

THE LYCEUM BANNER

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PRICE TWOPENCE.

THE A, B, C OF ANDREW JACKSON DAVIS.

Twenty-Six Quotations From [His] [Writings.]

- A child is the repository of infinite possibilities.
- Beautiful and peaceful are the ways of Love and Wisdom.
- Charity is fraternal justice. * * * No man is justified in returning evil for evil, but good only under all circumstances and to all humanity.
- Death is but an event in our eternal life—is simply a birth into a new and more perfect state of existence.
- Error, however beautiful and gold enameled by time, must be extracted from the human mind, by the archangel of eternal truth.
- Facts are only things, but truths are principles. Fidelity is the integrity of the soul to itself.
- God is the central magnet of the universe, the spiritual world is the continuation of the natural world, and man's spirit comes out of his brain at death just as the flower comes out of the bud in the garden.
- Harmony is the guardian angel of universal Love.
- Intuition is the soul's telegraph.
- Justice is both means and end in the elaboration of the natural and spiritual universe. Justice and truth generate happiness, the native religion of the soul.
- Knowledge is acquired and superficial; but wisdom is unfolded and intuitional.
- Learn the beautiful lesson of strict loyalty to your deepest convictions.
- Music in its perfect and full expression, is a revelation of the whole system of nature.
- Nothing noble or heroic can be obtained without labours and dangers of greater or less magnitude.
- Order and Form, and Love and Wisdom are indicated in each created object from the lowest to the highest.
- Prayer is sometimes the key by which the golden door of opportunities may be unlocked.
- Quietness of mind is essential to interior light.
- Reason on the wings of faith and justice is a bird of paradise. Its flight is outward, onward, upward.
- Spiritualism is useful as a living demonstration of a future existence.
- Truth is the golden door of entrance to the human heart.
- Under all circumstances keep an even mind.
- Vitality is a part of the Divine Mind associated with, and specifically acting upon, organised matter.
- Wisdom is greater than knowledge.
- 'Xistence after death is not ghostly and ghastrly, but is natural, palpable, definable and most desirable—a relative existence, as much in harmony with objects and substances as the present. 'Xperience is the book of life.
- Yea, we will put a "new song" into their mouths. We will have our children chant the anthem of Love and Wisdom. We will echo the music of the spheres. We will do for our youth what the church has not the disposition nor the power to do, namely, we will make them happy.
- Zealously labour for the Children's Progressive Lyceum. Let us all pull together in this heavenly work—let us feel the divinity of devotion—and the perfection of effort will be crowned.

Note.—"Starnos," a dainty volume, affectionately inscribed, "To the Lyceum Missionary, Mrs. M. E. Cadwallader, in the golden ties of friendship, from the Compiler, Della E. Davis," came to me in answer to unexpressed desire for Memory Gems from the founder of the Lyceum. The quotations given

are culled from its pages, with the exception of some taken from other of his original writings.—M. E. Cadwallader.

These Memory Gems can be used as Golden Texts, or lesson subjects. They contain sentiments worthy our deepest thought, and will tend to develop the mental and spiritual faculties which is the object of the Lyceum.

M. E. CADWALLADER.

ACROSTIC.

ANDREW JACKSON DAVIS.

(Selected and adapted by M. E. Cadwallader.)

ANDREW

As by his notes a bird is known,
So, by their discourse men are shown.

No things are new beneath the sun,
All things that shall be, hath been done.

Debt is a poverty far worse
Than carrying an empty purse.

Read books well writ, choose friends well bred.
Good counsel take, be wisely led.

Each day we live doth form a leaf
In our life's volume, long and brief.

Who to friends his money lends,
May lose both money and his friends.

JACKSON

Just as is bent the little twig
So will the tree be, when grown big.

As quiet content is more than wealth,
It surely tendeth to good health.

Count that day lost whose setting sun
Sees no kind act nor good deed done.

Kind words are but the little seeds
Yet these spring up and bear kind deeds.

Success of labour let us sing,
Labour can conquer anything.

Out of the fullness of the heart,
The mouth its utterings doth impart.

Never think that time or tide will wait,
Be quick and prompt, nor come too late.

DAVIS

Divided our foundation's sand,
United we shall firmly stand.

As comes the new, the old must go,
'Twill ever be, 'twas always so.

Virtue's path keep before your eyes,
Nor think from evil good can rise.

Into your homes let sunshine glow,
Into your hearts let gladness flow.

Speech is silver, but silence is gold,
Then tell not all that you are told.

This can be given by the whole Lyceum. Conductor calling out the letter, Lyceum responding with a proverb, or teacher call out name of scholars who can then give a proverb. For special occasions, the letters may be made of gilt-covered pasteboard, and as the proverb is given the letter can be displayed, so that when the acrostic is finished, the audience can see the name in full, in letters of gold.

—From the *Progressive Thinker*,

Essays on Reasoning.

BY A. T. CONNOR.

VI. Syllogisms (continued).

There is not much to be gained by KNOWING rules, if we do not APPLY them in our reasoning. In previous chapters we have used various syllogisms to illustrate the steps taken. We must now examine whether these syllogisms will stand the test of the rules we have just been considering. Space will not allow us to examine more than one together, but each student can examine the others at leisure.

Take the latest syllogism used.—“All Spiritualists believe in Personal Responsibility; no Orthodox Christian believes in Personal Responsibility; therefore, no Orthodox Christian can be a Spiritualist.” There are three terms, and only three; there are three propositions, and no more—so far we are correct. But we must also see that the middle term has been used in its full meaning (distributed) at least once. The middle term (which does not appear in the conclusion) is “*Personal Responsibility*,” and this of itself is a singular term, and cannot be used in a partial, or “particular” sense. So we are safe here. The two terms in the conclusion are “no Orthodox Christian” and “a Spiritualist,” both used universally, and therefore distributed—but they are also distributed in the premises. One of the premises, “no Orthodox Christian, etc.,” is negative, and the conclusion is negative. Therefore, we have broken none of the rules, and can safely say that, beyond all question, our conclusion is justified by our premises—and that therefore no Orthodox Christian can at the same time be a Spiritualist. It may be urged that some Orthodox Christians CALL themselves Spiritualists. This may be so, but if a black horse called itself a white horse it would deceive nobody—and we must not allow ourselves to be misled by the claims of others. Some time ago there was published a photograph of “leading Spiritualists,” in which not one of our national leaders appeared. The photograph did not PROVE that those who sat before the camera were national leaders, although the letterpress at the bottom of the picture CLAIMED that they were. In the same way, and in all cases, merely making a claim does not prove anything. We must have proofs to back up everything that we claim. And if our claims, and the arguments with which we attempt to prove them, will not stand the test of logical investigation, the claims are worth nothing.

Many sincere but mistaken Spiritualist parents do not urge (and in some cases, even, do not allow) their children to enter for our Education Scheme, on the plea that, as the children are studying for other examinations (Civil Service, Secondary School, etc.) which are necessary for their future success and advancement, they cannot afford the time for other studies which “mean nothing to them.” These parents would perhaps be surprised to learn that they have been arguing from misleading premises, and have reached a wrong conclusion. Put into syllogistic form, their reasoning has been somewhat as follows: “Secular education is necessary for success in life; the B.S.L.U. Scheme is not secular education; therefore the B.S.L.U. Scheme is not necessary for success in life.” If our only purpose were to win in an argument, we could easily show how wrong is this reasoning by putting, in place of “The B.S.L.U. Scheme,” another term, such as “industry,” “zeal,” “honesty” or “application.” We should then reach the obviously wrong conclusion that “industry (or zeal, or honesty, or application) is not necessary for success in life”—and, we may be sure, no parent would admit that! Such a conclusion could only follow from some such major premise as—“secular education is the only thing necessary for success in life”—which, again, we all know to be wrong.

But we are examining the parents' contention from the point of view of a logical syllogism, so it lies with us to test it by our rules, and find where and how these rules are broken. The terms and propositions are correct in number; and having one negative premise we have a negative conclusion—which is according to rule, as is also the fact that we have used the middle term, “secular education,” at least once in its full meaning. Where then, lies the error? It lies in having overlooked the rule that no term can be used in its full meaning in the conclusion, unless it has been distributed in the premises. In our friends' conclusion, “necessary for success in life” has been used in its fullest meaning—otherwise they could not have claimed that the Union's Education Scheme was not one of the things necessary. But in the major premise, “necessary for success in life” has not been distributed; and, one of its rules

having been broken, the syllogism is NOT VALID, and the conclusion is not correct. In considering such syllogisms it will be helpful to remember that in an AFFIRMATIVE proposition the predicate is not distributed, whereas in a NEGATIVE proposition the predicate is always distributed. Our first premise (above) is affirmative, and means nothing more than that secular (that is, ordinary) education is contained in the things necessary for success in life—without telling us what other things are also necessary.

Were this the proper place, it might be pointed out that the parents have taken rather a narrow view of “LIFE” (which stretches far beyond this sphere) and of “success in life” (which doesn't lie entirely in social advancement).

There is another pitfall (already mentioned) which we must all try to avoid—we must never argue from the particular to the general. If the two premises are particular propositions, we are unable to draw a conclusion that is of any value. Supposing we claim (as we may) that “some Lyceumists have studied Spiritualism,” and that “some who have studied Spiritualism make good speakers”—it does not by any means follow (from the two premises) that “some Lyceumists are good speakers.” As far as we can learn from the premises, some Lyceumists are students (leaving a number about whom we cannot say whether they are students or not); and some students are good speakers. But whether the Lyceumists who are students are included in the students who are good speakers, we are not told—and we can only form our conclusion from what the premises tell us. The students who are good speakers may not be Lyceumists—or they may. But we don't know—and we must never make assumptions.

We must conclude our consideration of the syllogism and its rules by a brief reference to the HYPOTHETICAL syllogism. In this, the first premise starts with if—“If A.B. is a clairvoyant, he can see spirit forms”—“if A.B. is a clairvoyant” being called the ANTECEDENT (because it goes before), and “he can see spirit forms” the CONSEQUENT (because it follows as a result); the second premise either affirms the antecedent or denies the consequent—and the conclusion is drawn accordingly. To complete the syllogism—“but A.B. cannot see spirit forms; therefore he is not a clairvoyant.” Great care must be taken that we do not deny the antecedent or affirm the consequent, as by so doing we break rules of the syllogism. But unnecessary risks need not be run, as the hypothetical proposition can easily be turned into an ordinary affirmative proposition, with the same meaning. When we say—“if A.B. is a clairvoyant, he can see spirit forms”—we are really claiming that “ALL clairvoyants can see spirit forms,” and if we make this our major premise, the minor premise and conclusion will be just the same, and we shall have one pitfall the less.

The syllogism is used by scientists for inductive and deductive reasoning (see Chapter I.), and if we will only learn to apply its rules we can always safeguard ourselves against falling into error in considering arguments that otherwise might mislead us; and we can also fit ourselves for scientific and philosophical investigation.

(To be continued).

A MEMORY SYSTEM.

Forget each kindness that you do,
As soon as you have done it;
Forget the praise that falls to you
As soon as you have won it.
Forget the slander that you hear,
Before you can repeat it;
Forget at night each spite, each sneer,
Wherever you may meet it.

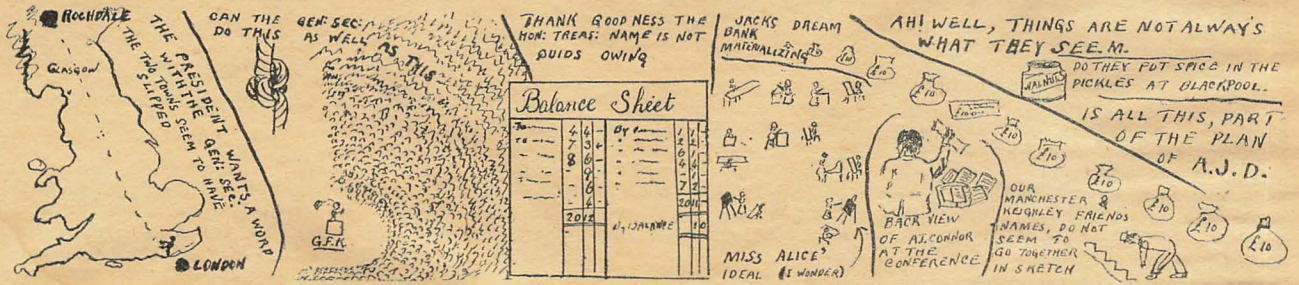
Remember every kindness done
To you, whatever its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made
And keep it to the letter:
Remember those who lend you aid
And be a grateful debtor.

E.M.

Sample certificates of membership were placed before the M.C. at the Conference and the design approved. Full particulars of distribution will be given in the August issue.

CONFERENCE REFLECTIONS,

(With Apologies.)



Pithy Pars from Conference.

By M.S.

At 3-5 the President called the Conference to order.
At 3-6 our Adviser had to be told he was not in his correct place and on being given orders from the President immediately obeyed (being a good Lyceumist).

G.F.K. informed Conference that Mrs. Mack was Mr. Mack.

