

# THE LYCEUM BANNER

No. 385. Vol. XXXIII.

MAY, 1923.

PRICE TWOPENCE.

## CHILDREN.

Ah! what would the world be to us  
If the children were no more?  
We should dread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood,—

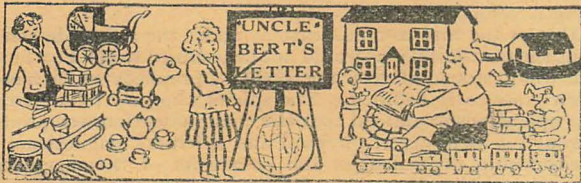
That to the world are children;  
Through them it feels the glow  
Of a brighter and sunnier climate  
Than reaches the trunks below.

Come to me, O ye children,  
And whisper in my ear  
What the birds and the winds are singing  
In your sunny atmosphere.

For what are all our contrivings,  
And the wisdom of our books,  
When compared with your caresses,  
And the gladness of your looks?

Ye are better than all the ballads  
That ever were sung or said;  
For ye are living poems,  
And all the rest are dead.

H. W. L.



My Dear Boys and Girls,—

Bang, Diddy, Bang, Bang! the postman has been making my door knocker say, day after day. What a lovely lot of letters you have sent me this month; I should just like you to see the joy they give Auntie Ruth and me reading them. I wish I had space to answer every one of them, but if I did this, there would be no room for my story; now I must tell you what I do with them all, I keep them in what is called a letter file, Mamma or Dadda will tell you what sort of thing that is. And why do I do this? So that I can pick the file up from time to time, and read your letters over and over again. There you have the secret of why I ask you to write on one side of the paper, and leave a blank space of one inch on left-hand side; you see the blank space fixes under the clips of the file.

Now I am going to tell you how I spent Good-Friday, I went from London to Yorkshire, but owing to the railway train service I was unable to reach any of the Yorkshire Lyceums, as I had wished to, but I did the next best thing, I addressed a children's service in a little village Wesleyan Chapel, and after a real good tea-fight with them, we played, dare I tell you, yes, I think I will, "Kiss in the ring," "Oranges and Lemons," and other games, and after this I received a beautiful bouquet from a dear little girl, quite an unofficial item, it was a bunch of daisies and buttercups, but the idea of the gift will remain in my memory for years to come, and after the evening meeting came another unofficial item which crowned the day's service. It was a visit to four of God's children who were too aged to get to the meeting, they were all over eighty years of age, and two of these dear souls were blind, we concluded the day by praying with them, truly these services were in keeping with the Master's teachings. You will not be surprised when I tell you our ride home on bicycles along a moonlit country road was a delightful ending.

## A FUNNY FAMILY.

I wonder boys and girls if you have ever heard of the CAN-DO-WILL-WON'T family. I am always meeting some of them, and the strangest thing about them is that such a lot of them are Lyceumists, and for the sake of my tiny tots who have not heard about them, I will try and introduce you to them, so that when they visit your Lyceum, you will know who they are. They usually turn up at open session, and when your Conductor says, who is going to take part to-day, some of them speak up quickly, but some of them keep very silent. These are the sort of people they are, bonnie little boys and girls, and sometimes a few grown-up people. First of all I must be fair to those members of the family who are always ready at once with a pianoforte solo, a recitation, or a solo. Then there are the other members of this strange family, who are always saying "I cannot do anything," and there is more than one secret about them and I do not like being a telltale, but just for once you must forgive me. I am going to tell you why they cannot do anything. One reason is because they never try, and when they say they cannot remember their words it just means they have not given enough attention to their practice. But there are also some of these little people who can do something if they try, but won't. Why! it has just struck me. I am doing a dangerous thing, writing about them like this. Just suppose some of them read my letter, they will know I am writing about them. Oh! won't I get into hot water, but there, I have done it now, so I shall have to chance it, and hope for the best. Now I want to suggest to you tiny tots, always be ready to sing a little song or say a short recitation, because grown-up people always love to hear you little ones, and Uncle Bert does not want any of his nephews and nieces to be mistaken for the wrong branch of this family. And you see now I have told you all about them, everybody is sure to be looking out for them, so the best way to make sure you are not mistaken is to stick to your practice in whatever you are learning, and if you do this you will grow up useful little boys and girls, it will be much better to be mistaken for Master or Miss Can Do and Will, than Master or Miss Won't. When you write this month you must tell me what you do on open Sundays, and if you do not know what to say here is an easy little recitation Auntie Ruth used to say when she was a little girl:

I've got a penny, Oh! dear, Oh!  
And I don't know how to spend it:  
A spade, a trumpet, or some sweets,  
Or shall I keep or lend it.

There's Sister May, who offers in exchange  
A doll, who's head is broken;  
And nearly cries, when I refuse;  
I wish I had 'nt spoken.

For the older boys and girls I want to write about sowing seeds because I am sure many of you have been busy during the past month in your gardens. I have, too, and what do you think a gentleman said to me the other day about sowing potatoes. He said; "In case we get a dry season I should be wise to set onions between the potatoes, because they would make their eyes weep and so keep the ground moist. You can pass that on to your father to try, if he agrees, of course; but I want to give you some lessons which I hope will help you about sowing spiritual seeds. There is a game most boys and girls play when they go to parties, it is called HOW, WHEN and WHY, and I want you to keep these three words in your mind, and apply them to this lesson.

I am going to refer to three gardens, first, our lives; second, the Lyceum; third, the World. First we have to secure the best seeds we can, and I expect you have all noticed when you buy seeds the packet is often marked tested, telling us that every seed has been carefully inspected by experts before they are sent out, and for the seeds I want to refer to, you will find them in the Bible, the Manual and other spiritual literature, and these seeds too, have been tested by men and women, boys and girls in all ages. So providing we have allowed these teachings to be sown into the first garden "Our Lives," we should be as a garden of beautiful flowers, which from time to time gives forth seeds to the second garden, "The Lyceum"; what a beautiful

garden this should be too, full of such flowers that are giving out sweetness of Love, Kindness, and Thoughtfulness, which become seeds for yet a larger garden, "The World: a world of flowers of real living boys and girls all sowing seeds of kindness to others. Now the three words. How are you sowing these seeds? I hope carefully and correctly, because just as much as careful sowing in the ordinary gardens bring forth the best results, so in these spiritual gardens every care should be taken to obtain the best results. WHEN are you sowing? Just at the right season, just when you see someone, who needs a word of cheer, that's the time to sow cheerfulness. WHY are you sowing? why, because your own garden is so full of beautiful flowers of light and love, that you want others to share this beauty. Space will not allow me to take this lesson as far as I should like to, but I hope your group leaders will add to these brief outlines, together with lessons from the Manual numbers 280, 209, 91, and the story of the sower recorded in the Bible, St. Matt. 13-1-9; St. Mark 4. 26. 29.

#### COMPETITIONS.

Two donations of 10s. and 1s. received. Many thanks for practical help. I find several Lyceumists over 14 years of age wish to enter. At present I cannot give additional prizes, but "Awards of Merit" will be given, mark your papers "Liberty Section."

Prizes for last month's competitions have been awarded to Margaret Brimer, age 9, South Shields; Albert Hipkin, age 12, Hebburn, Durham.

Special mention is made of the following: Thomas Riches, age 10, Hebburn, Durham; Elsie Pitt, age 9, Manchester; David Evans, age 12, Nantymoel, Wales; Winnie Carney, age 12, Battersea.

The Best Pearl received this month:

"Never be ashamed of doing right, decide on what you think is right, and stick to it."—Betty Livesay, Westhoughton, Nr. Bolton.

Two prizes this month for THE BEST SIX PEARLS ON SUNSHINE.

#### RULES.

1. Name in full, age, address, Conductor's name and address. Write replies on one side of paper only, leaving one inch blank margin on the left hand side.

2. Competitors must be regular attendants at Lyceum, not 14 years of age, and each reply must be your own individual work. Those over 14 years of age to mark papers "Liberty Section."

3. Address to Uncle Bert, 2, Villiers Road, Osterley, Middlesex, not later than May 16th.

Prizes will be sent to your Lyceum Conductor, and a receipt from prize winners is required.

Mother (to little girl): Just look at your dirty knees!

Little Girl: Yes, Mamma, but my stockings won't keep up.

I note and appreciate the assistance of helpers at Manchester, Wolverhampton, and Leicester, who are making collections of letters for the children.

2, Villiers Road,  
Osterley, Middlesex.

UNCLE BERT.

#### HARVEST HYMN.

C.M. 58 BRISTOL TUNE BOOK.

The God of nature shaped the earth,  
And covered it with green;  
He shaped the flowers, shrubs and trees,  
To make what man has seen.

The God of nature made the sun,  
To give life, warmth and light;  
He gave the moon, with her pale beams,  
To cheer the lonely night.

The God of nature made the beasts,  
And insects of the field;  
He made them foster on the green,  
And forests, them to shield.

The God of nature inspired man  
With an immortal life;  
He gave man power to form and choose  
His heaven or hell of strife.

The God of nature gave to man  
A spirit at his birth;  
He gave him nature for his use,  
The harvests of the earth.

## ADVENT:

### THE BEGINNINGS OF MODERN SPIRITUALISM.

BY A. T. CONNOR.

#### CHAPTER V.

##### EARLY EVENTS IN ROCHESTER.

Mrs. Fox's eldest daughter Leah (then Mrs. Fish, but better known by her later name of Underhill) was a music teacher in the town of Rochester, New York State, and amongst her numerous pupils were the daughters of a printer named Little. During a lesson one day early in May, 1848, Mr. Little came into the room with (peculiar coincidence) the proof-sheets of the pamphlet (already mentioned) prepared by Mr. Lewis of Canandaigua. On learning who Mrs. Fish was, he placed the proof-sheets in her hands, and thus (according to her own account) for the first time she heard of what had been happening at Hydesville. That night she set out for home, but on arriving there she found the old homestead deserted—her people had gone to live at her brother David's farm. There she went, and found the knockings still in full force, the knockers having evidently broken their connection with the cottage, and attached themselves to the Foxes.

In the hope of baffling the knockers and stopping the knockings by separating the sisters, Mrs. Fish took her mother and Katie back with her to Rochester, leaving Margaretta with David. But the knockings continued, in the presence of each sister, and eventually Margaretta was sent to join Katie.

In Rochester the method of communication was changed, with remarkable results. Hitherto, the communicators could only give *yes* or *no* answers to such questions as the investigators thought of asking. But at the suggestion of Isaac Post, a Quaker friend, the alphabetic code now in general use was adopted. Then, to the unspeakable joy of the investigators, numerous friends of the family, and of those who joined in the communications, came spelling out their names, their ages and various proofs of identity correctly, and gave direct and unlooked-for tests of their presence. Also, investigation assumed a new phase, for under spirit instructions development circles were formed, and several clairaudient and clairvoyant mediums were developed.

One of the first communications under the new code asserted that the manifestations would not be confined to the Fox family, but would spread all over the world—a prophecy which has now been practically fulfilled. The spirits who now took charge of the operations explained that the communication was produced through a blending of physical and spiritual magnetism; that mediumship depended on the possession of this magnetism; that "conditions" could easily be upset by lack of harmony—and announced that the system had been planned by scientific minds in the spirit life, amongst whom Dr. Benjamin Franklin was claimed as playing a prominent part.

It would be expected that spirit communication would now be an easy and pleasant thing—but it wasn't. As the news spread, the Foxes, instead of being hailed as the instruments of a new revelation, found themselves the objects of derision and persecution; and Mrs. Fish lost most of her pupils. A number of "reverend gentlemen" took the lead in persecuting the family. At first, the Foxes being highly respected members of the Methodist Church, several of the local clergy called and joined with the family in praying that what they still regarded as a curse would be taken away from them. But although the spirits treated these exercises with all reverence, and even rapped in chorus with the "amens," they refused to be persuaded to go away—and the clergy then accused the Foxes of being in league with the Devil: the invariable resort of bigotry and superstitious ignorance. There were some notable exceptions, particularly the Rev. A. H. Jervis and the Rev. Charles Hammond, who investigated and received proofs (independently of the Foxes) in their own homes—but the general attitude of the churches was such that "the rappers" found themselves to all intents and purposes excommunicated, and deprived of all spiritual consolation in their heavy trial.

Several other wealthy and influential families, in Rochester and the neighbouring towns, began to experience spiritual phenomena in their own homes—but this, instead of making things easier for the persecuted family, only seemed to make things worse; for such was the state of the public mind that they were in some way regarded as frauds and as the cause of trouble to unoffending people!

Some little time after the family had moved to Rochester, Katie was removed to the home of Mr. E. W. Capron, at Auburn, but the phenomena continued through the (apparent)

mediumship of Margaretta. In vain the family implored the spirits to depart. Instead, they in their turn began to urge the family and their friends to hold a public meeting. We can imagine how this request was received. What?—go out and look for trouble, when so much trouble was coming unsought? As could only be expected, they refused; and then the spirits adopted a new tone and, in November, 1848, threatened that, if a public meeting was not held, they would abandon the circle, and seek some other means of public demonstration. Of course, the Fox family were only too glad to hear this, and were thereby strengthened in their refusal. They would NOT go out in public; so at last the spirits fulfilled their threat and went away—to the family's great delight.

But once the spirits had gone, everything seemed different—the house seemed to be deserted; the very air felt empty; there was a general feeling that they had all lost dear friends—and very soon delight was changed to regrets, and the circle began to long for the return of those they had so gladly sent away. But it was all in vain. There was no response to their pleadings till, at the end of twelve days, Mr. Capron's request for the re-opening of communications was answered by a shower of raps. The joy of the circle was unbounded, and so severe had been their lesson, and so great was their fear that continued refusals would mean the final departure of their spirit friends, that they at last consented to do whatever the spirits should desire.

After several rehearsals, the first public demonstration of Spiritualism was given in the Corinthian Hall, Rochester, on November 14th, 1849. Mr. Capron related the full story of the manifestations, and although Margaretta was the only acknowledged medium on the platform (Mrs. Fish's mediumship not having been, at that time, discovered—and Katie being at Auburn), the lecturer's remarks were punctuated by clear and distinct raps. At its close, a committee of five leading citizens was formed to test the medium, and report to a second meeting on the 15th. So certain were the opposition that fraud would be detected, that the *Rochester Democrat* had ready in type an article announcing "the entire explosion of the rapping humbug"—but the article could not be published, for to everyone's surprise the committee's report was favourable. In the forenoon Mrs. Fish and Margaretta were taken to the hall of the Sons of Temperance, where raps were heard on the floor near the ladies, and on the wall behind some of the committee. Some questions were asked, the answers being "not altogether right or altogether wrong." In the afternoon, in a private house, raps were heard on the outside of the front door, after they had entered, and on the door of a closet. After searching tests the committee agreed that the sounds were heard, but that they had entirely failed to discover any means by which they could be produced.

