

THE LYCEUM BANNER

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PRICE TWOPENCE.

SUBLIMITY.

(Music—S.S. 57 or 92).

The cold hard world of winter gaunt,
Has changed to life in summer's haunt,
The leafless branch in green now dressed,
And smaller plants with flowers caressed,
Give forth, to nature, beauty seen
In lovely dells and hill-side green:
Subdues the thought of winter's gloom,
And earth portrays its sweetest bloom.

So find we, through life's changing time,
Passing away to realms sublime,
The earthly woes, with worn-out frame,
Are never felt to be the same,
Once we have touched the soul's release,
Our mortal troubles all decrease:
Thus God and nature charms our life,
And brightens all our human strife.

We struggle on through life's brief day,
Until we feel the heavenly ray
Bursts forth upon our vision clear,
And brings the Spirit-World so near—
We feel the breath of Angel friends:
A charm to life their fragrance lends;
Uniting the two worlds as one,
And all our gloom forever gone.

The future life has proved no dream,
But gives to man the eternal gleam:
Thus shall we find eternal day
Is brought by sweet communion's ray—
From Spirit spheres the heart derives
The thought which brightens all our lives:
And thus we pass our time along
In the sublimest gift of song.

G. F. KNOTT.

The Children's Progressive Lyceum System

as applied by the English Spiritualists.

AN ESSAY

read before the

SPIRITUALIST CONGRESS,

held at

LIEGE (BELGIUM), AUGUST, 1923.

by

ALFRED KITSON.

Adviser to the B.S.L. Union.

With your permission, esteemed President, I wish to bring the claims of this section of the Spiritualistic Movement to your notice, and appeal for the general recognition of them and their active application to the welfare of humanity.

The Children's Progressive Lyceum is a natural evolution of Spiritualism; being the recognition of the child's claim to be recognised as a spiritual factor.

Spiritualism has been able to meet the natural claims of the scientists who affirmed that there could be no conscious existence apart from an organised form. And as the only organised form scientists were acquainted with was the physical, which begin to disintegrate at the incident of death, they naturally assumed that man ceased to be an entity, because even if any portion of the mental powers persisted after physical death had supervened, it would be impossible for it to give an evidence of its persistency, for the simple reason that it lacked the necessary organism through which to function. This position was unassailable, and held the field against all the hypothetical arguments of psychologists.

It remained for a new form of evidence, a new revelation outside the range of the researches of the physicist, to demonstrate that there is resident in every human physical body a super-body moulded on the lines of the physical body, and that it is in

a large measure a replica of the latter. It preserves the perfections of the physical form, and leaves the blemishes behind.

This super-body is dissociated from the physical form at death, and is the organised vehicle through which the Ego functions on planes of existence other than the physical.

Thus the scientific demand for an organised form, corresponding to the physical organised form, as being a necessity for the continuity of conscious human life is here satisfied, without violence being done to the intelligence of the scientist or the rationalist.

To prove that such a super-form does emerge from the physical body and persist as a vehicle of intelligent conscious expression, has been the object of scientific research in the past, and is the object of many scientists to-day. The testimony to the truth of this statement has become increasingly overwhelming, and on it are based the claims of the Movement generally known as Modern Spiritualism.

Once established the fact of the continuity of conscious life apart from, and independent of, the physical life, and the possibility of communication between the super-physical beings and the denizens of this world, and the way is provided by which we may learn of the conditions of the super-state of existence.

A super-body implies a super-world, the subsistence of which it is composed to bear the same relation to the super-body as does the substance of this world to the physical body. Both are real and tangible to their respective denizens. The communications from these super-beings, who—by general consent—have been called "spirits," concerning the relationship of our earthly actions, speech, and intentions, are briefly summarised in what are known as the PRINCIPLES of SPIRITUALISM, as follows:

- 1 The Fatherhood of God.
- 2 The Brotherhood of Man.
- 3 The immortality of the Soul, and its personal characteristics.
- 4 The proven facts of communion between departed human spirits and mortals.
- 5 Personal responsibility, with compensation and retribution hereafter for all the good or evil deeds done here.
- 6 And a path of eternal progress open to every human soul that wills to tread it by the path of eternal good.

The acceptance of these, as the testimony of spirit people, concerning the relationship of our actions in this life to our condition of happiness or otherwise in the spirit life, lifts the consideration of the value of Spiritualism from the phenomenal to that of the ethical, moral and religious. The ethical, moral, and religious aspects of Spiritualism are not sectional. It knows of no parties of theological schisms, whether Mohammedan, Christian, Parsee, Buddhist, or Brahman. It is equally indifferent to nationalities. All are comprised in the broad principle of the Brotherhood of Man. As each soul must reap as it has sown, irrespective of religious belief, or nationality, is a law of God, and is as unchangeable and unerring in its operation as any of the known laws of Nature, and can be readily taught to, and understood by, the members of all nationalities.

On pushing our enquiries as to the time in the career of the physical organism at which the super-body is evolved, the testimony of those on the spirit side of life, of a scientific turn of mind, who have watched the psychic evolution, tell us that it begins in the gestative period of the human fetus, and is completed at the period of "quickening." These spirit scientists affirm that from this period onward the child is immortal. So that the child dying in infancy has a super-body or spirit-body, through which to function on other planes of existence than the earth.

Considering the large number of children of all nationalities that die during their infancy, the question as to what becomes of them is a natural and pertinent one, and looms large on the spiritual horizon. The answer is an important one, bearing on the sacred office of parentage. It appeals to the maternal affections that continually cry out for information concerning the fate of the departed darlings of the household.

Again, the testimony of spirit people, who have attained a high degree of spirituality, is that ALL such little ones become denizens of that portion of the spirit world which is generally described as the "Summerland," which is the Nursery of

Heaven. Here the children are nursed and cared for by loving, motherly natures of all nationalities.

The process of growth of children in the Summer-land is as natural as would have been their growth if they had remained on earth.

The late Dr. Andrew Jackson Davis, of America, was the first psychic to draw the attention of Spiritualists to this section of the spirit children. He was so impressed with the naturalness of the mode of tuition, that he inaugurated a system of Sunday school tuition, on their plan, on the 25th January, 1853, in Dodsworths' Hall, Broadway, New York, U.S.A., under the title of the Children's Progressive Lyceum.

The term "Lyceum" has four meanings attached to it:—

- 1st. A gymnasium or public palaestra, with covered walks, in the eastern suburb of Athens, in which Aristotle taught philosophy.
- 2nd A house, room, or apartment set apart for instruction, lectures, or discourses.
- 3rd An association or society for literary improvement and study.
- 4th A school for higher education, preparatory to the universities.

Thus it will be seen that the "Lyceum" stands for a higher system of training and education than the ordinary Sunday School.

The objects of the Lyceum are:—To promote the physical and social improvement, as well as the intellectual, moral and spiritual progress of its members, and to impart a knowledge of the facts pertaining to our personal immortality, spirit communion, and the naturalness of mediumship; and a religion free from creed; and to assist in ascertaining some higher mode of work-a-day life in which the ideals of the spiritual life may be better lived than is at present possible.

Dr. A. J. Davis's Lyceum system was introduced to the English Spiritualists by the late James Burns, the Editor and Publisher of "The Medium and Daybreak," London, who published extracts from Dr. Davis's Lyceum Manual in his weekly journal. He frequently commented on the superiority of the Lyceum methods to train and educate the minds of the children over the orthodox Sunday School system, and urged Spiritualists in general to adopt them.

The Spiritualists of Nottingham, England, under the guidance of Mr. Hitchcock, were the first in England to give the system a trial in 1866. But, through lack of suitable literature, and devotion to the training of the young on the part of the adult members of the Spiritualists' Society, the effort lapsed in a few years' time.

The Spiritualists at Keighley were the next to take up the Lyceum work, and started a Lyceum on Sunday, July 23rd, 1870.

The Spiritualists at Sowerby Bridge were the next to start a Lyceum, on Sunday, October 2nd, 1870.

The next was started at Gawthorpe in 1871. This was transferred to Ossett, and re-opened on August 5th, 1876.

After the opening of a Lyceum at Batley Carr, on May 21st, 1882, an effort was made to systematise the Lyceum Sessions. The work was hampered by the lack of suitable Lyceum literature. This was remedied by Mr. H. A. Kersey, of Newcastle-on-Tyne, who, with the help of Mrs. Emma Hardinge Britten, and your humble essayist, compiled the English Lyceum Manual, and published it in 1887. This was followed in due course by the publishing of a tune book called the Spiritual Songster, containing the tunes for all the hymns in the Lyceum Manual.

Next there appeared a text-book, specially written for use in the Lyceum, called "Spiritualism for the Young."

These publications made it much easier to work the Lyceum system, and many new Lyceums were opened.

In 1890 the Lyceum decided to form themselves into a Union, called "The British Spiritualists' Lyceum Union." A Constitution was drawn up to govern the same.

In the same year, a monthly magazine was launched by Mr. W. H. Wheeler, of Oldham, devoted to the welfare of the Lyceum system. The venture was not a financial success and soon lapsed. The late Mr. J. J. Morse then took up the task of providing the Lyceum Movement with a monthly magazine, called the "Lyceum Banner," which he generously handed over to the Lyceum Union in 1902, and it has now a sale of 5,600 copies per month.

In 1892, an effort was made to establish a Publishing Fund, to enable the Lyceum Union to undertake the publication of suitable books. In anticipation of this step, the author of

"Spiritualism for the Young" revised and amplified the book and donated it and the copyright to the Lyceum Union in 1891.

In order to help the Publishing Fund, the late Mr. Alfred Smedley presented the whole edition of 5,000 copies of his book, dealing with his investigation into Spiritualism, "Some Reminiscences."

Following this generous act, the late Mr. H. A. Kersey presented the copyrights of "The Lyceum Manual" and "The Songster," also the stereo plates of the latter, which enabled the Lyceum Union to become its own publisher.

In 1904, the Lyceum Union adopted as its distinctive badge for mutual recognition, a miniature photo of A. J. Davis, with the initials S.C.P.L. over his head, signifying the "Spiritualists' Children's Progressive Lyceum"; which met with a ready sale. Over 50,000 of them have been sold.

A Lyceum Guild has been inaugurated, which caters for the social as well as the educational side of the Lyceum system. It has enrolled as members 1566 Lyceumists.

There has also been inaugurated an Education Scheme, with specially written handbooks for the six Grades into which the students are divided. Its growth may be estimated from the following statistics: In 1919 the examinations were taken by 247 students; in 1920, by 326; in 1921, by 770; in 1922, by 993; and in 1923, by 1084. So we can look forward to the time when the whole Lyceum Movement will take up the Education Scheme as a matter of course.

Despite the fact that we had no literary equipment to help us in the promulgation of the Lyceum system, and that we had to face an hostile orthodox Church and press, there are to-day 251 Children's Progressive Lyceums in the British Spiritualists' Lyceum Union, who have a membership of 14,844. Many of these are serving as officers in the Spiritualists' Churches, filling the position on the spiritual rostrums of demonstrators of our facts and exponents of our philosophy and religion. They teach of a religion that is free from creed, and makes for the social improvement, as well as the intellectual, moral, and spiritual progress of its members, and imparts a knowledge of the facts pertaining to our personal immortality, spirit communion, and the naturalness of mediumship, and seeks to ascertain some higher mode of work-a-day life in which the ideals of the spiritual life may be better lived than is at present possible. We hold that all true religion has relation to life, and the life of religion is to do good.

Such, Mr. President, is a brief statement of the Children's Progressive Lyceum, and its application, by the English Spiritualists, to the intellectual, moral and spiritual welfare of the rising generations.

Why I am a Lyceumist.

I like going to Lyceums on Sunday afternoons. The reason is because I enjoy myself so much when there.

We have bright songs and recitations, and then we have bright talks about them. Each is given a chance to speak, we may give our own ideas on things, or ask questions if we do not understand anything—and our Conductor finds time to listen and explain to us all.

Then there are our principles; they are so easy to learn—and yet there is such a lot of meaning in those few words.

I must tell you about the beautiful prayers we always have, not only asking God to take care of us, but especially for the sick, and for our spirit friends.

The first time I went to the Lyceum I was surprised to find I could spend such a happy afternoon and yet be keeping the sabbath holy; my old Sunday school had always been so dull.

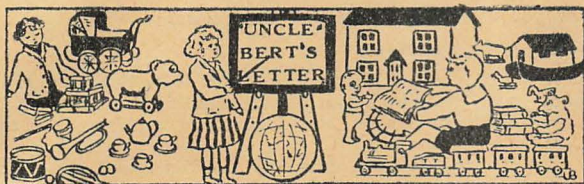
I have been a Lyceumist 9 months now and I don't think any person, except my mother, could make me return to the orthodox Sunday-school.

JOHN BOURNE (12½ years).

A new Lyceum has been opened at Horsforth, nr. Leeds. Their application to the Union has been endorsed by the local District Council. The meetings are held in the Scouts Hut, Broadgate Lane, Horsforth, at 3-15 p.m., and the officers will be glad to have the support of visits from Lyceumists, to whom a hearty invitation is extended.

I am very pleased with the new Competition suggestions you have sent me, most of which will be used in future issues.

UNCLE BERT.



My dear Boys and Girls.

Of course you are all tired of holidays, and delighted to be going back to school again. I expect you have all been having a ripping time, at least I hope so. Some of you will be going back to school to go up into new standards, and here you have one of the important lessons of the Lyceum fulfilled, "Progress," for it is another step forward in your school life. I wish you all success. To those who have to go back to the same standards, I would say "keep working hard for your next examination to gain success." Some of you have been so busy with your holiday adventures that you have not even found time to write to me, but I understand. I am not fond of letter writing when on holidays. All the same I am pleased to have added a few new names to my list of nephews and nieces, and I have also a most encouraging letter from Hebburn, which gives me the secret of why I get such a lot of letters from that Lyceum, it is because they read this letter to all Lyceumists each month and tell them all about the competitions, and they also give prizes in addition. May I make an appeal to other Conductors and workers to help me to reach their little ones in order that I may be used to help them.