C. of L.: May I ask the Treasurer if the Income is sufficient to meet the expenditure.
Treas.: No.
C. of L.: Why?
Treas.: Because the Expenditure is greater than the Income.

The Trust Deed.

M. of M.C.: May I ask if recommendations of M.C. can be added and certain other alterations take place?
C. of L.: Yes! on my word of honour.
M. of M.C.: Is that good enough?
C. of L.: With a dry smile gave M. of M.C. the "cut-throat sign."

Saturday at 4-15. After a good laugh the President appropriately announced "The Collection."

K. of L.: What has Education Scheme and Guild to do with one another.
M.K. of B.: They are "TWIN-SOLES."

What a lot of challenging the President's ruling, etc.

"Shoulder to Shoulder." Just fancy we rubbed shoulders, I beg your pardon, I mean we sang this three times during the week-end.

The local press have announced and commented upon the fine swinging tunes we had, yet the R. of L. suggested a revision of Songster with the assistance of Sir Frederick Bridge? and others.

Southern Counties re Expenses of D.V.'s pointed out the huge distances their D.V. had to travel and stated they were the wealthiest Council in the Union. One of them informed me later that their last balance showed a profit of 2d. (TWO-PENCE).

Do they know there is the £2,000 Effort down South. Come along! J. of R. and get it spread from Brighton to Cardiff.

Extract from Manual: "All war is murder."
K. of L.: stated "He received further "WEAPONS and AMMUNITION" from Discussion at Conference."

C. of R.: "We have got our eyes open in the South now." The Union sends their very best thanks to those in Yorkshire who are responsible for sending such an able optician as "Dr. Jackson" south.

G.F.K.: "The more we sell—The more we lose. Yet the M.C. is trying to get the Lyceums to raise £2,000 for the Union and its officials to trade with. Some TRADING DEPT. ours.
This refers to BANNERS.—ED.

Name please! Edwards—Will. That's all.

S. of D.: Don't play marbles; get on with business.
E.A.: It's not marbles, it's bluff.

O. of M.C.: Whilst Conference study re-election of Revision Committee. "This can be done by correspondence and so save expense."

Later: O. of M.C.: "I move Revision be left to M.C."

B. of B.: "If all the Brains of the Movement were in one family it would be our duty to elect them to govern," and if this was done we should naturally expect the remainder of the movement to be without brains.

G.F.K.: 4 p.m. Saturday: The President is the "BOSS."

7-30 p.m., Sunday. G.F.K. compared the M.C. to a wheel and stated the "President" is the "Rim," M.C. are Spokes," and I am the boss which is held in position by the rim.

WANTED FOR CONFERENCE NEXT YEAR. A minute Secretary. Qualifications: eight right hands capable of holding eight pencils which can all write at the same time. Eight pairs of eyes, eight pairs ears, Sans tongue; must be cool and level-headed and capable of taking a verbatim report of conference discussions, sarcasm and speeches. Only those qualified need apply.

By the Way.

Miss M. E. Kitson, B.A., and Mr. A. T. Connor, the secretaries for the Education Scheme, spent their Whitsuntide holiday preparing the future arrangements of the various grades. A new Oral Grade Primer was also compiled after consideration by the Education Committee.

Beside the ordinary meetings of the Conference there were prior meetings of the Standing Orders Committee and the M.C. The M.C. Trustees, Education Committee and Standing Orders Committee also met during the meal hours. There was not a spare moment from 10-30 a.m. on Saturday to 9 p.m. on Sunday.

Mr. Frank Hepworth once again contributed the "Welcome" and hearty applause greeted his name as the author.

The Paington Church are soliciting the support of other churches in order to refute the Seven Principles. They wish to retain the Atonement by Sacrifice and delete Personal Responsibility, though the circular carefully covers this point in the seventh paragraph.

Personal Responsibility is a law of the spirit world and it is impossible to refute this truth which must ever remain a principle of spiritualism.

With real communion, Christians will learn the wisdom of this truth and give it preference over the present apology for human sin.

Despite the notice in various pages of June issue of the Lyceum Banner, some Lyceum Reports have come to hand which cannot be inserted.

Some Saints of Religion.

BY THE WONDERMAN.

You all know the story of St. George and the Dragon. St. George was a heroic soldier who lived about 300 years after Christ and who gave up his life rather than give up his beliefs at the bidding of a Roman Emperor. He is called Saint because he was exceptionally good and brave.

If you find Golden Chain Recitation 145, you will see that a saint is "one of the world's noblest workers," one who is willing to go through many hardships and sorrows for the good of everybody. There are many kinds of saints. The first kind are saints of religion, such as Buddha, Zoroaster, Jesus and Mohammed. They taught new ideas and sought to make the people better through their teachings and their example. In different parts of the world these men still have their followers.

Men are always puzzled about life. Many have thought deeply about life and its mysteries and have asked themselves the same questions. What are we? Why are we here? Do we become nothing when we have finished here? Where do we go? In every age, some have gone to live apart from all other human beings to think out answers to these questions. As a result of deep thinking and an earnest desire for truth some have been led to believe certain things. They have not been content merely to believe themselves but have spread the beliefs by teaching, until they have found followers who themselves spread the same ideas.

How strange when we think that these men have all been earnest in desire for truth and yet their teachings differ greatly. But in all we can find something uplifting and something to help on the progress of man.

I will try to tell you something about these saints of religion.

Buddha.

About 628 years before the birth of Christ, there was born in India a prince called Gautama. He was brought up in the palace and it was not until he was married that he was allowed to go out of the palace grounds to see the world. When he did, he first saw a broken down old man, further on a sick person, and further on a corpse. Now he seemed only to notice the sad things of life. He wanted to get away where he could think over these things. At last he left his wife, his baby, his father and his wealthy friends, and went out alone into the wilderness. He began to think that material things, such as wealth, were not worth having, not even worth desiring, for they soon pass away. He believed that we are born on this earth many times and each time we are born with vain and foolish desires which we should try to destroy. Gautama believed that we should destroy all desire and wish for absolutely nothing. When, by many lives here, we have done this, Gautama taught that we should enter Nirvana, and be one with the Supreme Being. Gautama called himself the Buddha, which means the Enlightened One.

Even though there is much that is beautiful in the teaching of Buddha, it does not satisfy us. It tells us to want and wish for nothing. It does not make the most of life. There are some desires we should suppress, but without hope and without wishing there would be little progress. When we are completely satisfied and content to submit to anything, we are like dust blown in the wind.

Yet Buddhism taught much to the people of India. It is now the religion of the people of China, Japan, Ceylon, Siam, Burma and Nepal.

Mohammed.

In 511 A.D. at Mecca was born a baby boy of poor parents. They died early and the little boy was brought up by an uncle. When Mohammed was a young man he became the servant of an elderly woman who traded in Syria. He looked after her camels. She fell in love with him and married him.

Later he gave it out that he was the Prophet of God, that he had been sent to preach a more perfect faith. He had dreams or visions and heard voices speaking to him. When he awoke he wrote down what he had heard. When in the desert he wrote down his visions on pieces of leather, on leaves, on bones, or on anything he could get. Later, these writings were found and were put together to make the "Koran," which is the Mohammedan Bible. There are some beautiful passages in these books, but some are much confused, as they were put together in order of length and not in the order of the time written. Some of the teachings are much like those of Christ, for Mahomet had heard something of Christianity.

Mahomet or Mohammed preached that there was only one God, Allah. He persuaded his countrymen to give up idolatry and worship the one God.

Like all who preach new truths Mohammed had many enemies. In 622, he had to flee from Mecca to Medina. He and his followers were so enthusiastic that they tried to speak his teachings by the sword. In this way Mohammedanism spread into Egypt, North Africa, Spain and France. Eastwards it spread as far as Persia. Every good Mohammedan hopes to visit Mecca and Medina, the birthplace and burial place of the Prophet, before he dies.

Zoroaster.

Of Zoroaster, the founder of the ancient religion of Persia, there are many legends. He probably lived about the time of the great Persian King, Cyrus, in the fifth century before Christ. Some of the stories about him are that he began to laugh the day he was born, that he dwelt twenty years in the wilderness and lived upon a single cheese which never grew stale, and that he desired to be killed by a thunderbolt and did so meet his death. Of course, these are only legends. Zoroaster taught the Magi or Wise Men of Persia.

The three Magi who came from the east to see the baby Jesus were probably from Persia. Zoroaster taught the people that there is one God, and they worshipped him through the sun, the source of life. He said that the soul does not die, it goes either to bliss or pain, according to its good or bad deeds which have been written in a great book.

Confucius.

Confucius was born of an ancient and honourable family in China, but he was poor. He had to study hard to earn his living. He was fond of music and played on the lute, singing to it. His favourite game when a child was to dress up and conduct religious sacrifices. He played at "being clergyman." He married when he was nineteen, kept a shop and afterwards became the controller of parks and herds. He became a teacher when he was twenty-two, and taught scholars who could not afford to pay fees, if they were clever enough. His fame spread till he became minister to one of the rulers. The people loved him. He put down injustice and banished crime. The ruler grew jealous of Confucius and made him go.

For the rest of his life the great teacher wandered about with his disciples, homeless. He went about hoping to find some ruler wise enough to accept him as teacher and adviser. He found no one, and though he seemed to have failed in one way, his teachings still reign in the hearts of millions. He went on helping the poor and teaching his disciples till his death. He taught what Christ taught—"What you do not like when done to yourself, do not to others." He taught his followers to do good to others, whether it would benefit themselves or no. He taught nothing of life beyond this, because he said we do not understand life here. In China there are millions of people who follow the religion of Confucius.

These saints of religion suffered much, but the fact that they have yet millions of followers shows that there are sparks of truth in the teachings. No man has all the truth.

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.

COLNE, Cloth Hall.—Passed to the Higher Life in his 14th year, Master Ernest Farrow. An energetic Lyceumist and faithful worker.

Mrs. M. E. Cadwallader, Editor of the *Progressive Thinker*, has arrived in England for the International Conference which is being held in London on July 2nd and 3rd. Two compilations from her pen will be found in this issue.

Mrs. Cadwallader hopes to visit some of our Lyceums before she returns to U.S.A.

Cornelia Innes.

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

Mr Thrale Innes preached Atheism for many years, but at the age of twenty-five became a convert to Religion. True, it was not the orthodox Christianity, but that is of no consequence. He hereafter followed the Christ principles.

Innes's changed views were not the result of logical argument or pure reason, but rather of quiet conversations with a beautiful woman, possessed of a developed Soul, a psychic life, the truth of which was the result of Spiritual experience, although she had never been of a doubting nature.

Cornelia Overbury was lovely in soul as she was magnificent in body. The mysteries of the mystic land had been partially revealed to her because she deserved to know them. Cornelia believed in the words "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." She cultivated the psychic within herself, and the gates of the Spirit Realm were hers to unclose.

Cornelia had a fine physique, and wonderful health. Her temperaments were harmonious. Her massive head was nobly poised, with a strong neck and well developed shoulders. Her eyes and chin suggested a lovable disposition. The powerful face denoted character, strength and power. Her forehead was broad and lofty. She was perhaps a little masculine, but it was set off by a beautiful grace and refinement. Some people imagined the psychic individual to be, of necessity, physically unsound. The idea was a false one. Cornelia, most splendid among women, was herself psychic.

Cornelia had ideas—people called them extraordinary ideas. "This non-conformist church has been defiled," she said one day to a friend on leaving a place of worship.

"How do you mean, Cornelia?" enquired Mrs. Massey. "The service was quite ordinary, and everything was done in accordance with decorum." "Yes, I know," she said, "but the church has been defiled all the same. It is no longer the Holy of Holies. They have had entertainments, bazaars, concerts or something of the kind here."

Her friend was a member. "How could you know, Cornelia? You are a stranger."

"My psychic insight, I suppose," she replied. "There is never high Spiritual manifestation in such buildings. Churches should be used for worship alone."

One day Mrs. Massey saw Cornelia standing before a beautiful picture, by one of the great psychic masters.

"There's a sacredness about that picture Mrs. Massey," she remarked, "its as though a part of the artist's soul belonged to it. When the Spiritual Idealist stands before that picture in thought, blessing comes. You somehow cannot disassociate the Soul of the picture from the Soul that produced it. There's holy thought—life wherever it goes. That work of art is not a mere inanimate thing."

"You have the most curious fancies, Cornelia," said Clemency Massey, kissing her.

Thrale Innes gave his life to holy thought and holy things. It was not perhaps strange he should think much of Cornelia Overbury. He loved and proposed, and, to the surprise of all her friends, she accepted. Two years after their marriage a son was born to them, a lovely child, likely to possess his mother's physique and his father's intellect.

The great European War broke out, and Innes, who preferred to heal rather than destroy, offered his services as a doctor. It was his profession, although he was not in regular practice. He was away in France six months, and returned home unexpectedly.

Innes entered his house quietly, and found his beautiful wife asleep on a couch, with her little son, her lovely arms resting on the pillows. He was glad for a time to watch her unseen. He reverently kissed her.

