

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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DECEMBER 4TH, 1921.

PRICE TWOPENCE.

The Monthly Puzzle.



This picture is for Christmas. The weather is very cold. What big mistake has the artist made in the drawing?

A MEDLEY.

An artist started drawing out
A picture months ago,
And then he did some other things:
At last he said "Hello!"
I've gone and left this one undone:
I'll have another try
And see if any purchaser
My picture then will buy.

He drew the lamb which Mary had
And some long ears of corn
He then laid down to have a sleep
And waken with the morn:
But while he slept the months passed o'er
And still he slumbered on,
The people stood beside his bed
At this phenomenon.

The spring had changed to summer now,
When Tommy Frog came round
With his great toad-stool for a perch
That raised him from the ground.
P'raps you remember Tommy Frog
Who lives where rushes grow
Their straight smooth stalks upon the marsh
Where shoe-tops overflow.

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For I must tell you, when a boy,
I've trod the sloppy mire,
And hurried home with stockings wet
To dry before the fire
To save the scolding I should get
If mother found me out:
I quite forget the dirty legs
Would cause a family rout.

My stockings once were very black,
But now they're partly brown,
Since little croaking Tommy Frog
To the swamp called me down.
I didn't know his little pranks,
With mischief he was filled:
But now we're both quite decent folks,
Because we've joined the Guild.

The artist woke when Tommy played
A Christmas song to me.
Said he, "Sit there and I will draw
Some notes that you'll agree
Will match the words that I shall write
And every good man sends:
A Merry Christmas, now I wish,
To all my little friends.

**National Spiritualists' Church and
Lyceum** St. Peter Street, BLACKBURN.

OLD FRIENDS AND SYMPATHISERS
are invited to attend our

UNITED GATHERING
ON JANUARY 2nd, 1922,

to be held in celebration of the Clearing of the Temple
from Debt. Those intending to be with us kindly
forward present address to J. ENTWISTLE, 185, Walter
Street, Blackburn.

The Education Scheme.

OUR EXAMINATION.

OUR MANUAL tells us, in G.C.R. 108, that the Lyceum is the school of a liberal and harmonious education. Every Lyceumist who really believes this is honour bound to study our Education Scheme, and take the examinations. The Scheme provides for an intensive study of the MANUAL and also fits those who have studied, for the teaching of others. If our Lyceum Movement is to be worthy of the Spirit Friends who are our patrons, every Lyceumist must study till he (or she) has a thorough knowledge of everything that Spiritualism and Lyceumism stand for. A Lyceumist who does not study is denying the truth of G.C.R. 108.

It is hoped that every Lyceum in the Union will have at least ONE candidate. And it is also hoped that all who allow their names to be sent forward will actually sit at the examination in February. Last year over 1,100 names were sent in, but only 798 sat at the examination. The Secretaries do not mind how many sets of papers they send out—the more the merrier—but they do feel grieved when they find that hundreds of the candidates have not sat. So let us make up our minds that every candidate will take the examination.

AGES OF CANDIDATES.

Several enquiries have been made about the age of candidates. The age-limits were fixed after careful consideration. Because of the nature of the studies, and the personal experiences necessary, for Grades IV. and V., these could NOT be taken by any under 16, and 18, respectively (even these minima are too low). Hence, to prevent too big an interval of years between the passing of Grade III. and the taking of Grade IV., the ages for Grades III., II. and I., were fixed on the two-year scale, viz., 14, 12, and 10 years. (No Lyceumist should be worried about written examinations before the age of 10).

Where a candidate has passed one Grade and is not old enough to take the next, one of two courses is advisable, viz., (i) if he (or she) did not win high marks, take the same Grade again, in the year of waiting; or (ii) if he (or she) passed well, study with those taking the next Grade for the extra year, and so ensure being thoroughly familiar with, and grounded in, all the work. (This is being done at many Lyceums already).

It must always be remembered that the Education Scheme was not primarily designed as mere machinery for holding examinations. What was intended, was that young Lyceumists should devote themselves to eight years of earnest study, with our Syllabus as a guide, and taking the examinations as a means of testing the progress made. A Spiritualist who knows only what is contained in the Handbooks has not attained, by any means, a thorough knowledge of Spiritualism; and in the introduction to the Syllabus the Committee particularly ask students to take up a course of general reading, with our Handbooks as a foundation. So a young student who is waiting for the arrival of his (or her) "Examination age" could pass the time very profitably, without the slightest risk of losing interest.

PLEASE NOTE.

For the sake of those who may have missed the instructions published last month, these are reproduced (and if you don't quite understand any point, write *at once* to the Education Secretary):

TO ALL STUDENTS AND CANDIDATES.

(i) Your name must be sent in by your Lyceum Secretary in December. Make quite sure that yours is on his (or her) list, with all necessary particulars.

(ii) If you are one of those Lyceumists who cannot, for special reasons, sit with other Lyceumists, send your name and address, and request for special arrangements to meet your case (with reasons) NOT LATER than 3rd December, to the Education Secretary.

(iii) Use last April's "Lyceum Banner" to see the kind of questions asked last time. You will not get the SAME questions next February, but those set will cover the work similarly, and be of a similar nature and difficulty.

(iv) Know your Handbook; especially important names, dates and events. (The Lyceum Movement commenced on 25th January, 1863).

(v) Know your MANUAL selections; and look up (or ask) the meanings of words, phrases, or lines of which you are not certain.

(vi) Remember that the examination is on 19th February.

(vii) Your answers to the questions will be WRITTEN on paper supplied, and marked later by examiners. (This is in reply to several enquiries).

TO LYCEUM SECRETARIES.

If any of your Lyceumists intend taking the examinations, please note the following points carefully, and act according to the instructions given.

(i) ONLY affiliated Lyceums can send in candidates. A Lyceum not in the Union (B.S.L.U.) can NOT send in entrants.

(ii) Please study the printed letter sent to each Lyceum Secretary in September, before you fill in the form.

(iii) All candidates' names must be written on the printed examination form, headed "List of candidates"; and no other lists will be accepted. (The proper form was sent with the letter.)

(iv) Write first the names of all candidates taking Grade I., headed by the words "Grade I. candidates," then miss three lines, and give all Grade II. candidates, and so on.

Do NOT mix up the names of candidates taking different Grades.

(v) At the top of the form, give NAME AND ADDRESS of Lyceum, Lyceum Secretary, Tutor, and Supervisor.

(vi) Do NOT give the ADDRESSES of CANDIDATES (that is, of those taking the examinations.)

(vii) If, for any reason, the date fixed for the examinations (19th Feb.), is not suitable for your Lyceum, send an application to hold them just before, or just after, and give reasons.

Such applications should reach the Education Secretary not later than 21st December.

(viii) The forms must be posted to the Education Secretary not later than 19th December, and; AFTER 21st, NO MORE NAMES can be accepted.

(ix) NO private lists of results will be sent this time. But if, when you send the fees, you enclose 6d. extra for results, a copy of these will be posted direct to you (the Lyceum Secretary) as soon as printed. Copies ordered later will cost more. (If you want more than one, enclose 6d. for each copy).

EDUCATION LITERATURE,

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

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

(iii.) *No. 1 Handbook* (for Grade I.)—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, 19s. 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.

Lyceums desirous of inviting the Management Committee to hold their business meetings and conduct propaganda on the Sunday in their towns are requested to apply to the General Secretary. The dates vacant in 1922 are January 7th and 15th, April 8th and 9th, July 8th and 9th, and October 14th and 15th.

The terms of M.C. visits are:—

1. To charge all travelling expenses, hymn sheets and handbills (to be distributed free of charge) to the B.S.L.U. General Fund.

2. All the collections on Sundays to go towards defraying the travelling expenses, etc.

3. The local friends to provide the necessary refreshments and accommodation till Monday morning, for all those unable to return home on the Sunday evening.

Note: The Lyceum and church are at liberty to hold a tea and social or other function on the Saturday for their own benefit and as a rally for the Sunday. When this is done, it is generally necessary to arrange with some friend for the M.C. to hold its business meetings at their home, so as to secure quietness in order to finish business in time for propaganda meetings on the Sunday.

Breathing Exercises.

THE ESOTERIC SIDE.

By MARY E. PICKLES.

Right exercises, especially the deep and full breathing, help the whole body by bringing into it more oxygen—that wonderful vitalising element—and getting rid of carbonic acid gas and other waste products. It tones the system and improves circulation, thus relieving the heart of some of its hard work. The essential point in respiration, is to bring the blood into such relation with atmospheric air that it may obtain all the oxygen it requires.

Respiration is essentially an involuntary action, but is nevertheless under the control of the will. Sighing is simply a rather prolonged inspiration.

Hiccough too is an inspiring act, produced by spasmodic action.

Coughing consists first of a deep inspiration, then the expiratory muscles force the air through the mouth, and sneezing is similar.

Sniffing is a short quick inspiratory act in which, the mouth being closed, air is drawn up through the nose.

It has been estimated that about 350 feet cubic air are inspired and expired daily by an average man, while at rest, the amount being very much increased during exertion. The air thus passing in and out of the lungs is termed tidal or breathing air and after an ordinary inspiration the lungs contain about 230 cubic inches of air.

By deep breathing about 100 cubic inches more of air can be taken in and this is termed complemental air.

After an ordinary expiration about 200 cubic inches of air are left in the lungs, but by forcible expiration, about half of this may be driven out; this is termed supplemental air.

The lungs can never be entirely emptied of air. About 75 to 100 cubic inches always remaining, this is called residual air.

Expired air differs from the inspired air, in having more carbonic acid, less oxygen, more watery vapour, and a higher temperature.

The direct effect of want of oxygen is to retard and eventually stop the flow of blood.

In small rooms or in places where large numbers of people are assembled, and there is not sufficient ventilation, the air becomes overloaded with carbonic acid and deprived of much of its oxygen, and if such air be continually breathed, as it is by those who remain in close workrooms many hours daily, the organs of the body lose their vigour, and are liable to disease.

Thus we see a sufficient and constant supply of pure air is absolutely essential for the maintenance of health.

Let this be the basis now, by which we can understand methods for cultivating clear thinking and living, and deriving the most from physical exercises.

Windows should be opened when marching is announced by the conductor, and the mind focussed on health and harmony. The signal is given, all are ready for the exercises, and it would be well if deep breathing was instituted in all Lyceums, before the calisthenics, with the thoughts enumerated in last month's BANNER. Page 195.

The Yogis practised regularly physical exercises, and they also derived great benefit from the knowledge of the esoteric side of the exercises.

In sending out the thought "The Law of Love dictates my every act, I will only do that which helps, builds and strengthens me," gives the fine opportunity to come in touch with all others who are practising it, builds a condition which becomes a veritable power of health and harmony.

The practise day by day would be laying a basis for spiritual upliftment and all would be conscious of a feeling of kinship with those attuned to the same vibrations.

The thought of "I take in Life, Health, Strength, Energy, Vitality and Power. I am strong and can attract success," would mean that we are not builders for self alone, but for all who have evolved to the same degree of unfoldment, and even a source of helpfulness to others who are earnestly aspiring to loftier conditions.

We are becoming conscious here of the inner touch of Brotherhood.

Then the final thought along with the respiration; "I am filled with new Life and added vigour, I now direct only those influences that make for success."

Hatha Yoga (the science of living) teaches a sane, natural, normal manner of living, and life, which if followed will benefit

anyone. It keeps close to nature and advocates a return to natural methods in preference to those which have grown up around us, in our artificial manner of living.

The Yogis who take care of the body, believe in the Intelligence behind all Life, to trust in the great Life Principle to carry on its work properly.

They devote much care and attention, in the direction of instruction, nourishment, training, exercise, and improvement of the physical body.

The true Spiritualist is with them all the way, being conscious of the "I" which dwells within the living temple, that which is the real man or woman.

The knowledge then that the body is the instrument for the Spirit, brings us at once to the conclusion that the care and development of the physical body is a worthy task, for it cannot function properly through an unhealthy instrument, therefore it should be used to advantage by its master Spirit.

The Yogi throws mind into the task and develops not only the muscle, but every organ cell and part of his body as well; not only does he do this, but he obtains control over every part of his body, and acquires mastery over the voluntary, something of which the average physical culturist knows practically nothing.

Here is the great lesson to the Lyceumists, that behind all the outer aspects of marching and calisthenics is a hidden truth, a great purpose to achieve, to bring the outer body absolutely in tune with the Spirit.

It needs effort in concentration, for it was never the idea of our Founder, A. J. Davis, to advocate the cultivation of automatic machines, but to train so that there is perfect unison between body and spirit.

We take our walks in the country and admire the beauty of nature, but the very act of keeping our hands covered (through the laws of convention) by gloves, proves that we have much to learn in these open air exercises.

The palms of the hands breath in when uncovered, that life force or plane which will invigorate the whole body.

Have you not felt both in the country and at the seaside the hands swell, so that you have been unable to close them properly?

You are inspiring quicker than you can at once assimilate, and when you become conscious of this, you might practise a little exercise, and at once the whole body would become filled with energy, and if you desire to benefit spiritually send out life-giving thoughts to all.

Thus do we achieve an aim in the glorious handclasp in our chain march, grasping the hand in fraternal greeting to each other, being the outward sign of recognition, but the inner token of the esoteric side is felt by the sensitive who is spiritually attuned to the higher evolved conditions.

In the first place the soul needs a highly organised physical instrument of thought, a central station from which it may direct the workings of the body.

Nature provides this, and the human brain has possibilities of which we at this time are but faintly recognising.

There is a portion still unused that is awaiting the evolution of the race.

As children we were taught all about the five senses we possessed, but there are in reserve still senses, which some highly evolved or well developed sensitives are even now conscious of.

The continual practice of deep breathing each morning can become so habitual, that one would never dream of finishing the toilet without. In the rush for the train, a few deep breaths would mitigate the quick pulsation, and would tend to reinstate the normal condition.

It is a wonderful restorative, when the valves of the heart are weakened by fever or other forms of sickness to regularly adhere to build again health and harmony. The speaker, too, finds a real source of helpfulness in taking a few deep breaths before commencing an address, and I would advocate the beginner trying the practise even before a prayer.

Most valuable is the deep breathing in the seance room when all the sitters are trying to make conditions bright yet holy, for the spirit people to build upon.

But I suppose I shall have trespassed a little on the editor's space, so must conclude this time and reserve a few more thoughts for another month.

MARY E. PICKLES.

