

# THE LYCEUM BANNER

No. 393. Vol. XXXIII.

NOVEMBER, 1923.

PRICE TWOPENCE.

## AN EVENING REVERIE.

O thou great Movement of the Universe,  
Or Change, or Flight of Time—for ye are one!  
That bearest, silently, this visible scene  
Into night's shadow and the streaming rays  
Of starlight, whither art thou bearing me?  
I feel the mighty current sweep me on,  
Yet know not whither. Man foretells afar  
The courses of the stars; the very hour  
He knows when they shall darken or grow bright;  
Yet doth the eclipse of Sorrow and of Death  
Come unforewarned. Who next, of those I love,  
Shall pass from life, or, sadder yet, shall fall  
From virtue? Strife with foes, or bitter strife  
With friends, or shame and general scorn of men—  
Which who can bear?—or the fierce rack of pain—  
Lie they within my path? Or shall the years  
Push me, with soft and inoffensive pace,  
Into the stilly twilight of my age?  
Or do the portals of another life  
Even now, while I am glorying in my strength,  
Impend around me? Oh! beyond that bourne,  
In the vast cycle of being which begins  
At that dread threshold, with what fairer forms  
Shall the great law of change and progress clothe  
Its workings? Gently—so have good men taught—  
Gently, and without grief, the old shall glide  
Into the new; the eternal flow of things,  
Like a bright river of the fields of heaven,  
Shall journey onward in perpetual peace.

W. C. BRYANT.

## The Education Scheme.

FOR ALL PROGRESSIVE LYCEUMISTS.

### THE WINTER SESSION.

Many Lyceums have already sent on their orders for the Handbooks, Syllabuses, etc., needed to continue their studies for the next Grades in the Education Scheme, and have begun their classes, studying a given section each week, and practising writing answers to questions. Several of the Tutors are following the course and system mapped out in the pamphlet, "How to prepare for the examinations"; and many Conductors are working through the Session Programmes given in the same pamphlet. Candidates under the care of these Tutors and Conductors will find themselves very familiar with the work on which they will be questioned, and ready to express their thoughts on paper as easily as in the Lyceum Session.

We would urge those Lyceums that have not already got to work, to make a start at once, for the students have a far better chance to do well, if they have had plenty of time to assimilate the matter studied in session, group, and (or) evening-class.

### TO CANDIDATES.

Your Lyceum Secretary has to send in the list of names (of all who intend to sit at the examinations) in December. Please make a point of seeing that your own name is given in and that it is sent in at the proper time.

The questions set at the last exams. give you a splendid chance to practise writing answers to questions, and are to be found in the "Lyceum Banner" for last March.

The next examination will be held on Sunday, 17th February, 1924.

Any candidate, who, for special reasons, cannot sit with the others, should write to the Education Secretary, and ask for special arrangements to be made for him (her).

### TO LYCEUM SECRETARIES.

Before this appears in print, you should have received from the Education Secretary a letter, to be read at your Lyceum Committee Meeting; a letter to yourself, giving particulars about the filling in of the exam. form, etc., and two pamphlets

about the work for the Grades, and how to prepare Lyceumists for the exams.

If any Secretary has not received such a packet, will he (she) let the Education Secretary know at once.

If there is any change of Secretary, or of address, also send word of it to the Education Secretary.

If, for any important reason, your Lyceum can NOT hold the exams. on the Sunday fixed, please ask to be allowed to hold it on a day near that date, but more convenient to your candidates. Do NOT ask for a date that is LATER than 17th February, as this is a serious hindrance to the carrying out to time of the subsequent work.

### ORDERS FOR EDUCATION HANDBOOKS, Etc.

All that is necessary for preparing for the examinations, for any Grade, can be obtained from the Education Secretary, and also from the General Secretary.

Thirteen copies to the dozen are now allowed for all the Handbooks and pamphlets dealing with the Education Scheme.

Will Lyceum Secretaries, sending orders, please NOT send stamps if the amount is more than eleven-pence; and NOT CROSS postal orders, but make them payable at Batley.

The Education Secretaries will be grateful if addresses to which goods are to be posted are given CLEARLY. (Printing is a great help in deciphering unfamiliar names and addresses.)

### LITERATURE FOR THE STUDY OF THE EDUCATION SCHEME.

N.B.—13 copies are allowed to the dozen.

(i) *Syllabuses of Work*, for all Grades—1½d. per copy (for quantities less than 12); or 9d. per dozen, post free.

(ii) *How to prepare for the Examination*—Sent free on receipt of a stamped addressed envelope.

(iii) *Helps to the Study of the Lyceum Manual*—2d. per copy, or 1s. 9d. per dozen.

(iv) *Oral Grade Primer*—5d. per copy, or 3s. 6d. per dozen, post free.

(v) *No. 1 Handbook*—for Grade I: 4d. per copy, or 3s. 6d. per dozen, post free.

(vi) *No. 2 Handbook*—for Grades II., III. and IV., 6d. per copy, or 5s. 6d. per dozen, post free.

(vii) *No. 3 Handbook*—for Grade V.: 7d. per copy, or 5s. 6d. per dozen, post free.

(viii) *Examination Lists, Summaries, and Marking Scheme*—6d. per copy.

EDUCATION SECRETARY—(Miss M. E. KITSON, 17, Bromley Road, Hanging Heaton, Batley (Yorks.)

### ARMISTICE DAY IN LONDON.

Sunday, 11th November, being Armistice Day, the Large Queen's Hall has been booked by Sir Arthur Conan Doyle, and a Spiritualist Remembrance Day Service will be held at 12 noon. *The Lyceumists in the London District have been specially invited to attend*, and the Grand Circle has been reserved for their use. Each Lyceum is to be in charge of its own officers, and each Lyceumist is to wear his (her) Lyceum badge; the Lyceums being also requested to bring their Banners. A special entrance to Queen's Hall will also be reserved for the Lyceumists.

Now, London Lyceumists do your very best for the sake of your Cause.

### TRANSITION OF MRS. VENABLES, OF WALSALL.

We have learned, with sincere regret, of the passing of Mrs. J. Venables. Many Spiritualists who remember the early days of the Movement, will recall the long association of Mr. and Mrs. Venables with the propagation of our truths. We tender our great sympathy to Mr. Venables, J.P., in the deep physical loss of his dear partner and hope our feelings may be a solace to him in his bereavement.

## ADVENT.

### THE BEGINNINGS OF MODERN SPIRITUALISM.

BY A. T. CONNOR.

#### CHAPTER XII.

##### SANE SPIRITUALISM.

Spiritualism, we are taught, is a science, a philosophy and a new revelation of religion; therefore all who desire a sound knowledge of the subject must study it and consider it in all its three phases. At present there would seem to be a regrettable tendency in some quarters to subordinate teaching to propaganda—indeed, some societies provide no study classes for members or inquirers, devoting all their energy to propaganda work. As the average propaganda address cannot be more than a general outline of our claims, this really means that the demonstrative side of Spiritualism is being given undue prominence—and science does much more than merely demonstrate, or record demonstration: it inquires into causes and attempts to explain effects.

That those on the spirit side are ready and willing to help us in our inquiries was shown very early in the modern movement. As soon as the telegraphic code was adopted at Rochester, the spirit communicators began to teach as well as demonstrate. Attempts were made at various circles to explain the powers and methods used, and all these various explanations are in general agreement. The explanation given to the "Koons" circle, in 1853, will serve as a sample.

"Spirits," we are told, "in their communion with earth, manifest through two primitive elements; namely, first, an electro-magnetic element of which the spirit body is composed; next a physical aura, which emanates from the medium, or can be collected from material substances. . . . From the combination of these two, namely, the emanations of the spirit and the medium, a third or composite is formed, which is affected by the atmosphere and (? other) human emanations. From the preponderance of the electro-magnetic or spiritual element, the laws of cohesion and gravitation can be overcome, and through this spirits are enabled to dissolve and recombine substances with great rapidity, heave up and carry material bodies through the air, and cause them to float or sink in proportion to the strength of the battery formed. It is this element which enables some spirits highly charged with it to come into contact with matter, and thus to use pencils, pens, etc., in writing, drawing and playing on musical instruments. By aid of the physical or human aura—animal magnetism—they cause concussions, raps, shaking of furniture and heavy bodies; by this also they produce spirit light, gathering it up so as to form an envelope of matter around their own hands; condense sound so as to be heard singing or speaking; and strike upon the heavier instruments. The composite element is used more or less in all modes."

Again—"The power by which spirits can act upon matter at all is limited, ill understood even by themselves, and at present in a merely experimental state of control; hence the quantity and power of the manifestations is determined by conditions too complex and subtle, and as yet too remote from the sphere of material science, for human comprehension. Moreover, every communication, howsoever transmitted through a human organism, partakes so closely of the idiosyncracies of the medium that whilst the idea may originate in the spirit-world, the form of the communication must assume the shape of the medium's mind and the measure of their force. Beyond the occasional introduction of a few words, sentences, or forms of writing and expression it is almost impossible for the mightiest controlling spirit far to transcend these limits; hence their ideas not only sink to the level of the mediums' capacity in transmission, but often become so merged in their magnetism as to lose the stamp of their spiritual origin altogether."

The last quotation contains not only an explanation but a warning—emphasising the care that must be exercised in considering messages from the spirit-side. Each investigator must decide for himself the mental status of the medium through which the communication comes—and accept or reject accordingly. And each investigator should be properly equipped for the full understanding of all the phenomena he may witness. It is a very dangerous practice to allow people with no knowledge whatever of mental or psychic laws, and without any preparation, to witness phenomena of which in most cases they get only the demonstration, without a word of explanation. The equipment should take the form of text-books, issued or approved by a central (national) educational authority. This central committee should be selected from all sections of the Spiritualist Movement—organised and un-organised—and under its direc-

tion every phase of phenomena would be studied, and the best scientific minds in the Movement invited to contribute their knowledge and ability to the compilation of text-books. The task undertaken would be a heavy one, but the results would be so great that any toil or sacrifice would be repaid a hundredfold. If we pause to think of the strong position in which Spiritualism would stand, with a series of graduated textbooks, in which all the phenomena recorded had been verified, classified and tabulated, so that even the novice would be able to get a general idea of their significance—if we think of this, we must agree that a strong and united effort should be made to set up the committee and start it at once on its work.

But Spiritualism is much more than merely a science, and the central educational authority must be more than a scientific records committee. The philosophic section would take the text-books authorised by the scientific section, and with these as a basis would secure that men and women of acknowledged broad-mindedness should be invited to search for the general laws governing the phenomena and the general theories justified by the facts. Their findings could be published either separately or as part of the text-books to which they would refer, and thenceforth no inquirer need go into a seance-room ignorant of what is going to (or is likely to) happen.

It may be objected that committees are doubtful quantities, and that an educational authority, once firmly established, might attempt to become dogmatic. But it would be the duty of the Movement so to define the duties, powers and duration of the committee, that no question of domination by individuals or groups could ever arise. If the committee was chosen by and from the National Union, the Lyceum Union, the London Spiritualist Alliance, the College of Psychic Science and other leading Spiritualist bodies, practically every point of view would be fairly represented; and besides, the committee would not compile, but only approve or reject—and then only on questions of verifiable fact or logical deduction.

This is not the place, nor the occasion, to go deeper into the constitution of such a committee, but it is a subject that could well be debated by Study Classes and Liberty Groups. If the rapidly extending Movement of Spiritualism is to be placed on a sound basis, something of this or a similar nature must be done—and quickly. Interest in our Movement is spreading at a remarkable rate, and it is the duty of the Movement to provide reliable information, in cheap book form, for all who may make inquiries. The knowledge of Spiritualism should not be confined to those who can afford to buy expensive books or become members of expensive research societies. And it is only by the wide dissemination of knowledge that we shall be able to secure and ensure a sane Spiritualism. (May I explain, for the sake of junior students, that the word "sane" is here used in its root meaning of "sound, or healthy.")

In deciding what would be a sane Spiritualism, we must bear in mind what, as a Movement, Spiritualism has set out to do. The object of all Spiritualistic propaganda is to convince mankind of the continuity of conscious individual existence, through and after bodily death: to prove beyond all doubt that those who have passed through the veil are still able to communicate with us, and to give us descriptions of the world beyond. In a sane Spiritualism, only those who had qualified as exponents or demonstrators would be allowed to officiate, and only properly developed mediums would be allowed to act as authorised transmitters between the spirit spheres and our own. If the mental, spiritual and psychic development of the medium influences the quality and value of the messages sent through, then it can be nothing more than ordinary common-sense to provide that in the development of a medium, mental and spiritual culture should be put on an equal footing with psychic culture.

But not only the exponents would be cared for by a sane Spiritualism. Those "in high places" would realise that a *healthy mind in a healthy body* refers to great Movements as well as to individuals; and they would ensure a healthy "body" by insisting on a comprehensive grasp of the science and the philosophy of Spiritualism as a qualification for full membership in any affiliated church—and on the establishment of educational classes, under competent instructors, as an essential condition of affiliation.

In short, a sane Spiritualism would be a Spiritualism in which not only the leaders, but every member of the rank and file, would be well-informed, and capable of drawing helpful lessons from the facts at their disposal; a Spiritualism which would command the respect of opponents, the attention of inquirers, the labours of investigators, and the support of all lovers of progress and reform.

(To be concluded.)



My dear little Guys.

That is the correct way to address you this month I suppose, because you will all be shouting "Guy, Guy, stick him up on high. Bang. Bang. Bang." Oh dear, my nerves, there's another young rascal just let off a cannon, nearly made me jump out of my skin, its a good job I didn't quite or I am sure no one would know me, if I did.

Whiz. Bang. O-o-o-o-o! Just look at that pretty rocket in the sky. Bang. Bang. Bang there goes another. Oh dear, I am sure my chair will go up in a minute, and all this Ranging, just because some people were displeased with James I. three hundred years ago, and a man named Guy Fawkes tried to blow him up, and the Houses of Parliament too. What a good job it is, boys and girls, that all the displeasures of people are not remembered in the same way, or surely we should be Whiz-Banged right away altogether: for instance, just think how some children are displeased when Mamma says, "bed-time," or when Dadda says "what about your music lesson."

In three hundred years' time if people are going to let off as many crackers, squibs, and cannons for each one of your displeasures, as they do for these people, one thing I am sure of, the Uncle Bert who is writing stories then will have to invent some silent room, which cannot be blown up.