"I knew you were here beloved," she said, "I perceived you in my dreams."

The home visit was extremely happy, and Thrale returned to France. His career was a short one. He was killed while tending a wounded soldier.

One night Cornelia had a vision. The spirit of her beloved appeared to her. It was when her little son Clarence was seven years old.

"Offer your services as a nurse," he said. "I will meet you on the fields of Flanders."

Cornelia sent her boy to College, and offered her life and talent in the cause of her country. She had already learnt nursing thoroughly. Her commanding personality, her gifts of healing,

her spiritual insight at once placed her in the front rank. Her services were invaluable. After many successful months, she undertook a very dangerous piece of work. In saving life she was wounded. She had fallen within the area of battle, and could not be immediately attended to. Cornelia appeared to be dying on the Field of Flanders, the red cross upon her breast. It was then her departed husband appeared to her.

Cornelia had long known the eternity of life, the impossibility of death as people generally understood it. Her husband was alive, he had simply passed into another realm.

They communed together, and he said, "Your little son is in danger, Cornelia—the danger of materialism. When you recover—go to him. He evidently inherits something unhealthy from his father's past. Save him Cornelia. If you commune with me in England I can help you. Choose holy places, and wait alone for my coming. I love you, and will ever aid you if within my power. Fare-thee-well, beloved."

The beautiful woman found herself being lifted from the ground, and placed upon a stretcher. Her wound was serious, but she recovered after a long and painful process. She then returned home for rest and change, most of all to watch over her son Clarence, and lift him from the pitfall of materialism.

A wave of Atheism had swept through the college, and young Clarence Innes caught its unholy spirit. She removed him in time to reveal some of those mystic truths of which she herself was conscious, and after a tour in the East found his faculties had righted themselves, when she was able to return to her splendid work with the Army.

Great Heads and Little Heads.

By PROF. T. TIMSON, F.B.P.S., F.B.P.C., A.S.P.

(Chartered and Incorporated, London),

(Fellow of the London College of Physiology).

There are heads of state and governments, there are heads of schools and businesses, heads young, heads old, heads rich, heads poor, heads that are strong, and those that are weak in all the varied mental abilities, domestic and social, art, business and mechanical gifts and talents implied.

There are big heads, small heads, low heads and tall heads, long heads and short heads, and those flat and others round. We meet them in the street and factories, offices and every other assembly, and we look without seeing. We do not observe these ever changing signs of character and disposition, so plainly and distinctly marked equal in differentiation as in the differences which enable the gardener to quickly discern the nature, quality and varying forms of the species of flowers or fruits with which he is dealing.

Our children are equally varied in talent and form, colour and capacities, and although the gardener recognises these inherent qualities as the foundation to build up his culture of fruit and flowers upon, we neglect this and prefer a system into which we endeavour to squeeze all the little minds into one routine and formula.

No two children are exactly alike, all are born with different talents, disposition and inclination, and stand out individually for a future personality, which will be entirely its own, independent and irrespective of whatever artificial system may be applied, however, there will be modifying influences; but first and foremost there must be the organism suitably developed in body and brain for a special career in life which the child is primarily adapted, and from which it will possibly add its name upon the scroll of the many who have risen from obscurity and poverty to power and prosperity. There is only one true system of Natural "SELECTION," and Sir Alfred Russell Wallace, LL.D., D.C.L., F.R.S., has attested that as PHRENOLOGY.

W. E. Gladstone, Andrew Carnegie, Abe Lincoln, Thomas A. Edison, Baden Powell, and thousands of the most successful men in every station of life give to PHRENOLOGY the honour of the above claims.

Thomas E. Edison, the great inventor, said: "I never knew I had an inventive faculty until the phrenologist told me so; I was a stranger to myself until then."

The late Andrew Carnegie, said: "Not to know yourself phrenologically is sure to keep you standing on the BRIDGE OF SIGHs all your life long."

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

Terms to Lyceums and Societies:

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SUNDAY, JULY 2nd, 1922.

The B.S.L.U. Conference.

Report of Minutes and proceedings of the 33rd Annual Conference held in the Blackley Co-operative Hall, Blackley, Manchester, on June 3rd and 4th, 1922.

The President, Mrs. Pickles, of Blackpool, opened the Conference, at 3-15 p.m., with Hymn No. 2 (in new Hymn Sheet) "Shoulder to Shoulder." Mr. Owen gave the Invocation.

The delegates were welcomed by the President and the representatives of the Parent Body (S.N.U., Ltd.). Mrs. Greenwood and Mr. Oaten were invited to seats on the platform.

The following appointments were then made. Tellers: Mr. Saxelby, Sheffield, and Mr. Harding, Wakefield. Scrutineers: Mrs. Ennon (Stockport), Mr. Rankine (Scotland), Mr. Riley (Teesside D.C.), and Mr. Cager (Brighton). Messenger: Mr. C. Lloyd (Pendleton). Minute Secretary: Mr. Bell.

It was agreed the Conference rise at 9 p.m., and the meal times as arranged. The President noticed Mr. Kitson, the Adviser, was in the body of the Hall, and asked him to kindly take his proper place on the platform. Like a good Lyceumist he immediately complied with the request.

Prior to the minutes being taken Mrs. Greenwood moved and Mr. Edwards seconded the suspension of Standing Orders and asked the President to kindly invite Miss Morse to the platform for a little ceremony that was to take place.

Miss Morse then ascended the platform amidst hearty clapping of hands from the delegates, etc., assembled.

Mrs. Greenwood then introduced a very interesting item of business in the way of a presentation to the B.S.L.U. This was to take the form of a Silver Medal which the late Mr. J. J. Morse had been presented with in the Lyceum's Jubilee year, and called upon Miss Morse to make the presentation. Miss Morse in presenting the medal as a Presidential Badge for the Union spoke of the relationship between her late father and the Union and stated when going over the various relics her Dad had left felt somewhat at a loss as to which would be the best way to dispose of the medal. She wondered what his desire in the matter would be and on receiving a suggestion that she should present it as a Presidential Badge to the Union immediately welcomed such an opportunity and was of the opinion that probably he (Mr. Morse) was behind and responsible for the suggestion. Continuing she stated what a pleasure it was to her to hand over to the Trustees of the Union his medal as a Presidential Token or Badge, and added as a personal suggestion that a Silver Chain ought to be purchased by the Union and attached to same to make it a Badge of Office of Love and Affection intimating that with such we should realise we had chained, as it were, our President to us for the year. Mrs. Greenwood suitably responded and accepted same on behalf of the Trustees of the Union and thanked Miss Morse for the gift, the way she had presented same and also for the suggestions *re* the Chain, and asked Miss Morse on behalf of the Trustees of the Union to pin this same on the President, Mrs. Pickles.

Miss Morse then pinned the medal on the breast of the President and asked her to accept same, not only from herself, but from her father, who was undoubtedly with us all at this time and will hover around us long as the B.S.L.U. is in existence which she (Miss Morse) sincerely hoped would be always.

Mrs. Pickles suitably responded, stating that this appeared to be another of those links which bind, adding that our Friend, Mr. Morse, would probably at this time be looking down upon the ceremony and would realize that his labours have not been lost sight of or in vain.

Mr. Shuttleworth, on behalf of the Trustees, moved the best thanks of the Conference and Union be accorded to Miss Morse for her gift.

Mr. T. H. Wright, Sowerby Bridge, seconded, and Mr. R. Latham in supporting mentioned that a jewel had been presented to the Union as a token of Fellowship and Goodwill, but we must not forget that all our Presidents (including past ones) were Jewels.

Mr. Keeling (Liverpool) moved that Standing Orders be resumed. Shuttleworth (U.D.C.) seconded. Carried unanimously.

MINUTES.

Mr. Shuttleworth (U.D.C.) moved and Mr. Churn (Reading) seconded, that Minutes be taken as printed.

Mr. Connor (London) moved, Mr. Mason (Preston) seconded, that "The representation of the South" be altered to read "Southern Counties." Agreed.

Mr. Shuttleworth (U.D.C.) pointed out that the ruling arrived at at Burnley, *re* £2,000 Effort, and the explanation given by General Secretary, &c., had not been inserted and would like this done. Mr. Knott promised this should be.

Also pointed out that "Aked, (Bradford), Scrutineer" should read "Thompson, Birkenhead."

Mr. T. H. Wright (Trustee) moved the adoption with the amendments and Mr. Wagner (N.E. Lancs. D.C.) seconded. Carried unanimously.

Mr. Latham drew attention to the Amendments on the Agenda *re* the Constitution, and was requested to stay any remarks on these until after the President's Address.

CORRESPONDENCE.

The only item of interest in Correspondence was a letter from Mr. Hall, Junr., of Tyneside, stating good and sad news. The former being the winning of a Choral Competition by the Tyneside District Council and the latter to the effect that his father and mother were unable to attend conference on account of the serious illness of his Dad, who is the newly elected Representative of Area 'A.' on the M.C.

Mr. Hunter (Tyneside D.C.) asked for a Divine Moment in which to send out all our thoughts and best wishes to Bro. Hall in his serious illness and on the President asking everyone to rise, one could have heard a pin drop.

Mr. Batten (Bolton) moved and Mr. Bentley (Manchester) seconded the confirmation of the correspondence.

Mr. Keeling rose here to mention the loss the Movement in General had sustained by the loss of Dr. Ellis Powell, and it was agreed that a telegram expressing our sorrow be sent to be followed by a letter.

The General Secretary asked at this point for names of any arisen workers to be handed to him before Sunday morning.

PRESIDENTIAL ADDRESS.

Comrades All,

In all ages religious organisations have striven, and if they are alive must *ever* strive, to bring their members into personal relation to a larger and more enduring life.

This Spiritualist Institution is an educative power which can become a living force, through and by its child section. You are engaged in a glorious work, interesting and fascinating, and if from this hour we endeavour to retrospect, we shall add to our storehouse of knowledge to a large extent, for the ever unfolding powers of child-life necessitate close and constant observation.

Let us try to remember, we cannot fail to educate ourselves in the attempt to educate our children, and when we are conscious of weaknesses, strength may be imparted by courageously recognising them, and gradually out of defect will grow a more perfect organisation.

EDUCATION SCHEME.

The Pioneers of Spiritualism who have gained access to the higher institutions in Spirit life are, as far as lies in their power advancing this democratic scheme.

Leaders in many sections have been conscious of their guidance and instruction, and we realize that the immediate influence here is far-reaching and the whole outlook is transformed.

It has been truly said that education recognises the worth of man, and though it includes instruction, it embraces still more, and the teacher is prone to think that all the child acquires under his supervision are things of value in themselves; but only applied knowledge, I would remind you, leads to wisdom. Socrates said "Virtue is Knowledge" which has its deep meaning rooted in the labyrinth of experience. Our present scheme is not engineered for the purpose of cramming, but to help students to a fuller understanding of our philosophy, and a broader comprehension of our principles, opening out to a wider field of consciousness and the impartation always of the ministry of love. Let me here pay a special tribute to our educational secretary and her colleagues for the very great labour of love they have bestowed upon this very important part of our movement. She has sent out 110 parcels to Lyceums, and a personal letter to every student, and I take this opportunity of congratulating all who have sat for the examinations and a hope that even those who have not been successful will try again.

On behalf of the M.C. I convey the highest appreciation to Miss Kitson for the creditable manner she has kept us in touch with her work.

And last but not least is the linking up of our scheme with that of the S.N.U.

Most of you will be aware of the petition issued against the false economy in Education, and which solicited all signatures throughout the Movement of those over 21. Our country ought to afford more facilities for education and not less, for the wealth of the country in the future lies in the manhood and womanhood, which will comprise the industrial, commercial and political world where ideals are needed to uplift the whole human race.

THE S.N.U.

It is with sincere gratification I record closer relationship with the Spiritualists' National Union. In my three years of office I have witnessed many conflicts and struggles, but honesty of purpose on the part of all members of both Unions has brought about a more perfect understanding between the two, and if the psychology at the head of a community is sound so will its units inevitably become.

Readjustment is necessary in both Lyceums and Churches in many instances. Difficulties have arisen concerning their relations to each other and many valuable hours have been spent trying to solve this perplexing problem.

The relations of Church and Lyceum: with a view to preventing these matters arising in the future, and to find an amicable method of governing lical conditions between Church and Lyceum, the Presidents and Secretaries met in order to consolidate the whole Movement, and secure a harmonial relation between the two main national sections—the S.N.U. and the B.S.L.U. and the various members thereof.

It is recommended that immediate steps be taken in each locality to form a scheme of amicable relation and understanding agreeable to both sections.

- I.—It is recommended as a basis of agreement that each Lyceum be accepted as an integral part of each Church, and there be a financial relationship existing between them, which will meet the wishes of both sections.
- II.—That the principal officers of the Lyceum should be members of the Church.
- III.—That the Lyceum have representation on the Church Committee to thus establish mutual and interdependent relationships.
- IV.—That the Byelaws of S.N.U. and B.S.L.U. have inserted therein a byelaw governing these inter-relations and recognising their relations to each other.

