

THE LYCEUM BANNER

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The Arrest of Mind Stagnation.

CONTACTS CONTINUALLY WITH GREAT IDEAS
ESSENTIAL TO SPIRITUAL PROGRESS.

WHEN TRUE RELIGION GAINS COMPLETE EXPRESSION
IN HUMANITY, THERE WILL BE NO POVERTY, CRIME,
OR OTHER IMPERFECTIONS.

STUDIES TO AID SOUL DEVELOPMENT.

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

Our Society exists to remind us through its various voices that the ultimate truth in man is not his intellect or his possessions; it is in his illumination of mind, in his extension of the sympathy across the barriers of caste and colour, in his recognition of the world, not merely as a storehouse of power, but as a habitation of man's spirit with its eternal music of beauty, and its inner light of the Divine Presence.—RABANDRANATH TAGORE in his "Creative Unity."

I conceive a millennium on earth—a millennium not of riches, nor mechanical facilities, nor of intellectual facilities, nor absolutely of immunity from disease, nor absolutely of immunity from pain; but a time when men and women all over the earth shall ascend and enter into relation with their bodies—shall attain freedom and joy.

And the men and women of that time looking back with something like envy to the life of to-day, that they too might have borne a part in its travail and throes of birth.

All is well: to-day and a million years hence, equally. To you the whole universe is given for a garden of delight; and to the soul that loves, in the great coherent Whole, the harvest and most despised lot is even with the best; and there is nothing more certain or more solid than this.—EDWARD CARPENTER.

William Law, the distinguished disciple of Jacob Behmen, the philosopher and Seer, says—"There are two ways of attaining knowledge, the one by the ministry of the outward,—verbal instruction, either by men or books, and the other by an inward birth of divine lights in our own renewed spirit." The external quest—if the knowledge received is really valid—may, we may imagine, form a path for the expression of the inward source of divine light, and may also give to it form and body; or we may have the two radiating spheres of illumination—inward and outward—coalescing in one harmony, and pouring forth in ideas and sentiments of perfect nobleness and beauty.

One who does not constantly charge his mind with fresh ideal thought, and who remains in one old groove, is not likely to kindle the ardour of his inmost spirit, and thus may bring about what the preacher terms "spiritual death." One of the sure means to prevent the mind from stagnating is to occupy oneself with new ideas, to make new friends, whose views are different from our own, to read new books, and to take up new interests. How easy it is to cease to grow, and how unconsciously the process of stagnation proceeds!

Unfortunately the mass of our adherents are not yet readers, that is, readers of superior literature; do not interest themselves in great ideas, but wallow in wonders—in phenomena. What we want is to get them to understand that there is a principle within them that possesses an aspiration for perfection; and what else could that principle be than the Inner Light—immortal and perfect—which exists apart from the ever-perishing and imperfect world.

"Within the common man, there hidden lies
That potency—a great Divine Ideal;
Beneath bleak winds, despite his outworn trance,
The sod he turns, while she the cradle rocks
Within a hovel mean and gloomy oft—
The simple life of duty, faith and love.
Hereafter shall these lowly ones attain
A destiny exalted and sublime;
How inconceivable the plan, how vast
The birthright is of every human soul."

We must enrich the mind—the medium of the spirit—with modern scientific knowledge, inspire our hearts with the moun-

tain air of music, and conceive a more stately life by the help of poetry, pictures, science, and philosophy. But all knowledge however imposing in appearance is—compared with interior inspiration—somewhat superficial; it is merely the mind's furniture. This knowledge must be transmuted by the spirit to become wisdom and power.* In the order of intellectual development intuition does not precede observation and reflection, but is their last perfection. First, slow steps, cautious examination, comparison, reasoning; then thought and action swift, sharp and sure as the lightning.

Our leader, Dr. A. J. Davis, believed strongly in the spiritual student gaining satisfactory outward knowledge, and he set forth, in his "Great Harmonia," Vol. 2, the "Teacher," rules to achieve this desirable object. They stand in the following order:—

1. Studying the exact or physical sciences.
2. Studying the laws of the body and laws of the spirit.
3. Proper gratification of external senses.
4. Walking, playing, dancing, and various amusements.
5. Reading, writing essays, keeping journals, and associating with good and ornamentally educated minds.
6. In all things practising self-discipline, and obeying the principles of wisdom.

This advice, I believe, is calculated to evolve thought, and to produce the harmonious character. There is in these suggestions actually physiological religion which is so much needed at the present time, and which forms so significant a feature in our Lyceum system. The inward "means of grace" are:—

1. Self-analysis, self-discipline, self-confession of faults and self-harmonization.
2. Studying spiritual or psychological sciences, the science of analogy, and picturesque geography.
3. Studying painting and music.
4. Occasional meditation.
5. Poetical contemplations.
6. Conversations.
7. Mutual assistance and mutual manipulations of spirit. *Communion with the higher spheres of spiritual life.*

"Self-analysis" and "Self-Harmonization," all will agree, are highly desirable exercises and well tend to keep "Love of Approbation" and "Self-Esteem" in due subordination. Some "orators" are apt to develop a "Complex" and believe themselves specially inspired, while their utterances do not sustain the claim. On the question of inspiration, Dr. Davis observes: "The enlightened intellect will readily perceive that the individual can be truly and permanently benefited only by such inspiration and revelations as can be naturally breathed into and assimilated with the mental constitution. Anything which merely passes into, through, and as rapidly out of, the mind, can not be of any *lasting profit* to the recipients. The flower is truly inspired by the light and warmth of the sun, because it possesses within itself the essential qualities and properties of beauty and development, and hence incorporates the descending elements of vitality in its own minute structures. It is not merely a vessel for the immediate reception and impartation of light and warmth; but it receives those elements, subjects them to a chemical analysis and distributes the various properties to the elaboration, development, and sustenance of its own particular individuality. And then in accordance with the immutable principles of distributive justice and harmony, the flower breathes forth its precious odours with which it loads the passing breeze, and thus imparts pleasure and refreshment to many living things. Every man, like every flower, is a recipient of this kind of inspiration."

The influence of God pervades all things and at the same moment, and fills all that are open to its coming. This divine influence is unlimited and illimitable. The vastness and glory of its manifestations in the material universe are but inadequate symbols of its possible manifestations through a humanity as obedient to its laws as is Nature. The man who violates the laws of his being separates himself from the source of life and power, and diminishes into the insulation of sterile individuality; the man who lives in harmony with that Power, with Nature,

and with himself, receives the full tide of vitality which flows without limit or pause from the creative source. He is fed by invisible rivulets, is nourished by unseen ministrants; health, sanity, fertility and joy are his by the very constitution of Nature.

When our spiritual philosophy obtains actual expression in human life, there will be no problem of poverty, no crime or other imperfections or afflictions. At present life is a battlefield, not a pleasure ground; and he who has not realised so much is open to continual surprise, and is in danger from every attack. Let us seek happiness by whatever lawful means there may be at our command, but he who sees in life a field for the higher education, who looks upon the Governing Principle as a spirit of wisdom, who loves to seek laboriously for the best treasures than to enjoy present ease and comfort, will strive to fathom the order of the Inner Dealing and the significance of its operations, and to place himself in harmony with them.

Our leader, Dr. A. J. Davis, continues in his "Teacher" to dwell on matters pertaining to the harmonious culture of the soul. The various "Loves" are set out with charming simplicity and the advice given that the great thing to do is to "bruise the serpent's head," which is selfishness. We must shift the centre of our lives outside the self-regarding sphere in its low aspect. He who allows religious emotion alone to outweigh human service bars his own progress. Selfishness, if it could, would make a "corner" in divine favours. The Seer's Psychology of the mental, moral and affectional faculties is, I believe, the finest work that has yet been produced. The psychology of the schools is a shallow compared with our Seer's presentation. The man who can see the soul, that is the spiritual door and its faculties in operation is done with mere abstract psychology. Mr. E. J. Holmes, the Education Philosopher, in his "Defence of What Might be," criticises the assumption of the commonplace Psychologists:—"I have been told," he says, "more than once that my 'Psychology' is wrong. As if Herbert, who lived more than one hundred years knew. As if the most up-to-date professor of Psychology knew. As if any one knew. As if there was such a thing as an authoritative Science of the Soul. The plain truth is that the foundations of the science have not been laid, and that until we reform education, it will not be possible to lay them. How child study is the true basis of Psychology; and so long as education forbids the real nature of the child to unfold itself, the child study (in the proper sense of the word) will be impossible.

Spiritualism demonstrates that the unhappiest and most defective beings are immortal, because they have an inalienable capacity to advance, to love, and to comprehend the immanence of God in nature. And the coming of the real Son of Man is by no means the idle, vaporous, visionary, fantastical thing that it appears to the commonplace sectarian. It has a deep significance. It means the coming of the ideal man—the perfect man. Harken to what one of our great Seers—Edward Carpenter—has to say on this point:

"The Son of Man—Yes, shall appear in your midst.

O beating heart, your lover and your judge shall appear

The Son of man—

Ponder well these words.

After all I cannot explain them: it is impossible to explain that which is itself initial and elementary.

You will look a thousand times before you see that which you are looking for—it is so simple—

Not Science, O beating heart, nor theology, nor rappings, nor philanthropy, nor high acrobatic philosophy.

But the SON—and equally the DAUGHTER—of MAN."

THE SPIRITUALISTS' NATIONAL UNION, LTD. FUND OF BENEVOLENCE.

The income for month of July is just splendid and I sincerely thank all donors. The Conference Appeal received rich response. Sir Arthur Conan Doyle, cheque, £100; Friend £5; Mrs. Crear, of America, £1; Two Friends, £1; Another Friend, 5s. 6d.; collection, £6 14s. 6d. Total for Appeal, £114. Stockport Central Church and Lyceum, £2 8s. 3d; Mrs. E. E. Green, London, £2 2s.; Blackpool National Church, £2. Total, £120 10s. 3d

Disbursements for month have been £38.

Truly it is more blessed to give than to receive.

With heartfelt gratitude I thank you all very much on behalf of the old folks.

MARY A. STAIR, Sec.

Our Education Page.

(THE B.S.L.U. EDUCATION SCHEME.)

"THE WORKERS WIN."

Holidays are over, long evenings are upon us, and our thoughts turn to the work of the winter session. Being Lyceumists, eager to live up to the ideals of our Founder and of our Pioneers, we are out to learn all we can about Lyceumism—its origin, history, aims, methods, and teachings—and about Spiritualism. Thus trained and equipped, we are ready to interest enquirers, to help beginners, to instruct younger members, to lead Groups, to conduct Sessions, to answer opponents—in short, to be intelligent, progressive, LIVE Lyceumists.

"KNOWLEDGE IS POWER."

The power to be and do all these things can come only through knowledge, and knowledge can only come through effort. Therefore, Lyceumists, begin right here and now your course of studies for the Lyceum Education Examinations, to be held on 18th February, 1923. Also, please try to interest others in this most essential work, and persuade them to enter the ranks of PROGRESSIVE LYCEUMISTS.

No one is too old—in recent years we have had candidates in their forties, fifties and sixties, and two in their seventies. No one need be ashamed of being ignorant, only of *remaining so*.

TO OFFICERS AND COMMITTEES.

Last year 110 Lyceums sent in 993 candidates on the examination day itself. These figures showed that more than half of our Lyceums had not availed themselves of their educational opportunities.

If *your* Lyceum was one of the 110, try to break your own record by sending in the *same* candidates again, and many *new* ones.

If *your* Lyceum was one of the "outsiders," please join the ranks of the Progressive Lyceums this time, and take up the Education Scheme. To help those Lyceums which have previously been unable to take up the work, because of the difficulty of finding tutors, or arranging for mid-week classes, articles to help conductors, tutors and students, and giving programmes of work, will appear month by month in this paper. They begin in *this* issue, and will continue till the time of the examinations (18th February, 1923).

TO LYCEUM SECRETARIES.

You should already have received, by post, a circular letter (printed) for your Committee, full particulars about the Education Scheme for your own Guidance, and the form for sending in names of candidates.

If you have *not* received them, please send me word at once. If you are a new Secretary, please ask the previous one if the papers have been sent to him (or her).

NOTIFY ME AT ONCE of any change of Secretary's name or address.

TO ALL CANDIDATES.

We would recommend to all students, to help them in their studies of the MANUAL selections, the pamphlet "HELPS TO THE STUDY OF THE LYCEUM MANUAL." It can be obtained, price 2d. per copy (see *advert.*) from the General Secretary. Conductors and Tutors will find it particularly helpful.

TO CANDIDATES FOR GRADES II, III, & IV.

The new edition of the Handbook No. 2 is now on sale; and the questions on the Handbook section of the work will be based on its text. It is enlarged, revised, and brought up-to-date; and is worthy a place on bookstalls, alongside the No. 3 Handbook.

TO GRADE I. CANDIDATES.

Do NOT learn the article in your Handbook (No. 1) on "The Rise and Progress of Modern Spiritualism," by Hanson G. Hey. It has been decided to omit this very difficult section from Grade I Syllabus.

THE ORAL GRADE.

Will those interested in the Oral Grade, for children under 10, please send their enquiries to the ORAL GRADE SECRETARY—Miss Hesp, 10, Cross Flatts Drive, Beeston, Leeds.

HOW TO PREPARE FOR THE EXAMINATIONS.

(For the use of TUTORS, CONDUCTORS & CANDIDATES.)

The Education Secretaries have drawn up a suggested timetable for students in Grades I, II and III, and also a Session programme which allows for discussion in the *Lyceum* of the MANUAL selection in the three Grades. Grade IV students should follow the system explained in *this* issue by a Grade IV

tutor. Grade V. students should read their Handbook carefully and seek fuller information in the books mentioned in the Lists of References.

SESSION PROGRAMME (FOR 10 LYCEUM SESSIONS.)

The following programme arranges for all the MANUAL selections for ALL the Grades to be taken in the Lyceum Sessions, at least once each, during a course of ten weeks.

We would suggest that no item be omitted, even though its particular Grade is not being taken by any candidate. We advise this, as the Lyceumists will thus become familiar with each selection; and, in working through the Grades later, this familiarity will be helpful.