What about the Guys? I've seen quite a lot in my time, sacks stuffed full of straw, with Dadda's best Sunday going to meeting coat and hat on, or one of Granny's old bonnets and a mask for a face: but sometimes I have seen real living Guys, yes, little boys and girls, stuffed full of all sorts of good things, dressed up in pretty dresses, or neat little suits, and sometimes they have real masks on, not made of paper, which you buy from the shop, but they just use their own faces to save their pennies. You know, when they cannot have their own way, how quickly they put a mask of black looks and frowns on. Why! you've seen them too, I'm sure, they are what I call real living Guys, now you know how guys are put on exhibition in your motor car—a soap box on wheels—well just be careful you are not caught on November the 5th. with the wrong kind of mask on, because guys make good bonnies. Happy smiling faces and cheerful expressions are your best safeguard.

Bang! Whiz! Bang! there goes another, I'll finish this part of my letter or I shall go bang too.

#### CLEAN BOOTS.

There is a lesson to be found in everything, if only we will look for it, even in cleaning our boots. What is it that makes them shine so brightly when properly cleaned, is it some special polish or paste? No, the secret is the amount of elbow grease we use on them. What on earth has that to do with Lyceumists you say, why just this; in the same way as your boots get dull, so at times your work in the Lyceum gets dull too; it wants a little polish, and a lot of elbow grease putting into it.

To me, the Lyceum is the brightest Sunday School in the world. Why? Because it is a school of a liberal and harmonious education. Yes, but it is something more, too. It is the open door in our churches, through which the children of the Summerland, which Andrew Jackson Davis saw, find like attraction.

I wish those Churches which haven't got Lyceums could realise the full meaning of this thought. It means that each boy and girl, man and woman must try and make the Lyceum Session one of BRIGHTNESS. Let me try and give you boys and girls a few helpful hints, how you can do your part towards this. You open your session, or at least I hope you do, with the Opening Salutation:

"Brothers and sisters here assembled, embodied and disembodied, from the Centre of Love I salute you, may each one of us strive to assist in making this Lyceum session a success and a blessing, so that when it is over we may all have received strength and encouragement for the coming week."

That is what I call opening the door of happiness. PEARLS are asked for, and I want you to try and make these real gems of thought, get them ready before the session, and make sure you understand their meaning in case your Conductor should ask you to explain them, it will make this part of the session so much brighter.

Then your Individual Efforts; when you sing or recite try and put expression and actions into your pieces, because it brightens the whole tone of your efforts when correctly delivered.

When visitors come to address you, try and follow their remarks, so that when they ask questions you are ready with your answers, and do not be afraid to answer up because visitors like you to do this, and in the same way always be on the alert for the Conductor to ask you questions on the Silver Chain and Golden Chain recitations, also the Musical readings; put some elbow grease into your drill, hold your heads and shoulders up well in your marching. Sing your Lyceum Songs as if you meant them.

Why do I want you to do all these things; just because we want to make our Lyceum work speak and show the world what a beautiful work we are doing, and if you will do your part—and so much rests upon each of you—there will be a realness in your Closing Salutation:

"Brothers and sisters ere we part this afternoon, let the bonds of fraternal love unite us. May the lessons we have learned bear fruit in our conduct during the coming week to the glory of our Father God, and the honour of our glorious Cause. Farewell until we meet again. Amen."

The brighter your boots get when you are cleaning them, let them remind you of my lesson.

#### A SECRET.

I wonder what you would say if I told you my next letter would be the last? I'll tell you a secret, you know, just between you and I. I promised to write these letters for one year, and December when my last one is due, seemed to be coming all too quickly for Auntie Ruth and I, and although I did not want to, I had to write to Mr. Knott, the Editor, and ask him he if wanted me to discontinue them after next month. He wrote back at once, said a lot of nice things to me, but the best of all was "NO." I need not tell you how happy we were to know we could continue to give our humble service to you boys and girls for God and the Summerland, and that our letterbox would still be open to receive your beautiful letters. Next month will be my Xmas letter and in addition I am going to try and tell you some of the interesting things which have taken place during the past year with regard to these letters, etc.

Xmas is coming, the goose is getting fat,

Please put a penny in the £2,000 hat (effort).

#### COMPETITION.

Last month's efforts are also good that my Competition Adjudicator has never had such a hard task before to decide whom the prizes should be sent to. Manchester (South) and Newton Heath sent sixteen efforts, while there were many more from other Lyceums.

I am pleased to say I have been successful in getting gifts of three extra prizes given to me for you.

I am having all your efforts framed, and I shall give you "A Drawing" and another "Painting Competition" early next year.

Prizes this month for ESSAYS ON YOUR FAVOURITE MUSICAL READING; also awards of merit "Liberty Section."

#### RULES.

1. Name in full, age, and address, Conductor's name and address. Write replies on one side of the 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 papers "Liberty Section." Address to Uncle Bert, 2, Villiers Road, Osterley, Middlesex, not later than November 19th.

Prizes will be sent to your Conductor, receipt for same being requested. Enclose stamped addressed envelope if reply is desired.

Prizes for last month awarded to:—

Eleanor Coe, age 9, South Shields.

\*Muriel Lamb, age 10, South Manchester.

Harry Slingsby, age 10, Newton Heath, Manchester.

Edith Bishop, age 12, Battersea.

Mary Bradbury, age 13, Hyde, Lancashire.

Award of Merit to "Artist" for Envelope Design.

\* Also prize winner in September.

Passenger to Railway Porter: "When does the next train go?"  
Porter: "A little while after the guard has waved his flag."

2, Villiers Road,  
Osterley, Middlesex.

With Love,  
UNCLE BERT.

## Mediumship and Circles.

### THE PASSPORT TO SPIRIT COMMUNION.

BY MRS. M. E. PICKLES.

I have been glancing through one of my books that I paste cuttings in culled from various sources and came across the following: "Never forget the purpose for which a man lives is the improvement of the man himself, so that he may go out of this world having, in his great sphere or his small one, done some little good to his fellow creatures and laboured a little to diminish the sin and sorrow that is in the world."—*W. E. Gladstone*.

We take it for granted these words convey a great truth, that the first consideration is the continual improvement of self, and that this improvement is a means to an end. We know that no one can persistently labour to educate themselves in any way, but that it proves an advancement to others. The great desire to be, creates an ideal within that *must* be an attraction to the very ideal aimed at.

The result to the individual mind, in the reaching out as it were, inevitably means the assimilation of truth to many more who are in the same degree of unfoldment, and all are helped by the way, not only those in earth life, but intelligences on the other side.

A friend and co-worker for Spiritualism some time ago related a beautiful yet true story to me. We were both engaged for propaganda work and on this special occasion were sharing a room together. We had been asleep for some time when I awoke to find a bright light at my friend's bedside. It began to move around the bed and I discovered it was a lamp, carried by a very beautiful friend. She came round to my side and impressed me that she was the "Lady with the lamp." Strange to say that just then I did not link the vision up with the revered nurse whose name is a household one.

I related my experience to my friend in the morning and she was highly pleased, for it proved to be Florence Nightingale who many times had controlled and inspired her in her platform work. She explained how the nurse came to her at first. She had been a temperance advocate and often addressed large assemblies of men in the United States, and on these occasions Florence Nightingale was one of her most devoted of helpers from spirit life. Strange to say the gentle-hearted nurse had attracted another and brought her to my friend very often.

Little did I think as I listened to the story how it would be brought back to my mind in a most peculiar way. Nurse Cavel before going out on her errand of mercy had embroidered three handkerchiefs, which she gave to the matron in the hospital, with instructions to keep one and the other two she could dispose of to dear friends. My co-worker chanced to pay the matron a visit, and she was presented with one of the handkerchiefs as a token of remembrance to Nurse Cavel. She treasured the article very much and carried it about in her suitcase wherever she went. One day Florence Nightingale came to her and said "I have brought another worker to help in our band, a newly arisen one." It proved to be Nurse Cavel, and many times when my friend took the handkerchief out of her case to hold it for a few minutes she would find the nurse by her side.

The years have have sped on, and my friend passed over too, and one night I was addressing a London audience, and almost at the close I saw my friend the speaker and both nurses manifesting in spirit.

I related this story in brief to the young chairman, and to my astonishment found that my friend had held the highest office in that church when in earth life. It was a wonderful manifestation, because as she once related this story it was as if she came to verify in the very place where she had spoken so many times when in the physical body.

But stranger still, since that night Nurse Cavel has been described to me by clairvoyants in various places, five times, and I have observed, always when I have happened to speak of our boys and the war.

In previous articles I have tried to lead you as students, to understand a little of this great law of attraction. Unconsciously, we are often led to lead others, but I feel sure when we have developed sufficiently to understand it more, by the very improvement individually, a greater amount of food will accrue.

It has been truly said that the surest road to inspiration is preparation. Sometimes a natural gift is a fatal snare to the indolent, for there is a tendency to become careless and lose balance.

What is easily gained is of little value. If we put the best into every task, we shall outstrip those who are ever waiting for opportunities.

Leaders ought always to bear in mind that they should be models, not critics, especially before children.

This certainly means constant development, improvement, and advancement, for the best of all governments is that which teaches us to govern ourselves. If we watch ourselves we shall gradually be conscious of a code of honour that is a high standard of culture.

Schiller says, "Be noble-minded! Our own heart, and not other men's opinions of us, forms our true honour."

The home circle is like a mirror to us, always reflecting our thoughts and actions, for in those hours of meditation there is an ever recalling power, which presents a true picture of the make-up of our lives. This is in itself helpful and gives the keynote to improvement. Also there is the attraction to higher entities. I am confident that if all men and women tried to improve themselves, by developing their best faculties, not only would this earth of ours be better, but the children of the higher life, would have less scavenging to do here. Our guides and teachers are continually telling us of their work, apart from that of inspiration.

Work is sometimes hard and distasteful, but they recognise it must be done, if lowly souls are to be helped to see the light. They *too* know that in this labour, they are helping to diminish the sin and sorrow that is in the world.

### Copy of Model Rules.

Adopted by the Northern District Committee of S.N.U. Churches and the Tyneside District Council of B.S.L.U. Lyceums.

#### RELATIONS BETWEEN LYCEUMS AND CHURCHES.

The relationship between Church and Lyceum shall be that between parent and grown-up child. The Church shall not interfere unless and as provided for in the following rules, which, to be binding, must be agreed to by both Church and Lyceum:—

#### RULES.

1. That all Churches encourage the formation and upkeep of Lyceums by granting the use of the hall *free* on Sundays, and if possible one week night, and one Lyceum Sunday per quarter. All other times by mutual arrangement.
2. That all Lyceums help their Church all they can by giving financial help when necessary. All Lyceumists must be asked to join the Church when they attain the age of discretion. Suggested age: 18 years.
3. That Conductor, Secretary and Treasurer of Lyceum be members of Church, and in good financial standing in the Church's books.
4. That the Lyceum appoint their own officers.
5. That two of the officers of the Lyceum be members of Church Committee, with power to speak and vote, and that two of the officers of the Church be members of the Lyceum Committee, with power to speak and vote.
6. That any dispute in Lyceum be laid before Lyceum Committee; failing settlement, the Church Committee be asked to help; failing them, the Lyceum D.C.; if again failing, to a joint Discipline Committee of the N.D.C. and T.L.D.C.
7. That before any Church closes its Lyceum the T.L.D.C. and the N.D.C. be notified and the case laid before them.
8. That a financial statement be presented by Lyceum Financial Secretary at the end of each year at Church Annual Meeting.
9. That in case of a Church being satisfied the best is not being done for the young people, by improper teaching or conduct, the Committees of Church and Lyceum meet to have the matter settled. Failing, the matter to be brought before the Joint Discipline Committee of the L.D.C. and N.D.C., and that in the case of no settlement, all the facts be laid before a Discipline Committee of the B.S.L.U. and S.N.U. Their decision to be final.
10. That one member of the T.L.D.C. E.C. serve on the N.D.C. E.C. and one member of the N.D.C. E.C. serve on the T.L.D.C. E.C.

## The Scottish Page.

Dear Lyceumists,

Two very outstanding events which have excited a great amount of public attention during October, though apparently widely divergent, have a distinct significance for Spiritualists. I refer to the announcement by Robert Blatchford, in the "Sunday Chronicle," that the evidence placed before him through some of our mediums has convinced him that his wife still lives. This is a tremendous admission from the author of "God and my Neighbour," "Not Guilty," etc. The other event is the rescue of some of the entombed miners in Redding Pit after the country had feared them dead.

Behind phenomena so dissimilar in form there is potency which shall ultimately make our earth the "Kingdom of Heaven." The potency of love—love, born of an industrial comradeship, only understood by those who have faced such perils—caused miner-mates to toil, night and day, to reach their entombed fellows. Their labour and faith was rewarded. Some of the men were found alive. Hope is an intangible feeling and gave way to certainty when taps and sounds pierced the rocks and the gloom . . . then family re-unions followed. Back from the grave! Labour, linked to love and hope, had brought joy to Falkirk folks and families. The "rescue party" worked intelligently, but Intelligence without Labour never could have brought about those happy re-unions. And, thank God, love was the power which animated the workers.

Robert Blatchford, too, loves his fellows, and for years he has searched for Truth and exposed error. He raked, fore and aft, the hypocrisy and humbug of the orthodox Church, yet he loved them all, and he was convinced that "when you are dead, you are dead." This satisfied his intelligence for a time. Like most men he had one great Big Love—His sweetheart, wife, companion. About two years ago she passed to the higher life. His intelligence no longer felt satisfied with his former hypothesis regarding Death. Love whispered, ask, seek, know; explore sources still untapped. Accordingly, being a diligent seeker after truth, he loved and laboured and hoped. He heard sounds and taps, and saw many things hitherto unknown to him, but finally he reached his goal. With the loving assistance of friends, seen and unseen, he at last pierced the gloom, bridged the gulf, and felt the joy of re-union. I hope he (and you, dear reader) realise that intelligence alone is not productive of such glorious results, Life without love is barren.

"His Wisdom's in the dew-drop,  
That sparkles on the lea,  
His Truth is in the violet's hue,  
His Love's in all we see.  
He's merciful and kind to all,  
And ever just and true.  
To those who truly on him call,  
He ever gives their due."

JOHN M. SCOTT.

GLASGOW SCOTTISH MEDIUMS' UNION.—On 8th July, 1923 we held an Open Session which took the form of a Flower Service.

There was a generous contribution of flowers and fruit which was highly appreciated by all those present.

On our platform we had many well-known Lyceum workers, including Mr. A. Newton, Mr. P. Duncan and Mr. Jas. Stewart, while our Conductor, Mr. Wm. Hope occupied the chair.