I, as President along with your General Secretary of the B.S.L.U. recommend to the Lyceum Conference assembled, to pass a bye-law for incorporation in the Unions Bye-laws in the following words:—

"The B.S.L.U. shall be affiliated in membership to the S.N.U. Ltd., shall pay a fee therefor of one shilling annually for each Lyceum in affiliation with the B.S.L.U. Where Churches and Lyceums are in membership with the foregoing national Unions, Lyceums shall be considered an integral part of the Churches under whose auspices the Lyceums meet and hold their sessions."

These will be the links which will bind and consolidate our forces in the future.

U.D.C. AND D.C.'S.

Your labours and activities have been noted and duly appreciated, and I would suggest that those difficulties which are

ever arising in your individual districts, might be dealt with by your E.C.'s before appealing to the national body.

You will probably be aware of all the details where friction occurs and set up a Board of Arbitration to deal with it accordingly.

The time is very precious and limited at the M.C. Meetings, and business keeps accumulating, so that the national work claims first attention.

BANNER.

I need not dwell long on the BANNER, but there is great room for improvement in the quantity of its sales. Its editor *must* feel proud when he reads the letters of appreciation he is continually receiving which proves its great value to Lyceumists.

FOUNDATION DAY AND PIONEER SUNDAY.

I would urge upon you all the necessity to keep in mind "Foundation Day" which your M.C. inaugurated, and the "Pioneer Sunday of the S.N.U.," two auspicious occasions which can be made both educational and instructive.

REVISION OF CONSTITUTION.

You must all be aware of the lengthy Agenda and here allow me to suggest one method which will facilitate business and save much valuable time of our Conference.

The real business surrounds a few broad principles, viz. :—

- I.—The continuation of the Area Scheme, or
- II.—The return to Conference election of M.C.
- III.—How many members shall there be on the M.C.—7, 8, 9, 13, or 14.
- IV.—Is the Trust Deed acceptable? and I need not remind you that this must be decided to-day.

To those districts that have exhaustively discussed the revision I ask you to be tolerant towards other's views remembering always, it is not for the present we legislate, but for the future, and that—

"We may lay foundations deep and wide
Not on white sands idly drifting,
But upon the rocks uplifting,
All their grandeur o'er the tide."

And in the consideration of our children's future, we must attract as far as lies in our power, that we may be able to retain our youth's and maidens, for workers in the years that are yet to be.

The great skeleton frame will be beautiful if the material *we* put in is saturated with goodwill and harmony.

Let us not mar the building but be determined by our individual efforts to glorify it.

REVISION OF MANUAL.

Thanks are due to all those Lyceumists who have rendered help in the revision of the MANUAL.

Many hours have been given unselfishly in this work and my admiration for your labours is high.

RETROSPECTIVE FEES.

I have also in remembrance those Lyceums who have loyally stood by the Union and remitted their retrospective fees. I thank you because my faith in your loyalty has not been broken.

TRUSTEES.

All legal documents are now in order and have been transferred to the Trustees and held by them.

My hope is that these true and tried stewards may have health and strength to watch over our affairs, with ever increasing interest in its welfare.

The Trust Deed Committee has done its work, and Mr. Connor's share in that work has been great.

£2000.

I have endeavoured to raise my quota of £10 towards our effort, and have succeeded, believing that practice is better than precept. Will those Lyceums who have not yet responded make another effort, for I cannot think there is one Lyceum that has never tried. I owe my success to your loyalty dear Lyceumists, for infinite faith in our fellow-men rebounds back to us.

OVERSEAS LYCEUMS.

Let us together send out our good wishes to our overseas Lyceums, and that they may prosper.

Deep down in my heart I wish they could have been here with us to-day and we could have rejoiced together, and so on your behalf I send heartiest greetings across the water, coupled with

the hope that the principles for which we stand will strengthen and sustain them all.

In conclusion, though we may be optimistic of our future good, let us remember our own houses must be in order always, ready for the invited and the uninvited guest.

Goodness and Wisdom are indispensable allies in our internal government. Sound moral judgment will induce harmony to dwell within our walls, for sound judgment involves knowledge, and moral ideals well constructed and habitually enforced, will build living temples wherein we can render service to the Angels.

MARY E. PICKLES.

Mr. Keeling (Liverpool) moved with great pleasure the acceptance of the Address and that the President be thanked and the address published in the Spiritualists' publications. Mr. Latham seconded. Carried unanimously.

Messrs. Burrows (Halifax), Shuttleworth (U.D.C.), Keeling (Liverpool), The General Secretary, Miss Elliott (Manchester), all spoke and asked and answered questions on the address.

Mr. Latham here recommended to Conference that as the revisions to Constitution number about 70, a committee be formed say, 1 from each District Council, 1 from M.C. and one from the Floor of the Conference to select the most important motions for acceptance, &c., and to be first dealt with as there would not be time to take the whole lot.

Mr. Shuttleworth (U.D.C.), moved and Mr. Connor (London) seconded, that the vital points be considered first.

Discussion took place as to what was meant by Vital points; Messrs. Hood (Moston), Batten (Bolton), Owen (M.C.), Manning (Halifax), Brown (Liverpool D.C.), all taking part in same but on the motion of Mr. Marston (Stockport), seconded by Mr. Welch (D.V. Sheffield): "that the previous question by put" this was carried by 78 votes against 3.

The next business was then proceeded with i.e.. Unfinished business from last Conference. Mr. Williams (Vice-President), then moved the following:—

There shall be two Representatives to the Executive Council of the Spiritualists' National Union (Ltd.). They shall be nominated from the members of the Management Committee and duly elected by Conference to serve for two years, the one receiving the lower number of votes of the two elected at the first election, shall retire at the end of the first year, but shall be eligible for re-election if the necessary conditions are fulfilled.

Mr. Burrows (Halifax), seconded. Arising out of the discussion, Mr. Batten (Bolton) asked if an M.C. member retires what is his (or her) position as regards the S.N.U.

Mr. Mason (Preston) moved an Amendment, Mr. Churn (Reading) seconded:

"There shall be two representatives to the E.C. of the S.N.U. Ltd. They shall be (a) The General Secretary, who shall serve during his term of Office and (b) one other nominated from the M.C. who shall retire annually but shall be eligible for re-election if the necessary conditions are fulfilled."

Messrs. Keeling, Latham and Connor all gave notice of further amendments prior to the voting taking place.

The voting resulted as follows for the amendment, 65, against 38. The amendment then became the Motion.

Mr. Keeling, (Liverpool) then put his amendment, Mr. Batten (Bolton) seconded: "There shall be two representatives to the E.C. of the S.N.U. Ltd. They shall be (a) The General Secretary, who shall serve during his term of office and (b) one other member elected from the body of the Conference."

Prior to the voting, Mr. Connor pointed out *re* extra expense incurred if one from M.C. and one from Floor of Conference and queried the Bye-law of the S.N.U. Mr. Oaten answered this query satisfactorily to Conference.

Voting resulted as follows: For the amendment 31, against 16. Mr. Keeling's amendment carried.

Credential Report was then taken at 5 p.m. Saturday. Officers 5, M.C. 7, Trustees 3, Auditors 2, U.D.C. 1, D.C. 13, D.V.'s 8, Lyceums 76, Delegates 112, S.N.U. 1, Press 1, Accepted Visitors 1, Education Representatives 2, total 156.

Mrs. Nurse (Blackpool) moved and Mr. Batten (Bolton) seconded that the Credential Report be accepted. Carried unanimously.

President here stated the Suspension of Standing Orders at 7-30 to discuss legal business.

Referring back to the S.N.U. E.C. members motion, further voting resulted as follows:—

For Mr. Mason's motion	48
Against	51
For Mr. Keeling's Amendment ..	63
Against Mr. Keeling's Amendment..	22

Messrs. Latham and Connor withdrew their amendments. Arising out of this Mr. Connor (London) asked did the "Body of Conference" include the M.C. Conference had a divided opinion. Mr. Keeling pointed out this was not so, and the President stated she would call the S.O. Committee together later to decide.

Mr. Keeling's amendment being put as Sub. Motion, was carried unanimously.

Mrs. Mack (Liverpool D.C.) asked permission to withdraw the following amendment to Bye-law 10, and it was agreed it be deferred.

Bye-law 10, Section 5, delete from the word "Conference" on the third line, to the word "new" on the second line of the 1919 Amendment, and insert in place thereof "the candidates in the same area, if not less than two, shall be voted on again, if, however, less than two remain."

REPORTS.

Mr. Keeling (Liverpool) moved and Mr. Batten (Bolton) seconded, that all reports be taken as printed. Carried.

M.C. REPORT.

Dawson (Tyneside) and Churn (Reading) asked questions which the President answered.

Mr. Ellis (Huddersfield) moved and Mr. Wright (Trustee) seconded the acceptance of Report. Carried unanimously.

TREASURER'S REPORT.

Mr. Keeling asked if Income was sufficient to meet present expenditure. Treasurer answered "No," and on being asked "Why," by Mr. Connor, answered because "The expenditure was greater than the Income." The Treasurer (Mr. Owen) mentioned *re* subscriptions, publication, etc., all being at high prices during the last few years and the abnormal times we had gone through. Further questions were asked by Mr. Dobby (Lincoln) and others.

Mr. Marston (Stockport) drew attention to the successful visit of the M.C. to Stockport and stated that by sheer hard work all M.C. visits could be made to more than pay for themselves.

Mr. Wright (Trustee) moved and Mr. Churn (Reading) seconded acceptance of Treasurer's Report. Carried unanimously.

AUDITOR'S REPORT.

Mr. Thistlethwaite (Keighley) gave the Auditors' report and made certain recommendations on behalf of the Auditors. Discussion arose *re* these recommendations, questions answered chiefly by Mr. Will Edwards.

Eventually Mr. Churn (Reading) moved and Mr. Marston (Stockport) seconded the adoption. Carried unanimously.

TRUSTEES' REPORT.

Arising out of this Mr. Owen (Treasurer) asked why all the investments except "Ainsworth Legacy" had been transferred. Why not this?

Mr. Knott as Secretary for Trustees explained this was under the Charity Commissioners. Negotiations were pending, and the Solicitor had written and had the matter in hand. Further questions were asked by Mr. Mack (M.C.) which Mr. Knott answered. Agreed report be adopted.

TRUST DEED COMMITTEE REPORT.

Mr. Keeling (Liverpool) asked if taking this altogether. Replied to "Yes." He then referred to Committee recommendations *re* Article XV (B)

(b) *re* the matter of 15 attendances &c., and also

(c) *re* General Secretary being Secretary of Trustees.

Mr. Connor, replying to these, explained fully, *re* 15 attendances and also showed various considerations why the General Secretary should always be in touch with the Trustees.

Mr. Owen (M.C.) pointed out he thought it was an unwise

procedure for if the Trustees desire information which perhaps they should not know they could easily acquire same from General Secretary.

Mr. Connor (London) speaking of this, asked some of the other Trustees to reply to this, also he pointed out that all discussion up to the present had arisen from Bye-laws which could be amended at any or every Conference.

Mr. Mack (M.C.) spoke *re* "B. g." and asked for information as to the inspection of Books, &c., and that the recommendation of the M.C. be added. Mr. Connor replied and finished by giving satisfaction to Mr. Mack.

Mr. Knott explained *re* his position as regards Trustee, his resignation as Trustee and accepting the Secretary of the Trustees to be in touch with all aspects of the Union's affairs, &c.

Mrs. Greenwood, as Chairman of Trustees pointed out the wise procedure of the Trustees and mentioned the previous difficulties *re* properties, Deeds, &c., of the Union not being accessible; and now they were at the office at Rochdale, they could easily be acquired if desired, &c.

Mr. Chorley (Hadfield) also spoke.

Mr. Churn (Reading) moved the adoption, Mr. Cage (Brighton) seconded. For the adoption 103, against (through curtailment of discussion) 6. Carried unanimously.

Mr. Connor here drew attention to the S.N.U. Ltd., allowing ordinary Churches to suggest to them the names of the S.N.U. Trustees.

Mr. Oaten replied that this point will be met by the S.N.U. Ltd.

Mr. Latham moved, Mr. Connor seconded, that the Selection of Trustees to the S.N.U. be left with and selected by the M.C. Agreed.

"BANNER" REPORT.

Mr. Keeling asked why the "Banner" had to bear part of Conferences expenses.

Mr. Knott replied that this little organ was responsible for the Conference returns. It was purely a formal procedure. Also added the "Banner" was not issued to pay for itself, but to be useful, and the more we sold, the more we lost.

Messrs. Batten (Bolton), Marston (Stockport), Hunter (Tyne-side), Hood (Moston), all asked for further explanations which the Secretary replied to.

Mr. Owen then moved the adoption, Mr. Churn (Reading) seconded. Carried unanimously.

EDUCATION REPORT.