There will be many weeks left on completing the programme before the time of the examinations. It is left to the discretion of the Conductors whether they will devote these remaining weeks to working through the programme a second time; or whether, in the remaining sessions, they will specialise on the MANUAL readings set for just the particular Grade or Grades for which their Lyceumists are preparing.

Where a Lyceum holds Groups, we would suggest that all students for the same Grade be in the same Group (irrespective of age); and that the Handbook be studied, as planned out in the time-tables given in this article.

In the Oral Grade Group, study and memorise the questions and answers set—(see June BANNER).

Week	Opening Hymn (optional)	S.C.R. for Grade.	M.R. for Grade.	G.C.R. for Grade.	Closing Hymn for Grade. (optional)	Key for Teaching.
1	368	78	212	148	363	The Lyceum.
2	330	4	203	136	334	Life's Journey
3	357	66	223	140	408	Mediumship.
4	373	93	211	142	25	Our Aims.
5	62	1	210	137	366	The Divine Order.
6	395	51	236	138	351	Builders.
7	328	78	228	108	306	The Lyceum.
8	341	19	208	139	340	Children.
9	320	100	221	141	347	Ministering Spirits.
10	398	55	218	103	423	Brotherhood.
11	307	15	212	148	355	Spirit Guidance.

GRADE I. (WEEKNIGHT CLASS; OR GROUP LESSON.)

Week	Manual	Pages in Handbook No. 1.
First	S.C.93 (v 1-3)	2 to 5 .. To beginning of persecutions.
Second	do. (v 4-6)	6—10 .. To end of 'Origin' story.
Third	do. (all)	12—14 .. American Pioneers.

Fourth	G.C. 148	21—23 .. A. J. Davis, to "under his charge" (re Dr. Lyons).
Fifth	do.	23—25 .. A. J. Davis, to end of "Life."
Sixth	G.C. 139	18—20 .. Children in Spirit Life.
Seventh	do.	25—27 .. Physical Exercises.
Eighth	S.C. 66	10 .. Principles 1 and 2
Ninth	do.	11 .. do. 3 and 4
Tenth	G.C. 108	11—12 .. do. 5 and 6
Eleventh	do.	2—10 .. Story of the Fox Sisters.
Twelfth	S.C. 93	12—14 .. American Pioneers.
Thirteenth	M.R. 211	21—25 .. A. J. Davis.
Fourteenth	do.	18—20 .. Children in Spirit Life
Fifteenth	M.R. 208	25—27 .. and Physical Exercise
Sixteenth	do.	10—11 .. Principles 1, 2 and 3.
		11—12 .. do. 4, 5 and 6.

GRADE II. (WEEKNIGHT CLASS, OR GROUP LESSON.)

Week	Manual	Pages in Handbook No. 2. (New Edition.)
1st	M.R. 218	4—5 .. Teachings, pars. 2—4.
2nd	do.	5—6 .. do. 5.
3rd	S.C.4.	6—8 .. do. 6—8.
4th	S.C.4.; G.C.148	8—9 .. do. to end.
5th	G.C.136	9—11 .. Principles 1, 2 and 3.
6th	do.	11—13 .. do. 4, 5 and 6.
7th	M.R.210	14 .. The Aim, par. 1.
8th	do.	14—15 .. do. 2—3.
9th	G.C.137	15—16 .. do. 4—5.
10th	do.	16—17 .. do. 6—7.
11th	S.C.78	4—6 .. Teachings, pars. 1—5.
12th	do.	6—9 .. do. 6—end.
13th	M.R.203	4—9 .. do. (all.)
14th	do.	9—13 .. Principles.
15th	G.C.142	14—15 .. The Aim. pars. 1—3.
16th	do.	15—17 .. do. 4—7.

GRADE III (WEEKNIGHT CLASS, OR GROUP LESSON.)

Week	Manual	Pages in (new) Handbook No. 2.
1st	S.C.1.	17 .. Comparison, par. 1.
2nd	do.	17—18 .. do. par. 2.
3rd	M.R.212	18—19 .. do. par. 3—4.
4th	G.C.140	20 .. Mediumship—Introductory
5th	do.	21 .. do. Inspiration.
6th	G.C.141	22—23 .. do. Trance & Clair-audience.
7th	do.	23—24 .. do. Clairvoyance.
8th	S.C.51.	25—30 .. Rise & Progress: Sec. 1—IV.
9th	do.	30—33 .. do. V—VI.
10th	M.R.236	33—36 .. do. VII—VIII.
11th	do.	36—38 .. do. IX—X.
12th	M.R.223	39—40 .. do. XI.
13th	do.	17—19 .. Comparison.
14th	G.C.138	20—24 .. Mediumship.
15th	do.	25—36 .. Rise & Progress Sec. I—VIII.
16th	S.C.51; M.R.148	36—40 .. do. IX—XI.

The above Schemes plan out 16 weeks of work for tutors who are able to hold week-night classes, but could also be used by students to whom such facilities are denied. It is hoped, however, that, whether or not Lyceums adopt the Education Scheme as a policy, every Lyceum Committee will see that no obstacles are placed in the way of individual Lyceumists who wish to study for the examination.

If classes begin at once, at the end of the sixteenth week every item in each syllabus will have been studied twice; and there will be time left for revision. It has been left to the tutor to decide in what subjects their students are weakest, and to plan out the revision lessons accordingly.

Each student should possess a MANUAL, the Handbook for the Grade, a Syllabus, "Helps to the Study of the Lyceum Manual," a note book and two exercise books. The exercise books should be used on alternate weeks, to answer questions set by the tutor—No. 1. book to be used for the first set, and left with the tutor for correction: to be returned, with useful hints, when No. 2 book is handed in with the second set of answers. The first half-hour of class work should be devoted to discussing the corrections and hints, and all important points should be entered in the note-books.

Grade III candidates should be asked to write one Connective Reading each week, and also to write short essays discussing or

summarising the teachings contained in the MANUAL selections for the Grade. Notes on, and summaries of, these selections will be published in this Page, in the issues for October, November, December and January. (Some for each Grade will be given each month, until the series for all the Grades is complete.) Also, in the New Year, typical question papers for examination practice will be set, with hints on how to answer questions.

During "Final Revision," the hints and suggestions in the note-books, with the notes and summaries from the "Banner" should be memorised, and both MANUAL and Handbook read and re-read as often as possible.

If the course of study we have laid down is fully carried out, nothing but nervousness should prevent any student from reaching a high standard in the examinations.

HOW I PREPARED A GRADE IV CANDIDATE.

BY A TUTOR.

There were only two of us, the candidate and myself; and his ambition was 100 marks—not merely a "pass." So perhaps we had advantages. But I believe that even a large class could be conducted successfully on the same or similar lines.

We met once a week, for about an hour and a quarter, and then he "saw" me to my tram—another ten minutes, in which he gave me his impressions of the evening's work. Also, he had a note-book, in which he entered all the hints and suggestions made by me—and two exercise books, which he used "week about" for home work. These three books, No. 2 Handbook, and the LYCEUM MANUAL, were the only ones used. Each week I took away the exercise book in which he had answered questions set by me, and the following week brought it back with corrections and helpful notes.

At our first "class" we tried to draw up a time-table for work, but soon found that this would not help us; so we decided to divide our evening roughly into two half-hours and a quarter-hour. The first half-hour we would devote to discussing the hints and suggestions I had made on the previous week's answers; the second half-hour would be devoted to discussing and criticising the Session Programme; the remaining time to setting the following week's home work. (May I here say that we were surprised to find how easy it is to criticise—without being able to suggest a remedy! We found that we "didn't like" ever so many things—but couldn't think of anything better to replace them. And we came to the useful conclusion that we didn't disagree with these things because they were wrong, but simply because they didn't appeal to us.)

We had between five and six months in which to prepare, so we determined to go once through the syllabus in the first three months; go through it again in six weeks, and use the remaining weeks for final revision. This was our nearest approach to a time-table.

This took up most of our first evening, and I set him his first question paper. He had to draw up a Session programme; write an Invocation and Benediction; prepare notes on one of the MANUAL selections; write a summary of another; criticise a Connective Reading—if he agreed with it, he had to say why; if he disagreed, he had to say why and suggest what the Reading ought to be; write an essay or (alternate weeks) answer a question on one of the Handbook subjects.

At our second meeting, as we had not any marked answers to discuss, we used our first half-hour in discussing the difficulties he had discovered in trying to answer my first question paper. The Session programme had not troubled him, as his Conductor made it a frequent practice to call on Lyceumists to draw up and conduct the Lyceum Session. The invocation had come fairly easily—but the Benediction had bothered him, because he *didn't want to repeat himself!* (I soon relieved him by explaining that the Benediction was not a second prayer, but a word of well-wishing, or blessing, bestowed on the Lyceumists before they departed.) His chief trouble lay in preparing notes and summaries of the MANUAL pieces; for he had discovered that, although allowed to use the MANUAL, this did not help him much until he had read the pieces over and over again, and so obtained a grasp of their general teaching. (He confided to me that when I set him these questions he had looked on them as a waste of time, "as he'd have the MANUAL at the exam.;" but already he knew better!) On our way to the car he said—"I'm afraid I'll never be able to manage it—it's far too hard." I reminded him that this was his first week's work; that there were only nine MANUAL selections, and that, as we took three each week, he would know them pretty well at the end of three weeks—and then he would have four or five months to make his knowledge perfect.

At our third "Class" we discussed his answers to the first set of questions, and he entered in his note-book any fresh ideas that occurred to either of us as a result of our discussion. He had found his second week's work easier, for he was already beginning to see a plan in what he was doing—and already he felt confident of success.

Thus we worked through our first three months. He carried his Handbook to work with him, and read it in the train going to and fro. He took an added interest in the Lyceum Session at his own Lyceum, and sometimes we spared a few minutes for his remarks on the previous Sunday's work. He now knew his MANUAL selections well, and one week, to my delight, answered his "notes for a ten-minutes' address" question by pointing out that a proper address on G.C.R. 148 could not be given in ten minutes—so he would make his first note on the central teaching, and devote his other notes to a section only of the Golden Chain.

Week followed week, and each succeeding week showed improvement. He drew up about twenty Session programmes—some of them splendid. When he managed his first really good one, he wanted to stop there and "learn it by heart." But I pointed out to him that he wasn't merely trying to pass an examination—he was preparing himself for a Conductorship, and a good Conductor wants not only one good Session, but a good one every Sunday. It was the same with the Invocation and Benediction: I insisted on a fresh one every week.

During final revision, we went through all the notes we had made, and memorised them; we also discussed, and he re-wrote, many of his previous answers. At last the great day came, and in the examination room he selected an entirely new Session, wrote an entirely new Invocation and Benediction, and made entirely new notes for his ten minutes' address. When time was up, he came away feeling that he had done really well.

Yes, it was hard work—for both of us (for a conscientious tutor works quite as hard as any of his students). But, you see, he wouldn't have been satisfied with 40 or 50 marks—he wanted 100. And he passed with Distinction.

TEXTS, ETC., FOR EDUCATION STUDENTS.

- (i) *Syllabuses of Works*, for all Grades. 2d. per copy, 1s. 6d. per dozen.
- (ii) *No. 1 Handbook*, for Grade I. 4d. per copy, 3s. 6d. per dozen.
- (iii) *No. 2 Handbook*, for Grades II, III, & IV. 6d. per copy, 5s. 6d. per dozen.
- (iv) *No. 3 Handbook*, for Grade V.; and for bookstalls, 1s. per copy, 10s. per dozen.
- (v) *Helps to the study of the Lyceum Manual*, 2d. per copy, 1s. 9d. per dozen.

(Please do NOT cross postal orders, and make them payable at BATLEY).

EDUCATION SECRETARY (to whom all enquiries and orders should be sent):

MISS M. E. KITSON,

17, Bromley Road, Hanging Heaton,
Batley, Yorks.

HIDDEN TREASURES.

My first is one of the first things ever found in London.
My second is a question.
My third is a note in music.
My fourth is a male.
My fifth is one of my chums.
My sixth is part of a lady's dress.
My seventh is an insect.
My eighth is dried grass.
My ninth is a bird.
My tenth is where eggs come from.
My eleventh is buried in Ireland.
My twelfth you are already looking at.
The whole is something you have all read about, seen and felt.

All boys and girls have read of treasure trove which has been buried and needs a secret code to find it. A man left the following message in a house and people have since been wondering what it means. The man used figures instead of letters. If you can find out the code which the man used, it will tell you what to do to get the treasure. Here is the message which the man wrote:

96—251521—1185—312522518—23189205—2015—2085—549201518—61518—1—21475.

Essays on Reasoning.

By A. T. CONNOR.

VIII.—INFERENCES.

The investigator who wishes to progress beyond the mere facts of spirit communication, and to obtain a fairly comprehensive grasp of the true message of Spiritualism, will soon begin to arrange his verified facts and to make inferences. When we make an inference we argue that if something (of which we know) has been proved to be true, something else connected with it (about which we *don't* actually know) is also true. But, if we want to be certain that our inferences are correct, we must make sure that they follow from our facts, and also, if possible, verify them by further investigation. There are some inferences that can easily be verified (such as Spirit Communion) and some that cannot be verified (such as Immortality of the Soul), but which seem very reasonable in the light of our present knowledge.

Let us consider these two inferences, and see where they lead us. Spirit Communion (NOT spirit communication) is an inference that follows from our newly acquired knowledge of man's spiritual nature. Man is a Spirit, with a spirit body, and, by means of this body is able to get into direct touch with other Spirits (whether incarnate or discarnate—with or without a physical body) of a similar nature and with similar ideals and desires. This is proved by telepathy, and borne out by the fact that men and women of different political and religious opinions, or of different social positions, will come together to form a literary club, or a musical society, or some other body formed for the purpose of carrying out the aim or purpose or ideal that draws them together. Further, psychometry has proved that mind can communicate with mind; and we argue that, in the same way, minds in the Spirit world can get into touch with minds in this physical world, "and provide, in sweet communion, joys which Earth cannot afford." This is our inference—the proof that it is correct comes from the Spirit side. We have been informed by our Spirit visitors that when we "open our hearts" and with pure minds ask for blessing and assistance, we put ourselves into connection with spiritual forces, and the thoughts and inspiration of exalted minds flow into ours. Therefore we know, beyond all doubt, that Spirit Communion is a glorious fact.

