

# THE Lyceum Banner

Founded 1890. Official Organ of the British Spiritualists' Lyceum Union.

A SPIRITUALIST MAGAZINE FOR OLD AND YOUNG.

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

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PRICE TWOPENCE.



## Coun. Jessie Greenwood, J.P.

*We are indebted to our contemporary, "The Two Worlds" for the following sketch, which appeared in the issue of August 19th.*

The congratulations of her many friends will be extended to Mrs. Jessie Greenwood, of Hebden Bridge, on the honour conferred upon her as the first woman magistrate to be appointed in her division of the West Riding. The Hebden Bridge press agrees that no wiser choice could have been made.

For many years she has occupied herself with work for the public good, and the local Trades and Labour Council has successfully put forth her claims to be enrolled as J.P. For a dozen years she served on the Todmorden Board of Guardians, but did not seek re-election at the last election; she, however, still retains her position on the Boarding-out Committee, and was one of the foremost workers for the establishment of a Children's Home for Destitute Children at Mankinholes.

A few years ago she was elected the first lady member of the Hebden Bridge Council, a position she has well filled. Long before then, however, she had served as a member of the Hebden Bridge and District Secondary Education Committee, and was a member of the Secondary School Governors, of which body she served as chairman. For this work she was eminently well qualified, having for a number of years been engaged in the teaching profession. Since the Old Age Pensions Committee was formed Mrs. Greenwood has acted as clerk, being the only female occupying a similar position in the country. For about eight years she has been a director of the Hebden Bridge Co-operative Society, and, as president, has taken a leading part in

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the local Co-operative Women's Guild. She has been president of the Sowerby Division Conference of Youth. In fact, Mrs. Greenwood has been active in all democratic and educational movements in the district.

In the Spiritualist Church and Lyceum movement, she has been a leader and speaker for 30 years. Her husband (the late Mr. Wm. Greenwood) and herself were two of the original founders. The devoted couple had been well trained by their membership of the Sowerby Bridge Lyceum, from which so many of our stalwarts have emerged.

Mr. and Mrs. Greenwood established the Hebden Bridge Society about 20 years ago, and a high standard of Spiritualist presentation has always been maintained there. Both became workers in the larger field of national service, Mr. W. Greenwood being treasurer of the Spiritualists' National Union until his call to higher service.

Mrs. Greenwood was for many years on the Executive Council of the British Spiritualists' Lyceum Union, she being the first lady to obtain that dignity. She was also the first lady to occupy the Presidential chair of the same body. It was the Jubilee year of Spiritualism and in consequence a medal was struck to commemorate the event. The medals were made in white metal and bronze, and a few were solid silver, one of which was presented to Mrs. Greenwood at the Lyceum Conference, held at Walsall during that year. It was designed by Mr. T. O. Todd, of Sunderland, and the die defaced, so that those who hold such medals may consider them valuable.

For many years she has also been on the Council of the S.N.U., and had much to do with its success in its early years of struggle. She is a remarkably fine trance medium, and has taken the public platform from one end of the country to the other, her kindly and sympathetic presentation of our philosophy exciting general approbation. In the select and home circle she has often evidenced her mediumistic powers as a link between two worlds.

We believe that her extreme sensitiveness and insight, balanced as it is by a keen practical nature, will enable her to add lustre to the magisterial bench and a large measure of tact to the administration of justice.

She is another example of the fact that fine mediumship and the application of common sense to the practical side of life are by no means incompatible, and we wish her all success in her new role.

## The Education Scheme.

ONLY FOR PROGRESSIVE LYCEUMS AND LYCEUMISTS.

The Education Scheme was planned, and arranged to meet the growing need and demand for systematic training, open to all Lyceumists, in the essentials of Lyceum knowledge.

Our aim is to EARN the right to be called PROGRESSIVE, and to equip our Lyceumists for dealing INTELLIGENTLY, and with the CONFIDENCE OF KNOWLEDGE, with all enquirers, investigators, opponents and critics. This can be done by working carefully through each of the five Grades of the Scheme.

The Scheme can be made an integral part of the Lyceum's work by taking the selections from the LYCEUM MANUAL for study and discussion in the Sessions, and by the articles in the Handbooks being taken for Group Lessons. More detailed study and the answering of questions can be done in a week-night Study or Guild Class, where there are facilities for holding these,—either at the hall, or at someone's home.

TO LYCEUM COMMITTEES AND SECRETARIES.

During the month of September, each Lyceum Secretary should receive, per post, from the Education Secretary, full particulars about the next examinations, with the necessary forms, and with a letter for the consideration of the Officers and Committee.

If, by the end of the month, any Secretary has not received these, please communicate at once with the Education Secretary. If the name and address of the Secretary of any Lyceum is now different from what is given in the BANNER list, or does not appear at all, please write AT ONCE to the Education Secretary.

SPIRITUALISM FOR THE STUDENT AND INVESTIGATOR.

Such is the title of the new (No. 3) Handbook. Do YOU possess a copy? If not, write for one without delay, if you would keep in touch with the latest knowledge of our phenomena and philosophy.

EXTRACTS FROM RECENT LETTERS.

"Our Lyceum has decided to order — dozen copies of No. 3 Handbook;—the two shillings profit to us on each dozen is to go towards our £10 contribution to the £2,000 effort; and we feel that by introducing people to such a book we shall be helping our Movement."

"Some of our adult Lyceumists are members of the Society, and have persuaded the latter to give the new Handbook a place on the bookstall."

"The President of our Society, last Sunday, took for his lesson an extract from No. 3 Handbook, and told the audience about the book. Then in the notices the same book was announced as being on sale;—and we sold several copies."

TO SUCCESSFUL CANDIDATES.

If you passed one of the Education Examinations held last March, will you please turn to the Guild Article and read the section there applying to you.

GRADE IV. EXAMINER'S REPLY TO MR. SEDDON.

Dear Miss Kitson,

I was indeed sorry to read W. T. Seddon's letter. It contains expressions much to be deplored. Here we have a boy who writes a paper on the beauties of the teachings of Spiritualism in contrast with the teachings of Christianity. Then for the reason that he disagrees with the examiner (not that he thinks he ought to have had more marks) shows plainly the lamentably small effect the teachings have had upon his life and conduct; for instead of making his protest courteously he goes out of his way to be rude and unmannerly.

An analysis of some of his statements will reveal the mental muddle he is in:—

(In his Paper):

"The Spiritualist's conception of the origin of man is based upon evolution, as per Darwin, whilst Christianity brings forward the story of CREATION BY GOD."

(In his Letter):

"Will our Lyceumists ever get out of the idea of a PERSONAL GOD?"

(In his Invocation):

"Divine Source of All Truth, CREATOR OF ALL

THINGS, WE, THY EARTHLY CHILDREN are gathered together once again."

(In his Paper):

"The Personal God is superseded by the infinite, all perfect, Pantheistic God." (We must forgive the use of the Greek characters in his letter).

The question arises: to Whom or What is his invocation addressed?

The confusion here comes with the use of the word "Personal." The schools of Pantheistic thought are many and as varied in their definitions. Scotus, Bruno, Spinoza and Schelling are all Pantheists but with very considerable differences in their conceptions. In the modern schools we have pantheists who declare the substantiality of God, the qualities of whose personality are expressed in the universe in love, wisdom, etc. Others who deny the substantiality of God and lose Him entirely in the universe, i.e., God identified with nature. Yet again, we have those who lose the universe in God—"One only being in whose modifications are the individual phenomena"; and finally, pantheists who maintain the indwelling of God in every thing, yet with a separateness in personality outside, above and beyond all things known and unknown. God in all, yet greater than all.

All this confusion would have been obviated by the use of the term "anthropomorphic" instead of the word "personal." In philosophy the use of the word "pantheistic" is generally considered dangerous.

There are numerous other points in his answer to Question 7 equally inaccurate and confusing; and if he will read his effort carefully, he will discover them for himself.

My marginal note *re* his "Benediction" includes this comment: "Surely it would be fitting in parting to ask the blessing of the Most High."

He complains he is penalised because his benediction is not "Filled with all kinds of sentimentality." That is, "expressions prompted by emotion or feeling." Is his complaint sound, having regard to the preamble of his invocation? If in the latter the name of the Creator finds favour with the student, why should it be sentimentality in the former; and is not the invoking of spirits (which he does) equally sentimentality, especially when we consider the meaning of the words "hope and love?"

He states "A Spiritualist cannot be a Christian." (B.S.L.U. Handbook No. 3, p. 34: "The Spiritualist who has to debate with Christians must know Bible Spiritualism and its correct interpretation. Fundamentally the Christian is a Spiritualist . . . he is much more of a Spiritualist than the ordinary Spiritualist.") My marginal note reads: "A statement impossible to substantiate. An orthodox church Christian is nearer the truth."

In the question, he was asked to explain the difference between Spiritualism and "Orthodox Christianity." I think all of us are in agreement upon this point, that an orthodox Church Christian cannot be a Spiritualist in our acceptance of the term. He makes no reference to orthodox Christianity anywhere in his answer. My marginal note reads:—"This paper shows more originality than many. It is, however, crude and a lack of proper understanding concerning Spiritualism and Christianity is indicated. The differences you have pointed out are not sufficiently outlined to obtain the best result."

He asks "Who will refute his tabulated contrasts?" If his tabulated contrasts had personality and speech they would do so for themselves, together with most of the enlightened clergy of the present time as well as those who have given them more than a cursory examination. When we seek to define anything we take the most recent exposition into account. The contrast between the conclusions of the early Spiritualists and those of the present day is most marked and the same may be said of even Orthodox Christianity, let alone the conclusions of the esoteric school.

His answer to question 3—on which he lost marks—is somewhat scrappy; giving little or no indication of the line he intends to take. Through an oversight I made no comment in the margin. I here tender my regrets to W. T. Seddon for the omission. "Table Knocking" is not a happy expression. The classification is doubtful and the phases are not well indicated (especially those a speaker is apt to forget). Impersonation is not, strictly speaking, a mental phase, since in many cases it is manifested by direct physical action and manipulation, nor is healing altogether a mental phase.

"How shall I improve myself?" he asks. The cultivation of courtesy and humility will help. An increase of the sporting

spirit—to take 'medicine' without squealing or becoming splenetic. In our examinations as in our games, we abide by the decision of the examiner or referee, however much we may disagree with it. This is the true spirit of self-control which I am afraid is lacking in W. T. Seddon.—Yours sincerely, CECILY A. STREET, Grade IV. Examiner.

#### RE EXAMINATION RESULTS.

Dear Miss Kitson,

In his letter of complaint published in last month's BANNER, Mr. W. T. Seddon makes the following serious charge:—"All our candidates at Leigh appear to have lost marks because they have been taught not to pander to Christianity." If this is so, the examiners concerned have been guilty of religious bigotry, and therefore are not worthy of their honourable posts. If it is not so, Mr. Seddon should be compelled to withdraw his accusations and apologise for having lost his temper and self-control. According to the Results Lists, Leigh Lyceum had two (successful) candidates in Grade IV., one in Grade II., and four in Grade I. So quite a number of examiners may be effected. As a member of the Education Committee, and therefore partly responsible for the appointment of the examiners, I claim that Mr. Seddon should make specific (instead of vague) charges, and submit them, with the examination papers, to the Committee, so that the examiners may have an opportunity of defending themselves.—Yours fraternally, A. T. CONNOR.

(On looking up the records, I find that eight different examiners marked the papers of candidates from Leigh. No examiner knew whose papers were sent to them, only the examination number being on each: the names had been removed.—M.K.)

#### EDUCATION LITERATURE.

(i.) *Syllabuses of Work* (for all the Grades)—post free 2d. per copy, 1s. 6d. per dozen.

(ii.) *No. 1 Handbook (for Grade I.)*—post free 4d. per copy, 3s. 6d. per dozen.

(iii.) *No. 2 Handbook (for Grades II., III., and IV.)*—post free 4d. per copy, 3s. 6d. per dozen.

(iv.) *1921 Examination Lists and Summaries*—post free 10d. per copy.

(v.) *No. 3 Handbook (for Grade V. Students, for Investigators and for thoughtful Spiritualists)*—post free 1s. per copy, 10s. per dozen.

(Please do NOT cross orders; but make them payable at Hanging Heaton.)

Education Secretary:—(Miss M. E. KITSON, 17, Bromley Road, Hanging Heaton, Batley (Yorks).)

#### QUESTIONS AND ANSWERS.

Q.—Is it possible to put a man in a trance for a week?

A.—Yes, it is quite possible to put some people into the trance condition for periods of varying length, but a stage performance is not forced to be the exhibition of a genuine trance.

The Editor knew a man who was born tired; the man was willing some years ago, to do the "trance" for a week's work and a week's rest in alternate weeks and provide his own coffin for 5s. a week and food and lodgings. Another man did the performance a few times, but he had to do without intoxicants when "entranced," so got tired of the job.

Another man with exceptional musical abilities, but an unbalanced mind, was one of an engaged squad, who followed a travelling "mesmerist," and ate candles, etc.

The majority of trance stage performances are illusions, but there are occasionally performances of a phenomenal character, chiefly where telepathy is used.

No evidential value can be attached to a stage performance, as the object is to earn a livelihood and interest the public in such a degree as to draw their attendance. A book called "Modern Magic" will explain most of the tricks of the stage performances.

Reverence for truth or the exposition of occult powers has little concern with the performers, hence it is wise to keep clear of these affairs if anyone is seriously studying occult, psychic, or spiritual forces. The study of Spiritualism is not an entertainment.

Twenty-four copies of the BANNER are desired for a Colonial Lyceum. Their parcel for May is lost in the post. Odd copies will be welcome, and paid for, if sent to the Gen. Secretary.

## Love in Action.

Thoughts from a Lyceumist.

There are many thoughts on existing conditions, which comes to me with a keen desire to write to you all. In our world-to-day chaos seems to be the dominant element. We have trade upheavals, family unhappinesses, countries bickering with countries, and through all, a great depression; yet through the gloom come occasional bursts of light, and on enquiry one finds in the light: Love.