Miss Kitson requested to make an addition to the published report in which she thanked the Auditors for their recommendations that all Education Accounts be from One Central Source, so as to know whether the scheme is paying its way or not. She appealed to all Delegates to thank their Lyceum Secretaries for the way they had played their part in assisting in easing the work of the Committee. She also desired to thank Mr. Connor as Assistant Secretary and everybody connected with same.

Mr. Cager (Brighton) drew attention to the Loss on scheme.

Miss Hesp (Chairman of the Education Committee), replying stated they hoped in the very near future that the scheme would pay for itself and stated the Education of the Country to-morrow depended largely on the Lyceum Education Scheme. A new Grade was explained for young Lyceumists termed the "Oral Grade" and put forward a suggestion from the Education Committee that an Educational Primer be instituted for our tiny tots with large type, better paper, &c.

Further questions were asked by Mr. Jackson (Southern Counties), Mr. Owen (M.C.), Mr. Keeling (Liverpool), to which Miss Kitson replied.

Mr. Churn (Reading) moved the adoption and what the best thanks be tendered Miss Kitson. Mr. Keeling (Liverpool) seconded. Carried unanimously.

Mr. Shuttleworth (U.D.C.) moved that the present members be elected as New Committee with power to co-opt if necessary. Burrows (Halifax) seconded. Carried unanimously.

At this juncture the President read the finding of the Standing Orders Committee *re* the meaning of the "Body of the Conference."

The unanimous ruling of the Standing Orders Committee on the interpretation of the Term "The body of the Conference" (taking into consideration Article VI of the Constitution embraces all accredited Members of the Conference.)

Mr. Keeling gave notice he would take advice on the matter and challenged the ruling.

CREDENTIAL REPORT.

Officers 5, M.C. 7, Trustees 2, Auditors 2, U.D.C. 1, D.C.'s 14, D.V.'s 9, Lyceums (78) Delegates 112, S.N.U. Ltd. 2, Press 1, Education Committee 2, Total 157.

Mr. Marston (Stockport) moved; Mrs. Nurse (Blackpool) seconded the adoption. Carried unanimously.

Mr. Latham (Trustee) then moved, Mr. Johnson (Bolton) seconded that 1 D.C. Representative, 1 U.D.C. Representative, 2 M.C. Representatives, 2 Body of Conference form a committee to deal with the amendments to constitution. For 16. Against 60.

Mr. Shuttleworth (U.D.C.) moved, Miss Elloit (Manchester), seconded "that we discuss and dispose of the vital principles in the Amendments to Constitution and relegate the remainder to a sub-committee which shall be elected before this Conference goes out of session. For 94, against 15.

After further discussion had ensued:

Mr. Wright (Trustee) moved and Mr. Gilling (Collyhurst), seconded "that we take next business." For 16, against 68.

Mr. Shuttleworth's Amendment then put as Substantive Motion and carried with 5 against.

U.D.C. REPORT.

Mr. Wagner (N.E. Lanes.) moved, Mr. Churn (Reading) seconded the adoption. Carried unanimously.

MANUAL REVISION.

It was agreed that this be left over till Sunday morning for discussion.

S.N.U. REPORT.

Mr. Knott gave this and dealt with the opportunities of closer touch with the S.N.U.

Mr. Marston (Stockport) spoke *re* "One Man Places" &c., to which the President replied. Moved by Mr. Churn (Reading) and Shuttleworth (U.D.C.) seconded the adoption. Carried.

The President then adjourned the Conference at 9 p.m. till 9-30 on Sunday morning.

Conference resumed on Sunday morning and commenced at 9-55 with the Singing of "Sweet Golden Age." Mr. Kitson gave the Invocation. A welcome was then given by the following 12 Lyceumists (which had been specially written by Mr. F. Hepworth, Bury); Fred Robinson and Ethel Duntley (Newton Heath Lyceum), Ruby Rutter, Annie Jones, and Arthur Robinson (Cheetham Hill), Lillian Carter, Beatrice Locke and George Jagger (Collyhurst), Bella Walton, Nellie Daniels, Alfred Daniels and Patty Fletcher (Moston).

The children arranged themselves on the platform and sang "Welcome to Blackley" set to the tune of "Shoulder to Shoulder" and it did one good to see the tiny boy in the centre singing as though the whole success of same depended on his shoulders.

WELCOME TO THE OFFICERS, MANAGEMENT COMMITTEE AND LYCEUM DELEGATES AT THE ANNUAL CONFERENCE OF THE UNION, 1922.

Welcome Song, sung by a select Choir of children. Tune "Shoulder to Shoulder."

Welcome to Blackley, leaders of our band,
We rejoice to greet you, both with heart and hand,
Angels guard and guide you in your work this day,
And when night o'ertakes us, gladly will we say.

CHORUS.

Onward! Onward! in the path of duty,
Forward! Forward! in the cause we love;
Onward! Onward! to the realms of beauty,
Scatt'ring blessings broadcast as ye onward move.

By your faithful labours in our Union's Cause,
We rejoice in freedom, led by Love's own laws,
With your help to lead us, may we onward press,
Till we reach the heights of perfect happiness.

CHORUS.

Spirits of brave workers meeting here to-day,
Waken happy memories, cheer us on our way,
May their noble spirits, linked to ours in Love,
Guide us through life's trials, to the joys above.

CHORUS.

1st Reciter—FRED ROBINSON, Newton Heath.

I come to offer greetings to our Union leaders, dear,
Who work for our beloved Cause so nobly, year by year;
I welcome you this morning in our District Union's name,
And trust that you may long be spared to keep our torch aflame.
We welcome you, brave Officers, to Blackley here this day.
And trust that strength and wisdom may attend your path alway
With loving thoughts to cheer you as your duties you pursue,
May the work you have accomplished bring sweet memories to you.

2nd Reciter—LILLIAN CARTER, Collyhuist.

We welcome our M.C. to-day: a good and noble band,
Who help to spread our teachings in this freedom-loving land;
May peace, and love, and wisdom, mark your labours, day by day,
And Angels bless your efforts for our glorious Cause, we pray.
To all who here attend a hearty welcome we convey,
And trust that health and happiness be with you on life's way.
To bring us near each other and our friendships to cement
Is the object of our effort, and our aim sincerely meant.

3rd Reciter—A. ROBINSON, Cheetham Hill.

Our District Union President is chosen by us here,
To voice our love to members who have gained the higher sphere.
In memory still we cherish the handclasp of the past;
May such memories stimulate us to work while life shall last,
Dear Mrs. Hardinge Britten, Messrs. Morse and Wallis too,
Are workers who have left their mark on history's page, 'tis true;
May their sweet angel presence inspire us so to live
That we may profit by the thought such loved ones always give.

4th Reciter—BELLA WALTON, Moston.

To all our worthy workers, wherever they may be,
We send this cheering message, "The truth shall make you free"
May Angels bless and guide them in paths of truth and love
Until the call is given for brighter realms above;
May all our Union's forces by brotherhood be bound,
And all our forward effort by Angel love be crowned.
Our watchword "Always Faithful"; our Motto "Never fear"
Till earth and heaven be blended in one harmonious sphere.

WELCOME SONG. TUNE S.S. No. 12.

To ye our worthy leaders, so gentle, brave and good,
We offer hearty greetings—the hand of brotherhood;
Right glad are we to meet you on this eventful day
And trust that love and wisdom may guide you on your way.

(Chorus as per MANUAL) Rejoice! Rejoice, etc.

We welcome you amongst us, and trust your visit may
Inspire us in our efforts to tread the righteous way;
God bless our patient leaders, and all our happy band
Of interested workers throughout the dear home-land.

Chorus—Rejoice! Rejoice, etc.

After this song the Choir retired to the music of a march and the Officers of the Union were left to respond.

Miss Elliott (President of the Manchester & Salford L.D.C.) welcomed the Conference to Blackley and stated they were more than pleased at the success of the first venture in this district and trusted that their efforts will result in similar effort being spread far and wide.

In referring to the Arisen workers she mentioned the Bond of Unity of Love and Friendship that had been built and trusted that the chain of friendship may never be severed but hoped it would always be linked and cemented together.

The M.C. were then presented with Buttonholes and Sprays, also Miss Kitson and Miss Hesp were asked to come forward for Sprays.

Further continuing the children sang special words to the tune of "Children's Days Welcome" and marched from the Platform as only Lyceumists could do.

At the close the President thanked the children for their splendid efforts and mentioned that the children permeated the atmosphere to help us to keep in trend thoughts of the purpose for which we have met. She also referred to the remarks of the President of the Council in the first effort of the district and trusted it would never be forgotten and that the children who had been on the platform there that day would be on in a different capacity in the future, viz.: at the Top of the Tree.

The Secretary then read the list of Arisen Workers which

appeared to be larger than usual and at the close the President asked for a Divine moment: all Conference rose for this.]

ELECTION OF OFFICERS.

President.

Nomination:—Mrs. Pickles (Blackpool), Mr. Wright (Sowerby Bridge), Mr. Williams (London).

Mr. Jackson (Southern Counties) here called attention to the fact that he had instructions to protest against the withdrawal of any names when their names had gone forward and moved all nominees go to the vote. Mr. Churn (Reading) seconded. For motion 65; against 45.

President declared motion lost on account of not having a two-thirds majority.

Mr. Connor (London) moved and Mr. Marston (Stockport) seconded that vote be taken.

At this juncture the President stated she was withdrawing her name and also allowing Mr. Wright to do likewise to which statement Mr. Jackson made some remark quite inaudible to the Minute Secretary, but which raised the ire of Mr. Connor who immediately jumped to his feet protesting against Mr. Jackson contradicting the President's statements.

Mr. Shuttleworth (U.D.C.) asked if this kind of thing will become a precedent and suggested we settle to business.

Mrs. Pickles and Mr. Wright withdrew, leaving only Mr. Williams (London) who was duly elected.

Vice-President. Messrs. Ford (Reading), and Mrs. Pickles, withdrew. Mr. Mack, 75; Mr. Wright, 63.

Treasurer. Mr. Owen. unopposed.

Auditor.—Mr. Thistlethwaite 109, elected. Mr. Lloyd (Pendleton) 30.

S.N.U. E.C.

Mrs. Pickles 60, Miss Hesp 50, Mr. Williams 32. Second Vote. Mrs. Pickles 81, Miss Hesp 46. Mrs. Pickles and Mr. Knott elected.

"LYCEUM MANUAL" REVISION COMMITTEE REPORT.

Mr. Mack (M.C.) drew attention to Para. 5 and asked why the Committee had changed the word "Republic" to "Kingdom."

Mr. Knott replied, and Mr. Mack continuing, stated the M.C. had been misled, to which remark Mr. Connor (London) protested.

Mr. Owen (Treas.) asked *re* "Kingdom" and "Republic" what vote took place *re* this, to which Mr. G. H. Knott replied 4 to 1 and gave names of Committee.

Mr. Mack asked whether his letter of April 22nd was discussed. Answered "yes."

Mrs. Mack also asked a question.

Mr. Keeling in rising stated he quite appreciated the "pertinacity" of Mr. Mack but moved the report be accepted with thanks. Mrs. Nurse (Blackpool) seconded.

Further questions were asked by Messrs Bentley (Manchester), Collinge (Moston), Drinkwater (London), Edwards (Auditor) and others, &c., and on the motion being put to vote it was carried unanimously.

Explanations were given by Messrs. Knott and Kitson *re* delay of the report and defended the Revision Committee.

Mr. Keeling (Liverpool) moved that the "MANUAL" be not revised for the next 10 years. Mr. Hunter (Tyneside) seconded.

Messrs. Drinkwater (London) Dobby (Lincoln), spoke on this and on it being put only 1 voted against.

Mr. Collinge then asked for a reply to his question *re* issuing a Pocket Edition but Mr. Kitson replied that a number of appeals had been made for this but nothing done in the past.

Mr. Raymond here offered a suggestion to the Revision Committee *re* the Musical side, that they get the Assistance of some Musical Director when this is being done. Messrs. Batten (Bolton), Hunter (Tyneside), Connor (London), and Owen (M.C.) also took part in further discussion.

Mr. Ellis (Huddersfield) moved, Mr. Burrows (Halifax) seconded, "That the sub-committee for the Revision of the MANUAL with the addition of Miss Kitson be re-elected. Carried.

At this juncture the President welcomed Mr. Vickers (a Past President) and Mr. Tinker (late Sec.) to the platform.

CREDENTIAL REPORT 11-50 a.m. SUNDAY.

Officers 5, M.C. 7, Trustees 2, Auditors 2, U.D.C. 1, D.C. 14, D.V.'s 9, Delegates 108, S.N.U. 2, Accepted Visitors 2, Education Committee 2, Total 154.

Mr. Marston (Stockport) moved, Mr. Batten (Bolton) seconded Carried.

The President then declared the Election of Area Representatives as follows:—

Area.	Area.
A. Mr. Hall.	F. Mr. Burrows.
B. Mr. Ford.	G. Miss Elliott.
C. Mrs. Pickles.	H. Mr. Bell.
D. Mr. Mack.	I. No nominations.
E. Mr. Kitson.	