The programme for the evening was divided into two parts; a demonstration of Lyceum work, and a Sacred Concert. Lyceumists, who had received invitations to attend, rendered items which we much appreciated during the concert.

During a short address by our conductor, he intimated that the flowers and fruit which had been brought to the service would be forwarded to the Glasgow Hospital for Sick Children to brighten the hearts of many who were less fortunate than ourselves.

This Service was the last meeting of the session and we were all pleased that it proved to be such a happy one. We have once more commenced a new session and hope that it shall be as successful as that of the last. —H. C. McConnell, Sec.

"You ask why God made the gem so small,

And why so huge the granite?

Because God meant mankind should put

The higher value on it."

"One is nearer to God in a garden than anywhere else on earth."

"The heart's aye the pairt aye that mak's ye richt or wrong."  
—Hannah Heberton, Dundee (aged 13).

## The Teachings of Spiritualism.

Handbook II. Pages 6 & 7.

BY J. TINKER.

RIGHTS AND DUTIES—II.

1.—The right to the essential conditions for the maintenance of physical life.

We must consider what are essential, and whose duty it is to provide them. The first essential conditions are *inherent*—the instincts and innate tendencies, and the *bodies*—physical and spiritual—we possess at birth. The second essential conditions are the homes and "means to live" provided by the world outside us. The first duty for the provision of maintenance is on the parents, for they called us into life, provided the inherent conditions, and should have a suitable home for us to start life in. It is their duty to be as fit as possible to be parents of healthy children; and to get that fitness, habits of life must be formed right away from childhood. That is why we have Lyceums and Guilds. The fulness of essential conditions depends on our instincts and how they are educated to provide the necessary food and shelter and the rest named on p. 7.

HEALTHY INSTINCTS.

The instincts of humanity are divided into three great classes 1, Self-assertive and preservative; 2, sexual and parental; 3, the social or herd instincts. All these act with and against each other, and lead us to act with and against other people. You might try to find out which is the impulse you act from most—self-assertion, sexual, or social, and how mixed they become! Our Lyceum has to show us how to harmonise them. The herd or social instinct is said to be of "supreme value in the direction of life," that which impels us to make mates and keep them. It has a large power over and with the self-assertive and preservative and the sexual tendencies. The progress of civilisation depends on the education of all our instincts for the welfare of the "herd," which of course means each member as well as the total as a group.

SOCIAL CO-OPERATION.

The first right speaks of "physical" life. But that is because physical life is an essential condition in this world for the much more important "essential" mental and spiritual life. You cannot have physical life of man without the essential conditions for the maintenance of that which demands Self-preservation, Sexual Love, and Social Satisfaction. All these—even the most selfish—require mutual help. We are a Progressive Lyceum. Human progress is due to the regulation of the self-assertive and sex instincts, not so much by the individual for himself, as by the Leaders of the Herd for the Social Welfare, and consequently for the individual good. By leaders I do not mean kings and warriors. Try to find those leaders I refer to. Then look for the causes of the world's miseries. You will find that the greater part are ruthless, self-assertive people with too little regard (whatever they may profess) for social welfare. Their "herd" instincts are limited to the successes of their own party. What kind of impulses lead to quarrels among your companions? The same as among nations. What habits lead to weakness of body and mind, and consequent impoverishment of physical life? Self-indulgence in sensual pleasures and sexual vices. In demanding "conditions" we must never forget the main conditions are inherent, and require education. Sensual and sexual habits formed in childhood have robbed society of more essential conditions than we can estimate. They are still at work in the luxurious and daily and nightly dissipation of rich and poor alike. We need a great puritanising.

THE MORAL PRINCIPLE.

The great principle needed is that no pleasure or habit of life has a just claim on individual or society which does not help social welfare. We depend on social welfare. We must therefore pay for our keep, by social service, not merely work for wages. Industrial life is not the whole of life, and we get and give more essential conditions than it provides. Using our instincts and powers as citizens in all phases of life, we can claim our maintenance. We also can claim our maintenance from society because the social organisation has control of the means to live, and yet calls for more births. There I must leave the question this time, especially as the provision to be made by the State (society) is a political matter that I must not deal with here. I point out the great moral principles, and leave you to learn the Note on page 7.

J.T.

# THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

Office: 39, Regent Street, Rochdale, England.

Office hours: Monday, Wednesday, Thursday, Friday, 9 a.m. to 6-30 p.m.; Tuesday and Saturday, 9 a.m. to 12-30 p.m. Callers by appointment.

NOVEMBER 1923.

## ORGANISATION.

The B.S.L.U. was founded in 1890 at the fifth Annual Conference of Lyceumists. The same year also saw the birth of the *Lyceum Banner*, which was owned and edited by J. J. Morse, who made it the official organ of the Lyceums and devoted it to the Union as a free gift. Mr. Morse had run the paper at a loss to serve the movement. Mr. Kitson became Editor and was finally able to make the *Banner* self-supporting. The great rise in the costs during the war again caused the *Banner* to be run at a loss, but it is hoped it will shortly again meet the cost of production and management. During the last three years the circulation has increased 750 copies a month. The covers have been replaced, four additional pages added, and a paper of 12,000 words has been increased to 27,000 words per copy. Its object is to serve the movement within reasonable costs.

The *Lyceum Manual* appeared in the early days of 1887. It was hailed with delight, as no composite book was in existence and the Lyceums were languishing for a text book. The names of the joint compilers, Mr. H. A. Kersey, Mr. A. Kitson and Mrs. E. H. Britten, are well-known to the Movement.

The *Spiritualist Songster* was issued in 1891 and it is largely due to these two books that the Union has been able to grow as a strong adjunct of the Spiritualist Movement.

We are grateful to Mr. H. A. Kersey for the production of these books for sale and finally donating them to the B.S.L. Union.

A Publishing Committee operated for some years and then handed their powers to the Management Committee.

The original intention of A. J. Davis, the founder of the Lyceum system of education, was that this method of intuition and growth should be universally adopted as a general code for the young people of the earth. The Spiritualists have been the only people to adopt it, though some modern schools adopt separate sections of the curriculum.

From a conference of about twenty interested people our Annual Conferences have grown to delegates representing more than ten times that number of Lyceums. During the last three years an additional 4,582 Lyceumists have joined our movement, and an increase of 53 Lyceums has been enrolled during the same period.

The total income of the Union from January 1st to September 30th is slightly more than the whole of the cash turnover during 1922.

Some day a comprehensive history of the Lyceum Movement may be written, but for the present we must continue to enlarge our scope, broaden the vision, and take advantage of the Education Scheme to spread our truths.

The Lyceums have gained a growing sympathy from the Churches and Societies in whose rooms we have met, and now we find a large number of Churches are officered and even controlled by adult Lyceumists who have grown within the folds of Spiritualism.

Little conflicts occur occasionally in a sporadic way and cause a little friction, but we are gradually finding the two phases of the movement can be readily harmonised by minds willing to be guided by reason. Whatever hurts either section is relatively felt by both, and sympathy and support is needed when either section is weak. It is necessary to-day for the Churches to realise that the Lyceum, in many cases, is more than a child and has grown to maturity and able to undertake ideas and influences which display directive ability. As an educative force we prepare the enquirer for the reception of intrinsic truths of Spiritualism, by discussion and study. This course makes better Spiritualists and each Church, sometimes called the parent body, should grant the use of Lyceum nurseries, with facilities for making future adherents to the common cause.

An idea has been expressed and the attempt is being made for the Churches to wholly control Lyceum activities. It is suggested that power will be given to think but not to act without the consent of the Church. Great care must be taken that liberty is not compounded by license.

The strongest constitution of corporate bodies is built on moral obligations and the Lyceum Movement will never forget the debt it owes in service to the Churches for the privilege of meeting in their rooms. The two sections are gradually growing together and unifying their interests. Centralisation is the first immediate step. Panic legislation must be deterred. Serious study of the movements' phases by collaboration of ideas through a joint committee are the readiest means of organising Spiritualism and Lyceumism on a stable basis. In the quiet moments of meditated thought and concentration, our spirit-friends can come. They have largely guided us hitherto. They inspired Spiritualism and Lyceumism. We must all blend our ideals to the larger vision which overcomes personality and reaches out to the Spiritual discernment which points the way to the great tasks which leads us to answer, in our various ways, the increasing enquiry about the destiny of the soul.

There is a hope we may rise to the great demand of humanity. We can raise the curtain and reveal the immediate purpose of life. The Church propagates the facts, and the Lyceum is the happy hunting ground of the student. If we proceed aright we shall find the Churches filled with Lyceumists and Lyceums supported by the presence of the guiding influence of the Church members, all for each and each for all. So may we grow in wisdom and concord, with the blessing of God and angel guidance to minister our welfare, direct our policy, and envelope humanity in a progressive communion of eternal truths. Thus will the economics of the movement be shaped by the desires of our hearts.

The progress and growth enumerated above is largely due to local enthusiasm and the efforts of district and national officials. The movement started as a tug-of-war team against ignorance. It has now become a relay race in which all can gain the prize of Truth, where all depends on the labour and earnestness of the aspirants.—THE EDITOR.

## THE MANAGEMENT COMMITTEE IN LIVERPOOL.

The M.C. should have visited another town but the arrangements having been cancelled, a meeting was arranged in Liverpool by Mr. Owen, which took place on October 13th and 14th.

All the Officers and M.C. members were present.

The transfer of £300 from the M.C. to the Trustees, to invest on behalf of the £2,000 Effort was reported.

The M.C. decided that Bound Volumes of the LYCEUM BANNER must be ordered in advance.

Model rules of relations between Lyceums and Churches were submitted to the Tyneside D.C. A copy will be found in this issue, so that Lyceums may be aware what is happening on Tyneside.

The M.C. decided to give their heartiest support to The Britten Memorial.

The sales of the BANNER have increased during the year and many new Lyceums have joined the Union.

The final particulars of "Modern Spiritualism" by Mr. W. H. Evans, were endorsed and the book will be on sale shortly.

Two new Services of Song are ready for sale (see price list on covers).

Mr. Kitson gave an interesting report of the International Congress.

Scottish Churches are asking, through the Scottish District Councils, for constitutional changes in the relations of B.S.L.U. Lyceums to S.N.U. Churches. The matter is under the consideration of the M.C.

The following applications from Lyceums for membership with the Union were considered and endorsed: Hollinwood, Longton, Leicester (Foresters Inst.), St. Helens (Lancs.), Horsforth, Denton, Cleckheaton, Newbiggin, New Delaval, Dukinfield, Wombwell, Aberavon (Port Talbot), St. Helens (Bp. Auckland), Christchurch (New Zealand). Glasgow (Progressive).

St. Helens (Lancs., No. 2) and Hillsboro' (Sheffield) were temporarily accepted pending full endorsement.

Wellington (New Zealand) was reinstated.

Three other applications were deferred.

The next M.C. meeting will be held in Bolton on January 12th and 13th, 1924.

## Who will be First?

### THE MANAGEMENT COMMITTEE AND PROPAGANDA.

This month I wish to appeal to the officials of Lyceums and District Councils. The Constitution and Bye-Laws provide that the Management Committee of the Lyceum Union shall do certain work appertaining to the Union. For this purpose, it meets on the second Saturday and Sunday in January, April, July and October. The meetings usually are held from 3-0 to 9-30 p.m. on the Saturday, and 9-30 a.m. till noon on the Sunday—occasionally longer.

There is important work done at these meetings, and it is necessary in the interests of the movement that they continue.

In order to hold meetings of this importance, accommodation must be obtained, and it is with the object of trying to awaken Lyceums and District Councils to the necessity of providing accommodation that I am writing this article.

If Conference deem it necessary to support Area Representation to a Management Committee, and the Lyceums are sufficiently sympathetic to vote for their respective representative, naturally those Lyceums must see the necessity of the Management Committee having somewhere to hold its meeting. It is easy to get a central room and pay hotel expenses, and solve the difficulty that way; that is not what the Management Committee desire. Its wish is to let each meeting clear its own expenses. Naturally railway fares are a big drain on the funds. An organisation cannot send representatives from all over the country without their travelling expenses being met. That is an outlay which has to be met in any case. There are, however, other expenses that can be met by the Movement, such as catering expenses and meeting room accommodation. My appeal is for Lyceums and District Councils to approach the Church officials for an open date, and invite the Management Committee to hold its meetings on one of the above dates. Out of approximately 250 Lyceums there should be no difficulty in fitting up 4 meetings for the Management Committee. I trust that Lyceum officials will realise their share of responsibility in this direction.

When you place your Management Committee where it is I think that it is only fair that you should supply it with tools with which it can do its work. Hence my appeal.

The members of the Management Committee give their services for the propagation of Lyceum principles at the afternoon and evening services, on the completion of their business.

Can I appeal to you, as "Your President," to invite us to your District? If one Lyceum cannot do it alone, I suggest that several band together. This has been done successfully elsewhere. We have only January, 1924, booked.

At our last meeting—in October—we held no propaganda meetings to assist in reducing the expenses to the Lyceum Union; on the contrary, we were thankful that we had a place in which to hold our business meetings, and have catering arrangements made without going to hotels. I think that you will realise the justice of my appeal, and do your best to save your chief official the indignity of having to appeal for accommodation for the body which you put into power.

The General Secretary will only be too pleased to furnish you with particulars of conditions of invitations.

GEO. A. MACK.

## £2,000 Effort.

Dear Lyceumists,

We are advancing slowly, but surely. This month I am pleased to acknowledge the receipt of £1 from Rotherham Lyceum for which the Union tender its sincerest thanks. May other Lyceums follow their example and remember every little helps. Don't wait till you have got your full quota, but send on your contributions right away.

At our M.C. meeting on October 13th, at Liverpool, it was decided that we try and utilise Founders Day, January 27th, 1924, for the benefit of the Effort. It will be a fitting tribute to the memory of our beloved Founder if every Lyceumist will try and sacrifice something on this day, but more of this later.

Yours faithfully,

W. BURROWS,

Hon. Secy., £2,000 Effort.

Mr. Knight's many friends will be pleased to learn his health is much improved and he promises some articles for the BANNER.

## Lyceum Internal Education Scheme.

(For previous articles see BANNER, March and September, 1920, November, 1921).

### Section 6.—Mental Exercises.

- A. A standard dictionary should be kept available for word definitions and pronunciations during session.
- B. Encourage intelligent questions by the children particularly; also answers to same by others.
- C. Read slowly, distinctly, but naturally. Avoid sing-song style.
- D. Cultivate healthy criticism but use it discreetly.
- E. Cultivate sequential thought by the selection of songs and readings in the "Manual" relevant to the central lesson.
- F. Encourage children to choose readings, etc., and seek reason therefor.
- G. Solicit Recitations, Pearls, Essays, etc.
- H. Use Blackboard for Object Lessons.