The obvious then, is to take into the darkened places the love which dispels shadows. Surely Lyceumists could do this and so benefit mankind generally. In the first place however, our conception of Love must be somewhere near the truth. We have, in all walks of life, someone who is going to improve conditions for us; and yet somehow all fall short. Why do they fail us? Why do we fail who would be reformers? For one thing, men must learn that they must do their part, and that we simply cannot gain salvation at any hands but our own. Perhaps the greatest cause of failure is because we leave out of our calculations (in almost every case) that all important factor: Love. I do not wish you to mistake my meaning, nor do I wish you to accept my reading of the word. Indeed I think it is impossible for one small atom of a mighty whole to fully explain the driving force of that whole. Love! one small word conveying so much, yet understood so very little. It comes in many forms. Parental love, love of children for parents, love of mate for mate or love of friend for friend. There have been great loves between members of the same sex. Often, too, do we see great devotion between the human and animal world. There is the very rare exalted love which is given even to our enemies. There is the more spiritual phase of love, which has in it very little of the world: the love of music, poetry, art or a cherished ideal. This latter type of love often excludes the love of man for woman, or woman for man, and the particular individual concerned is deemed by the world to be one apart. With all and through all these loves, methinks there is, or should be, another love. If life has robbed us of the love we desire, or if love seems to have been withheld altogether, this love can still be ours. It is the deep, all embracing love of man for man, the "each for all and all for each" spirit, which relies on Fatherhood of God and the Brotherhood of Man. Cultivated, surely this love would in time bring us out of all chaos into the light. I grant you the notion at the best is but hazy, but nothing is wholly impossible. Let us endeavour to try and say what True Love is. It embraces all virtues and discards all vices, not as being evil but as being out of tune with the Infinite. It is symbolised in Truth, Justice, Equality, Sincerity, Tolerance, Forgiveness, Beauty, Joy and Harmony, but most of all in Sacrifice. It asks not equal measure in doing good, but its principle is: give your utmost of the best within you, without hope or expectation of reward. Do you see my point? That we Lyceumists can make this world a better and brighter place. That we can beget this universal love, that we can shed peace and happiness, by giving love and duty to all who are around us. To do this we must have backbone. Just the thing too many lack. We cannot play at love, imitations are worthless. Insipid, luke-warm, uninterested, mock sentiment will not do. We must make it the pivot of our lives. Curbing our tongues from uttering unkind words, and our hands from doing unkind actions. Remembering that in depreciating humanity we are depreciating our individual value. We must be alert, alive and willing, whatever the task may be, doing the thing that is nearest, not for duty's sake alone, but as a labour of Love.

"Think that day lost whose low descending sun,  
Views from thy hand, no noble action done."

Let us be true sons and daughters of our Father. Easing another's burdens and making the hard roads of life a little softer for another's treading. Let our concentrated efforts be for the upliftment of our fellowmen, so that the sweet Golden Age will be no longer in futurity but an accomplished fact here on earth. I write to you in this strain, because I feel the love hunger which is about me, hoping that you will answer the call.

In conclusion may I quote from "Our Log":—

"At the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were, but how helpful we were; not how ambition was gratified, but how Love was served!" LYRA.

## LONDON COUNCIL DISTRICT ACTIVITIES.

By A. T. CONNOR (Hon. Sec.).

London is an overgrown collection of towns that have been brought into one postal and police district, but that in spirit are almost as far apart as they ever were. This "so near and yet so far" spirit has been one of the problems which the London District Council have had to solve, and the very nature of the problem was the greatest obstacle to a solution. All Londoners are (quite properly) very proud of being Londoners, and even "importations" like myself—I have only been a Londoner for 17 years—grow so "patriotic" that we like people to mistake us for the genuine article. But, in spite of this, the average Londoner has no conception of his own district's unity with any other district, and it is one of the achievements of which the District Council feel proud that Lyceumists in all parts of London are recognising, and acting on their recognition of, their at-one-ness with each other. Only a few weeks ago, Clapham, Fulham and North London Lyceums arranged a combined trip to Hampton Court; Kingston and Hounslow Lyceums heard of it, and decided on joining in—which they did, to the surprise and delight of the others. This is only typical of the new spirit which Lyceumism is creating in London.

As a result of this new spirit, fraternal visits between Lyceums are becoming very common and very popular. When the District Executive, in April last, paid its annual visit to Little Ilford Lyceum, Ilford and Manor Park Lyceums came as well, and the result was a very gratifying combined Session. Many similar visits are being paid, and London Lyceumists are not only getting to know each other personally, but the Conductors are gaining first hand information on a variety of methods of conducting. This is all to the good, and the London Movement will benefit.

Speaking generally, the London Lyceums are small as regards membership. There are many reasons for this, such as the long distances to be travelled, high fares (which hit very hard where there are three or four children) and similar causes; but the principal reason is that London Spiritualists do not seem to have grasped the true significance of the Lyceum Movement. Most of the leading Society workers, if not actually antagonistic, are very lukewarm in their attitude—and they profess to regard the Lyceum as a substitute for the Christian Sunday School, and fit only for children. As a result, the majority of the Lyceumists are children, and only adults possessed of progressive minds take any part in the work. But, although small, the Lyceums are strong in purpose, and ardent in their pursuit of high ideals. They realise that only the workers win.

Lack of numbers militates against the successful formation of sports clubs, yet some of the Lyceums are doing very well. Clapham have a cricket team that has not been defeated this season, and Peckham's team holds second place in their local league; while Plaistow are going strong. Clapham and Peckham have also successful tennis clubs, Clapham owning their lawn. Where the membership is too small, or the members too young, to allow of sports organisations, their place is supplied by Rambling Clubs, picnic parties, etc. Tottenham, Kingston, Manor Park, and Woolwich and Plumstead organise periodical rambles, and of course the Guilds do their share in making for social intercourse amongst the members, as well as other work which I shall deal with later. Winter gives more opportunities for entertainments and nearly all the Lyceums make the most of their chances. Whist Drives, socials and concerts are held, in aid of various funds; fairy plays are performed by enthusiastic young actors and actresses; and Plumstead Guild are even thinking of a Sale of Work. Brixton's play was so successful that it was repeated (by request) at Clapham; North London, under the capable direction of Mr. Drinkwater, are earning a reputation for first-class productions, and Walthamstow are using their histrionic gifts for the laudable purpose of entertaining the poor children of the neighbourhood. In addition to ordinary socials, Brixton have a social club where boxing, dancing and other games, etc., are provided; Kingston have a club that meets once a month; Manor Park have a first-aid class; Plaistow have a monthly free social; Tottenham have a weekly "chat," and others have their Guild classes.

The Guild idea has appealed to the imagination of young Londoners, and even those who have not officially joined "Our Lyceum Guild" are putting the Guild ideas into operation. Woolwich and Plumstead have a Guild Roll of 31, are self-supporting, and rent a hall "on their own." They meet every

Monday and their time is divided between lectures, essays by juniors, social evenings, needlework classes, etc., and every Saturday they ramble into the country. Other Guild classes are devoted to educational work, and intending candidates are prepared for the examinations, nine of the twelve Council Lyceums competing last March, with a total of 78 students. Ilford, in addition, are preparing a dramatised version of the Hydesville Knockings story, calculated to impress the knowledge of the Origin of Modern Spiritualism upon all who hear it. Educationally, London has always been keen, and for some years the Lyceums financed and conducted their own local Education Scheme, until last year, when the Union and London schemes were combined to form the present National Scheme. Clapham hold fortnightly debates, to which leading workers are invited, and Kingston have shown the way in a quite new direction (for London) by establishing their own Lyceum Magazine, to which Lyceumists of all ages contribute. The contributors are very ambitious, and have tackled such subjects as Twin Souls and Reincarnation! The Magazine is typed by one of the boy members, and each issue contains a cartoon and the inevitable page of jokes—altogether a more than creditable production.

The practical Brotherhood of Man is also kept in view, and entertainments in aid of charitable objects such as Dr. Barnardo's Home, the Metropolitan Hospitals fund, etc., have been held by Clapham, Peckham and Walthamstow.

It is not my intention to paint too bright a picture of our London activities. Many of them are only, as yet, on a small scale—but the idea and the zeal are there, the workers are earnest and determined, and their number is gradually increasing. Recognition is being attained, as shown by the changing attitude of the Societies. Five Sundays a year are allotted to Hounslow Lyceum by the parent Society (formed through the propaganda of Kingston Lyceumists); North London occupy their Society's platform on four Sundays, and all the others have their Anniversaries, Flower Services, etc. A few years ago such recognition was unknown and undreamt of.

The London District Council is also trying to give a lead in consolidating and raising the standard of Lyceum work. Recognising the necessity of thorough and constant supervision, the D.V. is backed up in his efforts by two Assistants, and the other officers of the Council pay visits when and where possible. In addition, the Executive visit one Lyceum every month, and where it can be arranged, occupy the evening platform for propaganda work. Thus the Council and the Lyceums are kept in constant touch. But this is not all. The Executive have in consideration a class where Conductors and Leaders may meet and discuss problems of Lyceum work, so that a uniform system, as far as essentials are concerned, shall obtain in the district. In order to ensure the success of this idea, the Council have procured a Silver Bell for annual competition. Dewsbury Lyceum will be pleased to know that the ring of their Silver Bell has been heard in London, and to some purpose.

Finally, the Council have realised that, if Spiritualism is to be preserved from the other bodies that are trying to capture our Movement, Lyceumists must prepare themselves for propaganda work, and to address larger audiences than can be reached from Society or public platforms. So, taking a hint from Kingston Lyceum, they are seriously considering the advisability and possibility of issuing their own Magazine, to which only London Lyceumists would contribute (unless on very special occasions and for very special purposes). This magazine would not in any way conflict with the "Banner"; it would be entirely different in its aims and objects—and if the Management Committee consider that all such efforts should be conducted from Headquarters, London would be willing to hand over and explain the idea to them or to Conference. But they think that the Lyceum Movement should have a magazine of this description, and they are willing to experiment with it, just as they did with their Education Scheme.

This, I think, covers the whole ground of London's activities. As I have said, some are only on a small scale, but they are in existence and operation—and that is the main thing. The aim is to make London Lyceumists a progressive and happy family, and as the adult Londoner's prejudice against Lyceumism is gradually worn away, there is no knowing to what proportions even our (at present) weakest efforts may grow.

May the seeds of love bloom in all your hearts and the Father's love and angels be with you always.

## MEDIUMSHIP.

By MARY E. PICKLES.

In the book of "The Life and Mission of D. D. Home," is a letter written by Lord Dunraven, referring to the trance state of that wonderful medium, and in it this statement:

"The change which takes place in him is very striking, he becomes as it were a being of a higher type. There is a union of sweetness, tenderness, and earnestness in his voice and manner which is very attractive."

Another friend describes his look as angelic when controlled.

Let us make these few words a basis for our lesson on Mediumship this month. It is natural that mediums who are continually allowing themselves to be controlled will gradually grow in features very like the controls.

Take the mother who is in touch with her child. We see in her a younger look, often the face of a veritable angel, especially do we note it when she is the medium for inspiration or control.

The father too, who sometime had lost a son, in his highest moments of aspiration becomes the embodiment of that son's spiritualised features.

We see in the face of the medium a strong resemblance to a guide; all denoting a unison of souls becoming affinitised with each other. The beauty of the soul is depicted upon the countenance.

We will turn our thoughts for a moment to the other side of the picture, and let us wend our way into the seance room. About nine people are present, all sitting for individual development. Some are more mediumistic than others. One or two very fine psychics; but in varying degrees of development. The leader is clairvoyant and very helpful to all the sitters, for he can see the controlling entity, thus encouraging controls and controlled. Singing is bright and brisk, there is a tone of liveliness, tending towards building good vibrations so that there will be a harmonious result. A depressed feeling touches all, then one begins to sense a condition that is not of the best, and his face begins to change. One minute it looked absolutely diabolical, then miserable, and finally a pleading, humble, and penitent aspect is thrown upon the features. It is ever thus with the beginner, but as he advances and incessantly aspires for higher intelligences, the features will assume a more angelic form, and then a unity of purpose will have been effected.

The spirit people will sometimes employ what is apparently to us a very peculiar method, to associate their lives with ours. I have a young friend who is very mediumistic, yet for a very long time he tried to evade the approach of a very fine coloured spirit, who was doing his best to become attached and attuned to him as guide. The spirit followed him continually to bed, and night after night he made his presence felt so plainly and insisted on assuming control, that our friend frequently arose, and dressing himself, took a walk in the early hours of the morning. The strangest part of all was, that the guide did not trouble him when he had to go to work, showing consideration for the instrument of his choice and only persistent when conditions were suitable.

Another friend related some of his experiences to me. He had been in the army and shared a tent with a good many more young men, all of them rather rough and very averse to believing anything about Spiritualism. A coloured spirit friend began coming to him in the night, when all should have been still, and sought to control him. The power was very strong, and he had the greatest difficulty in resisting the influence. He would dearly have loved him to have come had he been at home, and would have encouraged him, and most eagerly would he have sought his guidance and companionship, but there—amongst all those disbelievers and scoffers—he said he could not bow to the influence. So after being kept awake night after night, he at last told the spirit to go. Shortly after he was discharged and went home, but he has never seen or felt him since. He is a worker in one of our Lyceums, and Church, and it is his sincere wish for that guide to come again, and although he has sat in the circle and given every facility and encouragement, yet the spirit friend gives no sign.

We do not understand their motives, nor can we measure their labour, but ultimately we find there has been a purpose in all their demonstrations.

It is wise to take notes always of the proceedings at every seance, for inevitably small beginnings have great endings, and we shall come to the conclusion that the spirit people work systematically in a well conducted circle. They have to build

upon material we are prepared to let them have, in short, if we want the best, we must be prepared to give the best we can.

You ask me how? Observe punctuality. The time is seven o'clock. They are there ready awaiting you at seven. If we are not, there results a loss of power. We must be regular. Haphazard meeting or staying away now and then is worse than not attempting at all, for it causes disappointment to spirit friends, hence the attraction of those who are here, there and everywhere sipping sweet little drops of help, but never rendering help themselves, for remember, for a time, they have just the same characteristics as they had here.

Be stable yourselves if you desire stability in your guides. The conversation, too, should be of that character that every sitter feels a kinship with the other. Uplifting, peaceful, and calm, avoiding anything distasteful, impure, or detrimental to another, whether in the room or out of it. Sit comfortable, without tension, receptive yet alert, training the mind in a given direction, focussing on the desire of what you want to become. First, there is the ordinary waking intelligence. This is often spoken of as the objective mind. It works by means of the senses, and enables us to derive information from the outside world. Puts us in touch with whatever we can regard as physical in its nature, and with such phenomena as we can feel, touch, taste, see, smell, or hear. This side of us enables us to reason, it qualifies us to compare, but it cannot be appealed to emotionally and is useless in telepathy, clairvoyance, and imagination, for those powers belong to the other side of our mind, viz., the subjective.

The brain may enable us to get a more or less imperfect conception of superordinary experiences, but in trance, under inspiration or control, the inhibition of the blood from the brain channels serve to show us that we are not using physical brain consciousness. We become a vehicle which brings us into relationship with subtler modes of activity. Thus we become conscious after giving an address, that there has been a cessation for the time being of the ordinary flow to the brain and immediately we become fully conscious there is a rush of the blood back again to its normal channels, causing a flush and warmth in the head. Speakers should be very careful until they have settled into the normal again for there is always an added danger, in this condition, of catching cold.

It is a common saying, yet true, there is a time and a place for everything. I have had to await an opportunity to write this article. I had to make or build conditions whereby I might become receptive to the thoughts I have here written down. Everything we aim at, we must condition ourselves to become. In the circle, in the seance, we will to attract the best possible to come to us, who will have form and feature of the angel, and we must be just what we are, for God sets no limit and if there is a failure to reach forth it is not due to God, or the Angels, but the misunderstanding of the scope of our vision.

Let us learn to watch, learn as the weeks go by to await results, not ceasing to be active but conscious all the time, we are angels in embryo. Growing more and more in touch with those who urge us on until we see ourselves in them, and they in us. How hard sometimes is the cross we carry, how heavy the burden, but they know it, and the cry in night's darkest hour is ever answerable. The power lifts away and I lay down my pen, with the hope that I sometime again may write down the thoughts as they rush in.