Mr. Shuttleworth (U.D.C.) moved new nominations papers be issued in respect to Area "D" on account of Mr. Mack's election as Vice-President. The President pointed out this would be done.

Mr. Knott explained *re* Area J that there was some difference between Parent Body and Lyceums and this was the cause of no representative to the M.C.

Mr. Aked (Bradford L.D.C.) asked *re* figures of respective Lyceums in Areas. This question was raised as to whether it was a vote by Ballot or not after Mrs. Nurse and others had spoken.

Mr. Owen (M.C.) moved, and Mr. Ellis (Huddersfield) seconded the previous question.

With reference to the nominations to S.N.U.E.C. Mr. Latham moved and Mr. Burrows seconded that our new Delegates attend the International Conference. Mr. Oaten (S.N.U.) explained that as our present members did not retire before this took place they would have to go. However as no change was made it made no difference.

Mr. Kitson and Mr. Williams were appointed as the ordinary Delegates to the S.N.U. Conference.

GUILD REPORT.

Mrs. Mack (Runcorn) moved, Mr. Owen (M.C.) seconded, the adoption of this with best thanks to Miss Kitson.

OVERSEAS REPORT.

Mr. G. F. Knott gave a report of activities of Over-sea Lyceums.

Mr. Owen (M.C.) moved and Mr. Batten (Bolton) seconded the adoption of the Overseas Report and that we send our greetings to all. Carried unanimously.

INTERIM REPORT.

G. F. Knott stated the present strength of the Union consisted of 13,339 Lyceumists, and an increase of over 3,000 during the past twelve months. The adoption was moved by Mr. Raymond (Liverpool), seconded by Mr. Keeling. Carried.

President then declared Conference adjourned at 12-15 till 1-30 Conference resumed at 1-40.

£2,000 EFFORT REPORT.

Mr. Wagner (N.E. Lancs.) moved and Mr. Latham seconded the adoption of the report.

Arising out of discussion there issued a motion for a vote of censure on the General Secretary but after explanations had been given by Mr. Owen, and Mr. Knott, this was withdrawn and adoption agreed to.

DATE AND PLACE OF NEXT CONFERENCE.

Mr. Owen (M.C.) spoke *re* date and moved that the date for next year be altered to the 2nd Saturday and Sunday in May. Mr. Wagner (N.E. Lancs.) seconded.

Mr. Clegg (London) moved an amendment that it remained as usual Whit Saturday and Sunday. Mr. Apedaile (York) seconded.

For the amendment 61, against 43.

On Whit week being put as Substantive Motion it was carried by a large majority.

Re the place &c. of next year's Conference, Mr. Latham moved "That this be deferred till Constitution was dealt with." Mrs. Nurse (Blackpool) seconded. Carried.

The suggestions by the Standing Orders Committee were then read out by Mr. Knott *re* Constitution alterations.

Several questions were asked on vital questions and what was meant by them.

Mr. Shuttleworth (U.D.C.) suggested we take the 1st and 3rd motions under No. 12, and 2nd motion in Column of last page.

Mr. Ford (M.C.) moved the following:—

ARTICLE IV.

(1) That the number of future M.C. Members consist of seven

members including the officers (except the Gen. Sec. and Adviser) a total Committee of 9 persons.

Mr. Ellis (Huddersfield) seconded.

Mr. Latham asked and it was decided that we decide on the principle whether we had Area representatives or not.

Mr. Churn (Reading) moved, Mr. Saxelby (Sheffield D.C.) seconded, that we continue with Area representation.

Mr. Keeling (Daulby), moved that we revert back to Conference Election and explained the cause of his motion very fully. Mr. Batten (Bolton) seconded.

Discussion took place on a large scale *re* this, Messrs. Wagner, Ford, Latham, Connor, Shaw, Marston, Bentley, and others.

Arising out of the discussion Mr. Connor appealed to the mover of the "Direct Action" amendment to consider the weaker Areas and let them alone for the present.

Replying Mr. Keeling stated he quite appreciated Mr. Connor's feelings, etc., in the matter, but the remarks made had only given him "further weapons" and "ammunition" and proof that we were not getting the best representation.

For the amendment 25, against 67.

Mr. Keeling asked at this juncture for a vote by ballot but the President pointed out it was unconstitutional.

CREDENTIAL REPORT.

Officers 5, M.C. 7, Trustees 1, Auditors 2, U.D.C. 1, D.C.'s 12, D.V.'s 8, Delegates 99, Fraternal Delegates 2, Visitors 2, Education Committee 2, Total 141.

Mr. Saxelby (Sheffield A.C.) moved, and Mr. Parfitt (Stockport) seconded acceptance. Carried.

Re the Areas, much discussion took place in which Messrs. Latham, Churn, Shuttleworth, Dobby, Connor, Hunter, Saxelby, and others took part, after which Mr. Latham moved, Mr. Wagner (N.E. Lancs.) seconded "That there be 6 Areas—1 North, 1 South, 4 Midlands."

Prior to this motion being put some very personal remarks were hurled across the floor of the Conference by delegates until Mr. Keeling (Liverpool) protested very strongly against the abuse of Delegates against other members of the Conference.

On the motion being put, 44 votes for, 61 against. Declared lost.

The motion from London L.D.C. was next brought into the light.

Mr. Latham moved, Mr. Drinkwater seconded, Bye-law 10, Section 1, be amended to read:—

"For the purpose of electing the Executive Council, the Lyceums in the Union shall be divided into the following electoral areas:—

- (A) Scotland and Ireland.
- (B) Tyneside and Tees-side.
- (C) Eastern Yorkshire.
- (D) Western Yorkshire.
- (E) Northern Lancashire and Cumberland, &c.
- (F) Southern Lancashire and Cheshire.
- (G) Midlands and Wales.
- (H) Southern England and London.

(as defined by the Management Committee). Each area shall elect one representative to the Executive Council in the following manner, etc."

Discussion taken part in by Messrs. Saxelby, Owen, Connor, Miss Hesp, and others and on the vote being taken the result was for 91, against 11.

On being put as Substantive Motion, for 121, against 4.

DISTRICT VISITORS.

Bye-law 3, Sec. 2. Mr. Batten (Bolton) moved, Mr. Carter (Horwich) seconded the following:

Sec. 2.

The District Visitor or Visitors, shall be elected by each District Council, whose duties shall be to visit at least once, during the year, every Lyceum in the District, to encourage, and help them by suggestions of improvement, when such are necessary;

and add at end of section "The D.C. to pay all expenses."

Messrs. Cager, Owen, Hunter, Jackson, Shuttleworth and others took part in discussion.

For 77, against 11.

London D.C. moved, to last paragraph of Article X. add:—"during the preceding three years."

Mr. Latham opposed the L.L.D.C. *re* three years and Mr. Mack moved an amendment that "Candidates for office of President or Vice-President must in addition have served on M.C. for at least the 12 months previous to the election to either of these offices."

Messrs. Keeling and others opposed the Amendment and it was lost by a large majority. So Article X. remains as previously printed.

SUB-SECTION C.—LYCEUMS.

Mr. Wagner (N.E. Lancs.) moved, Mason (Preston) seconded, that in Article 5 the words "over 12 years of age" be altered to "over 15 years of age."

Mr. Connor (London) moved and Mr. Keeling (Liverpool) seconded, that it be altered to read "over 10 years of age." For amendment 52, against 52. Amendment declared lost.

For Motion 29, against 69. Motion lost. Age to remain as it was, viz: 12.

RE ADVISOR'S DUTIES.

After much discussion it was agreed on the motion of Mr. Latham, seconded by Mrs. Nurse, "That the Adviser be summoned to all meetings on the same principle as the M.C. Members."

Mr. Latham moved, Mr. Marston seconded, that time for rising be left to discretion of the President. Agreed.

INVITATIONS TO CONFERENCE.

Mr. Owen (M.C.) moved, Mr. Ford (M.C.) seconded, *re* section (b) delete "involving expense" and alter to read "Authorised and (or) approved."

Section (c) to consider the deletion of the word "free."

For 53, against 3. Carried.

Mr. Owen then moved, as no invitations were to hand, it be left with M.C. to arrange place for next year's Conference. Mr. Connor seconded. Agreed.

BYE-LAW 4. CERTIFICATES.

New Section 4. R. A. Owen moved the following, Mr. Mason (Preston) seconded:

New Section 4. Lyceums shall when applying for membership deposit the sum of 3/6 for the certificate of membership. Such sum shall be returned when Section 3 above is complied with.

Mr. Shuttleworth moved an amendment, Mr. Jackson seconded: "That all new certificates issued by the Union have a deposit fee of 3/6 put upon them and all affiliated Lyceums holding certificates be asked to forward the deposit fee, such fee shall be returned when Section 3 of above is complied with.

For Amendment 50, against 13. Carried.

For the Substantive Motion 65, against 7.

SUB-COMMITTEE FOR WORDING OF REVISED CONSTITUTION.

Mrs. Raymond moved, Mr. Jackson, seconded, that this be left with M.C. Carried.

The President offered thanks to Manchester (not forgetting the children), to Mr. Hepworth, Miss Elliott, Local Council, Committee, &c., to which Miss Elliott suitably replied.

Mr. Owen moved thanks to retiring officers and M.C. and particularly referred to the arduous work of our President, Mrs. Pickles, during her term of Office. Carried unanimously.

Thus another conference ended and although more work may have been got through it was surprising what a good feeling pervaded throughout, for if a delegate got a little excited, another would immediately bring the whole of the Conference into a state of laughter.

J. BELL, Minute Secretary.

PROPAGANDA MEETING.

Mrs. M. E. Pickles presided over the assembly of a fair audience. Mrs. Begg offered the invocation.

The retiring President, Mrs. Pickles, explained the purposes of the Conference, stating that the mission of the Lyceum Movement is "Child-Welfare." She spoke of the psychic aspect of young life. Turning to Mr. Owen and Mr. Kitson, the retiring President asked for their support during the Induction, emphasising the esoteric side of such functions.

In a few appropriate words Mrs. Pickles transferred the Presidential Medallion (The J. J. Morse Lyceum Jubilee Commemoration Medal) to Mr. Chas. J. Williams, the President-elect, and asked Mr. Kitson to supplement the induction.

Mr. Kitson spoke of seen and unseen influences which fill us with emotion and mentioned the forward urge given to the movement by the spirit world. He then offered the right hand of goodwill by which humanity greets each other, and the left hand of fraternal love which emanates from a higher source. He wished Mr. Williams every success in his presidency, and the newly-elected President accepted religiously the extended hands of Mr. Kitson.

Mr. Williams responded by stating that he knew his shortcomings, but hoped and knew that he would have the support of those around him. In a brief speech, he paid tribute to Mrs. Pickles for her efforts during her term of office and hoped to do his very best for the Movement.

Mr. E. W. Oaten, speaking for the S.N.U., spoke on the closer growth of the two national bodies. He appreciated the differences of opinion which had resulted in perfect goodwill and fellowship. Where discord reigns the spirit world is shut out, where harmony prevails they enter. With their hands at the helm success is certain. The Movement is spirit-guided and sprang from the peace-loving home at Hydesville to a world which badly needed the vision. He had been a Lyceumist thirty years and obtained there an insight to spiritual revelation, after having passed through the mists of theology and materialism. The spiritual implication is the strongest factor in Spiritualism and the most sacred place on earth is a home where harmony prevails.

Our labours are subdivided but we are all united. The spirit of Spiritualism is such that neither side shall take advantage of the other. We recommend the Lyceum system to strangers for the education of children.

Mr. Oliver cleverly recited "The Watermill" with musical accompaniment, and the moral that "the mill will never grind with the water that is passed."

Mr. R. A. Owen stated that it was 33 years since he entered the Lyceum: He was elected 14 years ago to the M.C. and one year later became a member of the S.N.U. E.C.

Mr. Owen spoke of the doctrinal walls of salvation as believed in by theologians and the positive philosophy of Spiritualism; that God is Love and the child holds part of the Infinite's potentialities. The gardener does not give violence to plants but the right environment and so we surround the Lyceumist with personal responsibilities and not a vicarious atonement.

Mr. Knott stated that he had previously described Mrs. Pickles as his boss. He had now become the boss (?). He was the centre of a wheel. Mr. Williams formed a Presidential rim around him and he was held in position by the M.C.

Through the precocious wonderland of children genius is drawn to the surface. All our troubles are through lack of vision. Through the medium of spiritual prismatic rays the will of the spirit can overcome distance and unite us all under the spirit of a Divine control. Mr. Knott closed with an appeal to Lyceumists to support the £2,000 Effort.

Mrs. Pickles solicited a retiring collection for the funds of the F.O.B. to help those in need who had laid the foundation and whom we should not forget.

Solos were sweetly sung by Miss Stansfield and another Lyceumist.

Miss Elliott appealed for the formation of a Manchester and Salford Choir.

Mrs. Pickles gave the Benediction to a tedious, but inspiring and useful Conference.

Moston Lyceum have sent £2 5s. od. to the £2,000 Effort. In the last list of donations, the donation from Burnley should have read "Burnley, North Street."