### Comments.

(A.) This will stimulate enquiry on the part of the members and will be of special assistance to the children who will more readily comprehend the lesson and cultivate the art of expression.

(B.) When a child asks a question, try first to obtain its own opinion, then invite others to try and answer. Much original thought will thus be discovered.

(C.) Be thorough. Don't hurry. When reading alone so read that each one present will hear clearly *all* your words. When reading in unison powerful voices should be moderated so as to blend harmoniously. All then will be heard as one voice.

(D.) When criticism is necessary, be tactful. It is not always the words but the *tone* and the *way* they are said which proves effective or otherwise.

(E & F.) Thoughtful selection will be found to be more useful than haphazard choice, particularly if a central lesson is borne in mind. Having completed your Readings, solicit opinions as to what the hidden lesson is. It will prove profoundly interesting to all.

(G.) Children should be assisted in the choice of *Recitations*. *Pearls* should be said slowly and clearly, and an attempt made in explanation thereof. Kindly encouragements will elicit spiritual gems of thought from the youngest members. Numerous *Pearls* rattled off in parrot-like manner are to be deprecated. *Essays*, not lengthy, should be solicited upon various subjects, and the opportunity be provided during the session for such to be read in full assembly or in the Groups.

(H.) By simple drawings, spiritual truths may be conveyed to the minds of young and old when other methods fail. If a Blackboard is not available, paper and crayons can be substituted.

### 7. Group Lessons.

The use of observation trays, plasticene, etc., is highly recommended.

### Comments.

The difficulty of keeping the youngest groups interested can be overcome by:

- (A) The Leader placing a few articles on a tray or table, covering same with a cloth and exposing contents to the view of the children for a few seconds. Then test them individually as to the number and description of articles observed.
- (B.) The use of plasticene will be found fascinating, and should prove an excellent training for the constructive, artistic and creative faculties.

The foregoing clauses have been discussed, and approved by the U.L.D.C. and recommended for adoption by all Lyceums.

ROBERT A. OWEN.

119, Chatsworth Avenue, Aintree, Liverpool.

The B.S.L.U. are publishing a book, donated by Mr. W. H. Evans, of Merthyr Tydfil, to the Union. The title is "Modern Spiritualism," and the price will be 3/3 post free. The book will be ready for sale by December 1st.

The bound volumes of the LYCEUM BANNER for 1923 will be ready early in January. Copies are supplied to order, which should be sent to the General Secretary before December 1st.

## Our Lyceum Guild.

### THE RECENT COMPETITIONS.

Competitors will probably know the results of their efforts before they see these words in print, but the marking of the essays had not been completed in time for the results to be sent on to the printer for publication in this issue. They will be given next month. Those who have been successful in obtaining 85 or more of the marks (out of 100), will receive their new badge shortly.

The Guild heartily congratulates the winners; and hopes that their efforts in the coming examinations will be equally successful.

### AN S.O.S. TO ALL GUILD MEMBERS.

The Guild is getting discouraged and pessimistic, and is here stating its troubles, that its sincere members may think them over, and suggest remedies.

Is the Guild failing in its mission, aims, and efforts? Why do we ask? Here are a few facts, by way of explanation.

- 1.—Out of about 360 Guild members who passed the last exams., there are still 96 that have *not* sent for their promotion-badges. This seems to show indifference on their part; and the proportion is a large one.
- 2.—Out of 1500 members, only about 400 kept their pledge by taking the Education Examinations. Does a promise not mean anything to the rest of the members?
- 3.—How many members keep their pledge to wear their ribbon-badges on all Lyceum occasions? We venture to say not 10 per cent.
- 4.—Out of over 130 Lyceums that have Guild members, only about five hold Guild Classes, as promised on joining the Guild.
- 5.—Only 27 members cared enough about the Guild to take part in the competitions! Imagine it—27 out of over 1500! Enthusiasm?! Interest?!

### SHALL THE GUILD CLOSE DOWN?

If the aims of the Guild, for individuals, and Lyceums, are *not* being realised, the rules *not* being kept, the pledges being broken far more than being kept, what is the use of the farce going on? BUT, if the biggest section of the members are sincere, are studying, and are keeping their pledges and promises; why, then the Guild can go on, and try to find ways and means to arouse the laggards to a sense of their responsibilities and obligations. *The coming month will decide the fate of the Guild.* If proof of its usefulness and value comes along, then the Guild will continue; if not, December will see the closing down of its activities; with apologies to those who will be disappointed. There ARE some faithful members, who have worked hard, consistently and continuously for the Guild; but they are very few and far between.

THE GUILD LEADER will be pleased to receive expressions of opinion on this important matter, and suggestions and advice, but asks members not to expect a *personal* reply, as it is impossible to write to each one individually; but replies will be given, as called for, in the Guild Page.

Please post to (Miss) M. E. Kitson, 17, Bromley Road, Hanging Heaton, Batley (Yorks.)

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

By WM. WOODALL (South Shields).

**AUGUST. BLUE. *Gentian*.** The British species of this herb grows in upland pastures. The plants grow about a foot high and are very much branched all round the stem. The leaves are of a whitish green colour and oval in shape. The flowers grow in long husks. The root is small and full of threads. A large kind grows about 2 feet high with purple flowers in larger husks. The leaves are longer and narrower and dark green.

This plant is very good to improve the appetite, and comforts the stomach, easing griping pains and cramp. Very useful to prevent fainting. Also good against itch and ulcers.

**Rampion.** There are 3 varieties of this plant, one, the Horned Rampion with purple flowers; but all possess the same virtues. The roots of the latter are rather thick, long and white, the stalk hollow, and about a foot high, the lower leaves vary from round and pointed to a long oval, serrated at the edges and with rather long stalks. The leaves upon the stem are not

regular in their disposition. They are long and narrow, sharp pointed, serrated at the edges and without foot-stalks. The flowers grow in round heads curled like a horn.

The Sheep's Rampion grows about 3 feet high. The leaves are divided into small segments. The flowers grow on flat heads.

The Hairy Sheep's Rampion has hairy dead-green leaves and milky when bruised; the stem is more slender. They all grow on heaths and upland pastures, more common in southern counties.

They are good in dropsy and obstructions of the liver. Good for coughs, shortness of breath, asthma, &c.

**PURPLE. *Wild Marjoram* or *Origanum*,** grows on the borders of cultivated fields and in plantations, it has a spreading root that sends up a number of brown square stalks. The leaves are a broad oval and dark green; the flowers grow on the tops of stalks.

This is a good cleanser of the body, a strengthener of the lungs; very useful in coughs and the first stages of consumption; also useful in dropsy, and a good nerve.

**Penny-Royal** may be found in most places, on commons and elsewhere. The roots are fibrous and the stems are slender, round and drooping. Where the stem touches the ground it throws out rootlets at the joints, the leaves are small, round and pointed, two at a joint.

The flowers grow in whorls towards the upper part of the branches, rather pale in colour, small and set in down calyces. They have a strong odour and aromatic taste. Some of its virtues are so well-known to ladies there is no need to mention them here, but there are other virtues not so well-known, good for either sex. It is good in fainting fits; takes away the soreness of joints, clears away marks left by blows or bruises; clears the lungs from phlegm; cases head-ache and pains in the stomach. It is good for cleansing ulcers and other sores. If burnt and the ashes used it is good to strengthen and harden the gums.

**YELLOW. *Meadow Saxifrage*** grows in meadows and pastures. The root is a top root about  $\frac{3}{4}$  in. thick, the leaves growing from it are small, winged and cut into narrow segments. The stems grow about 2 feet high with small leaves on them. The flowers have 5 petals and grow in umbels, rather small and pale in colour.

This is very good for clearing the kidneys and breaking and expelling gravel and wind, and in all disorders arising from the kidneys. A safe and powerful medicine.

**Mistletoe** is well-known. It grows upon trees such as the Oak, Apple and Maple. It is full of joints and the leaves are narrow at the bottom and broader at the end. The berries are full of a viscid juice that is very good to dissolve hard tumours and swellings, drawing the corruption from them. Also good for dropsy and other troubles of the kidneys. A good nerve in palsy and vertigo.

## Lyceum Ideals.

(Suggestions for Thought and Action).

By J. TINKER.

NO. X.—GROUPS AND METHODS.

I have glanced through "The aim of group lessons," in the Officers' Manual, and beg of my readers to study it. But I have never been bound to the Davis or any other plan of grouping or subject, as being either ideal or practicable. I notice the group "should be limited to about ten or twelve, or less if possible." I endorse "less if possible"—less even than ten. That of course, puts aside Davis's "tone" system of twelves but it substitutes better harmonies. Very little experience of teaching reveals that a group of children should be nearly of the "same age and like interests." Neglectful leaders are responsible for harmful massing of groups.

But in all the writings about education there is

### TOO MUCH OF THE WEEK-DAY SCHOOL

for the best development of Lyceum children. Our business is to supply what the day school is too crowded to supply. We must not duplicate their curricula. We are in 1923, not 1863, and the day and auxiliary schools are doing much of the work set down in the D.M. and in the plans of lessons in our O.M. We have our special ideals, and we should use *day-school education* for our special purposes. Our leaders should know something of day-school grades and subjects that these may be selectively used—not duplicated or forestalled.

In an "Introduction to Child Study" by W. B. Drummond, M.B., physician for sick children and lecturer to teachers, dated 1920, he says:—"Teachers are beginning to realise that the methods by which they *get up a subject* may be very unsuitable for teaching that subject to a child. Indeed, we are coming to recognise that the primary aim in education should be, not instruction in subjects, but development of mind. And if we are to aid the development of mind we must *study children* in order to discover the normal course of mental development and the nature of their mental processes." Quite so. We must study children; not because they are very curious psychological specimens, but as human lovers. We must be more their loving helpers than their inspectors and instructors. That is the essence of the Davis system—not its numbers and groups and flags.

To study a child and to teach a child you must be a *child* to a very extensive degree. And you must also be *motherly*, even if you're a grandfather. That means that the human feelings specially exercised in child and parent must be developed in the teacher—not outgrown, but harmonised. The ideal teacher is an ideal family, *in solo*. Dr. Drummond says: "When people have sympathy and experience and common sense (!) they have three of the essential requisites for the successful care of children." But "sympathy" is not "pity." It must be properly felt—i.e., "*feeling the same*." You cannot do that unless you are at the time on the same plane of nature; you must consciously be what the other person is, however much else you are. It is interesting to watch teachers at play with their scholars. Some of them are very conscientiously and good humouredly taking part—as teachers. They are, despite the best intentions, distinct and above as teachers! The children feel the separateness and the play is poor. Other teachers are really sympathetic. They are big "kiddies" spontaneously playing and enjoying the game better than the children do. Their play is infectious. The children are impelled by it to a better game and greater joy. *That is the Davis group spirit and method.* The rest is "trimmings."

The fit leader "plays the game" because it is a joy to play as a child with children and to learn as a child with children. Let the children choose the game or subject and make the lesson an interesting pastime. You need not ask them their choice. *Detect it.* Drop the instructor. Be the learner, with what you and they know and wish to tell each other. Let your "play" be infectious. Children "play up" to the leader who excels in the game and takes them along as players; one who does not put them in orderly rows as docile spectators, or as sitters at a task lecture that tidgets and bores.

(Next: SUBJECTS).

HAPPY DAYS.

(Music: S.S. 20).

1. Come let us greet this happy day,  
And drive away all care,  
By chanting now our sweetest lay,  
And learn to do and dare.

CHORUS.

The happy days of life are ours,  
Our hearts are full and free;  
We'll fill the times with useful hours,  
Contented friends are we.

2. Whilst we remain upon the earth,  
We'll sing our hearty songs,  
And only think the richest worth,  
To happy days belongs.—CHORUS.

3. We ask you all to feel God's love,  
Has entered every soul,  
And points the way to realms above,  
Up to the heavenly goal.—CHORUS.

G. F. KNOTT.

SOUTHAMPTON.—On October 14th we held our 12th Anniversary in the Southampton Spiritualist Church. Mr. Percy Street took the services, which everyone thoroughly enjoyed. Lyceumists took part in a splendid way and made it a grand success. Our Lyceum is progressing in every way.

First Anniversary Tea was held October 15th, followed by a service of song, which was taken by our Conductor, Mrs. Baker, in good style. 94 present.—D. Hart, Sec.

FLOWERS

Everywhere about us are they glowing,  
Some like stars, to tell us Spring is born:  
Others, their blue eyes with tears o'erflowing,  
Stand like Ruth amid the golden corn.

Not alone in Spring's armorial bearing,  
And in Summer's green-emblazoned field,  
But in arms of brave old Autumn's wearing,  
In the centre of his brazen shield.

Not alone in meadows and green valleys,  
On the mountain-top, and by the brink  
Of sequestered pools in woodland valleys,  
Where the slaves of Nature stoop to drink.

Not alone in her vast dome of glory  
Not on graves of birds and beasts alone,  
But in old cathedrals, high and hoary,  
On the tombs of heroes, carved in stone;

In the cottage of the rudest peasant,  
In ancestral homes, whose crumbling towers,  
Speaking of the Past unto the Present,  
Tell us of the ancient games of Flowers.

In all places, then, and in all seasons,  
Flowers expand their light and soul-like wings,  
Teaching us by most persuasive reasons,  
How akin they are to human things.

And with child-like, credulous affection  
We behold their tender buds expand:  
Emblems of our own great resurrection,  
Emblems of the bright and better land.

H.W.L.

Study Groups.

There are a number of Churches and Lyceums meeting separately in many large towns. Some have united efforts and the following syllabus may suggest a method of cohesion and study during the evenings where such does not exist.

LIVERPOOL AND DISTRICT SPIRITUALIST INSTITUTE.

Syllabus: First Session.

President—MR. F. HAYES.