This month I want to know all about how you boys and girls spent your holidays; how many of your brothers and sisters you saw at the Zoo, or on the sands. I will leave you to guess which sort I mean, and also how much happiness you found; so we will make this our competition this month, and to make it interesting Auntie Ruth is going to give two extra prizes, so that will be four prizes instead of the usual two, for "Holiday Essays." I hope you will all enter this month, and that heaps of letters, lots of kisses, and a fine collection of pearls will reach me.

BACK TO SCHOOL.

Tommy Jones and Willie Green! stop talking at once, you have had a month to talk in, now its lessons, that's a change to what the teacher said in last month's letter, isn't it? I know there are some of you wishing you had a few more weeks for holidays, but I am afraid even if your wish was granted, you would still want more, wouldn't you? I wonder if I can help you all to look upon school days as one of the greatest blessings of your lives.

When I was a dear sweet little tiny tot; at least that's what I think I must have been, in those days, I was never very fond of school, it was because I was not old enough to know all it was going to mean to me when I became a man. Now I look back and see what a great mistake I made, and I want you to avoid making the same mistake. You go to different kinds of schools. In some schools you have "first form remove" and you have your own way of talking to each other, such as "I say, man," are you coming my way home, etc.?" Some of you go to the ordinary council school, but it matters not what and where, it is school.

School is one of the first stepping stones towards our life's education, it is the A. B. C. of everything, for first of all you learn A. B. C., then A.T. at, B.A.T. bat, C.A.T. cat, and in the end A Brilliant Career, and that is what we all want to strive for.

Most of you tiny tots talk about what you would like to be when you grow up, some of you say you would like to keep a sweet shop, some of you would like to be nurses, and some of you would like to be in Dadda's big office. Very well then, what would be the use of keeping a sweet shop, if you could not spell or read the names of the sweets you had to sell, again you would not be much use as a nurse, if you could not understand what the doctor had written on the medicine bottles, and it would certainly not be much use your being in Dadda's big office, if you did not know what twelve pennies make, would it?

The whole secret is answered by the word School, and if you were always on holidays, there would only be one cap in the world which would fit you, that cap would have a big letter D on it.

When you are older, you will be very particular about what sort of hats you wear, especially you little girls, so remember

the cap I have referred to will never suit you, so avoid having to wear it, by making the most of your school days. When you think you have a "stay at home headache" just think of this advice, also think of the happy times you have in the playground, with you playmates, and then trot off to school full of happiness.

HIP-PIP-HURRAH.

Your Lyceum having spent a most enjoyable day, at some beautiful country or seaside resort, the end of a happy day arrives, when all of a sudden one of the number calls out, come on boys and girls, Three Cheers for Mr. or Mrs. So & So, perhaps your Conductor or Secretary, who has been working hard all day to make the Outing a success.

You at once forget your tiredness, and up goes your voices with your "Hip pip HURRAH" to show your appreciation.

I wonder how many of you know there is a beautiful Lyceum Song (No. 384) in our Manuals, which is called "A Cheer for the Workers," I would like you all to read it carefully, and you will be surprised how many beautiful thoughts it covers.

I have not space to deal with every line, but just one or two points, I want you to get impressed into your little noddles while you are young.

First of all it starts off with "Hurrah for the men who Work" and then it goes on to describe the various grades of work they do; including those who reap and sow. I do want you boys and girls to be workers, and I want you also to be sowers, sowers of the lessons you learn Sunday by Sunday, scattering seeds of kindness all along your way.

Then there is a wonderful chord of love struck in "Hurrah for those who gave us birth"; it refers to that wonderful love of a mother, and the guardian protection of a Father, to which on earth no love can be compared.

These are the words, however, I want you to consider.

"Hurrah for the six days' labour,
And the one of blessed rest!

The world at large is forgetting the value of its sabbath in trying to make it a day for social recreation only. Uncle Bert, boys and girls, is no kill joy. I love my game of tennis and cricket with the rest, BUT when I look round and see the glories of the heavens, the beauty of the earth, I say with my whole being, "Remember the Sabbath day and keep it Holy." One day in seven, when I am freed from the cares of business life, in which to give praise, and to drink in from the lips of the Angel world Spiritual food for my Spiritual need.

Give up sport do I say, No Boys and Girls, the more you get the stronger it will make you; but "Hurrah to those who get it within six days, and can find service in the Lyceum and the Church on the seventh."

COMPETITIONS.

Prizes as stated this month for Essays on "MY SCHOOL HOLIDAY" (at home or away).

RULES.

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

2. Competitors for Prizes must be regular attendants at Lyceum not over 14 years of age, and each reply must be your own individual effort.

3. Competitors over 14 years of age mark paper "Liberty Section." Address to Uncle Bert, 2, Villiers Road, Osterley, Middlesex, not later than Sept. 18th.

Prizes will be sent to your Conductor, receipt for same being requested.

Prizes for last month's efforts have been awarded to: Ivy Brown, age 10, Leeds; Alice Towns, aged 12, Manchester. Creditable Efforts: Edith Brown, Dewsbury; May Towns and Elsie Pitt, Manchester; Edna Smith, Wolverhampton.

Award of Merit "Liberty Section":
Miss McLaren, Hebburn, Essay on Gems.
Best Pearl: "Marian," Manor Park.

"LIBERTY SECTION."

This month I would like to receive essays on "Ambition." This is for members over 14 years of age only.

Little Boy: "Mother, a lady kissed me to-day!"
Mother: "Did you kiss her back, dear?"
Little Boy: "No Mother, I kissed her cheek."

2, Villiers Road, Lots of Love,
Osterley, Middlesex. **UNCLE BERT.**

Our Education Page.

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

EDUCATION SECRETARY—(Miss) M. E. KITSON. B.A., 17, Bromley Road, Hanging Heaton, Batley, Yorks.
ORAL GRADE SECRETARY—(Miss) A. HESP, 17, Burlington Place, Tempest Road, Dewsbury Road, Leeds.

THE ORAL GRADE.

Enquiries are frequently coming in about how the children in the Oral Grade are examined, as they do not have a written examination. Perhaps the best reply that can be given is a reproduction of the instructions sent out for the conducting of the Oral Grade Examination held last February. Similar methods will be adopted for the next examination.

These instructions—sent to each Lyceum at which children under 10 were taking the Oral Grade—were as follows:—

- (a) If possible, a Supervisor should be appointed to conduct the Oral Grade Examination distinct from the written one.
- (b) If possible, the children should be examined in a room apart from the one in which the written exam. will be held.
- (c) The Supervisor will question each child separately and individually; and each child, as soon as examined, should be allowed to go home, or rejoin the rest of the children in the Group.

To the Supervisor was sent a list of the names of the children to be examined; and he (or she) was required to fill in, opposite the name of the child, its age, marks awarded by the Supervisor) for each separate item, and the total marks.

Each child had to recite *one* of two of the S.C.R.'s set in the Syllabus (the child being allowed to make its choice which one it preferred to say). Also, the Principles had to be repeated (as given on page 21, answer to question 31); and, further, six questions from the rest of those in the Primer (a list of them was supplied to the Supervisor), had to be answered.

For the S.C.R., 20 marks were allowed. For a complete answer to the Principles' question, 20 marks were allowed. For each of the other six answers, 10 marks were allowed. Therefore the full possible total was 100 marks.

The number of marks actually given for each answer was left to the discretion of the Supervisor, according to the manner in which the child was able to give the required answer. But the following basis was the one used:—full marks were *only* given if the answer was repeated completely, correctly, and without help, and without hesitation. Marks were taken off according to how much was said incorrectly, and in wrong order, or after two or more attempts, or after a "lead" having had to be given.

The full and completed list of marks, for all the children, was then signed, and posted to the Oral Grade Secretary (Miss Hesp), who then made out the Certificates according to the results thus sent in by the children's Supervisor.

TO TUTORS OF GRADES I. to V.

To help those Tutors who desire guidance in their work, the Programme of Work, and Hints to Tutors was drawn up and published last year. Copies can now be obtained by anyone on application to the Education Secretary, if postage is enclosed. No charge is made for the pamphlet itself (which is entitled "How to prepare for the Examinations.")

But requests have been made that help be also given in the matter of setting questions, to give the students practice in writing answers, such as will be required at the actual Examination in February.

And, as this practice in writing answers is a highly important part of the work, and as it is the Tutor's work to set such questions and to correct the answers, we here give the hints on the subject, as requested.

HINTS ON HOW TO SET QUESTIONS.

Hints for Tutors.

(A). First read carefully, and become very familiar with, the chapter, article, or *Manual* selection. Then make notes on the topics with which it deals.

(B). Arrange these now in *Main Divisions*, according to the chief points that are considered. Under each *Main Division* (or *Heading*), put the (C) sub-divisions (or sub-headings) that naturally belong to that topic.

Now you are ready for setting the questions.

The Setting of Questions.

Questions can be set in two ways, viz., to deal with a *Main Division*—and needing a fairly long and full answer; or to deal with one, or more *Sub-divisions*, requiring shorter answers.

(a) *For Junior Students*, ask only questions that deal with actual facts, that can reasonably be expected to be known from the section studied, and that are contained in the text, or in the supplementary notes, given by the Tutor.

(b) *For Senior Students*, ask questions that give scope for discussion, or for expressions of opinion (with reasons on which based), or that require the *application of the knowledge* gained from the studies.

EXAMPLE IN THE APPLICATION OF THESE RULES.

In order to show the application of these rules, we will consider a section that has to be studied by the candidates for *all* the Grades, viz., G.C.R. 148.

A. On analysing this G.C.R. we find that it deals with:—

- (i) Spiritualists' Sunday Schools.
- (ii) Their founder.
- (iii) The vision.
- (iv) The first Lyceum on earth.
- (v) Our pledge.

B. Arranging these topics in their *Main Divisions*, we get:—

- (i) Lyceums on earth.
- (ii) Lyceums in the Summer-land.

C. The *Sub-Divisions* are:—

- under (i), (a) What a Lyceum is.
(b) The need for Lyceums.
(c) Their objects.
(d) Their origin.
(e) Their Founder.
(f) How he got his idea.
(g) The first Lyceum on earth.
(h) Our debt as Lyceumists.
(i) Why incurred.
(j) Our pledge.
- under (ii), (a) How we got the information.
(b) The members of a Lyceum in the Summerland.
(c) Where Lyceums are held.
(d) Groups.
(e) Colours.
(f) Leaders.
(g) Lessons.
(h) Methods.
(i) Other Lyceum activities.

QUESTIONS ON THE MAIN DIVISIONS.

(a). *For Junior Students.*

A question on the *first main division* could be:—"What have you learned from G.C.R. 148 about Lyceums, as known on earth?"

A full answer would naturally deal with all the points given briefly as the sub-divisions of this main one. But, in the answer, these headings would be amplified, and made into paragraphs.

On the *second Main Division* we might ask:—"Say all you can about Lyceums in the Summerland, as told in G.C.R. 148."

A full answer would then deal with the headings given as sub-divisions of this main one, but would give the facts in full, expanding each heading into a paragraph.

(b). *For Senior Students.*

The answers to the questions set for Senior Students would not only give the actual facts, as stated in the G.C.R., but would use these facts as a basis for opinions, or for the purposes of deductions, or comparison. Also, some application of the knowledge would reasonably be expected.

A question on the *first Main Division* could be:—"How far do our good Lyceums achieve the objects set out for us in G.C.R. 148? Wherein, in your opinion, do they fail, and what is the remedy?"

or,

"Justify the claims made in the last Conductor's part, from what the preceding sections of this G.C.R. teach, and suggest."

On the *second Main Division* might be asked:—"What is done in Lyceums in the Summerland not yet realised in our

Lyceums? To what degree of similarity do you consider it possible for us to attain, and by what means?"

QUESTIONS ON THE SUB-DIVISIONS.

These are useful chiefly as a preliminary course, to prepare the way for answering the bigger and more difficult questions, and are of such a nature that the answers could often be given orally.

As a first course it would serve a useful purpose to ask simply the questions actually found in the G.C.R. itself, the students to answer in their own words, or in the words of the Manual.

A second time (after the lapse of some days), the same questions might be asked, but in *different* words.

Then the Tutor could ask questions of his own that required the facts of two or three sub-divisions for the complete answer. This would prepare the way to the longer answers needed for the questions on the Main Divisions.

EXAMPLES.

For Juniors.

"What is meant by a Lyceum, and why are Lyceums needed?"

"Why should Lyceumists be grateful to A. J. Davis?"

"How did A. J. Davis obtain his knowledge about Lyceums?"

"Why are colours of importance in Summerland Lyceums?"

"How does one Lyceum in the Summerland keep in touch with others?"

"What faculties are called into play to a great extent in the lessons given in Lyceums in the Summerland?"

For Seniors.

"If asked by an Orthodox friend why Lyceums are of importance what answer would you give?"

"What are the special claims of A. J. Davis on our gratitude and remembrance?"

"What must be the obvious qualifications of Leaders in Summerland Lyceums to enable them to teach in the manner indicated in this G.C.R.?"

Tutors will easily be able to ask other questions on the lines indicated.

N.B.—When your students have answered a question, in writing, and you have corrected it, time can be profitably spent in going through the answers, in class, touching on the general mistakes and omissions, and telling how to avoid similar errors next time. Then look through each individual answer and point out to its writer *why* marks were deducted, what points of importance were omitted, and what was put in that was unnecessary, or not to the point.

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FROM GUIDE TO MEDIUM.