The report did not satisfy the audience of the second meeting, so a second committee was appointed, to report to a third meeting on the 16th. The investigation was held at the Office of Councillor Whittlesey (a member of the committee), "to avoid all possibility of deception"; but the sounds were heard on the floors, the chairs, the tables and, in fact, everywhere. Dr. Langworthy (another member) tested the possibility of ventriloquism by the stethoscope, and the committee reported that "the sounds were heard, and their thorough investigation had conclusively shown them to be produced neither by machinery nor ventriloquism, though what the agent was they were unable to determine."

This favourable report was rejected by the third audience, and yet another committee of five, with a committee of three ladies, was appointed to test the mediums and report to a fourth meeting on the evening of the 17th. This committee was appointed "to expose the trickery," and its members certainly did their best—the mediums' clothing being thoroughly searched, even to their shoes, stockings and under-garments. They were made to stand with bare feet on pillows, glass, and other supposed electrical non conductors, but the ladies had to report that "when they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, they all heard the rapping on the wall and floor distinctly"—to which the men added that "they had heard the sounds, and failed utterly to discover their origin. They had proved that neither machinery nor imposture had been used, and their questions, many of them being mental, had been answered correctly."

This would have satisfied most people, but the fourth audience was composed of a choice set of rowdies, of all classes of the population. They didn't want to hear the truth—what they had attended to hear was that the mediums were frauds;

and when the committee "disappointed" them they at once began to make trouble. One of the audience distributed fireworks, which were let off, creating wild confusion, and a riotous gang attempted to rush the platform. Matters became so serious that George Willetts, a Quaker, sprang forward declaring that they would only reach the mediums over his dead body—and at last the police had to interfere and guard the mediums to their homes.

Thus ended the first public demonstration of Spiritualism and thus a bigoted community tried to obscure the light of hope that was struggling to break through the dark clouds of sorrow and affliction.

(To be continued.)

## Scottish Notes.

### PEARLS FROM "CONDITIONED STATURE."

By JOHN ROEBUCK.

"Prevention is (better than) cure."

"Anywhere on Earth Truth may be rejected but nowhere is the power for its suppression."

"It is improbable that the world (as such) will ever realise that the issue of the 'first quest' is not a commission to go in and lead, or follow, but go out and serve; not to discriminate the needy by any group standard, but to render service unconditionally wheresoever the need is made manifest."

On Tuesday the 10th April, there passed to the higher life one of Scotland's best mediums, after an illness of three months' duration. Mrs. James Inglis was an indefatigable worker for Spiritualism, and all over the Scottish Area, in some parts of England, and in far away South Africa, her service has brought that comfort and solace to aching hearts, which cannot be found in any theological meeting-place. I am sure all Lyceumists will send out their love-thoughts to the bereaved husband and family, during their very natural sojourn in the vale of tears. May they find sustenance and see compensation in the knowledge that she may now be in more places at once, so to speak, than was possible in the body.

### LET ME TO-DAY.

Let me to-day do something that shall take  
A little sadness from the world's vast store,  
And may I be so favoured as to make,  
Of joy's too scanty sum a little more.

Let me not hurt by any selfish deed,  
Or thoughtless word the heart of foe, or friend;  
Nor would I pass, unseeing worthy need,  
Or, sin by silence where I should defend.

How ever meagre be my wordly wealth,  
Let me give something that shall aid my kind;  
A word of courage or a thought of health,  
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span,  
'Twixt dawn and dark and to my conscience say,  
'Because of some good act to beast or man,  
The world is better that I lived to-day.'

Taken from the *Children's Newspaper*.

Sent by MARGARET ESSENOFF.

Contributions for this page must reach the Scots sub-Editor, J. M. Scott, 59, Lochee Road, Dundee, no later than the 13th of each month.

### BLACKPOOL CARNIVAL, SUNDAY, JUNE 10th, 1923.

Will all visiting Lyceumists desirous of joining in the Sunday Schools Procession on the above date with the Blackpool Lyceum please communicate with Mr. F. Carter, 65, Lune Grove, Blackpool, not later than June 7th. "Rally round so that we can make a good display."

New Lyceums were opened last month at Longsight and Stratford, Manchester. A good group of officers have been chosen, Manuals have been obtained and both have linked up with the B.S.L.U.

# THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

Terms to Lyceums and Societies:

Twelve copies, 1s. 9d.; 18 copies, 2s. 7½d.; 24 copies, 3s. 6d.; 30 copies, 5s. 8d.; 42 copies, 6s. 1½d.; 48 copies, 6s. 8d. All orders for four dozen copies and upwards are supplied at 1s. 8d. per dozen. All parcels sent post free. Accounts due quarterly: March, June, September, and December. Single copies, 3d. post free.

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MAY, 1923.

## A NEW KIND OF REVIVAL.

Modern Spiritualism is bringing light to bear on many past religious problems that humanity thought belongs to the hidden mysteries of God, which could never be revealed to mankind.

Heaven, hell, purgatory, immortality, eternity, miracles, communion, angels and saints were things which the common mortals could never fully understand. A veil was drawn over the esoteric forces. An act of God described many of the hidden phases of life.

During the nineteenth century, science exploded many old religious fallacies. Denominationalism sprang up to keep peculiar sects alive as science advanced. Corruption within the Catholic and Established Church of England led to the foundation of Methodism. The Unitarians strove to synchronise science with religion by ceasing to deify Jesus Christ, endeavouring to find a dialectic basis to prove the natural aspects of revealed religion. They have given the last word, with a high utilitarianism, to modernise Christianity.

The failure of the whole fabric of religious believers is shown by the gradual cessation of attendances from public and private worship. Faith without works is causing the decay. The Churches, which support peace when peace prevails and war when war breaks out, do not lead but follow. The livings of many ministers are in private hands and the religion preached must satisfy the donors of the Churches. Thus minds are doped and influenced, not by truth and unbarred inspiration, but by those who have little concept of what religion really means. The popularity of tennis will never save a church.

A religion which preaches finality of revelation and thought cannot exist in a progressive world. Thus science has changed by its explorations, the knowledge of mankind. Creeds and dogmas must be plastic and changeable. In fact, they must in many cases be annulled and drop into oblivion if religion has to survive. Religion has vainly tried to refute science, turning its back and shutting its mind against modern knowledge. To shut our eyes and say we cannot see the object placed before us is a very unreasonable thing to do, and brings ridicule upon us.

Religion and science are the spirit and body of life and it is politic to arrange our whole affairs on this mutual basis and a recognition of these component parts which are the essential factors in life and progress. Spiritualism offers the meeting ground for these two aspects to meet, not in battle, but in harmony and concord. This presents the opportunity of a new revival. It will displace the emotional religious revivals, and the revolt of science from a force in life which is essential to its existence. Life must remain chaotic until reason dawns. The evils of discord must be replaced by the laws of harmony and association.

The idealism of dreamers breeds the vision of genius and finds expression in the uses of material combinations in which the mind of man develops progress. Thus an invention occurs for purposes of utility. Every art is made nobler and the picture interprets service more than sacrifice. The martyr becomes the leader because humanity sees the dream interpreted. A geologist examines the stratification of the earth and says "Dig here and water should be found." Men dig for months

without success. A displacement of the rocks beneath the surface change the water's course. A visionary individual comes with his water-divining twig. "Dig there and water will be found" say he. The water is quickly tapped. The men who laughed now look with wonder and never scoff again.

Someday, sooner or later, mankind will find the utility of Spiritualism is a force which blends religion and science. Neither will lose its place or power, but both will become more essential to each other. Those people who have touched the spiritual meaning of Spiritualistic phenomena know the deep intrinsic worth which inspires communion. Even traditional religion can find its parallels and mysteries are explained and become the common experiences of those who seek them.

The scene at the river where John the Baptist saw the cloud descend and heard the voice speak has often been repeated in modern homes in England when the materialism of the ectoplasmic cloud has gradually assumed the shape of relative or friend. The voice speaks "This is my son." How near religion comes within that home. A church not made with hands dawns on the thoughts of those around. Have we not here a miracle, with religion and science at its best. Does it not now explain our immortality and brings the heaven within our doors. Let others scoff and prate. We have the key to happiness. Can any soul in paradise be happier than us? Yet when we leave this scene and come to earth again; what sordid and discordant things are all around.

We train out children: to be mediums. Yes! mediums of goodwill and hopefulness. Mediums of sanity and education. The precociousness of children demands a fascinating theme and we supply it. Our object is to learn them self-control, obedience to law and reverence for truth. The Christians teach their children to believe that Christ, Moses and Elias, appeared and talked with mortals after they had passed away. Spiritualists teach their children they know that many spirits appear and talk with mortals and when the children are old enough we introduce them into the meetings where communion takes place. The Christian breaks bread at the communion and we break the barrier of a material life and come into contact, spirit to spirit, ghost to ghost. We become possessed of familiar spirits and "try them, whether they be of God, or no." There has dawned for us a new heaven and a new earth. Aye, and a new idea of hell, too. To save our children from the consequences of sin. We teach them that God's spirit of life infuses their being and gives them consciousness, with an intuitive sense of right and wrong, with a compensating retributive law of God for all the good or evil deeds which they perform. Compare these principles with the old method of being born in sin, the wrath of God, the fear of hell and the faces which never smiled in Church.

We welcome light, investigation, truth, wisdom and love. We have the vision of a revival which opens the eyes of mankind to eternal progress. The spiritual world gave to us a new vision. We have found in religion more than a creed, in science more than cold facts and have related each to the other to use them to explain love, truth and law.

## CONFERENCE NOTES. NOTICE TO DELEGATES.

Delegates attending the Annual Conference on arriving at Liverpool between 1 and 5 o'clock will find Guides wearing coloured ribbon badges and can be directed to cafes and tram-cars to meet the needs of delegates.

Tram-cars run close to all the railway stations. To get to the Conference Hall delegates must take a No. 11 (Green Lane) or a No. 12 (West Derby) car from the station, and ask to put off at the Palladium Picturedrome: Fare 2d. Guides will meet the cars at this point and direct delegates to the Hall. Take care that the car is travelling from the Pier Head.

The Saturday Meeting will be held in the Boaler Street Spiritual Church, commencing at 5 p.m. The Sunday Meetings will be held in Daulby Hall, Daulby Street, and commence with a Welcome at 10 a.m. Business at 10-30 a.m.

An Outing will be arranged for Whit-Monday, providing a sufficient number of delegates notify Mrs. A. S. Raymond, 3, Hick's Road, Seaforth, Liverpool, of their intention to join in the party. This intimation must be sent before May 8th.

The meals on the Sunday will all be provided in Daulby Hall. Delegates are particularly requested to notice the date for the various Conference communications to facilitate the working of the machinery in operation.

Some of the delegates will be billeted at hotels and it will be necessary for the delegates to make their own arrangements for supper (including cost).

## THE BRITISH SPIRITUALISTS' LYCEUM UNION.

The above Union will hold its

### THIRTY-FOURTH ANNUAL CONFERENCE

On Saturday, May 19th, at 5 p.m. in Boaler Spiritual Church, 92,  
Boaler Street, Liverpool,

AND ON

Sunday, May 20th, 1923, at 10-30 a.m. in the Daulby Hall,  
14, Daulby Street, Liverpool.

President - Mr. C. J. Williams (of London).

#### AGENDA.

- (1) Opening Exercises and Welcome.
- (2) Appointments: (a) Messenger; (b) Tellers; (c) Scrutineers.
- (3) Minutes of last Conference.
- (4) Correspondence.
- (5) President's Address.
- (6) Unfinished Business on the Agenda.
- (7) Reports: (a) Management Committee; (b) Treasurer; (c) Auditors; (d) Banner; (e) Education; (f) Trustees; (g) U.D.C.; (h) Manual Revision; (i) S.N.U. Conference and E.C.; (j) Our Guild; (k) Overseas; (l) £2,000 Effort; (m) Secretary's Interim.
- (8) (a) Elect Officers: (i.) President; (ii.) Vice-President; (iii.) Treasurer; (iv.) S.N.U. E.C. Representatives.  
(b) Declaration of Area Results.
- (9) Elect Auditor.
- (10) Elect Representatives to other Conferences.
- (11) Select Date and Place of Next Conference.
- (12) Motions: (a) To amend the Bye-Laws.

#### From N.E. Lancs. District Council.

- (1) Bye-Law 4; Sect. 6.

"That the Conductor and Secretary of any affiliated Lyceum which meets in a Church attached to the S.N.U., Ltd., shall be full members of that Church."

- (2) Bye-Law 7; Sect. 2.

"The General Secretary shall, during the last week in December in each year, send to the Secretary of each District Council, or to the District Visitor in such cases where only a Lyceum District exists, a statement giving the financial standing of each Lyceum in the District Council or Lyceum District concerned."

J. SHUTTLEWORTH, Sec.

- (b) General.

#### From the M.C.

- (1) "That this Conference views with grave concern the attempt to introduce compulsory measures for the suppression of heterodox instruction in certain Sunday Schools throughout the country, believing such measures to be direct interference with the rights of citizens to inculcate such teachings as are in accord with their highest conception of truth and

right. We therefore Resolve to take the necessary steps to effectively register our protest against such iniquitous measures."

- (2) "That we support the S.N.U. in any effort they may make to secure the abolition of Capital Punishment."

#### From London District Council.

- (3) "That the Manual Revision Committee be authorised to proceed with the consideration and preparation of a revised edition of the Lyceum Manual, irrespective of its effect on the present edition."
- (4) "That all Lyceums be urged to establish a 'Revised Manual' Fund of  $\frac{1}{2}$ d. per member per month, so that at the end of the Revision period each Lyceum will be in a position to purchase a full supply of the new edition."
- (5) "That each District Council be urged to form a District Revision Committee—to meet at least once a quarter, and forward reports and suggestions to the Revision Secretary."
- (6) "There shall be two representatives to the Executive Council of the Spiritualists' National Union (Ltd). They shall be (a) the General Secretary, who shall serve during his term of office, and (b) one other nominated from the Management Committee, who shall retire annually, but shall be eligible for re-election if the necessary conditions are fulfilled."

A. T. CONNOR, Hon. Sec.

#### From Leeds District Council.

- (7) "That the Trustees of the B.S.L.U. be instructed to engage the necessary assistance in the office, which will meet the requirements of the Union."

#### From Sheffield District Council.

- (8) "That the question of assistance to the General Secretary of the Union be considered for the carrying on more efficiently the work of the Union."
- (13) Notices of Motion for next Conference.
- (14) Votes of thanks to Retiring Officers, Executive Council, Auditor, the local Societies and Lyceums.
- (15) Closing Exercises.

Nominations:—



LYCEUM BANNER ACCOUNT.