The Lyceum opens its doors to the Church which tolerates its existence. May our dreams come true and the ideal be made real. The world awaits our message.

Our Lyceum Guild.

Leader: MARY E. KITSON, B.A.

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

OUR RECENT ESSAY COMPETITION.

WE must ask all who entered for the essay competition to forgive the delay in publishing the results. The Leader has been so busy in other ways that she has been unable to prepare the results as promised last month. But there will be no avoidable delay, and at the earliest possible moment the successful candidates will be informed of the position they have won. We know that all REAL Lyceumists always look at a subject from all possible points of view, and as all Guild members are real Lyceumists we feel certain that they will not be impatient.

THOSE LISTS.

The above paragraph also applies to the list of Lyceums having a membership of ten or over, and to the summary of membership—all promised for this month. All the workers in the Lyceum Movement are forced to do their Lyceum work in spare time—and the Leaders' spare time for many weeks has been insufficient for the work to be done. The preparation of the list and summary will need much more time than the Leader has been able to give, so again we must ask our members to wait in patience. The list and summary will be published at the earliest possible moment.

OUR MEMBERSHIP.

Our membership now totals 1106, from 111 Lyceums. ALL the District Councils are now represented.

OUR FUNDS.

If Father Christmas is as generous to the Guild this year as he was last, we shall be able to pay off the last printing bill; and start 1922 with a balance in hand. At present the Guild owes about £3.

EXAMINATIONS AND BADGES.

It is said that promises are like pie-crusts—made to be broken. But this does not apply to the Lyceum Movement or, more especially, Our Lyceum Guild. All applicants for membership of the Guild undertook to work through the Education Scheme, and take all the examinations. So a Guild Member who does not take the examinations is breaking the promise made when joining. We refuse to believe that Lyceumists do not look on their promises as sacred—and we are confident that every Guildite will honour every promise given. If you have not already given your name to your Lyceum Secretary, give it in at once, as December 21st is the last day on which your entry can be received by the Education Secretary.

Again, every really enthusiastic Guild member will want to do his or her utmost for the credit of the Guild—and it is no credit to the Guild that members who have won promotion by their successful study, don't think it worth while to apply for their new badges. Send along to the Leader at once for a promotion form, fill it up, forward it with 4d. in stamps, and then, when you get your new badge, WEAR it at every Lyceum meeting or function.

THE EVOLUTION ARTICLE.

Mr. Connor's article on "The Ego and Evolution," ends in this issue, and the Leader invites opinions from all members and readers. The author has been asked to name some of the books to which he refers in his final instalment, and has recommended the following:—"The Story of Creation" (Clodd); "Easy Outline of Evolution" (Hird); "The Riddle of the Universe" (Haeckel) and "Origin of Species" (Darwin). There are many others, but Mr. Connor recommends the foregoing as a foundation. We now give the final instalment.

THE EGO AND EVOLUTION.—III.

(Concluded from last month.)

By A. T. CONNOR.

We must now consider the connection between this evolution and the evolution of MIND. In psychology, *spirit*, *soul*, *mind* and *ego* all have the same meaning, and stand for "that within us which knows, feels and wills." There are countless proofs that animals know and feel and will. Even the *moneron* feels

the desire for food, knows its food when it finds it, and exercises will power in seizing it—thus proving its possession of mind, and that this mind is akin to the human mind: doing in its own simple way all the work that is done in a more complex way by the more progressed human mind. And if we admit (as we must) that physical evolution was accompanied by the evolution of mind, we must admit also that, at the very least, each animal body was controlled by an ego; and that, as animal life ascended in the scale of development, the controlling animal ego would show an advance in its fitness to control. The only question remaining, then, is—were advanced egos produced by a succession of improved bodies, or were the improved bodies produced by egos that were gradually improving in their powers of construction and control?

If each animal ego comes into existence with its physical body, it must go out of existence when that body dies. But clairvoyance has proved that the animal ego lives on after the death of its physical body—therefore, its existence does not depend on that body, and the first part of our question is answered. To the second part evolution supplies the answer, that evolution of mind (or ego) and body go hand in hand, each influencing and helping the other. The evidence of this co-operation may not be so readily seen in the lower forms of life; but can easily be detected in the higher forms.

Before co-operation came realisation. Had the fishes which developed a breathing-bag (the primitive form of lungs) not REALISED their power to breathe in air, life would never have emerged from the water; had the reptiles that developed wing-like fore limbs not REALISED and used their power of flight, we should never have had birds; had the ape-like ancestors of man not REALISED and acted on their power to walk upright and use their hands for other purposes than walking or swinging on the branches of trees, we should never have had man at his present stage of progression. And this REALISING was not done by the breathing-bag, the wing or the hands—but by the ego which controlled them. By realisation the ego attained knowledge; with this knowledge it used the powers it possessed, and by increasing the range of its experiences, increased its knowledge and the value of its powers. "Practice makes perfect." Birds and animals of like development would live together, and breed together, and their offspring would resemble them. All the knowledge of the parents would be taught to their offspring (as birds teach their young to fly), which, in addition, would have their own experiences, and develop their bodies in proportion to their realisation of their inherited and acquired powers. So we can imagine the ego realising new powers, using and developing them, and thus increasing its possibilities of gaining new knowledge and discovering new powers—and in this way new organs and new powers were evolved. But the evolution always started in the mind, with desire or realisation. And every advance in the bodily construction of the animal was accompanied by an advance in the quality of its brain. The ego was developing the special organ through which it worked. Space is too limited to give examples; so for these, I must refer the reader to books dealing with the origin of species. If read in the light of Spiritualism, all the evidence points to the intelligent co-operation of mind (or ego) and body.

What, then, is the difference between the human ego and the animal ego? Both can be judged only by their outward manifestations. If the manifestations differ, the egos differ; if the manifestations are similar, the egos are similar. If we compare human and animal characteristics (looking, not for signs of man's superiority, but for signs of similarity), we shall find that the likenesses are very striking. Dogs, like men, remember injuries and try to avenge them; dog-like devotion is a term applied to unquestioning faithfulness in men; animals display a sense of shame; thrushes look for flat stones whereon to smash snail-shells, thus using tools like men; love, hate, fear, greed and other mental phases manifest in the same way in each—and in every department of life the animal displays an intelligence, and general characteristics, similar in kind to those of man, and differing only in degree. Man has developed all his mental powers to a higher level, and has evolved new phases of these powers that this higher development made possible. But they are only new phases. In poetry we express love or hate, joy or sadness—but so does the dog by barking. Religion in modern man is the result of his superior realisation of the wonders of the universe—but an animal's fear of a thunderstorm is similar in its source. The underlying causes are the same—the only difference is in the method of expression. And so we might go on multiplying instances, all showing that the human and animal egos agree in the source, and differ only in the manifestation, of their various mental operations. And,

in my opinion, they all combine to show that what we have been calling the animal ego is nothing else than a human ego in the early stages of its evolution, and that what we call the human ego has evolved to its present position after age-long periods spent in controlling, moulding and developing through all sorts and conditions of animal bodies.

THE WORKERS WIN.

Our Nature Article.

THE CONSTRUCTION, STOCKING AND MANAGEMENT OF THE AQUARIUM.

By WM. WOODALL.

One of the most pleasurable experiences of people living in the country is their visit to the seaside. They come in thousands, but beyond the sea bathing and health-giving change, how many really see the wondrous beauty continually opening out before them? Look out over the waters and note the range of colour, the white foam near by, then the shades of brown denoting the shallow water verging into the green and blue further out in the deep water. Take a stroll along the rocky coast, stand upon a jutting rock and take notice of the colouring of the face of the cliffs washed by the sea.

Here you find the colouring superb, especially when the sun is shining upon it—various shades of brown, green, red and yellow, all done by the unerring hand of Nature, painted in living colours, for it is all due to weeds and mosses, with here and there patches of black, which upon examination prove to be vast numbers of tiny mussels. There is a great pleasure derived from hunting amongst the rocks and pools, with a little excitement upon stepping on slippery sea-weed and occasionally slipping into hidden pools of water. But the pleasure is intensified when you have some definite aim in view, such as securing specimens for a MARINE AQUARIUM. The same kind of tank used for fresh water aquaria may be used, but I would recommend a different arrangement of the rockwork, also the water should not be deeper than 9 or 10 inches, as the animals and weed are used to being left dry part of the time when the tide is low. Therefore I would suggest that instead of the arch or centre island, the rockwork be fitted at one end forming miniature caves, with a part sloping gradually down to the bottom. Use well-washed sand and gravel for the bottom.

Dwellers in the country need have no trouble in procuring their sea water as they can make it themselves for a few pence per gallon, or they can buy the proper salts ready mixed at some chemists; but be careful not to use that sold to make sea-water for baths, it is not technically pure. The following recipe will be found to make water practically the same as the water of the ocean itself:—Common table salt, $\frac{3}{4}$ oz.; Epsom Salts $\frac{1}{2}$ oz.; Chloride of Magnesium, 200 grains; Chloride of Potassium, 4 grains; to these add rather less than 1 gallon water. As evaporation takes place be sure to make it up with fresh water and *not salt*, as water only is evaporated and not the chemicals.

To obtain specimens you can utilize your holidays or even day excursions to the sea-side. If unable to do this, get some friend residing near the coast to procure and send them for you.

Let us take a ramble along the coast and see what we can find. As we cross over the sands many objects attract our attention; shells, pebbles with pretty coloured veins running through them, differing with the locality in which they are found. They are so many and so varied that we are bewildered in making our choice, as they all look so pretty in the Aquarium. On reaching the rocks, look well into every pool of water, turn over the seaweed, also turn over stones, &c., for under them many interesting animals are to be found. You will come across them promiscuously, but you had better tabulate them in order, beginning with the weeds. Do not forget that the best time to hunt is at low water, and that further you can go out the better prospects you will have. The lowest tides occur at the time of the new and full moon, these are called the spring tides. The best tides of all occur at the equinoxes—the spring tides of March, April, September and October—when they go out further than at any other time.

The commonest weed to be met with is the Bladder wrack (*Fucus Serratus*). This is not only slippery to tread upon, but it often covers crevices that you might slip into. It is rather broad in the leaf and covered with bladders that go off with a pop when you stand upon them. Procure a small piece attached by its roots to a small stone (as all specimens should be).

There is a very fine plant named sea-grass (*Enteromorpha*

compressa), being green and thread-like in appearance.

Under overhanging rocks may be found several species of red weed, some of a mossy, and others of a fern-like appearance, very tender and beautiful in appearance; these may not live very long in the aquarium.

Another pretty ribbon-like weed to be met with is the Sea-Lettuce (*Ulva Latissima*). This is a bright green weed appearing like ribbon drawn in the centre. As the tide recedes and you follow it out you will find near the outer edge of the rocks a beautiful plant named Coraline (*Corallina Officinalis*). This plant looks like twigs, jointed and bushy, of a purplish colour; when dead they turn white.

A very good plant that grows in the rocks just out of the water but where its roots can reach it, is the Samphire; this plant grows abundantly in the salt marshes and upon muddy shores near the mouth of rivers; it grows upright, branched and firm. The stalk and branches are alike in formation, round and jointed without real leaves. Another variety of Samphire is also called Sea Fennel. This has branches rather flattened out, the outer ones nearly resembling leaves. This is the best for making the celebrated pickles.

By the way, a free use of Samphire would be very beneficial to those using it, as it helps the digestion and clears obstructions, so removing a very sure cause of ill-health.

Carragean Moss is very conspicuous along the shore but as small pieces do not look so well it should only be introduced into large tanks.

A beautiful fern-like weed is the *Deleseria* with crimson fronds that look very pretty in the light. Usually brown weeds do not live long in confinement.

BEST OF GOOD WISHES.

We wish all members and readers a joyously happy Christmas, and a happy and prosperous New Year. We would also suggest as a New Year Resolution the following: "I shall do my utmost during the coming year to be truly worthy of the Lyceum Movement."

Apply to the Leader, (Miss) M. E. KITSON, 17, Bromley Road, Hanging Heaton, Batley, Yorks., for further information, for Guild Literature, for forms of Application or Promotion, for new badges (4d. post free), etc.

LIFE.

Oh Life, what art Thou in all thy majesty to the Sunlight of Peace in the depths of tragedy, The Human Element. The (unborn) future is but the ballast to our Environment, where thou, of Life, fills each crevice of the Universe with thy changeless Degree.

And man born in the embodiment of thy Spirit, soul, to each Universe in Thy Kingdom, Individualizes his birth in Thee, freed from its mortal environments unto Eternity. Still thy Spirit (Life) fills each Soul inseparable and beyond our vision, to rise unseen, and manifest their presence in the Divine Whole.

Our tread, and touch, we feel and talk in Thy transfigured beauty "They" are but Thee! Divine expressions and The Divinity of Human kind, Eternal in the Heavens. Characteristic then, in all that ennobles the mind we see, and know not thy absence, but Life in the Immensity of thy law, void of Beginning or End, in and through all; Life Immortal!]

J. KIRK, Guild No. 230.

J. H. LLEWELLYN

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The £2,000 Effort Report is held over till next issue.

The Gospel of the Vital Fragrance.

SAFEGUARDING THE "SUB-CONSCIOUS."

By JOHN RUTHERFORD, Roker-by-the-Sea.

"From every angel, and from every spirit proceed spiritual spheres of life which surround them by which the quality of their affections is sometimes known at a considerable distance. These spheres flow from the affections, thence from the thought, or from love and faith of every one. Those which go forth from the angels are so full of love, that they affect the inmost life of all with whom they are present."—Swedenborg.

"Every human soul is surrounded with an atmosphere more or less pure and influential. This atmosphere is an emanation from the individual, just as flowers exhale their fragrance. . . . Self-expression—true self-ownership—is one of the paths leading to the *shortest* road to the Kingdom of heaven."—A. J. Davis.

The necessity of our time is real faith in the Infinite manifesting itself in some large measure through the finite being. Culture seeks to make life beautiful, the intent-being grandeur of individual life. The greatest right of every soul is the right to be wellborn. Our "touch" can only be healing—can only have the true vital fragrance when the superior faculties—intellectual, aesthetic, and moral—charge the life force with their spirit. As radium constantly exhales a stream of influence, so each individual soul throws off an aura—bright or dull, pure or impure—which, coming in contact with our fellows, helps or retards their progress. Thus we cannot live to ourselves alone; we touch and influence hundreds of other lives, therefore are we responsible in an appallingly wide circle for all our thoughts and acts. This responsibility should not expend itself in a vague way, but should hold for every thought we think and every act in the trivial round of our daily duties. The true man will therefore live that all acts and social relations may be of such a character as to evoke the highest aspirations in our fellows, the consciousness and expression of our true nature—the purpose of existence—should evoke those high aspirations in others, and "their thoughts"—to use the language of Wordsworth: "whose very sweetness should yield proof that they were born for immortality."