Yours sincerely,  
M.E.P.

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The Editor will issue a monthly Diary of Events if the requisite particulars are sent to the office. It is the intention to make the list useful and applies to any Effort or Meeting which is not purely belonging to one Lyceum. The dates of U.D.C., D.C.'s, and other joint meetings, Demonstrations, Field-Days, etc. Secretaries may send any dates fixed for 1921 or 1922.

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THE NEW MANCHESTER PROGRESSIVE  
LYCEUM CHURCH.

377, OXFORD ROAD.

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ALL ARE MOST WELCOME to our Sessions which are held every Sunday morning, commencing at 10-30 a.m.

## Our Lyceum Guild.

Leader: MARY E. KITSON, B.A.

Our Motto:—"We live to learn, and learn to live."

### OUR AIMS.

Several enquiries have reached us recently about the Guild's motives and aims. The Guild seeks to help Lyceumists individually and collectively:—*individually* in four big ways, physically, mentally, psychically and spiritually; *collectively* by banding members of a Lyceum together in mutually interesting work and play; and Lyceums together by interchange of ideas on all that concerns Lyceumism. Details of these aims, and how to realise them, are given on the Guild Sheets of our Aims and Rules (obtainable free of cost, from the Leader).

### OUR GUILD CLASSES.

Most Lyceums with a good number of Guild Members now have their Guild Classes, meeting on some night during the week, and often also going for Outings on Saturdays. Their activities are numerous and varied:—including games and drill; studies for exams., giving of papers, debates, making articles for Sales of Work practice of hobbies, preparing for concerts, etc.

The Leader would welcome reports of the latest doings of these Classes from their local Leaders. Learning of what is actually being done stimulates those not yet holding such meetings.

### OUR ESSAY COMPETITIONS.

It has been pointed out that the period allowed for these coincides with the holiday month, and an extension has been asked for. Therefore some alterations have been made; and we re-announce the competitions.

Each essay is marked by a competent examiner; and if it scores 85% or more, the writer is entitled to a star on his (or her) Guild badge.

#### (a) General Rules.

- (i) You must be a Guild member.
- (ii) Essays from Probationers and Novitiates must not exceed 500 words.
- (iii) Essays from other members may be of any number of words: but the Leader may not be able to publish winning essays if the are of great length.
- (iv) Write on one side of the paper only.
- (v) Enclose a slip of paper giving your name and address, Guild number, last Grade passed (if you are not a Probationer) and Lyceum.
- (vi) Do NOT enclose a letter.
- (vii) Write in the top left-hand corner of your envelope the word "Essay."
- (viii) If you want your essay returning, enclose a stamped addressed envelope.

(b) *Date*—Essays should reach the Leader not later than 30th September.

(c) *Results*—The results will be announced in the November BANNER (if possible).

#### (d) Subjects—

- (i) For PROBATIONERS,—write an account of the Hyde-ville knockings, and the results, as if you were one of the Fox sisters, and had just gone to live with Leah. (For story, see Handbook No. 1.)
- (ii) For NOVIATIES,—write a story, illustrating the teachings of S.C.R. No 4.
- (iii) For INITIATES,—write an essay based on the teachings of S.C.R. No 51.
- (iv) For ASSOCIATES,—write a dialogue between a Christian and a Spiritualist; wherein the Christian brings forth the usual objections and arguments, and the Spiritualist meets them.
- (v) For FELLOWS,—write an account of some of your personal experiences of physical phenomena, and of their evidential value.
- (vi) For FREEMEN,—what is your answer to the question heading Mrs. Mack's essay? Give your proofs, and reasoning (see August issue).

### TO STUDENTS WHO PASSED THE LAST EXAMINATIONS.

The Guild was proud at the splendid percentage of its members that took the examinations last March; but has been sur-

prised and disappointed at the small proportion of the successful ones who have sent for their new badges, having earned promotion.

One or two Lyceums sent word that the strike and bad trade was responsible for the delay in their applications; but they would send on as soon as they could. On the part of the rest there has been only silence. Surely the reason is not indifference.

If a number of Lyceumists send altogether for their new badges, the cost is only 2d each. If you send individually your badge costs 2d. and 2d. for postage is also necessary.

If you've lost your form of Application for Promotion, then just write on a paper (i) your name, (ii) address, (iii) Lyceum, (iv) Guild number, (v) exam. passed, and results.

If any reader passed the exam. but is not a Guild Member, the Leader would be pleased to enrol you, and number you among those Lyceumists who are out for the best for themselves, for their Lyceums, and for the Movement.

### BADGES AWAITING CLAIMANTS.

The following badges have been won by successful candidates last March, but have not been yet sent for. The Leader hopes that this number will be greatly reduced before the appearance of the October "Banner."

Number of unclaimed badges.	Colour.	Number of bands.	Class.	Grade passed.	Status in Guild.
2	White.	2	1st.	V.	Freeman.
2	"	1	2nd.	V.	"
1	Orange	4	Distn.	IV.	Fellow.
2	"	2	1st.	IV.	"
2	"	1	2nd.	IV.	"
2	Green.	3	Hons.	III.	Associate.
2	"	2	1st.	III.	"
6	"	—	3rd.	III.	"
5	Violet.	3	Hons.	II.	Initiate.
8	"	2	1st.	II.	"
17	"	1	2nd.	II.	"
25	"	—	3rd.	II.	"
29	Blue.	4	Distn.	I.	Novitiate.
33	"	3	Hons.	I.	"
55	"	2	1st.	I.	"
83	"	1	2nd.	I.	"
89	"	—	3rd.	I.	"

Surely you are not content to wear your old badge when you have earned a higher one; nor to have passed an examination and not to encourage other to try. Wearing your badge provokes questions, and your answers arouse interest, and often enough the questioner thinks, "What he (or she) can do, I can do. I'm going to take the exam. next time." So please play up, and do your bit to stimulate interest and enthusiasm, and to extend the sphere of usefulness of Education Scheme and of Guild.

### GUILD MEMBERS ABROAD.

Last month we gave news of a member in Canada. This month comes a letter from New Zealand, from Miss E. Evans (No. 68), recently of Coventry. We think the following extracts from her letter will be of interest to other Guild members.

"I am writing this away out in the country, surrounded by the most beautiful hills of New Zealand. Here we are nine miles from the nearest township, eighty-three from the nearest town. The house is situated on one of the most beautiful hills, with a river running by at the base of the hill. Small narrow roads cut round the hills on the other side of the river. When we go out we ride on horses as we have to cross the river several times in some places, and also creeks. I have had most exciting times since I have been here, riding different horses. The scenery is lovely. At one time the land belonged to the native Maoris, and was all covered with "bush," trees most magnificent; but now since it has been taken over by white people most of the bush has been cleared; just parts of it being left to hold the land from slipping. On the hills are places where these Maoris lived called "pahs." Of course it is about fifty years ago since they lived like this. The pahs are just hollows in the hills; and stones were used for the cooking. Stone hammers and axes have been found which these natives used. There are a few natives left now but they are gradually dwindling, as they are intermingling with the white people.

We are having winter just at present, but to me it is more

like summer at home. The days are short, but we get beautiful sunshine; with just a little rain now and again. The friends with whom I am staying have not seen snow here for nearly twenty years. The violets are all out in the garden and the narcissus too. In the orchard we have oranges and lemons growing profusely and when I first came here we had tons of all kinds of fruit, peaches, apricots, melons, nectarines, apples, pears, and other native fruit."

We wish our friend every success in her new life; and shall be pleased to hear from her again.

### WHY I DON'T WEAR FURS AND FEATHERS.

(By C. O. TAYLOR, of Coventry.)

I think we can often help each other by telling about the little things which have helped us on our journey through life. It has given me so much pleasure to exist without furs and feathers that I just want to tell all of you about it, and I hope that some of you will wish to do the same.

Oh, yes. I know that furs *look* smart. Well can I remember how pleased I felt with myself when my hair first went up and I wore a navy costume with grey fox stole and muff! Some time later I was wearing a cock's plume (feathers *did* suit me!) when I read an article in "The British Esperantist," which is too long to quote in full. It clearly showed how much cruelty was caused by the demands of Dame Fashion. It said that women wear feathers unthinkingly. Also that in U.S.A. so many insect-eating birds were killed to satisfy women's vanity, that the cereal and fruit crops were in danger, and laws had to be made to prevent the destruction of the farmers' little feathered friends! It further said, "let us remember that all this is an evil for which only women are responsible; and that in their hands alone lies the remedy."

But I cannot agree to that! My mother says that the love of money is the root of all evil. We all know that fortunes are made by fur-trappers and dealers; and ostrich farming is a big industry in South Africa. Still, I think these money-makers would be forced to earn a living in a more useful and humane way if *all* women were to "go on strike" against furs and feathers; don't you?

It was in 1910 that I read that article, and it so impressed me that I have not spent a penny on furs or feathers since. My pocket has benefited by my going without the former, and when I go to the milliner I always say:—"Please don't trouble to show me anything with feathers on." I manage nicely with ribbon trimmings and occasionally artificial flowers, although I do not care much for the latter. The best of them are but a poor imitation of God's handiwork. I don't think I look dowdy or girl friends would not say, "Do let me try your hat on." Further, I have gained the esteem of male acquaintances when I have told them of my "fad."

I have never said to my mother, "Don't get a feather-trimmed hat," but she has done without them because she knew they were distasteful to me. Some months ago she was making a toque of amethyst velvet, and she fetched out an ostrich plume exactly the same shade (which an aunt had sent to her long ago), and arranged it round the toque. Just the latest fashion, girls, and it *did* look dinky! We admired the effect, the perfect match of colours, the graceful curl of the feather. And it certainly looked smart when tried on. Mother said:—"D'you think I can wear it? No, I *don't* think I can." So she put the feather away again, and trimmed the toque with silk.

That little incident gave me more pleasure than all the times I swanked out in the fox furs of my early days. It shows how we are helped to overcome little habits if we will try, and my mother and I will never wish for borrowed plumes.

As for furs, everyone knows that they cause more sore throats than they prevent. If I lived in a very cold clime where furs were necessary, I would wear them, and be grateful to God for providing a means of protection from the cold, as I now am for the woolly scarf which suffices for my winter needs.

But I will tell you what I have just read in "The Weekly Telegraph":—

"Professor Osborn has made a plea for women to cease wearing so-called 'summer furs.' He said wild animals are being destroyed so rapidly that in thirty years there will be practically none left, and the next generation will have to go to a zoological park, or look at paintings or photographs, for a knowledge of wild animals."

Think of it, girls! Try doing without such unnecessary decorations. Though your "smart" friends will say, "Your going without won't make any difference to the number of

animals killed," you will find it is worth while for the added self-respect you will gain. Boys! help your sisters, and cousins, not by sneering at borrowed plumes but by showing a preference for their appearance in a toilet which is not finished off with the "badge of cruelty."

I hope my words will help someone to follow my lead, a lead more plainly shown by the American poetess when she said in her prayer:—

"Give us the soul to know our kin  
That dwell in flock and herd,  
The voice to fight man's shameful sin  
Against the beast and bird."

### WINNING ESSAY: WHY SHOULD I WORK FOR SPIRITUALISM?

By MISS A. CROSSLEY, of Burnley.

I should work for Spiritualism:—

1.—Because the world at the present time is in great need of spiritual advancement, and there are thousands of souls who are in need of the comfort that Spiritualism can give, namely, the proof of a continued existence.

2.—Because we owe a debt to the old pioneers; they who worked for our cause, in the days when it was not easy to be a Spiritualist; they who fought for religious freedom and won for us the many privileges we now enjoy. It is up to us to work for Spiritualism so that we, too, like the pioneers, may leave foot-prints on the sands of time; that our example may be an incentive to others who follow to work for the truth, and to let the people know that this truth is not given to the chosen few, but that all who so desire may prove it for themselves.

3.—Spiritualism reveals to us the knowledge that we are day by day by our actions developing our spiritual nature, or marring it by unkind deeds. It is deeds, not creeds that count, and the growth of our spirit depends upon the life we live.

4.—It teaches us how to live and how to develop ourselves physically, mentally, and spiritually, and makes us realise that we cannot live for self alone, but that our actions, either good or bad, affect others, thereby showing us the necessity of living a good life. It teaches us that we should be examples, and that by the knowledge of the nearness of the Angel world and the guidance therefrom, our lives should be an inspiration to others, enabling us to bring joy where there is sorrow and knowledge where there is ignorance, thus making the world better for our having lived in it.

5.—I feel I should work for Spiritualism because it advocates the brotherhood of man, an ideal worth striving for; a condition that would make the world purer and sweeter.

If Spiritualism does not make us better men and women, we have not grasped the true meaning of it, because when one realises the good that may be done by working for Spiritualism one will feel it is his, or her, duty to let others know what a pearl of great price Spiritualism is.

### OUR MEMBERSHIP.

Our total number of members is now 964, representing 107 of our Lyceums. The list of members per Lyceum is being revised, and will be given later. What of the hundred and fifty Lyceums not yet represented?

(Apply to the Leader, (Miss) M. E. KITSON, 17, Bromley Rd., Hanging Heaton, Batley, (Yorks.), for further information, for Guild literature, for forms of application, or promotion, for new badges, etc.)

Spiritualism has taught and practised psycho-therapy for generations. The Modern Churchman's Congress, held during the past month is just beginning to see that miracles are no longer due to a divine intervention working outside the laws of nature.

"The whole attitude towards the miracles recorded in the Scriptures have been altered by the general recognition that very extraordinary things are going on under our own eyes. In all cases we seem to have something in the nature of a magnetic personality evoking a response in the sufferer's soul."

One minister advocated that all preachers should also be healers, trained in psycho-therapy and psycho-analysis.

The Examination Scheme has awakened a warm interest among Lyceumists and many will be interested in the correspondence.

## SPIRIT, SOUL, AND BODY.

## A Lesson for Leaders and Members of Lyceums.

JOHN RUTHERFORD, Roker-by-the-Sea.

*(Continued from Paper 134.)*

Dr. Davis states that if the term "Soul" is preferred for what is *inmost*, the words may be transposed, leaving the thought intended precisely as given; because it is impossible not to recognise in man, first, a material body, second, vital forces; third, self-consciousness. The vital forces constitute the "spiritual body" after death. In a lecture, presumably to Lyceumists, Dr. Davis, elucidated his psychology in the following simple manner: "We will name the physical body 'iron' merely to give it a just classification and position in relation to mind and spirit. Next, we find that there is an intermediate organisation—which Paul called the 'spiritual body'—composed of still finer substances, the ultimatum of the coarser elements which make up the corporeal or 'iron organisation. The combination of the finer substances comprising the *intermediate* or spiritual body, being so white and shining, may be called the 'silver organisation.' The *inmost*, or *inside* of this silver body, which interior Paul definitely said nothing about is the immortal 'golden image.' I use the term 'golden image,' because that metal is just now exceedingly valuable in commerce, and goes directly to men's uppermost feelings and interests. Yes, a golden image! You cannot obtain it from stock-jobbers in Wall Street. And yet it is there when you find yourself there; you may also see it deep down in the spiritual vault of a brother speculator; for whomsoever you meet, and wherever you meet, *that* person, like yourself, contains, against the lining surfaces of his spiritual body, the 'golden image' which, let us thank the Eternal, *cannot be bartered away on 'Change!'*"

What, then, it may be asked, is the agency of the *inmost* in the communication of truth? It is the agency of the *inmost* in the natural world. The interior spirit is to the mind what light is to the eye. It acts as direct inspiration. To those who seek truth in sincerity and are not obsessed by artificial dogmas, the "inner light" will illuminate. There are motions within us which are not to be ascribed to any external influence: they are the spirit of God acting on the soul; it is not the most patent, but the deepest of all elements, although often neutralised by the selfish propensities. Its response is seen in those moral aspirations by which the most thoughtless are sometimes roused to conscientious and beneficial actions. Robert Browning has beautifully set forth the existence of this innate divine principle:

"Truth is within ourselves; it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fullness; and around  
Wall upon wall the gross flesh hems it in,  
This perfect clear perception—which is Truth!  
A battling and perverting carnal mesh  
Blinds it, and makes all error; and to know,  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without."