EXPENDITURE.		£	s.	d.	INCOME.		£	s.	d.				
To Outstanding Accounts, 1921 ...				54	16	0	By LYCEUM BANNERS, etc....		410	19	3		
„ Printing, etc., BANNERS ...				413	11	2	„ Outstanding Accounts ...		117	7	8		
„ Carriage, £72/17; Labels, £1/6 ...				74	3	0	„ Deficit Balance to Accum. Fund Account ...		82	17	7		
„ Blocks ...					1	15	3						
„ Postage, £6/13/4; Stationery, £2/15/7 ...				9	8	11							
„ Proportion of Salaries ...		42	5	0									
„ Proportion of Rent, Lighting, etc. ...		15	5	2									
					57	10	2						
					£611	4	6				£611	4	6

INCOME TAX AND INTEREST ACCOUNT.

EXPENDITURE.		£	s.	d.	INCOME.		£	s.	d.				
To Income Tax ...				10	1	0	By Outstanding Account, 1921 ...		10	1	0		
„ Balance to Accum. Fund Account ...				10	10	0	„ Interest, Sowerby U.D.C. ...		7	10	0		
							„ Income Tax returned ...		3	0	0		
					£20	11	0				£20	11	0

ACCUMULATIVE FUND ACCOUNT.

EXPENDITURE.		£	s.	d.	INCOME.		£	s.	d.				
To Deficit, Publishing Account ...				106	7	11	By Balance, Accum. Fund A/c., Dec. 31st, 1921 ...		929	19	10½		
„ Deficit, LYCEUM BANNER Account ...				82	17	7	„ Balance, General Fund Account ...		82	0	3½		
„ Balance ...				833	4	8	„ Balance, Interest Account ...		10	10	0		
					£1022	10	2				£1022	10	2

LYCEUM HOME FUND ACCOUNT.

EXPENDITURE.		£	s.	d.	INCOME.		£	s.	d.				
To Balance, Sowerby U.D.C. ...		100	0	0	By Balance, December 31st, 1921 ...		136	3	3				
„ Balance, Bank ...		42	7	1	„ Balance, Bank Interest... ...		0	18	10				
				142	7	1	„ Balance, Sowerby U.D.C. Interest ...		3	15	0		
										4	13	10	
										1	10	0	
					£142	7	1				£142	7	1

£2,000 EFFORT FUND ACCOUNT.

EXPENDITURE.		£	s.	d.	INCOME.		£	s.	d.				
To Postages ...				1	7		By Balance, December 31st, 1921 ...		171	18	8		
„ Balance ...				298	2	5	„ Donations ...		124	13	9		
							„ Bank Interest ...		1	11	7		
					£298	4	0				£298	4	0

BALANCE SHEET.

LIABILITIES.		£	s.	d.	ASSETS.		£	s.	d.				
Accumulative Fund Account ...				833	4	8	Cash in Bank ...		135	5	11		
Outstanding Account ...				196	9	0	Outstanding Accounts ...		142	7	8		
Lyceum Home Fund ...				142	7	1	Lyceum Home Fund ...		142	7	1		
£2,000 Effort Fund ...				298	2	5	£2,000 Effort Fund... ...		298	2	5		
							Education Department Stock ...		80	5	4		
							Stock, Publications ...		671	14			
					£1470	3	2				£1470	3	2

(Signed) ROBERT A. OWEN, *Hon. Treasurer.*

Audited and found correct, March 3rd, 1923.

(Signed) WILL EDWARDS,  
WALTER THISTLETHWAITE, } Auditors.

Mr. J. E. Hart, 47, Fairlawn Street, Moss Side, Manchester, is the District Visitor for the Manchester District Council for the ensuing year. A number of visits have been made. Secretaries are requested to note this change in the April list of Lyceums, etc.

Little Ilford and Clapham Lyceums were included in Arrears list last month. The name should not have appeared as their fees were paid. The Secretary apologises to the Lyceums for the error.

## The British Spiritualists' Lyceum Union.

### Bye-Law 1.—Annual Conference.

SEC. 1. "Parliamentary Rules" of order shall be the authority and govern this Union on all matters not provided for by the Constitution and Bye-laws.

SEC. 2. The Standing Orders Committee of the Conference shall be appointed by the Management Committee with the addition of one member elected from the floor when Conference has assembled.

SEC. 3. The Management Committee shall appoint the following Officers for each Conference, viz.: a Messenger, a Credential Committee, a Minute Secretary, Tellers, and other special Officers as occasion shall require.

SEC. 4. Each delegate shall be limited to one speech on each question discussed, not exceeding five minutes, except by the unanimous consent of the Conference; but the mover of a resolution shall be allowed ten minutes, with the right of five minutes for reply.

SEC. 5. Fourteen days' notice must be given in writing to the General Secretary of all questions to be raised in the Conference relating to the business of any preceding Conference except the last one.

SEC. 6. One person one vote shall be the voting rule on all questions.

In the event of a tie vote the Presiding Officer shall have casting vote. All Officers, Trustees and Auditors, shall be elected by ballot.

On the request of one member of the Conference, supported by 20 per cent. of the members present, a vote by roll-call shall be taken upon any question then being discussed.

Where there are three or more candidates for any single office the ballots shall proceed until one candidate has secured a majority of the votes cast. The candidate receiving the lowest number of votes to be eliminated in each succeeding ballot.

### MANAGEMENT COMMITTEE REPORT.

The M.C. have held their Quarterly Meetings at Belper Nottingham, Stockport, and Huddersfield. The generous assistance given by the Lyceums in these districts has been greatly appreciated, especially Stockport, where a balance of £10 16s. 10d. was received after all expenses had been paid.

Mr. Hall of Gateshead (Area A.) resigned from the M.C. through ill health. A vacancy was caused in Area D. by the election of Mr. Mack to the office of Vice-President. New elections were arranged in these Areas; Mr. Hunter of Heaton and Byker, Area A; and Mr. Hibbert of Bolton, Area D. were elected.

The Presidential Medal presented by Miss Morse at the last Conference has been suitably inscribed. It was deemed unnecessary to purchase a chain for same.

High opinion has described "the body of the Conference" as not including the platform, and arising therefrom, the M.C. confirmed the appointment of Mrs. M. E. Pickles as one of the representatives of the B.S.L.U. to the S.N.U.E.C.

The proposed Trustees to act for the S.N.U. under the New Trust Deed are: Messrs. H. Batten, R. A. Owen, J. M. Stewart, J. Venables, E. W. Oaten and W. Harrison. All have given their consent and the Deed is now being completed.

The S.N.U. made an appeal for a Guarantee Fund for Secretarial expenses. The M.C. donated £5 to that purpose and decided not to appeal to Lyceums to contribute owing to the depression in trade.

The Areas have been re-arranged to meet the decision of last Conference. The 1923 Area elections have been carried out under the new groupings.

Mr. W. H. Evans of Merthyr Tydfil has presented the B.S.L.U. with the MSS. and Sole Copyright of his new book "The History of Spiritualism." The object of the book is to assist students to a larger understanding of the growth of the Movement. The book will be published during the Autumn.

Mr. Kitson has published his Autobiography, and a large quantity has been purchased by the B.S.L.U.

The Constitution of the Union has been amended to meet the decisions of last Conference. A copy has been sent to all affiliated Lyceums and District Councils.

A new District Council has been formed in the Coventry district.

Lack of MANUALS in stock has resulted in a financial loss during 1922. The difficulty has been overcome and Secretarial delays are decreasing.

A Leather and Gilt binding has been adopted for the Officer's Manual, to meet enquiries for a presentation binding.

The M.C. found the current cash of the Union was exhausted, and requested the transfer of £200 from the Trustees, who have refunded that amount.

A few requests have been made for more time to be allowed for the Nomination of Officers. The dates are constitutional, and nomination forms are sent out as early as possible after March 1st.

The £2,000 Effort now stands at £298. Mr. J. Bell, the Hon. Secretary for this fund has been ill and resigned his position on the M.C. The M.C. have elected Mr. W. Burrows of Halifax to be the new Secretary in his stead. Stronger appeals have not been made owing to the great depression in trade.

The Stocks of the Union are now such, that most orders can be executed immediately and delays avoided.

The M.C. express their appreciation of the long services of Mr. W. Edwards as Auditor of the Union.

There is no representative for the Midlands and Wales (Area G.). The M.C. contemplate arranging a new election in this Area, after the Conference.

The issuing of a B.S.L.U. illustrated Calendar is under consideration.

The Education Scheme has again proved its value and need by the continued success, mainly due to the untiring and voluntary efforts of Miss Kitson and her helpers.

Miss Elliott, Mr. Mack and Mr. Burrows have been elected to form the Standing Orders Committee for the Conference, and have arranged the Conference Agenda.

During the month of March Mr. H. A. Kersey passed into Spirit Life. We here pay tribute to the great service he rendered to the Lyceum Union during his many years as President, and also for the presentation of the Copyrights of the "Lyceum Manual" and "Spiritual Songster" to the Union. His pioneer work in the early days are pleasant memories of a useful life and we hereby record our testimony of Mr. Kersey's devotion and service to our Movement.

### REGISTER OF ATTENDANCES.

Mr. Williams .....	4	
Mr. Mack .....	4	
Mr. Owen .....	4	
Mr. Kitson .....	4	
Mr. Knott .....	4	
Mr. Ford .....	4	
Mr. Hunter .....	3	(late election)
Mr. Hibbert .....	3	(late election)
Mrs. Pickles .....	3	(illness)
Miss Elliott .....	4	
Mr. Burrows .....	4	
Mr. Bell .....	2	(resigned)

### LYCEUM BANNER REPORT.

The 1922 issues of the BANNER commenced with the resumption of the cover, containing four pages of advertisements. This allowed the whole of the remaining 16 pages to be used for new matter each month, except when the Lyceum Lists were inserted.

The adoption of smaller type has allowed one-third more copy than formerly. With the growth of the Education Scheme, every facility has been given to the Secretaries in their splendid efforts to assist students who were taking the examinations.

The Guild, estabished by Miss M. E. Kitson, B.A., has added to the interest of the readers.

Official notices, Conference, District Councils', Visitors, and Lyceum Reports have been voluntarily reported without payment. The Publishing Fund pays £10 a year for advertisements. The general advertisements are only a small source of revenue as the BANNER cannot accept advertisements through an agency owing to nature of the advertisements which would be submitted.

This has resulted in a loss on the year of £82 17s. 7d. The utility of the paper far outweighs any apparent loss entailed. The other funds of the Union benefit by the information circulated. The policy of the Editor has been to keep the cost of the paper within reasonable limits and endeavour to interest all sections of the Union in its pages by appealing for contributors from all parts of the vast area which our Union Covers, with occasional references to the S.N.U. activities, with whom we are now in close operation.

The Editor desires to thank Miss Kitson, Mr. Connor, Mrs. M. E. Pickles, The "Wonderman," Mr. J. Rutherford, Prof.

Severn and the many other contributors who have helped to increase the sales and interest in the BANNER.

A little appeal is made to the D.C. Secretaries to be a little more prompt in sending in reports, as errors have crept in the copy through sending to the printer unproofed.

A number of Bound Volumes were obtained to provide copies for Lyceum libraries. Only Daulby Hall took advantage of this easy means of keeping a record of the history of the Union.

The lowest sales throughout the year have been 5350 copies a month, and are now 5450 copies monthly.

The adoption of an editorial has been appreciated and forms a theme of discussion in some liberty groups.

The printers dispute interfered with the August issue and it was delayed two weeks. Numerous anxious enquiries showed how much the official organ would be missed.

Regret is expressed to the many contributors who have had to wait for the insertion of their articles through lack of space.

A final request is made to Lyceum Secretaries to visit the Lyceum lists as they are issued, so that they can be a safe guide to various officials of the Union who find it necessary to circulate the Lyceums from time to time.

GEO. FREDK. KNOTT, Editor.

## Education Report to Conference, 1923.

### EDUCATION COMMITTEE, 1920-1923.

The 1922 Conference again re-elected the members *en bloc*; and at the first meeting of the Committee after Conference the officers were also re-elected. Therefore the officers and members of the Education Committee from 1920 to 1923 have been:—

*Chairman, and (since April, 1922) Oral Grade Secretary:* MISS A. HESP.

*Honorary Secretary:* MISS M. E. KITSON, B.A.

*Assistant Secretary:* MR. A. T. CONNOR.

*Members:* MRS. M. E. PICKLES; MESSRS. G. F. KNOTT, R. A. OWEN, A. KITSON, R. LATHAM; and C. J. WILLIAMS (1922-23).

### MEETINGS OF THE COMMITTEE.

The Committee met in September, 1922, and in April, 1923; and decisions affecting the rules for, or working of, the Education Scheme have been made known to the Lyceums either by circular or announcements in the LYCEUM BANNER.

### REPORTS OF WORK DONE.

Since the present officers were elected in July, 1920, a General Quarterly Report of the work done has been sent to the M.C.; and a Monthly Report to the LYCEUM BANNER. (Any delegate, therefore, desiring more detailed information than this Report gives, is referred to the Education Page in the previous issues of this paper).

### ARTICLES IN THE LYCEUM BANNER.

Each month, the usual Education Article has appeared in the LYCEUM BANNER, giving accounts of work done, important amendments or developments; why and how to study; full instructions to Secretaries, Tutors, Candidates, and Supervisors; particulars of entries and sitters; list of Examiners, the marking schemes, questions set at the examinations, and answers to enquiries.

*Special features*, in addition to these usual ones, during the past year, have been:—

- (i) Programmes of work and study for (a) Lyceum Sessions, (b) Lyceum Groups, (c) Weeknight Classes.
- (ii) A special article to help Grade IV. Students.
- (iii) Summaries of all the *Manual* selections for Grades I.—IV
- (iv) Hints on how to answer questions.
- (v) Essays on Reasoning (with application to Spiritualism).
- (vi) The Hydesville Knockings (this series will run to December of this year).

The thanks of the Committee, and all who have been helped by these various articles, are due to our Assistant Secretary, Mr. A. T. Connor.

### EDUCATION LITERATURE AND PRINTING.

#### A. PUBLISHED SINCE LAST CONFERENCE.

(i) To meet the demand that children *under ten* might participate in the Education Scheme, an Oral Grade was added. An *Oral Grade Primer* was compiled by Mr. A. T. Connor, approved by the Committee, and published in October, 1922. The Primer is printed in large type; and contains portraits of four pioneers, the Oral Grade Syllabus, Hints for Study, selected S.C.R.'s, with explanatory summaries; an object lesson on, "What is a Medium?" and a series of 34 Questions and Answers, which lay a foundation of spiritual knowledge.

(ii) Handbook No. 2 for Grades II.—IV., being sold out, a new edition was prepared. It was revised and brought up to date. Explanatory notes to the difficult sections were added, and the article on the Rise and Progress of the Lyceum Movement in England was rewritten by Mr. Connor.