The vital radiation has a great history. One of its most illustrious exponents was Jesus of Nazareth. But over 1500 years before his appearance, vital magnetism was used to restore the afflicted. In the British Museum is a bas-relief which formed part of a tomb in Thebes; on this is depicted a patient sitting whilst before him stands a man with hands uplifted in the act of making passes. At the beginning of the 18th century the name of Mesmer stands out very prominently. He called the vital radiation "Animal Magnetism," and did an immense work in healing the sick. He converted many medicines, but the mass of them preferred, in their practice, to stick to "Epsom" and other noxious drugs. We find however that nearly all the nations of antiquity—the Hindus, the Parsi, the Chaldeans, the Syrians and the Chinese—knew the cure by the "laying on of hands." The ancient Greeks had temples of healing in which the sick slept, and were told by oracles in their dreams of something which would heal them. The Greek orator, Aristides, relates the whole process of cure, according to instructions received in a series of dreams by favour of the God Aesculapius. In the 15th century Van Helmont taught that man possessed a magnetic force capable of healing the sick. It was in 1766 that Dr. Mesmer "wrote and spoke."

F. W. H. Myers of Cambridge, one of the greatest spiritual philosophers that England has produced, accepted the wonderful truth of vital emanations, and he advanced Psychology by postulating that man possessed a "supraliminal" or conscious intelligence and a "Sub-liminal" or subconscious intelligence. "Beneath the threshold of working consciousness, he said, 'there lies not merely an unconscious complex of organic processes, but an intelligent vital control.'" To-day Myers' theory of the dual functioning of mind is almost universally endorsed and accepted. It is proved that "suggestion" influences the sub-conscious mind. If for instance the patient is the victim of bad habits, the healer suggests—either in the waking state or in the mesmeric coma to the sub-conscious mind of the patient that these habits are wrong, and must cease. On awakening, the subject may have no recollection whatever of the healthy suggestions which have been made, but directly she or he is tempted to repeat the objectionable conduct there is a restraining

impulse. By consistent suggestions to the sub-conscious mind the vice is cured.

Dr. Albert E. Davis gives an interesting cure of a patient he had suffering from heart trouble with attacks of difficulty in breathing. "One day," says Dr. Davis, "the patient asked casually if during hypnosis I had ever suggested that he should not smoke. I announced that I had never made any direct or indirect suggestion concerning the matter, and then said that for some time past he had lost all inclination to smoke during the daytime and was content with a cigar at night. I had been satisfied with slowing the excited action of his heart so that its muscles could obtain rest between beats, and with removing the fear of breathlessness, but his sub-conscious mind had gone a step further than any suggestions of mine, and, reasoning by deduction that smoking was not good for his heart, had taken away his inclination for the weed. In other words, his sub-conscious mind had accepted the task of strengthening his heart, and was carrying it out more efficiently than by means of suggestion alone."

In this case the sub-conscious exhibits a capacity of doing the right thing. It is however a mistake to suppose, as some do, that this "sub-conscious" is the actual divine human spirit itself. The sub-conscious clearly possesses "convictions" which may or may not come from within, but may have been ruthlessly imposed from without—from "educators" and ignorant priests. The "convictions" thus may in reality be merely closing the mind to obsessions, false views of truth. "It is the function of Reason," says Mr. H. E. Hurst, "in normal life to regulate the type of thought that shall be entertained in the mind and incorporated in the Sub-conscious, and consequently in the main that record will be one of a more or less rational type, acting as a species of mental ballast. But Reason is a faculty of the conscious mind, and such powers as argument and comparison are no part of the equipment of the sub-conscious."

Thus the sub-conscious is a "subject"; and although may not be without wisdom,—if it has been carefully guarded against the egotistical and arrogant position of mankind—it does not manifest the beauty and grandeur resulting from the operation of the inward spirit,—influence of God in the soul. *Essential* faith—the affirmation of the divine inmost principle—enlightens and gives the soul to itself. The sluggish acquiescence in something external, the slavish reliance on a book, a church, or on the "says so" of our individual is precisely the state of mind to which the name and credit of "faith" are commonly assigned. This is the kind of "faith" which the Church of Rome as well as some other Churches demand and foster. The entire surrender of the understanding to a symbol, of the will to a priest, is the highest virtue in the Catholic Church. Reason and essential faith have one interest—Truth. All our perceptions of the primary truths of religion are products of the human spirit. All religion that is true is thus "revealed religion." What reason or the intellect in its own original capacity could not discover, comes by the action of the spirit of God in the soul. The more the depths of our lives announce themselves, the more do we know that we are all of one, rooted and grounded in the Spiritual continuum, an ocean or matrix of spiritual life. The divine spirit or inmost fountain has choice gifts or wisdom and insight and power to give us if only it can get the chance.

The inspired Edward Carpenter says:—"The extraordinary intuitions, perceptions, which though partaking in some degree of the character of thought, spring from ultimately different conditions, and are the forerunners of a changed consciousness."

Our duty then is to reach this deeper consciousness, and not strive after the surface, superficial or mediumistic states. We must seek the inspiration of our own and internal divine selves; and by entering into relation with them, real freedom and joy will be ours. Wisdom belongs to the centre, not to the circumference. True freedom lies where the personal life moves and expresses itself as a whole. The impersonal spirit—the divine inmost—is the treasury of all principles. The object of life is manifest fully outwardly the "Inner Light."

"Wonderful! The doors that were closed and stand open.

Yet how slight a thing it is.

The upturning of a palm? The curve of a lip, an eyelid? Nothing.

Nothing that can be seen with the mortal eye or heard by the ear, nothing that can be definitely thought, spoken, or written in a book—

Yet the doors that were treble-bolted and barred, and the doors weed-overgrown and with rusty hinges, Fly open of themselves."

Phrenology Practically Explained.

By J. MILLOTT SEVERN, F.B.P.S., Brighton.
9. EXECUTIVENESS.

The organ of Executiveness, which is sometimes described as Destructiveness, is located immediately over the ears, extending a little forwards and backwards, and when large gives fulness to the sides of the head. It is adapted to man's needs of destroying and using force when necessary, and is particularly useful when acting normally with the moral and intellectual powers, but tends to exhibit undesirable qualities when uncontrolled by the moral sentiments.

A heavy base to the brain is not always the most favourable, and when the Executive organ is very large there is danger of cruelty and of passionate feelings having too much sway, though a large development of this organ does not necessarily mean a tendency to destroy. Normally, it gives executive force, energy, pushfulness, the desire to put propelling power into whatever the individual is interested in doing.

The term Destructiveness describes it in its abnormal state. Associated with the discovery of this organ, Dr. Gall frequently found it large in violent people, who lack Conscientiousness and the moral organs generally. There is always the liability of excessive manifestation of this propensity when it joins up with the selfish apart from the moral faculties; yet great and good men often have this organ large, but acting in conjunction with and controlled by the ethical and moral qualities, and these are strengthened by its use and action.

As all matter is continually undergoing change, the destructive element is frequently needed to remove or exterminate obsolete and useless things. Preceding nearly all great reformations and achievements, the way needs to be prepared and cleared. In opening up new countries, forests may have to be cut down, rocks blasted and removed, ferocious animals dealt with, weeds and devastating swarms of pests and vermin exterminated, barren and waste tracks of land need irrigating, together with the planting and afforestation of new soils; old and dilapidated properties may need demolishing, whereas to build new towns and cities. In manufacturing businesses, defunct and out-of-date machinery needs to be scrapped, and in nearly every kind of business there is much that needs getting out of the way before a new start can be made. The same applies in regard to schools of learning; educational curriculums that prevailed and usefully fulfilled their purposes in the past have to be got rid of to make room for new, more advanced and efficient and better teachings. It is the function of Executiveness to rid the world of every sort of defunct, useless things, or rather to turn them into new channels of usefulness. Minus this faculty we should be loath to destroy anything, even though it for ever stood in the way and was a constant source of hindrance to progress and success; a good development is thus essential to human life, advancement and efficiency.

The legitimate function of this faculty gives executiveness of purpose, physical and mental energy, force of character, power of endurance. It is this propensity that endows individuals with the necessary mental and physical qualities to enable them to execute, subjugate, exterminate, pull down, crush, destroy, cause and endure pain and suffering, and resolutely go through severe trials and hardships, and is a very necessary quality in all pioneers and explorers; surgeons and dentists also need it. The biblical command, "Whatsoever thy hand findeth to do, do it with thy might," very appropriately applies to this propensity, but in its excessive state it gives undue severity, anger, rage, revengefulness, hardness, cruelty; it is also productive of vehemency of expression, swearing and cursing, the disposition to torment and embitter, and desire to annihilate; while its deficiency is indicated by lack of propelling power, determination, force, energy; and a passive and inefficient disposition.

This part of the brain is often found small in the Hindoos and all tribes and nations wherein the animal instincts play a small part. When this faculty is used to give action and increased output to the higher mind powers, it is fulfilling its work, and adding to the mental growth and development of mankind.

With a heavy base to the brain orators often lack refinement and artistic taste; the force-giving faculties undermining the idealistic, poetic and spiritual. Musicians with large Destructiveness and Combativeness have not generally such a fine touch as those in whom the ethical and psychic predominate. They often fail in producing the more exquisite, mystical and dreamy

music. In the literary world likewise, there is a good deal of variety and contrast in the subject matter of different authors. Some writers are very forceful, mentally robust, vigorous, and destructive; others are idealistic, imaginative, creative and sympathetic. The man with large Executiveness is always seeking to drive his points home, to stir up, arouse and enthuse his readers, and so demonstrate his meaning in a marked and efficient manner. Such are decidedly effective and convincing, though they may lack refinement and delicacy of style.

All persons of resolute determination, vigorous action strenuous endeavour, possessing energy and force of character, have this faculty large. It forces success out of every enterprise it undertakes. It is the faculty that originated efficiency.

Should this faculty be detrimentally weak, cultivate it, be more energetic, determined and enduring. Try not to shrink from pain when you can be of service and benefit to the suffering, espouse the cause of the oppressed, fight against public wrongs and evils, dispense with obsolete things, and in every way be more efficient.

Should there be need of restraint, be careful to destroy only evil things, and such as are injurious to society. Never indulge in revengeful thoughts and desires, or brood over injuries and wrongs; let reason, not passion, govern your actions and conduct.

1920

Retrospective Contributions.

A number of enquiries are to hand concerning the 1920 Retrospective Fees. The list of unpaid fees was produced at the last M.C. meeting. The Management Committee, finding that some Lyceums and District Councils have not paid these fees, have pleasure in submitting the following list of those who have not met the Conference decision to make these payments in order to meet the increased salaries sanctioned by the Conference. The M.C. feel that many Lyceums are not aware that these dues are unpaid and at the same time are grateful to those Lyceums who have met their obligations.

The list of unpaid fees is as follows:—Birmingham (Saltley), 5s.; Coventry (Foleshill), 5s.; Walsal, 10s.; Wolverhampton (Princess Street), 5s. 6d.; Bolton (Henry Street), 10s.; Leigh, 5s.; Radcliffe, 5s.; Bradford (Boynton Street), 5s.; (Ivy Rooms), 5s.; (Harker Street), 5s.; (Manchester Road), 5s.; (Oley Road), 5s.; Salford, £1 10s.; Yeadon, 5s.; H. and H.D.C., 13s.; Brighouse; (Commercial Street), 10s.; (Martin Street), 5s.; Elland, 5s.; Halifax (Raven Street), 5s.; Hebden Bridge, 5s.; Quarmby, 5s.; Slaihwaiite, 10s.; Batley, 5s.; Heckmondwike, 5s.; Moorthorpe, 5s.; Normanton, 5s.; Liverpool; (Daulby Hall), 10s.; (Romer Road), 5s.; St. Helens, 10s.; Southport, 5s.; Warrington, 5s.; London: (Fulham), 5s.; (Kington), 5s.; (Little Hford), 15s.; (Plaiستow), 5s.; (Stratford), 15s.; (Tottenham), 5s.; (Wimbleton), 5s.; Manchester D.C., 10s.; Hollinwood, 10s.; Manchester: (Ardwick), 10s.; (Higher Openshaw), 10s.; (Pendleton), 10s.; (Salford), 5s.; (Princess Hall), 15s.; Sale, 5s.; Hyde, 15s.; Mossley, 5s.; Accrington: (Argyle Street), 10s.; (Pearl Street), 10s.; Dalton, 5s.; Fleetwood, 10s.; Millom, 5s.; Nelson, 15s.; Padiham, 5s.; Eastwood, 5s.; Ilkeston, 5s.; Mansfield, 10s.; Nottingham: (Haw. Terr.), 5s.; (Glad. Hall), 10s.; Sutton-in-Ashfield, 5s.; Dundee (Overgate), 5s.; Edinburgh, 5s.; Glasgow: (Sauc. St.), £1; (S.M.U.), 10s.; Southern Counties D.C., 6s.; Portsmouth, 5s.; S.E. Lanc. D.C., 10s.; Middleton, 5s.; Oldham: (Elliott St.), 10s.; (Union St.), 5s.; Rochdale: (Penn. St.), 10s.; Todmorden: (Room Blgs.), 10s.; (Eagle St.), 5s.; South Wales D.C., 13s.; 8 Lyceums, not paid during 1921, owe 5s. each. Barry Dock, 5s.; Cardiff (Northcote St.), 5s.; Mountain Ash, 5s.; Pontypridd, 5s.; Tredegar, 5s.; Darlington (Broadgate), 15s.; Gurney Valley, 15s.; Shildon, 10s.; Stockton-on-Tees (New Brun. St.), 5s.; West Hartlepool, 5s.; Tyneside D.C., 15s.; Chester-le-Street, 10s.; Hatton, 15s.; Jarrow, 5s.; Benwell, 10s.; North Shields, 5s.; Sunderland: (Crom. Rd.), 5s.; (Victory), 5s.; Stanley, 10s.; Hanley, 10s.; Mexborough, 5s.