Dr. A. J. Davis termed the Inner Fountain "Arabula" or "The Divine Guest," and relates that in his spiritual experience one of the most important inspirations of the Voice was: "*Gather in the Children; they will bring to earth the Kingdom of Heaven.*" The seer further adds that his friends wondered, and many of them objected to the misappropriation of time which they believed susceptible of a wider range. It seemed to them that he had deserted the army of progressive labours and gone over to the trifling occupation of "Keeping a Sunday School." "But the 'light' shone round me unceasingly" the "Magic Staff" was fairly in my grasp and so whether understood or misunderstood, my work was—in establishing the Children's Progressive Lyceum—beautiful, and the yoke easy to bear."

If we would receive the divine influence in its fullest measure and its greatest force, we must earnestly desire it, and be prepared to help on the work of educating humanity in the sublime teachings of the "Higher Spiritualism. God will help no one in that in which he himself is indifferent; he will not give his Spirit except to them that ask it. We have but to think of our bond of brotherhood with our kind, and once more the fruits of the Spirit are seen to be—love, joy, peace, long suffering, kindness, goodness, faith, mildness, self-control. Let one consider the unavoidable slowness of all progress; the necessary condition of

ignorance, stupidity, dullness, in which the mass of mankind still live; the inherited and quite uncontrollable passions; the predominance of appetite over judgment, and of impulse over reason, in all but the very few in the ages long that wisdom and truth and justice have waited for their recognition; and patience will seem to be one of the most self-evident of virtues. Whoso reflects on the long suffering of the divinest attributes will scarcely plume himself on his power to wait his few minutes more or less. "Let every soul be subject to the higher powers," said Paul; we Spiritualists say, "Amen," only demanding surety that the powers are higher, and not merely look so, or are stationed so. The higher powers are such as *organise Society*; they are justice, kindness, truth, equity, love. All powers that do not represent these are lower powers, though they be imperial.

If this perfect divine attribute exists in the soul, how comes it that there are so many defective beings—outcasts and criminals in the world? "Sin," it is truly said, "is a transgression of the law"; not an absolute evil thing within us which breeds transgression, but the act of transgression. What causes transgression is not a positive but a negative condition; it is the absence of that restraining principle and power without which any affection may lead to sin. All human propensities, powers and affections are good in their origin; evil only in their perversion. All moral error when traced to its source will be found to consist in the misdirection of principles innocent in themselves, and not only so, but essential to human well-being. What one of the normal affections or propensities of human nature is there which men could spare without loss to Society? What one of our passions so ill-favoured and hard named but careful scrutiny shall detect some virtue in disguise? Impartial analysis will discover self-respect in pride, respect for others in vanity, prudence in avarice, justice in revenge, in mad ambition some breathing after excellence, in lust some colour of love. All our vices are perversions of some good. Intemperance, selfishness,—what are they but perversions of the instinct of self-preservation? Dishonesty is perverted love of acquisition; mendacity excess of caution or perverted self-defence; even indolence, which of all the vices it is hardest to connect with any good principle in our nature, and which Lavater affirmed to be the "original sin," is perhaps resolvable into love of freedom. Vice is the growth of the wild or neglected soil, and virtue the fruit of right culture and right use. Science proves that there has never been a "fall" in the old dogmatic sense, but a rise all the way. Though of the soul of things little is known, enough is known to create a buoyant confidence in the sweetening, softening powers of Society, that confidence has its root in the faith which rests serenely on the constitution of human nature and remains a principle of perpetual renovation working at the core of things;—a faith that stills the troubled sea of existence, and causes doubt, fear and sorrow, and the agony of of disbelief to "vanish like the evanescent waves in the deeps of eternity and the immensity of God."

## Laisterdyke Spiritual Church and Lyceum

COUNCIL SCHOOLS, KILLINGHALL ROAD,

LAISTERDYKE, BRADFORD.

## SPECIAL SERVICES

On Sunday, November 6th, 1921.

Afternoon at 2-30.

Evening at 6 o'clock.

by the

BRADFORD LYCEUM DISTRICT COUNCIL.

Speakers:—Mr. Hudson, Mr. Aked, Miss Stair, of Keighley; Mr. Simpson and Mr. Naylor, of Wetley Lane; Mr. Robinson and Mr. Leng, of Ripley Street; Miss Alderson, of Windhill; Mr. Cole, of Shipley; Mrs. Babbs, Mr. Barnes, Mr. Ward, Miss Tordoff and Mrs. Berry, of Laisterdyke.

Solos by Miss Dixon and Mr. Belford.

Special Hymn Sheets provided. A hearty welcome is given to all.

## The Monthly Puzzle.



### TOMMY FROG'S DREAM.

Of all the frogs I've ever heard,  
There's one I like the best;  
When on some swampy ground I stirred,  
I woke him from his rest.  
He's quite a clever little frog,  
And told me such a tale,  
As I sat on a broken log,  
Beneath a moonbeam pale.

One sunset, as he jumped along,  
The spirit of night appeared;  
She looked so very lithe and strong,  
As to the frog she neared;  
Then down she sat and waved her hand,  
As daylight passed away,  
And told the frog of a far land,  
Where she slept every day.

"I like the night," the spirit said,  
When people are at rest;  
For when the children are in bed,  
And by their parents blest,  
I sit beside them whilst they dream,  
And fancy awful things,  
Because they've been too near the stream,  
That smells and fever brings.

And so they waken in the morn,  
To wonder where they've been;  
Feeling upset and all forlorn,  
All through that dirty stream;  
For frogs may live in marshy ground,  
But not so little boys,  
Though they may come, without a sound,  
To disturb froggy's joys.

Oh dear! the frog has been asleep,  
His brother now is lost;  
Where could he for their Sammy peep,  
Oh my! whate'er the cost;  
Pray look about and find the frog,  
He's somewhere strolling round,  
Perhaps he's heard a barking dog,  
And burrowed in the ground.

So we must help poor Tommy Frog,  
His scattered hopes rebuild;  
We know he is no idle hog,  
Because he's joined the Guild;  
The boys and girls can try to find  
The frog, please, every one,  
And then bring back to Tommy's mind  
The missing frog that's gone.

## THE LIGHT OF HEAVEN.

The light pours down from heaven,  
And enters where it may;  
The eyes of all earth's children  
Are cheered with one bright day.

So let the mind's true sunshine  
Be spread o'er earth as free,  
And fill men's waiting spirits  
As the waters fill the sea.

The soul can shed a glory  
On every work well done;  
As even things most lowly  
Are radiant in the sun.

Then let each human spirit  
Enjoy the vision bright;  
The truth which comes from heaven  
Shall spread like heaven's own light;

Till earth becomes God's temple;  
And every human heart  
Shall join 'n one great service,  
Each happy in his part.

## A SONG OF THE SOUL.

When the morn awakes in glory,  
With its crimson golden ray,  
And the half-remembered story  
Of the night hath fled away,  
Thrilling to my inmost being,  
Come the tones of angel lyres.  
Then within the song-bird's carol,  
Hymning forth the soul's desires.

When around high noon is burning,  
Gleaming over lake and lea,  
And the mountain tops are turning  
Golden love-looks on the sea;  
Then within the insect's humming,  
As they kiss the honeyed flowers,  
Trill the love-songs of the angels  
From their amaranthine bowers.

Aye, when evening's dewy splendour,  
And the stars, like loving eyes,  
Draw my heart with chords so tender  
To the gates of paradise;  
Then my soul with pure devotion,  
Spreads her fondest, grateful wing,  
Floating on the ether ocean,  
Joins the song the angels sing.

## WHAT IS LOVE?

God is Love. Love is the source of Life. It cannot be bought or sold: it is given: it is free. It is born in sympathy, fed on friendship, nursed by sacrifice, breeds in communion and matures in Divinity.

A mother lost her child in one of our big cities. On enquiring at a Shelter for lost children, she was shown a clean and wholesome looking child which she failed to recognise as her offspring. The mother had to bring a neighbour to establish the child's identity. Soap and water had disguised the child.

The Management Committee have decided to commence trading, and a number of copies of D. D. Home's Book are now on sale, price 9s. 6d. post free. The book is crammed full of evidential matter and shows the possibilities of mediumship. The human levitation is particularly interesting. Small Trading is also being carried on with other booksellers with the Union's publications.

## THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

EDITOR: G. F. KNOTT, D.N.U.

Terms to Lyceums and Societies:

Twelve copies, 1s. 9d.; 18 copies, 2s. 7½d.; 24 copies, 3s. 6d.; 36 copies, 5s. 8d.; 42 copies, 6s. 1½d.; 48 copies, 6s. 8d. All orders for four dozen copies and upwards are supplied at 1s. 8d. per dozen. All parcels sent post free. Accounts due quarterly: March, June, September, and December. Single copies, 3d. post free.

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SUNDAY, SEPTEMBER 4TH, 1921.

### B.S.L.U. TRUSTEES.

Mr. Alfred Kitson, 17, Bromley Road, Hanging Heaton, Batley.

Mrs. Jessie Greenwood, Ashleigh, Fairfield, Hebden Bridge.

Mr. Reuben Latham, 173, Colne Road, Burnley.

Mr. T. H. Wright, 10, Victoria Avenue, Sowerby Bridge.

Mr. Will Edwards, 8, Hannah Street, Accrington.

Mr. J. Shuttleworth, 8, Shaftesbury Avenue, Darwen.

### United Lyceum District Councils.

President: Mr. A. T. Connor, 19, Oakhurst Road, Forest Gate, London, E.7.

Hon. Secretary: Mr. J. Shuttleworth, 8, Shaftesbury Avenue, Darwen.

## Then and Now.

*Some Lyceums are finding themselves in conflict with Spiritualist Churches, who are re-instituting Christian creeds into the Services.*

*At the same time, the modern Churchman's Movement is merging towards the Spiritualist idea of a human Christ.*

*The Bible should be read and studied, along with the sacred books of other religions, as we would read any other book. One Lyceum is devoting a six months' course to re-study the Bible.*

*It is a pleasant memory that there are always points where we can agree.*

*Progress never waits for those who stay behind.*

Twenty years ago, a great Missioner was advertised to visit a midland town. The largest hall in the town, with a seating capacity for 3,000 people, was the venue of his meetings. The hall was filled each night and many were turned away. What was the alluring power which drew thousands of people to listen to this man nightly. Here was a religionist with greater attracting power than the music halls. What was there peculiarly attractive about this unordained layman preacher? There was only one way to find out and that was to go and see. "Come early to obtain admission" exhorted the hoardings. A Spiritualist must in all things be broadminded. And to examine the inspiration or subtlety of these meetings an early admittance was obtained to the great hall. Half an hour before the time for starting found the Spiritualist about three rows of seats from the back of the hall.

"Let us not wait for God," said a minister, "let us call on him to come to us." Many old revival hymns were sung, but the real depth was felt when the meeting actually started. First came the story of how the hymn came to be written, then the music and afterwards an appeal to let the soul come uppermost. The great chorus of human voices rang through the hall. People forgot whether it was night or day and even the time. All were filled with the unified power of concentration.

Then came the prayer. It was just a pouring of human emotions, and an appeal for the spirit to enter each life. More singing followed and without choir, just the high toned, yet mellow voice of the Missioner running strongly through the first verse and losing itself in the whole as the vast audience took up the rhythm of the tune. Then the Missioner spoke.

## The British Spiritualists' Lyceum Union.

INSTITUTED AT OLDHAM, MAY, 1890,

### Management Committee.

President Mrs. M. E. Pickles, 43, Whitegate Drive, Blackpool.  
Vice-President: Mr. C. J. Williams, 115, Tanner's Hill, Deptford, S.E.8.

Treasurer: Mr. R. A. Owen, 119, Chatsworth Avenue, Aintree, Liverpool.

General Secretary: Mr. Geo. Fredk. Knott, 39, Regent Street, Rochdale.

B.S.L.U. Advisor: Mr. Alfred Kitson, 17, Bromley Road, Hanging Heaton, Batley.

### Area Representatives.

A Mr. James Lawrence, 387, Shields Road, Heaton, Newcastle-on-Tyne.

B Mr. Wm. Ford, 11, De Montfort Road, Reading.

C Mr. F. F. Ball, 8, Trafalgar Road, Lancaster.

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E. Mrs. Begg, Chapel House, Walcot, Scunthorpe, Lincolnshire.

F Mr. J. P. Simpson, 29, Young Street, Gillington, Bradford.

G Mr. J. Lord, 20, Queen Street, Heywood, Lancashire.

H Mr. J. Bell, 97, Chatham Street, Stockport.

Mr. E. Lewis, Bryn Hyfryd, Caerau, Bridgend, S. Wales.

### ADVERTISEMENTS.

	1 insertion	3 insertions	6 insertions	12 insertions
½ inch ...	9 ...	2 0 ...	3 9 ...	7 0
1 inch ...	1 6 ...	4 0 ...	7 6 ...	14 0
¼ Page or				
½ col. ...	6 6 ...	15 0 ...	1 7 6 ...	2 10 0
¼ page or				
1 col. ...	11 0 ...	1 10 0 ...	2 10 0 ...	4 10 0
1 Page ...	1 0 0 ...	2 12 6 ...	4 10 0 ...	8 0 0

His words were not to, but for the people, telling how they had tried to do right and something had tempted them away. How they had entered marriage with the full intention to be loving and kind and true. Was it the husband? was it the wife? Was it the children? None had intended to be hasty and unkind. "No," said the missioner, "It is not all your fault. It is the Devil and Christ fighting for the mastery of your soul. Who shall win! Turn the lights lower, please. Let us pass through the dark waters, even as Christ was tempted, but remember friends, He won and He's fighting with the Devil for you now."

"All heads bent, all eyes closed; there's a room on the left, and a room on the right; there's a room past the platform and now I pray." During that prayer hundreds passed to the enquiry rooms. Many hearts were touched; amongst them the heart of the Spiritualist. There he sat self-praised and self-condemned. What should he do? What would happen behind those closed doors. Spiritualism is founded on the rock of Truth. Could he take it with him? In that great assembly were people who in their emotion would have thrown themselves under the Juggernaut Car of the Hindoos or thrown themselves beneath the horses hoofs of an Egyptian sacred procession. All are one in the consciousness of sin, but the process of atonement varies.