The new edition was issued last August, and almost 600 have already been sold.

(iii) The special article in September LYCEUM BANNER (on "How to prepare for the Examinations") was published in pamphlet form, to be used for propaganda work.

(iv) The usual circulars, entrance-forms, and general stationery have been obtained as usual. Also, Oral Grade Certificates have been ordered.

#### B. NEEDED.

(i) As experience has pointed out the need the Syllabus issued in 1920 has been modified from time to time. A new edition, brought up-to-date and giving latest regulations, etc., is now needed. The remainder of the old edition is being corrected and used for propaganda purposes.

(ii) Enquiries are constantly coming in for a booklet giving in concise form the instructions, hints, articles, explanations, summaries, etc., etc.—that have appeared in the LYCEUM BANNER during the last three years. To quote one correspondent, "We need a permanent and printed 'Help, and Book of Reference'—not loose copies of a paper—for the use of students, conductors, leaders, and secretaries—telling everything possible about what to do, when and how to do it."

#### SALES—(JANUARY TO DECEMBER, 1922).

SYLLABUSES .. .. .	1375
PRIMERS .. .. .	205
NO. 1 HANDBOOK .. .. .	969
NO. 2 HANDBOOK (Old) .. .. .	172
NO. 2 HANDBOOK (New) .. .. .	584
NO. 3 HANDBOOK .. .. .	402

#### EDUCATION SCHEME EXPENSES.

The Scheme has never yet been self-supporting. When it was in its infancy, the cost could be borne by the Union's General Fund; but since it assumed much larger proportions, its expenses form too heavy a burden. To ease this the sixpenny entrance fee was instituted. These fees, and the sale of Handbooks form practically the only sources of income—and they are very inadequate. Why? Firstly, because most candidates win a certificate, and the Committee pays (on the average) *more than* sixpence for each certificate. Secondly, because the sale of an edition of Handbooks takes a *few years*; but the whole edition has to be paid for *at once*, soon after its publication; therefore the returns are too slow to swell the Funds. Also, only a small profit is made on most of the Handbooks, etc.

The expenses are many, and heavy—the articles in the BANNER; postages on parcels, circulars, and examination requisites, run into many pounds annually; printing of non-saleable matter (leaflets, question papers, admission cards, circulars, examination forms, foolscap, certificates, etc.) causes heavy expenses, and the printing of Handbooks, and the Committee meetings add to the total.

#### DONATIONS.

Appeals for financial help have been made, and donations have been sent from various sources, totalling £7 8s. 3d. Most donors desire to remain anonymous; but the committee gives grateful thanks to each one; and hopes that others will follow the example of practical interest in the Scheme.

#### THE EXAMINERS.

Twenty-one have served us this year; nine for the third time; and thirteen of them having themselves passed most or all of the Grades. The rest are well-known advocates and workers; and qualified for their posts.

Certificates for successful candidates, and the marked answer-papers of all candidates, have been sent out per post (116 parcels in all). (Most Lyceums generously responded to an appeal and sent on the cost of postage on certificates).

#### SUMMARY OF NUMBERS.

Grade.	Entered.	Sat.	Passed.
Oral .. .. .	126	68	58
I. .. .. .	765	557	471
II. .. .. .	348	266	258
III. .. .. .	187	147	108
IV. .. .. .	41	34	32
V. .. .. .	16	12	12
Total .. .. .	1433	1084	939
Lyceums .. .. .	115	114	114

THE EXAMINATIONS.

Full particulars of these have been given in previous issues. or in the printed lists and Summaries (on sale at Conference).

NOTES.

(i) A severe snowstorm, raging on exam.-day, prevented very many candidates from presenting themselves for examination. Also illness was very prevalent among younger Lyceumists.

(ii) The papers from Auckland Lyceum (N.Z.) have not yet arrived; so are not included in the totals.

(iii) The ages of candidates for Grades I—V range from 10 to 67 years; showing the interest of old and young alike.

THE NEXT EXAMINATIONS.

The next examinations are fixed for 17th February, 1924.

The Committee congratulates all successful candidates and hopes that they will take the next Grade in 1924 (or the same Grade again, if they desire to reach a higher standard in it). And the Committee trusts that non-successful candidates will not lose heart, but will try again, determined to succeed.

THE COMMITTEE DESIRES TO THANK

the many earnest and enthusiastic workers who have in any way contributed to the success of the Scheme. This includes individual students; Lyceum secretaries, conductors, tutors, officers and committees, senders of donations, our 21 examiners, the Assistant Secretary (especially for the many articles from his pen), Mr. R. Hope, of Manchester, and the half-dozen disinterested helpers with the dull routine work, in times of stress.

IN CONCLUSION.

The Committee urges every Lyceum in the Scheme to go on with the work, and to do its utmost to interest other Lyceums, and help them to join the ranks of those out for education and progress, for "KNOWLEDGE IS POWER."

On behalf of the Education Committee,  
A. HESP, Chairman,  
M. E. KITSON, Hon. Sec

B.S.L.U. TRUSTEES REPORT.

The Trustees met during last Conference to receive the Secretary's report up-to-date, and agreed to pay the interest on the Sowerby Bridge U.D.C. mortgages into the current funds of the Union.

During July a notice was received from the Sowerby Bridge U.D.C. to close the mortgages and new investments were offered at a lower rate of interest.

A new Trust Deed was adopted at the last B.S.L.U. Conference. All the Trustees have agreed to serve under the new deed. The S.N.U. Trustees are: Messrs. H. T. Batten, R. A. Owen, W. E. Oaten, J. Venables, J. M. Stewart and W. Harrison.

The new deed is in the hands of the Solicitor and the S.N.U. have its completion in hand.

Copyrights have been obtained for the new publications issued during the year.

A meeting of the Trustees was held on April 21st, 1923, to compile the annual report and inspect the documents of the Union.

The £100 mortgage has been re-invested at 4½% in the Sowerby Bridge U.D.C.

The Ainsworth Legacy is awaiting sanction of the Charity Commissioners before being transferred to the Trust Funds of the Union.

Financial Statement, December 31st, 1922.

Sowerby Bridge U.D.C. Mortgage, General Fund	£200	0	0
Sowerby Bridge U.D.C. Mortgage, Lyceum Home			
Fund .. .. .	£100	0	0
	£300	0	0

Signed,  
W. EDWARDS,  
W. THISLETHWAITE, } Auditors.

Since the end of 1922, the Management Committee has requested the transfer of £200 to the current cash of the Union. This amount has been transferred and the £200 mortgage has been closed for that purpose. The Financial Statement is given up to December 31st, and does not include this transfer.

JESSY GREENWOOD, Chairman.  
GEO. FREDK. KNOTT, Secretary.

The June issue will have to be deferred till the 10th June, to include the Conference Report.

UNITED DISTRICTS' COUNCIL REPORT.

We are pleased to be able once more to report a year of progress, and a nearer approach to the realisation of our ideals.

Our Internal Education Scheme is still a fruitful source of discussion, and it is to be regretted that these discussions cannot be reported in full to the Movement at large, as the Council is convinced that the time is now ripe when great and vital subjects should be boldly tackled, and all Lyceumists given the opportunity to study them through the pages of our Official Organ. A reference to the report in the December BANNER of the U.D.C. discussion on Morals will show that we are doing our best, in our small way, to tackle a subject of vital interest to all young people—and many old. But even our best is not good enough, so it is to be hoped that Conference will earnestly consider the advisability and possibility of providing for Lyceumists, in book form, the necessary instruction on the powers and responsibilities of sex. The necessary knowledge and ability is possessed by various members of our Union, and in their hands the subject would be treated in a manner becoming to a religious body.

The financial aspect of our Movement has engaged our serious attention, as we must realise that, if we are to move forward as we ought, the finances of the Union must be in a flourishing condition; and we would suggest to every Lyceum that has not already contributed to the £2,000 Fund, that they should try to do so as soon as possible.

We have also urged the claims of the Education Scheme and Guild on the progressive elements of our Movement, as, if we are to have a real live Spiritualism, we must look to our Education Scheme to give us the necessary exponents. Lyceum activities are increasing, and public interest is being centred upon our methods of education, and it behoves all Lyceumists to make themselves thoroughly competent, so as to be able to meet whatever demand may arise.

We thank all District Councils comprising the U.D.C. for the assistance which has made our work successful, and trust that all not yet in membership will realise their responsibility towards the Movement and join up, thus making the U.D.C. powerful through its representative national strength.

A. T. CONNOR, President.  
J. SHUTTLEWORTH, Hon. Sec.

LYCEUM MANUAL REVISION COMMITTEE'S REPORT

The Revision Committee has held one meeting, to consider policy, and, if found possible, to draw up a programme. It was decided to go through the MANUAL item by item, criticising it textually and otherwise, and to make recommendations where alterations, deletions, substitutions or additions were thought to be necessary. For this purpose the Silver Chains were divided into four sections of 25 each: the Committee to consider each section for two months, and then each member to send a report on each Silver Chain to the Revision Secretary. Further sections will be decided on at a meeting to be held during Conference.

An advertisement has been inserted in the LYCEUM BANNER, asking for suggestions, and the Editor has generously promised space for an occasional column of Revision Notes, in which all suggestions received will be placed before the Lyceums for discussion. Suggestions have already been received from Mrs. Raymond (Liverpool), Mr. Street (Reading), and Mr. Whorlow (North London); and it is hoped that, as a result of the Notes in the April and May issues of the BANNER, many other helpful suggestions will be received.

As the Committee have then years in which to complete their task, they think it well to "hasten slowly," and so have not attempted to arrive as any vital decisions. But they have under consideration suggestions re a Children's Section; a Glossary; Summaries of difficult Chains; Expression marks for singing, etc.—which they will deal with when they know more clearly the wishes of Conference on these matters.

M. E. PICKLES, Chairman.  
A. T. CONNOR, Hon. Secretary.

S.N.U. REPORT.

The S.N.U. Conference Report was inserted in the August (1922) issue of the LYCEUM BANNER. Proposals are being submitted to the S.N.U. Conference in July to limit the number of E.C. Representatives to about half the present number. If the restriction is adopted it may limit the B.S.L.U. to one Representative.



The Annual Statistical Returns of Lyceums in  
Membership with the B.S.L.U.

No.	Name	Members.				
		Dec. 31st. 1921.	Dec. 31st. 1922.			
BIRMINGHAM DISTRICT.						
1.	Handsworth .....	43	43			
2.	Walsall .....	100	100			
3.	Wolverhampton, Temple Street .....	32	36			
BOLTON DISTRICT.						
4.	Bolton, Bradford Street .....	95	95			
5.	Bolton, Deane Road .....	35	40			
6.	Bolton, Henry Street .....	48	64			
7.	Bury .....	48	45			
8.	Daisy Hill .....	31	31			
9.	Horwich .....	67	50			
10.	Leigh .....	38	49			
11.	Radcliffe .....	43	50			
BRADFORD DISTRICT.						
12.	Bradford, Boynton Street .....	32	37			
13.	Bradford, Whetley Lane .....	40	45			
14.	Bradford, Harker Street .....	38	45			
15.	Bradford, 432, Manchester Road .....	41	39			
16.	Bradford, Otley Road .....	30	33			
17.	Laisterdyke .....	95	49			
18.	Keighley .....	70	64			
19.	Shipley .....	35	39			
20.	Skipton .....	39	44			
21.	Windhill .....	25	42			
22.	Yeadon .....	43	34			
COVENTRY DISTRICT.						
23.	Coventry, Bull Street .....	49	46			
24.	Coventry, Foleshill .....	40	45			
25.	Coventry, Lockhurst Lane .....	—	35			
26.	Coventry, Broadgate .....	48	48			
HALIFAX AND DISTRICT.						
27.	Brighouse, Commercial Street .....	72	72			
28.	Brighouse, Martin Street .....	40	26			
29.	Elland .....	41	35			
30.	Halifax, Alma Street .....	64	76			
31.	Halifax, Raven Street .....	59	48			
32.	Hebden Bridge .....	54	70			
33.	Huddersfield, Ramsden Street .....	50	50			
34.	Huddersfield, St. Peter Street .....	98	96			
35.	Quarmby .....	48	—			
36.	Slaihtwaite .....	69	72			
37.	Sowerby Bridge .....	86	85			
38.	West Vale .....	65	48			
39.	Marsden .....	46	43			
LEEDS DISTRICT.						
40.	Batley Carr .....	46	46			
41.	Birstall, Batley .....	—	47			
42.	Castleford .....	44	44			
43.	Dewsbury .....	121	121			
44.	Heckmondwike .....	48	19			
45.	Holbeck .....	40	40			
46.	Hull, Dairycoates .....	100	81			
47.	Hull, Holborn Hall .....	82	73			
48.	Hull, Metropole Hall .....	45	45			
49.	Leeds, Armley .....	92	96			
50.	Leeds, Psycho .....	83	100			
51.	Leeds, Easy Road .....	103	132			
52.	Leeds, Roxburgh Road .....	49	46			
53.	Littletown .....	50	62			
54.	Moorthorpe (South Emsall) .....	47	50			
55.	Morley .....	35	24			
56.	Normanton .....	50	42			
57.	Pontefract .....	40	21			
58.	Scarborough .....	30	30			
59.	Wakefield .....	71	75			
60.	York .....	50	50			
LIVERPOOL DISTRICT.						
61.	Birkenhead .....	79	86			
62.	Liverpool, Daulby Hall .....	88	78			
63.	Liverpool, Boaler Street .....	50	48			
64.	Pemberton (closed in 1922) .....	16	—			
65.	Runcorn .....	53	73			
66.	Southport .....	—	—	28	28	
67.	Warrington .....	—	—	58	73	
68.	Widnes .....	—	—	—	36	
69.	Wigan .....	—	—	57	56	
LONDON DISTRICT.						
70.	Clapham .....	—	—	28	50	
71.	Fulham .....	—	—	11	31	
72.	Hampton Hill .....	—	—	22	24	
73.	Little Ilford .....	—	—	43	44	
74.	Kingston .....	—	—	44	23	
75.	Lewisham .....	—	—	17	—	
76.	Ilford (Closed in 1922) .....	—	—	28	—	
77.	Manor Park .....	—	—	49	49	
78.	Peckham .....	—	—	65	64	
79.	Plaistow .....	—	—	50	50	
80.	Woolwich and Plumstead .....	—	—	40	48	
81.	North London .....	—	—	48	47	
82.	Walthamstow .....	—	—	46	44	
83.	Tottenham .....	—	—	47	48	
84.	Hounslow .....	—	—	24	21	
MANCHESTER DISTRICT.						
85.	Manchester, Ardwick .....	—	—	63	77	
86.	Manchester, Cheetham .....	—	—	36	42	
87.	Manchester, Collyhurst .....	—	—	75	72	
88.	Manchester, Moston .....	—	—	92	76	
89.	Manchester, Newton Heath .....	—	—	47	83	
90.	Manchester, Raby Street .....	—	—	99	86	
91.	Manchester, Princess Hall .....	—	—	50	75	
92.	Manchester, Pendleton .....	—	—	95	91	
93.	New Manchester .....	—	—	42	41	
94.	Sale .....	—	—	39	48	
95.	Salford .....	—	—	48	40	
NORTH EAST CHESHIRE.						
96.	Ashton under Lyne .....	—	—	29	38	
97.	Glossop .....	—	—	37	34	
98.	Hadfield .....	—	—	29	32	
99.	Heaton Norris .....	—	—	34	50	
100.	Hyde .....	—	—	127	68	
101.	Macclesfield .....	—	—	46	44	
102.	Stockport, Central .....	—	—	99	98	
103.	Stockport, Lt. Hillgate .....	—	—	89	87	
NORTH EAST LANCASHIRE DISTRICT.						
104.	Accrington, Argyle Street .....	—	—	40	40	
105.	Accrington, Pearl Street .....	—	—	49	49	
106.	Barrow in Furness, Dalkeith Street .....	—	—	48	44	
107.	Barrow in Furness, Ramsden Street .....	—	—	49	49	
108.	Barnoldswick, West End .....	—	—	92	90	
109.	Blackburn .....	—	—	120	135	
110.	Blackpool .....	—	—	90	99	
111.	Burnley, Hammerton Street .....	—	—	118	95	
112.	Burnley, North Street .....	—	—	161	197	
113.	Clitheroe .....	—	—	50	45	
114.	Colne .....	—	—	72	80	
115.	Darwen .....	—	—	99	98	
116.	Earby .....	—	—	78	104	
117.	Fleetwood .....	—	—	98	140	
118.	Gt. Harwood .....	—	—	85	77	
119.	Lancaster .....	—	—	95	94	
120.	Millom .....	—	—	37	42	
121.	Nelson .....	—	—	125	119	
122.	Padiham .....	—	—	42	26	
123.	Preston, Lancaster Road (202) .....	—	—	50	46	
124.	Preston, Lancaster Road (68) .....	—	—	70	63	
125.	Preston, Clarke's Yard .....	—	—	43	45	
126.	Rawtenstall .....	—	—	47	42	
127.	Rishton .....	—	—	47	63	
128.	Ulverston .....	—	—	45	45	
129.	Brierfield .....	—	—	—	50	
130.	Barrowford .....	—	—	—	44	
NOTTINGHAM DISTRICT.						
131.	Belper .....	—	—	96	100	
132.	Eastwood .....	—	—	30	28	
133.	Hucknall .....	—	—	34	48	
134.	Leicester, Rupert Street .....	—	—	77	50	
135.	Leicester, Silver Street .....	—	—	64	50	
136.	Long Eaton .....	—	—	37	37	
137.	Mansfield .....	—	—	136	120	
138.	Nottingham, Hawarden Terrace .....	—	—	50	—	
139.	Nottingham, Mechanics Hall .....	—	—	84	98	

