. Some parents need as much training as do their children, rushing into marriage before they know of its great responsibilities. He wished he had power to make those present give more thought to this matter; sowing day by day without thinking of the consequences on their children's lives. Mothers should strive to be queens of their homes, but in order to be so they must have the means of maintaining their homes, their kingdoms, and make them worthy the name of homes. Woman was striving for her emancipation under the influence of the spirit people. Men and women working together for the proper training of children in the beautiful teachings of Spiritualism were doing a grand work for the reformation and regeneration of the world.

Mr. Johnson delivered a vigorous address which thoroughly roused the audience. Among other things he said the wise man prepares for the future. They wanted a new world, and they were preparing for it, not by the cramping priestly hand on the child's mind, but by teaching the child how to live, and giving it freedom to think and act. Their missionaries were going out to all parts of the world to reform them, not with rum and the Bible, but with the power of love as taught by the Lyceum Manual. He could not offer Spiritualism to people who were starving. It would be an insult to them. They must attend to their physical wants, and when they had fed and clothed them, then they could teach them of their better and diviner nature, and induce them to lead better lives (applause).

The time having arrived for closing, the President returned thanks to the local friends for their kind hospitality and hearty welcome that had been extended to himself and colleagues.

Alfred Kitson, Gen. Secretary.

Why I love the Lyceum.

BY HERBERT MARLOW, Wakefield.

The sweetest and happiest moments of my life are those passed in the Lyceum when the session is full of harmony. I have often thought how nice it would be if we all could remain pure in thought and feeling as are the children. But as that is impossible we should always try to keep ourselves as much as possible from sinful thoughts and feelings, and watch our own actions and thoughts, for they are living things, so we are told. We should never bear malice, nor speak any unkind words with intent to wound the feelings of others, but ask ourselves if it would be right to do this, or say that, and what effect they would have on our fellow Lyceumists. My being a Lyceum scholar has taught me to be kind and considerate to all; to help with willing hand and heart when help is needed; to respect old age, comfort the sorrowing and visit the sick and afflicted; it has taught me how to pray, and what to pray for, not with lips alone, but with heart and soul. To try to live right if I wish to die right. It has proved to me that the grave is not a blind alley, but a thoroughfare to a world of wider thought and action; that I can never cease to live, never cease to be. It has taught me that life is a pathway to eternal progression. It has taught me that I am placed here with a mission to fulfil, a service to render to mankind,

that I may leave the world better for my having lived in it. The Lyceum teaches me that we all are brothers and sisters of one great family, and equal in the sight of God. Perhaps some have more of this world's goods than others, but they have greater responsibilities, while in spiritual things we all have a chance to become rich. Let us remember that "God helps those who help themselves." So it depends on ourselves what kind of material our spirit homes are built of, for we shall have only what we have earned.

I love the Lyceum because it has taught me to take care of my physical body as well as the spiritual part of my nature. Many have gained happiness through its teachings. They have learned to curb their tempers, and be temperate. It has taught me that we are our own saviours, and if we desire to attain heaven we must earn it by doing good to others, and striving to make other people happy.

In conclusion, I may say that I love the Lyceum because its mission is to train and educate the children, of whom Jesus said "Of such is the kingdom of heaven." The Lyceum teachings, if rightly lived, will help to establish God's kingdom on earth, and that is what we all pray for.

AN APPEAL FOR MANUSCRIPTS.

In accordance with the following resolution passed by the Delegates in Conference assembled at Bradford on June 4th, 1911, the Executive Council beg to solicit the help of all Lyceumists who possess suitable silver and golden chain recitations, musical readings, Lyceum songs, melodies, etc., original or selected, that are not restricted by copyright; and that they will kindly send the same on to the Lyceum Union's Secretary, in order that they may be submitted to a sub-committee, and their merits reported to the Executive Council: *Resolved*:-

"That having regard to the fact that the prolonged efforts have up to the present failed to secure for the B.S.L.U. possession without restrictions or reservations of the copyright of the *Lyceum Manual* and *Spiritual Songster*, this Conference instructs the E.C. to initiate steps towards the compiling of similar books, so that if future events make the acquirement of the present books impossible, the Union shall not be found unprepared."

ALFRED KITSON, Gen. Sec.,

17, Bromley Road, Hanging Heaton, Dewsbury.

HALIFAX AND HUDDERSFIELD LYCEUM DISTRICT COUNCIL.

The annual meeting of the above Council was held at Alma Street Lyceum, Halifax, on Sunday, April 21st, 1912. Mr. W. Burrows, president, presided over a moderate attendance of delegates. The minutes were accepted as a correct record and adopted. The various reports, President's, Secretary's, D.V's., and U.D.C. were accepted. The following officers were elected for the ensuing twelve months: President, Mr. W. Burrows; Vice-President, Mr. T. H. Wright; Secretary, Mr. F. France; Treasurer, Mr. H. Holroyd; D.V., Mr. S. Ackroyd; Auditors, Mr. Hart and Mr. Wilby. The Secretary was elected delegate to the B.S.L.U. Conference. The various motions sent for the Conference agenda were discussed, and instructions given to the delegate. It was decided to make a 3d. levy on Lyceums towards a future demonstration. It was decided to hold picnics to Hardcastle Craggs and Greetland Moors during the coming summer.

A successful meeting was brought to a close with the votes of thanks to officers and local friends. There was an open session in the afternoon, but time was too short to utilize the delegates. There was no evening meeting.

FRED FRANCE, Hon. Sec.

LEEDS LYCEUM DISTRICT COUNCIL.