The Immortality of the Soul is quite a different matter. We have proved the continuity of conscious individuality after the death of the physical body; we have accepted the teaching of personal responsibility with compensation and retribution; we have been informed by our Spirit Friends that we shall have opportunities of making good the mistakes and ignorances of which we were guilty in Earth life and be able to progress higher and higher in Spirit life—and that even advanced Spirits retain their individuality. And it is easy to infer that no matter how much we may progress, our individuality, and the personal characteristics of the soul, may alter but will always be retained. But we cannot prove our inference, for, although it seems very reasonable, only eternity can prove whether it is correct. Personally, I am of the opinion that the immortality of the soul is a fact in nature—but it is only an opinion, with plenty of facts that appear to justify it, but none to prove it. And we must always remember that inferences are only opinions. If we can prove them by further investigation, they cease to be inferences and become accepted scientific facts; if we cannot prove them they remain inferences (or opinions or theories) and we are unable to argue from them. It will easily be seen how unreliable would be the conclusion, if one of the premises stated that "A.B. MAY BE . . ." The only logical conclusion would be that "Therefore, Y.Z. MAY BE . . ."—but then it may NOT be!

In all investigation we must use inferences, so it is most important that we should use them properly and carefully. We must be very careful that what we infer is IN EVERY RESPECT justified by known facts—and ALL the facts within the scope of our knowledge must be taken into account. For instance, a clairvoyant at a meeting may give amazingly accurate descriptions, all fully recognised. At another meeting nothing whatever may be recognised. It would be unwise to infer that at the first meeting the clairvoyant had been making lucky guesses, or using privately obtained information. We must take into account the difference in the size and general "atmosphere" (or "conditions") of the meeting-places; the difference in the size and quality of the audiences—as regards mental and spiritual development, and the power of remembering; and possible differences in the mental and physical condition of the clairvoyant. With all these differences in mind, we should suspend

judgment, and await further evidence. So we can see that, if we disregard even one fact, the inference we draw MUST BE WRONG—and as only a very foolish person would deliberately lead himself astray, and as no Lyceumist is a very foolish person, it follows (as an inference) that no Lyceumist would be so foolish or so careless as to form an opinion without taking all the known facts into account.

There is one rule that the intelligent investigator will always keep in mind (or, better still, write on the first page of his notebook), and that is—NEVER TAKE ANYTHING FOR GRANTED: always examine, test and prove. The course to be followed is—(1) investigate (or study reliable accounts of the investigation of) every possible phase of phenomena at every possible opportunity; (2) arrange and tabulate all the verified facts; (3) make inferences based on these facts; (4) investigate further to see if the inferences are correct; (5) if they are not correct, make NEW inferences justified by the new facts—if correct, make FURTHER inferences; (6) continue investigation—and so on, never accepting anything that cannot be proved beyond question. If we do this, using our intelligence (and the care that we would use in buying a new bicycle) we shall be reasonably certain that the knowledge we obtain will be reliable, and also of use to others.

(To be continued).

Peggy and Maggie.

BY HENRY J. BAYLIS.

A little girl named Peggy, twelve years of age, went one morning to make a few purchases for her mother.

The weather was cold and dreary, but Peggy was comfortably clad, and she tucked her hands into her warm imitation seal, woollen lined muff, and humming a little tune she had learned at school proceeded on her way.

After making the necessary sundry purchases, she wended her way towards home again, happily meeting on her way a little school chum who she invited home with her.

They soon arrived where Peggy lived, and with a rap at the door and a merry laugh she said, "Mother will be surprised to see a visitor."

The door was soon opened, and Peggy said, "Oh, here is mother; may Maggie come in and see my books and playthings?" Her mother said "Yes, Peggy dear, and your little friend may stay to dinner, too, that is if she can stop as long." Maggie hastened home, obtained her mother's consent, and was soon back again with Peggy and they found great delight and amusement in the various interesting things that Peggy possessed.

The welcome call for dinner was then heard, and as they seated themselves at the dinner table, Peggy's mother said, "We are all Vegetarians here, I hope you will like our dinner." The chief part of the meal consisted of Nut-meat fried in nut oil to a golden brown, boiled potatoes and freshly cut cauliflower with delicious "Marmite" gravy, then followed a pudding made with Nut-lard and dried fruits.

Maggie made a very good repast, and said that she had enjoyed it ever so much.

"Do you not eat meat at all, Mrs. Bright," asked Maggie.

"No, dear, we do not consider it at all necessary; we are contented, well and happy living on the sweet nourishing grain, fruit and nuts of the earth, and we all feel joyful in knowing that in doing so, we are not causing pain, misery, and suffering to any living creature, and keeping in harmony with all things in nature. We believe that "God is Love" and that He would wish us to practise this Divine rule not only to each other, but also towards His dear animals."

Maggie thought the idea just lovely, and it sounded so true too and remarked "I will tell mother, for she often says how sorry and sad she feels for those poor creatures, and how she wishes we could live without having to eat their flesh."

When Peggy said good bye to her friend, she put into her hand a Vegetarian Cookery Book, saying, "Give this to your mother" adding "I am sure my mother will be very glad to tell your mother all about the nice dishes we have without the use of flesh-meats of any kind. I am a little Humanitarian, would it not be just lovely if you became one too?"

There are a number of Lyceums paying visits to other Lyceums and arranging chara-trips for this purpose. Keighley, Blackburn, Nelson, Rawtenstall, Darwen and Horwich are amongst the Lyceums who have chosen this method to strengthen the fraternal fellowship, facilitating fonder foundations for future friendships.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

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SEPTEMBER, 1922.

Progress.

The foundation of service requires sincerity, knowledge, initiation and application. These are the four pillars upon which the roof of life's utility rest. The walls that cover the interior from the gaze of an ambitious world of men and manners, are built of truth, wisdom, love and power. The doors are peace, pain, joy and harmony.

It would be interesting to follow the erection of this building and examine the rooms it contains. Every room consecrated by some virtue and made happy by the memory of some good deed done. Every path and corridor made bright and cheerful with some service.

There is nothing tangible in this edifice which is built as a mental picture for the gaze of any idealist. All the materials are virtues and transcend the story of Solomon's temple, as it more than the dead stones of a former age. It is built of the plastic substance of human thought which visualizes the dreams of bards and prophets and is dropped from the lips of priests. Sometimes in the process of transmission we do not get the message clear and so the mist arises and a fog gathers round the vision. When this fog has lasted all our lives, we are blinded by the light which at last breaks through and we turn our backs upon the light. Yet we need its brightness.

We are faced to-day with the fact that we are not as civilised as we assumed. Leaders of religion shouted war and are now shouting peace and will probably shout war again when national troubles arise with another nation. The gifts of livings and benefices to ordained priests are in the hands, not of God, but influential human beings. These two elements dictate the dogmatic interpretation of religion and it is small wonder that things in our world go wrong when we make laws for conduct which contravene the laws of God.

Men have defined God. Men wrote the Bible. Men have said what is sacred. Men have taught finality in the sacred books.

What has been written above is jumpy and without much rhythm. And it will ever be so until we admit our ignorance about the inception of God and the ultimate destiny of man.

The progress of mankind depends upon the confession of ignorance and the willingness to receive truth no matter how it shall come. The Christian churches to-day are telling us that Spiritualism can only be acceptable when wrapped in the vicarious atonement of Christ.

When we find that vicarious sacrifices does not take away the sin of a departed spirit, and many other dogmatic teachings are false and proved to be so by direct evidence from spirit-people, we realise that the interpretation of Christ's teaching is wrong and we must read for ourselves to find how far the gospel coincides with personal experiences and truth.

There are other religions in the world besides Christianity. Many of the principles are similar in spirit but not in the wording thereof. Spiritualism is a possible binding force and opens the door to what is true in Christianity or any other religion. We must remember that all religions, except Spiritualism, have their present authorities and dictation from this side of the grave, whilst spiritualism depends entirely on the revelation and inspiration which comes from the spiritual side of eternity:

though we must remember also that the spirit world can only be revealed to us according to our capacity to receive the inspirations and facts of that side of life.

Very much of the phrasing of the messages are tempered with the mentality of the receiver or medium. In the Vale Owen Script we read of a question concerning Christ and the answer comes, "There is a Jesus Christ and a Buddha Christ" and so on.

Progress will depend upon the universality of the application of general principles. Though we may possess the piety of Buddha and the self-denial of Christ, we shall still want some practical application of human law to agree with and even conform to the harmonial law. Even to the materialist we can point to the cosmic law of evolution and though he may not see God as a force behind these things, he can at least recognise the order of the universe and shape his life thereto.

Real punishment is self-inflicted and reformatory. Chastisement breeds discord and enmity. Very often we find we have bred thieves and loose-living people and then commence to punish them and grumble at their existence and look upon them as parasites.

Real religion must face the building of an environment for human beings which is conducive to the birth of angels on earth, for we know of none in heaven who have not gone there from this side of life.

Life must be faced from the human end and profits be a secondary condition to human welfare in industry. Progress depends on the waking from the horrible grabbing of substance where we find ourselves a race of lusty misers, working for the reserve against a rainy day, with the collapse of those things needed for a future life.

The Church is dying by its own hand. Spiritualism has offered it life. Let us face the facts. A clergyman sees a medium passing by and he looks quickly and turns away, just as if he had actually seen a devil. If this is Christian Spiritualism, and the foregoing is largely the attitude in the North of England, then we dispense with the dogmatic drugs which kill the toleration of one man for another who thinks differently from himself. Progress will not come that way.

We must close our minds to things and powers which hold us back and face the future with our ever-growing converts, who are receiving from their own loved ones the eternal story of everlasting life in the simple language of the home-folks. The tension on the heart-strings is eased and a real holy communion ensues.

The Education Scheme is brought in existence to prepare a platform and inform our young. The social requirements of adolescents are being considered through the Guild. Lyceums must provide the attractions to draw out the powers of the small children.

The education of a Lyceumist is physical, mental, moral, intellectual and spiritual. He is a progressive being and should be in the forefront of his race. We may reform, readjust or change and yet be as-you-were: but Spiritualism is a growing force which never dies, but accumulates within its ever-increasing folds the sorrows of the world and throws its permeative power to lands afar when men are sat in solitude and home is on their lips. Sweet spirit-hands can soothe the brow and bring the tired brain its normal sleep. No priests are near except the good kind souls in heaven who minister to human wants when sent by love to soothe our woe.

Just think! I, who write these words, am feeling now an impulse other than my own and then I write "What complex thoughts shall come from heaven when all the myriad methods and ideas are here, that came to heaven from earth. How much to be outlived, undone but not, alas, forgotten. The value of unrequited wrong is full of grief and yet awaits the consciousness of wrong upon the evil-doer. From there, he finds his task and wends his way to seek release: and thus his pardon comes.

How strange that some one else should write like this and by another's hand and contradict and yet not contradict. For through all life there runs two phases. One is an intuitional force from God and the other is that phase which comes from personal contact with material forms; the expression being felt by an inspiring force. How much environment it takes to make a man one cannot answer here, and yet how pregnant to the world's welfare and the progress of man."

So end, for a little time, the thoughts of one who sat alone, and yet, where did the tangent thoughts that entered in the mind come from, if one sat there alone. And why the mixing of two minds? If in the end it means that all shall be as one and find the goal is peace, then the harmony of life shall mean developed thoughts in life and not the disintegration of personality that some may think will happen when we are at one with God.

Our Task.

BY MARY E. PICKLES.

Once more at the request of the Editor I have pleasure in contributing a brief article. I am more than glad of the opportunity, because I want to get Lyceumists interested in one of the most important problems of the day—that of Vivisection.

Let us take up "Our Aims," belonging to our Guild and we shall find under Sec. "C.," one aim which you and I have promised to adhere to, viz., "By being kind to the animal creation; never needlessly hurting living things, and trying to check unkind treatment of others."

I gave a promise many months ago that I would do all I could to help to alleviate (if possible) the suffering and cruelty of our dumb friends. It is not my purpose to write about the most painful cases known, but it is necessary to quote a few instances of glaring cruelty to help you to understand the vital importance of our duty, as Lyceumists and Guild Members, to not only practice mercy but ask others to do the same.

We can get a mine of information from a magazine published by The British Union for the Abolition of Vivisection. A quotation from May issue on the second page will help us to understand what vivisection really is. "Vivisection means experimenting upon live animals by means of cutting operations, starving, feeding with loathsome substances in order to produce disease, inoculation, freezing, drowning, etc. These practices have led to no useful results in the interests of medicine or surgery, but have brought about confusion and contradiction, dangerous medical practices, and a deplorable waste of public money, to the neglect of truly ameliorative measures.

Vivisection is in the hands of a small but influential body of men who must be carefully distinguished from doctors, few of whom have any acquaintance with it."

I cannot conceive of any Spiritualists condoning with the above, for some of the cases cause amazement and horror that such conditions are allowed in this enlightened age. There has been enormous experiments on animals for cancer, but no proof has come to show us that they have been of any avail. Think of it! "tumour transplantation," and "the trial of the resistance which can be induced against it": all of which is sufficient to appeal to our sense of justice on behalf of the animal kingdom. Again because the effects of noise and vibration has been observed on human beings in factories it was thought necessary to experiment on guinea pigs and here is an illustration. As long ago as the eighties experiments were begun in order to elucidate this question. In 1903 a man obtained 90 guinea pigs and put six of them in a cage close to an electric bell. He kept the bell ringing continuously day and night for a considerable period. The pigs were then killed and subjected to a careful medical examination. It was negative. No disease of any kind could be found, the ears of the animals were in every sense and respect normal.

The second part was now begun. Six more guinea pigs were taken and placed in a cage of special design. This cage had as its floor a sheet of thin metal, which was capable of being vibrated. By means of a connecting device the ringing of the bell was transmitted to the metal plate so that vibrations accompanied noise, the bell was then set going as the first experiment—very different results were obtained. The animals lost weight rapidly, and two of them died after 14 days.

These experiments were repeated under varied conditions, as nearly as possible resembling those met with in noisy industries. The same results were always obtained; noise alone was harmless, but noise accompanied by vibration exercised a harmful effect both generally and on the ears of the animals."

Surely there was no necessity to torture any animal in such a manner when the result of noise and vibration on the human being was already well known.