Behind the enquiry room doors were further prayers and finally the allocation to various churches and chapels in the districts where they lived. Where would the Spiritualist go to? To Hell! he was still in league with the Devil, who as yet had the mastery of his soul.

And so he remained ostracised, because he held communion with his own dear ones in whose home he had lived as a boy. Why does the Christian shut his eyes against the Mount of Transfiguration. Why does he specially deify the goodness of Christ. "There are none good save one; that is God."

Why this vicarious atonement, when the evidence of spirit-people prove otherwise? Why this physical description of Heaven and Hell for a spiritual condition of life? Why this belief in an eternal life through Christ alone? when we have found that immortality is the inherent natural and spiritual life awaiting every human soul.

Why close the doors of the apostolic powers? when we know we possess them now.

The days of revivals are past. The age of reason has dawned.

We see with the Spiritual eye. With the dawn of human consciousness comes the knowledge of good and evil. We are the personification of the Holy Spirit.

If the Christian wishes to walk with us into the world of greater light and Spiritual Truth, let him come; but we can never go back under the domain of ecclesiastical authority. There is only one authority for the Spiritualist; that is God. And we live according to our understanding of his law, so far as it has been revealed to us through his messengers, whom we have found are our angel-friends.

Not born in sin, or shaped in iniquity, but children of a living Spirit, born to inherit eternal life.

A minister who won't practise with spiritual forces is like a baker who won't make bread; no good to the people.

A man may have the gift of speech, but he must do something besides talk. He must prove what he says to be true; and so we are thankful for and practise mediumship, because it links us with the eternal verities of life. The churches would not tolerate us and so we had to leave them. When they come to us they must leave their shackles behind, and like Joseph treated his elder brothers, we will give them the bread of Life.

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## £2,000 Effort.

I am sorry I have nothing much to report *re* the above effort. This is evidently due to it being holiday time. I should very much like to receive names and addresses of prominent individuals from any Lyceumist whom they think would like to assist us in our great and noble effort.

I have as yet only received one address, and that of a Guild member, Sir Arthur Conan Doyle, who has kindly subscribed £10, but £10 a month will take a long time to reach £2,000.

Where is the confidence placed in the delegates at Keighley Conference. This money is more urgently needed than anyone of you can imagine, so please make a special effort during the month of September so that the September report will show that we have passed our first barrier of £100 and well on our way towards the tape.

By the way if any Lyceum is anticipating arranging a concert this coming winter I shall be pleased to do what little bit I can in assisting in any way whatever. I have found out that several letters that have been sent to me for samples, etc., have gone astray so shall be glad if anyone who has not received same will write me again.

J. BELL,

Hon. Sec., £2,000 Effort.

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## THE TEESIDE LYCEUM DEMONSTRATION.

The Teeside Lyceums held their Annual Demonstration on August 1st, at Darlington, in which the following Lyceums took part: Darlington (Bondgate and Northgate), Gurney Valley, Hartlepool, Middlesbrough, and Shildon. The procession was timed to start from the station at 10-30 a.m., and march through the town to a field in Abbey Road—a residential district.

The procession attracted the public attention, with its display of large banners, and orderly deportment of the children, who marched remarkably well, although there were no lively strains of music.

On reaching the field, and marshalled to their separate billets the children soon began to fraternise and enter into various games, although the majority of them were astir early in the morning in order to be in time for their trains.

After dinner sports were organised for boys and girls, men and women, suitable prizes being offered to the winners. About one hundred packets of sweets, etc., were distributed among the little tots.

After a brief rest, during which tea was served, the Lyceums were marshalled for a united display of marching and calisthenics. The latter being commendable. Music was provided by an enthusiastic friend with his concertina.

The catering was well provided for by the officers, whose forethought and patience was admirable. The event was declared to be the best they have held, but it is hoped to improve upon it next year by a larger display of silk banners, and accompanied by a capable brass band.

## SPIRITUALISM FOR THE STUDENT AND INVESTIGATOR.

By "PROPAGANDIST."

For many years my favourite pastime has been to discuss Spiritualism with enquirers, and to urge them on to a thorough study of our philosophy. But there was always the drawback that, when they asked about text-books, I was unable to recommend any. The ordinary pamphlet generally deals with only one phase, treated from the author's point of view, and in some cases published by himself. The latest Handbook issued by the Lyceum Union's Education Committee supplies every need of the most ardent propagandist (either for study or distribution), for in it are two chapters on physical and mental mediumship, and their *modus operandi*; two chapters on our philosophy; one on the effect of Spiritualism on present-day thought, and one on how to meet the objections raised by opponents, whether through prejudice or ignorance—and all are treated from the point of view of Spiritualism as a Movement.

The Education Committee are to be congratulated on their grasp of the needs of the Movement, and on the success of their attempt to meet them. The handbook, though small, is packed full of useful information, and after each section is printed a reference list of books for those who wish to make further research. The booklet is a fine stimulus to study.

The scope of the book has, we are told, been designed primarily to meet the requirements of Grade V. of the Education Scheme—but also to supply reliable information to enquirers in general. And the design of the Committee has been ably seconded by the writers of the articles. The only fault I can find with Mr. Oaten's article is that it is far too short. It should have been at least as long as Mr. Tinker's. But that is a fault which can be remedied in future editions. The information conveyed in Mr. Oaten's brief article is sufficient to whet the appetite of the intelligent enquirer, and set him asking for more. In this, and Mr. Kitson's first article, mediumship, both physical and mental, is explained as far as our present knowledge allows of an explanation, and all members of circles ("Phenomena" or "developing") ought to study these two articles, and so obtain an intelligent knowledge of the forces that are brought into operation during their "sittings." The remaining articles are very suitable for study by Liberty Groups and Study Classes, and no student should be without his or her own personal copy. Mr. Kitson's second article, and Mr. Connor's, deal with Spiritualism as a philosophy, and Mr. Connor performs a very necessary service in insisting that our philosophy, our ethics and our religious conceptions are based on the knowledge gained through the practice of mediumship. Dr. Powell's article shows how the study of our facts is causing a revolution in scientific and philosophic circles, and explains how he, as a Christian, is able to take a much broader view of Christian teachings. Of course the average Spiritualist will consider that Dr. Powell might have gone much farther in his deductions, but I think the Committee were well advised in presenting both sides to the reader. The intelligent enquirer can compare Mr. Connor's deductions with Dr. Powell's, and decide for himself which to accept. Mr. Tinker's article speaks for itself—and was badly needed.

I am glad that the Handbook is not merely a text-book, but has been written with a view to interest and instruct the general reader. I hope to see it on sale on all Society book-stalls, and copies in circulation from every Lyceum and Society Library. Nasty rumours are flying about that some of the stronger Lyceums are not only not advocating the Union's Education Scheme, but are actually doing their utmost to prevent their Lyceumists from taking it up. I am very reluctant to believe that, after 25 years of Lyceum teaching, such unprogressive ignoramuses could manage to obtain election to office; but, if there are such, I should like to recommend them to read this Handbook, and I'll guarantee that they will be converted to enthusiastic supporters of the Scheme of which it forms a part. Every propagandist, every investigator, and every Lyceumist who wishes to be well informed on the essentials of Spiritualism, should study the Handbook—and Lyceumists should assume it as a duty to see that every enquirer is persuaded to buy a copy. I hope to hear of classes being formed to study the Handbook, and the books it recommends, and then we shall be on the high-road to a Spiritualism that is well informed, and confident in its knowledge. Its modest price (*one shilling, post free*) puts "this excellent little brochure," as *Light* describes it, within the reach of everyone.

CORRES.

## PHRENOLOGY PRACTICALLY EXPLAINED.

By

J. MILLOTT SEVERN, F.B.P.S., Brighton.

The Self-Protecting and Self-Preserving group of organs, or as they are sometimes called, the Animal Propensities—because they control the animal instincts—are located at the base of the brain and sides of the head around the ears. They comprise Vitativeness, Combativeness, Executiveness, Alimentiveness, Acquisitiveness and Secretiveness. Their functions are to protect man and are necessary to his physical necessities and animal existence.

## 7. VITATIVENESS, OR LOVE OF LIFE.

Vitativeness, which is a fundamental faculty of the mind, affords a most interesting study. The seat of this organ lies towards the mesial line on the basilar and inner side of the middle lobe of the brain—on the inner side of Executiveness above the ear, and when large pushes out and down the bony case of the auditory apparatus, giving prominence to the ear, and also the Mastoid Process, though shown more to the middle and front of the ears than immediately behind the Mastoid Process, as is generally stated. The amateur may have a little difficulty in judging whether a prominence in this region indicates large Vitativeness or Executiveness. Because of this difficulty, Combe thought that the degrees of development of the organ could not be ascertained during life. Personally I do not think there is any more difficulty in judging the size of Vitativeness than in judging the size of the organ of language. The degree of development of Vitativeness may readily be determined by the width of the head as well as the prominence of the Mastoid Process, and the appearance of the ears. It will be noticed that some ears are deeply set, as though a hollow had been scooped out for them to fit level with the sides of the head; others are so prominent as to appear as though the ears were stuck on. Width of head and prominence of ears indicate large Vitativeness; all long-lived people have the ears well set out of the head.

Love of life and dread of death arise from manifestations of the same faculty—enjoyment of life being the healthy, legitimate manifestation of Vitativeness, and dread of death an excessive and abnormal condition.

Life is a wonderful and beautiful thing, and the normal mind enjoys it for its own sake, apart from all mere selfish gain, appetite or animal desire. The combined faculties of the mind in their healthy manifestation tend towards the highest pleasure, and Vitativeness does its part to intensify existence.

When active, and working in conjunction with other faculties which combine in enhancing its manifestation, the individual clings intensely to life, persistently resists disease, recovers health with remarkable rapidity, and readily recuperates after illness. The manifestations of these qualities do not depend so much on circumstances and environment; they are the attributes of active Vitativeness, which stimulates the possessor to rise superior to surroundings, poverty, pain, material ruin, and even imprisonment.

Vitativeness is a useful faculty, as it prompts individuals to save and prolong life, and to preserve the body from illness, disease, injury and destruction. It also acts as an incentive to invent life-saving appliances, such as fire-escapes, life-boats, life-belts, the safety lamp for the miner, fire-screens and guards for the home, and a host of other life-saving inventions, and things that contribute to the protection, pleasure, happiness and well-being of the human race. Edison, perhaps the greatest of all inventors, has this faculty large, and it is said of him that he has never invented anything that would be harmful to human beings.

When living a natural healthy life, exercising all the faculties with good and useful purposes in view, enjoying the exhilarating conditions of hope, striving for physical and mental perfection, this faculty of the mind gives zest to the more robust and efficient performance of all the mind's powers, and there is no fear of death; such fear arises only from its abnormal development. There is a character in one of Sir Walter Scott's novels, of whom it is said, "He prayed but for life; for life he would give all he had in the world; it was but life, he asked; life, if it were prolonged under tortures and privations. He asked only breath, though it should be drawn in the damp of the lowest caverns of their hills." Here we find a mighty passion for existence, and this is true when the vitative faculty is extremely active; endeavouring, as it would seem, to rush away from all

other mind powers, instead of acting in healthy conjunction with them.

George Combe in his System of Phrenology points out that "the great lovers of life were not always the healthy, the gay, and the fortunate, nor were those who were comparatively indifferent to death always the feeble, the gloomy, and misanthropic; on the contrary the feeling existed strongly and weakly in these opposite characters indiscriminately."

Thus the existence of a faculty giving love of life, and capable of acting independently, without regard to the other faculties as a whole, is amply demonstrated and confirmed.

It will interest many to know that there is a Life Line in the Head, scientifically indicated, which, as O. S. Fowler says, "is easily admeasured," and the Phrenologist is able to tell about how long a person will naturally live, accidents and some other conditions excepted; thus "take the juncture of that bony projection formed by your eyebrows and that ridge which comes down the outer portion of the forehead, at Order, and that sharp bony projection in the lower back portion of your skull, called the Occipital Spinalis, draw a line between them, and you will ordinarily live the longer the higher this line rises above the opening of the ears, at the rate of about forty years per inch, or ten years per quarter of an inch. Vitativeness is located above the opening of the ears, which it pushes the farther down the larger it is. As the life declines this organ shrivels, and this Meatus Auditorius rises. You can thus admeasure the longevity of anyone. Vitativeness fills out and widens the head just behind and in the region of the lower part of the ears."

Love of life is a deeply rooted principle in human nature, and does much to prolong this present existence. Those who have this faculty small readily succumb to disease and death. They have little or no incentive to live or to resist harmful conditions that attack their health or endanger their existence. Suicidal persons possess weak Vitativeness.

Cherishing a desire to live promotes life, and it should be the duty of everyone to do all that is possible to preserve health and prolong life. To do so, contemplate the preciousness, pleasures and advantages of life, study the laws of health and right living, engage in useful work beneficial to others as well as self—there is health and longevity in service for others. Always have useful objects in view, let the employments you choose, as well as your recreations and pleasures, be as exhilarating as possible, and worthy of your best endeavours.

Many readers will be interested to learn one of the most respected Lyceumists in our Movement has been made a Magistrate. Coun. Jessy Greenwood was appointed a Justice of the Peace about a month ago. It is a fitting compliment for many years of public service, and the B.S.L.U. Union hope she will enjoy the honour for many years to come.

An International Esperanto Conference has just been held in Prague, 40 elected representatives of different nations all gave a short message in Esperanto to the Congress.

Two men, at last year's Congress, in another part of Europe, chatted for a considerable time in the neutral language. It was a huge joke when both men found they came from Lancashire.

## B.S.L.U. ANNUAL CONFERENCE, 1922.

Lyceums or District Councils are requested to send invitations to the General Secretary if they wish to invite the B.S.L.U. to hold its Annual Conference in their town or district next Whitsuntide. The following are the usual conditions:—

- (1) That the Lyceum Union take all receipts and pay all authorised expenses.
- (2) That all arrangements involving expense shall be approved and authorised by the Union's Management Committee before they are put in hand.
- (3) That the inviting Lyceum or District Council provide free hospitality for all accredited members of the Conference.—G. F. Knott, Gen. Sec.

MOUNT ROYD.

BOARDING HOUSE.

1, SEA VIEW PARADE, MORECAMBE, W.E

Liberal Table.

Mrs. LEE, Proprietress.

## District Visitors' Reports.

### HALIFAX AND HUDDERSFIELD.

The impression which I gather from my visits and consultations during the past two months is that there is a gradual stream of steady progress going on in our Lyceums. Wherever there has been put forth earnest and steady work, there has come to that Lyceum an increase of numbers and a development of usefulness.

On July 10th, I visited St. Peter Street. They were busy practising their hymns in preparation for their anniversary. This Lyceum continues to grow steadily in numbers. They have a number of workers now, but they feel the need of a fuller acquaintance with the principles of Spiritualism, and they are starting a Discussion Class to equip them for their work.

On August 7th, in the morning, I visited Quarmby. There were 19 present. The singing was hearty and uplifting. The pearls were good, and a striking feature of the session. The time was spent educationally. I was pleased with the way they went through the Square March.