The united Lyceums of the above District will hold a Lyceum field day at York on Saturday, June 29th, when the Lyceums of the Council will assemble at York station and march in procession through the city (headed by a brass band), to the private grounds of Mr. Rowntree, where tea will be served at 6d. adults, and 3d. for children. We give a hearty invitation to any Lyceumist and Lyceums to join with us so that we can make it a red letter day in York for the Lyceum movement. All enquiries re the same apply:

J. COLBECK, Sec., 26, Hartley Street, Dewsbury.

Why I am a Lyceumist.

An essay by ROSE WARING, Wellington, New Zealand, Lyceum.

I love the Lyceum because it is there I learn the truth concerning the next world we have to pass into on leaving this one. I love to hear our conductor speak of the Summer-land and its beauties. Our Lyceum teaches us not to be frightened of death, for it is the spirit's birth into the Summer-land. It teaches us there is no hell except what we make by our wrong doing. When we pass out of this life we go to the Summer-land, and we can progress into still higher spheres of beauty. Our Lyceum teaches us to be loving and kind one to another, to obey our parents or guardians, and respect our elders. Spiritualism is true, we have proof of spirit communion. And we, in time, may become ministering spirits. "The religion of Spiritualism has relation to life, and the life of religion is to do good." This is a sample of what we learn in the Lyceum, and this is "Why I am a Lyceumist."

ALL'S FOR THE BEST.

All's for the best, be sanguine, be cheerful,
Trouble and sorrow are friends in disguise;
Nothing but folly goes faithless and fearful,
Courage for ever is happy and wise,

All's for the best if man would but know it,
Providence wishes us all to be blest;
This is no dream of the prophet or poet,
Heaven is gracious and all's for the best.

All's for the best, set this on your standard,
Soldier of sadness and pilgrim of love.
Who to the shores of despair may have wandered
A way wearied swallow, or heart stricken dove,

All's for the best, be a man, but confiding
Providence tenderly governs the rest.
And the frail barque of his creature is guiding
Wisely and warily. All's for the best,

All's for the best! then fling away terrors,
Meet all your fears and foes in the van;
And in the midst of your dangers and errors
Trust like a child, while you strive like a man.

All's for the best, unbiassed, unbounded,
Providence reigns from the east to the west,
And by both wisdom and mercy surrounded
Hope and be happy, that all's for the best.

All's for the best, if we only did know it,
Sorrow and suffering, anguish and loss,
Tenderly, kindly, God's hand doth bestow it
Binding with love the deep chasm across.

ANON.

Correspondence.

RE OUR GROUP SPECIAL.

Dear Sir,

Mr. Lightowler asks for information in respect of S.C.R. No. 1 and the Causes of Occurrences.

I do not pretend to have a trained mind in the sense of one having authority, but being interested as a Lyceumist I should like to submit a few thoughts on the discussion of "What ever is, is Right."

Mr. Lightowler and his Lyceum (so I gather from his letter in last month's issue), find little or nothing to warrant the assumption of Pope. Yet to me it is all conclusive, and I cannot get away from the fact that "what ever is, is right."

If we refer to the opening lines of the poem we are informed that all are parts of a stupendous whole whose body Nature is, and God the soul. Now if we accept that statement, then Pope's case is made out, for, if God is Divine, and God is the whole, then the parts must be of the nature of the whole, and so all the manifestations of Divinity, or the whole, must be good, assuming of course that Divinity is good.

The creator of the cosmic scheme evidently knew his own business, as the laws He made are immutable and act so accurately that they cannot be improved, amplified, or superseded. As we are subject to those laws, and as they work in consonance with the Divine Will, so in their actions and sequence they are and must be *right*.

To me, what we understand as good and evil are but two aspects of Divinity, or the two halves which go to make up the whole. Quality pervades all life, as matter and spirit, light and darkness, heat and cold, attraction and repulsion, etc. they are components or complementary of each other.

Let us glance at the evils? around us, what are they? and why? We see pride, selfishness, ignorance, immorality, etc. Of course they are there, but do they not serve a purpose, have they no moral to teach. Yes, they serve to stimulate us to nobler actions, nobler deeds. They show us how our help is needed to bring about a better condition of things. They show to us that there are our fellow beings offering up the mute appeal for deliverance from their ignorance. And so they (the evils) are educative, we see phases of human life which may deeply pain us and cause us sorrow, yet it is for our own soul's growth, therefore anything which helps our souls to grow and expand must be good and must be right.

It may be that the very evils which we see are part of our training here, to make us self-conscious, to give us that balance necessary on our journey to the Summer-land.

Out of the adversities of life are grown the beautiful flowers of Pity, Tenderness, and Hope, aspects of Love, the Divine. Only they who have suffered, through bitter experience, know how to sooth, help and comfort those who are going through trials similar to their own. The adversities, the wrongs, the oppositions we meet, make us strong. What would life be without them?

The very diversity of peoples, of opinions, and of actions, make life worth living. If there were nothing to strive for, no scope for our energies, no stimulus to endeavour, then life would be sheer monotony, and unless we were changed to meet that condition, would be a hell from which we should fervently pray for deliverance.

With respect to the point re birth and surroundings, these are things over which we have no control, neither having choice of our parents nor say in our environment, and as we did not make ourselves, we cannot logically be praised or blamed for our acts. Seeing that one person may be born good, and the tendencies of his life are all in that direction, why should we award him praise and his unfortunate brother blame, who had not the same opportunities, but probably damned into the world?

This world of ours is not a perfect world, nor the home for ready-made saints, but is the preparatory school, where we are being shaped, altered, by the circumstances of life without our consent, and often against our will.

Golden Chain No. 79, gives us a good idea of this. As regards our friend's motor accident, I am sure all would sympathise with him in the suffering and pain which he has undergone. Yet it would seem as if our lives are mapped out for us, and only in that way can we go; the aphorism, "There is a Divinity which shapes our ends, rough hew them how we will," affirms this; so also, "Man proposes, God disposes."