It is quite common knowledge that there is a traffic in stray and lost dogs for the purpose of vivisection and all its attendant cruelties. We, who have our domestic pets at our call in our homes, would collapse if we thought that such an end would be theirs. The traffic in horses, too, is enormous. Poor worn out old heroes are shipped across the water, and it is said the cruelty baffles description.

Miss A. M. F. Cole, in seconding a resolution in the Queen's Hall, London, on May 26th, of this year, said, "That in the transportation of these horses many die on the boat. Sound horses can stand a fairly rough sea, and they are attended to, but these horses are not sound, and in rough weather they fall, some die and are frightfully injured. If a boat is caught in a gale there is a massacre. There have been many massacres and will

be again. Some boats are not fit to carry horses. Once last year a boat from Leith arrived in fair weather carrying 24 horses, and three of them were landed dead. The reason was that through some accidental circumstances that boat was detained in the dock here on this side for 24 hours."

What must be the condition of the boat, or horses where three in 24 die because they are kept 24 hours longer on the boat? "I have watched this traffic for years, and I am convinced that every horse we send over for butchery suffers generally terrible hunger and thirst. Then as to the method of killing—round about Antwerp, in the little butcheries, the horses are generally stabbed and allowed to bleed to death. We have got two films of that, but they are so terrible that people cannot bear to look at them. Some horses go to a worse fate, some to colleges for instruction for the students in vivisection. They are given no anaesthetic, but only a mild sedative; they are securely fastened down. That is all that matters."

The lady gives more instances of a very painful character, but I think I have quoted enough for my purpose, so let us pause here a moment—I have seen rough uneducated men treat horses as if they were human beings, in fact through continuous years of labour together man and beast have grown to love each other, yet cultured and intellectual men can so stunt the better side of their natures until sympathy and gentleness finds no part in their lives at all. In fact we are told that vivisection at first is painful to the student, but with continual practice, it becomes just a kind of business.

Its practice is strongly opposed by humanitarians and certain Acts have been passed for restricting it to authorised and qualified persons. There was the case of the grafting of two dogs together and they named them the "Siamese Twins." I would not dream of repeating the story of the inhuman experiment, but suffice it to say, one dog died and the other soon followed.

I think I have written enough this time to enlist your sympathy on behalf of our dumb friends, not only because of our promise to the Guild, but for a deeper meaning still.

I am confident that animals survive physical death, because the many instances where I have seen them clairvoyantly proves my statement, and let us remember we are all parts of a stupendous whole, and I believe if we hurt any part of that whole we do injury to ourselves. If we have not yet evolved to this thought we have but a partial idea of what love really is.

Helplessness at all times ought to appeal to us, and may our contribution of strength be great to the lowly creatures of the animal kingdom, and let me urge you to take it for your task. (Next month, *Animals in Spirit Life*).

Dear Editor,

I have just been introduced to the Socialist Ten Commandments, as taught in their Sunday Schools. They blend so well with our Lyceum teachings that I submit them for publication in the BANNER. They are—

- 1.—Love your schoolfellows, who will be your workfellows in life.
- 2.—Love Learning, which is the food of the mind; be as grateful to your teachers as to your parents.
- 3.—Make every day holy by good and useful deeds and kindly actions.
- 4.—Honour good men, be courteous to all men, bow down to none.
- 5.—Do not hate or speak evil of anyone. Do not be revengeful, but stand up for your rights and resist oppression.
- 6.—Do not be cowardly. Be a friend to the weak, and love justice.
- 7.—Remember that all the good things of the earth are produced by labour. Whoever enjoys them without working for them is stealing the bread of the workers.
- 8.—Observe and think in order to discover the truth. Do not believe what is contrary to reason, and never deceive yourself or others.
- 9.—Do not think that those who love their own country must hate and despise other nations, or wish for war, which is a remnant of barbarism.
- 10.—Look forward to the day when all men and women will be free citizens of one fatherhood, and live together as brothers and sisters in peace and righteousness.

Hoping that you will be able to spare the space for this splendid teaching,

Yours,

A. T. CONNOR.

Lyceum Activities in Coventry.

Again for the third year in succession the members of the Spiritualist Community of Coventry and district have been showing their fraternity by holding their Annual United Lyceum Garden Party in the beautiful grounds of Foleshill House, by kind permission of His Worship the Mayor and Mayoress (Alderman and Mrs. W. H. Grant), on Saturday, July 29th. The Lyceums taking part being Broad Street, Bull Street, Broadgate, and the newly formed Lyceum at Lockhurst Lane. All the Lyceumists met at the Broad Street Spiritualist Church at 2-15 p.m., and at 2-30 p.m. a procession was formed which in the absence of His Worship the Mayor, was headed by the leaders from the various Lyceums and the Balkington Silver Band; then came the beautiful banner bearing the words, "Coventry United Spiritualist Lyceums," which was made of blue material with white lettering by Miss C. O. Taylor, of Bull Street Lyceum, to whom great credit and praise is due; then followed the children with the elders in the rear to complete the procession. As one marched along the main road for about three-quarters of a mile before reaching "Foleshill House," thoughts were apt to wander back to the days of long ago when the Lyceum movement was in its infancy. Some of the stalwarts and pioneers of the past traversed again the material pathway of life with us on this auspicious occasion.

On entering the beautiful and spacious grounds the party was received by the Mayoress (Mrs. Grant) and friends. An excellent tea was provided: over five hundred sat down and enjoyed the meal in the shade of the over-hanging trees, whilst the band rendered choice selections of music and when one looked they could picture themselves in rural surroundings, the flowers and trees being most beautiful and yet we were still in the centre of great industry. At one end of the lawn was a sweet stall filled with mineral waters and ices which was looked after by the Mayoress, and a band of willing workers. After tea and the tables cleared away the signal was given for Lyceumists to fall into line, tallest on the right, smallest on the left, when a demonstration of marching and calisthenics was given by the United Lyceums under the command of Mr. Burrows, from Bull Street Lyceum, and Miss C. O. Taylor, who conducted the calisthenics, the band playing "Onward Christian Soldiers" in march time. Great was the interest shown by the friends present who signified their approval with prolonged clapping.

Sports were then indulged in and prizes were presented to the respective winners. We were pleased to see amongst the friends, many prominent workers in the movement, a large number having come from Bedworth and Nuneaton, and I would also like to say that we had with us Mr. Burrows, of Halifax, B.S.L.U. Area Representative, who was on a visit to Coventry.

At 9 p.m. the Lyceumists were again called together under the conductorship of Mr. Morgan, from Broad Street Lyceum, and sang that beautiful hymn, "Open the door for the Children," at the conclusion of which Mr. Burrows proposed, and Mr. Hutton seconded a hearty vote of thanks to the Mayor and Mayoress for their kindness in placing the grounds at the Lyceum's disposal for this occasion, to say nothing of past events and help received. In conclusion Mr. Hutton called for three hearty cheers for the Mayor, Mayoress, and the Band. In responding the Mayor caused much laughter by saying we owed a vote of thanks to the clerk of the weather and also a vote of thanks to Mr. Hutton and his army of workers for the able manner in which they had undertaken the catering. After the playing of the National Anthem the friends began to disperse, feeling that once again they had witnessed one of the red-letter days in our Cause.

Mrs. E. E. HUTTON.

ANSWERS TO CORRESPONDENTS.

G.H.—Yes! We shall be glad to accept your good offices in dealing with the French books, etc., sent to the LYCEUM BANNER.

A.C.—The articles will be accepted with pleasure.

J. H. Sharpe.—Glad to learn that your Song has sold well as a result of the Advt. in this paper. Your new Advt. appears in this issue. I note your thanks to Lyceumists for their support.

M.E.T.—I know you have waited some time for the *Manuals*; the printers are using every effort to get the orders delivered.

S.E.C.—Some of the matter in the No. 2 Handbook has been revised and there are many notes added to the subject matter. It will be advantageous to obtain a new copy.

NATIONAL SPIRITUALIST CHURCH, BRIERFIELD. DEDICATION SERVICE.

The National Spiritualist Church, Brierfield, took possession of their own Church at John Street, on Saturday, August 12th. Mr. Mason, of Preston, conducted the opening ceremony, also service in the afternoon and evening. A good assembly marked with appreciation the good spiritual services rendered. We paid a tribute to the memory of our late President, Mr. Coles, by Councillor Walker unveiling his portrait, kindly given to the Church by the President, Mrs. John Sellars, and Vice-President, Mrs. Rhodes. The Lyceum were opened by Miss Annie Crossley, of Burnley, on Sunday, August 13th, over 200 were present. Miss Nora Ainsworth presented to her a beautiful bouquet with good wishes. The Session was conducted by Conductors of other Lyceums. Expressions of fraternal greetings brought the morning Session to a close. The afternoon Session and Service was combined and conducted by Mr. Mason and Mr. Pearson. An enjoyable time well spent. Mr. Pearson sang "There is no death." Mr. Ainsworth and Mr. Dilworth very ably presided at all Services, and the loving service rendered by all crowned the joyous event with success.

ROBERT DILWORTH, Sec.

Our Lyceum Guild.

(worked in conjunction with the Education Scheme).

Guild Leader and Education Secretary—

(MISS) MARY E. KITSON, B.A., 17, Bromley Road, Hanging Heaton, Batley, Yorks.

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

Guild Aims:—To develop ourselves—physically, mentally, psychically, spiritually.

(For a copy of the Aims and Rules, for further information, or for application forms, apply to the Guild Leader).

GUILD MEMBERS (on 26th August) 1,334, representing 129 Lyceums.

TO ALL MEMBERS.

On joining the Guild, you promised to work to realise the Guild Aims, for you made them *your* aims. Remembering this, will you please "read, mark, learn, and inwardly digest" the Education Article in *this* issue; and then get to work, as a Guild member *who promises to fulfil*.

At least 1,200 of next February's *sitters* should be Guild members, redeeming their promise to develop themselves **MENTALLY**.

TO LYCEUMS WITH BIG GUILD MEMBERSHIPS.

The Guild asks those in power in Lyceums with big Guild memberships to impress on the members the fact that it is incumbent on them to live up to their reputation, and **TAKE THE EXAMINATIONS**. The Guild wants **LIVE** members, not "sleeping partners."

A list of Lyceums with more than nine members will appear in December; and we hope that their respective numbers of candidates will run close to numbers of members.

Last time's entries were disappointing, and a disgrace. "Members 40, candidates 4" is no credit to any Lyceum—for no sound reason was sent on to account for the delinquents.

OUR RECENT ESSAY COMPETITION.

Our recent competition was a great improvement on previous ones. There were 43 entrants; of whom eight scored at least 85%, and earned a merit badge.

THE WINNERS ARE:—

Fellows. Miss G. Halliday (Halifax), 100% (2nd success).
Mr. A. Collinge (Moston), 96% (3rd success).
Initiates. Miss E. Gush (Huddersfield), 97% (2nd success).
Mr. A. Wright (Rochdale), 90% (1st success).
Mr. W. Kershaw (Rochdale), 90% (1st success).
Mr. J. Tattersall (Chesterfield), 87% (1st success).
Novitiates. Miss A. Woodside (Huddersfield), 92% (1st success).
Mr. R. Davies (Collyhurst), 92% (1st success).

Their essays will be given in our Page as space allows. The Guild heartily congratulates the winners, and thanks all competitors. The marking was severe, so candidates who scored 70% or more may take "heart of courage," for their attempts were creditable.

NEW ESSAY BADGES.

Instead of the former STAR on the ribbon-badge, a new symbol has been adopted. It will be noticed that the succession of colours corresponds with the colours of the Grade badges, viz., red, blue, violet, green and orange.

Each essay-badge consists of a square outlined in red, and worked in the winner's Guild badge.

For the first success, the square is filled in with blue.

For the second success, the square is filled in with half in blue and half in violet.

For the third success, the top half is green, and the lower quarters are violet and blue.

For the fourth success, the square is worked cornerwise to form a diamond. The four quarters are orange, green, violet and blue respectively.

ESSAY CERTIFICATE.

The fourth success in essay-writing entitles the winner to a special certificate, as he (or she) has qualified as an *essayist* on Lyceum subjects.

OUR NATURE ARTICLE.

THE CONSTRUCTION, STOCKING AND MANAGEMENT OF THE AQUARIUM.

By WM. WOODALL, South Shields).

Fishes:—The great trouble about salt-water fish is the size of the great majority of them. However there are a few very hardy and suitable for our purpose, and some of them become so tame that they will allow you to stroke them. There are various ways by which you may obtain them.

If you go on the rocks at extreme low water with a small net, you will see shoals of them in the spaces between the rocks and in the pools left by the tide. If you tow a drag net behind a boat you may get many interesting specimens suitable for the Aquarium; or, throw the net out at the end of a line. Another method is to approach a shrimper with a trifling fee whilst he is at work, when he will allow you to have the pick of his net, as he regards everything except shrimps as rubbish. The most abundant fish to be obtained in this way are the Gobies, Blennies, Grey Mullet and Spotted Gurnell.

The *Speckled Goby* is a very hardy fish and will live several years in a tank. This is a graceful looking fish about 6 or 7 in. long. It has two dorsal fins, the posterior one being longest. Its head is long and pointed; the body long and narrow.

The *Common Blenny* is more of a stumpy build with a bony bull-shaped head and rather a large mouth. It has two dorsal fins. All its fins are spiny. These fish may be carried in damp seaweed or even sent by post so packed. They are sometimes left by the tide amongst the damp seaweed and remain comfortable enough until the tide returns. It is hard to find these of any size, but the largest should be chosen, as the small ones become victims to the Anemones, &c.

The *Gattoruginous Blenny* is not so common, being rather scarce. It looks very well in the water. The dorsal fin covers the whole length of the back.

The *Grey Mullet* is very plentiful and easily kept in confinement. The body is rather long, the head more pointed. There are two dorsal fins, the posterior one concave at the top, the front one pointed. This fish is such a jumper that great care must be taken to cover the tank so that it cannot jump out. In fact in catching it you must be quick or it will jump out of the net.

The *Spotted Gurnell* is a curious looking fish almost like a leech stretched out. It is very hardy and interesting in the Aquarium. Its body is covered with a slimy secretion that enables it to slip through the hand so that it is very difficult to catch. Owing to this it is known in some localities as the Butter Fish.