140. Nottingham, Gladstone Hall .....	48	48	211. Chester le Street .....	60	—
141. Nottingham, Hyson Green .....	50	85	212. Dunstan on Tyne .....	46	45
142. Sutton in Ashfield .....	48	57	213. Easington Lane .....	46	—
143. Leicester, Forester's Institute .....	—	50	214. Gateshead .....	90	97
144. Beeston .....	10	29	215. Hebburn .....	50	50
SCOTTISH DISTRICT.					
145. Adelaide, Australia .....	38	38	216. Hetton and District .....	91	83
146. Aberdeen .....	31	31	217. Hirst .....	150	146
147. Dundee, Overgate .....	86	94	218. Jarrow .....	60	86
148. Dundee, Rattery Street .....	31	23	219. Newcastle, Heaton and Byker .....	87	94
149. Edinburgh .....	50	50	220. Newcastle, Rutherford Street .....	84	78
150. Glasgow Association .....	149	119	221. Newcastle, Benwell .....	94	98
151. Glasgow, S.M.U. .....	98	45	222. Wallsend .....	46	63
152. Greenock .....	27	33	223. North Shields .....	114	123
153. Hamilton .....	30	49	224. South Shields, Fowler Street .....	94	85
154. Kirkcaldy .....	—	25	225. South Shields, High Shields .....	90	98
SHEFFIELD DISTRICT.					
155. Barnsley .....	25	71	226. South Shields, Cambridge Street .....	50	48
156. Chesterfield .....	96	82	227. Sunderland, Derwent Street .....	48	48
157. Doncaster .....	25	26	228. Sunderland, Cromwell Street .....	38	50
158. Mexborough .....	47	50	229. West Pelton .....	49	50
159. Rotherham .....	93	85	230. West Stanley .....	50	50
160. Parkgate .....	—	66	231. Craghead .....	50	50
161. Sheffield, Attercliffe .....	96	145	AREA LYCEUMS.		
162. Sheffield, Centre .....	65	78	232. Belfast .....	46	49
163. Sheffield, Heeley .....	68	79	233. Grimsby .....	50	94
164. Sheffield, Darnall .....	—	48	234. Hanley .....	97	97
165. West Melton .....	37	46	235. Lincoln .....	84	99
SOUTHERN COUNTIES DISTRICT.					
166. Bournemouth .....	36	36	236. Tunstall .....	36	50
167. Brighton, Mighell Street .....	75	78	OVERSEA LYCEUMS.		
168. Brighton, Old Steine Hall .....	36	30	237. East Hamilton .....	145	145
169. Devonport .....	41	50	238. Winnipeg .....	50	50
170. Portsmouth .....	90	83	239. Calgary .....	50	50
171. Reading .....	181	200	240. Methuen .....	80	80
172. Southampton, Cavendish Grove .....	40	50	241. Edmonton .....	—	40
173. Southampton, Temple .....	60	60	242. Johannesburg .....	38	38
174. Exeter .....	—	30	243. Auckland .....	30	50
SOUTH EAST LANCASHIRE.					
175. Bacup .....	47	41	244. Bristol, Cave Street .....	—	—
176. Crompton (closed) .....	41	20	Totals .. 13439 14012		
177. Dearnley .....	23	20	Delegates wishing to raise questions on this list must give seven days' notice to the General Secretary.		
178. Heywood .....	50	46	G. F. KNOTT, Gen. Sec.		
179. Littleboro' .....	—	21	REVISION NOTES.		
180. Middleton .....	46	46	When considering any fresh financial responsibility that we may ask the Union to assume, we must consider how this is going to affect the Management Committee, who have to make the necessary arrangements to meet the responsibility. It will cost a lot of money to produce such a Manual as was hinted at last month, and, unless they had some guarantee of a prompt and substantial return for their outlay, the M.C. and the Trustees may refuse to accept the responsibility. So each Lyceum, and each Lyceumist, must determine to make provision for ordering and paying for a prompt and full supply. How can this be done?		
181. Oldham, Elliott Street .....	78	76	The London District Council are placing before Conference a suggestion whose adoption will solve all difficulties. A half-penny per month equals sixpence a year, and five shillings in ten years. So if a Lyceum with a membership of 30 adopted the idea, and put away 1/2d. per month for each member on the roll, at the end of ten years—which is the <i>earliest</i> date at which the REVISED MANUAL could appear—it would have enough money to buy 40 MANUALS, even if they cost 5s. each; and it is not expected that the new book will cost as much as that. So that even the smallest and poorest Lyceum, by making proper provision, and taking reasonable precautions, can be sure of being able to buy a full supply. If Conference will only give this guarantee—and, by the time Conference is held, each Lyceum will have had time to come to a decision and to instruct its delegate accordingly—there seems to be no reason to doubt that the M.C. will be willing to assume the responsibility of bringing out such a book as most people think that the Movement should possess.		
182. Oldham, Water Street .....	49	—	Many new suggestions have been received, but these must await discussion in a later issue. Space is very precious this month. But, for the sake of the Movement, please think over and decide on what you want done, and let the Committee know.		
183. Rochdale, Halliwell Street .....	46	—	All correspondence must be addressed to the Revision Secretary—Mr. A. T. Connor, 19, Oakhurst Road, Forest Gate, London, E.7.		
184. Rochdale, Penn Street .....	66	48			
185. Rochdale, Regent Hall .....	57	88			
186. Shaw .....	34	30			
187. Todmorden, Roomfield Buildings .....	40	39			
188. Todmorden, Eagle Street .....	—	50			
SOUTH WALES DISTRICT.					
189. Caerau .....	50	100			
190. Cardiff, Central .....	48	45			
191. Cardiff, Queen Street .....	—	42			
192. Cwm and District .....	30	39			
193. Merthyr Tydvil .....	50	—			
194. Mountain Ash .....	27	—			
195. Nantymoel .....	37	49			
196. Newport .....	49	59			
197. Tredegar .....	40	—			
198. Ystrad .....	30	30			
TEES-SIDE DISTRICT.					
199. Darlington, Psycho .....	145	110			
200. Darlington, High Northgate .....	75	50			
201. Darlington, Witton Park .....	42	57			
202. Gurney Valley .....	95	97			
203. Middlesboro' .....	100	128			
204. Old Shildon .....	26	77			
205. Shildon .....	45	48			
206. Stockton on Tees, Cecil Street .....	110	100			
207. Stockton on Tees, Brunswick Street .....	50	86			
208. West Hartlepool .....	45	49			
TYNE-SIDE DISTRICT.					
209. Annfield Plain .....	31	31			
210. Blyth .....	28	17			

## Mediumship and Circles. THE PASSPORT TO SPIRIT COMMUNION.

By MRS. M. E. PICKLES.

When we give full recognition to the fact that the spirit world is a thought world, there is a better understanding as degree after degree is attained in the unfoldment of spiritual powers. The student is arriving at a stage now when he is conscious of treading a safe and sure path, thus gaining confidence at every step he takes.

Pictures are built by the spirit people which the clear sight perceives, and their thoughts are caught up by the medium and framed into words, thus combining the two powers of clairvoyance and clairaudience. In fact in true development they can scarcely be separated.

### NATIONAL CLAIRVOYANCE.

There are times when I can see the internal organs of a person, as clearly as a face, but strange as it may seem, these visions are spasmodic, and come when I am least prepared for them, though each time they come where illness has prevailed and the doctors have been baffled. For a long number of years I thought it was a little dark friend who shewed them to me, but finally I found she was used as an interpreter, and the real teacher was a hindoo doctor, whose spirit photograph I possess.

Sometimes a very strong desire to follow this line of development seizes me, but my time is too much occupied by other work.

Another phase of clairvoyance which is very interesting is what I have named "National Clairvoyance," because they are pictures shewn by controls and interested spirits, appertaining to national affairs. One or two instances will suffice to show you what I mean. One evening during that fateful war which began in 1914, the members of our church were holding a circle. The medium was a local worker, and my office was that of door-keeper. She proceeded round the circle, and all at once I was looking upon a far different scene. The medium was transformed into a huge ship, on the sea, and I saw the ship give a lurch and almost instantly she was engulfed in the water. I remember it was a task to refrain from crying out, but I did and at the close of the circle I described what I had seen. Not many days elapsed, when the shock came to us all, in the sinking of the first ship.

Passing over the intervening years I had another vision in the month of October. I was sharing a bedroom on this especial night with a friend, another national worker, when all at once I saw a large bell absolutely formed of chrysanthemums. I described the bell to my friend and to my astonishment it began to swing from side to side as though ringing but it made no sound. The hammer too was covered with the beautiful flowers. Then letters began to form around the bell and formed the word "Peace." I caught the message which human hearts had prayed for so long. "Peace will come when the chrysanthemums bloom at their best and earliest. Let your bells ring out, but silently, for many hearts will ache and yearn if the ringing is too loud. Rejoice together, but forget not the dear ones of those who will not return in the physical." A few weeks passed by and the armistice was signed.

On a good many occasions I have clairvoyantly seen soup kitchens opened, bread given out to the poor and queues waiting for doles; there has followed calamities of a national character.

Many more details accompany these pictures, but I think I have related the principle which will serve my purpose.

I believe that we could train mediums, who in any way display this power, so that they would be of great national service to the country just as they are trained to locate and diagnose disease. The time will come with fuller development of these powers, when each one will specialise and co-operate with the specialists on the other side. I have done my best to deal plainly and as fully as space permits with these aspects of clairvoyance, and I am of the opinion that an illustration is helpful wherever possible. The blending of the two powers open out a wider channel of communication and it is certainly very convincing when a description can be given with full name attached.

There does at times appear to be one great drawback in our Movement of Spiritualism, that as soon as these powers being to manifest, the demand is so great that we may consider individual development at an end. The vineyard is so extensive and the labourers so few, that the call for service to be rendered is all powerful, which means that henceforth the worker is at the call of all who are hungering and thirsting.

I must not omit to say, though, that even in the great national work men and women are used as instruments by the pioneers,

and this in itself is a source of education, which cannot fail to enrich their lives.

Sepharial says: "Every person, whose life is not wholly sunk in material and selfish pleasures, but in whom the aspiration to a higher and better life is a hunger the world cannot satisfy, has within himself the power to see and know that which he seeks behind the veil of the senses—therefore be patient and strive."

(To be continued).

## Lyceum Ideals.

(Thoughts & Suggestions.)

By J. TINKER.

V.—SYSTEMS.—148 L.M.

The plan is not original with me. It is an attempt to unfold and to actualize on earth, partially at least, a progressive juvenile assemblage like those of the Summerland, whither children are constantly going from earth, and where they are received into Groups for improvements, &c.—D.M., p.4

Children appreciate the concrete, and learn more by touching and seeing than by stories from the abstract.—Hints to Leaders, I. O.M.

Truth is taught principally by representations. Instead of describing a subject by words only it is represented to the life. This can be done in the spirit-world because thoughts assume form and become visible there. Suppose the subject was "Who is my neighbour?" The scenes in the parable of the Good Samaritan could be made to appear as real before the eyes of the persons who needed instruction.—"The Spiritual World," Giles.

The tongue and the eye are the true organs of instruction.—D.M. p.2.

The most important object is the cultivation and harmonisation of the spiritual part: (1) by addressing the intuitions and highest mental powers progressively; (2) by means of persuasions, questionings and memorable maxims; (3) by conversations concerning charity and heavenly things; (4) by books; (5) by S.C.R.; (6) by songs; (7) by truth free from dogma. (D.M., p. 13-14.)

There are three systems set before us in the Officer's Manual and the "Outlines of Spiritualism," and there are variations in our own workings for "different minds demand different methods" (D.M. p.2.) and different circumstances demand different adaptations. But the ideals are in the Summerland. (Outlines, Ch. 6 & 7, 2nd ed.)