Astrologists, palmists, psychometrists, all practise the gift of prophesy and foretell the future. Our mediums do the same, and if they can see events happening or can foretell with any measure of success, then from birth and onward it would appear as if our lives were ordered. As regards the criticism of the actions of others we cannot help criticising, though if it were done in the right sense of improvement all would be well. We might have a distorted vision and see things differently than those we criticise, ready to find fault because opposite to our own little view.

We see this instanced over and over again in the relations of the various religious bodies. But as the Editor's space is limited I will pass over other points that could be raised and conclude by saying, that we must submit to the power that transcends us, and for good or ill (though good we trust), in this or any sphere.

As St. Paul says, "In Him we live, move, and have our being," and so being part of Him who is Divine, wherein is their room for other than *Right*?

Yours fraternally,

ALBERT E. JONES, Conductor,
Maskell St. Lyceum, Manchester.

Dear Sir,

Pope's quotation, "what ever is, is right," must not be understood too lightly.

Milton expresses the same thought more clearly in these noble words: "All is best, though we oft doubt what the unsearchable dispose of, Highest Wisdom brings about, and ever best found in the close."

As we write (Easter Monday), our chimney is belching forth volumes of smoke, the wind is the wrong way. Now, Mr. Editor, the smoke, instead of going the right way, is coming the wrong way. Is this right? How can we write and support the contention of the poet that "whatever is, is right," in a kitchen full of smoke? Happy thought! we can cure this evil, the tap is handy, and in a few minutes we shall be in dreamland.

O thrice happy state! Bliss ineffable! But alas, as we career in space we discover that our motor car is faulty in construction, we collide against another car that is built in accordance with mechanical laws. Bang! Smash! We suffer most from the encounter, still, not as much as we deserve. What are a few scratches? We pick ourselves up, we brush our clothes, we rub our eyes and philosophise thus:

"Well, after all, it is but justice, it is not only "right," as Pope says, but as Milton puts it, "best," that we shall have meted out to us this salutary lesson. Ethics teaches us that the men who made our motor car were not only bad workmen but bad men.

J. G. FAULKNER.

Mr. Editor.—Is there any of the many BANNER readers who can give satisfactory reasons that leaders of Groups, Lyceums, Councils, etc., etc., are justified in giving PRIZES in the way of BOOKS and other articles, SHIELDS, costly and otherwise, etc., etc., in the face of the teachings of Spiritualism, which says, "Do right because it is right," and then puts forward the motto, "The Worker's Win," "Shields," are Warlike. And "Win" is a Sporting Term.

Signed—One who wants to know.

THE LYCEUM CAUSE IN SOUTH AFRICA.

To the Editor, LYCEUM BANNER.

Sir,—Perhaps a word or two as to the progress of the cause in South Africa may be found acceptable for your columns once in a while. Spiritualism has been a potent factor in the religious life of many South Africans for a number of years. Now, one of the first Societies, if not the very first to be established being that of Durban, the seaport of Natal. Most of the existing societies have their Lyceums for young people, the Durban one being now in its seventh year of existence. The founder and first conductor of the Durban Lyceum was Mr. Walter Knox, a most enthusiastic worker in the cause of Spiritualism. He continued at the head of affairs, not only in the Lyceum but in the Society till the month of April last when he found it necessary to make an extended visit to the Old Country. The work, however, has been effectually and enthusiastically carried on in his absence by a band of workers whom no obstacles seem to daunt. The attendance every Sunday morning is gratifying, and the Lyceum is kept open all through the year. The *Lyceum Manual* is the standard guide, and visitors express much gratification at the order and regularity and efficiency with which the whole of the services are carried through. The group system is in vogue, but owing to the limited time at the disposal of the Lyceum it is not found possible to hold them every Sunday. They therefore alternate with marching and calisthenics and open session. The Lyceum library is well patronised, and the BANNER is circulated regularly every month. The Musical Conductress, Miss Ilma Summers, contributes much towards the harmony of the meetings, while the occasional clairvoyant descriptions of Miss Best (now Mrs. Kirk), and Mrs. Brereton and others, are much appreciated. Now and again a social meeting is arranged by a committee of Lyceumists, to which the elders and friends are cordially invited. Altogether, the Lyceum is thoroughly alive, and progressive in all that makes for the good, true, and the beautiful.

I. A. McLAREN, Conductor.

DISTRICT VISITORS' QUARTERLY REPORTS.

Ending March 31st, 1912.

BIRMINGHAM DISTRICT.—There are 12 Societies in this district; 7 of them have a Lyceum; two interviews have been held with two of the Societies lacking a Lyceum.

General remarks on the Lyceums visited.—*Walsall*. A well conducted Lyceum. A very happy and impressive session on the occasion of the visit of the Mayor and Mayoress, Councillor and Mrs. Venables, who distributed the prizes (50) to Lyceumists, young and old. The usual standard of excellence is maintained.

Wolverhampton (Temple Street).—I am sorry to report this Lyceum has lapsed for want of workers. The secretary has promised to bring the matter of re-opening the Lyceum before his committee. So I hope to be able to report favourably in my next report. Tram fare 3d.

Wolverhampton (Princess Street).—I had an interview with the officers and learned they have a Study Class on Sunday mornings for adults. I hope it will develop into a fully organised Lyceum.

Birmingham (Smethwick).—A splendid Lyceum. Various members contributing to a harmonious session. I should like to see groups formed on my next visit. Fare 8½d.

Brownhills.—The responses and singing good. A few more adults would be a great help to them. Fare 9d. Postages 6d. A. O. THOMAS, D.V.

BOLTON DISTRICT.—There are 11 Societies in this district; eight of them have a Lyceum. One interview has been sought and held, and a Lyceum opened at Platt Bridge.