I knew thee not in earth life,
In death I know thee well,
And my spirit overshadows
Thine, as I my message tell.

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. or additional 9 words. Poetry 6d. per line.

CRAGHEAD.—We regret to announce the passing to Higher Life of Joseph Greenwell, of Craghead, on August 7th, 1923, dearly beloved husband of Eliza Greenwell, at the age of 69 years. "Thy will be done."

LEEDS, Armley, Theaker Lane.—HORLEY.—In loving memory of our oldest Lyceumist, Mrs. Horley (82), who joined her arisen loved ones on July 25th, 1923. Mr. Baldwin officiated.

PARKGATE.—We regret to report the passing of Mr. Willie Hobson, one of our oldest Lyceumists. The interment took place on August 9th at Rawmarsh Cemetery.

SALFORD, Central.—In loving memory of our promoted Conductor, Mr. John Kay. Aged 69 years. A pioneer's reward is truly his. "There is no death."

Though my voice on earth is silent,
Through thy lips my tongue shall speak,
Shall go forth to help the weak.
And my message clear and ringing

Dead they call me. In hushed accents
Speak about the times passed by;
Ne'er again they sadly state it
Shall be heard my battle cry.
Class and privilege and mammon,
These the foes I fought to slay,
And my spirit's filled with longing
To be hampered with the clay.

Will you then your body lend me?
Voice and pen and brain to use?
That I may continue working,
To kill hatred and abuse.
That those comrades who are hating,
Led astray by wily man,
May with open vision see that
Love is much the better plan.

Many channels I must work through,
Throw abroad my burning thought,
That as influences' working,
Love's true pattern be out-wrought.
Though my spirit has a freedom,
In this larger spirit life,
Which I know not in the body,
Yet I long to still the strife,

Which has rent mankind asunder,
Filled them with a deep despair;
And I plead with thee in secret,
Give thy body to repair
All the wounds which strife and discord,
In earth's social life has rent,
And my spirit's true endeavour,
To redeem men's time mis-spent.

In a comradeship more noble,
Than the earth can ever know,
We our lives in earnest striving,
Fight to slay a common foe.
As to me you now have yielded,
I to thee will also yield;
All that's noblest, best and purest,
As thy life's protecting shield.

When thy life on earth is ended,
Face to face we then shall meet,
And in love our spirits blending,
With a holy kiss shall greet.
And in loftier communion,
In a fellowship divine,
Find that o'er our path abiding,
Love's pure radiance does shine.

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, 2½d. post free.

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SEPTEMBER, 1923.

The B.S.L.U. Office will be closed for holidays from Sept. 10th to Sept. 17th. Lyceums are requested to withhold their correspondence during these dates.

Leaders In The Lyceum System.

With the institution of a Lyceum comes the self-appointed task of social parentage and the fostering development of virtues in the child mind. Spiritualism has opened the door to immortal lessons and only communion can find the inspiration necessary to satisfy the inner longings of progressive minds. We cannot display all the facts of mediumship in ways which can be thoroughly understood by children and so we must study how far and in what way the lessons of immortality can be portrayed in simple language to meet the receptive powers of the varying ages and intellects embodied in the growing children who form our Lyceums.

The adult Spiritualist knows that the various experiences of communion are dependable upon the powers of spirit-people to communicate by objective and mental phenomena. Some very strange feelings arise in the minds of mediums when their development is beginning to form the signs and symptoms of control by spirit agency. The first feeling is often the knowledge of cool draughts and tremors, to be followed by some distinct phase which sensitates the medium. It is necessary to have confidence and trust, with self-assurance that the power is congenial before giving up our bodies to the loan of the spirits. If we do not feel confidence in the control and the sitters who form the circle of enquiry, then we should throw off the power which is asserting control over our minds and bodies. There are two kinds of spirits seek our circles; those who have come to help us and those who need our help. So it is essential we should study the laws of personality and mediumship before we commence the practical phases of mediumship. It is wise to watch and talk to developed mediums before we commence our own display of experimental intercourse with the spirit world.

Out of the experiences of Spiritualism the movement has been evolved. The Lyceum comes as the nursery of a new generation. Eternal truth is inscribed on one side of the banner and divine revelation is on the reverse side. With these mottoes to lead us we find our search for truth depends on the divinity we are able to reveal in human growth. We must show the power to divine what is true before we can reveal to children the facts of life which are most useful to growing humanity.

Just as the spirit controls the medium, so do we influence child-life by the conditions and associations we place around these human buds. The unfolding of petals portray the beauty of the flowers and it is our duty to unfold the virtues possessed by children, and negate by dormancy the evil methods which have deterred human progress by selfishness and greed.

The first lesson is obedience to the laws of God and nature. Hence self-education is essential before we can lead others. We seek the things and powers to sustain life and generally work along the lines of growth in such a way that we have the least resistance from conditions. It is easier to work with nature than resist her powers. The law of obedience means a study of the faculties with which nature has endowed us and shaping our

lives according to the physical and mental powers we possess.

Many a child has been put to an occupation which proved too hard for its physical powers, to the eternal shame of its parents. The mind is thus crucified by the weariness of the body and discontent prevails. There are outward signs of inward powers display the possibility of future happy employments and hobbies in every child. The Lyceum exists to find these natural powers and as children depend on adults for guidance, the shame is ours if we do not examine the undeveloped potentialities of the children who come under our care.

Obedience to law produces harmonious results in nature, the home, and the Lyceum. At the first ring of the bell, every Lyceumist knows attention is required. The harmony of the opening song blends the voices and thoughts of the Lyceum. The prayer invokes the presence of angels and the atmosphere is permeated with a vital force capable of strengthening in spirit and purpose all who are present in the session. Who is the Conductor? The opportunity is produced for the real leader and thinker who can estimate the powers and merits of those young people who form the Lyceum. Mary cannot read very well but she is splendid when arranging the bell, books and things needed for the session. John is fond of talking and is a good reader, so John is asked to conduct the Silver Chain Recitations. The many duties are spread over the session amongst the members, and the group leaders gather the children around them. They reach from the objective kindergarten age, through the inquisitive period, the vagaries of adolescence, and past the liberty group to those who realise no separateness in the Lyceums apparently divided by distance, but one vast spiritual movement, each town meeting the needs, desires and opportunities of human and spiritual growth in the vast realm of God's eternal kingdom.

It matters little that we sometimes fail to grasp the real method, and a hurried thought, which should not have been expressed, sometimes shapes itself into words, or that we have failed to be actually in touch with the boys we are trying to interest. These are stepping stones to success. The fault will be ours and it will matter very much if we do not learn by the experience. Children dislike imposition but are full of trust and loving confidence for those who provide happy and instructive lessons, especially if the play-way can be introduced.

No hard rules can be applied to each and all when arranging for child studies. In the small groups we possess there is ample opportunity to study the mental capacity and disposition of the children under our care. It is possible to provide education for children without them knowing that they are actually learning, but the experience is not lost and they are able to do by repetition many useful things which have been learned in the play-way. Even the presumptuous age can learn by their harmless ideas being adopted to prove them wrong. Confidence in the greater wisdom of adults will awaken in the impetuosity of youth the need for adult leadership. Education is not to think for others, but to encourage others to think for themselves. Initiative is almost a lost art: we must revive it and make the most of this stepping stone to genius.

The avenues of inspiration are never closed. We increase the telepathic law by which it acts every time we attempt originality in ideas and actions. There is gratification and self-esteem for the leaders who care to look for and encourage the first display of some natural faculty in a young child. It is a source of pleasure to watch the exhibition of the five senses in a baby. Will it say "Mama" or "Dada" first? How grateful we feel for the first little act of service and the first thing produced "all by himself." Let us extend these impulses in the Lyceum and watch for the beatitudes of life. With the spirit of poesy and muse in all we do, we see divinity in every law, ignorance in every evil deformity, lack of knowledge in every evil and the need for education in every phase of life.

The engineer appreciates the sequential thuds in every thrust of the engine's piston rod: the dressmaker admires the perfectly fitted gown and calls it a creation: the gardener welcomes the shoot and knows he has prepared the ground for the hidden roots: and the Lyceum leader will know and appreciate the duties involved in training young Lyceumists for the future work of Spiritualism and life generally when he sees the sweet dispositions growing in child-life which will make life for future generations brighter and truer as the days go by. Therein the Lyceum leader will find the adequate reward of his service and devotion and find himself the recipient of similar wages to those received by spirits who help others:—the appreciation of himself and the gratitude and love of those about him.

An Appeal for the Education Scheme.

FROM THE PRESIDENT.

Those who have taken seriously to the Lyceum system of training must have realised the truth of the statement contained in Golden Chain Recitation, No. 116, "He who is willing to receive instruction from all sources gains wisdom." The wise man is out to gain information and knowledge. Why? Because he realises that ignorance is weakness, knowledge is power. The wise man loves power, because of the use to which it can be put. The wise man applies that power to the best advantage. He desires to make the most of it. Is it not natural, then, that any scheme by which man can improve his knowledge and his wisdom should be tried? That is one of the reasons why I consider that all Lyceumists *should* study under the Education Scheme. I know there are many schemes outside of our Movement from which knowledge and its attendant power can be derived, but I realise that if we study conscientiously under the Education Scheme that it is a way to get a thorough grounding in Lyceumism and Spiritualism. I know that good headway has been made throughout the country by Lyceums adopting the Scheme; but does that entitle us to be content? Cannot we urge to others the importance of the system, and so make our records bigger? We Lyceumists teach that we shall acknowledge all men's rights to do, think and speak, to be exactly equal to our own. We realise that each man is entitled to use his reason, and to have his own opinion of things. But sometimes methinks it would be well if Lyceumists could realise the loss of knowledge due to not studying under the Education Scheme; what opportunities of gaining information are missed, that the wise Lyceumist should be out to gain information from all sources.

One has only to read impartially the literature published under the Education Scheme to realise the beauty and strength in it. I have felt the benefit from the Scheme, and am writing now as a student, teacher and examiner. If one wishes to be listened to with respect, one should have the reputation of knowing something about the subject upon which one is speaking. Therefore, if you wish to be recognised as one who knows and can give information on Lyceumism and Spiritualism, you must study these subjects. The way to make our religion respected is for those who profess its tenets to know something about them, and also live them in every day life. "Religion, if in heavenly truths attired, needs only to be seen to be admired." One of the ways by which Lyceumists can learn about Spiritualism and ethics—the science of moral conduct—is to study under the Education Scheme. A student of this Scheme receives instruction regarding the origin, principles, aims, and objects of Lyceumism and Spiritualism; also how to apply these principles to his own life, in order that it shall be improved and thereby influence others to live aright.

As a student of the Scheme, I can say that the study of it enlightens one's mind and broadens one's views. The person who could assimilate and put into practice all the good that is taught under the Education Scheme would indeed be living a noble life. As a student and teacher, I can say that this study develops strength of character, both to the students and teacher.

I therefore appeal to all Lyceumists who are not studying under the scheme, to commence at once. The Winter session is now opening, and to procrastinate is probably only to give yourself cause to be ashamed, when later you realise that others have passed you. Those parents who feel that their children know more of Spiritualism than they, I especially appeal to. I suggest that they link up immediately and try to reduce the awkwardness they feel when their children ask questions on Spiritualism that are of a puzzling nature. I trust that my appeal will be an incentive to all to follow out the Lyceum ideal of "Progression."

GEO. A. MACK, President.

Mr. W. H. Evans, of Merthyr Tydvil, has presented the MSS. of his book, "Modern Spiritualism," to the B.S.L.U. It will be on sale shortly. Students of the Education Scheme will find it a useful source of information.

UNITED LYCEUM DISTRICTS' COUNCIL.

The above Council will hold the Annual Meeting on Saturday and Sunday, October 20th and 21st, 1923, at Rochdale. Full information and agenda will be in the LYCEUM BANNER for October. Nominations for officers and business for this meeting should be in my hands not later than September 24th.

J.S., Sec.

The Teachings of Spiritualism.

An amplification of Article in No. 2 Handbook.

By J. TINKER.

All is Natural.—Page 4 and 5, pars 3, 4, 5.

"All are but parts of one stupendous whole.
Whose body Nature is and God the soul."

At this season we rejoice in getting closer to Nature, not only because we delight in beautiful landscapes, but because we can inbreathe stimulating "motion and the spirit that impels all thinking things, and all objects of all thought." No lover of Nature will treat her as merely body. *She lives*, and her life is ours, natural because divine; the "tide of being" of One who is Law, as well as Wisdom and Love.

We have learned that the laws of Nature act not only upon every atom of matter, but also on every act of Mind. I have been reading again about the discovery of the planet Neptune. Uranus goes around the sun along a definite course; but it does not keep to time and place. There must be some natural cause for the variation. The gods do not play ball with planets. In 1836 Mrs. Somerville suggested that some unknown planet was attracting Uranus; astronomers calculated where it should be, and in 1846 the planet was discovered, and afterwards named Neptune. ("Science of the Stars," Maunder).

If we talk about conditions we refer to forces that affect us. When Tiraboschi was swimming the Channel he was in conditions of body, mind, water, and air which were favourable to swimming—or drowning. He had exceptionally good bodily and mental powers that enabled him (like some others) to succeed, because tides and winds were not too strongly against him. He inherited those powers—and had developed them.

So with mediumship. Mediums are born with spirit bodies and physical substances fitted for response to the spirit-worlds that produced those bodies: for Nature is That from which *all is born*. Just as there are born artists, poets, and musicians, fitted to be stimulated by life's dramas and melodies and to respond in their special ways to the Nature that produced them, so there are mediums, fitted to respond to the Nature that produced them—and which acts on them not only unconsciously as it does on all people, just with sufficient power to make its existence known. They are dependent on inspirations and other conditions, as all of us are, whatever we do. We are subject to our Environment.