- 1923.
- |           |  |
|-----------|--|
| Sept. 26. | Members' Re-Union. Friends welcome.                            |
| *Oct. 3.  | Mr. G. F. Berry—"The Ideals of Spiritualism."                  |
| " 10.     | Mr. E. A. Keeling—"Problems of the After Life."                |
| " 17.     | Mrs. E. S. G. Mayo—"Spiritual Psychology, with illustrations." |
| " 24.     | Mr. F. S. Brooks—"The Human Body and its Connection with Man." |
| " 31.     | Mr. A. Dodsworth—"Fairies and their Work."                     |
| Nov. 7.   | Mr. F. Hayes—"The Soul's Awakening."                           |
| * " 14.   | Nurse Sketchley—"Thinking—A Fine Art."                         |
| " 21.     | Mr. S. Watson—"Customs and Their Significance."                |
| " 28.     | Miss Froes—"Dreams."   |
| Dec. 5.   | Mrs. George—"Music, Emotion and Religion."                     |
| * " 12.   | Mrs. Pickles—"Mediumship."                                     |
| " 19.     | Members—Question Night.  |
- \*Open Night—Non-members silver collection.

OBJECTS.

(a) To form a centre for Spiritualist Exponents, Demonstrators, Students, Writers and all desirous of obtaining a more intimate knowledge of the nature and origin of all forms of psychological phenomena, and promote the study of psychical science, philosophy and religion on the best educational lines.

(b) To engage qualified lecturers, who shall take a course of study upon such subjects as shall be approved of by a majority of members.

(c) To aid in the development and cultivation of Spiritualist Exponents, Demonstrators and Writers, and that a deeper, wider and truer conception of Spiritualism shall prevail.

(d) To establish and maintain a library of standard works, dealing with all such topics as will aid the work of the Institute.

## Pursuit of the Faith in the Immortal Life.

ITS BEAUTY DAWNS ON US AS A SPIRITUAL INTUITION.  
THIS SUSTAINED SOCRATES IN HIS TRAGIC AND GLORIOUS PASSING.  
COMMUNION WITH THE HIGHER SPHERES CULTIVATED BY DR. A. J. DAVIS AS A FINE ART.  
HIS UNSURPASSABLE LUCIDITY.  
THE WANT OF OUR TIMES—A WELL BALANCED SPIRITUALISM.

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

*Aim at the Summits, though the multitude does not ascend there.*—THOREAU.

*A beautiful hunger for a great idea is the beauty and blessedness of life.*—JEAN INGLEW.

*If my barque sink, 'tis to another sea.*—DR. W. E. CHANNING.  
*The mind has its limitations, the sense organs are severally occupied with things that are before them, but there is a spirit of oneness in us which goes beyond the thoughts of its mind, the movements of its bodily organs, which carries whole eternity in its present moment, while through its presence the life inspiration ever urges the life forces onwards. Because we are conscious of this One in us which is more than all its belongings, which outlives the death of its moments, we cannot believe that it can die. Because it is one, because it is more than its parts, because its continual survival, perpetual overflow, we feel it beyond all boundaries of death. This consciousness of oneness beyond all boundaries is the consciousness of soul. . . . Death dies in a burst of splendour.*—RABINDRANATH TAGORE.

Do the neophytes of Spiritualism give adequate heed to the natural or internal inspiration of Immortality? Is it not of supreme importance that we should, more earnestly and intensely than ever, sow in our midst the great fundamental principles of the Spiritual philosophy by which, as the great poet Tagore puts it—

“All that is harsh and dissonant in life melts into one sweet harmony—and adoration spreads wings like a glad bird on its flight across the sea.”

Unhappily, it must be confessed, we have in our ranks very many who know nothing of the interior divine cause which absolutely determines that all souls—whatever their store of culture, knowledge or deficiency of faculty—shall live eternally.

Shoals of new arrivals—chiefly from Methodistic sources—fresh from their abject slavery and bible worship, rush excitedly from seance to seance, to discover the soul and gain faith in its permanence. Our great leader, Dr. Andrew Jackson Davis, was much pained by these phenomena hunters, because they exhibit no spirituality or depth of soul: they have lived and still live in a stuffy world, while their inheritance is a world of morning glory.

It is scarcely necessary to remark that Dr. Davis was the greatest seer of modern times. He possessed the true Lucidity—the perception not merely of personal states, but the fundamental principles of Nature and the glorious Spiritual spheres. With Wordsworth he could truly say—

For I must tread on shadowy ground, must sink  
Deep—and, aloft ascending, breathe in worlds  
To which the heaven of heavens is but a veil.”

Spiritual intercourse has too long been regarded by many people as a more plaything or toy. Dr. A. J. Davis inculcated a high ideal in regard to Spiritual communion. “It has,” he said, “been a source of inexpressible pleasure to me for many years to live conscientiously in reference to spiritual intercourse. Yet it is not easily acquired. I have devoted myself to it, studiously and industriously as an artist to music; as a mechanic to the principles of his occupation. To succeed in anything, a person must be devoted. Such has been my effort, and devotion and success. Some of my personal experiences I tremblingly lay upon the altar, that you may see how substantial and replete with consolation are the positive evidences which I have received of a spiritual world. I have however seen that man’s immortality, to be of any practical service to him, *must be felt in his religious nature*, and not merely understood by his intellectual faculties. Evidences which are worth anything, are not outside—are not in the table manifestations; not in spiritual stories and ghostly anecdotes. True evidences come through the two sources—Intuition and Reflection—through the inward sources of wisdom. A person who relies upon the external sources of knowledge, insensible to the inward foundations, is sure to be swept away when the sensuous evidences disappear.”

Our new arrivals, I am afraid, are rather lacking in ideality

or the poetic element; and the question arises how shall we steady them, find them a poise, and turn them from sensationalism to real ideas and principles. This can only be done by an educative process. The belief in the soul’s unending future should, I am convinced, be something more than an external matter. True this may be clear cut and definitive; it may be convincing to some in a degree, but we cannot feel that it is in an equal degree inspiring as the radiation from the “Inner Light.” And to occupy a place among the primary vital forces that actually sway the soul and dominate the life, this lofty idea must spring from an exalted source—the innermost spirit.

When we reflect on the outward sources of spiritual knowledge we do not find much light in the Old Testament; it is far behind the utterances of the Greeks on Love and Wisdom. There are only five or six passages in the Jewish Scriptures which make any reference to immortality, and the Higher Critics find that most of these were written as late as 100 or 150 years before the time of the Reformer, Jesus of Nazareth. The Hebrews pictured the next life as a vast cavern in the interior of the earth—a land of silence and gloom—where, as Job puts it, the very light was as darkness. And they did not learn any immortality—properly so—until they had been brought into contact with the Persians. The Greeks—to their undying honour—worked their passage to the belief by themselves. They felt that all evil deeds were to be expiated by future suffering; and just as the notion of the wrath of the gods gave rise to a belief in the woes of Tartarus, so the notion of the kindness of the gods gave birth to a belief of the joys of Elysium. There “the fields were clothed with perpetual green, fanned continuously by a refreshing breeze, and perfumed with the delicate fragrance of flowers.” The Greeks—surpassing so-called Christians—eliminated from their law of future punishment all traces of vindictiveness, and from their notion of future reward every element of caprice. Dean Inge, I may state, attributes the advanced religious ideas of the Greeks to the fact that they were without a priesthood! We are indebted to the Greeks for mathematics, drama, poetry, architecture, government, science and philosophy.

Socrates, in that last matchless address of his, eloquently speaks of the deathlessness of the soul. He said, “Let a man be of good cheer about his soul, if only he has arrayed her in her proper jewels—in temperance and justice, and nobility and truth. Thus adorned she will be ready, when the hour comes, to start on her journey to the other world. And there she will dwell in mansions far fairer than these; it will be like going from captivity to home.” With gentle irony the Master proved them for the weakness of their faith. Simmias and Cebes demanded more proof.

“You are like children,” he said to them, “who are afraid in the dark. You seem to fancy that when the soul leaves the body, the wind may blow her away—especially if it should be a stormy night. And when Crito asked how he would be buried, he replied, ‘Anyhow you like; only you must catch me first! Then he turned to the others and said: ‘I have been trying to convince you that I am going to the joys of the blessed; but these words of mine, I perceive, have had no effect upon Crito. So you must be surety for me now, as he was surety for me at the trial, only let the promise be of a different sort: he went bail that I would remain, but you must guarantee that I shall go away. I do not want him to say, ‘Thus we lay out Socrates, or, Thus we follow Socrates to the grave. For false words infect the soul with evil. My dear Crito, you *cannot* bury Socrates. As for his body, you may do with that what is usual, and what you think best.’”

At last came the closing scene. The hour of sunset was near. The jailer entered and said to him, ‘You know my errand, Socrates. Other men rage and swear at me when, in obedience to the authorities, I bid them drink the poison. But you, I am sure, will not be angry; you are too just. Farewell! Try to bear lightly what must needs be! After he had thus spoken he burst into tears and went out. ‘How charming he is,’ exclaimed Socrates ‘he has been very kind to me in the prison here, and you see that his sorrow is genuine. Let the cup be brought. ‘But,’ said Crito, ‘the sun is not yet upon the hill-tops, and many take the draught late. Do not hasten; there is still time.’ Socrates replied, ‘I should gain nothing by the delay. My life is already over. Please do as I wish.’ So they called the jailer, who soon returned carrying the cup. Socrates said to him with a smile, ‘You my good friend, who are experienced in these matters, must give me instructions as to how I am to proceed.’ The man answered, ‘You have only to walk about till your legs are heavy, and afterwards lie down.’ Then he handed the cup to Socrates, who took it without the least hesitation, and without the slightest sign of fear. ‘What do you say,’ he inquired of the jailer ‘to my making a libation?’

May I or may I not? He answered, 'We only prepare just enough! I understand,' said Socrates, 'but I *must* beg the Deity to prosper my journey from this world to the other—even so be it unto me according to my prayer.' With these words he put the cup to his lips and quite cheerfully drank off the poison.

Plato, in the narrative, makes Phaedo, who was the Master's favourite, the beloved disciple; speak thus: 'Hitherto most of us had been able to control ourselves; but when we saw that he had finished the draught, we could do so no longer. My tears were flowing fast, not for him, but for myself, at the thought of my own calamity in losing such a friend. Crito got up and moved away; and at the moment Apollodorus, who had been weeping all the time, broke out into a loud and passionate cry which made cowards of us all. Socrates alone remained calm. 'Be quiet,' he said, 'have patience.' He walked about a little and then lay on his back according to directions. After a while the jailer pressed his foot and asked him if he could feel; he said 'No'; and then his leg, and so upwards, and upwards. Socrates felt them himself 'When the poison reaches the heart,' he murmured, 'that will be the end.' And he wrapped his mantle about him. Presently he uncovered his face. 'Crito,' he said, 'I owe something to Asclepius. The debt shall be paid,' answered Crito. 'Is there anything else?' No answer came.'

There was indeed nothing else. The greatest—with one exception—of all human beings had gone, murdered, to his reward in the Unseen. Socrates' crime was,—too far in advance of popular prejudices—too free from superstition to suit the polytheists of his day and audience. The externalists killed him.

Passing from the Greeks, we come to our own times. Two volumes have recently been issued from the press dealing with immortality. One of these, which I perused, was highly praised by the newspapers for its "style," and did not even mention *Psychical Research* or *Spiritualism*! And the best point in the book was a quotation from Spinoza. This thinker fell, as all know, under the ban of the Ecclesiastics who would have had him—like Socrates—executed if they had had their own way. Ecclesiastics from time almost immemorial have been guilty of foul tricks. When Newton discovered the law of gravitation he was branded by the priests all over the world as an atheist; they said he had taken the Universe out of God's hands, and had given it into the keeping of a law. God truly seems to have perpetually shunned the priests, and inspired the free-thinkers!

The experiences of the true Lucides have a transcendent value for humanity as they charge this sublimary sphere with higher Spiritual and poetic truth. A. J. Davis possessed the most wonderful spiritual vision; and when a mere youth he, in the superior state of Lucidity, dictated a work of 800 pages entitled "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." Professor George Bush, one of the most learned disciples of Swedenborg, in a review in a New York paper, said, "Taken as a whole, the work is a profound and elaborate discussion of the philosophy of the Universe, and for grandeur of conception, soundness of principle, clearness of illustration, order of arrangement, and encyclopaedical range of subjects, I know no work of any single mind that will bear away from it the palm. To every theme the indicating mind approaches with a certain latent consciousness of mastery of all its principles, details and technicalities; and yet without the least ostentatious display of superior powers."

Professor Bush was a man of great learning, and his praise is just. The volume bears all the marks of inspiration and spontaneity, yet it must not be assumed that the Seer was under external "spirit control." He himself said—"It is impossible by words to convey a full and adequate conception of the manner in which I arrive at truth. . . . My information is not derived from *any persons* that exist in the sphere into which my mind enters; but the knowledge received is the result of a law of truth emanating from the Great Positive Mind and pervading all spheres of existence."

The Seer's volume which treats more particularly of immortality is entitled "The Thinker," being volume V. of the "Great Harmonia." It is no easy task to convey to the reader the essence of the principles and arguments given in this treatise. The central idea is that

*The internal attractions of the Soul are paramount to all extrinsic affinities.*

Indissolubility of the inner personality is thus predicated on the ground of the absolute perfection of the celestial atoms—shall we say—which constitute the spirit innermost, and its etheric body. Our real individuality is *Substance*, and unlike

the elements forming our physical organism—oxygen, hydrogen, etc. As an illustration of this law of attraction the author says: "In its natural state, iron contains sulphur. Add a third chemical element which has more attraction for the substance of sulphur than for that of iron, and the result will be that the sulphur will the leave iron and responsively mix with the new substance, leaving the iron comparatively destitute of its primitive associate. This is a fixed law of all Nature. But does not this law equally obtain in the human soul? I readily answer, No. For, if the iron ore had contained particles of all things, or if sulphur had contained atoms of all forms, you perceive that then no *extraneous substance* could possibly have produced a divorce of the concentrated affinities. More does not destroy the less of the same substance. If man were destitute of some of the elements in Nature, then some external substance or attraction could and would draw the human mind asunder; because, on the chemical principle of attraction and repulsion, one particle of soul might have a definite affinity for an angel, another for a seraph, another for something, perhaps, not so high as either; the rest would be merged in the Divine nature, and thus would all parts of the individual being separate, seek their affinities."

These simple illustrative facts help, I think, to bring home this great truth to the mind, but the idealists have declared that Dr. Davis's view is much too "materialistic." When however they try their hands at the problem, they do not make matters clearer or more convincing. Mr. Josiah Royce, who is professor of philosophy at Harvard university, has given one of the Ingersoll lectures on Immortality. He contended that the world is a rational whole, a life wherein the divine will is uniquely expressed; and therefore every aspect of the absolute life must therefore be unique with the uniqueness of the whole, and therefore permanent. "Into the occult," said Mr. Royce, "it is not the business of philosophy to go. My nearest friends are already occult enough for me. I wait until this mortal shall put on—individuality." Although Professor Royce scarcely helps the "man in the street," he it may be said, enlarges the conception of man. Directly and indirectly, Philosophy exhibits the greatness, the dignity, the majesty of human powers. It well knows how far man is from perfection in his own kind, and how far from the ideal of his being; yet it does set him forth in a magnitude that powerfully commends him as a candidate for a more adequate life than this. Of the question of immortality, philosophy has long been mindful, as indeed it was bound to be; and while it has no minite prediction to offer, it ranks high among the prophets.