General remarks on the Lyceums visited:—

Horwich.—26 present. Silver and golden chains well rendered, and comments made on the same, which created a general interest throughout the Lyceum. Fare 1/-.

Bolton (Commission Street). A good number present, and punctual start. The session was very pleasing and uplifting. I hope this excellency will be maintained. Fare 1/2.

Platt Bridge (Gas Street).—This is a newly opened Lyceum, with prospects of a promising future, which I hope will be realised. Fare 10d. J. RUDD, D.V.

BRADFORD DISTRICT.—There are 13 Societies in this district; nine of them have a Lyceum. One interview has been sought, but not successful.

General remarks on the Lyceums visited:—

Keighley.—Two visits. First visit somewhat disappointing. Second visit a good improvement. Groups are being held in the afternoon. I had the pleasure of leading the Liberty Group. Fares 1/6.

Bradford (Carlisle Road).—There was a good attendance, punctual start, and a good session. WM. BARNES, D.V.

HALIFAX AND HUDDERSFIELD DISTRICT.—There are 12 Societies in this district; all but two have a Lyceum.

General remarks on the Lyceums visited:—

Halifax (Alma Street).—There were 40 present in the morning and 52 in the afternoon. There was an earnest attempt to expound the G.C. on "Brotherhood," and a good lesson on the evidences of Spiritualism in the Liberty Group. Fare 1/6.

Huddersfield (St. Peter Street).—There were 37 present. Their efforts were centered on practising a service of song. Their lives will be richer for every sweet tune learned.

Sowerby Bridge.—There were 37 present in the morning and 65 in the afternoon. The usual routine and groups. Fare 1/5.

Slaiithwaith.—The friends here are making a brave stand.

Huddersfield (Ramsden Street).—A very profitable session and interesting group lessons. SETH ACKROYD, D.V.

LEEDS DISTRICT.—There are 19 Societies in this district. The number of them without a Lyceum is not known.

General remarks on the Lyceums visited:—

Leeds (Easy Road).—There were 50 present in the morning and 83 in the afternoon. A good session. Group lessons excellent. Fare 4d.

Littletown.—Afternoon session 30 present. A better session than any I have seen before. Two delegates, along with self, addressed the Lyceum, and also appealed to the adults at the evening service. Fare 1/6.

Ossett.—There were 18 present. I am pleased to report there are signs of an improvement here. I hope to see them effected. Fare 1/3.

Leeds (Bethel Street).—I was glad to find a nice improvement. The reading, singing, marching and calisthenics were very good.

Castleford.—Morning session 50 present. Also in the afternoon a good number present. The sessions were good. It is a well officered and conducted Lyceum. Fare 1/7.

I have written Rothwell, Morley and Birstall Societies, offering them my assistance in opening Lyceums. Correspondence 3d. SAM LEE, D.V.

LIVERPOOL DISTRICT.—There are 13 Societies in this district; eight of them have a Lyceum. One interview has been sought.

General remarks:—

Warrington.—There were 22 present. Late start. Singing, reading, marching and calisthenics good. Fare 3/4.

Seacombe.—There is a nice increase in numbers here. I hope their efforts will be blessed with further success.

Liverpool (Romer Road).—They seem to be the same as last reported. Fare 5d.

Chester.—The weather was against a good gathering. Those present did fairly well. Fare 1/7.

Wigan.—A poor attendance. I would like to see the children's interest stimulated. Fare 3/4.

Liverpool (Daulby Street).—An increased attendance of children. The quality of session as last reported. Fare 5d.

Runcorn.—The few present showed interest and effort. Fare 1/4.

Wigan.—Session not quite up to the standard of my last visit. Fare 1/2.

Earlstown (Assembly Rooms).—I was glad to see a marked

improvement. I hope they will be able to maintain it. Fare 2/9.

Southport (Hawkshead Street).—There was an increase in numbers and an improvement in the session. Fare 2/6. I thank all friends for their kindness to me during my term of office.

GEORGE ROBB, D.V.

LONDON DISTRICT.—There are 26 Societies in this district; 15 of them have no Lyceum. Interviews have been sought with five of the Societies lacking a Lyceum.

General remarks:—

Plaistow.—This Lyceum is steadily improving, although the attendance is not large. Recitations and pearls good. Fare 3d.

Parkhurst Road.—This Lyceum is working hard to achieve success. Recitations and pearls well rendered. Marching and calisthenics good. Fare 10d.

Little Ilford.—This Lyceum is improving. Recitations and pearls well given. Fare 2d.

Battersea.—This Lyceum needs more help from the adults. There was a marked improvement in the session. Fare 10d.

Fulham.—This Lyceum has felt the loss of its Conductor through sickness. His convalescence is a pleasant sign of future activity. Recitations and pearls were good. Fare 1/-.

Plumstead.—I regret to say this Lyceum feels the loss of its conductor, who has had to remove to Dewsbury. The officers are doing their best to maintain the standard. The little children gave some nice recitations and pearls.

Manor Park.—Several solos and recitations were given. Marching was very good. Fare 2d.

Brixton.—Although this Lyceum has suffered from removals, etc., there was a nice session. The singing, reading, marching and calisthenics were good. Fare 10d. Postages 10d.

M. CLEGG, D.V.

NORTH-EAST LANCASHIRE.—There are 20 Societies in this district, all of which have a Lyceum.

General remarks:—

Blackburn (Northgate).—A number of scholars were present from the Mount Street Lyceum. A good session, and a very hearty feeling prevailed. Fare 1/11.

Accrington (Carter Street).—A poor attendance of scholars, but a good session. Fare 1/1.

Nelson.—This is one of the best Lyceums I have visited. Plenty of Leaders and scholars, and good sessions. Fare 4d.