The Revised *Manual* is not yet in stock, but is expected any day now. Orders will be sent out as received.

The Union's Secretary is attending the S.N.U. Annual General Meeting and the International Conference, and also a Lyceum Gathering in London. This will mean that the Office will be closed from June 30th to July 5th.

A Statement of Belief.

"Reason is the handmaid of Faith."—SWEDENBORG.

"If, dealing with the 'thing we see,' we walk hand-in-hand with faith in the unseen, these two shall make life beautiful and blessed."—CLODD.

I Believe in God, the Great Positive Mind, who created and brought into being the universe and all that is therein, who brought forth the stars and worlds in space, who made the sun and the earth, the mountains and the hills, the valleys and the seas.

That the beautiful foliage of the trees, the grass that adorns the fields, the flowers that bestrew the meadows, the birds and their thrilling song, the many hued rainbow and the glorious sunsets, are all intended to awaken the soul of man in response to the inspirations of the Divine and to create aspirations for better things and thus help in forwarding the Great Purposes of God with Man, the spiritualization of humanity, and the advancement of the human race to at-one-ment with their Great Creator.

That God created all forms of life and set them in the universe; that the myriad forms of life are all manifestations of the Divine, that from the lower forms of life a divine impulsion has evolved and produced, after countless ages, the flowers of creation;—Man and Woman.

That man is, and was intended to be, the apex and crown of all created things, the lord of all the animal world, the marvel of whose constitution, material and spiritual, is almost too great to express in words.

That the physical body, through which the spirit or ego expresses itself, is a sacred gift, to be cared for, tended and controlled, that on its behalf evil should be shunned and purity and moderation practised in order to have "a sound mind in a sound body," a body that will be able to accomplish the work it was created to do and give full expression to the mind that is its inhabitant.

That I have a niche to fill in the Divine Scheme of things; that I must strive to understand the working of the laws of God in Nature and in understanding learn also to obey and in obeying help him who created me to accomplish his will in the Universe.

That all men and women are brothers and sisters of one great family, that "thoughts are things" and a wrong thought directed against another will not only harm the one against whom it is directed but will inevitably react and harm myself.

That God uses all things both great and small to further his divine ends, whether it be the singing of a bird, the lisping of a child, the tender love of a woman, or the strength and vigour of a man.

That all my faculties, in whatever degree, are to be used in furthering the purposes of God. That God intended the races of men to ultimately dwell in harmony, peace and love together, uniting in worship and love of the One Great God, who is The Father of All.

That ceaselessly God is working to lead man from sin and error to the tablelands of Truth and Wisdom, and that it is our duty to cultivate the things that are True, and Beautiful, and Good, that his aims and purposes with man may be advanced and assisted to fruition.

That according to our outlook and attitude towards life and each other we are hindering or helping forward the evolution of the human race.

That noble work, that sacrifices ungrudgingly, that toil without expectation of reward, the dissemination of knowledge, the alleviation of pain, forgiveness, charity, aspiration, and the giving of inspiration, are all helping on the great work of God.

That I shall live after physical death in a real world.

That God who created me has created another world beyond the "Gates of Death," through which those whom I have loved can return and communicate and comfort with an assurance of the continuity of life.

That for the self-sacrificing love of parents, the sweet love of husband and wife, the tender trustful love of children, the ties that bind souls in friendship, the comforting thought that the Love of God is all-embracing, for the comfort and restfulness of soul that comes with a realisation of the grasp of the "Unseen hand," for the inspiration of celestial Ones and the guidance of Angels, we should feel in our hearts a great thankfulness to him who guides and crowns our days,—Our Heavenly Father.

That reason, investigation and research should precede faith or belief.

These things through Reason—I Believe.

C.A.M.

Town and Country.

BY JAMES M'BLAIN, Brisbane, Queensland.

"Are not these words more free from peril than the envious court?"—SHAKESPEARE.

Shakespeare seems to have sounded the depths of human nature. He speaks as one might who had come near to the end of a long life, during which he had seen and experienced much and thought profoundly. Knowing that he was not an old man when he wrote his plays one wonders at his wisdom.

Court life, as we have read of it, and perhaps as some of us have seen it, seems as a rule to be full of peril of various kinds, of peril particularly to virtue, often full of really immoral and untrue life. Much power is vested in the Sovereign, and he being but human is frequently influenced by the flatterer and sycophant more than by the wise person. The courts of the past, we are assured, have been in many cases perilous to morals. To mention them even in name and date only would take a column of this paper. But the woods, the solitudes of life, are where we can commune with our own thoughts, with largest truth. In the country there is a grandeur of life not to be found in any city. What a pity it is that the country is not more highly valued generally! We have known many men to get rich in the country. Many of our best people—the really best—have been reared in the country. And yet the city retains its strong attraction for nearly all of us. The courts of authority have too much sway over the hearts of men. The crowded lives of city dwellers are records mainly of anxiety, harassment and pretence. If we properly valued the woods, the solitary places of the world, we would not bother so much about the cities. As a matter of fact both city and country are necessary, but the former strikes more forcibly the imagination of the young, whereas in our later days we seek the shades, to wander alone with the quiet suggestions of tree and stream and rock, with our own souls. We have heard people talk of "seeing life," meaning the life of the city. But there is no life in the city to be compared for spiritual inspiration with the life of the country, of the woods and rivulets, the shores of seas that teem with miracle. In the courts of rulers, everywhere that men do congregate—even in church as well as in the busy streets and gay theatres where the most majestic courts are sometimes mimicked—we see man and his works. Man stands at the head of animated nature, but what of all beneath him? What of that from which man gains his reason? For an observation of the laws of universal nature reveals the foundation and builds the superstructure of all wisdom. What we learn from books, or from the mouths of men and women, even from our individual experiences, is but an extension of, or correspondence with, natural law. The sailor, the hunter, the woodsman, the explorer, the fisherman, the pioneer, the naturalist, the farmer, are practically the wisest of men. They know intuitively more about the wonderful "mills of the gods"—that grind unceasingly and with unerring rhythm and magnificent tunefulness universally—than can be learned in the highest and grandest courts of men on earth. If they do not acquire material riches they gain imperishable wealth of spiritual perception. The man who lives close to nature is clairvoyant with a clearness of vision unattainable by any art of device, and which can be equalled only by others who, like himself, commune with God anywhere as He is seen in his works.

How wise are the words quoted above, as uttered by one of our immortal bard's presentations of human character. The thought is inspired by the same great Original who made all the woods of the world and all its "courts." The woods may be understood finally to be our secret chambers of the heart, cloisters of the Infinite. In our hearts we can when we please realise the presence of the divine. We may be conscious of the beauty and love of the Over-Soul. Our hearts, our own inmost souls, are full of mystery, but also of beauty if we look into them aright, for in them we may see the God. Every peal of thunder, every tuft of fungus, every darting lizard, every microscopic revelation, is a message to the God within from the God without—both One and only—a soliloquy. The fact that we admire beauty, love, truth, seek perfection, is proof of our divinity and of the divine at large. The climbing plant, clinging perhaps to a giant stem, the great tree whose aspiring head is reared to the clouds, all unite in one grand glorification of their Maker—"Earth with her thousand voices praises God."

But we wish to be in the "envious courts." Some, alas! desire "to get the best of" their fellow men. What a pity! The world will never be perfectly right until courts of authority

are no longer necessary and men are fully satisfied with the peace and beauty of the forest glades of virtue, where children old and young play and prattle, and love divine is visible everywhere around. Everything in the world tells us of what is beyond it. All things are soluble into one thing, the perfect love that casteth our fear. Would you know something spiritual? Do not stay always in the society of men, but go into the fields, and listen to the voice of inanimate as well as animate, nature, and ponder upon it in your heart of hearts. And a heavenly light will dawn in your soul, and the God of the birds and butterflies, of the whispering grasses and gracious flowers, of the children of the wilds, of the wild but divine things that people the solitudes—this God and his Angels will enter in and abide with you.

How Winnie became a little Humanist.

A STORY FOR CHILDREN.

By HENRY J. BAYLIS.

One Summer's day two little girls named Mabel and Winnie, having had a long and delightful ramble in the country lanes, sought a rest upon an old rustic wayside seat before returning home.

They chatted happily together upon all kinds of subjects interesting to them; their chums, school and games.

After a while their conversation turned to the frocks they were wearing. Presently Winnie exclaimed "Do you like my necklet? It was a present to me from Uncle Jack! It is a *real* fur—the skin of a squirrel. Just look at his dear little paws and tail—aren't they soft and lovely!"

Mabel answered "Yes, they are—poor little fellow. I love little squirrels. We had one. He was a merry little creature and we easily made friends with him—why, he even became so tame that at night time he would come in from the garden and jump into one of the pockets of Dad's old overcoat hanging behind the door and sleep there.

He became our pet and playmate, but one day he did not return again, and we often feel sad as to what became of him.

These dear little animals, Dad says, men shoot, or set traps with iron teeth to ensnare them and which hold them fast, often breaking their limbs or giving other severe wounds, there they remain until men go to their release, but only to kill them."

All their misery is caused, as Dad says, through want of thought on the part of some women folk, who covet and buy their skins, oftentimes as much for ornament as warmth, and while they continue to do so, there will always be found men ready to obtain them. He says *all furs* are procured in some cruel manner, it *cannot* be done otherwise. They are unhealthy things to wear,—too—our Doctor told us so.

"Look, I do not wear furs of any kind; but just a pretty 'comfy,' woollen wrap, small or large according to the time of the year."

Dad says the shearers clip the wool off the sheep in the hot weather, it makes them cooler. Then the wool they have so kindly given to us can be prepared and made into lovely wraps for use in the colder seasons."

"I am so glad you have told me this interesting news," said Winnie, "and when I am next asked what I would like for a present, I shall not say a fur!"

"It must be nice as you say to feel that we are not causing pain and suffering to any of these little innocent creatures of nature, especially when we can get all that is needed quite easily in other ways."

When saying goodbye, Mabel said "Next time we meet I will tell you all about the little moles. Dad tells me about the different kinds of animals, their homes and habits, and how they are left in traps, thirsty, hungry and injured, waiting for those that set them to end their misery. Dad says we ought to love and protect all the great Creator's Works, for 'He is Love' and compassion, and our daily motto should be—To cause no pain or suffering to any living creature."

If I Could!

Had I been consulted when the Good Folk were bestowing their various gifts on me at my birth, I would have asked them to give me the glorious gift of making Laughter.

I would touch the tired eyes of our mothers and bring back the laughing, sparkling lights that have faded with the years. The cold calculating looks of the business men and women would

melt into friendliness and good fellowship, had I the magic power; and children's eyes, round with bewilderment and wonder, should soften and reflect the sun of happiness.

Happy, honest laughter is the most wonderful tonic in existence.

"A happy heart goes all the way
A sad heart tires in a mile."

There are many kinds of laughter. The cruel, malicious laughter of the Jews as they taunted the Man of Sorrows, is heard nowadays even as it was on the day of Christ's martyrdom. Hard, callous laughter, as one gets the better of his fellows, should be banished, if I had my way. Faith and trust in their fellow-men, and in the eternal goodness of God; should be in all hearts.

I would teach Toleration! I would teach everyone to look for good and not for evil. I would not let Spiritualists speak of "creed bound and bigoted Christians," but think of the followers of Christ, as men who have a most wonderful example to emulate.

As a Spiritualist, I would look forward towards the glorious certainty of a life here after, and not look backwards to point the finger of scorn at those who do not think the same as myself be they Christian, Buddhist, or of any or no creed; for every man has inherent religious sense, which proves the desire for Good.

Now to come to more ordinary things; the dearest wish I've had for years, has been that someday I could earn sufficient money to maintain one or more cottages in the heart of the country, or near the sea in a quiet fishing village. Cottages that I could maintain, and furnish, comfortably and simply; I would loan them for a few weeks at a time to those tired world-weary or sorrow-stricken people to whom a few weeks holiday and rest, without the worry of everyday striving for a living, would mean being able to take a fresh grip on Life.

ADA GALPIN,

Leicester.

A Peep into Nature's Fairyland in June.

By W. WOODALL, of Derby.

Taking advantage of an exceptionally pleasant Sunday morning, with the sun sending forth its brightness and warmth, tempered with a refreshing breeze, one could not but think and realise that it was in full harmony with the Divine Spirit of God and the traditions of the Sabbath Day, to saunter into Nature's garden and enjoy to the full the blessings which the God of Nature has bestowed upon mankind. At the very outset it brought most vividly to mind those beautiful lines—

"The world has much of beautiful,
If man would only see."

Taking the 'bus from Derby, our rendezvous was Melbourne, known throughout the country as "The land of strawberries." There we came upon some of the most charming retreats that one could wish for. Turning from the highway, leaving all the dust and traffic behind, we gaze upon a scene that for beauty and loveliness would be difficult to excel. Nature, indeed, seemed to be at her very best. The banks on each side of our pathway were luxuriant with the green foliage of various shades, with here and there a patch of blue forget-me-nots blending together in beautiful harmony, whilst towering above at irregular intervals, the elder tree, with a noble display of creamy-white flowers, and occasionally a rose bush with its beautiful display of open bloom and buds, made the scene one of beauty and splendour.