I cannot trace why some unworthy people are mediums and some worthy people are not mediums; nor why genius does not inevitably go from parents to children. The laws of inheritance are not all understood even by experts. But we find that mediumship was "in the family" of our best mediums. Somehow they have inherited the capacity for certain phases of mediumship. Heredity is an essential law of Nature in the Science of Life and Philosophy of Spirit.

I may point out that the sense-organs (eyes, nose, mouth, &c.) and the general arrangements of the body and powers of mind are the result of ages of special attention to the enjoyment of this world's Life; that the spiritual energies of our race (who inherited body and mind thus adapted from animal ancestors), have been chiefly exercised on this world's affairs.

But animals and men have never been cut off from the other world of spirit. Man has both feared and practised spirit communion. To that practice by our racial ancestry, especially in certain families, is due our possession of mediumship, stimulated by those in the spirit world to-day as in ages past. We all have Neptunes.

It is said that "Self-preservation is the first law of nature," and I have referred to the concentration of spiritual energies in carrying out that law. There is a deeper law—"racial preservation" that extends the field of life and its concentrative powers to the parental and family loves. The result of these inherent forces is that the atoms of our inner nature hold together even against the desire to die and attempts to kill.

Spiritualism proves that Life is the function of the spirit-body. We can understand therefore why babes, like elder people, survive, in the more fitting environment of spirit, when the physical fails. "From the growth of a weed to the flight of an angel—from a yeast granule at one end to the human body at the other—the organising power of life over matter is conspicuous. Who can doubt the supremacy of the spiritual over the material? It is a fact which, illustrated by trivial instances, may be pressed to the most portentous conclusions."—"Raymond," Lodge

ADVENT.

THE BEGINNINGS OF MODERN SPIRITUALISM.

By A. T. CONNOR.

CHAPTER X.

EXPERIENCES AND EXPERIMENTS.

In the early days of the Modern Movement, American mediumship seems to have reached a very high standard. A great psychic wave had passed over the United States, and from every direction, and from the most unexpected quarters, came reports of wonderful psychic happenings.

"GOD'S TELEGRAPH."

The Rev. A. H. Jervis, who held circles at his own home, with members of his own family as mediums, tells a convincing story regarding a friend named Pickard. Mr. Pickard, after having had his mother convincingly described at the Jervis household, spent the night of Monday, 9th April, 1849, at the house of a mutual friend, and on Tuesday morning received a communication purporting to come from his mother, and telling him—"Your child is dead."

"He came immediately to my place," writes Mr. Jervis, "and said he should take the stage for home (Lockport, sixty miles distant); accordingly (and wholly on the faith of the spirit's communication, remember) he left in the stage at 8 a.m. At twelve that day I returned to my home, my wife meeting me with a telegraph envelope, which I first read mentally, and then breaking the seal read as follows:—

ROCHESTER, April 10th, 1849.

By telegraph from Lockport to Rev. A. H. Jervis, No. 4, West Street; Tell Mr. Pickard, if you can find him, his child died this morning. Answer. R. MALLORY.

"I then said to my wife—"God's telegraph has outdone Morse's altogether."

PHASES OF MEDIUMSHIP.

But not only did the Spirit Friends show their knowledge of intimate personal affairs—they were able to manifest their powers in many other directions. Mr. Capron, of Auburn, describes the remarkable mediumship of Mrs. Tamlin, who, he claims, was the first medium through whom musical instruments were played without physical contact, so that tunes could be recognised.

"On one occasion," he states, "after sitting a few minutes, we heard a low sound like a distant locomotive whistle. Soon, however, the sound grew louder, and softened into the most exquisite music. One of the company was requested to sing, and she did so; the most beautiful music accompanied. It was like the notes of an exquisite Æolian harp, but any attempt to describe its beauty would fail.

"We frequently had the same kind of music with Mrs. Tamlin," he continues. "At times it would resemble the finest conceivable tones of the human voice, and almost seemed to dissolve into words."

And mark this—"It (the music) was played with all the exactness of an experienced musician, although she is not acquainted with music, or herself able to play on any instrument. The tones varied from loud and vigorous to the most refined touches of the strings that could be imagined."

Another phase was manifested in the powers possessed by Miss Laura Edmonds (daughter of Judge Edmonds) who "became developed as an excellent medium for trance speaking, the discerning of spirits, the gift of tongues (including several dead and living languages unknown to herself), the ability to travel clairvoyantly to distant places, and communicate with absent friends by the mental telegraph."

Still another was the writing mediumship of Mrs. Seymour of Waukegan, N.Y., as described in the *Spiritual Telegraph* in June, 1853. This medium, when entranced, wrote communications on her arms with the points of her fingers (sometimes the message would be started on one arm and finished on the other). After some minutes, the writing began to appear as raised letters that could be seen and felt. At first of a whitish appearance, the letters afterwards became a bright red, remaining distinct and legible for fifteen or twenty minutes, and then gradually fading, leaving the skin smooth and unmarked.

There were many other phases, but the limitations of space prevent their being described here. The foregoing, however, will give some idea of the work performed by the spirit operators. And students cannot but be grateful to the observers of those early days, who took such copious notes of the varied happen-

ings. Nor were the observers uncritical or untrained. Many men of standing in the medical, legal or scientific world studied the phenomena, and employed in their investigations the same care and ability that had made them eminent in their professions

A JUDICIAL EXPERIMENTER.

Judge Edmonds was an eminent American lawyer, and a Judge of the Court of Appeals of New York State. His attention was first called to the subject of spiritual intercourse in January, 1851, and his methods and observations can best be judged from his "Appeal to the Public"—published in August, 1853, as a reply to scurrilous newspaper attacks on his sanity and his honour.

"I was invited by a friend," he states, "to witness the 'Rochester Knockings.' I complied, chiefly to oblige her and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter, and to find out what it was. If it was a deception, or a delusion, I thought that I could detect it. For about four months I devoted at least two evenings in a week, and sometimes more, to witnessing the phenomena in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed 'exposures of the humbug.' I went from place to place seeing different mediums, meeting with different parties of persons; often with people whom I had never seen before, and sometimes where I was myself entirely unknown; sometimes in the dark and sometimes in the light; often with inveterate unbelievers, and more frequently with zealous believers.

At length the evidence came, and in such force that no sane man could withhold his faith.

"Thus far the question I was investigating was, whether what I saw was produced by mere mortal means, or by some invisible unknown agency; in other words, whether it was a deception, an imposition, or what it professed to be—the product of some unknown, unseen cause."

He first studied the "rappings," and was at a loss to tell how the mediums could cause the varied phenomena which he witnessed. At last—"After depending on my senses as to these various phases of the phenomena, I invoked the aid of science, and with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present or near us; and, second, that they were not forthcoming at our will or pleasure."

He next studied all possible phases of physical and mental phenomena, and had many remarkable experiences—at last arriving at a definite conclusion.

"All this, and much, very much more of a cognate nature, went to show me that there was a high order of intelligence involved in this new phenomenon—an intelligence outside of and beyond, mere mortal agency; for there was no other hypothesis which I could devise or hear of, could at all explain that, whose reality is established by the testimony of tens of thousands, and can easily be ascertained by any one who will take the trouble to inquire.

"I went into the investigation originally thinking it a deception, and intending to make public my exposure of it. Having, from my researches, come to a different conclusion, I feel that the obligation to make known the result is just as strong. Therefore it is, mainly, that I give the result to the world. I say mainly, because there is another consideration which influences me; and that is the desire to extend to others a knowledge which I am conscious can make them happier and better."

SPIRITUALISM AND SCIENCE.

Dr. Robert Hare was Professor of Chemistry in Pennsylvania University, and "felt called upon, as an act of duty to his fellow creatures, to bring whatever influence he possessed to the attempt to stem the tide of 'popular madness' which, in defiance of reason and science, was fast setting in favour of the gross delusion called Spiritualism." Accordingly he began, as so many do even in these days, by writing to the press, and stating that he could explain Spiritualism "on electrical grounds." This statement was broadcasted by the press of America, and resulted in a challenge to the Professor to examine the phenomena for himself. He accepted the challenge, and besides testing the intelligence of the communicating power through an immense number of mediums, invented all sorts of machinery through which he promised to detect "tricky spirits."

"First," writes Mr. S. B. Britain, "to satisfy himself that the (table) movements were not the work of mortals, he took brass billiard balls, placed them on zinc plates, and placed the hands of the mediums on the balls, and to his very great astonishment the tables *moved*. He next arranged a table to slide backward and forward, to which attachments were made, causing a disc to revolve containing the alphabet, *hidden from the view of the mediums*. The letters were variously arranged, out of their regular consecutive order, and the spirit was required to place them consecutively, or in their regular places. And behold, it was done! Then followed intelligent sentences, which the medium could not see or know the import of till they were told him."

At the New York Spiritualist Conference, in 1854, the Professor gave an interesting account of various experiences, and described how the presence of a sceptical professor had prevented phenomena until another professor was introduced to the circle. To explain this he propounded a remarkable theory. "Inasmuch as there were degrees of mediumship, it was natural to suppose that they shaded off, until they presented in some persons, and especially sceptics, a positive and antipodal power, which balanced and overcame that of the spirit through the medium"—hence no results.

In 1856, as a result of his attempt to expose the "gross delusion," he published his "Spiritualism Scientifically Demonstrated," in which he presented an imposing array of testimony in favour of spirit return and communication.

The brief accounts and extracts given in this and the preceding chapters concern only a few of the many mediums through whom phenomena were witnessed, and of the many competent investigators who experimented with the new revelation of spirit power which had burst so dramatically on a materialistic world. They all worked carefully and conscientiously, and were as precise and careful in their records as they had been in their experiments. We reap the fruits of their arduous toil, and present-day investigators can feel confident that the Movement to which they are being introduced is built on the sure rock of painstaking investigation and scientific verification.

(To be continued).

Report of the S.N.U. Conference.

We attended the S.N.U. Conference at Newcastle on July 7th and 8th as delegates for B.S.L.U. The meeting commenced at 2-30 p.m. on Saturday, in Rectory Hall, Gateshead.

Mr. E. W. Oaten presided, supported by Mrs. Jessy Greenwood, J.P. 185 Delegates and Associates were present. A hymn was sung, and Invocation given by Mr. Gush, of Huddersfield. A welcome was given by Mr. J. Ridley, President N.D.C., and replied to by Mr. Oaten.

The Tellers were J. M. Stewart and A. E. Fielder; Mr. M. Mather, Rectory Hall, was Messenger. Standing orders were adopted. Minutes were read and a number of questions answered. One question was "would the business done on the Sunday be legally binding?" Mr. Oaten said it would be by being confirmed on the Monday, as it was the confirmation which made the minutes legal. Question of Summer Schools: the time was not opportune, and facilities would have to have fuller consideration.

Appointment of General Secretary: Conditions of engagement were given and confirmed.

A prospective budget of the year's accounts was given and amended.

Financial statement will be inserted in the *Two Worlds*. Particulars of the International Conference at Liege, Belgium, were given, along with instructions to Delegates attending the Conference.

Disputes in Churches must first be dealt with by Church Committee; then by the District Committee, and failing a settlement, then by the S.N.U.E.C. If this was adopted it would save a great deal of time of the E.C. of S.N.U., and avoid unusual delay in settlement.

A discussion as to the position of subscribing members who do not belong to any Church was raised, and it was pointed out that there was no rule of S.N.U. to prevent such from being subscribing members of S.N.U. It was pointed out that it was not logical to have members on E.C. who were not members of any Church. Mr. Blake, of Bournemouth, asked if there was any member on E.C. who was not a member of a Church. The answer was "No."

Credential Report was then given: E.C., 19; B.S.L.U., 2; B.M.U., 2; D.C., 19; Church Delegates, 106; Subscribing Members, 34. Total, 182.

Election of Officers:—President, Mrs. J. Greenwood; Vice-President, Mr. R. A. Owen; Treasurer, T. H. Wright; National Trustees, T. Blake, J. Dobson, Mrs. Stair, R. A. Owen.

Repres. of Subscribing Members: Mr. Oaten and Mrs. Stair.

Organizing Secretary's Report was given by T. Bogue, of Gateshead.

He pointed out that a new set of rules was necessary for the guidance of new Churches and suggested a set of rules for S.N.U. Diploma, so that our Lyceumists who are passing through the Education Scheme Grade Classes may be enlightened as to the procedure to be adopted, at present it seems surrounded in mystery. Mr. Bogue said he would supply a set of rules to those who would want them (why not particulars in *Two Worlds* and *Banner*?)

Organizing Secretary's Report accepted.

A discussion took place *re* distribution of F.O.B. Fund, and a strong appeal was made by Mrs. Stair for National support of so worthy an object, stating that two societies out of every three are not doing anything for the F.O.B. What is yours doing?

Publishing Report. Delegates were appealed to and asked to push the publications of S.N.U. so that a greater field may be opened and more work done. Many often ask themselves why these publications are so dear, as not many have 11/- to spend on one book.

Discussion *re* Financial condition of S.N.U. then took place and several schemes were discussed for raising funds. An appeal was made to all Delegates to ask their Churches to help all they can. (Personally we think that very few of our Church members realise the necessity of supporting our Union so that the Officers may carry on and expand as we want them to, and become a greater force in spreading the knowledge of Spirit Communion to the great world outside).

Parliamentary Report, after discussion, was accepted with thanks to Committee for their efforts, and that they go forward, and we will support them.

Psychic Committee Report, presented by R. A. Owen, who commented on conducting a class on proper lines. Mr. A. V. Peters also pointed out that our Church officials did not tabulate sufficiently the prophesies of our mediums which should be recorded and countersigned, so that they could be used as evidence. Report accepted. Meeting adjourned 9-35 p.m.