Clayton-le-Moors.—The hall is small. There was a very harmonious gathering and a good session. Fare 1/2.

Padiham.—There was good music and a nice session. Fare 8d.

Blackburn (Salford Street, late Mount Street).—They have secured a nice hall. They have a good band of workers and splendid sessions. Fare 1/-.

Great Harwood.—A splendid gathering. Good singing and reading. Marching and rod drill very good. This Lyceum has improved very much. Fare 1/-.

NORTH LANCASHIRE AND CUMBERLAND DISTRICT.—There are six Societies in this district; all but Morecambe have a Lyceum.

General remarks:—

Barrow (Dalkeith Street).—A pleasant morning session, the children displaying much interest and readily answering questions. (Abbey Road).—Afternoon. Groups were formed, the lessons being taken from the *Manual*. A good attendance. Fares 1/-.

Ulverston.—This Lyceum continues the good work, and is steadily making progress. MISS WINIFRED MATHER, D.V.

NOTTINGHAM DISTRICT.—There are 12 Societies in this district; all but three have a Lyceum. Replies are being waited for from Loughborough and Sutton in Ashfield.

General remarks:—

Hyson Green (Hawarden Terrace).—The prospects for the future are looking a little brighter here. Let us hope that the efforts of the workers will meet with success.

Hyson Green (Bentick Road).—This is a newly formed Lyceum. 40 members were enrolled. Much enthusiasm was shown. (Gladstone Hall).—This, the parent Lyceum, has shown much activity of late, its members are increasing, and its order of efficiency are well marked. Fares 3d.

Grantham.—This is a small Lyceum, but by the hard labours of the Conductor, Miss F. (A Scotch Lassie), and Mrs. Harvey, is making favourable progress. More willing workers are needed. Fare 4/-. Postage 6d. J. J. ASHWORTH, D.V.

ROCHDALE AND OLDHAM DISTRICT.—There are 21 Societies in this district, all but 2 have a Lyceum.

General Remarks:—

Oldham (Elliott Street).—Numbers present, 23, late arrivals 12, making a total of 35. Number on register, 64. Singing

and reading good. Marching and calisthenics fine. A good session throughout. Fare 1/1.

Chadderton.—Present 17. Singing, reading, marching, and calisthenics good. They have made a great improvement since my last visit.

Dearnley.—10-7 a.m. Present 26, late arrivals 2. Number on the register 50. Singing and reading good. Room for improvement in the marching. Fare 10d.

Oldham (Union Street).—10-5 a.m. Present 28, late 10. In the afternoon, present 38 females and 36 males, total 74. Singing was splendid. Reading, marching and calisthenics good. Solos were rendered by old and young. Many recitations were given. Number on the register 87. They would do with a new hall, as the one they have is too small. Fare 1/1.

Rochdale (Penn Street).—10 a.m. prompt. Present 31, late 2, total on the register 38. The singing was rather slow. Marching and calisthenics good. Reading very good. Pearls and solos helped to make a good session. This Lyceum is making nice progress. Fare 6d. J. RUDD, D.V.

SCOTTISH DISTRICT.—There are 9 Societies in this district, 6 of which have a Lyceum. Two interviews have been sought and held, and a new Lyceum started.

General Remarks:—

Motherwell.—The sessions are bright and full of interest. Average attendance, 50.

Glasgow (Paisley Road).—Group work is a marked feature here, there being six groups in good working order.

Glasgow (Bertley Street).—They have made a good start in their new and well furnished hall. As they have full scope for marching and calisthenics it is confidently expected that the membership will show a substantial increase in a very short time.

Greenock.—This is the new Lyceum. They commenced with a membership of 25. I am hopeful of a successful Lyceum.

I have also been in close touch with a small Society in the East end of Glasgow. They are trying hard to form a Lyceum. Expenses nil. DAVID HAMILTON, D.V.

SHEFFIELD DISTRICT.—There are 13 Societies in this district, all but three have a Lyceum.

General remarks:—

Sheffield (Balaclava Road).—A bright session throughout. This Lyceum requires help from adults. Will friends in the district kindly note and render all the help they can? Fare 4d.

Barnsley.—Readings, marches, and calisthenics very good. I explained the chain recitations and answered questions. Fare 1/4.

Wombwell.—After a short lapse, owing to certain objections raised by the landlord, this Lyceum has been re-opened. Great interest was shown throughout the session, and numerous questions were asked. Fare 1/4. ERNEST VICKERS, D.V.

STOCKPORT DISTRICT.—There are 13 Societies in this district, all but three of them have a Lyceum. One interview has been sought and held. They have promised to re-open at an early date.

General remarks:—

Reddish.—This is a new Lyceum, situated in a growing district. It is ably conducted, and has a staff of energetic officers. A pleasant session.

Stockport (High Bank Side).—Owing to certain difficulties it is probable that this Lyceum will open a hall of its own, where all will unite in working for the Lyceum and church alike, and the young people will find an ample field for their energies. Expenses nil. JOHN MARSTON, D.V.

TEESIDE DISTRICT.—There are 8 Societies in this district, all but one have a Lyceum.

General remarks:—

Hartlepool.—Though a small Lyceum, was a surprise to me. The session was very good throughout.

Stockton, upon the whole, was very satisfactory.

Gurney Villa.—This is a newly opened Lyceum, after being closed for 11 years. We, of the District Council, gave them a good send off. I am informed their numbers are increasing. Fare 2/10. R. BROWN, D.V.

TYNESIDE DISTRICT.—There are 14 Societies with a Lyceum in this district. The number without a Lyceum not stated.

General remarks:—

South Shields (Fowler Street).—This is a newly opened Lyceum. I found very good order considering the short time they have been working to build up a good Lyceum. Fare 1/-.