The dominant method there is the Objective. Talk is a minor mode. The spirit methods are richly symbolic.

The next system is that of Davis (D.M.) This is an attempt to adapt spirit methods to earth conditions, it makes the ever-present blunder of too much substitution of the oral for the objective. Yet our playing-fields, stages, cinemas, picture papers, shops ("All the world's a stage") emphasize "living pictures" as the most potent factor in education. "Conversation" is a necessary supplement. The more conversation stimulates imagery in the minds of the pupils the better—vivid symbolic images of inner realities, i.e., pictures of home to recall home affections, &c.

The third is the British system. This is a more orderly arrangement of that of Davis. But it accentuates the fault of the Davis system by subordinating the conversational and objective methods to Routine Repetition. (See "Order of Session.") It is impossible to have effective conversations on the Recitations and to give due scope to Individual Efforts and to Groups. Object lessons are at a minimum. We must recall everybody concerned to Summerland ideals. Our Manual provides abundant bases for objective and conversational work. But to adhere to the Order of Session by the cramping or exclusion of individual and group work means culpable neglect of the Summerland methods, for which our Manual was compiled.

It would be a fine test of our devotion if our manuals were locked up for six months and we were thrown on our own resources to find in illustrated and musical literature material for our sessions; and sacrifice in the process some of our "three major C's" (cinemas, choes., and cigs.) or their equivalents. We should be ashamed to find how little of the Manual we could repeat from memory after years of Repetition. Davis intended the G.C.R. to be memorised (D.M. 20-24.) Some Lyceums have done it, or selections of the most essential questions from several recitations. Even our Repetition is not fulfilled by memorising.

But the important need is fuller provision for Object Lessons, at least pictorially. We require more attention to Art. "The

realms of Science, philosophy, literature, art and music belong to the spirit." (D.M. 2.) And art and music should be the obvious guiding companions of the others. *Always imagery*: for all things are sacramental to the Spiritualist: every object is "the outward and visible sign of the inward and spiritual grace," due to "the identity in motion and life in body and spirit." (D.M. 8.) "But there are few whose own development is so harmoniously attuned to the laws of Nature that they can perceive the true relations between Material and Spiritual." (D.M. 16.) Yet, we all grasp something of their relation to us. We all love pictures, and read from them some of their story. It is our duty to present such of those best fitted to best Lyceums as we may learn to select, cheerfully, without vanity or lordship. For no one is ideal. What is? (L.M. 132, H.B. 2., p. 47-8.)

NEXT: SPIRIT SYSTEMS.

## Herbs. When and Where to find them; and their Medicinal Value.

BY WM. WOODALL (South Shields).

APRIL (continued).

**YELLOW FLOWERS.**—When rambling through moist meadows and such like places, you may come across the *Adder's Tongue*, a herb about 4 or 5 inches high with only one leaf, rather broad but not ribbed. One or two slender stalks rise from the base of this leaf, the upper part having small dents of a yellow green colour, very much like the tongue of a serpent. This is not to be found after May as warm weather soon kills it. A decoction of this herb is good for inward wounds in any part of the body. It is also good for sore eyes. A green ointment may be made, very good for fresh wounds or old ulcers. *Barberry*. This is a spiny shrub growing in hedges and woods, flowering from April to June with rings of pale yellow flowers. Later in the year it makes a good show with its oblong red berries. The shoots grow to about 8 feet, the bark of a whitish colour and the wood yellow. The leaves are egg shaped, the narrow end next to the stalk and very spiny. The flowers have 8 sepals and 6 petals. At the base of each petal are two honey glands. There are 6 stamens. By drinking a wineglassful of decoction every morning it drives away such diseases as itch, scabs, ring-worms, bile, and yellowjaundice. It cools the liver and strengthens the stomach. The wood burnt and the ashes soaked in water is said to turn the hair yellow if washed with it. *Cowslips*. These are so well known it is unnecessary to describe them. It is not so well known that they are a very valuable herb in diseases. Made into an ointment they take away sunburns, freckles, wrinkles and other blemishes. Taken inwardly they are good for palsies, convulsions, vertigo, cramps and nerve pains. A good and useful wine is made by boiling 4 lbs. of sugar in a gallon of water till quite clear, then add a gallon of the petals and rind of 1 lemon and boil only 3 minutes. When cool add the juice of the lemon. This may be fermented or a little brandy added to preserve it. Another very common but very useful herb is the *Dandelion*—a composite flower like the Daisy, well worth examining under the microscope. The decoction is very effective as an opening and cleansing medicine, removing obstructions of the liver and spleen and so curing the diseases caused by such obstructions.

Gardeners are very often troubled with *Quick Grass*, or Couch grass. This is a very valuable herb for most of the diseases that flesh is heir to. A decoction opens the obstructions of the liver and gall, eases griping inward pains, and inflammations, takes away the stones and the ulcers caused by them and gives great ease to the passages. The distilled water with a little worm seed kills the worms in children. It is safe, opening but not purging. Use the roots.

MAY.

We are now faced by a real difficulty. During the next four months hundreds of Herbs are coming into season, space will only allow for a small choice, but we hope to deal more with the subject another year.

**BLUE.**—*Feltwort*. This herb may be found in hilly pastures: the root is divided, brown, long and thin, rather bitter in taste. The stems are brown, firm, branched, about 6 in. or 8 in. high. The leaves are of a dusky green. This is often used instead of Gentian as a stomachic and pick-me-up, making with orange peel a very nice bitter.

(May—to be continued.)

## Red Riding Hood.

BY W. H. EVANS.

This is one of the oldest fairy tales in the world, and like many others is a symbol of what to most people has become a very commonplace experience. If I say that my readers have all actually seen Red Riding Hood, probably most would say that they had—in pantomime. But I do not mean the Red Riding Hood on the stage, but the original Red Riding Hood of those ancient peoples who made the story.

Let us ask a few question first and see if the key to who Red Riding Hood represents is not hidden in the name. Why is it Red Riding Hood? Why not a blue, yellow, green, or black Riding Hood? And why *Riding* Hood when she is always pictured as walking through the forest where the wicked old Wolf meets her? Well, Red Riding Hood is not a little girl at all. She is a symbol, as is the Wolf, The Granny, and the early Woodmen who kill the wolf are symbols. And we are acquainted with all of them.

Red Riding Hood then, is the Sun riding in the heavens, the basket of goodies she is carrying to grannie are all the good things we receive from the Sun. Grannie is humanity who receives the goodies; the Wolf is the night whom primitive peoples pictured as some animal who swallowed the sun every evening; and the woodmen are the beams of the morning sun who destroy the night or the wolf. The wolf also represents ignorance and superstition, and the woodmen the beams of knowledge who destroy them.

Said I not right that you had often seen Red Riding Hood? How often have we watched the sun rising in the east like a huge red ball, shining through the morning mists when goldensandalled dawn threw her spears of glittering light o'er all the earth? How often have we watched the sun sinking towards the west, like a huge golden disk, slowly deepening in colour to a deep red hue, his beams painting the clouds with red-gold, and orange, and silver, until slowly the grey wolf of night stole over the earth and seemed to swallow the sun. Were not those ancient people who clothed the rising and the setting of the sun in such a beautiful story so full of meaning, very wise? I think so. For a truth always becomes more real when it appeals to the imagination. It seems warmer then, it grips the mind and, so long as the symbol does not displace the fact, has a great power to illumine the mind. Truth seen through the intellect alone is often cold, perceived through the emotions it is warm and glowing, with all the ruddy colouring of the morning sun.

How like the darkened theology of Christendom is the Wolf in this story. For a thousand years Europe was at the mercy of the priest. The darkness of ignorance lay heavy upon the world. It was believed that a complete and final revelation had been made, and what need was there for knowledge outside the covers of the bible? If this was God's word, and His revealed will, then, anything outside of it was useless. The argument and the position was perfectly logical. The way of salvation was known, and there was only one way to heaven, and that was the door of the church. The people of Europe were indeed swallowed up by the wolf of ignorance. But it could not last for ever, and by and by such men as Copernicus, Bruno, Galileo, Bacon, Montaigne, and many others arose—the Woodmen of the Dawn of Knowledge—the light of which drove the Wolf to cower within the confines of the church where he still cowers and gnashes his teeth in helpless rage at the advance of truth and knowledge.

Over the world the Church held the terrors of death and hell. How many have thought with dread of the last great change? How many thousands have become demented at the thought of grinning devils, and a burning hell?

And right down to the middle of the last century the grave has also been the ugly Wolf which has swallowed up our beloved, and men could only stand and mutely question, what is beyond? Then arose the Sun of Spiritualism, and his flashing beams—the ruddy Woodmen of the morn—came and destroyed the Wolf, and so it was revealed to us that death is nothing to fear, but is really an angel who ushers us into a fairer world, where we meet our loved ones, and God's smile gladdens the eyes of men. "Arise! shine! for the Light has come."

Tottenham Lyceum will hold a Brighter London Fair on May 9th, at 6-30 p.m. Tickets can be obtained from Ethel A. Long, Sec.

### THE MANAGEMENT COMMITTEE AT HUDDERSFIELD.

The Management Committee held their quarterly Meeting at Huddersfield in the Ramsden St. Church on Sat. and Sun., April 19th and 20th, under the auspices of the Halifax and Huddersfield D.C.

All the members were present except Mrs. M. E. Pickles, who could not attend through illness. A vote of sympathy was passed to her with the hope of a quick recovery.

The arrangements for the Conference were adopted.

Mr. Bell resigned his position on the M.C. through ill-health and pressure of business. The M.C. regretfully accepted the resignation, hoped for Mr. Bell's speedy recovery and passed a resolution thanking Mr. Bell for his past work and assistance to the Union.

Mr. W. Burrows was elected to the secretaryship of the £2000 Effort. The stock of Pencils and Book-marks have been handed over and the future of the £2000 will be raised at the Annual Conference.

Applications from the following Lyceums were endorsed: Spennymoor, Glasgow (Northern), Battersea, Longsight (Manchester), Parkgate, Cardiff (Queen St.), Falkirk, Brierfield, Exeter, and Nuneaton. The applications of three Lyceum were deferred for completion of endorsement.

#### OPEN SESSION AND PROPAGANDA MEETING.

The President (Mr. C. J. Williams) conducted an Open Session in the Friendly Societies' and Trades Hall.

Mr. R. A. Owen gave the invocation. Mr. Ford conducted the S.C.R. Officials of the local Lyceums read the M.R. connections.

Mr. T. Ellis, who had organised the M.C. visit, welcomed the M.C., Mr. Gush, of the S.N.U.E.C. and various Lyceumists from district Lyceums.

A very large number of pearls were given.

The Vice-president, Mr. G. A. Mack, conducted the G.C.R. Some interesting questions arose.

The marching and calisthenics were conducted by Mr. Bramhall, of Slaithwate. A number of recitations were given by Lyceumists. The session closed with Greetings from Mr. Kitson, Mr. Hunter and Mr. Hibbert.

At the evening meeting, Mr. Ford offered the invocation. The President stated the reason of the visit and invited the congregation to reason out the speeches and find the truth therein.

The General Secretary spoke of the need for teaching self-control in children being essential before allowing spirit-control, and showed the necessity for a medium for the expression of every form of life.

Miss Elliott spoke of truth as the bedrock of all movements. The ideas of children have been suppressed and the Lyceum existed for the training of children on positive lines to be able to control themselves so that they will feel the need of education and the laws of being. In the journey from and back to God we are building experiences which show progression to be a law of our being. Miss Elliott gave an illustration from a cactus to show the powers of subconscious retention of memories which are displayed for self preservation. Even the pre-natal condition of life is receptive of mental conditions and we should be careful of the thoughts we think. Adolescence wants to know the laws of being and it is the duty of parents to impart it. Heredity affects, and spirits influence us. People must overcome any evil of heredity and be temperate. She concluded by appealing to adults to keep the confidence of children and work with them to improve the world.

Mr. Alfred Kitson asked what makes it possible to invoke in song the presence of angels? He stated those angels are not created specially with wings, but are our own loved ones who are sympathetically drawn to us as guardians. Man is here a creature with five senses, living in a material world. His desire to cling to this life is because theology did not give him anything to satisfy the inner cravings of mankind. At death the hearts of those left behind crave for those who have gone from them. Theology tries to satisfy the bereaved, but it fails.

Science has found a physical resurrection is not practical and the theological idea is not tenable. The advance of knowledge has meant the advance of doubt. Mr. Kitson quoted Christianity as a thing to pass by as having no force or power in the world. This opinion was quoted to show the real value of spirituality, by which a child, taken from its mother's breast, lived in the future life, grew and lived more fully in that new life. This is our reply to the scientist and we prove by law the reality of that life, after transition.

We are much greater than we formerly assumed. The chil-

dren are able to understand mediumship: they hear the voices and see the forms, despite the doctor and the chemist, for God has not left Himself without a witness. The Lyceum encourages the expansion of Children's education physically, morally, intellectually and spiritually. Finally Mr. Kitson appealed to parents to support and visit the Lyceums.

Mr. Mack, on behalf of the M.C., thanked all the local friends for the splendid support given to the efforts of the local Churches and Lyceums, and he asked Mr. Ellis to accept our gratitude and convey to those immediately concerned. Mr. Ellis briefly replied; the local Churches had closed down for the day and every one had worked well for the success of the meetings.

## Are there "Incurables" in Spirit Life?

### PESSIMISTIC BELIEF OF EXTINCTION OF THE "INCORRIGIBLES."

SWEDENBORG'S GLOOMY VIEWS, BUT BRILLIANT AND CHEERING MESSAGE FROM SPIRIT JAMES VICTOR WILSON WHO AFFIRMS THAT ALL THE UNPROGRESSSED ULTIMATELY ATTAIN BLISS.

BY JOHN RITHERFORD, Roker-by-the-Sea.

*The fundamental faith in human nature does not limit itself to the child; it is the essential message to the human race. It urges man to have done with fear, with self-depreciation, with cowardly despair of his own powers; it bids him look back upon the long struggle upwards from the brute—a struggle which, amid all the apparent reverses, has been a struggle upwards; and on the strength of that tremendous achievement it bids him take heart. It offers him no immediate earthly paradise, and no escape to a paradise beyond; it does not shut its eyes to the suffering, the disease, the tragedy, the ignoble elements which mingle with the glory of life. But it tells him that these elements are the legacy of the age-long struggle, and that he may, by patient and unflinching use of his highest faculty—his reason—understand their origin and their operation, and so come in time to learn how they may be minimised or extirpated.—ADAMS GOWANS WHYTE in "The Religion of the Open Mind."*

*We first meet with evil, millions of years ago, in the rocks. We find in the strata, far back in the ages of geology, the skeletons of centipedes, flying crocodiles and other monsters, with that lust for torture and murder which is evil at its worst. Then evil enters into the Construction of the Universe? Yes! it is the ground floor where from the Soul delights to spring upward by continual rebound.—A. J. EDMUNDS in his "New Catechism."*

Our Children's Progressive Lyceum stands for the most refined culture—the expression of the inner radiance of the Spirit. Our sublime faith is that the child is the chrysalis of the angel—a partaker of the very essence of the Supreme. The sectarian dogmatic churches, in too many cases, drench the child nature with their vitiating, withering influences. The obsessed individuals who thus pervert the young mind are blind to the great central truth of immediate divine illumination; and, like the drunkard—who avers his sobriety with a reel, or the maniac who is for putting a strait waistcoat on his doctor—manifests the depth of their darkness in believing it actual light. It is only by proper education that we can secure all round moral and intellectual development. And, I believe, that if spiritual methods of culture were universally adopted, the problem of "incurables" either here or hereafter would perhaps never arise.