On the same day, in the afternoon, I visited the West Vale Lyceum. I unexpectedly found that it was the local holiday, and many families were away from home. There was 34 present, and I am told that normally they have an attendance of 60. Another Lyceum that is increasing in numbers. Marching and exercises well done.

The time of the year has come round when Leaders must be giving their attention to the Education Scheme. I trust there will be an increase of members preparing for examination. I also hope that there will be an effort to develop interest in the Lyceum Guild.

SETH ACKROYD, D.V.

On June 11th, I attended West Vale. Commencing at 10-0 sharp. There were 24 present. I came two late out of 58 on register. The singing was rather lacking in tone and force; reading good; attention good; questions fair, and would repay encouragement. Marching very good and also calisthenics, thanks to a good player. A Lyceum where the atmosphere seems very good, and all present seemed to be working harmoniously together. No groups taken.

I attended Brighouse, Commercial Street, on July 19th, morning. Starting five minutes late, 24 present. Four late, all elders, out of 68 on register. Singing fair; reading good, especially considering the fact that they were mainly little ones. Marching and calisthenics very good indeed, again showing good training of the little ones. No questions were asked on the readings, and no comments, but had a good half hour afterwards discussing the B.S.L.U. Education Scheme and the D.C. Examination. A very interesting session.

Brighouse, Martin Street, July 10th, afternoon. Prompt start at 2. 21 present. 2 late. Singing good, reading fair. Explanation by elder. No questions asked. Marching good, but rather routine. One or two scholars either seemed tired or were not sufficiently interested to put life into what they were doing. Elder scholars seemed very much in earnest. A good Lyceum, but would do with good up to date leaders. No groups were taken, owing to time being short.

W. BURROWS,  
Assistant D.V.

### MANCHESTER DISTRICT COUNCIL.

On August 14th I visited Hollinwood Progressive Lyceum. They commenced and closed session on time. Splendid attendance. Readings, responses, solos and recitations were all good. The singing was a specially pleasing feature. Mr. Snape took the Golden Chain Recitation and made very instructive remarks on same. Marching and calisthenics good, but may be improved. General outlook, progressive and healthy.

ANNIE SHARPLES, D.V.

## South Manchester Spiritualists' Lyceum.

ON SUNDAY, SEPT. 11th, 1921.  
Lyceum 2-30. Service 6-30.

### LYCEUM ANNIVERSARY SERVICES.

Address by Mr. G. F. KNOTT, Sec., B.S.L.U., Editor of "Lyceum Banner."

### SOLOS AND RECITATIONS.

Massed Singing by the Children at each Service under the leadership of Madame Trottere.

Musical Conductor—Miss Elsie Jackson.

A Hearty Invitation to all.

## BIRTHS, IN MEMORIA, AND MARRIAGES.

Ordinary intimations will be inserted as follow:—Not exceeding twenty-four words, Free. 6d. will be charged for every additional nine words, Poetry 6d. per line. Payment must accompany all intimations of more than 24 words, or they cannot be inserted. In Memoriam for any previous year will be charged 1/- for 24 words, and 6d. 0 additional 9 words. Poetry 6d. per line.

### BIRTHS.

BRIGHOUSE, Martin Street.—Furness, on July 7th, at Brooke Street, Rastrick, Brighouse, to Mr. and Mrs. A. Furness, (nee Emily Crowther) a son, Albert.

NEWCASTLE, Rutherford Street.—Finley, Ellemere Road, Newcastle-on-Tyne, on the 7th inst., to Mr. and Mrs. Frank Finley (nee Lily Ridley), a son. Both Rutherford Street Lyceumists.

### IN MEMORIAM.

MARSDEN.—In loving memory of our fellow Lyceumist Alice, the beloved daughter of Harry Thompson, passed to the higher life, July 6th, 1921, age 14 years.—Martha Varley, Sec.

SOUTH SHIELDS, Fowler Street.—Private James Cable, who passed into the higher life August 16th, 1917. The aching heart is almost healed as the years have passed away.

In loving memory of Norman Marshall, aged one year two months, who passed to the higher life on June 20th, 1921.

STOCKPORT.—The wife of Mr. Wilfred Rooke, a Spiritualist pioneer.

WARRINGTON.—Mr. Stout, an old and ardent worker for Spiritualism.

## District Council Reports.

### BOLTON DISTRICT.

The above named Council held their quarterly Meeting in Horwich Spiritualist Church on Saturday, August 6th. Mr. Walsh, president, in the chair, welcomed all officers, delegates and associates, of which there was a good attendance. Minutes of last meeting were read and accepted, along with the Correspondence. Our President gave a very instructive address, urging us all to closer co-operation with each other, and to take a deeper interest in the B.S.L.U. Education Scheme. Balance sheet for demonstration was accepted as printed, showing a profit of 16s. 6½d. The workers win.

On Saturday, August 20th, the affiliated churches and Lyceums met at Barrow Bridge, Bolton's beauty spot, to hold their Open-air Meetings. A goodly number of Lyceumists and friends met at Halliwell Tram Terminus, formed up in procession and marched off to Sixty-three Steps, headed by the Scotch Bag Pipe Band.

At 3-30 a Lyceum Open-air Convention was held, about 200 Lyceumists taking part in marching and calisthenics, which were conducted by Mr. Turner. We could not find seating accommodation for all present, and the majority of the onlooking crowd forced contentment in standing, the crowd increased to 500 strong. A lengthy programme was carried out in a manner which reflected credit on the organisers.

Mr. G. F. Knott, General Secretary of the B.S.L.U., spoke strongly, urging all to make the message of the Angel-World more potent to elevate the standard of life and living by Lyceum training, "Its comprehensiveness, variety and tolerance and its perfect accordance with the laws of nature."

At 4-45 we dismissed for tea, and at a quarter to six we all assembled together again for the Evening Service, which was conducted by Mr. E. W. Oaten, Editor of the "Two Worlds." We commenced by singing "Lead Spirits Bright," after which Mr. Oaten addressed an audience of five or six hundred people. Mr. Oaten briefly sketched the outline Spiritualism stands for, its comprehensiveness and progressive nature. He spoke emphatically that this Science of Life, this noble cause, is well worth any effort which we can possibly put forward to further its aims to realisation. It is the patient and persistent efforts of men and women, both in body and out of body, that has brought this grand Movement of Spiritualism to what it is now. After 70 years of strenuous work we can boast of 20 million Spiritualists. The speaker made reference that in another 70 years we should embrace three parts of the people on earth.

At this juncture several local mediums volunteered to give clairvoyant descriptions, of which the majority were recognised. A collection was taken for the Bolton Infirmary and realised £5. Thus concluded probably the largest Open-air Convention in Lancashire. Mr. Walsh presided in the afternoon and Mrs. Turner during the evening meeting.—Ernest Woodward, Sec.

#### HALIFAX AND HUDDERSFIELD DISTRICT.

The above Council held its bi-monthly conference at Marsden Lyceum on August 14th. We commenced at 11 o'clock in the morning by singing together hymn 231, followed by 15 minutes spirit communion, Mr. Ackroyd spoke on "Sowing the Truth." Mr. Allis Presided, and also spoke on "Light is breaking."

At 11-30 we commenced business. Attendance, record. Minutes last meeting. Finance Report. District Visitors' Report and Assistant D.V. Reports and Correspondence. Delegate, Reports, Halifax District Committee meetings, new associates, Statistical Returns, Open Council.

In the afternoon an Open Session was held and commenced at 2-30 with a good attendance of scholars. All seemed willing to make the Session a success. Mr. Ellis conducted the Session and marching. Mr. Varley the calisthenics. In the Open Session there were a number of pearls, four recitations, two solos, one duet, one trio. In the evening the platform was occupied by members of the Executive.—J. Manning, Sec.

#### LEEDS LYCEUM DISTRICT COUNCIL.

The next Quarterly Meeting will be held at Dairycoates, Hull, on Saturday and Sunday, September 10th and 11th. Business meeting, Saturday, 3-30 p.m.; Sunday, Propaganda meetings; afternoon, Open Session. Business: Minutes, Correspondence, Reports, Notice of Motion, Dewsbury: "That all monies belonging to the Leeds Lyceum District Council be pooled and become a General Fund." Competition Business: Associates, Open Council. Vote of thanks to local friends. It is hoped that all Lyceums will endeavour to send a delegate to the above meeting, and all associates heartily welcomed. All delegates and associates intending to be present and stay over Saturday please let Council Secretary know immediately. Billets will be found for all.—A. W. Harding, Sec.

#### MANCHESTER AND SALFORD.

On Saturday, July 16th, the annual massed Demonstration of the Manchester and Salford Lyceums was held at Hollinwood. The weather and all other conditions were splendid and a huge success attended the Hollinwood friends' efforts. All Lyceums in the Council did their best to help along our movement in Manchester and the outlying district. Thanks were due to all, but especially the following: Miss Elliott, our President, who acted as Chief Marshall along with our able Treasurer, Mr. Bentley, and our District Visitor, Miss Sharples. Mr. Davies and Mr. F. Snape, who had charge of the halls. Mrs. Bentley. Mrs. Schofield and Mr. Massey, the caterers, and the energetic Demonstration Secretary, Mr. Hood, who led the marching. Many old and new friends were present. The numbers in procession almost reached one thousand. H. Taylor, Sec.

#### NORTH EAST CHESHIRE DISTRICT.

The above Council held their Quarterly Meeting at Stockport (Lord Street), on Saturday, August 6th, 1921. Mr. Dransfield Presided. Six Lyceums were represented: 15 delegates and Associate members being present. Stalybridge tendered their resignation to the Council owing to the Lyceum failing. It was then resolved that Secretary reply suggesting that Council would make an effort to supply leaders for three months to help to build up a Lyceum with the aid of Stalybridge people. Minutes passed as read. Correspondence re Baker Street and Mossley was passed as read. Mr. Bowden and Mr. Dean reported their visit to Mossley, but up to date of Council Meeting no reply had been received. The President in a brief address stated that the main object of the Council was to bring Unity and Fellowship to all Lyceums. Secretary gave reports re Annual Outing and having corresponded with Hadfield with view to their Lyceum joining Council, no reply having been received a motion was made that Messrs. Bowden and Dean visit Hadfield to induce them to take the step. District Visitor reported as follows (1) B.S.L.U. Conference were disappointing due to time wasted on unnecessary subjects; (2) Lyceum at Macclesfield not very creditable, great lack of discipline. Baker Street (Heaton Norris) Lyceum in need of assistance; Lord Street (Stockport) progressing both numeri-

cally and spiritually. It was moved and seconded that Mrs. Ennion and Mr. Sanderson visit Baker Street to inquire into matter of personal feeling adopted by Baker Street over loss of a number of Lyceumists. A motion was passed that same methods as resolved upon to aid Stalybridge should be utilised for Baker Street providing they are willing to accept same. The following were appointed to be responsible for visiting Stalybridge to render every assistance to the Conductor: Mr. Dransfield, Mr. Dean, Mr. Bowden and Mr. Hyde. To visit Baker Street: Mrs. Edwardes, Mrs. Ennion, Messrs Sanderson, Spencer, Garforth and Parfitt. Motion passed that Education Scheme lie on the table. Next Council Meeting to take place at Glossop on Saturday, November 5th, 1921.

An invitation was also given by Hillgate for the Annual Meeting to be held there on February 4th, 1922.

Open Council. Treasurer spoke on lack of unity at Annual Outing. Mr. Dransfield suggested that anyone having new business to bring forward should communicate same to Secretary to be placed on Agenda instead of waiting for Open Council as this invariably had to be cut short for want of time.

A hearty vote of thanks was accorded to the Stockport friends for the excellent tea arrangements.—Harold Gill, Sec. (Please write on one side of paper only.—Ed.)

#### NORTH-EAST LANCASHIRE DISTRICT.

##### NOTICE OF COUNCIL MEETING.

The next meeting of the N.E.L.L.D.C. will be held on Saturday, September 17th, at Blackburn Spiritualist Temple. Commence, 3-30 p.m. Business important. Tea provided at a nominal charge by our St. Peter Street friends. Associates please note fees are now due. J. Shuttleworth, Sec.

#### SHEFFIELD DISTRICT.

The Council held its Quarterly Meeting at Wood Street Church, Doncaster, on Sunday, August 14th. Owing to the strike and curtailed rail service this was the first meeting since February. Mr. J. K. Jones presided. Minutes of last meeting were read and accepted. It was resolved "That delegates report back to their Lyceum the proposed increase of affiliation fees and replies to be in the hands of Secretary not later than September 14th, 1921." The action of the Demonstration Committee re cancelling of Demonstration was confirmed. Lyceum reports were given which shew a slight falling away in numbers to be general, but on the whole the District is making satisfactory progress. We find a possibility of introducing two newly formed Lyceums to the Union, namely, Darnall (Garth Road), Wood Street, Doncaster. The best wishes and any help required are offered to these Lyceums by the Council officers. Financial Report was given and accepted. Delegates were asked to report fully the financial position of the Council and Lyceums to provide ways and means of augmenting our funds as soon as possible. Various other reports were given. Open Session was conducted by Mr. Jones in his usual manner. The children were particularly conspicuous by the many individual efforts, even by the tiny tots. Evening Service was taken by Messrs. Jones, Ballard, Heath, Smith and Welch. A successful day was brought to a close by a vote of thanks to local friends by Council President.—C. H. Saxelby, Sec.

#### TEES-SIDE DISTRICT.

On Bank Holiday, August 1st, the above-named Council held their Annual Demonstration or Field Day at Darlington; There were seven Lyceums represented at this gathering; the others being unable to join in with us owing to the effects of the strike. At 10-45 each different Lyceum with their Banners, and all wearing coloured rosettes chosen for the separate Lyceums, paraded through the town from the Station to the Field. Arriving on the Field, a Lyceum hymn was sung, after which there were races for old and young. What was most pleasing to all present was that our Brother, Mr. Kitson, joined us. Previous to the prizes being given out he spoke to the whole of the Lyceums. Mrs. Naylor, an old worker in the Lyceum Movement, then gave the prizes to the winners. After tea, Calisthenics and marching were given. Taking the day on the whole it appeared to be an enjoyable one for everybody.

On August 7th, the Council held their Quarterly Conference at Northgate, Darlington. Opened at 11-15 by singing 398. Mr. Brown (Stockport), the President, in the Chair. Mr. Geo. Neale (Stockton) officiated at the organ. Invocation by Mr. G. Neale (Stockton). Hearty welcome by Darlington friends. Minutes of previous Conference and E.C. Meetings were all confirmed. All field day business left to Secretary's report. A great deal of discussion was entered upon with regard to the

question of the Tees-side District Council having been divided into two areas, viz., Area A and Area E, and it was felt strongly by all present that the Council should not be split in such manner, but should be in one area, this being Area A as it was previous to alterations. It was felt that being divided affected the workings a great deal in many ways. D.V.'s report was accepted. Delegates for Tyneside Conference and U.D.C. Conference read their reports, and were accepted. All Lyceums represented. Associates 21. Delegates 11. E.C. S. Next Conference to be held at Cecil Street, Stockton, on November 6th. Closed with hymn 234. Benediction by Mr. Edwards. Afternoon Session orderly. Marching and calisthenics very brisk. Pearls, recitations, solos, fairly good. Evening's Service was taken by the members of the E.C.—E. W. Buckingham, Sec.