Conference resumed 2-30 p.m., Sunday, in Newcastle Town Hall.

Mr. Oaten gave his Presidential Address which was enlightening and stimulating, showing a tremendous amount of work done for the S.N.U. He showed how the District Representation Scheme is working, and although costly, gives representation to the Churches.

The Pooling Scheme was then discussed at length to raise a Central Fund for building and acquiring new Churches, and as this is a step in the right direction it should have the support of all the Churches and Lyceums. A trust deed will have to be drawn up for the same which should help its fulfilment.

Notices of motion were dealt with and referred to E.C. of the Union for suggestions. A fresh set of rules governing Subscribing Members in relation to District Councils should be sent in for the guidance of E.C. It was proposed that a fee of 1/- be ased from Churches instead of 6d., and District Councils to have a larger amount when necessary. The notice of motion *re* Death Penalty was referred back to E.C. as it was not considered sufficiently strong and has to be re-drafted. A long statement was made by one of the Glasgow delegates on the relationship between Societies and Lyceums, and had the time allowed, it would have been interesting to have heard further argument on the S.N.U. and B.S.L.U. notice of motion *re* the above.

Speaking generally, it was a grand Conference, and we have no doubt will bear a rich harvest in the future; it only requires that we all work harder, and support our Unions better than we have ever done before, and leave the rest in the hands of GOD and HIS angels.

FORWARD MUST BE OUR WATCHWORD.

(Signed

R. HUNTER.

ALFRED KITSON.

Sir Arthur and Lady Conan Doyle have reached England from the second American Tour. The International Congress will welcome their presence.

Our Lyceum Guild.

(Worked in conjunction with the B.S.L.U. Education Scheme).
OUR MOTTO:—"We live to learn, and learn to live."

OUR AIMS:—To develop ourselves (i) physically, (ii) mentally, (iii) psychically, (iv) spiritually.

(Full information about the Guild, how and why to become a member and to realise its aims, may be obtained from the Leader—(Miss) M. E. KITSON, B.A., 17, Bromley Road, Hanging Heaton, Batley, Yorks.)

OUR MEMBERSHIP on 22nd July:—

1,567 members, from 135 Lyceums.

SPECIAL MOTTO FOR THIS MONTH.

Experience shows that success is due less to ability than to zeal.

The winner is he who gives himself to his work body and soul.

BADGES WON BY GUILD MEMBERS IN COMPETITIONS.

The closing date for our competitions this year has just passed, and no doubt our competitors are wondering about the results of their efforts. As the judges will need some time in which to do their work, the results may not be known by the Guild Leader in time to give them in the October BANNER. However as soon as they are ready, the results will be made known to the winners, and also to those competitors who have enclosed a stamped, addressed envelope for the return of their efforts.

One or two of our new members have enquired about the kind of badge that is worked on the Guild ribbon badge to show success in a Guild Competition. Therefore we again give particulars.

If the marks scored are 85 or more, out of 100, then a special symbol is worked on the winner's ribbon.

If it is the *first* success, a small square is worked in red, and filled in with blue.

If it is the *second* success, the red square is filled in with two colours—one half in blue, and the other in violet.

For the *third* success, half the square is filled in with green, one quarter with violet and the remaining quarter with blue.

For the *fourth* success, the square is replaced by a diamond shape, and the four quarters in it are filled in with orange, green, violet, and blue respectively.

Thus we get the Guild colours, in their progressive order (as used for the various Grades), viz., red, blue, violet, green, orange.

When a Guild member has been successful in four competitions, he (or she) is entitled to a special certificate, as a qualified essayist.

OUR GUILD CLASSES.

Now that the holidays are over for most of our members, and the winter session is at hand, our Guild Classes will be resuming their interrupted activities. We shall be pleased to publish reports of work done, or of special Guild functions or efforts, or to give the plans of work mapped out for the session. All such accounts help to stimulate interest in other Lyceums, and to give new ideas to our workers.

FROM OUR MEMBERS.

Further gems have reached us from some of our members, and we have pleasure in giving them.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony."

W. E. CHANNING.

SIX THINGS JOHN RUSKIN SAID.

God never imposes a duty without giving time to do it.

Mighty of heart, mighty of mind—to be this is to be great in life.

All one's life is a music if one touches the notes rightly.

Every right action and true thought sets the seal of its beauty on person and face.

To lose money ill is indeed often a crime; but to get it ill is a worse one; and to spend it ill worst of all.

The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.

QUOTATIONS FROM SHAKESPEARE.

I dare do all that may become a man;

Who dares do more is none.—*Macbeth*.

Cowards die many times before their deaths;

The valiant never taste of death but once.—*Julius Caesar*.

Sweet are the uses of adversity.—*As You Like It*.

There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune.

—*Julius Caesar*.

There's a Divinity that shapes our ends,

Rough-hew them how we will.—*Hamlet*.

Conscience doth make cowards of us all.—*Hamlet*.

Thrice is he arm'd that hath his quarrel just.—*Henry VI*.

A friend should bear his friends infirmities.—*Julius Caesar*.

The man that hath no music in himself,

Nor is not moved with concord of sweet sounds,

Is fit for treasons, stratagems and spoils.—

—*Merchant of Venice*.

Herbs: When and where to find them and their Medicinal Value.

By WM. WOODALL (South Shields).

JULY. BLUE. CALAMINT grows on heaths and other dry high grounds, the stalks are square, woody, hairy and grow about 12 in. high. The leaves are very small, hoary and two at a joint and a little dented at the edges; rather strong scent. The flowers are small and very like mint flowers and grow from about the middle of the stalk upwards, rather pale in colour. Very good for cramps, ruptures, stomach pains, jaundice; opens obstructions of the liver; and a good strengthener of the brain.

WOOD SAGE may be found by the side and in woods and shady lanes. The stalk grows about 2 ft. high, square and hoary. The leaves are small, nearly round and a little dented about the edges and of a strong scent. The flowers are in racemes at the top of the branches and when open all turn one way. This is of a sweating nature, very good to dispel congealed blood from inward hurts. Used inwardly and applied outwardly it is good for the palsy. The powder is good for healing ulcers, sore legs and wounds of all kinds. Also good in coughs and consumption.

CREAM. MEADOW SWEET. The leaves rising from the root are large and pinnate, the terminal leaf 3 lobed, the under side downy and white, the stem rises from amongst them about 3 ft. high. The stem leaves have broad, toothed stipules. The flowers are very small but growing in thick cymes they are very conspicuous and have a very sweet scent. They grow in shallow streams and marshy places. Very good for all stomach complaints, fevers and purgings. A decoction made from the flowers is good for inflamed eyes. Very useful in all fluxes.

GREEN. NETTLES grow everywhere and are easily known especially when touched. They are very useful in the spring to clear away the phlegmatic humours left by winter. It opens out the lung passages and is therefore good to help shortness of breath and clears away the phlegm, also good for sore mouth and throat. A good antidote against poisonous herbs. A decoction is good to clear away the polypus from the nose and discoloured marks from the skin, also itch.

GUM THISTLE. This is an African plant, but it may be found in our meadows, especially in the South of England. This plant has no leaves but the dark green, upright, thick stem is covered all the way up with sharp prickles. The flowers are rather small, of a yellow green colour and grow from the angles of the stem. Like all Thistles the juice is a grand tonic for the hair, preventing it falling off, and causing the hair to grow where the roots are not destroyed. Made into an ointment it is very good for aching joints, cramp and shrunken sinews, also for sciatica. Its action inwardly taken is too drastic and should only be given in extreme cases of dropsy and then it must be tempered with something of an oily nature such as linseed.

PURPLE. DEVILS BIT is an inhabitant of the meadows and is a very useful herb. The root is short and has the appearance of having been bitten off short. The leaves are long and narrow, entire and dark green. The smooth stem grows about 18 to 20 in. high, the leaves smaller towards the top and having a middle rib. The involucral bracts are lance shaped and shorter than the corollas and are in 2 or 3 rows. The florets are 4 lobed and nearly equal in size. It is very useful in fevers and

contagious diseases. A decoction is very good for old sores of every kind and as a gargle for sore throats. The root powdered and taken is good to expel worms from the body. Specially good taken inwardly for inward hurts and bruises caused by blows or falling. Harmless and pleasant to take, doing no harm.

(July to be continued).

LYCEUM IDEALS.

(Suggestions for Thought and Action).

By J. TINKER.

No. VIII.—G.C.R.

As a student, group leader, and speaker I have found the G.C.R.'s the most useful epitome of Spiritualist philosophy and religion. Every Conductor should make a systematic selection of them, to graduate Lyceumists in the essentials of Spiritualism. With a deliberately arranged plan of the recitations, there should also be a careful selection of the most important phrases for committal to memory. When I was a Conductor, I and the Lyceum (i.e., a large proportion) learned 103, 105, 106, 108, 137, and 142, and selections from 136, 144, 145 and others, and tested our memories by repetition in after years. At one District Council Meeting, instead of giving an address, I called on my Lyceumists present to demonstrate by answering questions from the above-mentioned recitations. Our speeches were the speeches of the evening.

Of course, the mere memorising of phrases was not all we learned. I took care that we should know the meaning; so we practised paraphrasing, in addition to the culture of memory, &c. It is almost impossible for the conductor to explain clearly a phrase which has not been studied, *with a view to explanation*. Hence the folly of "dropping on" a G.C.R. at the time of the session. That is not adequate selection: it is "muddling through." Proper systematic arrangement puts the recitations in a rational series, enables the Conductor to announce the one for the following week, and all have time to *think* and prepare. For EVERY LYCEUMIST SHOULD USE A MANUAL AT HOME. The G.C.R. will also give the key-note for the harmonious selection of songs, silver chain, and musical reading—not necessarily on precisely the same subject.

We have to teach our children the meaning of Spiritualism. Some of us have yet to learn it! There are at least three definitions in or required by 137. First, it is "the knowledge of everything pertaining to the spiritual nature of man." That is consistent with the word "Spiritualism." But "spiritual" means the properties or attributes of *spirit*, and we have therefore to fix some idea of "spirit;" so 137 gives it as "the moving force of the universe." That makes Spiritualism as all inclusive as omniscience. But further on we get a second definition—"the science of life," which brings a higher conception than mere "force" into consideration—"life"—but also somewhat limits the scope (unless you decide to identify life and force). Then there is a third definition indicated by the answer to "Who are Spiritualists?" This is the most distinctive definition nowadays, especially if you alter "believe" to "know" there is a future, &c., and add that our knowledge of spirit communion comes by practice.

But we also get a very significant allusion to "higher meanings" of "Spiritualists" and "Spiritualism" than seem to be conveyed by the above definitions—references to "spiritual" lives that lift all meanings beyond science and philosophy into religion—even into mysticism. For our "moving force" of 137 is described in 136 as that "all-perfect Spirit: Love, Wisdom, Law." Our "science of life" means endless ascension by divine characteristics; and the ideal spirit communion is "union of man with God."

In 136 and 137 we get, therefore, very pertinent answers to the questions: What is spirit? What is Spiritualism? Who are Spiritualists? What does Spiritualism prove? What good is it? And in 142 we get an ideal religion that has been and is the inspiration of the finest souls in the finest religions, to which Liberal Judaism and Liberal Christianity are gradually tending—the essence and goal of the mystics and saints, the culmination of all force, life, and communion—"at-one-ment of man with God," "perfect harmony with the Will Divine." In 103 we get the Bond of Union, and the strands thereof run through our Manual, not only in the Recitations, but in all its weavings. Search them out, study them, and give your Lyceum the benefit.

Next: Groups: "UNWIELDY?"

Mediumship and Circles.

THE PASSPORT TO SPIRIT COMMUNION.

By MRS. M. E. PICKLES.

I have been waiting for a cue to commence my article with this month, and I have got it this morning at our Church. I was making a casual observation of sitters, and praying that I might receive a little light on the path for furthering the advancement of Lyceumists in general. I thought of our Education Scheme and the wonderful work it is doing, the Guild, District Council workers, members of the M.C. and the national officers of the Union, and then I came back to the child Lyceumists and I could not refrain from asking the audience what part they were playing on behalf of our Lyceums. I felt, rather than heard, their response. "Get at the child, by touching the hearts of the people."

A simple prayer that the momentary influence may be lasting, sent out by the great volition of will, will oft-times accomplish wonders. I noticed a woman trying to help another across the room to get up and give what she was getting. I felt her power too, and was conscious that she was wholeheartedly giving her sympathy and help so that her friend might be successful in her descriptions.

At last this friend rose from her seat and gave two clairvoyant descriptions. They were recognised, and I felt that the woman had been nervous in the trial, and I was highly pleased when recognition came. The friend who had been so anxious showed unfeigned joy, and her whole face lit up with a great gladness. Probably she had to some extent been the teacher, or leader, and was honourably enjoying the result of her labour, in the crowning success of her pupil.

It was but a little incident, but the light came for me that was necessary, in the thought that angel guides and teachers often enjoy the same pleasure in a greater degree through their instruments or pupils. We have a principle that ought to be called into earnest consideration, that of "Personal Responsibility," and I have been questioned over and over again, as to the part it plays in a medium's life.

Never is it more essential than when psychic powers begin to expand that notice should be paid to this great principle. We have what is commonly called a conscience, and as long as it operates, we shall continually feel to blame, when we have done anything wrong or unjust. Let us never lose sight of the fact that intelligent spirit people will never prompt us to be cowards; but they will ever co-operate in nobility of purpose. In the development of character, there is always a strong helpful influence from the other side, and after tasting of the beauties and joys of phenomena we are determined to win our way right through until we have become absolutely balanced. This will eventually bring about an attraction to higher and more exalted spirit teachers.