The M.C. desire to point out to the D.C.'s that it is imperative that they and the Lyceums must support the Union financially if the Union is to carry out its activities successfully.

Any further information desired will be supplied on application to the General Secretary.

MARY E. PICKLES, President.

GEO. FREDK. KNOTT, Gen. Secy.

Practical Hints on Memory.

By W. GEO. WHEELER, L.P.I.

In one sense every faculty of the Mind has a Memory of its own; but there is evidently a central memory organ, located in the forehead, known as Eventuality. Now, it would appear, everything that is clearly impressed on the mind becomes implanted in the mind for ever. A pretty song impressed on the mind in childhood, apparently forgotten, might re-appear to the mental vision forty years afterwards. A simple, oft repeated event of babyhood, such as dancing on father's knee, would not fail to leave its impress on the mind throughout the whole life. Men and women in the act of drowning, or apparently near the end of life, recall all the events of childhood: they flash before the mental vision. Therefore, I conclude, everything deeply impressed on the mind is always in the mind, and may reveal itself the same year, or even seventy years hence. The art of memorising therefore must be the impressing of things deeply on the mind.

My impression is that a system of concentrated Thought would prove highly beneficial to children generally. Any method that encourages fixed attention for the time being is desirable. The faculties are greatly aided by an orderly and concentrated mind. There is no doubt that the Cinema pictures would lend themselves to educational attainment, in that they would tend to impress certain things more deeply on the mind. Though, of course, scrappy pictures, as well as other scrappy things, would prove of but limited worth.

The mind is busy during sleep, and not generally injuriously so, except when evil thoughts and unhealthy physical conditions have fostered irregular mental action. The child who repeats the poem it is learning before going to bed, will realize the benefit derived by such practice in the morning. If the child's memorising can be associated with pleasure so much the better.

If a child is under the influence of Fear it will give a very undesirable tone to the memory. An angry look at a nervy child may, for the time being, destroy the memory action. The sense of severe reproof, or dread of punishment in the event of failure, is outrageously dangerous in the case of highly strung, mental and nervous temperaments, specially when over-sensitive and over-cautious. These latter class are best helped by happy tactfulness.

The memory powers are most apparent in the healthy. The child cannot recall things so well when in indifferent health. There can be no doubt that physical conditions do affect the mind's manifestations, though in my opinion they do not affect the mind. Give your boys and girls every opportunity for securing health of body, and the memory forces will the more readily reveal themselves.

The right memory training should not be parrot like. If the poem or play is clearly understood and simply explained, it will give the child more pleasure in learning it. In my childhood I learnt pages of Scott's "Marmion," but not clearly understanding its art and beauty, its charm and grace, its pictorial and historical value; it never interested me, and I failed to implant it on my mind so as to remember it for ever.

The majority of children have good powers of observation: the general perceptive faculties are active. What is wanted is systematic and orderly application. Dickens used his fine powers of perception to observe and study character; Darwin, Huxley, and Wallace to acquire details of scientific knowledge; Beecher and Spurgeon to aid the analytical faculty and illustrate their sermons. If your child is put in the way of methodical observation in a specific direction, the chances are it will surpass in that direction. Of course, there are exceptions to every rule.

It is good for children to listen to somebody read or recite and then write the story or descriptive production, or whatever it may be, in their own language, making additions from their own imaginations or reasonings if they so please. This tends to literary composition, memory, constructive thought and judgment. A child should not be bound down to dry facts. Let the truth presented contain art and colour.

There might be great pleasure derived from little people relating to their parents and friends around the fire-side, on winter evenings, the events of the day. That is, supposing they had been so trained as to fill their day with divinest service, with useful and beautiful work. A child, however, unless guided, may get into a careless way of doing things.

Many parents feel their child's will-power a thing of difficulty and anxiety. The child loves its own way, and frequently gets

it. If, however, it could be led to use its Will-power for the higher purposes—willing itself to remember, willing itself to do a kind action every day, willing itself to give attention to a certain task—good would come and not ill.

As children advance in years, it would aid the mental forces if they kept notes of the books they read. If a clear outline were kept, with the most interesting facts and details, in a bound exercise book, all the books read and reviewed thus could be largely recalled to the mind long years afterwards by glancing over the notes. I have done this at different periods when time and opportunity permitted, thus I can recall and relate from my notes such works as Sarah Tooley's "Florence Nightingale," Beecher Stowe's "Uncle Tom's Cabin," and Tennyson's "Enoch Arden."

In leisure half-hours the recalling of names and faces, with characteristics of friends and acquaintances known in earlier years would not be out of place. It is good to recall all the best faces we have ever met.

There are, of course, certain benefits to be derived from memory training systems; but all systems are useless unless the pupil seeks to develop from within. It is impossible that anyone method can unfold all the faculties. It was Stoke's system I think, presented such ideas as Thoughts suggested by a single letter for instance: "Memory means mind, mind means memory, memory most mysteriously makes mental memoranda." The Idea is good, so far as it goes, but boys might make it far too mechanical to realise the value of it.

It is generally true to say that most things are accomplished by practice. We say of an Actor or Speaker: "What a marvellous memory!" but do not always realise the application and study given to their attainment. We read a fine article and exclaim: "How delightful! How Artistic, how beautifully smooth and clear!" Yet, as likely as not, it is the finished article of the author, the result of long years of practice. "Rome was not built in a day," neither is a cultured and concentrated mind or a fine memory.

There is no necessity, however, to carry everything about in the brain ready for use, a note book carefully arranged, a daily diary wherein all engagements are clearly booked, a regular and systematic year based on order and method would make life doubly precious and valuable.

W.G.W.

Leaves.

By W. WOODALL (Derby.)

This is a subject which is greatly in evidence at this season of the year. Take a ramble over the country-side, and the rustle of the leaves is heard on all sides. Many and varied are the tints to be seen in the autumn leaves by the lover of nature as he or she wanders through the byways and fields. Some are still clinging to the trees in all their ripened glory; other have fallen to Mother Earth, the delight of every youth and maiden as they shuffle through them scattering them with their feet, and hearkening to the resulting music. How lovingly one watches them in the Springtime as they gently unfold, when nature is awakening, as it were, from sleep, and clothes the landscape with a new glory, bringing brightness into the lives of all. Does it not remind us that we, too, are like the leaves? Here for a season, first as buds to be strengthened and nurtured by God's love, until gradually unfolding, we mould and order our lives in accordance with the Divine plan. Does it not behove each one of us, and especially our children in the Lyceums, to strive to cultivate our lives and guard our actions that we shall, like the leaves, be radiant with the brightness of God's love, and show to the world that we are indeed striving to be at-one-ment with the will of our Father God? Let us each, then, try to learn a lesson from the falling leaves, so that when our short season of life draws to a close we can look back on a career of usefulness and service in the cause of Truth, scattering the seeds of good actions and kind words on every hand; and go forward, without fear, anticipating the call of God to enter the Summerland of Light and Love, and hear that welcome greeting "Well done."

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The Business Man in Religion and Life.

By JAMES McBLAIN.

The successful man of business must be a busy man. There are several qualities necessary to make a good business man, although, as the word implies, he must be a busy one, always doing something with hand or head in connection with his vocation. A business man is not necessarily a merchant, nor a merchant's assistant. A good salesman may not be really a good business man in the full sense of the word. He may not be a good buyer, nor a good manager of affairs; but a man may be a good business man, no matter what his principal occupation is, if he manifests in connection with it the characteristics of the business man par excellence. These characteristics are numerous, but one of the principal ones is executiveness, the inclination, determination and ability to carry a project to a successful end. Without executiveness nothing is completely accomplished, and notwithstanding how much energy, application, understanding, ability and other qualities exist, including a natural aptitude for any particular calling, if there is a lack of executiveness, or thoroughness, the amount of business talent is deficient.

Some business capacity is necessary for success in almost every walk of life. Inventors lose their inventions to men who are not inventors, but merely men of business. Lawyers lose their cases by not driving home their arguments to juries, and clinching them effectively in a business way. Doctors lose their cases, too, by not compelling, regardless of trouble or expense, a strict and full compliance with their instructions. Even the clergyman or spiritualistic lecturer or Lyceum leader can do little good if he is satisfied with gentle words only and neglects to enforce practically his claims in regard to divine truth, by a good life of his own and insisting on it in others, in a business way.

A good business man is generally a good judge of human nature; knows the character of the man he is going to deal with as soon as he sees him. To be able to tell what a man's nature is at sight is a valuable asset in business. It will help you to do business with him successfully. The good business man, like everyone else, carries his character in his face and the form of his head, in his manner, his laugh, the sound of his voice; in fact, in his every movement and everything about him, to be read by those who know the harmony of natural and mental, or spiritual, laws, or the law of correspondences.

A gentleman is introduced to you. You have glanced at him and seen him as a whole. Then his face impresses you. You shake hands, perhaps, and both of you smile and say something intended to be pleasant. By this time, if you are a capable reader of character, you ought to be acquainted with his main peculiarities of mind, and should know how to deal with him in both material and spiritual matters.

In the first place, if he is tall and thin, it is possible that he may be intellectual, thoughtful, perhaps sharp—maybe too sharp. If he is short and stout, he is likely to be slower, but more solid mentally, as he is physically; in all probability he knows how to look after "number one," and is somewhat selfish, although not necessarily unduly so, for we know that to look after ourselves and those belonging to us is our first duty, while not our only one; the power and inclination to do so is a main feature in the mentality of every good business man. If the person's face is long, it means the same as a long body—a tendency at least towards intellectuality. The short, broad face indicates materiality, and is usually a sign of executive business talent in some material direction. If the face is square, neither long nor short, we have the best form for business in general. The most successful men in all occupations from a business point of view are those with bodies, faces, hands and heads allied to the square in shape; they are those who bring their plans and projects to a finish that is entirely satisfactory. The long people may be more original in thought; the more rounded ones more jolly and happy; the oval-faced more spiritual, more beautiful in character than all others; but the square ones are the men and women who "make good" practically from start to finish. These shake your hand with a firm grasp, look you squarely in the eye and measure you

up; their step is firm; they are careful but unafraid, determined but cautious, forceful and at the same time generally agreeable in manner. They, with proper training, become good commercial mediums, and managers of societies.

The head, however, is the thing that indicates character more than any other part of the human physique. Allowing for the thickness of the skull at certain known parts, the head indicates the shape of the brain, which is the centre of thought, emotion, will and aspiration. "As a man thinketh, so is he." He thinks through his brain; as his brain is, so is he mentally. Of course, at first sight you cannot learn all about the shape of his head; it is still more difficult in regard to a woman, because of the way she arranges her hair; but you can get a fair idea of the general contour. The square head is the business head, the round head the fighting head, the oval head the perfect head. Just now look at the best portraits of Christ, the photos of leading generals, and of people in every avenue of industry who have distinguished themselves above their fellows, and you will learn much practical phrenology and physiognomy. Illustrators of works of fiction, artists of comic papers, draw their lines from observation and evince a knowledge of the law of correspondences in face, head and character that is accepted without question by their readers, who doubtless themselves use such expressions as "blockheads, square heads, round heads, long heads," etc., that are fairly generally in use, even if only in slang, to indicate the character of the mind.

All things that are, are necessary for the constitution of the whole; the business man, the good business man, is one of the wheels in the machinery of universal life. It should, therefore, be the aim of parents and teachers to see that their daughters and sons and pupils are taught business habits of punctuality, faithfulness, temperance, executiveness and honesty. Honesty is truly the best policy; no man who is not honest is a good business man. The really good business man is scrupulously honest; honesty, in fact, is one of the mainstays of his character, his best recommendation, his most valuable asset. There are business colleges that teach business habits, business requirements of many kinds; instructors in the highest business methods are coming forward every day. A youth should be put to work for a master who is a good and proper business man, whatever else he may be. Even the ordinary mechanic would succeed best with a business training in addition to his proficiency in his trade.

The best business man is one who, in constant touch with the Divine Mind, materialises the most spiritual inspirations in everyday life. The universal, spiritual and material is an infinite business proposition.

District Visitor's Report.

MANCHESTER DISTRICT.

On October 16th I visited Newton Heath Lyceum. Session commenced prompt, but with only fair attendance. Responses, reading, singing and remarks were all good. Marching and calisthenics were very good. The recitations on the girls' part were very good. This Lyceum has quite a number of little ones, which rather upsets the attention. It is, however, the children's school, and we would rather have babies with noise than quietude and no babies. General aspect of Lyceum is progressive. Closed prompt with better attendance.

On November 30th I visited Pendleton Lyceum. I made my visit on a Group Sunday, and although sorry not to have seen the full session, enjoyed being one of the Liberty Group. This Lyceum seems to be very fit indeed, and I hope to make another call before long when groups are not in process.

Best wishes to all Lyceumists.—Annie Sharples, D.V.

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THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

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SUNDAY, DECEMBER 4TH, 1921.

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The Banishment of Anti--.

There was a time, in the days gone by, when Spiritualism became a modern revelation in religion to prove man's immortality. Many Lyceumists have read the story of the choice of three separate public committees by the spirit-influences around the Fox family to investigate the mysterious rappings at Rochester. The librarian of the law-courts of that city has compiled a record which forms part of the published history of Rochester.

We must remember that representatives of law, science, religion, philosophy, and local government were invited to investigate the strange happenings. None of the movements represented were courageous enough to face the subject and fix its study into the natural scheme of things and forces which help humanity to understand life. Here was something of force and evidence which permeated all their studies, not only assisting with explanations of many unknown laws, but possessing a great combining influence between science and religion, improvement of the laws, spiritualising philosophy and making condition for better social government, locally and universally.

Custom, prejudice and ignorance formed a barrier which was surmountable by few people. But the gate has been opened. Modern mediumship proved its utility and we know not its eternal power to assist mankind to a better understanding of life's fullness. Its broad principles, founded on truth and revelation, are gradually becoming more powerful as generations come and go.

The public exposition of Spiritualism has had to depend in the past on individuals who have become converted to its truths from some other field of thought. These people have carried with them traits of the old ideas they possessed and many of the public workers have not spoken publicly about Spiritualism, but have devoted their addresses and lectures to much anti-materialism or against their previous method of thought, ideas and practices derived during earlier years.

The time has come now when we can publicly espouse our truths, display our mediumship, show its utility and generally portray our agreed principles and accepted revelations in a definite and positive manner. By these methods we shall be naturally educative in those powers which guide and control human life, power and destiny.

The British Spiritualists' Lyceum Union.