#### SOUTH EAST LANCASHIRE DISTRICT.

The Quarterly Meeting of the above Council will be held at William St. Lyceum, Heywood, on Saturday, September 10th. Commence 4 o'clock prompt. Tea provided. Will all Lyceums send Delegates. Associate Members please note.

A Mass Session was held at Bacup on Sunday, August 7th, conducted by the Delegates of the South East Lancashire District Council. The Sessions were held in the Bacup Liberal Club. The Services were a huge success, a large number of people being present to see the Lyceumists go through their Lessons; about 250 Lyceumists were present. Marching and Calisthenics, which were conducted by Mr. & Mrs. Carter, of Bacup, were neatly done. Mr. Lord, the President, was in the Chair. Mr. Purcell, Mr. Carter, Mr. Marcroft, A. Barley took part in the Readings and explanations were given by the President on the necessity of a Lyceum training for young children. To look round at the meeting. Spiritualism is making great headway at Bacup.—A Barley, Sec.

(Please write in ink.—Ed.)

#### UNITED DISTRICTS' COUNCIL.

The Annual U.D.C. Meeting will be held on Saturday and Sunday, October 1st and 2nd, at Bolton. Will all D.C.'s send on to the U.D.C. Sec. the names of their elected delegates who will be staying over the Sunday night, to enable Sec. to arrange with local Sees. for massed meeting on the Sunday. Meeting and train times will be sent along with Agendas.—J. Shuttleworth, Sec.

## SPECIAL REPORTS.

Under this heading, Lyceums whose reports exceed the words allowed in the Table as shown in Rule 8 may have them inserted in full by enclosing 6d. for every extra nine words.

**BURNLEY**, Hamerton St. Church.—On July 23rd, a combined field-day took place between our Society and North St., but owing to the weather each Lyceum had to go to their respective schools. We truly "Opened the doors for the children"; many poor and ill-clad mites were admitted and shared in all the joys that it was possible to entertain them with. Our young men gave their best in working and entertaining. In spite of the weather, it was a success, and thoroughly enjoyed by all.

On Aug. 7th, we held our Flower Service, and our gratitude goes out to all who helped to make it so beautiful. We had Mr. Harrison, of Bradford, and the addresses he gave will not be forgotten. In the morning an Open Session was held and the children, and all who took part excelled themselves. Love and Harmony reigned supreme. There was also the naming of two children, one belonging to two of our Lyceumists, Mr. & Mrs. Smith. May they as they grow up, help to swell the ranks of our grand cause. God bless our Lyceum.—Albert B. Marshall.

(Please write on one side of paper only.—Ed.)

**FLEETWOOD**, Kemp Street.—An interesting and pretty wedding took place in the above Church on Saturday last, August 20th, 1921, the contracting parties being Thomas William Cooke, and Gertrude Annie Artingstall, of Fleetwood Lyceum. The bride was dressed in Victorian Green with hat to match and was given away by her brother-in-law, of Denton, Manchester. The bridesmaids were Nellie Cooke, sister of the bridegroom and Assistant Conductor of the Lyceum, and Mary Moon, niece of the bride; they were tastefully attired in white and carried shower bouquets, and James Peake, of Fleetwood Lyceum, acted as best man.

C. T. Batley, of Fleetwood, joined the happy couple in the Holy Bonds of Matrimony before a large congregation. After

the ceremony about 60 guests sat down to tea after which a very enjoyable evening was spent in Dancing, Singing, etc.

The happy couple were the recipients of many beautiful presents, that from the Lyceum being a Handsome Tea Service, which was presented by the Conductor, and a Gilt Copy of the Lyceum Manual, which was Presented, after the Ceremony, by Mr. Batley. The Lyceum join together in wishing the happy couple a prosperous and harmonious life for the future.

On Sunday, August 21st, at the Lyceum Session in the afternoon, Mr. Batley again took an active part in naming the infant son of Mr. & Mrs. T. Grundy, who were the first couple to be married at our Church, and both event, coming together made a happy week-end for the Fleetwood Spiritualists.

**HALIFAX**, Raven St.—Lyceum Anniversary, July 10th. A splendid programme was arranged by Miss Clegg. The Lyceumists went through their items in a very creditable manner; Mr. E. Fletcher conducted Marching and Calisthenics. Mr. Ben Carter, of Halifax, our Speaker in the afternoon, had the very pleasing duty of naming the baby of Mr. & Mrs. Green. In the evening Mr. Carter gave a real Spiritual address which was very uplifting to all present. The Choir rendered good service with special hymns and anthems. Soloist, Mr. Fritton. Mr. Moore presided. Mr. Clegg, organist.—L. Blackburn, Sec.

**HETTON & DISTRICT**—Saturday, August 20th, we held our Annual Field Day. Meeting at our Church at 1-30 p.m. we marched up to the field where every one took part in the various sports. A Cricket Match was played between Mr. Clough's team and Mr. Best's team, Mr. Clough's team being successful. Chief scorers were Mr. Clough, 18, Mr. Hall 6. Chief Bowlers, Mr. Rogerson, Mr. Clough, Mr. Jasper Lowther, Mr. Hall. During the cricket match the girls took part in various Ball games and Skipping. Tea was then ready, and 80 sat down. A good friend in the name of Mr. Wm. Wilkinson then took grouped photos of the Lyceumists. Competitions followed, the prize winners being:—Wm. Price, 1st; Geo. Clough, junr., 2nd; Wm. Longstaff, 3rd; for running. Bowling at wicket, Geo. Clough junr., 1st; Annie Simpson, 1st Florrie Clough, Alma Ferguson, Dora Mason, for running. Janet Kirk 1st, Annie Simpson, Alma Ferguson, Bella Simpson, for Skipping. A Football match then followed, the final scores being Mr. Best's team, 5 goals; Mr. Robt. Lowther's team, 2 goals. We owe a debt of gratitude to our Committee, namely: Mr. Gait, boys' races, Mrs. Hall, girls' competitions; Mrs. Wilson, Treas.; Mrs. Steer, Mrs. Dixon, Mrs. Taylor and Mrs. Fletcher in making our Field Day a success. Mr. Robt. Lowther, the president of the Society presented the prizes.—Mr. Rogerson, Sec.

**HIRST**—We held our first Anniversary Services in our new Church, July 17th—24th, which were a great success. Special hymns, solo and duet were rendered by Lyceumists; musical readings, recitations, etc., were well worth hearing. Mr. A. Ralph, conductor, took charge of the services and gave some very appropriate remarks to the children and congregation. Miss L. Shear officiated at the organ.—John Stafford, Sec.

**JOHANNESBURG**—We are very pleased to record that our Open Session held on 10th June had a much larger audience and more interest was displayed that has been shown for some time past. Old faces from our Turfontein Branch was a pleasing addition. The Session opened by singing hymn 72. Following the benediction by Mr. Truren, we continued with G.C.R. 132. It is pleasing to listen to the small children expressing their opinions on this lesson. As of old, our singers were again enlightened, and the following were responsible for songs; Eva Warren, "The Vale"; Emily Howard and Mamie Becker, Duet; and Doris Horne, "The Link Divine" 1 all of which were particularly well rendered. Recitations were given by Basil Howard and Edna Schambrie. A short instructive address was given by Mr. Williams. The singing of hymn 325 closed our very pleasant meeting. Vernon Hart, Sec.

**LEICESTER**, Silver Street.—On August 20th we had a combined Outing to Croft, along with Rupert Street Lyceum. A good number of parents joined us. After arriving at our destination, we rambled various ways. But all returned safe for tea. After tea we had races for the children, which they enjoyed; the adult boys passed away the time with a football. All returned home by the 7 o'clock train to the city. The weather was beautiful, which helped to make an enjoyable afternoon. Our Lyceum is progressing slowly, but surely.—A. Hurst, Sec.

**MEXBORO.**—August 7th, Lyceum Anniversary. Afternoon Service; special hymns and recitations well rendered by our Lyceum. Evening: special hymns were rendered by the children and recitations were given by Harry Cory, Sam Haywood, Fred Sanderson, Rose Chamberlain and Eleasha, Ida, Frances Haywood, Sarah Cory. Mrs. Beecham did duty at the organ. Mr. Stubbs trained the children. Mr. Wilmot presided and spoke well for the children's cause. A most enjoyable day well spent.—J. Wm. Oates, Sec.

**MANCHESTER, Moss Side.** On Sunday, July 31st, this Lyceum held its General Election. It was deeply regretted that Miss Harrison (our late Conductress), Mr. Hart and Mr. Moulson, resigned from all office, but are still steady and willing workers in the Lyceum. The principal officers elected were: Mr. R. A. Gilbert (Conductor); Miss C. Copeland (Vice); Mr. J. Pinder (Treasurer); and Miss M. E. Baker in her old positions (Secretary and Musical Director). There were many complete changes in the other positions but we have good true workers in each.

On August 1st, a Picnic was arranged to Platt Fields Park, where races were run and handsome prizes won. After tea the lake was very well patronized and games until dusk, everyone having a most enjoyable day.

On August 7th, we held our First Anniversary. The ordinary Session in the afternoon was well attended by visitors who voiced their congratulations. Mrs. Foster (late Treasurer), read the Balance Sheet for the past year, and all agreed that this Lyceum is well worth its name "progressive" when it was read that almost £100 had been turned over in that time. Those who stayed were provided with a good tea. At 7-0 p.m. a lecture was given by Miss Andrews, of the New Thought School, Manchester, assisted by a reading by Miss Fildes. Miss Andrews' lecture was entitled "A Vision" when she pointed out that everyone makes an ideal or a "vision," of their aim and we keep adding to our ideal and working hard towards it until we have achieved it, which this Lyceum is going to do. Mr. F. L. Hurst and Miss Nellie McDermot sang both in the afternoon and evening. Greetings to all Lyceumists.—Mabel E. Baker, Sec.

**NEW MANCHESTER.**—August 14th, we had a most interesting ceremony, the naming of the infant daughter of Mr. & Mrs. Higson, both members of the Lyceum Church. Mr. W. H. Poulton very ably conducted the ceremony. The Church was tastefully decorated with flowers; this fact, together with the splendid conditions which prevailed, counted very much to the eloquent address of the Conductor. After bestowing upon the child her earthly name of Margaret Mary Newland, he then placed on her breast a pure white Lily and gave her the Spirit name "Purity."

The younger children assembled around the Conductor and after the Naming, sang "Heart Flowers"; following the invocation, each child presented a flower, at the same time giving the meaning. Thus concluded a most beautiful Spiritual service and we thank all Lyceumists and friends who attended.

**SOUTH SHIELDS, Fowler St.**—On Tuesday, Aug. 2nd, we held our Annual Trip. We took a steam-boat up the river to Ryton-on-Tyne, starting about 9-30 a.m. Unfortunately it rained most of the day, but we managed to have a good number of sports and races for which prizes were given. We arrived home about 9-30 p.m. after a lovely sail down the river and on the whole having spent a very enjoyable day. We wish to congratulate Mr. Ridley, our Church President, on being duly elected Hon. Vice-President for life of our Church.—E. Short, Sec.

## LYCEUM REPORTS.

**RULE 1.**—Reports must be written in ink or typed 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 Aug. 21st.

**RULE 3.**—Lyceums taking 1 dozen copies are allowed free insertion of 25 words; 2 dozen 50 words; 3 dozen, 75 words; 4 dozen copies or over, 100 words.

Additional words to be paid for at the rate of 6d. for every nine words. This Rule does not apply to Lyceums numbering fewer than 80 members.

**RULE 4.**—All Reports must reach this Office not later than September 24th, to ensure insertion in the October issue,

**RULE 5.**—Colonial Reports, if posted to the Lyceum Banner within 7 days after the events reported, will be inserted in the next issue after receipt at the "Banner" Office.

**ACCRINGTON, Pearl Street.**—We held our Open Session on the 8th August. We opened by singing No. 372, Silver Chain Recitation 27, M.R. 212, G.C. 120. All very well read by Lyceumists. Marching and calisthenics were done very well. Next came solos by H. & E. P. Swift, and recitations by same. A few pearls were given. We had a visitor from Nelson who gave us a few encouraging words. Benediction by our visitor.—Mr. O. Cahill, Sec.

**BARROW, Orange Hall.**—Aug. 4th, we held our Annual Outing for the Lyceum. We had a special car and journeyed to Walney. We had a pleasant time together and a nice number present. We had to return earlier than we wanted owing to rain. Aug. 14th. We held our Open Session; we had solos and recitations by the Lyceumists. We were very disappointed on account of so few of the members and friends visiting our Lyceum.—M. Frankland, Sec.

**BEDWORTH.**—Open Session, August 7th. Recitations were given by P. Alsop, A. Davis and H. Marston. Lyceum hymns were rendered by Beacon, Shore and Excelsior Groups, and three of the Lyceum Leaders.—Miss C. Rowe, Sec.

**BLACKBURN, St. Peter St.**—On Sat., August, 6th, we held our Annual Field Day. All arrangements had been made for a visit to Clitheroe to join the Lyceumists there, but unfortunately it had to be cancelled at the last minute owing to bad weather; being unable to secure a room large enough in Clitheroe, we had to revert to our own room where about 120 children and adults had a right good time. Games and Dancing were indulged in, and after Coffee and buns, sports took place; various obstacle races were thoroughly enjoyed by young and old. Some good prizes were given to the winners, and credit is due to all for making it so enjoyable.—Mrs. Robinson, Sec.

**BLACKPOOL.**—August 14th, Lyceum Sunday. A Joint Session was held of Blackpool and Fleetwood Lyceumists. Afternoon session was conducted by Mrs. Pickles, President of B.S.L.U., assisted by Mrs. Nurse, our Conductor and Mr. Jorden, Conductor at Fleetwood. There was a large attendance. Songs and recitations were beautifully rendered by Fleetwood Lyceumists and everything was done well; it was an enjoyable session. In the evening, Mrs. Pickles again took charge of the service assisted by Mrs. Nurse and Mr. Batley; a splendid address was given by Mrs. Pickles and the whole of the day was a great success.—E. Robinson, Sec.

**BRADFORD, Boynton St.**—On Aug. 7th, we held our Open Session; Mr. Ackroyd conducted. Trio was given by Mr. Wroe, Charlotte Wroe and Lily Scarborough; also readings by Mrs. Ward and Mr. Whitehead.—Mrs. Ward, Sec.

**BOLTON, Bradford Street.**—On July 24th we held our Open Session, a large number of Lyceumists and friends were present. Mr. Shuttleworth was the speaker for the day, a happy time being spent by all. Our Lyceum is progressing favourably, new members being enrolled. We hold a Guild night every Friday, and we are looking forward to big things in connection with same. Through a misfortune attending our Church in the way of a fire on the 13th of August, our Lyceumists attended the other two local Lyceums, and we thank them for their hospitality. We extend our fraternal greetings to all Lyceums.—S. E. Cannon, Sec.