We are told in Golden Chain Recitation 140 that mediums exhibit waywardness of character, and a disposition to be too easily influenced by surrounding circumstances or persons. Then we continue to read that mediumistic susceptibility does not remove their responsibility, and it is vain to put the blame of short-comings on invisible beings. If our weekly circle, properly conducted, does anything at all, it certainly establishes the fact in our minds, that we are certainly developing courageous and upright characters.

We are growing out of the waywardness and irresponsibility of childhood. Our limbs have become stronger by the constant trial to become physically fit, and long since we put off the swaddling clothes, to take on more suitable garments for our own especial work. And so, in the trial by will to attain to certain ambitions, and ideals, we move out of old conditions and do not allow cobwebs to accumulate and cover up the real part of us.

A far greater amount of good would accrue in the world if clever men were better balanced. For instance, physicians may be alert in professional duties, but can be very unreliable in ordinary matters of life. Many great actors are absolutely unpunctual, and irresponsible in almost every relation of life, but most faithful in their stage duties. True education means a fairly broad knowledge of life in general, not a one-sided specialisation in a given subject or science. It is very true that we cannot always control circumstances, and are sometimes obliged to work under adverse conditions, but given the proper training we can accept and adapt ourselves to those conditions until the time is ripe for stepping into more suitable places.

So the thought I caught this morning was, that through conductors, leaders and officials we inculcate in the child mind

'Personal Responsibility.' Yes! I would even have it as the keynote in our circles, for it would be the strengthening bond between teacher and pupil; and an asset to the movement of Spiritualism in general.

What we would and build in our children of to-day will manifest itself in Spiritualism to-morrow. A few of us were in London. My lady colleague on the M.C. and I turned into the cool atmosphere of Westminster Cathedral. Outside, the heat was almost unbearable, and it felt refreshing to enter into the huge temple. There was a silence there that seemed almost impossible, for it is but a stone's throw from the noise and bustle. We slowly walked around until we arrived at a little chapel where two or three persons were knelt in prayer. Candles were burning at the altar, and a few of the devotees went and placing coppers in the box, took up a candle and having lit it from another, went out of the cathedral. I suppose the devotional aspect appealed to us both, for it was evident we had a mutual desire for a few moment's quiet meditation. Somehow my mind wandered to Joan of Arc, and it appeared very strange that when we resumed our walk we came upon the new statue erected there to her sweet memory. She was canonised in St. Peters, Rome, May 16th, 1920.

We, as Lyceumists, hold in our hearts the memory of Joan of Arc as martyr and as saint, and feel sure that oftentimes she too takes a part in the guidance of even our humble petitions. The thought of personal responsibility followed me for days, apart from the Catholic faith with its absolution of sins, by another, that as children all of one Great Father, we may worship together, and who knows, attract to our home circle even saints and martyrs.

M.E.P.

MUSICAL READING.

MUSIC.

(Music—Bristol Tune Book, No. 843.)

Lyceum 1.

The thrill of music fills the air,
In one grand sentiment of song;
It charms our life with cadence fair,
And bids the fainting heart be strong.

Conductor—Music is the art of expressing ideas and sentiments by means of sound. Harmony is created by the blending of tones to express the feelings and impulses which inspire mankind. The written symbols of universal music convey to the eye what the hand shall play and the voice shall sing. The sentiments of the human mind are raised and we find:—

Lyceum 2.

There is a music in the soul,
Which only songs in sounds express,
Vibrating to the heavenly goal,
To which mankind shall ever press.

Conductor—The interchanging of the seasons, the periodic gloom and brightness of nature, along with the passions and the loves of the human soul, provide the theme of an endless variety of music to portray the vicissitudes and joys of mankind. The solemnity and vivacity of the vibrating airs, which reach our ears, convey the languor or the inspiring rhythm of a glorious universe in the endless changes throughout all time. We feel the touch of God's almighty power, and the thrill of concerted voices overwhelms us with an avalanche of song, swelling forth God's purposes towards humanity.

Lyceum 3.

In mighty chorus, anthems swell
To spheres of God's eternity,
And in the pause, we feel to dwell
With music's sweet sublimity.

Conductor—From the depths of the valley to the sublimest reaches of infinity, the wonderful sensations of music soar until we touch the sacred silence. Music breathes within us to the harmonies of heaven and descends to the torture of the soul. The divine presence of holy things and thoughts comes nearer to us. Even our Angel friends are gathered around us. As the vibrations reach our ears again we feel the rhythm of life by the presence of God within us. Music is more than the harmony of sound. It is the language of the soul to bind the love of God to the harmony of life's expression in humanity and finds its highest purpose in leading us to practise all the verities and beatitudes in our daily life.

Lyceum 4.

Thus as the years of man roll on,
Eternal music's charms will sound,
Till cadences of life are won,
From sphere to sphere, the whole world round.
G. F. KNOTT.

District Visitors' Reports.

MANCHESTER AND SALFORD DISTRICT.

NEWTON HEATH. Prompt start. Present, 42; late, 10. Recitations: Girls, 6; boys, 3. Attention good. Session still slightly hurried. Efficiency fair. Elders a little slow at coming to the fore.

COLLYHURST. Prompt start. Attendance, 28; late 7. Recitations: Girls, 7; boys, 5; adults, 4; solos, 4. Attention very fair. Session well and ably conducted; attention to duty good. Marching and calisthenics very fair.

NEW MANCHESTER (Oxford Road). Attendance, 19; late, 8. Attention good. Recitations: Girls, 2; boys, none. Marching fair. No calisthenics on this occasion, as it was a memorial service to their arisen sister, Mrs. Mason. Though few in numbers, the workers stick together.

MANCHESTER (Maskell Street). Present, 22; late, 19. Attention good. Guard very attentive to duties. Mental efficiency very fair. Recitations: Girls, 4; boys, 4; adult, 1. Marching and calisthenics very good.

CHEETHAM HILL. Present, 26; late, 3. Late start. Attention good. Efficiency good. Group Sunday. Subject taken in group, "Hypnotism." Very interesting and good discussion. Altogether a very bright session.

MOSTON. Attendance, 43; late, 4. Efficiency good. Attention good. The Conductor of this Lyceum adopts a wonderful method of explaining Golden Chain Recitations, by means of blackboard illustrations and diagrams, bringing out every possible point. A great deal of work is being done by this way and I hope that the knowledge that is being given is being used to help others outside, and so bring fresh members to the Lyceum movement.

SALFORD (West High Street). Attendance, 24; late, 4. Efficiency fair. Attention very fair. Marching and calisthenics very fair. Silver chain and musical reading: discussion good. Conductor on this visit, Mrs. Bell, on a visit from Canada.

SALE (Roebuck Lane). Late start. Attendance, 16; late, 7. Attention fair. Efficiency fair. Recitations: Girls, 4; boys, 1. Pearls 18. Marching and calisthenics fair. Shortage of elders. Evidently one of our mottoes is not punctuality; let us try to add this motto through the rest of the year.

In my last report I appealed for all Lyceumists to read their BANNER, but I don't think many have responded. We know WHAT the Lyceum teaches, but are we trying our best to learn? The BANNER contains many useful articles. I may say I have also come across a few Lyceumists who do not know their *Manual* as they should. Let me again appeal to ALL Lyceumists to read the *Manual* and BANNER, and if there is any point they do not understand take it to the Lyceumists who do and get them to explain it. You will learn quite a lot by asking questions. Don't forget your motto should be LIVE TO LEARN AND LEARN TO LIVE.

Will you, or won't you, heed my earnest call, and at the same time accept my heartiest good wishes for your success in all things and at all times.—J. Ernest Hart, D.V.

SOUTHERN COUNTIES.

I visited FRANCIS AVENUE, Portsmouth, on July 1st. Commenced promptly. Members present, 30. Invocation and Lord's Prayer. S.C. 3 by a volunteer, with very good comments. M.R. 235 and G.C. 112 were followed by very good discussion. Many members took part. Some drill and marching were taken, after which everyone present gave pearls. A very fine effort. This young Lyceum, which was only opened a few months ago, gives every promise of being a real live force. The Conductor, Mrs. Taylor, being loaned by Portsmouth Temple. A fine social programme was rendered. Recitations by Eric Mead, Philip Wheer, Margaret Goodchild, Amy Higgins, Rose Hazzard, Barbara Taylor, Vera Rose and Phyllis Muckett; songs by Miss Ida Meyer and Mrs. Harry, who sang "My Ships." A pleasant visit.—Ernest C. Cager, D.V.

District Council Reports.

LIVERPOOL AND DISTRICT.

The Quarterly Meeting of the above Council will be held on Saturday, September 15th, at 3 p.m. E.C., 2-30 p.m., in the Miners' Hall, Millgate, Wigan. All Delegates and Associates are asked to make a special effort to attend.

GLADYS OWEN, Sec.

LONDON DISTRICT.

The Quarterly Meeting of the London Lyceum District Council will be held at Fulham on Saturday, 29th September, commencing at 6-30 p.m. Agenda:—Demonstration, Silver Bell and usual reports, U.D.C. matters and usual business.

Nearest station, Parson's Green (District)—go out side entrance, turn to the left, and two minutes' walk to Lettice Street.

Will Delegates and Associates please make a note and do their utmost to attend.

A. T. CONNOR, Sec.

SHEFFIELD DISTRICT.

Under the auspices of the above Council and the Sheffield District Committee of Churches, a Joint Demonstration was held at Doncaster on Saturday, August 18th. The S.N.U. were represented by Mr. G. F. Berry, Yorkshire County Council by Messrs. Thistlethwaite and Rothery, the Leeds L.D. Council by Mr. Harding, B.S.L.U. by Mr. A. Kitson, and four from Hull, including Mr. and Mrs. Downs.

The Demonstration was composed of eighteen churches, with thirteen Lyceums; a number of tableaux and banners. Each unit had its own distinctive colour, juniors wore sashes, seniors wore rosettes. Two bands played selections during the procession. The strength of the procession was given as eighteen hundred, checked by Mr. Downs, which was very good indeed, for we had three and a half hours' rain from 9-30 in the morning.

Our Field Marshals were Mr. T. Oliver, S.D.C., and Mr. J. K. Jones, S.L.D.C. The singing was conducted by Mr. Hales; the Marching and Calisthenic display, Mrs. E. Stanford. A good number of adults and children took part in the marching, etc., which was most creditably performed and conducted.

On Sunday, Propaganda Services were held in the Guild Hall, Doncaster. Open Session conducted by Mr. H. Heath, President, Lyceum Council, assisted by Messrs. Thistlethwaite, Downs, Berry and Jones.

Evening Service was well attended. Mr. W. Rawlinson, President, S.D.C., presided. Mr. Berry addressed the congregation to some length. I have no doubt that great good will accrue from our splendid week-end in growing Doncaster.

CHAS. H. SAXELBY, Sec.

NORTH-EAST LANCASHIRE DISTRICT.

NOTICE OF COUNCIL MEETING.

The above Council will hold the usual Quarterly Meeting on Saturday, September 15th, in the Lyceum at Great John Street, Lancaster; commence 3-30 p.m.

Tea provided by Lancaster friends at a normal charge. A full attendance of Delegates and Associates is requested.

J.S., Sec.

SOUTHERN COUNTIES.

Our Quarterly Council Meeting was held in the Reading Spiritual Church, Saturday, August 11th. The President, Mr. Street, took the chair at 3-30. There were present all the officers and the ex-officio Area H. Representative, Mr. Wm. Ford, and the fraternal member, representing the Southern Council Churches, Mr. McFarlane, who received a warm welcome. After the opening hymn and prayer, a very hearty welcome on behalf of the local friends by Mr. A. Lawrance, who said he hoped our deliberations would prove helpful to all who had gathered.

The minutes were read and discussed. It was moved by Mr. Cager and Mr. Churn they be passed.

Correspondence was next dealt with. It was decided to ask Mr. Knott our position to Lyceums whose churches were not affiliated to the S.N.U., but whose Lyceums were in affiliation with the B.S.L.U.

Mr. Long moved, Mr. Ford seconded, correspondence be passed.

Secretary reported steady growth of Council. Treasurer reported £21 10s. 3d. in hand.

D.V. reported three visits to Portsmouth "Temple," Portsmouth "Frances Avenue," and Exeter, all going strong. Area H. reported having paid four visits to meetings, including the London Council, and gave some interesting particulars, which were very helpful. He has, as our Fraternal Delegate to the Churches' Southern Council, received a warm welcome. The B.S.L.U. Conference delegates to Liverpool, Mr. Cager and John Jackson, spoke of the great waste of time in useless discussions and the lack of helpfulness to those engaged in the work of our Lyceums.

Mr. Hill, Brighton, moved, Mr. Lawrance, Reading, seconded, reports be accepted.

The President urged all delegates to make a special effort to be present at our next Council meeting, to be held at Deighton Hall, Bristol, in November, so as to give this Lyceum a rousing time.

It was also decided to send congratulations to Mrs. Jessy Greenwood, on the elevation to the Presidency of the S.N.U., being a Lyceumist, after several minor matters were adjusted.

Mr. Cager moved, Mr. Long seconded, that our best thanks be given to the local friends for their kind hospitality. Tea was provided for 30 in the grounds of Mr. Street's residence, and on such a glorious day we were all regaled with ice cream, provided free. A collection was taken at the tea table for the F.O.B. fund.

After tea the visitors were invited by the Sports Club to games of tennis on the lawn in front of the church, and some played croquet; others accepted the invitation of the Sports Club Boating Section and boated on the Thames, and others had a steamer trip to Filehurst, and all spent an enjoyable evening.

On the Sunday morning our services continued at 11-30; a good congregation. Mr. Street was assisted by our D.V., who gave the children's sermonette on some of our Principal Personal Responsibilities. A good number of Lyceumists were present and listened in rapt attention. Then Mr. Julian, Mrs. Street's Control, gave a never-to-be-forgotten address on the "Art of the Ages."