The *Ancient Wrasse* is a most gorgeous fish in shape, almost like the fresh water Perch except the head. The dorsal fin reaches from the shoulder along the back very nearly to the tail. Its colouring is bright red and green. The back is brown and the under part silvery with a network of vermillion. The fins are orange with spots of green.

Often when turning over the seaweed that overhangs the rocks in masses you may find a curious little fish named *Father Lasher*. It has a very large head for the size of the fish, a wide mouth and large staring eyes, all its fins are armed with spines and prickles. In colour it is deep brown above, with different shades of black, white, and grey spots. The rest of the body is a silvery grey. This fish will live out of water a considerable time if kept moist.

The *Sand-lance* is a bright and interesting specimen that is easy to keep in confinement. Its form is long and slender, in colour silvery, tinged here and there with brown, the lower jaw projects beyond the upper one, no doubt to enable it to scoop a hole in the sand quickly.

Another peculiar fish that may be found in the dense masses of seaweed is the *Pogge* or as some call it the *Armed Bullhead*. Being clothed in a complete suit of armour, it has a strange appearance. The head is very large and covered with spines ending at the nose with three erect spines. The body is covered with armour plates from the head to the tail, each one with a portion projecting higher than the rest, so forming eight ridges along the body. The colour is brown with four bands of darker brown, the under part is white. The fins have a band of dark brown across the centre.

The *Pipe Fish* is long and slender. Its colour is a yellowish green, becoming silvery grey under the tail. On the sides of the head and neck are scores of white spots of different sizes and forms, each having a border of black around it; the rest of the body is streaked and spotted with black and white. The mouth is of a peculiar shape, being sharply narrowed directly in front of the eyes and is a little wider towards the end. The mouth opens perpendicularly. The tail is very long and tapering. This fish uses its tail to anchor itself by twisting the tail around the weeds. Another member of this family is that unique inhabitant of the sea called the *Sea Horse*. The ordinary ramblor by the sea side would be exceptionally fortunate if he could come across one.

Small flat fish may be obtained by the drag net or the shrimpers net. The *Plaice* is a pretty fish with its brown back covered with red spots. They swim with a graceful, undulating movement. There is a very common flat fish called the *Sand Dab*, brown on the back and silvery underneath, that looks well when swimming. I have seen this fish sold by fish mongers as a *Lemon Sole*, but by those who know, it is easily recognised. Run your finger up the back from tail to head and it will feel like sandpaper, the reverse way being perfectly smooth. The shape is also different. For a rough guide take the letter O as the *Sole*, its round shape O as the *Dab*.

Only the smallest Flounders are suitable. There is another fish that is very plentiful around our coasts and that is the *Skulpin*. It is hardy and very suitable for our purpose. These small fishes are reddish brown in colour. In some localities this causes them to be named "Foxes." The adult male is very hard to find and looks like a different species, being highly coloured, bright yellow with stripes and spots of blue about the head and sides, the under parts being silver white.

The last fish I propose to mention is to warn collectors not to touch it rather than to recommend it for the Aquarium. This is the *Weaver*, or as it is known in some localities, the *Sting Bull*. This fish inflicts severe wounds that have sometimes proved fatal, by means of strong spines upon its head and gill covers, so that it has to be handled with care. The writer who has spent two or three years in the fishing boats has seen men's hands swollen to a great extent through handling them carelessly. He has also cooked and eaten them.

In conclusion a word or two of advice to the new beginner may be necessary in order to help him to keep his specimens in a healthy and happy condition; this applies to fresh water and sea water Aquarium. Be careful not to overcrowd with living animals or the water will soon be exhausted of its oxygen. Try as far as possible to imitate nature by keeping a balance with plant and animal life. Remove at once any decaying plants, do not count upon the presence of scavengers as they will always find plenty to keep them at work. Never introduce strange fish until they have been kept in quarantine a short time, as they might introduce disease. Provide shade for the fish and never let the sun shine into the water. In the confined space of an Aquarium it raises the temperature of the water very quickly. Feed regularly upon suitable food. Be careful to remove all discarded food or it will soon contaminate the water. When you see fish swimming perpendicular with their noses out of the water and their tails straight down it is a sign that the oxygen is exhausted; there is too much animal life in the tank. It is far better to understock; although the temptation to overstock is great.

I sincerely hope that these articles may have been of some service to my fellow Guildites in the encouragement of many to study Nature in her own domains and so lead a clean, healthy life getting daily into a closer study of Nature's God.

(Conclusion of this series).

(Mr. Woodall will shortly begin a series of articles on herbs and their medicinal qualities.—Leader.)

Phrenology Practically Explained.

By J. MILLOT SEVERN, F.P.B.S. Brighton.

II. ACQUISITIVENESS.

Acquisitiveness belongs to the Self-Peservative group of organs, and when properly directed is a most valuable mental quality. In combination with the activities of the other mental faculties, it exhibits a wide range of manifestations. It forms the basis of nearly all industrial and commercial concerns. It is this propensity which gives the desire to acquire, save, own, possess and hoard. It may be termed the provider, giving the sense of property, love of possessions, the instinct to lay up a surplus; and induces carefulness, economy, frugality, desire to accumulate, store, make provision for the future, prepare for a rainy day. It gives love of trading and exchange, in which profit may be made. It is one of the chief incentives to industry, business, trade, the accumulation of wealth, as well as the acquisition of knowledge.

The organ is located at the back of the lower part of the temples; when large there is a distinct bulging between the tops of the ears and extending almost as far as the external angle of the superciliary ridge. Its deficiency shows the head correspondingly narrow in this region.

The direction which the faculty of Acquisitiveness takes depends largely upon the development of other faculties. With Benevolence active we may delight in producing wealth by our thought and labour through trade or profession, and so acquire for the purpose of giving, in order that we may benefit our fellows and bless mankind.

In some professions there is giving in the very act of acquiring, which is frequently demonstrated in medical and nursing services. There are many other callings which lend themselves to getting with the one hand and giving with the other.

If not cultivated for good, Acquisitiveness may become a strong factor for evil; hence it needs to be employed in conjunction with all the higher faculties—spiritual, moral and intellectual.

Regarding the discovery of this organ, Dr. Gall was physician to a number of public institutions, one of which was connected with children up to fourteen years of age, without any preliminary education. Here he was able to make the most accurate observations on their primitive mental conditions, and he found that some had a decided propensity for stealing and lying; others were perfectly honest and straight-forward. He made casts of the heads of the confirmed thieves and robbers. He contrasted the normal with the abnormal, and formed definite conclusions only after long and careful experiments.

The legitimate use of Acquisitiveness is to provide for our wants and those of our offspring, who in their earlier years are unable to provide for themselves, and our weaker dependants. The importance of this acquiring propensity is very apparent. The knowledge and wealth of the present time is the accumulation of past ages; the massive buildings, vast businesses, household and domestic conveniences, splendid and efficient machinery, the improved laws and intellectual and moral status of the peoples of the world are the results of accumulations—physical, mechanical, intellectual, moral—of men of bygone days. Capital and wealth consist of the accumulations of surplus labour and the products of industry after supplying immediate demands. Thus the righteousness of fair accumulation is recognised; the evil is in wrongly acquiring, and the wrong application of possessions.

The propensity to acquire is the primitive function of this organ, but it does not direct one what to acquire. This results from the desires and demands of the other mental faculties. Thus acquisitive persons frequently surround themselves with luxuries and comforts to which others of their own social status are strangers. The very pleasure of collecting these things, seemingly necessary to them, and adding to their comfort and prosperity, constitute one of their chief enjoyments. Without this faculty we should possess nothing beyond temporary requirements. Its function is likewise manifested in many animals, birds, and insects, such as the squirrel, dog, magpie, shrike, bee, ant, etc.

It is the predatory instinct which prompts man to take, and as it becomes abnormally developed in individuals it makes them close-fisted, parsimonious, mean, selfish and miserly; and may likewise lead to kleptomania, theft, stealing, looting and robbery. Just as individuals may develop this propensity to excess, so it may become a national vice, and were it not governed by other qualities, the world would be filled with strife,

carnage, and an insatiable greed for the possession of the earth and all that it contains.

Vast numbers of people live entirely on the interests of their own, or their parents or predecessors accumulations, and their being so well provided for is often an incentive to extravagance and the leading of useless, indifferent, lazy lives. Reasonable carefulness, and the building up of concerns which add to, and are an incentive to individual and national progress and welfare should be encouraged, so that we may leave the world better and richer than we found it. We are exhorted to 'be diligent in business,' yet we should not set a too high value on possessions. People frequently make business, money-grabbing, or collecting a fetish; and seeing that money and possessions frequently confer upon their owners great power and influence, the young are brought up to consider the acquisition of wealth and property as almost the chief end and aim of being. Business must be attended to first we are told, which usually means that mental and spiritual growth and the more elevating, noble and necessary duties are neglected, and so selfishness often assumes harmless guises; yet it is the foundation of the world's unhappiness.

There are just as good reasons for teaching children and young people to spend as to save; and also to realise the disadvantages of accumulating, and the immense responsibilities attached to possessions. Saving and thrift are so much instilled into some children's minds that they dare not spend, and having so little experience in spending, when they do so they invariably make bad bargains. Inability to spend well may constantly be seen in mean personal attire, and comfortless homes and surroundings; while the world abounds in plenty, and the very soul is craving for expansion.

Nature is bountiful, but not prodigal, and insists with inexorable firmness that there shall be no accumulations without some restricting conditions. We are told that 'riches take themselves wings and fly away,' and other maxims of the kind. We cannot earnestly prepare for anything without inducing the reality; as nations prepare for war, then war comes as an inevitable result.

Acquisitiveness when too large should be restrained by cultivating the habit of being more generous and liberal. Live to a high and noble purpose, study means of reasonably utilising and enjoying your possessions, divert your mind from business, money-making and accumulating; and if wealthy, remember there are others who need the help you can give. You cannot take your riches with you into another world. The acquisition of knowledge, and the fullest use of time and opportunity, should occupy the serious consideration of everyone.

When this organ is so deficient as to be detrimental, it may be cultivated by being more careful, frugal, saving, economising time and means, not being too ready to give or lend, or too prodigal of services.

The Sisters.

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

Madelene spent her early womanhood in Missionary enterprise abroad, among a section of the community peculiarly undeveloped and unholy, requiring ethical and educational, as well as psychic training. Madelene went abroad after her sister Maidie had left this world—the girls were tenderly dear to each other, and Maidie's soul-flight had left her sister lonely and depressed, it seemed at first as if she had lost the best part of herself. Maidie had been the dearest and sweetest girl in all the world. Her soul life ruled her physical life. Her nature had been absolutely dedicated to God and humanity.

It was the week following Maidie's departure, and instead of feeling depressed and miserable as heretofore a great joy came to Madelene. She was suddenly lifted up. The face of her beloved appeared before her—the same, yet not the same—fresh, fragrant, tender. Maidie was alive and well, simply removed to a wider and diviner sphere.

Her revealing was an unutterable joy to the lonely girl, and from that hour no shadow of doubt or despair crossed her mind, all her sister's love and devotion seemed to enter her soul and became part of herself.

Maidie said: 'I sanctify, dearest Madelene, your body. Henceforth you shall be holy, dedicated to the God of Light. Your very garments shall heal; your touch shall alleviate and save; your eyes shall possess a subtle and mystic power for good; your feet shall be swift to serve. The Eternal shall use you continually in His service.'

Madelene waited for a special mission—it came and she went abroad. Through all her labours, far removed from home and fatherland, from friends and kinsfolk, she never once lost sight of Maidie's lovely face. It came to her in dreams and visions,

when writing and teaching, in thinking and reading. It was Maidie who lifted her soul right up to God, who revealed to her the unspeakable beauty of life, who made her what she was—a sweet and holy woman, full of good works.

Madelene was strong and healthy. She had a beautiful skin, extremely fair when in England; but of course her life abroad gave her a much darker and more foreign appearance. Her hair was jet black, and her arched eyebrows and deep set eyes were dark also, she had a beautiful Grecian nose, and a strong sweet mouth, the chin being a little pointed. Her head was splendidly formed and the forehead well filled out. She was a clever, practical woman; but with a deep spirituality. Absolutely self-reliant, independent, fearless. Yet with all her strength she loved, revered and awaited the guidance of her beloved departed.

In fact, but for Maidie's influence her character would have been too hard and commanding.

Maidie had been much fairer than Madelene. She was tall and slim, and very sweet. Her head was a model of art and harmony. Her hair fair and crisp. Her forehead high, her face long and classic. She was more dreamy than Madelene, less practical. More of a poet and an artist.

Madelene abroad ennobled the child-life of a community, a depraved community. She purified their bodies, she unlocked the door of their souls. They kissed her gown and her loving hands; they looked into her wonderful eyes. A new life came to them, for Madelene and Maidie working in two realms were yet one, and the blessing of both illumined the inner life of the many.

The Power of Thought.

BY DOUGLAS LAWRENCE

This afternoon I want just to give you some of my impressions regarding the power of thought. Now we all know that the spirit people have taught us that "thoughts are things." To them they are as real and tangible as material objects are to us. In one portion of the Vale Owen Script I remember reading that they are sent to a separate sphere, where they are dealt with and recorded, much in the same way as we file invoices and letters.

If this is the case, what a mighty power thought may become. Do we realize the harm we can do by sending out bad thoughts? I do not think we do, for if we did, there would not be so many nasty thoughts expressed in words, for we should hold them back and suppress them.

We must remember that we not only harm the people to whom a bad thought is sent, but we harm those around us; for such a thought would influence all who might come into contact with it, and finally we do ourselves an injury, for the evil thought that we dispatched gathers to it all the other gross and impure ones it meets on its way, and therefore, when it returns to the sender—as it surely will—it strikes him with much greater force than it had originally. When we come to ponder over these things we shall begin to realise the immensity of them. We shall see that an evil thought can undermine our spiritual powers as quickly as a knife-thrust can kill our physical bodies, and on the other hand, we shall understand that good and loving thoughts will help to build up a bright and clean character more than anything else.