Men hurry to and fro in search of light, and are unconscious that it shines over them with the luster of a fixed star if they would keep silent for a little, and let the air clarify itself, and the heavens become visible once more. No life gains its perfect poise without action: we acquire nothing by entire passive reception. Truth is the product of our mental and spiritual activities. The mind can produce only as it is quickened; and if this is true in respect of scientific knowledge, how much more in respect of Spiritual? If the truths which relate to the Kingdoms of nature come by zealous aspiration and industry, how much more the truths which relate to the higher spiritual life?

We live only as we express ourselves by true ideas, emotions and actions; and thus reach the deepest thoughts and enter into the deepest relationships only by effort. Inaction involves something more than the disease and decay of certain powers; it involves the deformity of arrested development and failure to enter into the larger world of truth open only to those who live a whole life. The Spiritual Philosophy consequently is calculated to do immense service by teaching that the revelation of God through human nature achieves His highest purpose.

"Spirit principles," remarks Dr. A. J. Davis, "energise,

impregnate and saturate with interior life every particle, every organ, every fibre, every force, every ether and every essence within or about the individual. What we term 'Spirit' is an irresistible ethereal substance and travels over and through the soul—a more appreciable compound of elements—in two directions at the same moment, and thus the body—the outermost consociation of particles—is under spirit influence every second of time from the first to the last breath. The beautiful links of this vitalic chain surpass anything known or conceivable in the world of gems and jewels."

The connection of the spirit with the physical organism is thus wonderfully close. And the Divine inmost Spirit is thereby not only light to the understanding: it is also motive to guide the will. Its agency affects not only the knowledge but the practice of truth. By it we are filled with higher aspirations and live to good deeds. It must however be admitted that the efficacy of the marifestation of the "Light" in each individual is limited by personal conditions. It is limited by the receptivity which we bring to it; and our receptivity depends in a great degree on previous training, health, purity, and culture. Phrenology shows that there are differences of intellectual, affectional and moral environments. Some seem born to enlightenment and goodness as a natural heritage: it is their patrimony. Their way apparently is smooth and free. The interest and the act hang together by natural dependence, like the links of a chain; and we admire the facility with which they appear to glide onward to perfection, while other individuals are constantly thwarted and pulled back by antagonistic forces. Something of this difference is doubtless due to brain inequality, stolidity of temperament, etc. Even radium finds a difficulty in piercing through lead.

We inherit our ancestry, in structure and character, not only as far back as our grandfathers, but the utmost limit of the ancestral line. A million years from now all that at present makes up our conscious living and doing, or large share of it, will thus be packed away for automatic work; and the future man will have his birth—so far as mental power is concerned—at a point somewhere ahead of where we end ours. The moral effort of will of yesterday is simply instinct to-day. Our cannibal ancestors gave up their carnivorous feasts with a struggle; but we are born with a bias and habit in finer feelings.

As a race progresses in civilization and enlightenment, its children are born at a higher intellectual and moral average—as we say born "older and wiser." The savage brain in a lifetime is not able to go so far in the way of logic as one of our boys at ten.

It is, I believe, ordained that the ideal man shall appear on this earth. Evolution—in which is inherent the spirit of God—will work out a greater triumph of glory than we can now imagine. Evil is not a distinct principle with us; it is a negative element. The natural man is a chaos of wild, waste powers and unorganised capacities—a world "without form and void." The Spirit of God broods over this deep; piercing its discord, resolving its confusion, binding its wild forces, commanding light to shine out of darkness, adjusting, reconciling, assigning to each element its proper place and formation, until the waste chaos becomes a peaceful happy world. In this process there is nothing added, and nothing taken away; the process but substitutes organisation for disorders, peace for discord, measure for excess. This view of evil, as negative not positive, not a principle, but the want of one, is charged with an import in which the whole scheme of religion is concerned. If evil were something positive, lodged in the soul, born with us at our birth, part and parcel of our nature, then would God be the author of sin, not indirectly, in the sense of permitting but directly and solely.

Some theologians actually believe that there are incorrigibles, incurable souls, and that their final destiny is extinction. When in any soul the evil, they say, exceeds a certain development, the soul loses the power of self-recovery, and—the evil tendency still proceeding—arrives at last to rest in evil as its good, and to sin without compunction, or any inward restraint or contradiction. Swedenborg, for instance, records "that it were easier to change a bat into a dove, or an owl into a bird of paradise, than to change an infernal spirit into an angel of heaven." This view is not accepted by Spiritualists, and all communications from reliable sources affirm that the most degraded and undeveloped souls are ultimately rescued from the "hells," and become active helpers in rescuing others.

Dr. A. J. Davis, the great Seer of the Spiritual Movement, received an interesting message from Spirit James Victor Wilson, who, during his residence on earth, had been his friend and associate. Brother Wilson, as many of my readers are pro-

bably aware, took an active interest in Spiritualism, and was present on some occasions when A. J. Davis dictated his great book—"Nature's Divine Revelations." Referring to the so-called incurables Victor related that *intellectually* an inhabitant of the lower zones "may be a Bacon, a Byron, a Shakspeare; but being *morally deficient*, is without the active feelings of justice, philanthropy, or tender affection. He knows (by feeling) nothing of what men call the sentiment of gratitude, the ends of hate and love are the same to him; his motto is often fearful and terrible to others—*Self* is the whole of private living and exalted annihilation the end of all private life. Only yesterday, one said to a lady medium, signing himself 'Swedenborg' this: 'Whatsoever is, has been, or may be, that I am; and private life is but the aggregative phantasms of thinking throblets rushing in their rising onward to the central heart of eternal death!'" A spirit of this type, he proceeded, "is an unbalanced, not an evil person, never satisfied with life, often amusing himself with jugglery, and tricky witticisms, invariably victimising others; secretly tormenting mediums, causing them to exaggerate in speech, and to falsify by acts: unlocking and unbolting the street doors of your bosom and memory; pointing your feet into wrong paths, and far more; nevertheless, the good physicians of love and the ministers of truth labour among these so-called evil spirits; so that in time each and all is reached and delivered from the dense wilderness of discord with which circumstances and a voluntary yielding to wrong inclinations primarily conquered them."

"Friend Wilson," said Dr. Davis, "do you feel at liberty to answer me this question, namely: Have you knowledge of any class in the after life, or of persons once men and women in mortal bodies, located anywhere, who are essentially more evil or more inverted in character than those spirits you have alluded to?"

"Swedenborg," he replied, "was a philosopher, and wrote as a philosopher should write, an hundred years before his arrival here. This spiritual illumination did not extinguish his *Sub-lights* kindled by his previous reasonings. Guided by his natural lights, "Victor continued, "the noble Seer wrote with profound truth that 'hell' and 'heaven' signify mental states—thus: A man governed by selfishness, who takes delight, and that continually, in sensual thought, and in the incessant and supreme gratification of evil affections, is in hell, in which he is, to a certain degree, happy; and this describes, in general terms, the conditions of the Diakka; from which conviction, by the help of the Divine Mercies as communicated by and through the missionaries of unselfishness and heavenly loves, the inhabitants of the mental wilderness come forth, one by one, as the will and affections of each choose the good and reject the evil; and thus there is under the Divine Government a constant and perpetual process of Universal Salvation from a place and situation which you would feel to be a boundless and unsupportable hell; and while the various inferior earths in the Universe are constantly and every moment supplying the innumerable realm of the 'Diakka.' (this term meaning mental antagonisms, or minds with cross purposes) the angels of redemptive love are constantly and beautifully at work in that realm, changing the disposition and destiny of persons there consociated by force of attraction, and every moment bringing some soul out of darkness into the heavenly light."

This spiritual message bears the stamp of truth, and will be acceptable to all whose "Inner Light" shines fairly unobstructed. Emerson has wisely said that "all things are known to the spirit, and that it is not to be surprised by any communication." The first revelation of God to man must have been an inward revelation. Our knowledge is divine; but it is so just because humanity is divine. There does God's beauty find revelation? It is nowhere as it is in a pure soul, in a beautiful nature, a conquering spirit. Whatever is created is finite; and a finite world implies limitation, imperfection: the imperfect striving after perfection. View life as discipline, as means of developing the soul, and we have the solution of all its enigmas, and a justification of all its ills. Says the inspired Edward Carpenter—"The body is not only a Temple of God, but it is a collection of temples, and just as the images of the gods dwell in the temples of lands and are the objects of service and the centres of command there, so, we may say, the gods themselves dwell in the centres and sacred places of the body. Every organ and centre of the body is the seat of some great emotion, which in its proper activity and due proportion is truly divine."

The Wombwell Spiritualist Church have opened a Lyceum. They are appealing for support and any assistance will be gratefully appreciated by the Secretary, Mr. F. Birkett, 57, Strongford Road, Wombwell, Nr. Barnsley.

## Phrenology Practically Explained.

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

### 18.—CAUTIOUSNESS.

Cautiousness is a very essential element in man's character. A proper development of the organ of Cautiousness gives prudence, carefulness, discretion, watchfulness, and circumspection, qualities of inestimable worth and constant practical utility. Cautiousness is absolutely necessary to success in all important undertakings and in the proper management of affairs. It is the sentinel of the mind which keeps guard over all the other organs. Its office is to exercise vigilance, to watch for danger, and to exhort every faculty to prudence, consideration and close circumspection.

Persons in whom Cautiousness is small never think of consequences; they are rash and impulsive, run all sorts of risks, are apt not only to bring themselves to ruin by reckless exposure to physical dangers, but also to ruin their minds by an indulgent gratification of all the mental desires. They live too much in the present; results in futurity never trouble them.

It will thus be seen how needful and important Cautiousness is when normally developed in regulating and keeping in check the whole of the mental faculties; yet too large Cautiousness is the bugbear of many intellectual persons. It holds back thousands upon thousands from a successful course. The instinct of fear is in the mind of multitudes causing them to dread the pathway. They dare not step out, they are afraid of failure; afraid of themselves. When Cautiousness is over active it tends to modify, even to make dormant, many of the faculties of the mind. It holds back brilliant intellects, stultifies talent, retards progress.

Persons with Excessive Cautiousness are apt to go against their own interests; they are too careful to keep on the safe and sure side; they lose many favourable and good opportunities and advantages through fear to take a little risk; they acquire the habit of continually procrastinating and putting off, thinking that another time will do, and thus often have occasion to feel vexed and annoyed with themselves when they see others do the very things which they had in their mind to do.

Excessive Cautiousness keeps a person in a constant state of fear, anxiety, wavering hesitancy, and with small Firmness, indecision. It entertains strong forebodings of the future, magnifies dangers, apprehends coming evils, and worries about trifles. It is always on the alert for some unforeseen disaster; and with small Hope it inclines to the taking of a too gloomy view of everything, and has a very detrimental effect upon the actions, mentality, and the spirits of its possessors.

Excessive Cautiousness does much towards undermining the health, often bringing about indigestion, and a chronic state of nervousness, irritability, despondency, dissatisfaction, sadness, hypochondria and neurasthenia. The too cautious man is ever fearing danger of some sort. He is constantly conceiving obstacles, drawbacks and hindrances; and urges his Causality to discover reasons for hesitancy and procrastination, and so he fears, hesitates and puts off and does little beyond what is absolutely necessary.

Persons who suffer from an excess of Cautiousness, which manifests itself in fear, should not only make efforts to restrain it, but they should cultivate Hope—be more optimistic; it would help to counteract their sense of fear. Job, though recorded as one of the most patient of men, was a decided pessimist. Fear and dread were constantly in his mind, and having dread thoughts continually in his mind, they eventually became actualities; until, as he himself exclaimed, "The thing I greatly feared has come upon me." Like Job, many people go about in constant fear, and offer little or no resistance. In thought and expression they enlarge upon and expand every sort of illness and adversity, and so their minds become morbid and crippled. Fear causes both moral and physical cowardice. It paralyses the mind's powers and makes its victims slaves to apprehension, doubt and vigilance. It impedes the digestive functions, while cheerfulness promotes them. Thoughtful, sensible people should make every effort to resist fear. Courage, intelligence, hope and confidence are the counteracting qualities with which to dispel it.

If people more fully understood the power and effects of right thinking and suggestion, they would be far more careful how they employed their thoughts. Many both bodily and mental diseases are developed by fear, and fearful, ignorant and malicious suggestions; and many a dire disease that might have proved fatal has been avoided by healthful, optimistic thought and strenuous resistance of all thought relative to the existence of any supposed disease.

There is a difference between philosophic fearlessness, and reckless foolhardiness and indifference. To cultivate the one, mental effort is required, and the development of composure and restraint; the other belongs to impulsive, elementary minds, and is often associated with vaingloriousness; which is neither bravery nor courage.

To restrain excessive Cautiousness and fear engendered thereby, be less hesitating, banish from your mind all timidity or fear, as fear to venture frequently prevents persons from doing what they may have the ability to do; be less fearful of consequences, avoid worry and anxiety, never procrastinate or put off, be prompt in your actions and decisions, get in the way of deciding at once if possible. Excessive Cautiousness is often developed from being too confined or too much alone; avoid monotony, get into the open air as much as possible, and amongst enterprising, go-ahead people, and endeavour to participate in their enterprises, and optimism.

Make a strenuous effort to control you mind's powers—your thoughts and will, and thus gain mastery over self. All adverse thoughts and suggestions should be avoided, and the reading of calamitous and dreadful happenings, diseases and disasters so frightfully and startlingly recorded in many medical books, works of fiction and the daily press. Be sympathetic always, but lend a deaf ear to all exaggerated conversations and unnecessary reiterations of illnesses and accidents. There would certainly be less of these occurrences were less said about them, and our thoughts and conversations employed in the more wholesome development of the intellect and feelings. The whole body is materially affected by the action of the mind; hence if we think and talk disease and disaster we tend to bring these things about; while, if we think and talk and hope for health, happiness, harmony and success, we have the better prospect of their being ours, because we have implanted in our natures the seeds of our desires; and nature is too economical of her forces to allow anything to be wasted—even the subtle germs of thought.