In the afternoon, at 3-0, through the kindness of the local Conductor, Mrs. Street, who invited our President to conduct the Lyceum, our number was smaller than usual. We were informed the Boy Scouts who were camping in the New Forest at Brockenhurst (Reading Spiritualists having the largest troop in Reading) made a difference to the attendance. Pearls were explained by Mr. Street. Twelve in number were given. Special Silver and Golden Chain and Musical Readings were taken part in by the delegates. Miss Muriel Baker, of Southampton, sang a song, "This is my Task," and received applause. She was accompanied by her sister on the piano. All the delegates extended greetings from their respective Lyceums and reported progress. Southampton nearly 100 scholars, Brighton nearly 100. Two new Lyceums in Portsmouth and the Temple Lyceum still progressing; Exeter going strong. Miss Munday spoke of the great work the Council had done with a visit to Exeter, which caused them to open a Lyceum. Mrs. Street, on behalf of Reading, thanked all for their greetings to Reading. She was proud to have been the Council's first President, as she felt that in the unity they were acquiring great strength, which was proving a blessing to the societies in the South.

Mrs. Baker, our Treasurer, also addressed the Lyceum, and said she felt proud of the work done by all during the five years the Council had been in existence.

In the evening a large audience. Mr. Ford spoke of his duties as Area Representative, and pointed out the necessity of all helping in the great work on behalf of the children. He wanted to see Lyceums where none now existed.

Then Mr. Street, who had taken a question out of the Church Question Box, "What think ye of Christ," read a lesson from the Bible in support of the splendid address that followed, and was greatly enjoyed.

Sunday tea was again provided in the garden to visitors, in addition to free billet at the hotel.

Mr. Street thanked all for their presence, which had helped to make our Conference such a success. Collections realised £5 2s. 1d., and the Council was presented with the total, for which we were very grateful.

JOHN JACKSON.

TEES-SIDE DISTRICT.

Quarterly Conference held at Cecil Street, Stockton-on-Tees, on August 12th. President, Mr. Jackson, in the chair. Welcome by Conductor, Mr. G. Neale. Reply by Mr. Roeder.

Credential report: 41 Associates, 8 Delegates, 7 E.C., 11 Visitors and Secretary.

New Lyceum accepted: St. Helen's, Auckland. District Visitor reported visiting seven Lyceums. Good report.

Communications were dealt with. Any other business adjourned to next Conference, except urgent items.

United Demonstration and Field Day was held on Monday, August 6th, at Gurney Valley. Seven Lyceums took part. It was pleasing to see the number of adults. The day was fine, but owing to short time we were not able to complete the sports programme, nor have marching and calisthenics. This was a source of great disappointment to a large number of Lyceumists.

GEO. A. ATKINSON, Sec., *pro. tem.*

TYNESIDE DISTRICT.

Conference at Whitley Bay National Spiritualist Church, August 19th. Mr. Slimin, President, in the chair. After the hymn and invocation, Mr. Robinson, Church Secretary, welcomed the Delegates; Mrs. Hall, Vice-President, suitably replied. The Tees-side Delegate, Mr. Westbrook, was welcomed and invited to a seat on the platform.

The President referred to the recent transition of Miss Lawrence, a Past Secretary of the D.C., and asked for a silent standing prayer of greeting to Miss Lawrence and of sympathy for her father. The Secretary was also instructed to write and convey our sympathy to Mr. Lawrence.

New Associate members accepted were Misses Raffles and I. Trosh, Messrs. J. Stafford, Hudson, Jn. Costley, G. S. Dawson, R. Smith and Thos. Smith.

The President, in his address, spoke upon the uniqueness of that meeting: a Lyceum Conference at a Church without a Lyceum. He hoped that, as a direct result of that day's meetings, there would soon be a Lyceum opened in Whitley Bay. He also reviewed the E.C. work of the past quarter.

Arising out of the minutes of last Conference there were a few questions asked upon the draft rules for governing relationship between Churches and Lyceums, as drawn up by the Joint Committee of the T.L.D.C., and it was decided to send a copy to the BANNER. Mr. Bogue, N.D.C., intimated that, as a result of reporting the matter to the S.N.U. E.C., he had had several requests for copies from other Areas. Further meetings of the Joint Committee will be held shortly to discuss other details, but the draft rules have been accepted by both the N.D.C. and T.L.D.C. Conferences.

The Secretary read the circular letter from the Education Scheme Secretary, and then Mr. Bogue moved, and Mr. Dawson seconded, that "This Conference directs the E.C. to consider the Education Scheme and formulate a District Organization Scheme, that each Lyceum may be helped and tutors provided where necessary." Mr. Bogue also suggested that one or two of the E.C. could be co-opted on the N.D.C. Study Guild Committee.

The D.V. and Area Representative, Mr. Hall, reported having visited Newbiggin, New Delaval, Shildon, Dunston, Liverpool, and Harrogate. The reports of the Secretary, Choir Secretary, and Tees-side Delegate were also accepted.

Open Council. The following resolutions were passed unanimously:—

- (1) That credentials be issued to Lyceums and Associates in good financial standing with the D.C. and only those members possessing same be allowed to vote.
- (2) That each Lyceum be asked to form a *Manual Revision Committee* and to forward decisions and new matter to the D.C. Secretary.
- (3) That the question, whether we should replace the Challenge Shield with a Silver Bell be deferred to next Conference.

An invitation for Conference for August, 1924, was accepted from High Shields Lyceum. The Roll Call showed 16 Delegates, representing 12 Lyceums, 2 N.D.C., 1 Tees-side L.D.C., 7 E.C. and 26 Associates.

In the afternoon Mr. Slimin conducted a Model Open Lyceum Session, which was well attended by local friends and young visiting Lyceumists. Individual effort was very good and the marching and calisthenics impressive.

The Evening Service, addressed by members of the E.C. and Mr. Hall, late D.V., with solos, recitations and a duet, given by visiting Lyceumists, brought to an end a soul-inspiring day, and we hope that the Whitley Bay friends will respond and organize a Lyceum of their own.

The next Conference will be held at Derwent Street, Sunderland. Invitations required for May and November, 1924, and

following. Will Associates who did not receive an agenda for this Conference forward me their address.

N. E. AINLEY, Sec.

Special Reports.

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

Mr. W. Mason, of Ely, a Past President, sends the following report of the re-opening of a Lyceum in Wisbech. We are glad to realise Mr. Mason's continued interest in Lyceum welfare:—

The Wisbech Lyceum was re-opened on Saturday and Sunday, August 11th & 12th. Saturday evening: M. Stevenson in the chair. Short address by W. Mason, on "Lyceum Training." M. B. Carter followed on with clairvoyance.

Sunday morning an Open Session of the Lyceum was conducted by W. Mason. The children did very well for a first session.

Afternoon: Rally of Peterboro' friends. A procession marched to the War Memorial and sang "Oh, beautiful my country," and Miss Kisley, a Lyceumist, recited "Forget me not." We proceeded through the principal streets to Mr. Doughty's field (kindly lent). M. B. Carter gave address on "The Joys of Spiritualism." W. Mason addressed the people on "The Importance of the Teaching of the Children." Mrs. Malpass, of Peterboro', gave a short address. Three Lyceumists gave a selection from the *Lyceum Manual*. Mr. Frill presided.

Evening: The Church was full. M. B. Carter; subject, "Rise and Progress of Spiritualism." Clairvoyance by Mr. Christmas. Mrs. Malpass gave the closing invocation.

Open-air Meeting after evening service, conducted by M. B. Carter, was well attended. Altogether we had a happy time.—W. Mason.

BIRMINGHAM, Handsworth.—On June 24th we held our Anniversary and Flower Services. At the afternoon session we had the pleasure of a visit from the Aston Lyceum. It was a day that will ever remain fresh in our memories, for we were honoured with the presence of our beloved pioneer, Mr. Alfred Kitson. Recitations by Peggy Buckley and Clifford Westwood; pianoforte solos by Dora Vann and Phyllis Holland; marching and calisthenics, under the supervision of our Calisthenic Conductor, Mr. Lewry, were performed in a very creditable manner. Our thanks are due to our Conductor, Mr. Jones, and the Leaders, who made the Anniversary a complete success. Our fraternal greetings to all Lyceums.—S. E. Price, Sec.

[The Editor regrets this report was omitted last month.]

BRADFORD, Harker Street.—We held our Open Session on August 5th. Miss Farrow performed the naming of Joyce Simpson, whose spirit name was given as "Pearl." Other items were well given. Recitations by George Hayman, Minnie Thompson, Joseph Hayman; duets: Walter Isles and Fred Kellett, Misses Leach and Hodgson; solos: Harry Stead, Annie Stead, Mr. Worsman and Mr. Hirst. A beautiful session enjoyed by all.—Mrs. Birkett, Sec.

BRADFORD, Laisterdyke.—We had a splendid Open Session on August 5th, when a goodly number enjoyed listening to the following:—Solos by Mr. Hargreaves, Mr. Robinson; duets: Mrs. Babbs and Mrs. Abbott, Lucy Farnell and Lilian Whitley, Miss D. Lapage and Miss L. Long; quartette by Ernest Satterly, Stanley Wilford, Sam Robinson and Ernest Robinson; recitation by Miss W. Long. The whole of the session was conducted by Master Norman Hancock. We closed by singing "Our Lyceum Band."—James Babbs, Sec.

BURNLEY (North Street).—On July 28th we held our Annual Field and Sports Day. Led by the National Reserve Band, a procession of some 250 Lyceumists walked round the near vicinity of our Church. The procession was led by Miss Davies, dressed to represent "Light," followed by our younger Lyceumists. The children, dressed in white, and walking inside white cords, bedecked with flowers, formed a pleasing spectacle for the onlookers, who were not slow in showing their admiration. After the children, Miss Clegg followed as the "Rose Queen," who walked under an archway of flowers, on which was inscribed "Welcome to all," after which the adult members brought up the rear of the procession.—May Wagner, Sec.

DONCASTER, Spring Gardens.—Open Session. August 12th, conducted by Mr. Ockleford. Recitations, pearls, etc., were given by the following Lyceumists:—F. Keighley, K. Cross, B. Moseley, Mrs. Quinton, F. Overton, Mr. Towle, M. Richardson and G. Taylor. The calisthenics were led by B. Moseley, assisted by Norah Whately. Mr. Towle ably presided at the piano. Good attendance. We attended the Demonstration and a majority of our scholars took part in the marching and calisthenics with credit to themselves. Mr. and Mrs. Cross kindly provided a tableau, which gave pleasure to all who saw it.—W. Moseley, Sec.

LANCASTER.—On August 5th we held our Open Session, which was thoroughly enjoyed by everyone present. There were recitations given by Annie Smith (2), Ralph Parkinson (3), Norman Baines (3) and Nora and Thomas Crossley; solo by Mr. John Kirk.

On July 28th and 29th our Lyceum was invited to join in the No More War Demonstration. Our elders worked very hard on the Saturday, decorating a lorry, on which some of our youngest Lyceumists were grouped around our Assistant Conductor, Miss A. Sharples, the tableau being entitled "The Triumph of Love" (*Lyceum Manual*, M.R. 215). On the Sunday the whole of the Lyceum joined with sixteen other schools in a procession round Lancaster and then formed a massed meeting of about 2,000 school children. Both days were a great success. Greetings to all.—Marion Swale, Sec.

NANTYMOEL.—On July 29th a very impressive Dedication Service was conducted by Mr. R. E. Pugh. The child named was David Harris, spirit name "Eric," the son of Mr. and Mrs. Harris, members of our Lyceum. The Church was beautifully decorated with flowers, thanks to our lady members.

On Sunday, August 12th, we held our Annual Anniversary in the afternoon and evening, presided over by Mr. Laura Lewis, Cardiff. The children gave their best in recitations and singing. Great credit is due to the teachers for the way in which all the children said their recitations, especially the "Tiny Tots." At the evening session the adults rendered the service of song, "Into the Light," which was much appreciated by all present. I wish to thank all who assisted us in making our Children's Day a success.—Wm. Redwood, Sec.

PRESTON (Progressive).—Saturday, August 4th, was a red letter day for our Lyceumists. We held our Field Day, about 60 children and adults being conveyed by "chara" to Guides House, near Lytham. Various games and boating were the order for the afternoon. After tea, sports were indulged in. The following were amongst the prize winners:—Grace Davies, Lorna Mason, Mabel Cartmell, Annie Fishwick, Mrs. Fryers, Mrs. Mason, Mrs. Singleton, Herbert Nelson, Billie Lester, Jack Mason, Mr. Davies, Mr. Jack Cartmel and Mr. W. J. Cartmell.

SOUTH SHIELDS UNITED LYCEUM WORKERS.—The above Committee was re-formed as the result of a meeting at High Shields Church on July 21st, and comprises representatives from Cambridge Street, High Shields and South Shields Lyceums. The first committee was elected in August, 1914, and after twelve months of useful work lapsed through the majority of workers entering war service. The aim of this body is to stimulate Lyceum work in this town by holding United Lyceum Services and Demonstrations, combined classes, united social activities, etc., and by holding regular monthly meetings on the last Saturday of the month, at 2-30 p.m.

Officers elected were President, Mr. Woodall (High Shields); Vice-Presidents, Mrs. Bell (South Shields) and Mr. Musgrave (Cambridge Street); Treasurer, Mr. Bains (Cambridge Street); Secretary, Mr. White (High Shields), and Lyceum Visitor, Mr. Robertson (South Shields).

All Lyceumists are invited to attend the monthly meetings, which will be at each Church in rotation. September, Cambridge Street; October, Fowler Street.—N. E. Ainley.

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 August 21st

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

Additional words to be paid for at the rate of 6d. for every nine words. Reports for Oct. issue must be received not later than September 26th.