As reasoning beings we are responsible for our thoughts. Some people like to shirk this responsibility. They say that 'so and so went through my head,' but they maintain that it did not originate from them; they merely received it from some one else. That may be, but that doesn't alter the fact of our responsibility one iota; for if we did not give the conditions for the reception of those thoughts, they couldn't squeeze their way in. So it shows that we are not only responsible for our own thoughts, but those of our neighbours as well; for, so long as we find a home for bad thoughts, evil thoughts will be sent out; for we are actually, by receiving them, encouraging the sender to send more.

We have found that thoughts are a very powerful force, and that we are individually and collectively responsible for them. The next point is: How shall we control them? I think the first step is to absolutely refuse to think evil about anybody or anything.

If a man has only one spark of good in him and all the rest bad, it is much better to talk of that single gleam of light, than about the rest that is indifferent; for while we are talking of the good in him, we are helping him (unconsciously, maybe) to do more good, and to wipe out the darkness from his nature; but while we continue to speak of his misdeeds, we are giving him no encouragement to go right and lead an upright life.

It makes no difference how far away the object of our speech may be; to thought, distance is no barrier. After we have stopped sending bad thoughts, we shall stop receiving them; for if we live good and clean lives, it will be impossible for nasty thoughts to find their way into our minds.

This is a very condensed lesson, but I hope I have made myself clear. In conclusion, I will say, that I think that if we were to keep that truthful old saying,

"There is so much bad in the best of us
And so much good in the worst of us
That it ill behoves any of us
To find fault with the rest of us"

always in mind, it would help us to curb petty little sneers which sometimes come to our lips so unexpectedly.

Letter Box.

"THE TRAINING AND SELECTION OF OUR LYCEUMISTS."

Dear Sir,

I note, in the issue of the "Two Worlds," 14th inst., Mr. J. Rotherford is referring to Mr. Joseph Stephenson, of Gateshead, as an adherent to the cause and "for 20 years he was holding classes in his house, on mental science and Phrenology, etc."

Many of the old pioneers in the 70's and 80's were interested in Phrenology, Physiognomy and its kindred subjects, and Mesmeric Healing.

After 40 years of intimate relations with the movement, from the time when we had the old journals "Human Nature," and "Medium and Daybreak," and the "Phrenological Journal," British and American, and were in the anticipation of a periodical now well known as "The Two Worlds."

I well remember in those early days the interests in the science of Phrenology, and J. J. Burns of the "Medium and Daybreak" frequently published articles and held classes on "phrenology" at his rooms in Southampton Row. I have attended those classes and delineations of heads when we discussed ways and means of individual propaganda for the provinces. Members of societies of to-day may well revere the names of these elder pioneers, for only those who have laboured shoulder to shoulder can possibly conceive the difficulties in their stalwart propaganda, when the societies could be numbered on both hands, with the exception of a few which were running irregularly, having neither room nor members sufficient to maintain regular meetings.

Phrenology then was frequently the source of obtaining financial assistance for defraying expenses, and our examinations were a source of great relief to many empty treasuries.

There is a great history replete with inspiration for the rising generation if the remaining pioneers would communicate with a purpose of comparing notes and experiences, so that they may leave behind the valuable facts that otherwise may go out with them. Dr. J. M. Peebles, M.D., wrote to Prof. Severn, of Brighton: "When in Oxford Academy 1839, the late Prof. L. N. Fowler, the eminent Phrenologist came to Oxford and gave me a Phrenological reading. The reading was really a prophecy, I cherish it with great care in my library, and I often wonder that the masses of the people do not give more attention to the science of Phrenology, which with Physiology and Psychology constitute the basis and foundation of human character."

I have fully proven with a little practice and study of Phrenology in relation to mediumship, there would be less waste of valuable time, with far different results in developments.

I am of the opinion that not one of the old pioneers could be named who was not an enthusiastic adherent of "Phrenology" and my publications of "Mediumship for the Million," as well as "Spiritual Gifts" were both published with a view to a better understanding of those relations. They have both been long out of print and there seems to be no scientific formula for the natural selection for the development of mediumship.

As one of the workers from 1880, I consider it one of the weakest features of our movement, and it should be made essential in the training and qualifications of all speakers and demonstrators as well as a part of the curriculum, otherwise we may depend upon it that the facilities of education, outside the organisation of our movement, will rapidly supersede in claiming public preference.—I am, yours sincerely one of the Old Brigade and one of the Old Conductors.

T. TIMSON.

An Essay on Spiritualism.

GERTRUDE LAKE (11 YRS).

The principles of Spiritualism are seven in number. They are found in the Lyceum Manual; our Sunday School book.

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Immortality of the Soul.
4. Spirit Communion.
5. Personal Responsibility.
6. Compensation and Retribution.
7. A Path of Eternal Progression open to every Soul who wills to tread it.

The Fatherhood of God.

To all Spiritualists God is a loving Father. All around us we see a father's loving hand; there is beauty, and order, in all nature's ways. The time comes round for the buds; then the blossoms, and then the seed time. The Father's ways provide food for His children. The animal kingdom supplies clothing and food as well, while under the earth's surface nature is still busy building wonderful store-houses for the use of man. The waters run from the hill sides into the valleys providing water for all.

He bids the sun to warm us,
And lights the path we tread,
At night lest aught should harm us
His Angels guard our bed.
He gives us needful clothing,
And sends our daily food,
His love denies us nothing,
His wisdom deemeth good.

In the Epistle of Paul to the Galatians, Chapter VI., verses 1 and 2, we read, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted."

Bear ye one another's burdens, and so fulfil the law of Christ. So Paul was teaching The Brotherhood of Man, our second Principle. The Immortality of the Soul, our third Principle, is one which all Spiritualists know to be true. Some people have only faith that a part of them survives the change of so-called death; we know that when we leave the earthly body, a Spirit body of our own making is waiting to take the soul on its journey onward and upwards toward God, helped by those ministering angels, who are always working for good.

Oft times to earth do the bright ones come,
Through azure deeps from their Spirit home,
And in our ears rings the chorus swell,
Pure as the murmur of ocean's shell,
We hear the music of trembling strings,
And feel the presence of Angel Friends.

This hymn is one of many which expresses our fourth Principle,—which is the proven facts of Spirit Return, and we rejoice when we receive their messages of love. We know they are often with us for we see and hear them. It is from the Spirit side of life we learn of our personal Responsibilities, the fifth Principle of Spiritualism. Thoughts, words and deeds are our material for building happiness, or misery, as we go through life. At school or at work we are mixing with those who are influenced for good or evil, by us. Nothing is lost, we either help or hinder. If we hinder, we have to make good. This is our sixth Principle. Compensation and Retribution for good and evil deeds done here. There is a message of hope contained in our last principle. A Path of Eternal Progression open to all who wills to tread it, by the Path of Eternal Good.

THIS LIFE IS WHAT WE MAKE IT.

This essay is taken from Silver Chain Recitation No. 70. Let us always forget the faults of our friends, let us forget how many times they have vexed or offended us. Instead of thinking of all the wrongs done to us, we should think only of the kind deeds, and thoughtfulness shown to us by friends, and try to repay them generously. Not by money or worldly goods, but by kindness. We are not here to be sad and miserable, but bright and happy; always thinking of others before ourselves. A person who worries over small things, and makes other people unhappy is spoiling his or her life. We are only here for a brief period, why not use it wisely, in helping others, and making other lives happy, as well as our own. We should always bear in mind "This life is what we make it." Let us always look for the good side of men, for there is good and bad in everybody.

Sometimes the good part of a person is hidden from our sight, and we say "There is no good in that person." If we take the trouble to study his character we will find that he has good qualities as well as bad. If you do not find your life happy, always remember it is your own fault. For if you take a kindly interest in others, you will forget your own sorrows and difficulties in soothing the pain of others.

Oh, this would be a happy world
To all who may partake it;
The fault's own own if it is not,
This life is what we make it.

NORA MASSEY, Ford Lane Lyceum, Pendleton.

THERE'S A BOY IN THE HOUSE.

A gun in the parlour, a kite in the hall,
In the kitchen a book, and a bat, and a ball;
On the sideboard a ship, on the bookcase a flute,
And a hat for whose ownership none would dispute;
And out on the porch, gallantly prancing nowhere,
A spirited hobby-horse paws at the air;
And a well-polished pie-plate out there on the shelf
Near the tall jelly-jar which a mischievous elf
Emptied as slyly and slick as a mouse,
Make it easy to see There's a Boy in the House.

A racket, a rattle, a rollicking shout,
Above and below and around and about;
A whistling, a pounding, a hammering of nails,
The building of houses, the shaping of sails;
Entreaties for paper, for scissors, for string,
For every unfindable, bothersome thing;
A bang of the door, and a dash up the stairs,
In the interest of burdensome business affairs,
And an elephant hunt for a bit of a mouse
Make it easy to hear There's a Boy in the House.

But oh, if the toys were not scattered about,
And the house never echoed to racket and rout;
If for ever the rooms were all tidy and neat,
And one need not wipe after wee muddy feet;
If no one laughed out when the morning was red,
And with kisses went tumbling all tired to bed;
What a wearysome, work-a-day world, don't you see,
For all who love wild little laddies 'twould be;
And I'm happy to think, though I shrink like a mouse,
From disorder and din—There's a Boy in the House!
—Kate M. Cleary.

The Education Committee wish to thank the Two Worlds Publishing Co. for the loan of blocks and Mr. Orr for the loan of a photo. to assist in preparing the Handbook for the Oral Grade of the Education Scheme.

AN AREA REPORT.

Sir,—

May I, through the BANNER, say how much I enjoyed my visits to Lewisham (20th August, 1922), and Bristol Lyceums (3rd September, 1922). I feel sure a little word of encouragement will be to each an incentive to further labour and greater achievement.

Lewisham did remarkably well, giving promise of being a source of strength to our movement in the future. I was impressed with the earnestness of their conductor, who though quite new to this work, maintained excellent discipline. Of the children I can say they made my visit one to be remembered with pleasure. I would suggest to those members of the church who have not yet sent their children, "Your children are missing much valuable instruction and pleasurable companionship."
"TAKE THEM."

Bristol has again passed through troubled waters, but emerges therefrom smiling and confident. Credit is due to the leader of the boys for sticking to them. When the Lyceum had no home, he took them to his. When I arrived, Mr. Eddy was about to resume his old position as conductor. In a few well-chosen words he pointed out the value of united effort. A ready res-

ponse, containing the promise of loyal support, suggested bigger things to come. We hope to find Bristol taking its place (where it ought to be) in the front rank.

Both Lyceums desired me to give their **LOVING GREETINGS** to all Lyceums I visit, and assured me they would try to bear in mind the value of Hopeful, Powerful Thought as related to **OUR WHOLE MOVEMENT**.

Yours fraternally,
WILLIAM FORD, Area B.

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.

LIVERPOOL.—August 16th, at Birkenhead Spiritualist Church, Mr. Ernest Oaten officiating, Herbert Goodman Owen, son of Mrs. Frances and the late John Griffith Owen, of 5, Hicks Road, Seaforth, to May Pennington, of 563, West Derby Road, Tuebrook, late of Ulverston.

CAERAU.—On Saturday, August 5th, 1922, our Brother Lyceumist, Mr. Thomas Davies, of Hermon Road, whose physical remains were placed back in their own element, aged 47 years. Mr. J. Connolly officiated, assisted by Mrs. Florence Brooks, of Birmingham. Great revelations flowed from both speakers lips. Our Lyceum friends turned out in full numbers, each child wearing a white rosefete, and carrying white flowers, to serve in memory of Brother Davies, and to extend kindness and sympathy to his wife and son. Hundreds turned out in the procession, headed by our banner, which bore the words, "There is no death, what seems so is transition." Our physical loss will be Brother Davies' spiritual gain.—Robert Williams, Sec.

MILLOM.—I regret having to report the transition of our Secretary, Mr. R. Wilkinson, on August 5th, at the age of 47. He was also President of our Church for a good number of years. Of a quiet disposition, he was highly respected by all who knew him. A love of children and an ardent worker for our Lyceum. He leaves a widow to mourn his physical loss, who being a good medium, realises that her loved one can comfort her in her great sorrow.

The interment took place on the 8th, and was conducted by Mr. J. Dobson, of Barrow, who spoke in high terms of our arisen brother. Our organist, Mrs. Coward, officiated at the organ. Mr. H. Pill presided.—S. Chadwick, Conductor.

PORTSMOUTH.—Leslie Low passed to the other side of life, July 31st, 1922.—R. B. Long, Sec.

SOUTH SHIELDS. Fowler Street,—In loving memory of Sydney Bird, aged 21, who passed to the higher life, August 24th 1921.

District Visitors' Reports.

BOLTON DISTRICT.

On June 25th, I paid a visit to Henry Street (Bolton) Lyceum. We had a prompt start with 33 present. Two or three came late. When the Session was commenced there was a splendid feeling of harmony and alertness, which reigned throughout the whole session. Every one present seemed interested in what was taking place. The singing was good, and the Silver Chain, Musical Reading, and Golden Chain were nicely explained by the Conductor, who also invited questions from Lyceumists. Pearls, Groups, Marching and Calisthenics, and also general conduct were very good.

On August 13th I visited Deane Road (Bolton) Lyceum. We had a prompt start with 12 present. Eleven came late. The Silver Chain and Musical Readings were fairly well explained. The Golden Chain was explained very well by several Lyceumists. Marching and calisthenics good. Pearls, recitations, and singing, and also general conduct were very good.—F. Jones, D.V.

TEES SIDE DISTRICT.

I have visited ten Lyceums.

Shildon, Newlands Avenue, May 21st. Prompt start. Singing good. Musical Reading Good. Golden Chain recitations good. Questions good. Pearls good. Marching and

calisthenics good. Groups in good order. 32 present. Excellent conduct.

Shildon, Psychological Hall, May 28th. S.C.R. good. M.R. good. G.C.R. good. Started prompt. Good questions. Practising for anniversary. 30 present.

Gurney Valley, June 4th. Opened prompt. S.C.R. good. M.R. good. G.C.R. good. Practising for anniversary. 78 present. Conduct not so good.

Witton Park, June 11th. Opened prompt. G.R.C. good. M.R. good. S.C.R. good. 14 present. Pearls good. Recitations good. Questions good. Solos good. Reading very good indeed. No marching or calisthenics. Well conducted.

Darlington, Northgate, June 22nd. S.C.R. good. M.R. good. G.C.R. good. Questions good. Pearls good. Reading good. Marching and calisthenics good. 49 present. Conduct good.