Bewell.—Punctual opening. Reading and singing good. Pearls interesting. Marching good. Fare 4d., postages 2d.

W. J. TAYLOR, D.V.

The British Spiritualists' Lyceum Union.

INSTITUTED AT OLDHAM, MAY, 1890.

President : Mr. Robert A. Owen, 119, Chatsworth Avenue, Aintree, Liverpool.
 Treasurer : Mr. Councillor John Venables, Hydesville, Foden Road, Walsall.
 Secretary : Mr. Alfred Kitson, Bromley Road, Hanging Heaton, near Dewsbury.

Lyceum District Councils.

BOLTON.—Mr. Edward Walsh, 46, Wright Street, Horwich, near Bolton.
 BRADFORD.—Secretary, Mr. H. Birdsall, 80, Cartwright Terrace, Otley Road, Bradford.
 HALIFAX AND HUDDERSFIELD.—Secretary, Mr. Fred France, 35, Elland Road, Brighouse.
 LEEDS.—Secretary, Miss Alice Hesp, 15, Cross Flatts Place, Beeston, Leeds.
 LIVERPOOL.—Secretary, Mr. Henry Walker, 26, Stamford Avenue, Crewe.
 LONDON.—Secretary, Mr. Alex Brooking, 17, Geneva Road, Brixton, S.W.
 MANCHESTER.—Secretary, Mr. S. Rhead, 22 Renshaw St. Greenheys, Manchester.
 NORTH-EAST LANCASHIRE.—Mr. George C. Higham, 107, Burnley Road, Padiham, near Burnley.
 NORTH-LANCASHIRE AND CUMBERLAND.—Secretary, Mr. John J. Taylor, 13, Casson Street Ulverston.
 ROCHDALE.—Secretary, Mr. Ernest Dean, 84, William Street, Featherstall, Littleborough.
 SHEFFIELD.—Secretary, Mr. S. D. Spittlehouse, 13, New Street, Wombwell, near Barnsley.
 SCOTLAND.—Secretary, Mr. David Hamilton, 232, Edgefauld Road, Springburn, Glasgow.
 TEESIDE.—Mr. W. Cowell-Pugh, 61, St. Paul's Road, Middlesbrough.
 TYNESIDE.—Mr. D. R. DAVIES, 105, West View, Elswick, Newcastle-on-Tyne.

United District Councils.

Hon. Secretary—Mr. Fred France, 35, Elland Road, Brighouse.

List of Lyceums and Lyceum Secretaries in the British Spiritualists' Lyceum Union.