Another fine illustration by Mr. Davis, I may be pardoned for giving, is this: "Build," he says, "the two sides of an arch of unimprovable materials which can not decompose. Then put in an indestructible Keystone and architecturally your fabric would be eternal in its duration. Thus that which had a beginning need not necessarily have an end. The complete arch is the most perfect of structures in Nature. Man's interior cerebral organism is a perfect arch, being compounded of principles which can not decompose or change, the scientific structure makes it for ever indestructible. Firmly standing on this incontestable ground, I affirm that the soul of man (including the spirit) possesses internal and self denying affinities *stronger* and more positive than any that are external; in a word, that there is *no attraction* outside of man, superior in strength to that which pervades and prevails within." We must see that we cultivate in our Lyceumists a well balanced Spiritualism. Extremes must be avoided. We must not only impart external facts, but internal principles. Outward knowledge is a necessity of mental advance and illumination. New objects and phenomena are the occasion, not the primary source of the expression of the spirit. The fall of the apple was the occasion of the discovery of a law which actually re-made the world for thinkers; but the cause is in the ideal of a self-consistent system of planetary movements conceived in Newton's inspired mind. The souls outward intellectual progress is thus, in a measure, dependent on the perception of new truths which give a further revelation of itself."

"Thou hast made me endless, such is thy pleasure. This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine. Ages pass, and still thou pourest, and still there is room to fill."

## Births, In Memoriam, and Marriages.

Ordinary intimations will be inserted as follows:—Not exceeding twenty-four words, free. 6d. will be charged for every additional nine words. Poetry 6d. per line. Payment must accompany all intimations of more than 24 words, or they cannot be inserted. In Memoriam for any previous year will be charged 1/- for 24 words, and 6d. for additional 9 words. Poetry 9 per line.

COLBECK.—In ever loving and unfading memory of my dear son, Signaller Joseph Colbeck, R.G.A., the only beloved son and child of the late Mr. J. Colbeck and of Mrs. Colbeck, 26, Hartley Street, Dewsbury, who was killed in action somewhere in France, on October 9th, 1918, aged 19 years.

In life he was my dearly loved son,  
In death he is just the same.  
Sacred and sweet to me  
His memory ever will be.

—From his Dear Mother.

FLEETWOOD.—Passed into higher life, October 14th, 1923, Elise Sherlock, aged 14½ years. A very promising scholar (First Grade, Lyceum Guild).

"Ever present with us."

—Mrs. F. Benson, Sec.

JARROW-ON-TYNE.—In loving memory of Lily, Hilda and Lena, dearly beloved daughters of Mr. and Mrs. Lamb. Lyceumists working now from the Summerland. Ever remembered by Father, Mother, Brothers and Sister Doris, and Lyceumists.

"Three Bright Spirit Stars."

—Mrs. R. Overton, Sec.

## List of New Lyceums, Secretaries, etc.

*Glasgow Prog.*—Slater's Hall, Portland Street, 3-0. Miss B. P. Smith, 925, Shettleston Road, Glasgow, E.  
*Hollinwood.*—Byrom Street. Mr. H. Ball, 20a, Clowes Street, Hollinwood.  
*Longton.*—Stone Road, 2-0. Mr. J. W. Sutton, 102, Cromartie Street, Longton.  
*St. Helens (Lancs.).*—1, Corporation Street, 10-30. Mr. J. Aldred, 269, Park Road, St. Helens.  
*Leeds, Horsforth.*—Scout Hut, Broadgate Lane, 3-15. Mr. T. Binns, 1, Roo Yard, Long Row, Horsforth.  
*Denton, Central.*—Market Street, 1-30. Miss J. Ogden, 8, Bank Street, Hooley Hill, near Manchester.  
*Cleckheaton.*—The Old Robin, 1-45. Mr. A. Ashton, 2, Farfield Street, Moored, Cleckheaton.  
*Newbiggin.*—Store Hut, Newbiggin Colliery, 2-30. Mr. T. W. Hope, 15, King Street, Newbiggin.  
*New Delavel.*—Infants' Schoolroom, 2-30. Miss E. Moore, Beatrice Street.  
*Dukinfield.*—Railway Street, 10-30. Mr. S. Purkis, 30, Alma Street.  
*Wombwell.*—Melville Street, 10-30 and 2-0. Mr. T. Birkett, 57, Stonyford Road, Wombwell.  
*Aberavon (Port Talbot).*—High Street, 11-0. Miss S. Doughty, 82, Tydrau Street, Port Talbot.  
*St. Helens (Bishop Auckland).*—71, Main Street. Mrs. L. Brown, 71, Main Street.  
*Christchurch, N.Z.*—3-0. Mr. A. G. Miles, 2, Burlington Street, Sydenham, Christchurch, N.Z.  
*Wolverhampton.*—School Street. Mr. A. Hodges, 28, Birches Barn Road.  
*Birmingham.*—Stirchley, 10-0. Mr. S. C. Kind, 233, Fordhouse Lane, Stirchley.  
*Idle.*—Co-op. Hall, 1-45. Mr. E. Bottomley, 59-61, Victoria Road, Eccleshill, Bradford.  
*London.*—Battersea, 3-0. Mr. W. J. Clements, 62, Hubert Grove, Stockwell.  
*London.*—Hackney, 3-0. Mrs. M. Hester, 26, Urswick Road, Clapton, E.9.  
*Leicester.*—Marston Street. Mr. A. Greenhalgh, 96, Green Lane Road, Leicester.  
*Doncaster.*—Spring Gardens, 10-30 and 1-45. Mr. W. Moseley, 6, Orchard Street.  
*Penrhywceiber.*—Mr. Bryn T. Jones, 44, Rheola Street.  
*Spennymoor.*—King Street. Mr. W. Sawley, 59, Bessemer Terrace, Mt. Pleasant, Spennymoor.  
*Winnipeg.*—No. 2, Princess Street, 3-0. Mr. F. Cartman, 325, Main Street.

## SECRETARIES, ETC.

*Fulham.*—Mr. J. Dix, 9, Bloompark Road, Fulham.  
*Hounslow.*—Mr. White, 41, Staines Road.  
*Ashton-under-Lyne.*—Mr. A. V. Davis, 14, Watergate, Audenshaw.  
*Nottingham, Parliament Street.*—Mr. L. Murdock, 296, Denman Street, Radford, Nottingham.  
*Glasgow, J.R. Halls.*—Miss B. Goldie, 91, Hanover Street.  
*Middlesborough.*—Miss Edwards.  
*Laisterdyke.*—10-30 and 1-45.  
*Sal.*—Mrs. A. E. Ashley, 24, New Street, Altrincham.

## District Visitors' Reports.

### BOLTON DISTRICT.

On Sept. 16th I paid my second yearly visit to HORWICH. Prompt start with 75 present. The Conductor gave a hearty welcome to all in their new Church, which was opened the previous day. Silver Chain, Musical Reading and Golden Chain were all splendidly explained by several Lyceumists. Marching and calisthenics were splendidly performed. A very pleasing ceremony was then performed by the Conductor, in the naming of a baby, whose mother was a past Conductor of Horwich Lyceum. A few new scholars enrolled. General conduct very good. Closing song splendid.

HENRY STREET, BOLTON. September 23rd, prompt start with 50 present, 7 late. Silver chain, musical reading and golden chain were all explained very well indeed by several Lyceumists. Majority of oral questions answered by the children. Marching and calisthenics were splendidly performed. General conduct very good.—F. Jones, D.V.

### MANCHESTER AND SALFORD DISTRICT.

CHEETHAM HILL. Present 24, late 3. Attention very fair. Efficiency good. Recitations: Girls 4, boys none; solo 1, duets 2, quartettes 2. Marching fair; calisthenics fair; Leader good; others would do well by paying attention to the leader. Mental efficiency fair.

MANCHESTER, MASKELL STREET. Present 31, late 6. Efficiency very good. Attention very fair. Recitations: Girls 7, boys 2. Marching and calisthenics very good. Bright interesting session.

COLLYHURST. Present 36, late 4. Efficiency very fair. Attention good. Marching very fair but a little too quick. Calisthenics fair. Remarks on readings good. Much improved since last visit.

NEW MANCHESTER, OXFORD STREET. Present 17, late 5. Efficiency fair. Attention very fair. Recitations: Girls 4, boys 1, adults 3. Marching very fair, calisthenics fair. Comments on readings very fair. Improvement.

SAL. Late start. Attendance 34. Attention very poor. Recitations: Girls 2, boys 3, adults 2. Marching and calisthenics. This Lyceum requires help; only four elders were present on my visit. Other Lyceums are requested to rally round and help.

WEST HIGH STREET, SALFORD. Prompt start. Present 19, late 8. Attention very good. Efficiency very good. Recitations: Girls 2, Pearls 8. Marching and calisthenics very good. 2nd series taken. Bright session.

Lyceumists are requested to take the study of the Education Scheme and become Guild members and act up to the principles. When all Lyceumists realise the value of the Education Scheme and get to work in real earnest, then shall we get the ideal Lyceums with competent officers. Will all Lyceumists in Manchester and Salford please note. The last Saturday in each month will be devoted to a special Social Evening for all Lyceums and Churches in the Area, and I ask you to come along and get to know each other. The address is Moss Side National Progressive Lyceum Church, Stanley Grove, Moss Lane West, Alexandra Road, Moss Side. From 6-15 to 7-15 I shall make it my business to meet anyone who wishes to take the next examinations and who have no tutor, with a view to coaching them in Grades 1 to 3. Also, if you are in doubt about anything in connection with the Lyceum teachings, let me try to help you. I want the Manchester area to be well to the front this time. Please make a note that the most important things are: read and study both your *Manual* and *BANNER*, as well as the various grade books.

Best wishes to all Lyceums for future welfare and success.—J. Ernest Hart, D.V.

## District Council Reports.

### THE SPIRITUALISTS' UNITED LYCEUMS DISTRICTS COUNCIL.

The above Council held the Annual Meeting on Saturday and Sunday, October 20th and 21st, under the auspices of the S.E. Lancashire Council, at the Church at Regent Street, Rochdale. Mr. A. T. Connor presided.

Mrs. Johnson gave the invocation.

The Secretary read the Minutes of last meeting. Same were accepted and adopted. Secretary made statement *re* Minutes and circulation of same.

Mr. Keeling reported that Mrs. J. Venables had passed away, and he proposed "That we forward a letter of condolence to Councillor Venables. It was carried by a silent vote given standing.

Correspondence from Tyneside, Liverpool (motions), London, S.E. Lancashire, Sheffield, Bradford. Same was accepted. *Re* Bradford letter, many points were raised: the whole discussion resolved itself into a question of dates, and same was a misapprehension of the points at issue, as many ideas may prevail if a motion from a D.C. is discussed by the rest of D.C.'s before the D.C. who send same in have had an opportunity to explain same to a U.D.C. meeting. Bradford letter referred back. Correspondence adopted.

President's address. *Re* Conference, U.D.C. Report, Tyneside and Liverpool resolutions:—

(1) That we had no power to interfere with Conference resolutions. No. 2 was good but full of hidden dangers. Nos. 3 and 4 from Liverpool asked delegates to realise their national capacity. Address accepted.

Following on Conference U.D.C. report Guild Leader had been promised a series of articles and the writer of these was receiving also a series of impressions from the higher life. Address adopted.

Financial Report given by Secretary. Income, £21 18s. 6d.; expenditure, £14 12s. 6d.; balance, £7 6s. Conference Report by Secretary, who drew attention to the waste of time at Conference, of the labouring of minor points and the shelving and passing over of vital matters, which result in general dissatisfaction throughout the movement. Report accepted.

Secretary's reports gave general outline of work done and how we stood, of progress towards the N.E. Council. Invited Coventry to become members of Council and thanked all for their sympathies and assistance. Report accepted.

Condolences expressed to Secretary.

Resolved all reports be accepted.

Messrs. Williams and Ellis were appointed Auditors.

Agreed that at some future date we give the matter of Conference procedure our earnest attention and try to evolve a system to facilitate business.

Messrs. Connor and Shuttleworth reappointed President and Secretary-Treasurer respectively, on the declaration of Miss M. E. Kitson.

No. 1 Resolution from Tyneside *re* legality of same. In the end same was ruled out of order.

No. 2 motion from Tyneside. Principles expressed therein generally accepted but same was full of hidden dangers. That Education Committee had started the idea outlined and same were partially in operation at last examinations. Passing an examination did not make an individual a qualified examiner.

Mr. Slein pointed out that motion stated at "as early a date as possible."

Motion referred back for further consideration.

No. 3, Liverpool, *re* Chairman:—

"That we may mould our movement in its legislative side upon the lines of the House of Commons, by having a Speaker or Chairman, as well as President, to rule and decide points of order, thus freeing the President and leaving him more time to initiate policy and business."

Agreed same be taken back to Councils.

No. 4, *re* Editorship, LYCEUM BANNER:—

"That by freeing the General Secretary from Editorship we might save ourselves some pounds per year, and curtailing expenditure seemed to be the only method by which we could recuperate the national finances."

A long discussion took place upon this, and the following general points of interest were elicited:—

The production of L.B. took roughly one-third of the General Secretary's time, say 10 days per month.

Book-keeping 1,500 accounts per annum, despatch sheets and labels to write and forward.

Accounts to make out quarterly and forward and receipt.

BANNER was instructive and the only link between the individual Lyceumists and the movement, and whoever the Editor may be, as such will need to be in full touch with the current affairs of the Union.

The M.C. exercised control in matters of general policy, but Editorship was left to Editor.

The management of the Union's affairs cost about £12 7s. 6d. per week, these figures being got from the 1921 and 1922 balance sheets. In 1921 the figure was £12 3s., in 1922 £12 12s.; average £12 7s. 6d. Of this £6 10s. represented salaries; the remainder, £5 17s. 6d., was for travelling expenses, voluntary labour, M.C. Trustees, Sub-Committees, etc., etc.

If the Secretary and Editor were not one person there would need to be two persons in almost daily touch with each other.