ACCRINGTON, Pearl Street.—Open Session held August 5th. Opening Hymn 339, Invocation Mrs. Cook. S.C. 36 led by B. Lindsley, M.B. 207, G.C. 118, G. Love. Rec. by E. R. Swift, Solo by Mrs. Thompson, song by four Lyceumists. Pianoforte solo, Irene Lee. Closing hymn 320. Altogether we had a good session. Conducted H. Thompson.—T. Fazakerley.

BACUP.—Open Session August 5th. Conductor, Mrs. Carter. Pearls: Mrs. Ridehalgh and Mr. Greaves. Poor response for recitations, songs. Duets by Miss Taylor and Ivy Salisbury, M. McKenna and L. Taylor, Mrs. Carter and Mrs. Tempest, Mrs. Carter and Lizzie Alexander. Song by Mr. McKenna.—B. Lord, Sec.

BARROW, Dalkeith Street.—On August 19th, at the Lyceum Session, we bade farewell to our Secretary, Mr. Worrall, who is bound for Cleveland, Ohio. On behalf of the Lyceumists Miss Walker presented him with a set of mathematical instruments. Several members spoke appreciatively of Mr. Worrall's services.—M. Lawton, Conductor.

BEDWORTH.—Open Session Aug. 5th. Recitations given by P. Alsop, M. Wood, A. Davis, and C. and L. Chapman. Liberty Group also sang. A most enjoyable time was spent.—Miss C. Rowe, Sec.

BIRKENHEAD.—On Saturday, July 28th, we held our Annual Pic-nic. We left rain and shade for Southport sunshine. About 100 sat down to a good tea. Open Session Aug. 5th. We had a very pleasing ceremony when the infant daughter of our Lyceumist, Mrs. K. Leighton, was named Doris Eileen, Spirit Name, Grace. The ceremony was very nicely performed by the Birkenhead medium, Mrs. Leighton. Rec. by Doris Dunn, Esther Dunn, Edna George, Ethel George and Freda Whiteley. Solo by Percy Woodley. Duets by Eva Williams and Evelyn Leighton, Pearl Cooper and Esther Dunn. Violin solo by T. Pennington, accompanied by P. Northcote.—Mrs. Thompson, Sec.

BRADFORD, Boynton Street.—We held our Open Session on August 5th. Solos and recitations were given by the scholars. We had a good time together. Mrs. Ward, Sec.

BRIERFIELD.—On August 12th we held our first Lyceum Anniversary. Open Session in the afternoon with a harmonious gathering of Lyceumists and friends, proving great progress has been made. A good response of recitations, texts and song were given by Lyceumists. Good-will prevailed, and crowned a happy session with peace and joy.—Miss Stockdale, Sec.

CALGARY, Canada.—We held our Open Session on August 5th. Mrs. Garrad conducted. Miss Garrad assisted at the piano. The programme for the afternoon was very enjoyable and uplifting. There were pianoforte solos by Miss Lottie Rainer and Master Wm. Garrad. Recitations by Eva Rainer and Lottie Rainer and Queenie Rushton. Readings were given by Mrs. Hill and Ada Garrad which both carried good lessons. A duet was rendered by Nancy and Dorothy Legg, two talented juveniles. Mr. C. Adam (the Liberty Group Leader) took the connective Musical Readings. All members present said pearls of highest inspiration. Mrs. Garrad closed the session with a very reverend prayer for all in the universe. There was a good attendance. Success to all Lyceums.—Ada M. Garrad, Sec.

CHESTERFIELD.—On August 5th we held our Open Session, and the following obliged:—Recitations: Kenneth Brown, Lizzie Siddall, Lilian Slater, Connie Slater, Edith Slater, Marion Wagstaff, Avis Brown, Olive Winter, Rene Winter, Sydney Hobster, May Wheatley, Elsie Gore, Mr. E. Hobster and John Slater. Pianoforte solo: Kenwood Widdowson. We had a very good session and hope to have many more like it.—Irene Marriott, Minute Sec.

EARBY.—On August 5th we held our Open Session. Recitations were given by A. Layfield, E. Clark, J. Quinn, E. Barker, L. Clarke, M. Clarke, and H. Astley. Songs by P. Ion, D. Haynes, A. Nuttall, A. Bannister, D. Nuttall, S. Clarke, E. Barker, G. Robinson, J. Waddington, J. Wilkinson, G. Milward, C. Clarke, F. Abbott, H. Tillotson, M. Hunter, and I. Eastwood. Hymn 360 was sung by part of the Liberty Group. A very enjoyable session.—Miss B. Smith, Sec.

FLEETWOOD.—On July 29th we had the naming of a baby (Albert Shaw) by Mr. Batley. On August 4th our Lyceumists took part in the Hospital Saturday procession in the form of a tableau entitled "Love at the Helm," and were awarded the First Prize, a Silver Cup. This was our first effort. We are very proud of our success and hope this will give encouragement to other Lyceums. Best wishes to all.—Mrs. F. Benson, Sec.

GREAT HARWOOD.—On August 5th we held our Open Session. S.C. led by Hubert Norris. M.R. by Sydney Hudson. G.C. by Miss Maggie Pickvance. Recitations and solos were rendered by the following Lyceumists:—Florrie Pickvance, Ernest Allen, Sydney Hudson, Alice Taylor, Willie Barrington, Maggie Nelson, Walter Taylor, Dorothy Hartley, Alice Fletcher, Winnie Chambers and Hubert Norris. An enjoyable session.—H. Baxter, Sec.

HUDDERSFIELD, St. Peter Street.—Open Session on Aug. 5th. Our new Conductor, Mr. Garside, had the pleasure of naming a future Lyceumist, the son of Mr. MacAlister. He gave it the material name of Roy MacAlister, and the Spirit world gave it the name of Strong Heart. We also had solos rendered by Miss E. Farnhill, Miss Macartney, S. Kitson and Mr. Wallace. Numerous recitations and pearls. We had a splendid gathering and spent an enjoyable afternoon.—C. Senior, Sec.

HULL, Holborn Hall.—August 5th, Open Session. Poor attendance owing to holidays. Recitations by Ellen Dauber and Dolly Woods. Good string of pearls. Progressing well, having made 15 new members last month.—M.J.B., Sec.

LEEDS, Armley, Theaker Lane.—On Thursday, the 2nd of August, a very happy social was held in our rooms to wish God speed to four of our Lyceumists, i.e., Mrs. Morris and her three sons Edgar, Cyril and Jack, on the occasion of their leaving England to join relatives in Toronto, Canada, who were also late members of our Lyceum. Suitable presentations were made. "May our thoughts be stepping-stones from them to us."—L. P. Firth, Sec.

LONDON, Hounslow.—Should have a record month. Outing September 1st. Anniversary and Council Visit, 23rd. Public meeting, 25th. Hearty invitation to all Lyceumists. Bring your greetings.

LONDON, Peckham.—On August 19th we held our Open Session in honour of little Minnie Barnett's birthday to Spirit life (Aug. 18th). Our Hall was made beautiful by the gifts of flowers from our Lyceumists. Efforts were given by Violet Pond, Jackie Plumb, John Borthwick and Trissie Bell. A most harmonious and enjoyable session.—B. M. Bell, Sec.

LONDON, Woolwich and Plumstead.—Although the holiday season is depleting our attendances interesting sessions are held each Sunday. A young scholar conducts in the absence of our Conductor on holiday. Bright and interesting efforts are also made by the scholars. On Sunday, 29th July, nearly the whole of the Church Committee attended our "Business Session," which we appreciated greatly. We commend the experiment to all Lyceums.—H. Watthey, Sec.

MANCHESTER, Pendleton.—We have commenced a new scheme under the conductorship of Mr. Lilliot, and we are making progress as well as could be anticipated. On Sept. 2nd we are holding a musical afternoon which promises to be a success. Old and new friends will be heartily welcomed.—J. Shaw, Sec.

NELSON.—We held our Open Session on August 5th when the following rendered items:—Stella Atherton, Ada Leech, Luther Horsefield, Mason Smoothy, Olga Ellis, Miss B. Terry, Mr. R. Middlebrook and W. Middlebrook. Best wishes to all.—Mrs. A. Parkinson, Sec.

NEWCASTLE-ON-TYNE, Rutherford Street.—On Sunday, August 5th, our Open Session was full of go. Plenty of individual efforts. On Bank Holiday we held our Annual Picnic at Ponteland, about 80 Lyceumists and Officers sat down to an excellent tea, after which the various races were held; some close finishes were witnessed. During the day we had various games and the time passed too quickly.—G. Sample Dawson.

NORMANTON.—We have held our Anniversary Services, when Mrs. Fenton, of Pontefract, was our Speaker. Special hymns were sung and several Lyceumists gave recitations. On Saturday, June 16th, we held our Anniversary Tea. After a splendid tea we adjourned to the park where we indulged in games and races, etc., and everybody heartily enjoyed themselves. Our best thanks are given to all members who helped to make our Anniversary a success.—E. Calcutt, Sec.

OLDHAM, Central.—August 19th, Service rendered by Lyceumists, Misses A. Chappell, Ogdin, Norbury, Howarth, Howarth (I), Palmer, Woods, Blimstons, Houlston, Harrop, Grange. Mr. Woods, R. Chappell, F. Chappell, H. Bayliss, F. Bayliss, W. Woods, L. Ogdin. August 18th, our Garden Party and Gala was a success.—E. Norbury, Sec.

PARKGATE.—On August 12th we had a visit from the Adjudicators, Mrs. Bruce and Miss Salmon, and we are very hopeful of being in the running for the Banner.—F. Cook, Sec.

PORTSMOUTH.—On July 25th we celebrated our Annual Lyceum Outing with a char-a-banc trip to Petersfield. Games and races were organised for young and old. Mrs. Murray presented the prizes to the winners. Every child received a small gift. Hearty thanks were accorded to all the helpers.—E. M. Fielder, Sec.

READING.—On August 4th our Church was the scene of one of the most beautiful weddings ever enacted; that of Mr. H. Wagnell and Miss Mona Street. Both are Leaders in our Lyceum and their marriage is indeed a happy event, not only for them, but for the Lyceum also.—C. R. Churn, Sec.

SALFORD, Central.—We are doing very nicely. Each succeeding Sunday seems to bring an improvement both in status and attendance. Fraternal greetings to all Lyceumists.—Arthur W. Stansfield, Sec.

SHEFFIELD, Attercliffe.—On July 22nd the S.L.D. Council were with us. The Open Session was conducted by Mr. Heath, Council President, who, during the Session, replied to some very good questions. It was a good session throughout. On Saturday, August 18th, our Lyceum attended District Demonstration at Doncaster with a fine representation, taking 154 junior Lyceumists by char-a-banc. Sunday, August 19th, afternoon session was conducted by Mr. Goodall. The infant son of Mr. and Mrs. C. Nelson received the name of Walter George and the Spirit name of "Brave Heart." This interesting ceremony was conducted by Mrs. Bacon, Church member.—F. Smith, Sec.

SOUTHAMPTON, Cavendish Grove.—August 1st we held a Flower and Fruit Service and two ceremonies. Before the naming Miss Olive Oliver rendered a solo "Lisp of a Baby's Prayer." Many recitations and songs were given by Lyceumists. After the session flowers and fruit were distributed to sick Lyceumists, also Children's Hospital.—D. Hart, Sec.

STOCKTON-ON-TEES, Cecil Street.—Open Session held August 5th. Good attendance; usual exercises well sustained. Golden Chain well taken by Mr. Gray, of South Shields, and our oldest Lyceumist. A very enjoyable session.—Geo. A. Atkinson, Sec.

WINNIPEG, Canada.—August 5th we held our Lyceum Anniversary Services, both afternoon and evening, pearls, songs and recitations were given by the following:—Winnie, Edna and Harold Brown; Ella and Milly Crawley; Sylvia Parkinson; May Wakeman; Mrs. Crawley; Mrs. H. Forrest; Mrs. Brown; Miss Anderson; Olive and Harry Forrest; Mr. Wm. T. Brown; and Mr. H. Forrest. Also a pianoforte selection by Leighton Rogers. This being a special occasion Mr. A. W. Wakeman, Church Organist, officiated at both services. The Conductor had a little talk to the children on flowers and weeds. We all spent a very enjoyable afternoon and evening.—Helen F. Lawrence, Sec.

WINNIPEG, Princess Street.—The Lyceum held their first Annual Picnic to Grand Beach, July 28th, about 30 scholars and friends attending. Races were held and every scholar was given a prize. Although it rained everyone had an enjoyable time. Sunday, June 29th, Open Session, very good attendance. Miss B. Barnes, the Assistant Conductor, leading. Several pearls were given. Mr. Wakeman was the Musical Director for the day.—F. Cartman, Sec.

WEST MELTON.—Session Sunday, August 5th, 1923. Mr. Rawlinson gave Invocation; Mr. Lee took Silver Chain and Musical Readings. Recitations by Mesdames R. Jackson, J. Kenning, M. Walton, N. Hullworth, M. A. Speight, K. Sykes, M. Darby, N. Paskell, R. Rawlinson, M. Peniluna. Boys: E. Jackson, J. Farrar, T. Paskell, T. Darby and C. Walton. Mr. Lee took marching. Miss Stokes, of Wakefield, conducted calisthenics.—Mr. Lee, Conductor.

WEST PELTON.—We held our Anniversary Services on July 29th and August 5th. Conducted by the Rev. W. Moody, B.A., of Chester-le-Street. The children took part in recitations, scripture, dialogues, etc., and every credit is due to the children and their various leaders for the enjoyable time that was spent. Appropriate hymns were sung by the choir. Two beautiful anthems were also rendered. Many thanks are due to the Choirmaster, Conductor, Organist, all Officers and Leaders for a very successful Anniversary.—Ada Meakin, Sec.