Now and again one could discern Brer Rabbit, with its white fluffy tail, dart across the path, only to disappear again as quickly into the dense undergrowth. Further along the scene changes, the banks give way to quarry-like declivities, but richly carpeted with vegetation, from which rise a wealth of trees, towering far above our heads, whilst below one can see a small rivulet, on the sides of which were growing in great profusion the beautiful irises with their lovely yellow blooms, and the tall bulrushes making a fitting background. A magnificent sight then comes into view. Looking ahead, we see a group of stately acacia trees with their long trusses of white laburnum-like flowers hanging in dense masses from tip to base, giving to the whole scene a touch of fairy-like grandeur. The whole journey was one beautiful panorama of ever-changing scenery, which to the student of Nature is most edifying and inspiring, and calculated to make one realise the fact that the Giver of all good gifts can be worshipped in thankful recognition of them by His children.

District Council Reports.

BOLTON DISTRICT.

The quarterly meeting of the above-named Council will be held in Horwich Spiritualist Church, Beatrice Street, on Saturday, August 5th, at 3-15 prompt. E.C. to conduct the services on the 6th. Tea will be provided by our Horwich friends at a moderate charge. All Delegates and Associates are requested to attend.

Business:—Minutes of last meeting, Correspondence, President's Address, Reports, Open Council, Votes of Thanks to local friends.

Notice of Motion:—"In the event of any Lyceum Delegate at the quarterly meeting of the Bolton Lyceum District Council being elected to the Executive, the Lyceum shall have power to elect another delegate."—Ernest Woodward, Sec.

HALIFAX AND HUDDERSFIELD DISTRICT.

The above-named Council held its Bi-monthly Conference at Hebden Bridge on June 11th. The following business was gone through and accepted:—Opening hymn 357; invocation, Mr. Ackroyd. The attendance record showed 7 Lyceums represented by 8 delegates, with all the officers, excepting Vice-President, present. Mr. Burrows, B.S.L.U. Area Representative, attended. Correspondence. District Visitor's Report. Delegate's Report, H.D.C. Statistical Returns. Delegate's Report of B.S.L.U. Conference, held at Blackley. Open Council. The Secretary was instructed to write all Lyceums, expressing the desire of the Council wishing all Lyceumists to take up the Education Scheme, and asking all Conductors and officials to do all in their power to help the children with same. That a circular letter be sent to all Lyceums in the District, pointing out that we are holding a Banner Competition in 1923. An Open Session was held in the afternoon, conducted by Mr. France, of West Vale. Mr. France gave the Invocation; S.C.R. 42, Mr. Ackroyd; Musical Reading, Miss Halliday, Mr. Kershaw and Miss Norris taking the connective readings; G.C.R. was conducted by Mr. Burrows, who gave an explanation and asked for questions.

Evening meeting. Mr. Ellis, President, in the chair. Miss Halliday and Mr. Burrows, Halifax, with Mr. Ackroyd and Mr. R. Lewis, Huddersfield, all spoke of the benefits that can be received from taking up the Education Scheme.—J. Manning, Sec.

NORTH-EAST LANCASHIRE DISTRICT.

The above Council held the third quarterly meeting on Saturday, June 17th, in the Lancaster Lyceum. Commenced 3-40 p.m. Mrs. M. E. Pickles presided. Minutes read and accepted. Correspondence from Rawtenstall, Lancaster (notice of motion) and Morecambe. Correspondence accepted. *Re* Morecambe: Resolved that we endorse the action of Lancaster *re* Morecambe Lyceum. Resolved that we ask General Secretary to write on behalf of Rawtenstall *re* accident. Resolved that in future the appointment of credential officers be confined to members of the E.C. President's address given and accepted. Treasurer's Report given and accepted; arising out of same, questions were asked *re* Associates, shield and case for same. List of Associates were given to Lyceums. Resolved that W. E. Mason enquire *re* case for shield and have power to purchase same if all conditions are suitable. Resolved *re* fees to Council, that a time limit be set upon the payment of fees and annual returns to Council, and that same be March 31st. D.V.'s report. Arising out of this a definition was asked what was implied by the word "leaders." Report accepted. U.D.C. report taken as printed in BANNER. Questions were asked *re* Internal Education Scheme, which were answered by Secretary and Delegate. Adopted. Credential report:—Officers 4, Delegates 17, Associates 11; total, 32. Expenses per

Lyceum, 17/6. Accepted. Conference report given by delegate, which was adopted. *Re* D.V. and duties: Resolved we appoint a D.V. for the Northern Section and that the Lyceums in this Section be asked to nominate Lyceumists for this office, stating qualifications, etc., when nominating. Resolved that the D.V. make at least one official visit to all Lyceums in the district and such reports shall be in duplicate and filed for reference. Resolved that we abolish the Inter-quarterly meeting as per the recommendation from the E.C. Motion from Blackpool was not taken, owing to no representative being present. Votes of thanks were given to local friends for assistance rendered.—J.S.

District Visitors' Reports.

SOUTH-EAST LANCASHIRE.

HEYWOOD, William Street.—I visited this Lyceum on Sunday morning, April 30th. Session commenced 10-15; late start 15 minutes. Scholars present: 11 females, 9 males; total, 20. The majority of these were children. The singing was good and the children seemed to put all their energy into it. The readings and recitations, good response; pearls, very good responses. Solos, very good responses. Marching was good; calisthenics were fair. There is room for improvement. The session on the whole was good, considering the conditions that prevailed at the time of my visit. I hope that the cloud has passed over and all is harmony once again when next I visit this Lyceum. The attention of the scholars to the Conductor was very good, but the officers are a little lacking in attendance; this is a bad example.

TODMORDEN, Eagle Street.—I visited this Lyceum on Sunday morning, May 14th. There was a few minutes' late start. Singing was good. Reading and recitations, good responses. Marching, calisthenics and music for same was very smart and very interesting. The conduct of this Lyceum was good. There were no morning classes, but I was informed that they had a better afternoon session. The session was good and I enjoyed it, and if the afternoon session is better, then it must be very good. There were 13 males and 8 females present. All seemed to be good workers at this Lyceum.

ROCHDALE, Regent Hall.—I visited this Lyceum on May 28th. Session commenced prompt. There was a good attendance of scholars; 32 females and 17 males; total, 48 (6 late); but as I listened to the roll call of register there appeared to be only half scholars present. Readings and recitations, good responses. Our General Secretary is a scholar at this Lyceum and was present, and took Conductor's part in the G.C.R. There were questions asked and very interesting answers given. Pearls were good from the children. Recitations, solos and duets were given. Considering the size of the Lyceum the responses could have been more than they were, but those who did respond were good. Marching was good. Calisthenics were fair. There is room for plenty of improvement. There seemed to be discord somewhere in the music and the calisthenics seemed to be out of harmony. There was present a lady from Darwen, who is an old scholar and late Conductor of Regent Hall. She gave the scholars encouragement in their efforts to raise funds for their new church. Taking the session as a whole it was good and interesting.—S.C. (D.V.).

DUTY AND RIGHT.

Whenever you know a thing is right
Go and do it with main and might,
Nor let one murmur fall;
For duty makes as stern a claim
As if an angel called your name,
And all men heard the call.

LOOK UP!

By John Critchley Prince.

"Look up!" cried the seaman, with nerves like steel,
As skyward his glance he cast.
And beheld his own son grow giddy, and reel
On the point of the tapering mast;
"Look up!" and the bold boy lifted his face,
And banish'd his brief alarms,
Slid down at once from his perilous place,
And leapt in his father's arms.

"Look up!" we cry to the sorely oppress'd,
Who seem from all comfort shut,
They had better look up to the mountain crest
Than down to the precipice foot;
The one offers heights they may hope to gain,
Pure ether, and freedom, and room;
The others bewilders the aching brain
With roughness, and danger, and gloom.

"Look up!" meek souls by affliction bent,
Nor daily with dull despair,
Look up and in faith, to the firmament,
For Heaven and Mercy are there.
The frail flower droops in the stormy shower,
And the shadows of needful night,
But it looks to the sun in the after hour,
And takes full measure of light.

"Look up!" sad man, by adverses brought
From high unto low estate,
Play not with the bane of corrosive thought,
Nor murmur at chance and fate;
Renew thy hopes, look the world in the face,
For it helps not those who repine—
Press on, and its voice will amend thy pace,
Succeed, and its homage is thine.

"Look up!" great crowd, who are foremost set,
In the changeful "Battle of life,"
Some days of calm may reward ye yet
For years of allotted strife;
Look up, and *beyond*, there's a guerdon there
For the humble and pure of heart,
Fruition of joys unalloy'd by care,
Of peace that can never depart.

"Look up!" large spirit, by Heaven inspired,
Thou rare and expansive soul!
Look up with endeavour and zeal untired,
And strive for the loftiest goal,
Look up; and encourage the kindred throng,
Who toil up the slopes behind—
To follow, and hail with triumphant song
The holier regions of Mind!

BETH GELERT.

W. L. Spencer.

The spearman heard the bugle sound, and cheerly smiled the morn,
And many a brach and many a hound attend Llewellyn's horn;
And still he blew a louder blast, and gave a louder cheer;
"Come, Gelert! why art thou the last Llewellyn's horn to hear?
Oh, where does faithful Gelert roam? the flower of all his race!
So true, so brave! a lamb at home—a lion in the chase!"

'Twas only at Llewellyn's board the faithful Gelert fed;
He watched, he served, he cheered his lord, and sentinel'd his bed.

In sooth, he was a peerless hound, the gift of royal John—
But now no Gelert could be found, and all the chase rode on.
And now, as over rocks and dells the gallant chidings rise,
All Snowdon's craggy chaos yells with many mingled cries.

That day Llewellyn little loved the chase of hart or hare,
And scant and small the booty proved—for Gelert was not there.
Unpleas'd, Llewellyn homeward hied; when, near the portal seat,
His truant Gelert he espied, bounding his lord to greet.
But when he gained the castle door, aghast the chieftain stood;
The hound was smeared with goutts of gore:—his lips and fangs
ran blood!

Llewellyn gazed with wild surprise, unused such looks to meet;
His favourite checked his joyful guise, and crouched, and licked
his feet.
Onward in haste Llewellyn passed and on went Gelert too;
And still, where'er his eyes were cast, fresh blood-gouts shocked
his view!
O'turned his infant's bed he found! the blood-stained covert
rent;
And all around the walls and ground with recent blood besprent!

He called his child—no voice replied he searched with terror
wild!
Blood! blood! he found on every side, but nowhere found the
child!
"Hell-hound! by thee my child's devoured!" the frantic father
cried.
And to the hilt his vengeful sword he plunged in Gelert's side!—
His suppliant as to earth he fell no pity could impart;
But still his Gelert's dying yell passed heavy o'er his heart.

Aroused by Gelert's dying yell, some slumberer wakened nigh;
What words the parents' joy can tell, to hear his infant cry!
The gallant hound the wolf had slain, to save Llewellyn's heir.
All glowing from his rosy sleep his cherub boy he kissed!
Nor scratch had he, nor harm, nor dread—but the same couch
beneath
Lay a great wolf, all torn and dead—tremendous still in death!
Ah! what was then Llewellyn's pain! for now the truth was clear!
The gallant hound the wolf had slain, to save Llewellyn's heir.
Vain, vain was all Llewellyn's woe: "Best of thy kind, adieu!
The frantic deed which laid thee low this heart shall ever rue!"
And now a gallant tomb they raise, with costly sculpture decked;
And marbles, stories with his praise, poor Gelert's bones protect.
Here never could the spearman pass, or forester, unmoved!
Here oft the tear besprinkled grass Llewellyn's sorrow proved.
And here he hung his horn and spear; and oft, as evening fell,
In fancy's piercing sounds would hear poor Gelert's dying yell!

THE LOVER'S WHISTLE.

"You have heard," said a youth to his sweetheart, who stood
While he sat on a corn-sheaf, at daylight's decline—
"You have heard of the Danish boy's whistle of wood;
I wish that the Danish boy's whistle were mine!"

"And what would you do with it?—tell me," she said,
While an arch smile play'd over her beautiful face.
"I would blow it," he answered, "and then my fair maid
Would fly to my side, and would there take her place."

"Is that all you wish for? Why, that may be yours
Without any magic," the fair maiden cried;
"A favour so slight one's good nature secures;"
And she playfully seated herself by his side.

"I would blow it again," said the youth; "and the charm
Would work so, that not even modesty's cheek
Would be able to keep from my neck your white arm."
She smiled, and she laid her white arm on his neck.

"Yet once more I would blow, and the music divine
Would bring me a third time an exquisite bliss,
You would lay your fair cheek to this brown one of mine,
And your lips, stealing past it, would give me a kiss."

The maiden laughed out in her innocent glee—
"What a fool of yourself with the whistle you'd make!
For only consider how silly 'twould be
To sit there and whistle for what you might take."