Parents who have children possessing excessive Cautiousness and what is frequently associated with it—a highly susceptible, nervous temperament and marked sense of fear, should be very careful in their treatment of them. They should not be made to go to bed after dark without a light or alone, or be abruptly dealt with, or be frightened by real or imaginary dangers. Being very impressionable to everything of this kind, they are liable to develop a high state of nervousness and fright, the consequences of which may have a detrimental effect on them as long as they live.

Cautiousness is located near the centre of the Parietal bone; when large it gives breadth to the head in that region behind and above the ears where it begins to narrow to form the crown.

The vast number of wealthy Insurance Companies, with their immense business organisations, established throughout the world, batten on the universal human weakness, fear; their elaborate buildings are distinct monuments of fear. When will men and women learn to rely upon themselves, and give up gambling in every sort of insurance? Not until fear is eliminated from the mind. What a glorious place this world would be, and what a delightful feeling of self-assurance would be experienced were the world rid of this monster fear.

## Look Ahead.

By W. WOODALL (Derby).

In the early part of the year, when the days are dark and short and the evenings cold and long, one is apt to sit around the fire in a retrospective mood and think of the days gone by, of the many resolutions made, and of our failure to fulfil them; of the many opportunities missed, never to come our way again; of the good we *might* have done and have been found lacking; of the many ways in which we *might* have helped others and have not responded to the call. As we realise those failures of the past, does it not learn us a lesson so that in the coming days we shall strive to make those failures an incentive to spur us on to greater efforts in the future? Do they not urge us to look forward and help us to realise and grasp those fresh opportunities and do those little acts of kindness, to do our utmost to develop those talents which God has bestowed upon us to use for His service. As we look forward to the Spring, when all Nature is awaking into new life, when the trees put forth their tender buds and the flowers begin to peep out from their beds of green to welcome the radiance and warmth of the brightening sun, does it not recall to our minds the words—

"Man from his long sleep is waking?"

Yes, man is indeed awaking to a knowledge of the Divine

Truth that there is no death, and looks forward to a new birth into the Summerland with a sure and certain hope of the life beyond. In the past men have allowed themselves to be led by creeds and dogmas, never giving a thought to the subject for themselves, but now, thanks to the enlightening influence of our Cause, are now cognizant of the fact that their spiritual salvation and progression is their own self-responsibility. Let us endeavour as we go through life's journey to let our light shine before men that they may see God's love in our lives, and as we receive the light of spiritual knowledge let us hold it up as a beacon that others may see its radiance and participate in these blessings which emanate from the Source of all light.

### LIFE.

O Life! thou myst'ry greater far than death,  
That breaks in myr'ad forms upon the shore  
Of this vast universe! Like foam that bursts  
Upon the sands, thy drops flung far and wide,  
What heed hast thou of form? 'Tis but the goblet,  
Thou the wine whose essence flings the fire  
In many coloured flames of light but heeds  
The vessel only as a mode expressive  
Of thy power! Yet thou art vessel too!  
And ne'er apart can we behold thee.  
Up from the distant past when thunders roared  
Along the marge of vast primeval seas,  
And lightnings sent their currents trembling through  
The slimy ooze, causing strange forms emerge,  
Which, set in motion, passed from age to age  
In ever widening circles, eddying out  
Until at last man stood with questioning  
Gaze, and wondered o'er the mystery of being.  
O Life! that flings thy myriad forms aside,  
That in its upward climb sees nought before  
Thee but the glorious end. To whom alike  
Sorrow and joy are but as bubbles on  
The foam. Who uses death to reach thy end.  
What are we to thee? borne unresisting  
Onward, but the means whereby thy purposes  
Are slowly realised! Yet we are life,  
Rendered self-conscious through the age long toil.  
Who knoweth thee himself shall now, knowing  
Himself, then understand the Law of God.

W. H. EVANS.

### NATURE.

I heard a thousand blended notes,  
While in a grove I sat reclined,  
In that sweet mood when pleasant thoughts  
Bring sad thoughts to the mind.  
  
To her fair works did Nature link  
The human soul that through me ran;  
And much it grieved my heart to think  
What man has made of man.  
  
Through primrose tufts, in that sweet bower,  
The periwinkle trail'd its wreaths;  
And 'tis my faith that every flower  
Enjoys the air it breathes.  
  
The birds around me hopped and play'd—  
Their thoughts I cannot measure—  
But the least motion which they made,  
It seem'd a thrill of pleasure.  
  
The budding twigs spread out their fan,  
To catch the breezy air;  
And I must think, do all I can,  
That there was pleasure there.  
  
From Heaven if this belief be sent,  
If such be Nature's holy plan,  
Have I not reason to lament  
What man has made of man?

—Wordsworth.

The fragrance of a rose perfumes the air: a friend can thus deodourize despair.

### BIRTHS, IN MEMORIAM, 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.

#### BIRTH.

ACCRINGTON.—To Mr. & Mrs. Hubert Thompson, on April 6th, the gift of a Daughter, Emily.—Hubert Thompson.

GREAT HARWOOD.—To Mr. & Mrs. Parkinson, on March 22nd, a Daughter, Doris.—Mrs. F. H. Haworth, Sec.

#### MARRIAGE.

On Saturday, Jan. 6th, 1923, at The Zion Congregational Church, Manchester, (kindly lent for the occasion) a Marriage was solemnised between Mr. W. A. Howarth and Miss Doris Hope, of South Manchester Lyceum. Mr. E. W. Oaten, Editor of the "Two Worlds" conducted the service in a very impressive manner.

## District Visitors' Reports.

### BOLTON DISTRICT.

I paid a visit to Radcliffe (Railway St.) Lyceum on March 11th. We had a prompt start with 28 present. Four came late. Opening song, good; Silver chain, no comments, which denoted to me that there was a little slackness in the Lyceum. (I should like to hear explanations on all the readings.) Musical reading, fairly well explained. Golden chain, only slightly touched upon. Marching, good; calisthenics, fair. Pearls, recitations, song and duets, good. Closing song good. The general conduct throughout this session was rather poor; especially just before the marching commenced, for there was too much running about and talking.

I paid my first yearly visit to Deane Road (Bolton) Lyceum on March 18th. We had a late start, with 20 Lyceumists. Opening song, fair. Silver chain nicely explained. Musical reading and Golden chain explanations fair. Pearls and song, fair. Marching and calisthenics fair. Closing song, good. General conduct, good.

On April 1st I paid a visit to Freetown (Bury) Progressive Lyceum; a new Lyceum which opened on the above date. Prompt start, 21 present. General conduct was good. This Lyceum ought to develop into a splendid Lyceum, for there are some really good conscientious workers connected with it. I was inspired to give them a motto, "Harmony is the Keynote of Success." I also invited them to join the Council, and I have hopes that they will do so.

I visited Horwich Lyceum on April 8th. We had a prompt start with 23 present. Opening song splendid. The Silver Chain, Musical reading and Golden chain, were read through by various Lyceumists. The Conductor asked questions concerning Spiritualism and the Lyceum Movement which were admirably answered by several Lyceumists. Marching good. Calisthenics, splendid. Recitations, and solos splendid. General conduct splendid. This was a splendid session throughout.—F. Jones, D.V.

## District Council Reports.

### NORTH EAST LANCASHIRE DISTRICT.

#### NOTICE OF COUNCIL MEETING.

The above Council will hold the next meeting on Saturday, May 5th, in the Lyceum at Cloth Hall, Colne. Commence at 3-15 p.m. Delegates to this meeting are requested to notify Colne Lyceum Secretary of their intention to be present; also to bring Conference Agendas and LYCEUM BANNER for May. Tea provided by our Colne friends at a nominal charge. Business as per circulars.—J. S.

### TEES-SIDE DISTRICT.

The above named Council will hold their Quarterly Conference in Psychological Hall, Shildon, on May 13th (Sunday), at 10-30 prompt. Chief business being Minutes of previous Meeting, Reports, Correspondence, Field Day.

Will all Secretaries kindly remember that it was agreed at last Conference that at all future Conferences all Representatives Delegates and Associates pay 1s. 9d. per head for refreshments for the day.

To enable Shildon friends to cater for all, kindly inform D.C. Secretary of number staying to meals and also number attending Meeting. Hoping for a good attendance.—E. W. Buckingham, Sec.

#### SHEFFIELD DISTRICT.

Annual Meeting held at Rotherham, Feb. 24th, presided over by Mr. J. K. Jones. Welcome to Council by Mr. Rands. Credential report: 5 officers, 19 delegates, 5 associates, 13 visitors. Total 43.

The following people were elected to Office for the ensuing year. President, Mr. H. Heath; Vice-President, Mr. H. Organ; Treasurer, Mrs. Bruce; Secretary, Mr. Saxelby; D.V., Mr. Hopkins; Adjudicators, Miss Salmon and Mr. W. Rawlinson. Important business was dealt with during the day. During the Open Session the Banner was presented to Doncaster and the Bell to Chesterfield as awards in connection with the Adjudicating scheme. Evening Service was conducted by the Council. A happy day being spent.—C. H. Saxelby, Sec.

#### PRESIDENT'S ADDRESS.

I have pleasure in offering a few facts of the year's work of the Sheffield Lyceum District Council for 1922. We commenced with a splendid Yearly Conference, the spirit of enthusiasm and determination was very pronounced and we are right glad to have experienced a most encouraging and successful year. We have enrolled Barnsley, Darnall and Parkgate. Wombwell and Heeley have commenced Lyceums. We are looking forward to all Societies in the district having sound, healthy and prosperous Lyceums. No Church is fulfilling its duty to the Children, Humanity and God if it fails to train the sweet sensitive nature of the children in the Divine Principles of Spiritualism, and thus have the future of our Churches assured by a growing and efficient supply of young men and women having been tutored under the Guidance of the Spirit People, to demonstrate the true value of a full, free, and enlightened education in fine citizenship. The only standard in Civic, National and Religious Life ought to be merit of fitness and service in the community's welfare.

I pray the closer fellowship of the National Union will invite all Societies and Lyceums into a more harmonious working, and may we plead for greater care and caution being used in our relations with each other. The District Committees have worked very harmoniously together and I trust this spirit will increase more and more. The United Demonstration in August last was a record in the history of Sheffield and district when we consider the appalling distress manifest in all classes.

We sincerely thank the Hull friends for the loan of the lovely banners, and their presence was an inspiration to all assembled. The Brass Bands caught the spirit and played right well. The decorated cars rivetted the attention of thousands of Sheffield citizens, the silent message bearers such as "Angels lead our Footsteps," "There is no death," "A little Child shall lead you," "Hand in Hand with Angels," and "The Source of all true happiness is in labouring to bless and make others happy" made a mighty impression, including several ministers, who looked amazed and truly spellbound. The city authorities were courteous, hearty thanks for the use of Norfolk Park and the mounted and foot police. About 1000 partook of tea (don't frown) SMILE! The sun was kind to us. The marching and calisthenics was splendidly conducted by Miss E. Stanford, of Attercliffe Lyceum. The Band excelled, and Messrs. R. Boddington and F. Knott, National Representatives, looked delighted and happy.

Wanted! 5,000 workers for the United Demonstration this year at Doncaster, August 18th. We ask all Societies and Lyceums to note this day on their plans. Accept my sincere thanks for your loyalty on all occasions. The in-coming President, Mr. Heath, of Chesterfield, is a very worthy and capable worker.

J. K. JONES.

#### LIVERPOOL DISTRICT.

The Quarterly Meeting of the above Council will be held at the Spiritualist Church, Bridge St., Birkenhead, on Saturday, May 12th, 1923. Will all delegates and associates please make an effort to attend.—Gladys Owen, Sec.

## United Lyceum Districts' Council.

Meeting held on Sat., March 10th 1923. The above Council met on Sat., March 10th, in the Lyceum at 202, Lancaster Road, Preston. Mrs. M. E. Pickles was appointed to the Chair in the absence of the President, Mr. A. T. Connor, who sent a letter explaining his absence.

1.—Minutes of last meeting were taken as printed and same were adopted.

2.—Correspondence.—Letters were read from the following D.C.'s: London, Sheffield, Tyneside, N.E. Lancs., S.E. Lancs., Mr. Jowett, Grimsby, Southern Counties, Scotland, N.E. Cheshire and Hull. Correspondence accepted. Agreed all letters with notices of motions be transferred to agenda.

(a) Souther Counties resignation. Same was accepted and regret expressed *re* this.

(b) S. E. Lancs. invitation accepted for Oct., 1923.

(c) Bolton invitation accepted for Oct., 1924.

(d) N. E. Cheshire or Liverpool for March, 1924.

(e) Agreed we hand over the £1 6s. 0d. from Hull to the £2,000 Effort.

Correspondence adopted.

3.—Annual Report left to President and Secretary.

4.—Secretary, delegate to B.S.L.U. Conference.

5.—Sheffield letter *re* nominations was withdrawn.

6.—*Re* Gen. Sec., Agreed that this question go forward. Many D.C. delegates took part in this and it was agreed as above.

7.—From London, *Re* Manual Revision and for all D.C.'s and Lyceums to take an active part in same and Lyceums to establish new Manual funds.

Agreed we report on this and support same.

8.—N.E. Lancs., *Re* Gen. Sec. and issuing statement *re* financial standing of Lyceums. Such statement to be sent to D.C. Sec. Agreed.

9.—*Re* framing a National Rule to the effect that chief Lyceum Officers be Church members. Agreed that same go forward.

10.—A General Statement was made upon the financial position of the Union and it was urged upon delegates to acquaint their D.C. of this matter.

Many suggestions were made *re* raising the funds of the Union.

11.—Statement was made upon the powers and appointment of Conference Committees, of the spending powers of same and of the general attitude of Conference toward such committees. A suggestion was made that an addition to Bye-law 8 would cover the whole ground. This question will be raised in the forthcoming Conference.

Suggested that in relation to incurring expense the sanction of the M.C. be first obtained.

12.—*Re* financial position, Mrs. Pickles suggested that we made a direct appeal for funds to the Lyceums comprising the Union. Such an Appeal would receive favourable consideration from the Lyceums.

13.—*Re* Annual Returns. Suggested that D.V. scrutinise the Lyceum registers and compare same with Annual Returns and put same in his reports.

14.—N.E. Lancs. introduced their demonstration to be held at Morecambe on June 2nd, 1923 and gave a general invitation to D.C.'s to be present.

15.—Vote of thanks were given to our Preston friends for their labours on our behalf.

The Sunday Services were conducted by Miss Stair, Mrs. Johnson, Mrs. Ennion, Mr. G. H. Wagner and the Secretary. J. SHUTTLEWORTH, 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 April 25th.

**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 May 30th, to ensure insertion in the June 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.