INSTITUTED AT OLDHAM, MAY, 1899,

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- A Mr. James Lawrence, 387, Shields Road, Heaton, Newcastle-on-Tyne.
- B Mr. Wm. Ford, 11, De Montfort Road, Reading.
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The existence of a Lyceum inside every Church built or used for Spiritualism is an essential factor in the future well-being and propagation of this all-embracing power whose only dimensions are the limits of eternal life.

Some people have the idea that Lyceums are places for young people only, whereas these institutions are for people of all ages who are seriously studying the intrinsic problems of personality and mediumship. The majority do not understand the elementary conditions of their own physical being, hence the Lyceum opens the door to the unlearned of all ages. We are all young in knowledge, if not in years, and the best way to obtain wisdom is by seeking, along with those people of similar intent and purpose.

The Lyceum is capable of producing for Spiritualism, through its Education Scheme and other channels of expression, the future workers of the movement and needs the parental support of the churches towards this end. The church leaders will not be able to appreciate the quality of Lyceum work unless they interest themselves in the things which are being taught to young Spiritualists in the Lyceum.

The time is ripe now to drop anti-this and anti-that from our addresses and give a definite exposition of spiritual-communion, with scientific explanations of things and forces, substances and powers which have been modernised for use by the Spiritualists and the intelligences who work through them from the realms of advanced knowledge and thought, whom we recognise to be the former human beings who preceded us in earth-life and now move in a higher form of expression. What greater stimulus can we have in this dense world than the light and guidance from a sphere of activity whither all are wending.

The Lyceum provides a common meeting place, for was not its inception the result of associating with the denizens of a higher life and the interpretation of those methods in human practice and conduct. How few to-day are capable of making for themselves—and we must make it for ourselves—The Magic Staff. That is a condition of mind which comes from them to us.

And other spiritual conceptions and powers are to hand as soon as we can rise to the consciousness of the existence of them: one stage at a time, but all may be obtained in the Lyceum. Gradually we come nearer to each other, not in body but in spirit. The body is just the physical expression of the spirit. The influences about us enter our gross matter and convey a message of hope, peace, love and joy. In this manner we may learn the laws of God and carry to a world in chaos the harmony which exists if man will make his laws conform to the harmonial laws of God.

The Liverpool Spiritualists have an Institute, conducted on Study Group methods, which meets in the White Cafe, Cook Street, Liverpool, on Wednesday at 7.45 p.m. Papers will be read during the sessions by Mr. A. J. Stuart, Mr. R. A. Owen, Mr. E. A. Keeling, Mrs. Haldane, Mr. G. Clarke, Mr. C. Norbury, and Mrs. Ruth Darby.

The General Secretary regrets the insertion of Newcastle, Heaton and Byker Lyceum, among the list of Unpaid Retrospective Fees as they paid them during 1920.

The Ashton-Under-Lyne Lyceum paid their double fees, in 1920, before the Conference passed the resolution and their name should not have appeared in the list. Their payment was made before the present Secretary took the position, hence the error. A letter of apology and explanation has been sent to the Lyceum concerned.

The Central Lyceum, Cardiff, are holding a Sale of Work to provide a Christmas Treat for the children. This is a happy thought which will give pleasure to young Lyceumists if adopted generally. St. Nicholas was a very good saint and the original Father Christmas. May his memory be perpetuated so long as there are children to enjoy these annual visits.

There are many activities taking place all over the country for the growth of Lyceum work and these efforts deserve due notice and commendation. The General Secretary regrets that time does not permit of notes being made of these efforts in the "Lyceum Banner." There is much work being done that deserves more than local notice.

The President of the B.S.L.U., Mrs. Mary E. Pickles, conveys herewith her hearty good wishes to Lyceumists in all lands for a very happy Christmas.

A number of copies of the "Lyceum Banner" have been reserved for binding. Every Lyceum should have a bound volume of each year in its library as a book of Reference. The price will be about 6s. per copy. Order at once from the General Secretary to ensure obtaining a copy. They will be ready early in January.

The B.S.L.U. do not stock publications except those in the advertised lists of the B.S.L.U. and S.N.U.

Mr. J. Millott Severn, F.B.P.S., in co-operation with Mrs. Millott Severn has issued a highly interesting Phrenological and Physiological Chart. When marked by these experts in Phrenology, Health Hygiene and Diet, it should prove of great help to those who need advise. This chart, when marked will help in the scheme of things where "each one must find his corner ere life's battle can be won."

The book is the result of over 40 years close study of these helpful subjects.

No parent should neglect the useful assistance of the professional phrenologist.

The Chart shows a masterful grip of essentials and is a convincing proof of the benefits phrenology can confer.

District Visitors' Reports.

SOUTHERN COUNTIES.

I visited Bournemouth on August 7th. 27 present at prompt start. Mr. Newry, President of Parent Church, conducted. After hymn 383 and Invocation, S.C. 27 by Miss V. Blake. M.R. 220. Readings by scholars. G.C. 116, good responses, after which everyone present contributed a pearl. Some good pearls were given. After addressing them, good social efforts were given. Songs by Nancy Coles, age 8, Miss Elsie Hitchcock and Miss E. Blake. Recitations, Nelson Pickles, age 6, and Miss Vera Blake. Mr. Wrene beautifully rendered a pianoforte solo, "The Mocking Bird." Hymn 377 was sung in memory of lately arisen president. Closing hymn 363. Calisthenics not allowed by landlord. On the whole a good session. Very good singing and responses to recitations. Present need, more young children and a hall for their own use. To visit this Lyceum it took 10 hours to travel 160 miles. Fare £1 7s.

Visited Spiritualist Church, Brighton, October 2nd. Mr. Everett conducted, in the absence of regular Conductor on

holiday. A prompt start with hymn 351. Members present 44 and 7 later. Three late ones explained their reason for being late. After invocation and Lord's Prayer, S.C. 78 by various members, followed by good discussion. M.R. 204. Everyone present gave a pearl. After hymn 391 some brisk marching was taken. Some good vocal items were given by Lily Davy, Gracie Brown and Lily Neve. After addressing them, I found 12 had entered for Grade (1). Very good session. Singing still needs improving. Lyceum growing too big for present hall.

Visited Brighton Brotherhood, October 16th. Mr. Goodwin, Conductor, commenced with 341. Members present, 20. Invocation and Lord's Prayer. G.C. 147, followed by discussion. A lady visitor from Paignton (Devon), late of Highgate Lyceum, recited "God's School," which she had received from the Summerland. I addressed them and urged Education Scheme. Six promised to enter for Grade (1). After a hymn, marching was taken. Six social items were given, including another recitation by the above-mentioned lady visitor. Closing hymn 316. Conductor explained absence of many through illness.—Ernest C. Cager, D.V.

SCOTTISH DISTRICT.

If some of my predecessors could again visit the West of Scotland they would feel more than satisfied at having borne the burden and heat of the day. The harvest indeed is great and the workers are busy. Wherever there is a Spiritualist Society of any standing there is a Lyceum, or a desire for a Lyceum; the greatest difficulty to overcome is that of accommodation; workers are willing to work and to learn to work. Would that the East showed a like fervour.

Of the Established Lyceums, I have recently visited:—

Glasgow Association, McLellan Galleries, 270, Sauchiehall Street. I found the hall filled to overflowing (about 100 being present. I am told there are 170 on the roll. The Lyceum is divided into 10 groups and all ages are represented. A larger hall will soon be needed.

Scottish Mediums' Union, Masonic Hall, 100 West Regent Street. This is a somewhat larger hall, which gives greater scope for display. There were 70 present—number on roll 90; a high percentage indeed. There are 4 groups, the Liberty Group being exceptionally large.

I was struck by the great enthusiasm of many of the workers in both these Lyceums and the willing spirit in which they were labouring, but I could not help noticing also a tendency to staleness in a great many of the exercises and in the discipline.

Greenock, Duff Street. There is a Lyceum once more in Greenock, and Mrs. McLean deserves full credit for the steadfastness with which she has persevered in bringing the Young People's Meeting so well forward. There are 27 on the roll; 16 were present on the date of my visit.

Hamilton, Lesser Burgh Hall. A nice little Lyceum has been started here by a few enthusiasts, and an average attendance of 30 can be relied on. Mrs. Orr, late Secretary of the Glasgow Association Lyceum, is in charge.

Lyceums have been opened in Govan and Springburn, but both societies are experiencing hall troubles. Springburn Church has secured quarters in another district, but Govan has not been so fortunate. Meantime I await word from four other Societies that they have succeeded in obtaining accommodation for Lyceums.

It may be of interest to your readers to add that in Glasgow we have formed a Propaganda Team. Each Lyceum contributes 3 girls and 3 boys of about 12-14 years of age, proficient in all Lyceum exercises. These meet once a week in charge of the D.V., for practice in leading and to take instructions for the following Sunday. Govan, Springburn, Hamilton and Greenock have been visited, members of the team showing an example to their less experienced sisters and brothers. In addition to these young people, a number of the older Lyceumists are acting as God-parents to the newly-formed Lyceums. It is felt that this propaganda work should be placed above mere Lyceum rivalry and interesting developments may be expected shortly. A similar team is being raised by Dundee Overgate—the only sign of life in the East.

It is the intention of the Editor to issue a monthly Diary of Events in the BANNER and all fixed dates should be forwarded by U.D.C. D.C.'s of D.C. meetings, demonstrations, etc., as soon as arranged.

For the Bairns.

A CHILD'S WISH.

I wish I was a fairy,
For then I'd ne'er grow up.
I'd dance and sing the whole day through,
And fill my little cup.

If fairies dance and sing
And never go to school,
They must be very ignorant,
And not a bit of good.

I'd love to know what they
Can do, and teach me quite
As well as any other folk,
And learn me how to write.

If they sing, I'll ask them
To teach me right away;
How very pleased they all would be
If I sang sweet some day.

Can they tell how the rose
Gets bloom, and colours too;
My flowers never look like that
When I paint red and blue.

I wish they'd shew me how,
Those roses, in a row,
Grow white, and yellow, pink, and red;
Who makes the colours grow?

That's why we go to school
And learn our lessons so,
That we can teach you things, that it
Is best for you to know.

We don't learn A.B.C.,
Nor yet to make a sum,
▲ smile, a kiss, we give to you
When you good things have done.

We cheer you on your way,
A glance of gladness give
To bring a happy childhood here
From realms of make-believe.

Fairies, little fairies,
We wish that we could see
Those angels bright with robes of light
That come to you and me.

A.M.

To all my dear little children,—

There is a lovely fairy story for us this time, but unlike a lot of fairy stories, this one is perfectly true. The way we treat fairies, are in a dozen different ways. One says, 'Why, there is no such thing as a fairy, it is all a made up story just to please and amuse us.' You know they are at the Pantomime at Christmas and they do all kinds of nice things for us. Now let us see if we can find them nearer than that. A little boy awoke one morning with a bad headache, and rather shaky about the legs and feet. Now said he, "How am I going to get to school this morning, for I feel unable to stand, let alone walk." Mother comes and inquires and very soon sees the state of affairs. Ah, I see, somebody had wet feet, and not changed shoes. Well, back to bed, my man, and we will see what can be done. Soon Mother returns with a cup of something that does not look or taste very nice. There is a look of disgust at having to take the stuff, but, "here you are, so must obey the order to drink this. I will bathe your forehead and tie something round, and you must try to go to sleep again." Mother soon does all that and holds your hand, until you feel you are going, going, gone into the land of dreams. When you are there, have you got headache? "Why no," you are playing, skipping about as if there were no such things as heads, that played lowdown tricks on a fellow. After a nice long sleep, you come back again, feeling rather better, nearly ready to get up, but no, mother says stay a bit longer until you are quite all right. Sometimes it means weeks in bed, sometimes only days.

What I want you to notice is this. 'How is it we leave pain behind, when we go to sleep.' Now this is where the fairies come in. They are little children who never seem to grow up. It would take too long to explain all the reasons why they don't. Sufficient for us to know there are thousands of tiny babies in the spirit world, who always seem to be babies. In the wisdom of our Great Father, there is a reason for this. Now it is very nice to grow up, but is it not better always to keep the heart of a child to see beauty in everything, a flower, a leaf, even a cloud, or a blade of grass. Now children I want you to think of these fairy-like creatures as part of God's great plan. They are small, child-like, and yet have a great work to do. They bring brightness wherever they go, and not often alone, as they go in companies. They have something of the bird in their movements, and they follow children about and hover near them in their play. If boys or girls are quarreling or even fighting, they would go away, as they are soon frightened at anything they do not understand. They love to play hide and seek, and though children may never even see these bands of little children, yet they are there all the time. They come to Lyceums on Sunday morning and often shew themselves, and when they are seen, you always know they are there to bring brightness and healing to those who need it. God has made many flowers and herbs to heal the body, so he has made many spirits, who do nothing else but heal the mind. 'But,' you say, "The mind does not need healing." That is where we make our great mistake and it is only by learning young that we can heal by our thoughts, that we can do away with all disease and sin, for you know sin is not what we have been told for thousands of years. That it needed washing away by the blood of a Saviour. Now we can never wash away, by this means, any wicked act. We can never wash away the effects of a great war, such as we have been going through. We have been sowing the wrong kind of seed, and the harvest is just the result of growing that type of seed. Do not forget, that it is while we are young that we sow most of our seeds: ill-health, bad temper, unkindness, selfishness, and a whole host of them. It is simply things put into the wrong places, often for want of thought, ignorance in most cases. You see God has given each of us a clock-like arrangement in our bodies, and we must learn to work like a clock, constant, steady, one thing at a time, and done well. Our habits form ourselves, and if we get bad ones, who is to blame for that: ourselves, and it is while we are young we must be on our guard against forming undesirable habits, because in time they rule us, instead of us ruling them. Here again, is where our little fairies come in. They are allowed to shew themselves more now than perhaps they have done for very many years. 'Why,' Because the world, or the people in it, have lost the real value of the things that are the most important. They are health, contentment, and happiness. How many people to-day are really healthy and perfectly happy and contented. Now, it is to the children of our Lyceums that we have to look, and to depend on for the future of our country. Each one of you might say, "I," why what can I do. "I have nothing to do with it at all." That is just where we make a mistake. One alone may not be able to do a great deal, but if all are banded together, and we say "We will work together for peace, for brotherhood for doing to others what we would have them do to us. Not work that one man can reap, and control all the wealth, while another must starve." We have got to get rid of all bad ideas, or the lives that have been given so that we might be freer to work will have been given in vain. What a sermon you will say. Well, perhaps, it might be the means of making you think of the importance of your Lyceum training. It is not just to pass a pleasant hour, but to sow the seeds that will bring forth the right seed, and at the right time. So the children of to-day are to be the real fairies that will change this old world of ours into a Garden of Eden, and make it blossom like the rose. You will get all the help, all the power that the fairies can bring to help you to carry out this great task.