In the 10 days which Editor had for producing the whole matter, each issue was first edited, filed and blocked into shape, then sent to Keighley, and two proofs pulled for proofing. This took two days from leaving office to returning with despatch sheets, etc.

Statement was made that the two had so long been together that unless a clean cut was made the whole affair would result in confusion.

There were over 200 changes per year of Secretaries of Lyceums, and if labels, etc., were made out beforehand, the same caused a lot of work to be done over again through changes.

It was decided to take this matter back and report same pro. and con. and to report to a subsequent U.D.C. meeting.

Credential report. Officers 2, Delegates 14, Councils 12 and B.S.L.U. Visitors 6; total 22. Pooling 9s. 3d. per head. Report accepted.

Mr. R. A. Owen introduced from M.C. the following:—

Calendar, £2,000 Effort, and Scottish position. *Re* Calendar:—That same will need a guarantee of at least 1,000 copies, to sell at 1/- each, if such calendar is to be issued.

That D.C.s resuscitate the £2,000 Effort as early as they can and as local conditions improve.

A general statement was given anent the position *re* relationship of Churches and Lyceums in Scotland.

Auditors' Report was given and accepted. Internal Education Scheme. *Re* Morals. Two books upon this subject were recommended, viz., "Health and Honour," "The Truth about Sex," by F. J. Gould (Watts and Co., London), and a booklet by Dr. Marie Stopes, "How was I born."

Sec. 9 (a), (b), (c), *re* psychic phenomena in the Lyceum, was taken. A general interesting discussion arose *re* this, and it was decided to ask all who had any experience of self-development to forward same to Mr. R. A. Owen, with a view to same being filed for future reference.

Votes of thanks were accorded our S.E. Lancashire and the local Lyceums for hospitality. Same were replied to by Mr. Dixon (Penn Street) and A. Hudson (Regent Hall).

In the afternoon a meeting was held in the Pioneers' Hall, under the presidency of Mr. Connor. The speakers were Miss M. E. Kitson and Mr. E. A. Keeling.

At night a massed Open Session was held in the same hall. Owing to the same being crowded out, an overflow meeting was held in Regent Hall, Messrs. Connor, Mason, Ellis and Mrs. Ennion taking the session at Pioneers' Hall, and Miss Elliott, Miss Jenkinson, Halliday and Messrs. Slimin and Shuttleworth at Regent Hall. Both meetings were crowded and enthusiastic.

J. SHUTTLEWORTH, Sec.

### LEEDS DISTRICT.

The next Quarterly Meeting will be held on Saturday, Dec. 1st, 3-30 p.m., at Psycho, Leeds. Business: Minutes, President's Address, Correspondence, Reports, Field Day Business, Competition Business, Presentation Silver Bell, Associates, Open Council, Next Meeting, Vote of Thanks to Local Friends. (Tea provided.)

Will all Secretaries please note! See your Lyceum is represented at above meeting. All Associates invited. All Secretaries will be duly notified later of Psycho New Address.

### LIVERPOOL DISTRICT.

The Quarterly Meeting of the above Council will be held on Saturday, 10th November, in Daulby Hall, Daulby Street, Liverpool.

All Delegates and Associates please make a special effort to attend.

GLADYS OWEN, Sec.

## LONDON DISTRICT.

The Quarterly Meeting was held at Fulham on Saturday, 29th September, Mr. C. J. Williams presiding. The delegates undertook to urge the claims of the Lyceum Movement on their various Lyceums. The various reports were accepted as satisfactory. Several new regulations were passed regarding the Silver Bell and Medal Competitions. Mr. H. W. Engholm was co-opted on the *Manual Revision Committee*, which is to meet on 3rd November, at 6-30 p.m. The U.D.C. Agenda was considered, and the delegates instructed to oppose items 1 and 2, and ask for further information on 3 and 4.

It was decided not to publish the Silver Bell result in the BANNER. Messrs. Drury and Clarkson were appointed Adjudicators for 1923-24. Mr. Connor offered his resignation as Secretary, but was persuaded to continue.

The next quarterly meeting was fixed for 6-30 p.m. on Saturday, 15th December, at Fulham.

On Sunday, 7th October, the members of Lewisham Lyceum attended the Church of the Seven Principles, Eltham, and conducted the Session, on the occasion of the opening of Eltham Lyceum. The Eltham officials are very enthusiastic, and we look forward to Eltham becoming a stronghold of Lyceumism.

A. T. CONNOR, Sec.

## MANCHESTER AND SALFORD DISTRICT.

Manchester and Salford District Council will hold the Quarterly Council Meeting at Newton Heath Lyceum, Allen Street, on Saturday, December 1st, at 3 p.m. Tea provided at a nominal charge. A full attendance of Delegates and Associates is requested.

G. A. DIXON, Sec.

## SHEFFIELD DISTRICT.

The Quarterly Meeting of the above Council will be held at Mexboro' (Lees Arcade), on Sunday, November 18th. Business to commence at 10-30 a.m.

The Council will conduct the Open Session and Evening Service. Usual catering arrangements. Lyceums please see to good representation and invite new Associates to Council.

Agenda:—Standing Orders, Progress, Credential, D.C., D.V., U.D.C., Area Representative and Committee Reports, Place and Date for next Demonstration, 1924, *Manual Revision Notes*, £2,000 Effort, Education Scheme and this district's support of same, Adjudicating progress.

CHAS. H. SAXELBY.

## 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.**

**BIRKENHEAD.**—September 30th, Service of Song, the Little Comforter, given at the evening service; Reader, Mr. Thompson; Solo by Miss Whiteley; Invocation, Miss Downham; Clairvoyance by Mr. J. Taylor; Open Sessions; Recitations by Esther Dunn, Charles Ellis, Doris Dunn, Dolly Williams, Edna George, Freda Whiteley, Mr. Williams; Solos by Evie Williams, Percy Woodley, Leslie Leighton, Mr. Woodley, Mr. Hirst, Doris Dunn; Duets by Esther Dunn, Isabel Armour, Freda Whiteley, Norah Brown, Molly Wilkinson, Elsie Thompson; Piano Solo Tom Pennington accompanied by P. Northcoate; Piano Solo Mr. McFarlane.

October 7th, Election of Officers. Conductor, Mr. Thompson; Assisant Conductor, Mr. I. Taylor; Sec., Miss M. Hemsall; Assist. Sec., Miss D. Williams; Treasurer, Mr. Edwards; Musical Conductors, Mr. Whiteley and Mrs. Thompson; Marching, Mr. Taylor; Calisthenics, D. Williams; Guardian and Captain of Guards, Mr. Hirst; Guards, Isabel Armour, Esther Dunn, Fred Leighton, Ernest Leighton; Leaders, Mr. Williams, Dolly Williams Mr. Taylor, Fred Leighton, Norah Whiteley.—Mrs. Thompson (late Sec.).

**HANDSWORTH, "Forward"**—On October 14th we held our Open Session combined with that prettiest of all services, a Naming Ceremony. We had the honour of the presence of our Church President, Mr. E. Gyde. There was a good attendance and a lovely show of flowers. The child, the daughter of Mr. and Mrs. A. Lewry, was named Constance May, and Mrs. A. Bullock, who performed the ceremony, said the Spirit Name

of the child was Courage. Pearls and Recitations by Evelyn Breakwell, Peggy Buckby, Vera White, Fred Vann and Norman Davies. Marching and Calisthenics under our Instructor, Mr. Lewry, were performed in a very creditable manner. Our fraternal greetings to all.—S. E. Price, Sec.

**LAISTERDYKE**—At the above Lyceum on October 7th we held our Open Session, conducted in the morning by Miss M. E. Wilford. In the afternoon Mr. Richards conducted. The following items were given. Duets by Mrs. Babbs and Lilian Whiteley, Winnie Long and Lucy Farnell, Lilian Long and Doris Sapage, and Misses May and Annie Berry. Solo by Miss Dixon. Recitations by Miss A. Berry, Mr. Hollings and Horace Long. A most enjoyable day was spent with the children who are looking forward to their next Open Session.—J. Babbs, Sec.

**MANCHESTER, Higher Openshaw.**—Open Session, September 30th, conducted by Mr. W. Jackson. The following Lyceumists gave their services:—Recitations, Louise Arkwright, Florence Buoyes, Annie Bunn, Mary Wright, Carrie Barnes, Marion Walker, Edward Jackson, William Whittaker, Harry Buoyes, John Bunn, Alfred Lee, David Pugh, and Harry Ward. Solos rendered by Miss E. Jackson, Miss E. Cook and Master J. Ward. Trio by Louise Arkwright, Marian Walker and Gladys Taylor. Best wishes to all Lyceums.—S. Molineux, Sec.

**NEWCASTLE-ON-TYNE, Heaton & Byker.**—On Sept. 27th the Lyceum Concert Party gave us a concert in aid of our Building Fund. A very enjoyable and happy evening was spent. It must have been very encouraging to the members of the Party to see the room packed to the door and everyone going away with a smile on their face.

October 7th we held our Open Session. Pearls, recitations and solos. A splendid afternoon session.—S. J. Hunter, Sec.

## LYCEUM REPORTS.

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

**RULE 2.**—Record only the events occurring after Oct. 24th.

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

Additional words to be paid for at the rate of 6d. for every nine words. This Rule does not apply to Lyceums numbering fewer than 30 members.

**RULE 4.**—All Reports must reach this Office not later than Nov. 21st, to ensure insertion in the Dec. issue.

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

**ACCRINGTON, Pearl Street.**—We held our Open Session on October 11th. Invocation by Miss Crabtree, S.C. led by Elsie Baines, M.R., G.C. led by Miss Holgate. Recitations and solos were rendered by the following:—Phillis Smith, Elsie Baines, Alice Wilson, Eme Rimmer, Lillian Smith, Miss Crabtree, Miss Parker, Polly Cook and Arthur Wilson. A few pearls were given. Benediction by Miss Coleclough.—T. Fazakerley, Sec.

**BRADFORD, Harker Street.**—We held our Open Session on October 7th, many scholars taking part. An enjoyable afternoon well spent. Best wishes to all.—Mrs. Birkett, Sec.

**BACUP.**—Open Session on October 7th. Opening hymn 334, Invocation 53, S.C. 45, M.R. 214, G.C. 114. Solos: Miss Lucy Scott, Master Hugh McKennie, Jeanie Embry; duets: Lottie Taylor and Gerty Salisbury, Lizzie Alexander and Mrs. Carter, Clara Tattersall and Ivy Salisbury; recitations: Dorothy Ward, L. Alexander and H. McKennie.—B. Lord, Sec.

**BEDWORTH.**—Open Session on October 7th. Recitations by P. Alsop, M. Wood, A. Davis and F. Ison. Lyceum hymns sung by two Groups. A most enjoyable time was spent.—Miss C. Rowe, Sec.

**BLACKPOOL.**—On November 18th, 1923, we shall celebrate our Anniversary. Lyceum at 9-15, morning; evening service at 6-30 p.m. The speaker is Mr. Keeling, of Liverpool. At 2-30 p.m. there will be an Open Session when Mr. Keeling will unveil the photo of A. J. Davis. Hoping all Lyceumists and

friends who are in the district will pay us a visit. I can ensure them of an enjoyable day. Best wishes to all.—F. Carter, Sec.

**BRADFORD**, Boynton Street.—We held our Open Session on October 7th. Solos and recitations were given by the scholars. We had a good time together.—Mrs. Ward, Sec.

**BURNLEY**, North Street.—Harvest Festival Services on October 7th. At the afternoon service the Lyceum children rendered a cantata, entitled "In Autumn's Golden Days," an item which was pleasing to all. Thanks are due to Mr. and Miss Laycock and Mr. Anforth for the able manner in which they had trained the children. Mrs. Rawlinson named a baby.

Evening service: Speaker, Mrs. Rawlinson. Miss Lilian Ayrton, of Cornholme, rendered solos, both afternoon and evening. Solo violinist, Mr. Albert Lawson. Anthems by the choir. Our Church was crowded at both services. A day to be remembered by all.—May Wagner, Sec.

**BURNLEY**, Richard Street.—On October 7th we held our Open Session. Recitations and songs were nicely rendered by our young Lyceumists, and there was also a good response of pearls. We enjoyed a pleasant day together. Fraternal greetings to all Lyceums.—E. Runcy, Sec.

**CHESTERFIELD**.—On October 7th we held our Open Session and the following obliged:—Recitations by Avis Bown, May Wheatley, Francis Hobster, Louie Gore, Marion Wagstaff, Olive Winter, John Slater, Rene Winter, Joyce Godly, Lizzie Siddall, Kenneth Bown, Willie Campbell, George Alknow, Sidney Hobster, Gladys Machant; songs by Lilian Slater and Connie Slater; pianoforte solo by Kenwood Widdowson.—Irene Marriott, Sec.

**DAISY HILL**.—On October 14th we held our Lyceum Anniversary in the Carnegie Hall, Westhoughton. We had a fair attendance from various Lyceums in the district. The Executive of the Bolton Lyceum District Council conducted both services.—Miss M. Woodward, Sec.

**DARWEN**.—On October 7th, at the morning Session, Mr. Pearson (Nelson) conducted the Lyceum in singing. Open Session in the afternoon. Songs and recitations by the Lyceumists. Mr. Pearson also sang for us. Mr. Harrison, our speaker, gave a short address, following with clairvoyant delineations. A good attendance. Session much enjoyed.—M. Allen, Reports Sec.

**DONCASTER**, Spring Gardens.—October 14th, Open Session, conducted by Mr. J. Ockelford, assisted by Miss B. Moseley. Recitations by K. Cross, L. Godber, F. Overton, H. Stubbings, G. Eastwood, M. Godber, H. Keighley and A. Baker; solo by F. Cross; pearls by N. Whitely, A. Dutchman and L. Keighley; duet by Mrs. Quinton and Mrs. Webster. F. Moseley gave the benediction. Mr. Towle ably presided at the piano. Good attendance; successful day.—W. Moseley, Sec.

**FLEETWOOD**.—On October 7th we held our Open Session. The following gave solos:—Edna Shaw and Mrs. Firth; recitations by Phyllis Jordon and Alice Yates; pearls were given by many of our Lyceumists. We were very pleased to have our Conductor (Mr. Batley) back with us again after his very serious illness, and the Lyceumists gave him a very hearty welcome. Greetings to all Lyceumists.—Mrs. F. Benson, Sec.