Darlington, Psychological, June 29th. S.C.R. good. M.R. good. Golden Chain recitation good. Marching and calisthenics good. Roll called, 28 present on commencing and 76 present when finished. Conduct good.

Darlington, Albert Hall. Non-Federated, June 29th. A very good session, so far as I saw. Conduct good. Service of Song being held in the evening. 60 present.

Middlesbrough. Open Session. Attendance fair. Conduct good. Conducted well. Silver Chain and Musical Reading good. Golden Chain, absence of questions. Marching and calisthenics cramped for space, otherwise good. Pearls fairly numerous, but mainly from adults. Recitations few but good.

Stockton, Brunswick Street. Attendance fair. Conduct good. Conducted well. Silver Chain and Musical Reading good. Golden Chain, one question. Marching and calisthenics good, comfortable space. Groups nicely divided and plenty of discussion in the adult group.

Stockton, Cecil Street. Open Session. Attendance fair. Conduct good. Well conducted. Children taking major portion of the service. Silver Chain and Musical Reading being well distributed. Golden Chain, several questions. Marching and calisthenics very good, but space very small. Pearls plentiful and evenly distributed. Recitations mainly from girls, same applying to solos.

J. H. FOSTER, D.V.

SOUTHERN COUNTIES.

I visited Devonport Lyceum on August 6th. This young Lyceum, which commenced last October, has a register of 52. Present, upon this holiday Sunday, 32, excluding 9 officers and 14 visitors.

I was asked by Mrs. Courtney Mason to conduct the session. After the opening hymn, 305, Invocation and Roll Call, M.R. 212, reading by scholars, drill and marching was taken. Considering the age of Lyceum they were very well performed. I taught them fresh marches and an exercise which was appreciated. After Golden Chain 131, I addressed them with encouraging remarks for their future. Pearls were given and explained by Conductor. Social items were given by Ethel Perry, recitation, violin and piano duet by Mr. and Mrs Gullick. Closing hymn, 370. Benediction by Liberty Group Leader, Mr. Lethbridge, 80 years of age, who travels three miles to Lyceum.

This, I think, is the only Lyceum in Devonshire. I must congratulate them for their earnest work. They have a very capable and enthusiastic band of officers and every encouragement is given by the parent Church. I think we shall hear of them when the Grade Exams. take place next year.

I feel I must give praise to this Lyceum. The Session was very orderly and the scholars very attentive and eager to assist and gain knowledge. I hope this Lyceum will be the means of other churches in Devonshire commencing. To visit this Lyceum I travelled 500 miles. About 17 hours in the train. Fare 54s. For taking Parent Church's Services the fare was partly paid.—Ernest C. Cager, District Visitor.

District Council Reports.

BOLTON DISTRICT.

The quarterly meeting of the above named Council was held in Horwich Spiritualist Church, Beatrice Street, on Saturday, August 5th, Mr. Hibbert, President, in the chair.

The secretary gave the roll call; 4 executive members, 6 delegates, 12 associates were present; we also had with us Mr. Dixon, the secretary of the South East Lancashire District Council as a fraternal delegate.

Correspondence was then read and accepted. President's

address very encouraging, urging all to pay a keener interest in the work which they have undertaken for the Children's Cause. Secretary's report of Demonstration was read and accepted, along with the Treasurer's report.

Mr. Jones gave D.V. report as follows: Horwich making great improvement; Bradford Street just fair; Henry Street, a coming Lyceum, very intelligent for young children. Conference report accepted as printed in BANNER. Notice of motion as printed in July BANNER to come into operation.

An invitation was extended from Horwich Lyceum to hold our next Demonstration in Horwich. Vote of thanks was moved that we give our best thanks to our Horwich friends for their kind welcome, bringing a pleasant afternoon to a close.—Ernest Woodward, Sec.

NORTH EAST CHESHIRE DISTRICT.

The above Council held their Quarterly Meeting at Macclesfield Spiritual Church, Cumberland Street, on Saturday, August 5th. There were present sixteen Associate Members and delegates from Macclesfield, Glossop, Stockport (Central and Hillgate), with Mr. Dransfield in the chair. It was resolved that a vote of censure be passed on all Lyceums who did not reply to the Secretary *re* Invitation to the U.D.C. Minutes of last Quarterly Meeting and E.C. meetings were adopted as read. It was agreed that Miss Maltby act as Secretary until Annual Meeting in February, 1923, and Mrs. Edwards (Stockport Central) was appointed Assistant Secretary. A letter was read from Hadfield saying they were not interested in the work of the Council, so it was moved and seconded that the Secretary write to Hadfield and ask them to re-consider their decision. The matter *re* Bell was left to the E.C. *Re* Invitation to U.D.C. Resolved that the question be left in abeyance for time being and that the Secretary write to Secretary of U.D.C. asking if an invitation be given to U.D.C. at later date, would it be possible for the speakers to be divided up among the Lyceums in Council. The President in his address spoke of the great improvement which had been made in this year's outing and hoped progress would still be made. Moved and seconded that travelling expenses of delegates present at Council Meetings be pooled and divided among the Lyceums represented. Mr. Parfitt, as delegate to the B.S.L.U. Conference, tendered his report, this being endorsed with thanks. The Secretary's report *re* Annual Outing was accepted and the best thanks were given to E.C. for all arrangements made. The D.V. reported:—(1) Macclesfield Lyceum: good progress had been made since last visit; (2) Hillgate Progressive had deteriorated and the discipline was anything but satisfactory, but hoped to see an improvement on her next visit; (3) Hyde: marching and calisthenics pretty fair. Discipline during marching not very good. The conductor ought to keep an eye on the children. It was resolved that the D.V. visit each Lyceum at least once a year, but extra visits be made if necessary. Moved and seconded that Mr. Marston visit Hadfield on behalf of the Council. Best thanks of the Council were given to Mrs. Ennion as D.V. *Re* interchange of Conductors: Delegates to take this matter to respective Lyceums and report their decision immediately to the Council Secretary. The next meeting to be held at Hyde, Clarendon St., on Nov. 4th. A vote of thanks was given to the Macclesfield friends for the excellent tea and accommodation. The collection realised 5s. 8d.

MARY MALTBY, Sec.

NORTH EAST LANCASHIRE DISTRICT.

The above Council will hold the usual quarterly meeting on Saturday, Sept. 15th, at Preston in the Progressive Lyceum. A full attendance of delegates and associates is requested as business is very important. Tea provided by our Preston friends at a nominal charge.—J.S.

SHEFFIELD DISTRICT.

A Demonstration of the strength of our Movement in the district of Sheffield was held on Saturday, August 19th, 1922, in conjunction with the Sheffield District Committee. The National Representatives were: S.N.U., Mr. Boddington; B.S.L.U., Mr. Knott.

The Demonstration was a huge success; press men put the strength of the procession at over two thousand strong. Mr. Hales conducted the singing and Miss E. Stanford the Marching and Calisthenics in the Norfolk Park. Attercliffe and Darnall had each a very nicely arranged Tableaux, mounted on Gala-trimmed Drays, which added to the spectacular side of the procession.

Over thirty adults and juniors attended from Hull from the following Churches: Holborn Hall, Hull No. 3, and Hull Dairycoates, and brought with them their splendid Banners. The procession was led by the National Representatives and

Messrs T. Oliver, S.D.C., and J. K. Jones, S.L.D.C., as Field Marshals.

Sixteen Churches in the District were represented. By and through our Demonstration we are hoping that our organisations will be strengthened.

The Officers and Committee thank all who assisted to make the Day so successful.

CHARLES H. SAXELBY, Sec.

SOUTHERN COUNTIES DISTRICT.

The above Council held its Quarterly Meeting on Saturday and Sunday, Aug. 19th & 20th, at the Reading Spiritual Mission.

The President declared the meeting open at 3-30, after the opening hymn Mr. Street offered the Invocation; Officers present, 5. Area B. Representative and 9 members. Minutes, correspondence and reports were accepted. The Treasurer's report showed a balance in hand of over £10.

It was decided to make Area B. Representative an Ex-Officio Officer of the Council, so that he could come into closer touch with the Lyceum delegates. Our President's Address was greatly enjoyed, he based his remarks on "What we need in the Lyceum." The Lyceum is the nursery of Citizenship and our teaching must be such that its good effects will be carried during the week 1st Discipline. 2nd Individual Effort: Pearls, Essays, &c. 3rd Teachers selected from those who are able to point the way.

It was a very enjoyable and Instructive Address.

The D.V. in his report spoke of the progress made by the newly opened Lyceum at Devonport, which he had visited during the August Holidays.

It was also decided unanimously to have a Jewel made and to be presented to our past Presidents, who, during their office, wear our Presidential Badge.

Along with Fulham (London), who has been invited to take tea with the Reading Society on their Annual Trip, about 50 Lyceumists and Church Members arrived in Charas. After tea we adjourned to the large lawn in the rear of Mr. Street's house and were entertained by children from the Reading Lyceum, in Costume dances and Songs. They had been specially trained for this Fete, the grounds were adorned with lanterns. Dancing on the Lawn was much enjoyed. Coffee, Cakes, Ice Cream, etc., were in abundance. Our London visitors departed after an enjoyable time and a few speeches, &c.

We resumed our Session at 9 p.m. to hear our Conference delegate's report, the unsubstantiated charge, made by a London delegate against Area B. Representative, in securing London's vote, was discussed: as no proof was forthcoming it was decided to ignore the matter. It was decided to hold our next Council Meeting at a Society where no Lyceum existed, to arouse interest. It was resolved that we ask Exeter to accommodate us.

Sunday Morning, all delegates present, Mr. Cager and Mr. Street conducted the Services.

In the afternoon, about 160 were present at the open session. Mrs. Street, the Conductor, kindly asked our President to be Conductor. It was a splendid Session: all delegates took some part. Recitation by Miss Phyllis Stratten "Under the Wagon." Solo by Miss B. Wagnall. Pearls were given by a number of scholars. Mrs. Street presented Books (Prizes) to James Wentworth for passing his grade Exam. with Honours and Distinction.

Attendance Prizes: Harold Stephens, Thos. Taylor, Mabel Taylor, Phyllis Hayes, Mabel Hayes,—52 out of 52. Ida Churn, Robert Tom,—51 out of 52.

Mr. Harry, Conductor of Portsmouth, addressed briefly the Lyceum and greetings exchanged by all delegates.

On Sunday Evening the Secretary briefly spoke of the Council's progress, followed by a splendid address by Mr. Street (our President.)

Thanks to local friends closed a very helpful Session. We were indebted to the Reading friends who had provided all entertainment free, and gave the Council all the Collections taken during our visit.

JOHN JACKSON, Sec.

THE SPIRITUALISTS' UNITED DISTRICTS' COUNCIL.

The United Lyceum Districts' Council will hold the Annual Meeting at Hull, Holborn Hall Lyceum, on Saturday and Sunday, Oct. 21st and 22nd, 1922. Business to commence on Saturday at 6-30 p.m. prompt. Delegates to this meeting are requested to write Mrs. M. J. Brown, 80, Porter Street, Hull, *re* billeting arrangements, stating time of arrival and entertainment required.

J.S.

Special Reports.

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

BRADFORD, Boynton St. On Aug. 8th, we held our Open Session. Readings: Mrs. Ward, Eric Knott and Mr. Ackroyd; duets: Sarah A. Wroe and Annie Scarborough; Mrs. Ward and Mrs. Phillipson. Solos: Mr. J. Schofield and Mrs. Phillipson. We had a pleasant afternoon.

On Sept. 3rd, we held our Open Session. Reading, Mr. Ackroyd; duet, Mr. & Mrs. J. Schofield; recitation, Miss Thompson. We had a nice school.—Mrs. Ward, Sec.

BURNLEY, North St.—On Saturday, July 29th, we held Our Annual Field Day, but owing to wet weather, the festivities were held in the school room. About 250 parents and children partook in games, dancing and the usual bun and coffee. On the Sunday Morning we had our procession, headed by the National Reserve Band, and a New Banner, we passed through the district in which our Church is situated. Many of our fellow Lyceumists from the surrounding districts mustered to swell our ranks which numbered close on 600. What a revelation it caused, we think that at last the people of our district are beginning to see that Spiritualism is progressive in its ways.—Mary Wagner, Sec.

NANTYMOEL. On Aug. 6th we held our first Annual Anniversary. Recitations, duets, quartettes and Musical Readings were rendered by the children in a very able manner. The Leaders of the Lyceum gave several quartettes which were well rendered and praise is due to our Conductor (Mr. B. Redwood) for the able and masterful way in which he conducted the smaller children.

In the afternoon Session, Marching and Calisthenics were performed very creditably and were appreciated by the parents of the children, many of whom are *not* Spiritualists.

In the evening we had a large congregation and all who took part surpassed themselves, the singing was of a very high order. The feature of the evening was a solo by Miss Iris Horgan (age 6) "We Love the Father," which was sung in a sweet clear voice without a tremour, a great rendering and more than one eye was wet at the end of it. Truly—A Little Child shall Lead Them. The meetings terminated in a prayer by Master Ronald Matthews (age 10). Mr. T. Evans presided at each meeting in a very able manner.

On Monday, Aug. 7th, our Second Annual Outing took place, and about eighty started out in three char-a-banes to Southern-down, where the children and grown ups sported themselves in the briny. Games, races and sweets were provided for the children, and the day came to a close finding all tired but happy.

I take this opportunity of thanking all Leaders for the way in which they assisted the conductor and myself in making our first Anniversary such a success. Everyone enjoyed the services, and by their efforts more adults will interest themselves in Lyceum work and thereby strengthen the foundations of our Church. We are formulating a plan for future Social evenings, so as to enable us to provide the Lyceum with a musical instrument.—Wm. Redwood, Sec.

NOTTINGHAM, Hawarden Terrace.—Lyceum Anniversary, Sept. 3rd. Service held in Church at 2-30, when Anthems, Solos, Duets and Recitals were ably rendered by the children, assisted by the choir.

Tea was provided for upwards of 50 visitors from other Lyceums. In the evening the service was continued in the Repertory Theatre, before an appreciative congregation of between 800 and 900 people. Mrs. Mary Pickles of Blackpool, gave an inspiring address on "What Spiritualism Stands For." The children, assisted by choir and string band, rendered some very beautiful items. Splendid collections and a very successful day.—G. Bates, Sec., Pro. Tem.