AUNTIE.

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

The Wonder of Life.

BY THE WONDERMAN.

The greatest wonder in the world is Life. It fills the seas, covers the dry land, and flies in the air above. Everywhere there is life and movement and birth and change. Life is the greatest mystery of all and though we have life and can tell what things have it and what have not, we do not know just what it is. Nobody can answer all the questions we can ask about it; nobody can tell us just what makes us move and breathe and feel, nobody can tell us just what makes us think and love and pray.

Does life ever die?

We know that all the flowers, the birds, the insects, the fishes and the animals that were alive last year are not to be seen now as they were then. They may have become part of the earth again, but we know that all living things have children to whom they pass on the flame of life and who will in their turn pass on the flame of life. So life goes on for ever.

Which things are alive and which are not alive? It is easy to tell that a mouse is alive because it is so lively. Anything that can jump or shout or swim or fly or move about itself, we say is alive. Now the question is: whether a thing must be able to move about before we say it is alive. When a little boy lies fast asleep, he is just as much alive as when he is beating his drum and marching round the "castle" before he goes to bed. You can see his chest move up and down whilst he sleeps, for his heart goes on doing its important work, because it is alive. The pet canary asleep in its cage is not quite still either, but the tin soldiers in its box lies quite still.

Why is an animal alive?

Animals are lively and can move about themselves. We do not have to carry puss away from the hearth as we carry flowers away. All animals can make some kind of noise, but trees and plants cannot. We must think of two great classes, plants and animals. Size does not matter when we put things into these classes. An elephant is more like a tiny animal in its own class, such as a fly, than like a big oak in the other class.

Is a plant alive?

A plant can neither move nor make a noise as an animal can. It is not lively like a boy or girl. It cannot walk away to another part of the garden. Yet there is something about a flower which makes it more like a fly than a piece of stone. A plant must have food or it cannot be at all and that is why we say a plant is alive. In one way a plant is more wonderful than an animal for it takes and manufactures its own food out of things that have no life. An animal cannot do this. It depends on the plant for food, so that without plants, there could be no animals.

Once, men thought there were two kinds of life, one was real as in the animals and the other was only half and half as in trees, shrubs, and plants. They thought that if a thing was not lively, it was not really alive. Now, we believe it is the same life in all, showing itself in a different way. So we go on becoming wiser, and the men who come after us will perhaps learn a little more of the secret of life.

We cannot see plants moving, but they are working all the time. They breathe, and feed, and grow. They are busy making seeds from which grow the baby plants to carry on the same kind of life.

So then a thing may be alive though we cannot see it move. Think of the pea or bean with crinkled skin, how inert and lifeless it looks, though we know that from it will grow a wonderful plant, if given suitable conditions. A microscope shows us that in every part of a root, a stem or a leaf is a moving current of water and food.

Is a stone alive?

We know now that there is continual movement in a plant, though we cannot see it with the naked eye, and we know that a plant is alive. There is something still more wonderful to learn. There is movement in everything! Yes, even the tiny specks of stuff that make up a pebble are always moving, even the little specks that make up this paper, and even the little specks in the pen nib.

We cannot see this movement with the naked eye, but clever men have proved that all things are lively if we can only see them clearly enough. The old idea that liveliness is life is quite wrong, so even though we have learnt that there is movement in a stone, it does not mean that a stone is alive.

One of the great differences between being alive and not alive is whether a thing needs food. A man or a plant would not remain the same without food, but a stone would be just the same at the end of a hundred years if left where no one and nothing could touch it.

What is life?

Perhaps movement is the most important thing in the world and perhaps life is only a very special kind of movement, so very special that it makes all the difference in the world whether a thing has this movement or not. But the cleverest men on earth cannot tell us just what life really is, though throughout the ages they have tried to find out.

Perhaps some of your little "thinks" have been answered by
THE WONDERMAN.

"Man Know Thyself."

'VIDE PRESS.'

By T. TIMSON, F.B.P.S., London.

What tactics, what resources these "educationalists" are driven to clutch in the struggle to assume some superficial course to bolster up the tumbling edifice of so-called "Education," yea; even to adopt the long despised injunction from the Temple of Delphos, so long used by the Phrenologist during the last 125 years.

It indicates how hard pressed and exhausted are these wonderful worthies with the weight of their respective New Schemes, when they are obliged to resort to any "Old Thing," even to that which is a public subconsciousness with Phrenology, Brain and Mental Science,—"Man Know Thyself," well? how do they propose to teach him to know himself, merely by another moonshine, mysticism of quackery in the dying embers of "Psycho-analysis"—so long since eschewed by the phrenologists, as another fantastical delusion and now revived once more by these "wil of the wisp" wobblers as a panacea for all the Past and Present defalcations of "Education."

We note that the "blind press" are especially eager to bolster up this "Old fad in new guise," but how many will "tell the truth and *nothing* but the truth" that psycho-analysis is a new name and a new guise for poor old Mesmerism, the 'long despised,' but new guised in conventional name, Hypnotism, nay; it is only a subsection of that great discovery of Mesmer, and even at that, it is the most 'far fetched,' the 'most disgusting' and the 'most repulsive subsection of Mesmerism,' absolutely 'repugnant' to any well balanced mind.

We have correspondence in hand from University Professors and others whose personal experiences have confirmed these facts. Dr. Spurzheim, Dr. Andrew Combe and Mr. George Combe, M.A., were the first authorities on Natural Education, away back in the early eighties, and we can to-day challenge any other authorities to produce any system with a shadow of Com-parison in value, compared with that founded upon Dr. Gall's pre-eminent discovery in Phrenology.

There is no equal. Why? Because it is established upon the Divine Laws inherent in the Human Anatomy and Physiology both of the Body and the Brain and Nervous System, and these facts are patent to anyone and everyone who will apply ordinary observation and conscience to the facts which Phrenology alone indicated for upwards of 50 years before the general State Educational Act compelled every child to attend school.

These great Pioneers of Brain, Mind and Natural Education had promoted general interest in phrenology throughout the kingdom and abroad, and Kings and Emperors as well as the public generally had advanced the work in many directions, but Self-interest and misrepresentation came into the processes of State Education and Official Self-seeking overshadowed the Science, and Phrenology became a bone of contention and so its votaries were persecuted, ridiculed and abused, and a "bluff and bogey" in the name of "Bumps" was cast in the eyes of the people until the pastors and masters became personally self-hypnotised into the belief that Phrenology really did mean Bumps, until they themselves knew better. Poor Things.

T. TIMSON.

Has your Lyceum a Bound Volume of the LYCEUM BANNER in your Library? Order a 1920 volume at once.

BIRTHS, IN MEMORIA, AND MARRIAGES.

Ordinary intimations will be inserted as follows:—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. for additional 9 words. Poetry 6d. per line.

MARRIAGE.**SILVER WEDDING.**

BIRTWELL-THOMPSON—STOTT.—On November 4th, 1896, at the Keighley Parish Church, George Birtwell to Elizabeth Ann Thompson Stott.—Present address: 139, Bamford Road, Heywood.

BIRTH.

WEST PELTON.—To Mr. and Mrs. Hy. Abbott, on November 10th, a daughter, Millicent.

MEMORIAM.

BRADFOED, Boynton Street.—In loving memory of Charles Edwin Wroe, who passed to the Higher Life on November 29th, 1919.

Two years have passed since that sad day,
When one I loved was called away.
His loving smiles, his gentle ways,
No one can fill his vacant place.

From his Conductor, Mrs. Ward.

WIGAN.—Passed to the higher life on November 17th, Margaret Annie Eachus, 18 years member of Wigan Lyceum. Commenced Lyceum at Leaf Square, later a member of Ford Lane, Pendleton.—C. E. Smyth.

District Council Reports.**BOLTON DISTRICT.**

The above Council held their Quarterly Meeting in Deane Road, Spiritualist Church, on Saturday, November 12th. Mr. Walsh was in the chair and welcomed all delegates and associates. Minutes of previous meeting were read and accepted, along with correspondence and U.D.C. report. D.V. reported good work being done in all Lyceums. Adjudicator, Mr. E. Woodward, gave the report of Shield Competition. Bolton (Bradford Street) were declared the winners.

Seven new associates were enrolled. Next came invitation for Demonstration to be held in Westhoughton, this being the only invitation to hand; we will hold the Demonstration in Westhoughton. We have also good prospects of enrolling another Lyceum in our Council, that being Market Buildings, Leigh, at our next meeting.

Miss Doris Ward, Conductor of Horwich Lyceum, presented the Shield to Mr. W. Johnson, of Bradford Street, and complimented them on their success. Mr. Johnson responded.

Vote of thanks was tendered to our Deane Road friends for their kind hospitality and welcome extended to us, this bringing a pleasant meeting to a close.—Ernest Woodward, Sec.

MANCHESTER AND SALFORD DISTRICT.

The next quarterly meeting of the above Council will be held at Collyhurst Spiritualist Church, on Saturday, December 10th, 1921. Business to commence at 3 p.m. Teas will be provided for delegates at a nominal charge.

In the evening a social will be held at the above Church, in aid of Council funds, to commence at 7 o'clock prompt.

Business agenda:—(1) Minutes of last meeting; (2) Reports, (a) D.V.'s, (b) D.C., (c) Adjudicator's; (3) Open Council; (4) Date and place of next meeting; (5) Greetings to Collyhurst friends.—H. Taylor Sec.

SHEFFIELD DISTRICT.

The Quarterly Meeting of the above Council was held in the Attercliffe Spiritual Church, on Sunday, November 20th. Mr. J. K. Jones presided. Seven Lyceums were represented. Credential report: Officers 5, delegates 11, associates 2, visitors 2; total 20.

Resolved:—That from our next Annual Meeting associate fees will be raised 100 per cent., making the fee 2/- per year.

It was unanimously agreed:—That Chesterfield Lyceum be

asked to provide the entertainment at a concert, to be held at Attercliffe, on Saturday, January 28th, 1922.

The concert will be central, and all Lyceums in the district are asked to support it for the purpose of augmenting the funds of the Council.

Re Education Secretary's letter, Mr. J. K. Jones made a most eloquent appeal to the delegates to urge their respective Lyceums to adopt the Education Scheme with greater energy, and the Lyceums who have not already taken up the scheme to reconsider the great opportunity being lost.

The Lyceum Efficiency Scheme, under this Council, becomes "active" from the 1st of January, 1922. Lyceums please note. Garth Road Lyceum were welcomed to the Council by our President; we were pleased to learn from Mr. Hatfield (Garth Road) that they anticipate joining the B.S.L.U. early in the new year.

Resolved:—This Council recommend the nomination of Mr. J. Bell for re-election to M.C. for Area H. to all Lyceums of this Council. The Open Session was conducted by Mr. J. K. Jones who also presided over the Evening Service, assisted by Council Officers and Mr. Rawlinson.—Chas. H. Saxelby, Sec.

SOUTHERN COUNTIES DISTRICT.

The Quarterly Meeting of the above D.C. took place at Southampton (Cavendish Grove) on Saturday and Sunday, Nov. 5th and 6th, when the following Lyceums were represented: Brighton, Bournemouth, Portsmouth, Reading, Southampton (Temple), Southampton (Cavendish Grove).

The Delegates on arrival were welcomed by Mr. Mathieson (Secretary of the Lyceum), in the unavoidable absence of the Conductor, Mr. Bulford. At the business meeting a lengthy agenda was got through. The reports of the various officers were very encouraging. Treasurer reported a balance in hand of £3 10s., which must be considered very good, seeing that this D.C. covers such a vast area between Lyceums, and to pay a D.V. £3 8s. for a quarter's visits to Lyceums was evidence of the good support this D.C. has received from parent societies, Lyceums and Lyceumists. The Secretary reported (through Mr. Cager, our D.V.), that a new Lyceum had come into existence at Devonport, and since our meeting it is pleasing to note that the new Lyceum had sought affiliation with the B.S.L.U. The Secretary welcomed a little criticism over the report of the August meeting not appearing in the LYCEUM BANNER. The Secretary was pleased with this, because it showed an increased interest in the D.C. The D.V. gave a report of two visits to Brighton Lyceums, on which he offered a very honest and fair criticism where necessary. Mrs. Street, our President, in a few well-chosen words, expressed the pleasure that these gatherings gave, and thanked Lyceums and delegates for their keen interest shown in Lyceum work.

SUNDAY.

The Sunday services were very kindly given over to this D.C. by the Southampton parent body, Sunday morning Mr. Cager, D.V., being the speaker and making a strong urge for parents to see to it that the children received a right and proper religious training. Afternoon, a united Lyceum Open Session took place, when various individual efforts were very nicely rendered. The display of marching and calisthenics by the Southampton (Car Grove) Lyceumists will long be remembered by those who had the pleasure to witness it. The visiting delegates expressed their greetings on behalf of the Lyceums they represented. Sunday evening, Mr. A. Lawrence, a Reading Lyceumist, was the speaker, and in a very fine discourse put the Lyceum training before the public in a very able manner, and appealed to parents not only to send their children to the Lyceum, but to bring them.

Mrs. P. Street presided at all meetings, and also gave clairvoyant descriptions at the Sunday evening services. It is pleasing to note that the financial side of these meetings resulted in a balance to the General Fund of the D.C. of £1 7s., after all expenses had been paid.

The best thanks of this D.C. are due to the E.C. of the Southampton Lyceum for the very able manner in which they catered for the comfort and pleasure of the visiting delegates and friends.

Will all Lyceumists please accept the heartiest Christmas greetings from the Southern Counties Spiritualist Lyceums District Council?

Note! Annual General Meeting at Brighton (Old Priene), February 11th and 12th.—A. H. Coles, Hon. Sec.

NORTH-EAST CHESHIRE DISTRICT.