- Accrington**, Carter-street, 10-30 a.m. Miss Maggie Bryning, 2, Horne Street
Accrington, China-street, 10-30 a.m. Mr. T. W. Pincott, 41, Leyland-street.
Ashington, 6th Row, 2 p.m. Mr. William Smith, No. 37, 6th Row, via Morpeth.
Ashton-under-Lyne, Burlington-street, 10-30 a.m. Mr. W. Dransfield, 13, Russell street. Hurst
Bacup, Market-street, 10 a.m. Mr. William Nixon, 22, Gladstone-street
Barnoldswick, West End Spiritual Temple, 10 and 1-30 p.m. Mr. J. Parkinson, 9, Colins street, near Colne.
Barnsley, George-yard, 10-30 and 1-45 p.m. Mr. Arthur Lockwood, 10, Darby-terrace, Stocks Lane.
Barrow-in-Furness, Abbey-road, 10-30 and 2 p.m. Mr. Robert Dobson, 28, Argyle-street
Barrow-in-Furness, Dalkeith-street, 10 and 2 p.m. Mrs. Wallace, 191, Marsh-street.
Batley Carr, Carr street, 10 and 2 p.m. Mr. Walter Hartley, 7, Mount terrace, Warwick Road, Batley.
Belper, Jubilee Hall, 10 and 2 p.m. Mr. J. H. Hawkins Brookside
Birkenhead, 161, Grange-road. 11 a.m. Mr. George Robb, 56, Ohompson-street, Hr. Tranmere.
Birmingham, Crabtree-road, 2-30 p.m. Mr. J. R. Clarke, 17, Hoesley-road, Handsworth
Birmingham, 52, Crawford-street, Satley, 3-0 p.m. Miss Vera Marshall, 39, Aston Road, North Aston.
Birmingham, Smethwick, 2-30 p.m. Mr. Fred Purcell, 97, Cheshire-road, Smethwick
Blackburn, Salford-street, 10 and 1-45 p.m. Mr. N. Derbyshire, 88, Skiddow-street
Blackburn, Northgate, 9-30 and 1-45 p.m. Mr. E. Walsmsley, 25, Coronation Terrace, Windam-street
Blackburn, St. Peter Street, 9-30 and 1-45 p.m. Mr. John Ainsworth, 25, Culvert street.
Blackpool, Albert-road, 9-30 a.m. Mr. Arthur E. Eaton, 11, Cookson street.
Bolton, Bradford-street, 10 a.m. Mr. Joseph Shaw, 5, Bowen-street, Chorley Old road, Smithills
Bolton, Commission-street, 10 a.m. Mr. J. Hibbert, 44, Bullock-street
Bradford, Carlisle-road, Ivy Rooms, 10 a.m. Mr. J. P. Simpson, 29, Young-street, Girington
Bradford, Little Horton, Holme street, 10-30 and 2 p.m. Mr. W. Robinson, 9, Spicer street, Little Horton.
Bradford, Otley-road, 10-30 a.m. Mr. Walter Hale, 80, Cartwright terrace.
Bradford, Shirley-road (Dudley Hill), 10 and 1-45 p.m. Mr. R. Platts, 1, Dawson Mount, Dawson Lane, Dudley Hill
Bradford, West Bowling, Boynton-street, 10-30 and 1-45 p.m. Mr. A. E. Carter, 59, Park Terrace, Bowling Hall Road.
Brierfield, Colne-road, 10 a.m. Mr. Joseph Blake, 35, Albert-street, nr. Burnley
Brighouse, Commercial-street, 10 a.m. and 2 p.m. Mr. James Crossley, 1, Bryan-street, Rastrick
Brighouse, Martin-street, 10 and 2 p.m. Mr. H. Crowther, 18, Rogerson-square, Waring Green
Brighton, Manchester-street, 2-45 p.m. Mr. Roy Banks, 29, Waterloo-street.
Brownhills, High-street, 9-30 and 2 to 3 p.m. Mrs. C. Adams, High-street, near Walsall
Burnley, Hammerton-street, 9-30 and 1-45 p.m. Mrs. Riley, 55, Gordon-street.
Burnley, North-street, 9-30 a.m. and 1-45 p.m. Mr. John Laycock, 16, Renshaw street
Burton-on-Trent, Central Hall, 10 and 2-45 p.m. Mr. R. S. Knight, 18, Hawkins Lane
Bury, off Paradise-street, 10 and 1-45 p.m. Mrs. Cotterell, 17, Hardman street, Hornby street.
Burwood, N.S.W. School of Art, 11 a.m. Mr. Leslie Jones, "Hildaville," No. 1, Sloane street, Newtown, Sydney, N.S.W.
Chadderton, off Brook-street, 10 & 2-30 p.m. Mrs. M. Oldfield, 18, Brook-street, near Oldham
Chester, Commonhall-street, 10-30 a.m. Miss Rainford, 1, Bishop Lloyd Palace Yard
Chesterfield, Old Falcon Assembly Rooms, 10-30 p.m. Mr. Edwin H. Widdowson, William-st., Stonegravel
Clayton-le-Moors, Victor-st., 10-30 a.m. and 2 p.m. Mr. James Livsey, 5, Chapel street, near Accrington.
Cleckheaton, Old-Robin-street, 10-30 a.m. Mr. John Wm. Harrison, Halifax-road, Hightown, Liversedge
Colne, Cloth-hall, 10 a.m. Mr. Fred Driver, 96, Knotts lane.
Coventry, Bull-street (off Hertford-street), 10-30 a.m. Mr. W. Rice, 43, Kingsway
Crewe, Mill-street, 10-30 a.m. Mr. Fred Homer, 7, Ernest street.
Crompton, Rochdale-rd., 10 and 2 p.m. Mr. John Thomas Clegg, 4, Horton street, near Oldham.
Daisy Hill, Mabel-street, 10-0 a.m. Mr. Daniel Hopp, 146, Lower Leigh Road, near Bolton
Darlington, Bondgate, 10-30 a.m. Mr. G. A. Park, 42, Cartnell Terrace, Hopetown
Darwen, Churchbank-street, 9-30 and 1-45 p.m. Mr. James Nightingale, 60, Redearth Rd.
Deansley, Rochdale-rd., 10 a.m. Mrs. Ernest Dean, 84, William-street, Featherstall, Littleborough.
Derby, Chamwood-street, 9-45 and 2 p.m. Mr. H. Wade, 2, Cockpit-hill, Marledge
Dewsbury, Bond-street, 10 and 1-45 p.m. Mr. Joseph Colbeck, 26, Hartley-street
Dukinfield, Railway-street, 10-30 and 2 p.m. Mr. Wm Ed. Oldham, junr., 157, Dunkinfield-Road, Hyde.
Dundee, Barrack-street, 12-45 a.m. Mr. David Coulter, 15, Lockee-road
Dundee, Rattray-street, 12-30 a.m. Miss May Henderson, Harbour Chambers, Dock St.
Earby, Aspen lane, 10 and 1-30 p.m. Mr. J. W. Clark, 32, Albion street, near Colne.
Elland, James-street, 10 a.m. Miss Mary A. Marsden, 82, Langdale Street.
Farsley, Beckbottom, 1-45 p.m. Miss Mabel Allerton, 26, Prospect place, High Bank near Leeds