**GREAT HARWOOD**.—On October 7th we held our Open Session. S.C. was led by Hubert Norris; M.R. by Walter Taylor, Maggie Nelson and Edgar Hudson; G.C. by Annie Thornley. Marching and calisthenics were gone through. Recitations and solos were rendered by the following Lyceumists:—Sydney Hudson, Maggie Nelson, Dorothy Hartley and Maud Hartley. Mr. Buckley, of Nelson, was the speaker for the day. He gave a few words of encouragement to the Lyceum.—H. Baxter, Sec.

**HETTON AND DISTRICT**.—On September 23rd we held a service of song, entitled "The Angel at the Door," which was very much appreciated. The reading was rendered by our President, Mr. R. Lowther. Solos and duets by the Lyceumists. Great credit is due to our Musical Director for the hard work put in during the practices.—E. Reay.

**HORWICH**, Chorley New Road.—On September 9th we held our first Lyceum Session in our new Church, and had the pleasure of welcoming the son of Mr. and Mrs. Wadson (Lyceumists). Our Conductor, Mr. Walsh, named the baby the earthly name "John Butterfield," the spirit name "Star of Progress."

On September 16th the daughter of Mr. and Mrs. Crook was named by Mrs. Johnson, of Bolton. The earthly name "Irene," the spirit name "Sunshine," were given.

All our best wishes are for these sweet little souls. Hoping they will always carry the sunshine with them and try to follow the Stars of Progress.—Annie Purchas, Sec.

**HUDDERSFIELD**, St. Peter's Street.—We held our Open Session on October 7th, conducted by Mr. Garside. It was also our Harvest Festival. We had a very good attendance. Numerous recitations from the scholars. Solos were sung by Mr. Wallace, Miss Farnill and Mrs. Conlan. A very enjoyable afternoon was spent.—C. Senior, Sec.

**JARROW-ON-TYNE**.—September 23rd, Harvest Festival. We held a service of song, "Scarlet Geraniums," by the Lyceum Choir. Evelyn James took the reading, Anthem, "Offer unto God Thanksgiving." Appreciated by all present.—Mrs. R. Overton, Sec.

**LANCASTER**.—Our Open Session was held on the 7th of October, when we had a most agreeable time together. Recitations were given by Ralph Parkinson, Annie Smith (2), Nellie Lowther and Norman Baines. Jennie Jackson gave us a solo and Mildred Jewett and Edith Pearson a duet. We also had a good many pearls from young people and adults. Mr. Squire Spencer, of Blackpool, was present and spoke a few words at the close which were greatly appreciated. We have started a Social Club for young people over 12 years of age and believe it is going to be a huge success. Greetings.—Marion Swale, Sec.

**LONDON**, Manor Park.—The Open Session and Harvest Festival was held on the same Sunday, thus we had a very pleasant afternoon on October 7th. The session was taken by the Assistant Conductor, Mrs. Claxton. Individual efforts of Lyceumists were given. A number of bright and appropriate recitations figured in the programme, which included short addresses by the Guardian and the Church Representative. We have to thank one of our young visitors, Miss L. Osborne, for two very fine violin solos, which were greatly appreciated. We thank all visitors for their encouraging support and extend to all those interested in the Lyceum movement a hearty invitation to visit us when in our district. The session commences at 3 p.m., and the first Sunday in every month is Open Session.—W. P. George, Sec.

**LONDON**, Peckham.—We had a splendid Open Session on October 21st. Efforts, consisting of recitations, songs and duets, were given by 13 of our Lyceumists, and were much appreciated.—B. Bell, Sec.

**LONDON**, Tottenham.—On October 14th our Harvest Festival was held. Mr. and Mrs. Clegg were present with us. There was also a naming ceremony, performed by our old friend, Mrs. Baxter. The baby was presented with a Lyceum Badge.

On Monday, 15th, a Social was held, when the fruit, etc., was distributed to the sick and needy.

**MANCHESTER**, Pendleton.—We held our Open Sessions on October 14th, which proved a remarkable success. There were two pianoforte solos, one vocal effort and numerous pearls and recitations by various Lyceumists. On November 4th we are holding a service of song, entitled "Into the Light," and hope to see many Lyceums represented. Work in the Lyceum is being carried forward excellently. Old and new friends are assured of a hearty welcome. Wishing all Lyceums every success.—J. Shaw, Sec.

**MOSS SIDE**, Stanley Grove.—On September 29th we had our new room opened. The dedication service was performed by Mr. E. W. Oaten. There was a splendid gathering and inside the Church an impressive service was appreciated. We had the pleasure of our esteemed President, Mr. G. A. Mack, on behalf of the B.S.L.U., whilst Mr. Oaten and Mr. Berry represented the S.N.U. The evening was also enjoyed by a large audience and the programme included items by Lyceumists and friends, dancing and whist.

A Social will be held each Saturday, the M.C. being Mr. J. E. Hart. We hope that all Lyceumists will come and spend a few happy Saturdays.—H. Moulson, Sec.

**MIDDLESBROUGH**.—On 30th September we had a very pleasing ceremony. Mrs. A. Cowling, of Shieldfield, Newcastle, presented to our Lyceum five most beautiful Banners, worked on satin in silks. These Banners represent the following Groups:—Rose, Lily, Marguerite, Violet and Snowdrop. Mrs. Cowling is in her 76th year and the Banners have been worked by the spirit friends through her mediumship during her 76th year. They are most beautiful and all praise is due to Mrs. Cowling and her inspirers for this lovely work. We extend to her our most hearty thanks.—Mrs. A. Edwards, Sec.

NEWCASTLE, Rutherford Street.—On the 7th October we held our Open Session. The usual individual efforts were good.

On September 30th we held our Anniversary Services. The hall was packed at night to hear the young people.—G. Sample Dawson.

OLDHAM, Elliott Street.—On October 7th our speaker was Mr. Gush, of Huddersfield. His lecture in the afternoon was "Reincarnation." In the evening he devoted his time to answering questions.

On Saturday, October 20th, the young ladies of our Lyceum held a Fancy Dress Carnival, which was a great success.—Victor Slater, Sec.

OLDHAM, Central.—On September 30th our Harvest Festival was a success. Speaker, Mr. Standish; clairvoyant, Mrs. Hough.

October 7th, Open Sessions. Service rendered by the following:—Mr. Buckley, Norbury, F. Bayliss, H. Bayliss, F. Chappell, Leonard Ogden, J. Jeffreys, H. Ogden, Mr. Tomlinson, J. Hall, Taylor, Kay, Misses A. Chappell, B. Woods, T. Palmer, F. Palmer, L. Renshaw, V. Harrop, H. Pointon, A. Blimstone Jas. Goulding, A. Jeffreys, Mr. and Mrs. Ball. The evening speaker was Mr. Snape, of Hollinwood.—E. Norbury, Sec.

PARKGATE.—We continue to make steady progress and have had a visit from Darnall Concert Party. We are helping our parent body to reduce their heavy responsibilities.—F. R. Cook.

PORTSMOUTH.—On October 7th we joined with our Church in the celebration of Harvest Thanksgiving. Mr. Wilkins conducted the Open Session and gave a short but helpful address. Our own Conductor concluded the service by wishing "God Speed" to one of our members and his family, who shortly sail for America.—E. M. Fielder, Sec.

PRESTON (Lancaster Road).—We held our Open Session on October 7th, the following taking part:—Recitations by A. Curtiss and H. Bromley; solos by O. Martin, Miss Hough and Miss Cooke; duets by E. Kilner and O. Langford, Miss H. Kilner and Miss Cooke, Miss Hough and Miss E. Curtiss; trio by A. Curtiss, V. Martin and A. Booth. A morning well spent. Fraternal greetings to all Lyceums.—Richard Smalley, Sec.

PRESTON.—We held our Open Session on October 7th, the following taking part:—Recitations by A. Curtiss and H. Bromley; solos by O. Martin, Miss Hough and Miss Cooke; duets by E. Kilner and O. Langford, Miss H. Kilner and Miss Cooke, Miss Hough and Miss E. Curtiss; trio by A. Curtiss, V. Martin and A. Booth. A morning well spent. Fraternal greetings to all Lyceums.—Richard Smalley, Sec.

STOCKPORT, Central.—On October 7th we held our Children's Day. There was a large attendance at the Open Session, when our children responded well with pearls, recitations and solos.

In the evening the Lyceumists took the platform before a large congregation, who were delighted with the children's efforts. On October 14th Mr. Beech took the Harvest Festival, when he gave a very appropriate address. Our heartfelt thanks go out to those who helped to make it a success.—E. Joulos, Sec.

STOCKPORT, Heaton Norris, Baker Street.—Open Session on October 14th. Recitations and pearls were given by the children. Our Organist, Mr. Harrison, gave a solo. We had friends from Lord Street; also Mr. Dransfield, President of the N.E.C.D.C.

In the evening the Lyceum children gave a service of song, entitled "Netty." Miss Edith Winston gave solos. The service was well appreciated by all present. I wish to thank all who assisted us in making our children's day a great success.—Mrs. Downs, Sec.

SOUTH ELMSALL AND MOORTHORPE.—Harvest Thanksgiving Services were held on October 15th. Open Sessions in the afternoon.

In the evening the services were conducted by the Lyceum officers, when we had good congregations and a grand display of flowers, fruit, etc.

Monday services were conducted by Mrs. Poxon. Sale of fruit, etc., was for the Lyceum funds. Collections and sale realised £2 5s.—Mrs. Dawson, Sec.

SOUTH MANCHESTER.—On September 23rd we held our Election of Officers:—Conductor, Mr. W. E. Bentley; Assistant Conductor, Mr. W. W. Ely; Secretary, Albert Hope; Treasurer, Mr. J. Hamer; Marching Conductor, Mr. F. Taylor; Trustees, Mr. W. E. Bentley and Mr. J. Hamer; Caterer, Miss L. Eastwood; Sick Visitor, Mrs. Hope; Absentee Visitor, Miss Hibbert; Delegates, Mr. Bentley and Mr. Hamer; Guard, Mr. F. Taylor; Guardian, Miss Taunton; Auditors, Messrs. East-

wood and H. Pitt; Teachers, Mr. R. Hope, Miss Clark, Mrs. Pitt and Miss Whalley.

On Saturday, September 29th, our Lyceum Guild gave a Social on behalf of the Church, which was a great success. Over 120 members and friends were present and all enjoyed themselves immensely.—Albert Hope, Sec.

SOUTH SHIELDS UNITED LYCEUM WORKERS.—The monthly meeting of the above was held on September 29th in Cambridge Street (Central) Church. The chair was taken by Mr. Woodall, President. The Executive Committee was empowered to arrange a programme for the United Session on January 27th, 1924. Bro. J. White was appointed Scoutmaster for the Boy Scouts and Sister Mrs. Bell Organiser for Girl Guides. Next place of meeting:—Fowler Street, on October 27th.—J. White, Sec.

WALSALL.—Autumnal Lyceum Services at Walsall. The services were a gratifying success, as the Temperance Hall was well filled. Collections were over £6. We have to thank Mrs. Lucy Jones, of Leicester, who gave the address and clairvoyance. She is a worker in the Lyceum movement of many years' standing. As a little memento our members presented her with a book of poems, the gift being handed to her by Edna Rathbone, one of our scholars. The musical items included a solo by Miss G. Keay. Mr. J. Venables, J.P., presided, and the arrangements made by Mr. V. H. Lawton, Superintendent.

A most interesting ceremony occurred after the services, when two of our workers, Miss Ethel Whittaker and Mr. Dudley Parkes, who are being married and going to U.S.A., were given a send-off and presented with a purse containing £9 10s. in Treasury notes. Mrs. Keay and Mrs. S. B. Brown were ably supported in their efforts to promote the testimonial, and there was a large congregation present when Mr. J. Venables, the President, and Mr. Lawton spoke of the long and earnest labours of the two recipients. Mr. Parkes and Miss Whittaker very feelingly responded, the former declaring his intention to forward the cause of Spiritualism as far as he was able in their new surroundings.

WEST MELTON.—Open Sessions on 7th September. Mr. Lee conducted. Invocation by T. Paskell. Recitations by Mesdames R. Jackson, E. Rawlinson, D. Paskell, M. A. Speight, N. Hallworth, M. Jackson, M. Staley, H. Kenning, M. Peniluna, E. Thornton, J. Kenning; boys: E. Jackson, J. Farrar, B. Rawlinson, J. Staley, G. Peniluna, J. Darby and T. Paskell. Benediction by Jack Staley.—Harry Trigger, Sec.

DONCASTER, Wood Street.—Open Session, October 7th, when quite a lot of Lyceumists gave pearls, solos, etc. It was conducted by Mrs. Gomersall. On October 10th we laid to rest one of our Lyceumists, Annie Naylor. Mrs. Cook (Sheffield) conducted the funeral. October 21st and 22nd was our Lyceum Harvest Festival, conducted by Lyceumists. We are pleased to say our Sister, Mrs. Cook (Sheffield) gave a seance on Monday which was enjoyed by everyone of the sitters. Altogether a good time was spent.—V. Batty, Sec.

Our dear sister, Annie Naylor, passed over October 7th, 1923.

"Happy spirit, take thy flight."

KEIGHLEY.—On October 4th the Keighley Lyceum held a series of At Homes. The events were opened by the Mayor and Mayoress of Keighley, and Alderman and Mrs. T. Holdsworth were Host and Hostess. A capital concert was given by the Bingley Male Voice Quartette.

Our Anniversary was well attended. Miss Stair, Mr. Burrows, Mrs. Taylor, Mr. Hargreaves and Mr. Barnes spoke at the services.

READING.—Our social programme for the winter commenced on October 3rd with a Flannel Dance. Individual efforts in Lyceum have been good; lessons exceptionally interesting. Attendance fairly good. Our Scouts and Cubs have celebrated their 1st birthday. Monthly motto:—"Keep on keeping on."—C. R. Churn, Sec.

WINNIPEG, Canada.—On October 7th we held our Open Session. Pearls, recitations and songs were rendered by the following:—Winnie and Edna Brown, Ella Crawley, Viola Dale, Dolly Sutherland, May Wakeman, Olive Forrest, Sylvia Parkinson, Mrs. H. Forrest and Harry Towns.

On October 6th the Social Club held a very successful Concert. The Church was full to its utmost capacity, some people having to be turned away. The concert was under the leadership of Mr. W. A. Wakeman, Church Organist.

A hearty invitation is given to all visiting Lyceumists.—Helen F. Lawrence, Sec.

SHEFFIELD, Gifford Road.—On October 7th, 1923, we held our Anniversary Services and Prize Distribution. A very good number of prizes were given for attendance. Also recitations and pearls. A good successful day.—Geo. Porter, Sec.