The above Council held the Quarterly Meeting at Glossop, 5th November. Mr. Dransfield presided. Five Lyceums were represented and fifteen associate members and delegates were present from Macclesfield, Stockport, Ashton and Glossop. Minutes of last meeting passed as read. Correspondence:—Letter from Miss Kitson, *re* Education Scheme, was read, and it was resolved each delegate should urge his or her Lyceum to take up the Scheme. Letter read from Mrs. Woodings, Stalybridge, *re* assistance offered by Council. Moved and seconded, That Secretary write on behalf of Council, tendering a most sincere and hearty vote of thanks for her kind aid, and asking that if at any time there are any signs of the Lyceum re-opening, if Mr. Woodings would inform the Secretary, the Council will come forward with any help they can render. The President, in a brief address, asked for a deeper interest to be taken in the Council's work, and suggested that a monthly meeting of the Executive Committee be arranged, and a motion was passed that the E.C. meet on the Saturday, one month previous to the quarterly meeting, to get more in touch with each other and discuss any business on hand for the quarterly meeting. First meeting of the Executive Committee to take place Saturday, 7th January, 1922, 95, Vienna Road, Stockport, the residence of Mrs. Ennion.

Reports:—(a) Delegates to U.D.C. at Bolton, on October 1st and 2nd, gave a very satisfactory account of the business dealt with; (b) D.V.'s report: Hyde Lyceum fairly healthy and numerically strong, the marching was excellent and the best Mrs. Ennion had witnessed. Ashton had a very energetic Conductor in Mr. Dransfield, but the Lyceum was not flourishing, due to lack of workers. (c) The visit of the M.C. to Stockport was successful, both instructively and financially. (d) *Re* deputation to Baker Street, moved and seconded that Secretary get in touch with the delegation and go forward with the matter. Hadfield deputation: As the two delegates were not present, a motion was passed that the report be given and dealt with at first E.C. meeting. Areal System: It was resolved the following be a recommendation from E.C. to U.D.C., "That the area representatives be abolished and M.C. to consist of 10 members, including General Secretary, Treasurer and Advisor, who will elect their own President and Vice-President from floor of Conference.

After much discussion, *re* £2000 Effort, it was decided that Secretary write Secretary of U.D.C. to ascertain (1) Is the £2,000 being raised with the sole intention of financing the B.S.L.U.; (2) Or is it intended to float a trading department and issue £1 shares? If we can get a satisfactory answer to the above questions, then our Council will make every effort to raise their quota, but at present we are all dubious owing to great controversy existing as to what purpose the £2,000 is for.

Open Council: (1) Motion passed that Council bears the expenses of its officers. (2) Notice of motion be sent from this Council, to be brought forward at the Revision of Constitution: That Article X., Election of Officers, shall read as follows: With the exception of General Secretary and Treasurer all members of M.C. shall retire annually. The Treasurer to be elected for not less than three years. (3) That discussion *re* D.Vs. be brought forward at first meeting of E.C. Moved and seconded that invitation given by Hillgate Lyceum, to hold Annual Meeting, Saturday, February 4th, 1922, be accepted. (4) Resolved that 5/- retrospective fee be paid by Council. Collection realized 5/6. Hearty vote of thanks accorded to local friends for splendid tea and accommodation. Successful meeting closed 7.30 p.m.—Harold Gill, Sec.

[Please write reports in ink.—ED.]

NORTH-EAST LANCASHIRE DISTRICT.

The above Council will hold the last Quarterly Meeting on Saturday, December 17th, at Blackpool, Albert Road Lyceum. Commence 3.30 p.m. Delegates are requested to bring June and October LYCEUM BANNERS with them. Tea provided by our Blackpool friends at a nominal charge. A good attendance of delegates and associates is desired, as business is very important.—J.S.

TEES-SIDE DISTRICT.

The only business of any note contracted by the E.C. was the acceptance of a new Lyceum at Shildon, Psychological Hall, into our Council.

Held Quarterly Conference at Cecil Street, Stockton, on November 6th. Opened with 386, L.M. Invocation by Mr.

Neale. Mr. Brown in the chair. T. Drew elected as Secretary, in absence of the Secretary, owing to illness. Hearty welcome given to D.C. by Mr. Neale. A new member was accepted. Delegates present, 6. President remarked on bad representation of Lyceums, but was attributed to trade depression. Previous minutes accepted. Further discussion arose with regard to the Area Question. Secretary to write B.S.L.U. in reference to same. D.V.'s report accepted. Agreed to ask each Lyceum to contribute 1/- each month towards hiring a band next Field Day.

Next Conference left to Secretary to arrange.—E.W.B.

SPECIAL REPORTS.

Under this heading, Lyceums whose reports exceed the words allowed in the Table as shown in Rule 3 may have them inserted in full by enclosing 6d. for every extra nine words.

BRADFORD, Laisterdyke.—On November 6th the Bradford Lyceum District Council held the Monthly Meeting. We had an Open Session in the afternoon. Mr. Hudson, of Keighley, presided, and the following took part:—Mr. Noble, Mr. Belford, Miss Dixon, Miss Long and Miss Berry, with a splendid attendance. In the evening Mr. Hudson again took charge of the service, assisted by Mr. Simpson, Miss Stair and Mr. Naylor, and the whole of the day was a great success.—J. Babbs, Sec.

CASTLEFORD.—On October 30th we had a presentation to our late Conductor, Mr. Vernam, his wife and son, who have gone to America. He gave a farewell tea on November 2nd. We had dancing, games, etc., and dispersed at a very late hour. Everybody regretted having to leave. All joined hands and sang "Auld Lang Syne." Everyone expressed best wishes for their future welfare. Mr. Vernam was District Visitor to the Leeds District Council. The mother Church gave a supper, and friends were with us from the L.D.C., including Mr. Harding, Mr. and Mrs. Collier and Mr. Downs.—Miss Mary Allatt, Sec.

EDINBURGH.—On November 6th we held a most successful Open Session. The large attendance of parents was most gratifying and very encouraging to the Executive. Eighteen Lyceumists took part in the programme. Reading, Wm. Lindsay; songs, Jessie Duncan and Peggy Lawrence; recitations, Dorothy Dodson, Helen Litster, Minnie Hill, Eva Machardy, Katie Stevenson, Pam Blackwood, Duncan Hill, Gordon Duncan, Tom Morrison, Rod Sanders, Eddie Dodson and Eric Blackham; pianoforte solos by Winnie Morrison, Tom Wilson and C. McIntosh.—J.M.

GLASGOW, McLellan Galleries.—We held our Hallow'een Social and Dance on Friday, 28th October. The early part of the evening was devoted to the young members and friends. We opened with a Fancy Dress Parade and a little Miss as a Colleen won the prize for girls, and Sambo—who jokingly objected to the name and said he was called Mr. Johnson—won the prize for boys. All the fancy dresses were first class and it was very difficult for the judges to decide. The time was taken up with games, music and recitations. After 10 p.m. a Dance took place for the older members and friends. It was pronounced a great success. Greetings to all Lyceumists and friends. H. Cleland, Sec.

HEYWOOD.—SILVER WEDDING CELEBRATION.—On Saturday about 200 guests were present at tea in the Spiritual Church, William Street, Heywood, at a party held to celebrate the silver wedding of Mr. and Mrs. Birtwell, of 139, Bamford Road, Heywood. The presents, which were both costly and numerous, had been arranged on three tables on the platform for inspection. The evening was enjoyably spent in singing and dancing. Glee and anthems were sung by Mr. Howarth's choir, Rochdale; there were recitals by Mr. R. Howarth, songs by Miss Howarth, Mrs. Lomax, Mr. Buckley and Mr. Ingham; melodeon solos by Mr. Whitworth; and pianoforte and violin duets by Miss Ingham and Mr. Kershaw. The M.C.'s. were Mrs. Howarth and Mr. Baillie, and the pianist was Miss Whitworth. A hearty vote of thanks to the host and hostesses for arranging the very enjoyable evening was adopted on the motion of Mr. Ingham, seconded by Mrs. Neys.—Colonial papers please copy.

HIRST.—On October 30th, our Conductor, Mr. Ralph, on behalf of Hirst Lyceum, presented to a Lyceumist, Winifred Scott, a Manual and badge on her departure to America. Mr.

G. W. Johnstone, Mrs. Weir, and Mr. N. Shears gave some very encouraging remarks, and wished her good luck in her new home, the birthplace of Lyceums.—J. Stafford, Sec.

MANCHESTER, Moss Side, 66, Raby Street.—On November 7th we held our Open Services and had the pleasure of Miss Elliott, President of the Council, as speaker on this occasion.

On November 20th, owing to the resignation of Mr. Gilbert and Miss Baker, conductor and Secretary, who have our good wishes in their new interest, at the close of the service which was well conducted by Miss Copeland, a large meeting of members was held, to fill the various vacancies. Mr. Pinder desired to withdraw from his office as treasurer, which we deeply regret. The Officers elected were: Miss Harrison, Conductor; Mr. H. Moulson, Secretary; Mrs. M. Foster, Treasurer; Mr. Houlgrave, Musical Director; with Miss Merfin and Master F. Clarke assistants. Mr. Hart, Captain of Guards, and Miss E. Metcalf Auditor.

Our Lyceum is progressing so well we are looking forward to the opening of a Sunday evening meeting in the near future. Best wishes to all Lyceumists.—Harold Moulson, Sec.

STOCKTON, Brunswick Street. Pleased to report we re-opened our Lyceum on October 23rd, with a good attendance which has increased weekly. On November 13th our speaker for the day, Mr. Blenkin, of Shildon, answered questions on G.C.R. 103, and spoke to the children and was well appreciated. Our thanks are due to our able conductor, Mrs. Williams, assisted by Miss Cannon, as Musical director.—A. Hickman, 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 Nov. 23rd.

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 30 members.

RULE 4.—All Reports must reach this Office not later than December 19th, to ensure insertion in the January 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, Argyle Street.—The new service of song called "Into the Light," was given on November 13th with great success. The story and music were acknowledged excellent. The people were enraptured and astonished when the finale came. The whole is bright and above the usual run of such works.—G. Farnworth.

ACCRINGTON, Pearl Street.—We held our Open Session on November 6th and opened by singing 340. Marching and calisthenics were very well conducted and well done. We are mending splendidly. Recitations and solos were rendered by Lyceumists, young and old. We closed our Session with singing 354, and benediction by our Conductor.—Miss S. J. Woolmington, Sec.

BARROW, Dalkieth Street.—On November 13th, we had a Lyceum Day. The afternoon we had marching and calisthenics. In the evening the elder Lyceumists gave papers concerning Spiritualism.

BARROW, Orange Hall.—On November 6th we held our Open Session. Pearls were very good. Recitations were given by E. Nock, W. Pratt, W. Groves and Mrs. Butterworth. Solo by Mr. Brown. Attendance not so good as usual.—M. Frankland, Sec.

BATLEY CARR.—On 5th November we held our Annual Tea and Entertainment, which proved a success in every way. The audience highly appreciated the children's performance of two musical plays, "Cinderella," and "The Sleeping Beauty." Games and dancing followed these. An enjoyable Open Session was held on the Sunday.—W. Womersley, Sec.

BEDWORTH.—November 6th, Lyceum Anniversary, conducted by Mrs. Pears. November 13th, Prize Distribution, by Mr. Hutton. Special prizes were also given by Mrs. Pears and Mr. Randle, of Coventry.—Miss C. Rowe, Sec.

BIRKENHEAD.—We held our Open Session on November 6th. Recitations were given by Doris Dunn, Florrie Leighton Mr. Dunn, Mr. Taylor and Eva Williams. Solos by Miss Pinchers and Mr. Woodley. Pearls, reading and singing very good. It was a splendid session conducted by Miss Pinchers. We are getting new scholars every Sunday.—W. Pittard, Sec.

BLACKBURN, St. Peter Street.—On October 30th we held our usual Open Session, when again a large number were present. The marching and calisthenics were very well gone through, considering the number present. The open part consisted of solos and recitations, ably rendered; also the naming of another young Lyceumist was a very pleasing duty done by our speaker for the day, Mrs. A. Jones, of Manchester. This being a Lyceum day, the Lyceumists occupied the platform in the evening, and very ably rendered an Anthem. Mrs. A. Jones gave an excellent address. A very pleasant day enjoyed by everybody present.—Mrs. A. Robinson, Sec.

BLACKPOOL.—November 6th, Anniversary Services. Speaker, Mr. A. Kitson. Conductor, Mrs. Nurse. Mr. Kitson presented by Lyceumists with red rose, welcoming him to Blackpool. Conducted by Miss B. Barnes, the marching and calisthenics were splendidly executed. Mr. Kitson's address concluded a delightful session. Afternoon: large congregation witnessed a remarkable session. 64 Lyceumists took part in the marching and calisthenics conducted by Mr. H. Jordan. The Swedish drill, conducted by Miss F. Lord and Miss E. Robinson received well merited applause. Mr. Kitson again addressed the Lyceum, every word a word of wisdom. Evening: Mr. A. Wilkinson presided, children of the Lyceum arranged on each side of flower and fruit decked centre. Mr. Kitson eloquently put the children's cause before the large congregation. Wednesday following we had our Anniversary Tea and Concert. Mr. Kitson was again amongst us. A large number of people sat down to a splendid tea. Mr. Nurse opened the concert with a few remarks, followed by songs and recitations by Lyceumists. All the Lyceumists took part in the Cantata "Snow-white and the Seven Dwarfs," which was well done and appreciated. Another pleasant day was concluded with a vote of thanks to all the workers, proposed by Mr. Wilkinson, seconded by Mr. Kitson, and supported by Mr. Howarth.

BOLTON, Bradford Street.—I am pleased to report that our Lyceum is progressing: new members continue to be enrolled. We had the honour of winning the Shield for Efficiency in our Lyceum work during the past year. It is a few years since it last hung in our Hall, but we intend that by working hard it shall be a few years before it leaves its present position, as our Horwich friends have done. Good luck to them. I hope that we have a keen Competition during the coming year, thereby bringing out talents that may be lying dormant. We extend our greatest respect to the past winners and our fraternal greetings to all Lyceums.—S. E. Cannon, Sec.

BRADFORD, Boynton Street.—We held our Open Session on November 6th. Readings: Mr. Whitehead, Mr. Ackroyd. Recitation: Florrie Holdsworth. Duet: Mrs. J. Schofield and Mrs. Whitehead.—Mrs. Ward, Sec.