Fordsburg, Main-street, 11 a.m. Mr. R. J. Thomas, P.O. Box 23, South Africa
Gateshead, Rectory Hall, St. Cuthbert's Place, 2-30 p.m. Mr. William Hall, 51, Bal'our-street
Glasgow, Birkley street, 4 p.m., Mr. Wm. Guild, jr., 4, Kildonan Terrace, Ibrox.
Glasgow, Kingston, 316, Paisley road, 3 p.m. Tuesday, 7-30 p.m. Mr. W. M. Griffiths, 462 Paisley Road.
Great Harwood, West Well-street, 10-0 a.m. and 1-45 p.m. Miss Alice Anderton, 11, Princess-street, near Blackburn
Grimby, Strand-street, 2 p.m. Miss Daisy Scott, 75, Blundell Avenue, New Cleethorpes
Gurney Valley, 10-30 a.m. Mr. Wm. Hardwick, 4, West Row, Cowden Grange, nr. Bishop Auckland
Hadfield, Albert-street, 10-30 a.m. Mr. W. Chorley, 5, Marlow-street, near Manchester.
Halifax, Alma-street, 10 and 1-45 p.m. Mr. Fred Townsend, 4, Green Terrace Square, Savile Park.
Halifax, Raven-street, 10 and 1-30 p.m. Mr. Levi Blackburn, 16, Luton-street, Queen's-road
Hanley, Percy-street, 2-30 p.m. Miss S. Freakley, 86, Wellesley-street, Shelton, Staffs.
Heaton Norris, Baker-street, 10 and 2 p.m. Mrs. J. Williams, 60, Lancaster Hill, Stockport.
Hebden Bridge, Victoria Hall, Cheetham Street, 10-30 and 1-45 p.m. Mr. E. Worsley, 5, Nutclough
Hekmondwike, Tower Street, 10-30 and 2 p.m. Mr. W. R. Lunn, Co-op. Buildings, Huddersfield-road, Liversedge
Heywood, William-street, 10 and 1-45 p.m. Mr. James Barlow, 17, Mary-street, Longfield.
Higher Broughton, 357A, Bury New Road, 10-30 a.m. Mr. F. Starbuck, 69, Mitton Road, Bury Old Road, Prestwick, Manchester
Hindley, Bridge-street, 10 and 1-45 p.m. Mr. Alfred Hayward, Spiritual Temple, Bridge-street
Hirst, 27, Mortimer street, 2 p.m., Miss Sarah Elze, 52, Rosalind street, Hirst, Ashington, via Morpeth.
Hollinwood, Byrom-street, 10 a.m. Mr. W. Anderson, 38, Camarvon-street, Hollins-road near Oldham.
Hollinwood, Hudson-street, 10 a.m., Wm. Hy. Dawson, 29, Brunlees-street, nr Oldham
Horwich, Beatrice-street, 10 a.m. Mr. R. Frost, 9, Wright street, near Bolton
Hucknall, Watnall-road, 10-30 a.m. Miss Mary A. Cox, 28, Watnall-road, Hucknall, Torkard
Huddersfield, Ramsden-street, 10 a.m. Mr. Tom Ellis, 74, Firth-street
Hull, Anlaby road, Day street, 2 p.m.; Mr. Wm. Geo. Allon, 11, Clarendon avenue, Nicholson street, Stepney lane.
Hull, Holborn Hall, Holborn street, Witham, 10-30 a.m. Mrs. C. Headley, 18, Ellis terrace, Holderness road
Hyde, Clarendon-street, 10-30 a.m. Mr. A. S. Wright, 49, Lunn-street
Jarrow, Market-square, 2 p.m. Mrs. Ada Poole, 21, Birch-street
Johannesburg, 11 a.m. Mr. R. T. Foley, P.O. Box 4
Keighley, Hebert-street, 10 and 2 p.m. Mr. E. Shackleton, 18 Tennyson-street.
Lancaster, the Phoenix Rooms, off Parliament-street, 10-30 a.m. Mr. James Kirk, 3, Hope-street.
Leeds, Armlay, Theaker-lane, 10 a.m. and 2-15 Miss Emma Whitaker, 2, Colton road, Armlay.
Leeds, Bethel-street, 10 a.m. Miss F. Woodhead, 22, Purton street, Dewsbury road
Leeds, Church-street, Hunslet, 10 and 2 p.m. Mr. Albert Harrison, 7, Teale street, Skourton.
Leeds, EAST, 7, Easy-road, 10-30 and 2 p.m. Mr. H. Shepherd, 9, Copperfield Grove, Cross Green lane.
Leeds, Grove-house-lane (Psycho), Miss Todd, 19, Sutherland-terrace, Harehills-lane
Leeds, Hunslet, Black Bull St, 10-30 and 2 p.m. Mr. Fred Rooney, 93, Hunslet Road Hunslet.
Leeds, Joseph-street, 10-30 a.m. Mr. Thomas Covill, 35, Cross Flatts Parade, Beeston
Leicester, Queen-street, 10-30 a.m. Mr. John Wicks, 170, Curzon-street.
Leicester, Silver-street, Queen's Hall, 2-45 p.m. Mr. Butler, 18, Lytton road
Leigh, Brown-street, 10 a.m. Mr. Hurdus, 43, Clifford-street
Lincoln, Progressive Hall, Coultham street, 10-15 a.m. Mr. Wm. Sutherland, 29, Newland street West
Littleton, Well-street, 10-30 and 2 p.m. Miss A. Hirst, Well-street, Littleton, nr. Liversedge.
Liverpool, Dauby-street, 10-30 a.m. Mr. W. J. Adamson, 37, Mulberry street.
Liverpool, 2, Romer-road, Kensington, 2-45 p.m. Mrs. Midge Parker, 2, Spofforth road, Edge Hill.
London, Brixton, 84, Stockwell Park Road, 3 p.m. Mr. Alex. Brooking, 17, Geneva-road, Brixton S.W.
London, Fulham, S.W., 25, Fernhurst-street, 3 p.m. Mr. Joseph Dix, 9, Bloom Park-road, Fulham
London, Holloway, N., Parkhurst Hall, 32, Parkhurst-road, 3 p.m. Mr. Bert Kent, 4, Devonshire-road Holloway, N.
London, Kingston-on-Tames, Assembly-rooms, Park-Road, Hampton Wick, 3 p.m. Miss M. Welbelove, 109, Bonner Hill-road, Norbiton, Surrey
London, E., Manor Park Shrewsbury-road, 3 p.m. Miss Harrison, 35, Woodstock road, Forest Gate E
London, E., Plaistow, Braemar-road, 3 p.m. Mr. Robert J. Robottom, 2, Braemar-road, Barking-road, Plaistow, E.
London, Tottenham, 684, High-road, 3 p.m. Mr. A. Harvey Stroud, Jur, 72, Birkbeck-road, Tottenham, N
London, Woolwich and Plumstead, Villas-road, 3-15 p.m. Mr. H. Wathey, 40, Frederick-place, Plumstead.
Longton, Stone-road, 10 and 2 p.m. Mr. Hugh McCartney, Meir Heath, near Blythe Bridge, North Staff.
Macclesfield, Cumberland-street, 10-30 a.m. Mr. William Albinson, 5, Bond-street
Manchester Ardwick, 58, Maskell-street, 10-30 a.m. Miss Annie Cheetwood, 12, Royds St. C. on M.