PORTSMOUTH. On Wed. July 26th, we went to Portchester for our Annual Outing. A party of 75 travelling there by train were joined by other members and friends and over 80 sat down to tea in the Castle Grounds. Before tea the Sports were held, very fine form was shewn by the younger competitors in the jumping and races. The prize giving and votes of thanks concluded a most enjoyable day. The company retiring about nine o'clock. Lyceum still going strong.—R. B. Long, Sec.

BEDWORTH.—Open Session July 30th. Recitations by P. Alsop, F. Ison, A. Bradbury, M. Wood, E. Adams, K. Gravette. Lyceum Hymns by Beacon and Banner Groups.—Miss C. Rowe, Sec.

LYCEUM REPORTS.

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

RULE 2.—Record only the events occurring after Sept. 1st.

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

Additional words to be paid for at the rate of 6d. for every nine words. This Rule does not apply to Lyceums numbering fewer than 20 members.

RULE 4.—All Reports must reach this Office not later than Sept. 20th, to ensure insertion in the October issue.

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

ACCRINGTON, Pearl Street.—We held our Open Session on August 6th, which was well rendered and enjoyed by young and old. Solos and recitations and pearls by young and old. Solos by Mrs. Chambers, Mr. Cook and Miss Polly Cook and Miss Janie Love and the Sec. We are improving nicely.—Miss S. J. Woolmington, Sec.

ACCRINGTON, Argyle St.—We held our Open Session on Aug. 6th. Opening Hymn 307, Invocation was given by M. Barnes; S.C.R. 15, by M. Barnes; M.R. 204, by 3 Lyceumists; G.C.R. 108, by M. Barnes. Recitations by Langtree, Smith and Heath. Solos: Miss Hindle, Barker, Whally. The marching and calisthenics were wonderful.—J. Silcock, Sec.

BIRKENHEAD.—Open Session on August 6th. Mrs. Woodley a member of our Lyceum, named a child in a very pleasing manner, giving her the name of Eileen May Edwards, spirit name Lily. We were favoured by a violin duet by Mr. T. Pennington and Mr. E. Thomas, accompanist, Mr. P. Norcott. It was very much appreciated. Recitations by Esther Dunn and Doris Dunn; solos by Mr. Taylor and Mr. Woodley. A very enjoyable programme showing much talent. We are still enjoying our Saturday afternoon Rambles.—Mrs. E. Thompson, Sec.

BACUP.—We held our Open Session on Sept. 3rd. Our Conductor was Mr. Ridehalgh, our opening hymn was 336. Invocation 410; G.C. 95; M.R. 203; G.C. 109. Closing hymn 88. The following Lyceumists gave pearls: Miss Taylor, Mr. & Mrs. Ridehalgh. Recitations: Kitchener Amos, Lottie Taylor, Elsa Heyworth. Songs; Miss E. Tempest, Gertie Salisbury, Lottie Taylor.—B. Lord, Sec.

BOLTON, Bradford St.—We are pleased to report that our Lyceum is growing in numbers. The Lyceumists are looking forward to some good, pleasant and instructive times being spent during the winter months. Best wishes and kindly greetings to Lyceumists and Lyceums at home and abroad.—M. E. Seafie, Sec.

BOLTON, Henry Street.—On Saturday, July 29th, we held our Annual Lyceum picnic. As the weather has been so bad lately we decided not to go far away. We went to Entwistle, and though it rained a trifle, I believe everyone had a good time. With the fields being wet we left the racing and other competitions (for prizes) till a later date.

We held a Camp meeting at Barrow Bridge, Aug. 19th. Here we held meetings in the afternoon and evening, having quite a good attendance. The rain kept off long enough for the sports to be competed.—Wm. C. Bearman, Sec.

CAERAU.—On July 30th, we had with us our Lyceum Pioneer Mr. Alfred Kitson. Pearls of a very high order were delivered whilst recitations, solos, duets, etc., were heartily received.

Mr. Kitson expressed strong hopes for a grand future in Caerau in our Lyceum work, and gave very sound advice to all.

Master Evan Rees was again reaching his top notes in his excellency.

Tributes of thanks must be contributed to everyone, along with our able conductor, Mr. Edward Jones.—Robert Williams, Sec.

CALGARY, Canada.—On July 9th, we held our seventh Anniversary. A very good attendance. Pearls were said by all in the room. Readings by Mr. Campbell, Mr. Kitson and W. Garrad. Vocal Solos by Miss A. Rushton and Mr. Provost. Pianoforte solos by Miss Boradley, Miss Adam and Miss Kneeshaw. Violin solo by Mr. Frank Parsons. Recitations by Queenie Rushton and Miss Garrad. Mrs. Broadley presented

the prizes and spoke very fittingly to each Lyceumist. Mrs. Kitson gave a few remarks which were very encouraging, she being an old Spiritualist and had visited many Lyceums in England urged the "teen" age to continue in their splendid work. She also spoke highly of our young Physical Director too. Mr. Adam said a few well chosen words telling each to stick to the work. The Conductor spoke of the progression that had been made in the past seven years. We have not the members we had in the beginning of the Lyceum, but considering there has been three Lyceums organised in a small City like Calgary, we were very fortunate to be doing so well. It was decided to close the Lyceum until Sept. 3rd.—Mrs. A. Garrad, Conductor.

CHESTERFIELD.—We held our Open Session on August 8th. The programme consisted of recitations given by Elsie Gore, Kénwood Widdowson, Lizzie Siddall and Willie Campbell, and a song by Kenneth Bown. A most enjoyable session was brought to a close with the singing of hymn 407 entitled "Waiting for Us," after which benediction was given by Mr. Welsh.—Nancy Matthews, Min. Sec.

DONCASTER, Wood Street.—We held our Anniversary on the 20th August. It was conducted by the Lyceumists, Chair taken by our Conductor, Mr. H. Taylor. The following took part by recitation and solos: Doris Batty, F. Moseley, V. and A. Crossland, W. and A. Trouth, Mrs. Heeds, Mrs. and L., and C. E., and F. Gomersall, A. and L. Johnson. We were also helped by Miss G. Batty, W. Barkwork, Clairvoyance was given at all meetings by Mrs. Gosling, Miss Grace Taylor and Miss Violet Batty.

On August 22nd we took our Lyceumists to Cleethorpes in Charas, and had an enjoyable time.—V. L. Batty, Sec.

EARBY.—We held our Open Session on Aug. 6th. Recitations were given by Ivy Goode, Marion Nicol, Lizzie Greenwood, Eddy Eastwood, Alice Bannister, Elsie Clark, Queenie Dawson, Dorothy Price. We spent a pleasant afternoon together.—Mr. E. A. Duyer, Sec.

FLEETWOOD.—We held our Open Session on Aug. 6th. Recitations were rendered by the following: Alice Yates, Phyliss Jordan, Mary Moon, Sabina Church, Polly Croston and Norah Harris. Solos by Edna Shaw and Olive Clare. Pearls plentiful as usual. Mr. Bentley of U.S.A. was the speaker for the evening services and his remarks were in reference to loving one another and we all enjoyed them. Mrs. S. Pitcher, Sec.

HUDDERSFIELD, St. Peter Street.—On August 5th, we held our Open Session and Flower Service. Our Conductor, Mrs. Oliver, named two Lyceum scholars, the first was given the material name of Vera Pollard and the spirit name of Faith; the second the material name of Phyliss Balmforth and the Spirit name of Lily. The choir sang the anthem "God is a Spirit." Pearls, recitations, solos and duets were given by the scholars and a recitation by Miss Evelyn Armitage of Quarmby. W. Hirst, Sec.

JARROW-ON-TYNE.—We held our Annual trip to Ryton on Bank holiday Monday, Aug. 7th, we had a field on the Park farm. There were 98 Lyceumists and friends. The weather was fine and we had a most enjoyable day, the Lyceumists raced for prizes. Everyone enjoyed themselves thoroughly. Lyceum still doing well. There was an error in the August issue, Mr. Hunter and Mr. Dawson were our visitors and not Mr. Lawrence as reported.—Mrs. R. Overton, Sec.

LONDON, Kingston-on-Thames.—On August 31st, we held a reception and presentation, in honour of two of our oldest Lyceumists, who were married on August 12th, namely, Mr. and Mrs. Humphries. The children gave a hearty welcome to our old friends, followed by recitations, songs, a fairy play, two sketches and string band. Friends from Clapham obliged by helping. All spent a very enjoyable evening which was a Social and Financial success.—L. Hart, Sec.

LONDON, TOTTENHAM.—Our Election of Officers was held on Sunday, Sept. 3rd. The following were elected:—Conductor, Mr. Barrington; Assist., Ernest Evans; Treasurer, Mrs. Carmen; Assist., Mr. Morris; Secretary, Miss Ethel Long; Musical Director, Jack Shelford; Assist., Miss Morris; Leaders of Marching, Miss North and Miss Edith North.

☞ Come to our Harvest Festival, Sunday, Sept. 24th at 3 p.m. Mrs. Crowther will speak to us.—Ethel A. Long, Sec.

MOSS SIDE, Raby Street.—Making good progress, every service pleasurable. We have welcomed Mr. Robert Davies, Mr. C. J. Williams, Mr. Geo. F. Knott, and at our Second Anniversary, Mr. Alfred Kitson; also several new members; and Mrs.

Pickles is coming on Sept. 17th, 2-30 and 6-30. Lyceumists join us in our welcome.—H. Moulson.

NEWCASTLE, Benwell.—We held our Anniversary and Flower Service on August 6th. Mr. Carter of Halifax was the speaker. Several scholars recited silver chain recitations and other pieces. Also solos and duets. Mr. Carter spoke a few words regarding the beauties of a Flower Service. Altogether a very enjoyable time was spent.—T. Cowe, Sec.

NEWPORT, Central.—We held our Open Session on Aug. 6th. The response to recitations and pearls was good, especially amongst the little ones. John Underhill, Walter Jones, Kitty Rowe, Nellie Jones, Hilda Rowe, Leslie Folkes, Ivor Gamlin, Iris Higgins, Willie Rowe, Leslie Read. Reading by Willie Rowe. Soloist, Miss Probert. We also had a naming ceremony which was ably performed by our Conductor, Mr. Rowe, in the naming of two children, daughters of Mr. and Mrs. Sherwood. Earth name Joan Preston, spirit name Eos, and Doreen as earth name, with the spirit name of Oralia. We spent a very pleasant afternoon.—H. Folkes, Sec.

OLDHAM, Central.—We held our Lyceum Services, morning and afternoon. Recitations, solos, pearls by the following Lyceumists: Messrs. Brufton, Norbury, R. Chappell, F. Chappell, W. Woods, J. Brufton; Misses Fielding, Cooper, Goulding, Buxton. At night our speaker, Mr. Carter, of Hollinwood, gave a splendid address on "the Brotherhood of Man."—Ed. Norbury, Sec.

SHEFFIELD, Gifford Road.—On August 6th, we held our Open Session. A good number of recitations, solos and duets, a very pleasant afternoon session and enjoyed by all present.—George Porter, Sec.

WALSALL.—We held our Open Session August 6th. Conductor, N. Ware. Recitations were given by Nellie Walker, Hilda Haydon, Rosie Tennant, Lily Walker, Ivy Wilkinson, Bertha Bagley, Arnold Stanton, and Joseph Tennant. Willie Rathbone, Albert Harris and Rosie Tennant recited together "We Love the Father." Musical Reading 237; connective readings by Misses Kirby, Ray and Whittaker. The little tots sang "Little Bo Peep," which delighted every one present. A very enjoyable session.—N. Ware.

WEST MELTON.—We held our Open Session on August 6th. Opening Hymn "Are they not ministering Spirits." There was a good attendance of children; full of love and work. We spent a very happy time together. I do hope that more notice will be given to our children's cause. Recitations by E. Thornton, C. Gray, K. Sykes, N. Rawlinson. A Reading by M. Staley; a pearl was given by T. Paskill. Recitations by T. Turner, J. Farrier, M. A. Speight and J. Staley. Marching and calisthenics by Mr. Lee and N. Rawlinson. Closed by singing "Angels Lead my Footsteps."

WINNIPEG, Canada.—We held our Open Session on Aug. 6th, this being our Anniversary day. We had a very good crowd. Pearls and recitations from the following: Ella Crawley, Edna Brown, Flo Higley, Bell Brown, Winnie Brown, W. Chadwick, Eva Brown, Helen Lawrence, Sylvia Parkinson, Nellie Crawley, Viola Dale. Solos from: Helen Lawrence, Mrs. H. Forrest, Mrs. Crowley, Margaret Aikten, Mr. H. Forrest. The soloists were all ably accompanied by Jennie Sumarladason, our Musical Director. Walter Chadwick conducted us in the S.C.R. recitation "Joy Shall come at Last"; we were also conducted through the G.C.R. "Wisdom," by Miss M. Anderson, Assist. Conductor. The marching and calisthenics were very much improved. All present were well satisfied with the session.—Louis W. Brown, Sec.

We held the Anniversary and Flower Service on Sunday, Aug. 6th, when there were about 90 present, Ivy Higley read the Invitation to the Lyceum, Helen Lawrence then sang, "In the Garden of Your Heart," Mrs. H. Forrest sang "Blossom Bells," Winnie Brown and Ella Crawley then recited the S.C.R. "We Love the Father," Mrs. Crawley then rendered a solo, M.R. 229, Mrs. Crawley, Miss Anderson, Mr. Brown, Leo Brown and Walter Chadwick taking part. Recitations from: Edna Brown, Millie Crawley, Theresa Purglove, Lillian Dent, Sylvia Parkinson, Viola Dale and Olive Forrest. Mrs. J. Forrest, pastor of the Church, then gave a short address which was very educating. Owing to the inadequate space only four members did the calisthenics, they being Ella Crawley, Edna Brown, Winnie Brown and Millie Crawley. Mr. Wm. Brown Conductor, then gave a brief outline of the Lyceum work, inviting all present to come and join the Lyceum. Collection was then taken which amounted to over seven dollars, we closed with Hymn 363, "The Lyceum."—Louis W. Brown, Sec.