BRADFORD, Harker Street.—On Saturday, November 5th, we had a Coffee Supper. The proceeds went to our Leader, Mr. Crowther, who passed away, November 9th. On November 6th we held our Open Session, which was very well attended by scholars and friends, the following took part: Recitations by Harry Stead, Annie Stead, Kathleen Thomis, Albert Crowther and Mrs. Shaw. Solos by Ernest Crowther, Miss G. Brearley, Miss A. Carter and Mr. Stead. Duets by Miss M. Leach and Mable Firth, Mrs. Leach and Mrs. Stead. Mr. Exley read to us. It was very interesting. A most enjoyable time was spent. We commence at 10-30, Morning; and 1-45, afternoon.—G. Brearley, Sec.

BURNLEY, North Street.—On November 6th we had a splendid Lyceum session. The singing was exceptionally good. The discussion on the readings showed alert and intelligent minds ready to give and receive as much knowledge as possible. The marching was also very bright and pleasant. The Open Session consisted of songs and recitations from the following Lyceumists: Miss Clara Winchester, Master Ernest Crabtree, Miss Alice Anne Wolfender, Miss Ivy Nuttal, Miss Victoria Mason, Miss Annie Hanns, and Miss Ellen Wilkens. We had Mr. Battersby, the adjudicator, with us, who spoke a few very nice words to the Lyceum.—Emily Poppleton, Sec.

CALGARY.—We held an Open Session on November 6th, and, in spite of a snow-storm, had a good attendance. There were pianoforte solos from Alice Broadley and Willie Garrad. Little Dorothy Trombley gave a child's song very prettily, and Mrs. Garrad, by special request, sang "The sweet land of sunshine." The pearls, readings and recitations were very good, and the marching and calisthenics are much improved.

On November 8th, the "Young People's Sunbeam Club" held a Dance, at the Central Academy, with orchestra music, and did well. It was all arranged by Lyceumists.—Mrs. Cooke, Sec.

DEWSBURY.—Open Session, October 31st. Mr. J. H. Collier conducted. Many questions, answers, and comments on recitations, Pearls and solos. The outstanding item of the afternoon was the naming of a child. The ceremony was capably performed by Mr. J. Whittles. Our youngest Lyceumists sang "Open the door for the Children"; after the naming they each placed a flower on the child, who had received the earthly name of Ettie Day. Spirit name, "Peace." It was also the recipient of a Lyceum Badge by Mr. Whittles, as a token of the occasion. A beautiful feeling throughout. Mrs. Thornes and Mrs. Tearne described the angel friends present. May this bud open out and grow to be a progressive Lyceumist.—E. Wilson, Sec.

EASINGTON LANE.—On November 17th the son and daughter of Mr. G. Jones were named by Mr. A. Clayton, of Nottingham. The service was taken from the *Lyceum Manual*, and in an able manner, with flowers, giving the names of Annie and Ronald, spirit names, Charity and Honour. Also the daughter of Mr. and Mrs. Littlewood, of Haswell, Hetty, spirit name Innocence. Many friends witnessed the beautiful ceremony. At the close of same clairvoyance was given by Mr. Clayton, which proved, without doubt, the continuity of life.—E. Reay, Sec.

GLOSSOP, Fauvel Road.—On November 13th we received a visit from Mrs. Ennion, the D.V. Our first Open Session was held, and proved a great success. We also received encouraging remarks from Mrs. Ennion and Mr. Timms, who was the speaker for the day.—Mary Maltby, Sec.

HUDDERSFIELD, St. Peter's Street.—We held our Open Session on November 6th. Mrs. Oliver, our Conductor, named four children. The first was given the material name of Mabel Dyson, and its spirit name was given as "Pearl." The second was named Barbara Mellor and its spirit name, "Purity." The next two were Lyceum scholars who have begun to learn their lessons of earth life. They were Samuel and Donald McAlister, and their spirit names were "Messenger" and "Power" respectively. Recitations, pearls, solos and duets were given by the scholars and also a recitation by one of Quarmby scholars.

LANCASTER.—On November 6th we held our Open Session; there was a good attendance of scholars and friends and the following Lyceumists took part. Recitations, Misses A. Coupland, M. Dawson, M. Dodd, A. Smith, A. Railten, and Master K. Parkinson. Solos, Miss E. Pearson, Mr. J. Wilkinson, and Mr. J. Brayshaw. Duet, Misses E. Bewes and E. Pearson. Master H. Troughton gave a very good rendering from Shakespeare. The marching, readings and calisthenics were very good and altogether we spent a pleasant morning.—M. H. Freeman, Sec.

LEEDS, Psycho.—we continue to make progress in the name of education. We are urging all our members to study the Education Scheme more than ever. The "Merry E's," pierrot troupe, are strenuously endeavouring to help raise our allotted sum for the £2,000 Effort. They are booking engagements and charging expenses and tea only. Write to Miss Whitley, 64, Leicester Grove, Blackburn Lane, Leeds.—Edward L. Moore, Sec.

LEICESTER, Rupert Street.—On November 6th we had our Open Session, when the following Lyceumists took part: pianoforte solo by Mr. P. Hare. Solos by Misses P. Goldsmith, Irene Brown. Duet by Miss D. Goldsmith, M. H. Jayes. Recitations by Misses E. Dobney, E. Wicks, and P. Smith. On November 20th, we had with us Prof. T. Timson, who gave a short address on the value of the LYCEUM BANNER, also on Phenology and a few readings.—M. J. Wicks, Sec.

LEIGH, Temple Avenue.—On October 29th we held a Service of Song, entitled, "Into the Light," composed by one of our Lyceumists, Mr. Seddon.—T. Gregory, Sec.

LIVERPOOL, Romer Road.—We held a Concert on November 14th, which turned out very successful, due to the good work and items of the Lyceumists and members of the society. We hope to hold another in December.—Phyllis Ihle, Sec.

LONDON, Peckham.—We held our Open Session on November 20th, when we had the pleasure of a visit from Mr. Ford, of Reading. His greetings and words of encouragement were much appreciated. Efforts were given by Phyllis Watts, John Borthwick, Edgar Watts, Trissie Bell, Norah Clarkson, Phyllis Bower and Mr. Reg. Duggan.—B. Bell, Sec.

MANCHESTER, Moston.—On November 20th we held our Open Sessions. Both were well attended. At the Evening session we had the assistance of Mr. Ball at the piano and the brothers A. and R. Collinge with violins. Solos were rendered by Mr. Whiteley, Mr. Collinge, Mr. Hood, Mrs. Oliver, Miss Walton and Miss Hunter. Recitations were very ably

rendered by several Lyceumists and Mr. Oliver again excelled in a recital entitled "Devil my Care." Greetings were given by visitors and a grand session was brought to a close. Everybody wishing we had a room twice the size.—G. A. Hood, Sec.

MIDDLESBRO' (Grange Road.—On 13th November, we rendered a Service of Song, "Rest at last." Readings by Mrs. Harrison. Chair being taken by Mrs. C. H. Roeder. Soloists and duetists, etc., ably contributed to the success of the whole Service, and the greatest praise is reflected on Mr. Val Smith who so nobly and well trained the young ones to give such a rich effort.—E. W. Buckingham.

NELSON, Vernon Street.—On November 6th we held our Lyceum Open Session, there being a good attendance. Recitations and solos were rendered by the following: Mrs. R. Pearson, Miss R. Pearson, I. Middlebrook, Master J. Parkinson and H. Haythornthwaites. We spent a pleasant and harmonious time together.—M. Berkeley, Sec.

NEWPORT, Mon., Central.—The Lyceum progressing. On October 30th our Conductor, Mr. Rowe, officiated in an able manner in naming the second daughter of Mr. and Mrs. Gordon Thomas (Alicia).—H. Folkes, Sec.

PRESTON, Lancaster Road.—We held our Open Session on November 6th. We had a very good Session; one of the best I have seen for a long while. Nearly every Lyceumist gave us an item; the little ones especially being very keen, which shows the interest taken by them. The marching exercises were gone through very well, and we have good discussion, on the readings. A session enjoyed by all.—R. Smalley, Sec.

QUARMBY.—We had a very beautiful Open Session on November 13th. We had a very plentiful supply of pearls and were favoured by duets by our Lyceumists, Miss Evelyn Armitage and Miss Annie Ollerinshaw, Masters Norman Haigh and Alfred Bottouley. We enjoyed it very much. We also had two good recitations by our scholars. Wishing everyone could have been with us to enjoy a splendid instructive Open Session. Alice Ollerinshaw.

READING.—I have much pleasure to report a month's steady progress. The Group System has been abandoned for a time, leaders still keeping their positions. The calisthenic display has improved immensely. Social items are a great success and our sports record up-to-date is "Unbeaten."—C. R. Churn, Sec.

ROCHDALE, Regent Hall.—On November 6th we held our Open Session. Conductor, Mr. Hudson. Mrs. Firth opened by giving the invocation. Calisthenics by Edith Robinshaw. Marching, R. Isherwood. Recitations by Eric Jenkinson, and Mrs. Firth. Solos by Olive and Phyllis Oakland; and Nellie Darden was the pianist. Very pleased to see a few friends taking part in the session from the Progressive Lyceum. Miss Lily Isherwood gave the benediction.—Agnis Firth.

SHEFFIELD, Attercliffe.—October 30th. On the visit of the E.C. of the S.N.U. we held our Open Session. Conducted by Mr. J. K. Jones. A glorious session. Several E.C. members addressed the Lyceum. Mr. F. Knott conducted the naming ceremony of Joan Mason Saxelby in a very impressive manner and gave her the spirit name of "Peace."

November 19th. The S.L.D. Council were with us and again we held Open Session. Council President, Mr. J. K. Jones conducted. Various delegates spoke to the children. A wonderful improvement is being shewn by the children by their individual efforts, more were wanting to recite, etc., than time would permit. Officers and Lyceum generally are very pleased to have Mr. J. K. Jones once more amongst them, and our hopes are that his health will continue to improve.—Chas. H. Saxelby.

SHEFFIELD, Centre.—November 13th. We held our Lyceum Day. The Services were taken by Miss Norwood. Her address in the evening was very instructive. On the Monday, a Service of Song was rendered by the Lyceumists, entitled "Spirit Return." Readings by Miss Norwood. A happy week end was spent.—H. S. Organ, Asst. Sec.

SHIPLEY.—On November 6th we held our Open Session. A good number were present. Recitations and solos were rendered by the following: Violet Winterbottom, Doris Winterbottom, Miss Winterbottom, May Beety, Nellie Hullah. Conductor for the day was Mr. Ingham. Altogether we had a very enjoyable session. Also I am pleased to report our Lyceum is steadily progressing.—E. H. Coles, Sec.

SOUTH MANCHESTER.—The Lyceumists are progressing in every way possible and are looking forward to continuing to do so. We have formed a Guild which is held every week. Every convenience being given by the parent Church. It is very well attended by the children and elders. We held our

first Social on Saturday, November 12th, which was quite enjoyed by all present. On November 13th the Liberty Group was taken by Mr. J. Knight, of Bolton, on "Theosophy and Spiritualism," which proved very interesting. Our worthy Brother always gives of his best in a very able manner. On Sunday, December 4th we have with us another pioneer, Mr. A. Kitson, at our 20th Anniversary Services at 2-30 and 6-30 p.m. Will all Manchester and District Lyceumists please note. Albert Hope, Sec.

TOTTENHAM.—We had our Open Session on November 13th, which was not as successful as usual, the weather being against us. We had only thirty-six Lyceumists and eight visitors present. The rest of the month was very successful. We increased the number of scholars in our Lyceum. On November 6th Mr. and Mrs. Clegg visited our Lyceum, and we were all pleased to have them in our session again.—Gladys Golding, Session Sec.

SOUTH SHIELDS, High Shields.—We have had a quiet plodding time this month, only two visitors, both old members of the Lyceum, Miss Muriel Burns and Mr. Akleford. The Guild Class is doing good work, meeting on Tuesday evenings. In the Lyceum the prominent workers in individual effort have been: Recitations, May Jenkins, Lily Young, Evelyn Wilson, and Miss Lily Parker. Solo, Florrie Parker. Duets, Mrs. Ramsay and Mr. J. Parker; Eva Mengel and Bessie Aphit.—Mr. Woodall, Sec.

WALSALL.—One of the happiest children's days, in a long record of them was the Anniversary of Walsall Spiritualists' Lyceum on November 13th. It was most appropriate that the speaker at the three services, Mr. R. Owen, of Liverpool, was an old Lyceum student and worker. His remarks on the methods adopted in the Lyceum were very instructive and illustrative. The President, Mr. J. Venables presided, morning and evening, and Mr. V. H. Lawton (superintendent) conducted the Open Session in the afternoon. A feature of the services was the nice singing of about 60 Lyceum children, who had been trained by Mr. A. Keay to render several special selections. All the group leaders heartily entered into the arrangements. The clairvoyance given by Mr. S. Wiggin, one of our best workers in the cause, was very satisfactory and helpful.

WEST MELTON.—We held our Open Session on November 6th. Mr. Lee opening with Hymn, "Shoulder to shoulder." Olga Maunson gave invocation. Recitations were given by Nellie, Winnie, and Rhoda Rawlinson, May Staley, Doris and James Penituna, Connie Gray, Joan Kenning, Harriet Turner, Mrs. Staley, and Emma Thornton. A very interesting time together. The Workers Win.—G. Lee.

WEST PELTON.—We held an Open Session on November 6th. Pearls and recitations and solos well rendered by Lyceumists. All Lyceumists work harmoniously together. Best wishes to all Lyceums and Lyceumists.—Mrs. Meakin, Sec.

WINNIPEG, CANADA.—We held our Open Session on November 6th, and were pleased to welcome Mrs. Pilkington and her two daughters from Bolton, England. We hope they decide to stay with us. There was a very good attendance and we had pearls from: Ella and Millie Crawley, Harold, Edna, Winnie and Wilfred Brown, Jean Benson, Violet and Lily Pilkington, Walter Chadwick, Mrs. Crawley, Miss Lawrence, Mrs. Forrest and Mr. Brown. There were recitations by Ella Crawley, Edna Brown, Sylvia Parkinson, Winnie Brown, Jean Benson, and Miss M. Forrest. A very nice duet from Mrs. H. Forrest and Mrs. J. Hargreaves concluded a very pleasant afternoon.—L. W. Brown, Sec., pro. tem.

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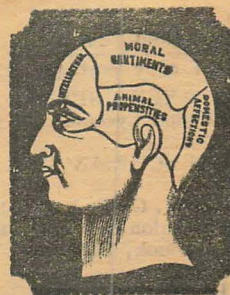
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