**BOURNEMOUTH.**—On July 31st, we received a visit from Mr. Cager, the District Visitor. An Open Session was held, at which musical items were rendered by Lyceumists, and we also received a few words of encouragement from Mr. Cager. We hope he will visit us again before long.—Louis T. F. Hitchcock, Sec.

**BRIGHTON, The Barn.**—Sessions continue bright and cheerful; new members show much individual interest in all lessons. Sunday, Aug. 14th, visit from Mr. Edmond Spencer very much appreciated. Many happy rambles have been enjoyed this summer.—J. Dingley, Sec.

**BRISTOL, Providence Hall.**—On Aug. 9th we held our Annual Lyceum Outing to Weston-super-Mare. The weather being all that could be wished for the children had a very enjoyable say on the sands and did justice to a splendid tea at the Beach Restaurant. It is hoped that as a result our numbers will steadily increase and so gratify the Church members who so constantly contribute to the welfare of the children.—A. Ayliffe.

**BURNLEY, North St.**—On Aug. 14th we held our Church Floral Services. The afternoon Lyceum and Open Session was conducted and carried through almost completely by little children. The masses of flowers, plants and evergreens across the front of the platform, with the children grouped behind them in white, was indeed a wonderful sight. After the marching six little girls gave a beautiful recital each bearing a letter conformed with flowers which, when placed together, formed the word "Lyceum." The Hall was crowded to overflowing and all enjoyed the session immensely. Wishing the same success to all other Lyceums.—E. Poppleton, Sec.

**BURY.**—On July 24th we had the naming of a baby; the service was conducted by one of our Lyceumists, Mrs. Myers. On Aug. 20th, we held a Surprise Social, when all present, spent an enjoyable evening; on the 21st Aug., we held an Open Sunday; songs and recitations were rendered by Lyceumists.—W. Berry, Sec.

**CALGARY, Canada.**—On Sunday last we celebrated our Sixth Anniversary, and had a very successful session. There were vocal and pianoforte solos by the scholars, recitations by the older members, and a few words of appreciation for the Conductor and Officers for the way in which they carried out their various duties during the last year.

The distribution of prizes was the next feature, and the scholars were highly delighted with the books and manuals which were given.

We also held our Annual Picnic last week, by the Elbow River, and all had a most enjoyable time with races, games and refreshments.—Mrs. Cooke, Sec.

**CHESTERFIELD.**—On August 7th we held our Open Session and the following Lyceumists kindly obliged with items. Stringings were given by Nancy Gill, Lily Gore, Dora Gill, Connie Ridler and Mr. A. E. Hobster. Pearls by Connie Ridler and Mr. Jones.—Recitations by Rene Marriott, Nancy Gill, Willie Campbell, George Oldanknow, Ken Widdowson, Frank Leggett, Philip Horton, Connie Ridler and Annie Shardlow. To end a delightful session a few words were spoken to the Lyceumists by visitors who were present.—Leonard Horton, Minute Sec.

**DARLINGTON, Northgate.**—The Teeside [District Council held their Quarterly Meeting at our Lyceum, Aug. 7th, and we had an Open Session in the afternoon. A very good attendance. There was a nice response of pearls, recitations and solos; also there was the naming of Mr. & Mrs. Dixon's baby by Mr. Smith, of Shildon. A very nice enjoyable time was spent by the T.D.C. and the fellow Lyceumists.—E. Botterill, Sec.

**FARBY.**—We held our Open Session on July 31st. Recitations were given by G. Milword, E. Clarke, C. Clarke, G. Robinson, J. Waddington E. Barker, P. Ion. Songs by C. Blackburn, H. Milword, J. Waddington, G. Milword, G. Robinson. We had a very good attendance.—F. Astley, Sec.

**EAST HAMILTON.**—On Saturday, July 23rd, we held a Joint Picnic, having as visitors the Riverdale St. Lyceumists and friends from Toronto. Fine weather prevailed and a good time was spent together. On July 24th we held a Lyceum Re-union in the New Church. The services all day were conducted by members of the above Lyceum, also Main St., Hamilton, and from our own Lyceum. The Re-union was a great success throughout.—J. H.

**GLASGOW, McLellan Galleries.**—We re-opened on 7th Aug. There was a good attendance in spite of the fact that the day schools do not open till the last week in August. We expect to be in full strength by the beginning of September. The scheme of Study in the Groups during the next five months is on Biblical lines. The Open Session is to be held on Sunday, 12th September, at 11-30 a.m. A cordial invitation is extended to all friends and Lyceumists.—H. Cleland, Sec.

**GREAT HARWOOD.**—On August 7th, we held our Open Session, when the following took part; S.C., Miss Pickvance; M.R., Winnie Chambers, Alice Lank and Alice Bahks; S.C.R. Edgar Hudson; Recitations by Mrs. Braithwaite, Alice Howarth; solo by Alice Bank and Duet by Mrs. J. Hodgson and Alice Banks.—A. Waterhouse, Sec.

**HIGH SHIELDS.**—On July 27th, we held our Annual Outing by steamboat to Ryton-on-Tyne. The day was a fine one and our party of 134 children and 140 adults enjoyed themselves fully. After a good tea, the two hours journey down the river

to Shields was very much appreciated; our outing lasted from 9-30 a.m. to 9-15 p.m. During this month, we have had the pleasure of two or three visitors. These visits help us very much. Will the members of our Church please note.

**HORWICH.**—We held our Open Session, August 7th. We had a very fair attendance of Lyceumists and friends. Pearls and Recitations were given by Rose Warbuton, Nellie Lee, Nancy Lee, Ethel Haylett, Tom Warbuton and Arthur Haylett. Mr. Walsh spoke very encouragingly to our Lyceumists about the Education Scheme and wished them to go forward with it. The services were carried through by Lyceumists and supported by our Conductor, Miss Doris Ward and Assistant Conductor, Mr. Ridgway. The evening Service was ably presided over by Mr. & Mrs. Collier who were very interesting to listen to. We give a hearty welcome to all Lyceumists and friends and send fraternal greetings to all.—E. Southworth, Sec.

**HUDDERSFIELD, St. Peters St.**—On August 7th, we held our Anniversary. In the afternoon our Conductor, Mrs. Oliver named a little flower. The material name was "Arnold" and the Spirit name was "Victory." Solos were rendered by Miss M. Oliver, Miss E. Manchester and Miss A. McArtney, and a recitation was given by Joe Percy Dyson. Short addresses were given by Miss Radcliffe and Mrs. Sykes. "Daybreak" was sung in memoriam for two Lyceumists.

In the evening short addresses were given by Miss E. Manchester, Mrs. Gledhill, Mr. McAllister, Miss Radcliffe and Miss A. Woodside, and solos by Miss M. Oliver, Miss E. Manchester and Miss A. McArtney.—W. Hirst, Sec.

**LANCASTER.**—We held our Open Session on Sunday, Aug. 7th, when the following items were rendered:—Recit., Annie Smith; Readings, Fred Rushworth and Harry Hulme; Duet, E. Bewes and E. Pearson; Solo, Miss E. Kirk.

We had our Annual Outing on Saturday, July 23rd, and as in former years everything was very much enjoyed until tea-time when it commenced to rain. We returned somewhat damp in feelings but cheerful in spirits.—John Kirk, Sec.

**LEEDS, Psycho.**—It gives me great pleasure to be able to report a much better session than usual. Miss Smithson, Assistant Conductor, took the Session. Mrs. Land, Guardian, gave the Invocation; discussion was quite interesting, because it touched on something new. I think we could have a much better behaved Sunday School if some of the older members explained briefly and to the point. The marching was much improved. Miss Whiteley, our official Conductor, rendered a solo most sweetly, "Only a little one." and it was enjoyed by all.—Edward Moore, Sec.

**LINCOLN, Coultham Street.**—We held a Demonstration on the Common on Sunday, August 7th, but unfortunately it rained and spoiled our effort. We shall try again.—A. Bailey, Cond.

**LIVERPOOL, Romer St.**—On Saturday, August 13th, we had our Annual Picnic to Barnston, and it was a great success. The day was spent in races and amusements. The weather was beautiful and a great delight to the children.—Eva Kirkham, Sec.

**LONDON, Clapham.**—We have held our Annual Flower and Gift Service in aid of Dr. Barnardo's Home for boys (local branch). 70 boys attending the Session. Mr. George Garscadden, President, Glasgow Spiritualist Association, and Mr. H. Clarke, addressed the boys. Good collection. We have also had our River Trip to Hampton Court which was ideal; the meeting with North London, Fulham, Kingston and Houndslow Lyceums being greatly appreciated.—K.M.B.

**MARDSEN.**—It is with regret I announce the Transition for an earnest Lyceumist, Alice Thompson. The physical remains were interred on July 9th. Mr. Seth Ackroyd conducted the Service in the homestead, the Lyceumists sang 341 L.M., and at the graveside 332. Mr. Ackroyd very ably conducted the Memorial Service on the Sunday. May we truly feel our loss is her gain.—Martha Varley, Sec.

**MIDDLESBROUGH, Grange Road.**—It was decided to hold the Annual Children's Treat at Saltburn by-the-Sea on August 17th, and I wish to state that with the fairly favourable weather we all enjoyed the Outing to the full. The children were delighted with the races which were held on the sands.

Mr. Kitson favoured us with a visit on July 31st, and during the session spoke some very encouraging words to the Lyceumists.—E.W. Buckingham.

NELSON, Vernon St.—On August 7th we held our Open Session. There was a very good attendance of old Lyceumists. The following kindly obliged by recitations and solos: Rosina Pearson, Sydney Stables, Frank Haythornthwaite, James Parkinson and Haylock Eyre.

On Saturday, August 13th, the Sports Club held their first Annual Outing in Charabancs to Grassington. All had a very enjoyable time together.—M. Berkeley, Sec.

NELSON.—The Children's Welcome Class, had their first Annual Trip and were taken to Blackpool by Chara. On arriving we were welcomed most heartily by our friends there, who kindly opened their school for catering purposes. The children, enjoyed themselves immensely throughout the day, especially in securing small presents for those left at home. After tea, we started on our journey home, with smiling faces and happy memories, and the day will be one to be remembered. Best wishes to our friends at Blackpool for their kindness to us all.—Mrs. A. Parkinson, Sec.

NEWCASTLE, Rutherford St.—Aug. 7th, Open Sunday, a good attendance of Lyceumists. Miss Ivy and Lily Huckle recited, Miss G. Turnbull, Miss M. Stoddart, K. Nicol sang, and Mr. Harrison and W. Dixon and J. Nicol gave Pearls.

On Bank Holiday we had our Lyceum Trip to Ryton Willows by Tram Car and over in the field, various games, &c. kept us busy after a splendid "alfresco" Tea at which over 65 sat down. The various races were held, each Group having a race of its own, some lively racing ensued. After presenting the prizes by Mrs. Wilkinson, the rain commenced to come down; we beat a hasty retreat for home all very wet but full of the fun of the day.—G. Sample Dawson.

NOTTINGHAM, Hawarden Terrace.—We held our Annual Lyceum Party on August 2nd, going by train to Attenboro, which was given free. A number of members and friends also went. The President, Mrs. Bates, presided, and from oldest to youngest, we had a most enjoyable time.—E. Haslam.

OLDHAM, Elliott St.—On July 31st, we had with us Mrs. Jessy Greenwood, and we had a delightful afternoon together. The following Sunday we had our old friend and brother worker, Mr. Tom Tyrrell; questions were asked by friends who were investigating in the cause of Spiritualism and answers were given by Mr. Tyrrell. Our Lyceum is progressing and a few of our Lyceumists are taking up the Education Scheme.—Victor Slater, Assist. Sec.

READING.—On Saturday and Sunday, Aug. 6th & 7th, we had the pleasure of a visit from the Southern Counties Lyceum District Council. The business meeting on Saturday was followed by an illuminated Fete in the grounds adjoining the Church. Miss Hesp was present at all services, which added the crowning touch to a very happy time.—A. Lawrence, Sec.

SHEFFIELD, Attercliffe.—On August 7th both sessions were conducted by Mr. Sam Smith. We had with us Mr. Wright (Sowerby Bridge). The afternoon session was a very good one indeed, and Mr. Wright during his very instructive address commented upon our improved discipline since his last visit, also complimented us on our Marching and Calisthenics. We are going to try to pay a little more attention to the Social side of our Lyceum and hope with our elders' we shall keep up to the times and incidentally add to our finance and also add our Lyceum to the list of contributors to the £2,000 Effort. No, certainly Mr. Editor, it is not forgotten at Attercliffe.—Chas. H. Saxelby, Sec.

SHEFFIELD, Centre.—On August 14th we held our Lyceum Day, which was well attended. Mrs. Hemphall conducted the services. In the afternoon she spoke a few words to the children. We are sure that each of us had something to think of. Marching and calisthenics were gone through. The evening service was also well attended.—Mrs. H. C. Organ, Sec.

SHEFFIELD, Gifford Rd., Heeley.—On August 7th, we held our Open Session; a good number of recitations and solos by Lyceumists. A very nice afternoon session.—George Porter, Sec.

SHILDON, Newlands Avenue.—On August 1st we held our Annual Field Day at Darlington, when a large gathering of Lyceumists met at Bank Top Station and marched to the field, headed by the Children's Friend, Mr. A. Kitson. We had tea and Sports for old and young, after which we had Marching and Calisthenics.—T. Jones, Sec.

TORONTO.—Our Annual Picnic was held at Wabasso Park on July 16th. We had a most enjoyable Trip across Lake Ontario which is 40 miles from Toronto. We left by boat and reached the Park. Luncheon was served. We played Baseball and various other games. The Races commenced and prizes were awarded to the most successful ones. There were some very valuable prizes, the best being an Electric Lamp valued at 15 dollars or £3. We had our photos taken and then had tea. Our thanks are due to Mrs. Hasket who took full charge of the tables, also Mr. Stains, Mr. Parker, and several others who assisted the secretary in making the Picnic most successful.—E. Richardson, Sec.

WEST PELTON.—We held our Anniversary on August 7th, conducted by Mr. Moody, Chester-le-Street. Recitations, musical renditions by Lyceum. It was a great success. We had a crowded hall. Mrs. Meakin, Sec.

WINNIPEG, Polson Avenue. We held the Anniversary of the Lyceum on Aug. 7th. Pearls, recitations, solos and duets were given by Ella Crawley, Millie Crawley, Mrs. Wilson, Edna Brown, Miss Ellen Lawrence, Mrs. H. Forrest, Mr. Wilson and Mr. F. Forrest. The evening service took the form of an Open Session; there was a large audience present. Four of our Lyceum scholars went through their calisthenics and were well received by the audience. The After-Circle was conducted by our Pastor, Mrs. Forrest. Our conductor presided at the evening service and everyone went away pleased.—Charles Forrest, Sec.

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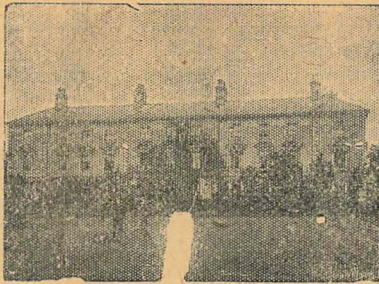
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